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Materialized spirit of  
**BIEN BOA**  
**INDIAN BRAHMIN**

One of our very best, the  
mediumship of D. D. Home

Further experiences of physical medium  
Carlos Mirabelli



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of physical mediumship, spirit communication and associated phenomena

issue 19. April 2008.  
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## COVER PHOTOGRAPH:

Materialized spirit of Bien Boa an  
Indian Brahmin by physical  
medium Marthe Beraud also  
known as EVA C



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# Eva C (Marthe Beraud) Part 2

## Witnessed by Charles Richet and other sitters



Marthe Beraud also known as  
EVA C with ectoplasm to the  
side of her head.  
Source various websites.

Materialized spirit of Bien Boa  
an Indian Brahmin by physical  
medium Marthe Beraud also  
known as EVA C.  
Source various websites.

An extraordinary  
physical medium  
whose  
materializations were  
observed and photographed  
by many investigators, was  
Marthe Beraud. Nobel



Dr Charles Richet 1913 Nobel Prize  
in Physiology and Medicine.  
Source various websites.

laureate physiologist Charles  
Richet described the  
production of a spirit figure,  
called Bien Boa under  
experimental conditions,  
stating there could be no  
possibility of theatrical props  
or accomplices.

Bien seemed so much alive  
and we could hear his  
breathing, I took a flask of  
baryta water to see if his  
breath would show carbon  
dioxide. The experiment  
succeeded. I did not lose  
sight of the flask from the  
moment I put it into the  
hands of Bien Boa – who  
seemed to float in the air on  
the left of the curtain at a  
height greater than Marthe  
could have been, even if she  
was standing up.

As we saw Bien Boa in bright  
light, we called out "Bravo".

Bien then vanished, but  
reappeared three times,  
opening and closing the  
curtain and bowing like an  
actor receiving applause.  
However striking this was,  
another experiment seems to  
me even more evidential:  
after a long wait, in front of  
the curtain (which had not  
been moved in any way), a  
white vapour appeared hardly  
sixteen inches distant. It was  
like a white veil or  
handkerchief on the floor;  
it rose up and enlarged, and  
grew into a human form, a  
short bearded man dressed in  
a turban. He moved, limping  
slightly, from right to left  
before the curtain. When  
moving close to the sitter  
General Noel, he sank down  
abruptly to the floor with a  
clicking noise like a falling

skeleton, flattening out in  
front of the curtain. Three or  
four minutes later he  
reappeared rising in a straight  
line from the floor, and then  
falling back onto the floor  
with the same clicking noise.  
The only non-metapsychic  
explanation possible seemed  
to be a trap-door opening  
and shutting: but there was  
no trap door, as I verified the  
next morning.  
During the séance several  
photographs were taken.  
We observed the softness and  
vaporous outline of the  
hands, likewise the veil  
surrounding the spirit figure  
of Bien Boa had  
indeterminate outlines.  
A thick, black, artificial-  
looking beard covered the  
mouth and chin. ■

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# Spirit demonstrates in daylight through Transfiguration medium Jean Skinner.

By Karen Braysher

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The Sea Spirit Hotel in St Leonard's On Sea, is a venue on the south coast for spiritual workshops of all kinds, I was especially interested to attend the Transfiguration week recently held by Jean Skinner. And what a week it was...

**T**he amazing work of this truly unique physical medium needs to be celebrated. In the past the movement has 'scoffed' over the debate of phenomena in the dark, accusing the mediums of being fraudulent, I personally don't agree with such sweeping statements 'if'



Jean Skinner renowned transfiguration medium. Source various websites.

and it is a big 'if' all precautions are taken. However, I have to report that on the afternoon of 21st February in the daylight, a white shiny fine film of ectoplasm built up a mask in front of the mediums face to reveal a collection of spirit faces, one after the other they kept coming, in its form it looked similar to the negative of a film, it was three-dimensional. Sitters were treated to recognizing loved ones, as well as two very famous faces! In fact one lady sitter recognised her father and was invited up to dance, she said that this was great evidence as she used to dance by standing on his feet as a child. Throughout the week we had been experimenting each sitting in the cabinet,



Spirit transfiguring over medium Jean Skinner's face. Source various websites.

a lot of us were in fact overshadowed by spirit, i.e.: shadows appearing on our faces etc. however the particular session I am so excited about was in deed different, completely, it was a witnessed by all present and I can only draw a conclusion this was physical mediumship, and different to anything else seen that week.

Earlier one evening in the week Jean Skinner had in fact demonstrated with help of two red lights, we all agreed that the stronger affect was the session in daylight.

I am sure that we are going to see and hear a lot more from this very unassuming lady in the future; I for one have already booked for her return to The Sea Spirit Hotel in November.

It just goes to show, that with the new legislation about the fraudulent mediums act being repelled and replaced by the consumer protection act spirit are working very hard to produce a tangible and strong way to work and demonstrate in the light. This can only be a good thing, once again physical mediumship can and will win the day in these changing times. ■

# David Duguid Glasgow's very own Psychic Artist (1832-1907)



**Above:** A direct drawing in the dark in a séance of David Duguid. Note the similarity with the picture on the right. Source various websites.

**Above right:** Moses consecrating Eleazer as Aaron's successor. A picture in Cassell's Family Bible. Source various websites.

David Duguid of Glasgow, was a non-professional medium and was chiefly famous for his automatic and direct drawings.

**D**avid also produced a whole scale of séance room phenomena and manifestations. He produced raps; the movement of objects without contact, heavy musical boxes sailed around the darkened séance room. Invisible hands wound them up when they ran down, direct voices were heard, usually in husky whispers and then sometimes in thunderous tones. The medium was levitated, placed on the table in his chair to which he was bound. A coat was put on him without disturbing the ties that held him to the chair. Objects were brought out from closed rooms, psychic lights were seen and phantom hands touched sitters. Delicious perfumes were produced and according to the testimony of Tomas S. Garroick, quoted in E.T. Bennett's 'Direct Phenomena of Spiritualism' "On one occasion, Mr Duguid put his hand into the blazing stove, took out a large piece of coal and walked around the room with it for five minutes". The beginning of Duguid's marvels, date back from 1866 when, out of curiosity, he partook in some table-sitting

experiments at the house of H. Nisbet, a publisher of Glasgow. At one of these sittings he felt his arm shake and a cold current ran down his spine. When Nisbet's daughter, who was an automatic writer, placed her right hand on his left, it at once began to move and drew rough sketches of vases and flowers, and then the section of an archway. After this incident he commenced sitting in his own home for automatic painting. In trance, with his eyes shut, he obtained some promising results. The influence that manifested itself felt hampered by his absolute lack of artistic education. At his suggestion, Duguid took some lessons at a Government School of Arts for four months. Later the influence suggested that after his usual work on large pictures Guguidd should draw or paint on little cards in the presence of on-lookers. In a period of 8-10 minutes he would turn out complete pictures. In total darkness they came, independent of his hands, and in as short a time as 35 seconds. They were tiny and sometimes so fine in execution that their merit was enhanced if viewed under a magnifying glass. Now and then many of these little oil paintings were found on a single card. The noise of the brushes and paper, prepared in light, was heard well above the table. When finished everything was dropped and invariably the paper was found with the painted side uppermost, wet and sticky, as a rule these little paintings

were freely distributed among the sitters. To ensure control, the medium was often held or tied. When the light was put on, the bindings were often found exchanged. If the medium was too tightly bound, he was liberated in a few seconds in the darkness and the ligatures were quietly dropped into the lap of one of the sitters. On several occasions the little cards were found missing. As soon as the darkness was restored they were heard to drop on the table from above. To prevent exchange, the cards were usually signed at the back with the initials of the sitters. Later, a better method of identification was employed; a corner of the card was torn off and presented to the sitter before the painting began.

In August 1878, Frank Podmore attended a sitting at which this method of control was already employed. Describing how he placed the fragments of the cards securely in his pocket and how the medium was 'fastened with silk handkerchiefs, with adhesive paper on the ends, he wrote in 'Modern Spiritualism' (a spiritualist paper of the time), "After a quarter of an hour the lights were turned up and two small oil paintings, one circular about the size of a penny, the other oval and slightly larger, were found on the two cards. The colours

were still moist and the fragments in my pocket fitted the torn corners of the cards. The two pictures, which lie before me as I write, represent respectively a small stream dashing over rocks and a mountain lake with its shores bathed in a sunset glow. The paintings, though obviously executed with some haste, were hardly as one can imagine to have been done in such a short interval and in almost complete darkness. For many years I was quite at a loss to understand how the feat could have been accomplished by normal means. The explanation, to which I have no doubt to be correct, is an extremely simple one. Duguid would not suffer profane hands to touch the cards; and when he had torn off the corner of a card, he no doubt dropped into the sitters hand, not the piece torn from the blank card on the table, but a piece previously torn from a card on which a picture had already been painted."

The explanation of Podmore is ingenious, but considering the lapse of years is a bit tardy, as obviously by then he had forgotten how carefully he had watched the medium's hands during the preliminaries'

David Duguid's mediumship was first brought to the attention of the public through a series of articles



# David Duguid

## Glasgow's very own Psychic Artist (1832-1907)

Continued...

printed in the 'North British Daily Mail' and entitled 'A few nights with the Glasgow's Spiritualists'. Shortly after this the Psychological Society of Edinburgh formed a sub-committee and investigated Duguid. This committee filed a report that stated that they had witnessed eleven distinctly different forms of manifestation which they could not normally explain. Painting and drawing was among the phenomena observed. Hebrew, Latin, Greek and German scripts were produced, sometimes as a folded sheet of paper enclosed in a sealed envelope. It was by this method, that the frontispiece of three volumes of 'Oxley's Angelic Revelations' were illustrated. 'The plain paper', said Thomas power, quoted by Bennet, was put into an envelope. The three gentlemen placed their fingers on the sealed envelope and turned off the gas. In three minutes the gas was turned on, the envelope cut open and the drawing was found in its complete state".

David Duguid  
Source various websites.



### Duguid's Controls

The first control who worked with Duguid did not disclose his identity for a long time. He called himself Marcus Baker. Finally he promised a copy of one of his masterpieces. The medium worked for four days, four hours at a time, on a large painting. It was initialled J.R. and from Cassell's Art Treasures Exhibition. It was recognised as 'The Waterfall' by Jacob Ruisdale. The copy, however, was not exact as some figures were omitted. The control, on being questioned, said that these figures were added later by Bergheim. On consulting Ruisdale's biography, this was found to be true.

The second of Duguid's painting controls also claimed a famous name, that of Jan Van Steen. Apparently neither of them had taken the trouble always to produce original compositions. Great inconvenience arose from this for the medium, after the arrival on the scene in August 1869, of Hafed, the third of Duguid's famous guides.

From the book which Hafed dictated through his medium in the trance state, which took 46 sittings between 1870-71, it appears that he lived 1900 years ago as a warrior prince of Persia. At an early age he fought against an invading Arabian army, was later admitted to the order of the Magi and was ultimately chosen Arch Magus. He described the creed and social life of ancient Persia, Tyre, Greece, Egypt, Judeaea, Babylon and many other long perished civilisations which he studied in travels. The climax of his history was reached when he revealed that he conducted the expedition of the three wise men to Judaea to the cradle of Jesus. He was



Spirit photograph David Duguid (seated on the left) and from Cassell's Art Treasures Exhibition. May 1892 Glasgow Scotland. Source various websites.

summoned by his guardian spirit to go on the journey with two of his brothers Magi and take rich gifts to the Babe. He describes the youthful years of Jesus which are not chronicled in any of the Gospels. According to his story, he travelled with Jesus in Persia, India and many other countries and marvelled at the miracles the young child performed. After the martyrdom of Jesus he became a Christian himself, met Paul in Athens, preached the gospel in Venice and Alexandria and finally perished at the age of one hundred years in the arena at Rome.

The influence of Hafed brought about a striking change in the medium. He appeared awe-struck and bent forward with hands clasped in the attitude of deepest reverence. The book as taken down in notes by Nisbet, was published in 1876 by James Burn in London and Nisbet in Glasgow under the title 'Hafed, Prince of Persia; his experiences in Earth Life', being spirit communications recited through Mr David Duguid, the Glasgow Trance Speaking Medium with an Appendix, containing communications from Spirit Artists Ruisdale and Steen, illustrated by facsimiles of forty-five drawing and writings, the direct work of

the Spirits. The book is report as being one of the best romances produced in Trance. Its style is surprisingly good. However, trouble arose over the illustrations and the first addition of the book had to be withdrawn as some of the sketches were discovered to be copies from Cassell's Family Bible.

The Cassell incident did much harm to Duguid's reputation. But the greatest blow came in his late years. On 1st April 1905, at the age of 73, and after nearly two thousand séances, he was caught in deliberate fraud in Manchester. He brought the Spirit Paintings ready made to the séance room and attempted to change them for the blank cards which the sitters provided. On being forcibly searched, the original cards were found in his trousers. The spiritualists were stunned by the exposure and offered the explanation that, as is often the case, Duguid's powers must have lapsed and he was prompted by vanity to substitute spurious phenomena for the genuine. Two years after his exposure Duguid died. He was not to lie still for long and became the trance control to Mrs Roberts Johnson, of Stockon-on-Tees, a powerful direct voice medium. ■

# David Thompson

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# Bill Meadows Séance

## Mansfield Spiritualist Centre, Nottingham, England – 26th January

By Sitter: Christopher James

Once again Mansfield Spiritualist Centre was proud to be host for another of Zerdin Phenomenal's physical mediums, Bill Meadows. This was Bill's first demonstration at Mansfield. He arrived with his two circle members, his circle leader, his wife Colleen and brother Chris Meadows; a truly family circle. Bill, Colleen and Chris along with Dennis and Rosalind Pearman of Zerdin Phenomenal, checked the blackout conditions as well as the two by one metre cabinet specially made by Mansfield Spiritualist Centre for the evening's demonstration. The circle was arranged in two small concentric rows, which meant that everyone had a good and reasonably close up view of the cabinet and would clearly be able to see the evening's phenomena. Once everything was checked and everyone was satisfied, the séance room was deemed safe and ready as the sitters began to arrive. Soon all the sitters had arrived and were settled in the reception area. The doors were locked and Dennis Pearman gave his customary introduction and explanation of the evening's events, the security and safety and the requirements from the sitters. Dennis also explained the difference in the use of energy for manifestation instead of ectoplasm, allowing more viewing in red light. Just before 7pm, one by one each sitter was taken

into the séance area and was searched and then seated in the circle. Finally Bill, Colleen and Chris entered the séance room and were independently frisked and checked by sitters. I checked Bill myself giving him a very thorough frisk. Upon Bills arrival earlier in the evening I had paid particular attention to the shape and feel of his right hand when I shook it, I had continued to study it closely during our séance room checks knowing that I may need to recall it later in the evening.

Everyone was in place and Bill sat in the chair, a soft cushioned solid metal-framed armchair, supplied by Mansfield Spiritualist Centre. Another sitter, Tony Parkin and myself were invited forward to check the cabinet, which we did. I had built the cabinet and was happy to have the opportunity to see nothing had been altered, changed or secreted during the period of time that I had been away from it. Then we were invited to strap Bill securely in the chair. The strong Velcro ties were wrapped very tightly securing the medium by the wrists and ankles. There was just enough length to the right ankle strap to allow me to tuck in a small section inside the top, as my own checking point for later in the evening. Some question the use of Velcro as opposed to plastic ties, but I can assure anyone that I found the wide Velcro on the straps could not be undone without creating a

really loud and unmistakable ripping noise that anyone could hear even above the séance music. Bill was firmly secured in the chair and the cabinet curtain was closed. The lights went off and we went to red light.

The red light was dimmed, Colleen opened in prayer and then played the music. We sang along to a rousing renditions of 'Jerusalem' and then 'I vow to thee my country' to begin with, to build the energy for the evening. Soon a young voice heard from the cabinet, it was Marie one of the spirit team who work with Bill and the circle. Marie presents as a young girl, though she is a truly a more evolved soul, her great cheekiness and humour lifted the energy. Marie introduced herself and chatted with the sitters for a short time before she retired asking for more music and singing to build the energy further for the evenings phenomena. She was soon back and talking with the sitters again with great humour and frivolity. I was asked at that point to check the medium and describe it to the rest of the sitters, which I did, all the straps were securely in place and the end I had tucked in was still tucked in!

Once Marie was happy, and we were all happy, the evening continued. The red light was turned off and as we continued to sing, a small luminous plaque was lifted from a small table that had been placed by the cabinet; it was elevated and moved around the front of the circle. This was added to by a lovely musical rendition of 'Amazing Grace' on the harmonica that was also on the small table, the plaque danced along with the tune. Marie informed the sitters speaks a little). Marie asked for the trumpets to be placed in front of the cabinet in the dark, she caused great amusement when she guided circle member Chris from his seat to the correct position asking him to follow the plaque, which he did. We were treated to a wonderful display of the trumpets twisting and turning going quite high in the air. After the trumpets were lowered Marie immediately invited the sitters to check the medium, the red light was brought up and this time Tony confirmed that Bill was still firmly secured in his chair. Marie continued with her humour and chat and then stepped back to allow another of the Spirit team to speak. The gentle tone of Father James was heard first, followed quickly by Jonathan who spoke for a short time and thanked everyone for their participation. He also spoke of shy Ralph and explained that he only talked occasionally, but he was hoping that Ralph would be able to bring his birds for us. Shortly after Marie returned and as we listened we could hear the tweets of a number of birds; it was not very loud but most sitters near to the cabinet could hear them. Marie apologised that not

everyone could hear. Jonathan returned briefly with Marie and explained that we would hopefully get to see the twins, Star and Sky who had passed to Spirit as babies. They walked to the back of the curtain and their small forms are seen impressed upon the curtain, which moves out towards the circle. Once again immediately after, I was asked to check the medium. As soon as I stepped into the cabinet I felt it was freezing cold, which I relayed to the sitters. I checked the straps and once again all was exactly as it had been before. Marie suggested I open the curtain, which I did and the cold rushed out and was felt by all the sitters near to the cabinet. The curtain was then closed and Marie asked for a drum that had been given to the circle by the Pearman's, to be placed in front of the cabinet.

Marie told the sitters that she had a lady who wished to communicate with a loved one, she said the lady had passed to Spirit only 4 weeks previously. A sitter eventually spoke up and Marie proceeded to relay evidence to her, this was all accepted as correct. A lovely message of reassurance and the proof of survival, which Marie said she is endeavouring to improve upon. The music played again and the red light was extinguished, very soon the drum was being played rhythmically; and from the sound as it was struck, it was obvious that it was moving and being carried around in front of the circle. This continued for a few minutes and then the drum was placed back on the floor.

Marie asked for more music and the sitters sang along. Soon Marie asked for the music to be turned off and Ralph came to speak of his love of music as a young man and thanked everyone for the appreciation of his harmonica and drum playing. The music continued under Marie's instruction and soon Star and Sky were seen

against the curtain. There was a pause whilst Marie asked Dennis to move the drum so that the children could travel further away from the front of the cabinet behind the curtain, which they did to the joy of the sitters. After this, Marie ensured that all the items used were cleared and put back on the table for next part of the experiment, then asked for the light to be turned out. There was movement and soon the plaque was on the floor. When the light was put on, the table had moved about a metre from where it had been before, Marie explained that the children had moved the table. Dennis returned the plaque to the table and placed the table back to its' original position. The music continued and the light was turned out. The plaque then began to dance and at one point, passed into the right side of the cabinet behind the curtain and out the left side, continuing on its journey around the front section of the circle. The sitters nearest could all see the shadow of spirit fingers holding it.

The red light was turned back on and Tony checked that Bill was still secured. He was also asked to check Bill's right hand, paying attention to the ring on his index finger. He made sure the ring was secure and could not be easily removed. Marie then explained that they would try to manifest Jonathan's arm from beneath the curtain so all may see it in red light. The music played as the energy built for the phenomena. It was not long before a perfectly formed arm reached out from under the curtain and raised about two feet in the air, everyone was able to clearly see this amazing phenomena. I was first to go forward to shake Jonathan's hand, I used all my senses of recall from earlier in the day in my study of Bills hand, and this hand was definitely not Bills in shape, size or appearance. The hand was warm, living and real and I could not recognise it as

Bill's. The other advantage of red light was that I was able to see and account for all sitters and circle members being in their seats too. A number of sitters had this wonderful opportunity to step forward and shake and slap hands with Jonathan. The arm withdrew occasionally in between shakes to reform. Marie spoke with some of the sitters giving them pertinent messages of encouragement that they understood during this time. This was a phenomenal experience for all to experience first hand (no pun intended) and to witness. Within less than a minute I was invited once again to check the medium, Bill was secure, his ring firmly on his finger and the ties in place, including my tucked in end on his right ankle!

Marie asked for the table and trumpets to be returned and the red light to be turned off. We were treated to a further display of the trumpets and plaque moving along with the music, rising and falling, twisting and turning a wonderfully controlled display. Added to this was the ringing of a small hand bell that was on the table. Marie asked if everyone was happy during the display, which they definitely were. This continued for some minutes and Marie announced that we were nearly done. As we drew towards the close of the evening Marie asked for table (which had again been moved) and all the items to be removed from in front of the cabinet. A piece of tribal music was played and the drum began to be beaten in tempo with the CD track, Ralph was enjoying his demonstration. The drumming stopped and the drum was placed on the floor, as the music was turned down, Marie then asked for the drum to be moved. Jonathan returned, he thanked the sitters and bid them good night, followed by Father James. Ralph returned to say farewell and to thank everyone. Marie thanked everyone and asked Tony to check the medium, which he

did and confirmed Bill was still secure in the chair. Ralph returned to say goodbye in his own special way on the harmonica, which was with another gentle rendition of 'Amazing Grace'. Marie shared her lovely humour for the last time in the evening and withdrew, calling her goodbyes during the final music.

The light was turned on and Bill still secured in his chair was about a metre in front of the cabinet with the curtain closed behind him. Bill returned to us slowly and we untied Bill from the chair. My tucked in end was still in place!

This was an evening filled with the wonderful physical phenomena, that could leave little doubt in the minds of those who witnessed it. It certainly gave everyone plenty to think about. Another phenomenal evening of partnership between the two worlds, thank you Zerdin Phenomenal, Dennis and Rosalind and the Bill Meadows family circle and Spirit friends. The dedication of Bill and his family circle is to be admired and also that of all the physical mediums endorsed by Zerdin Phenomenal. We can only hope that these circles and new ones in the future, continue to grow and develop further with their Spirit teams. We can hope that the wonderful irrefutable evidence of Physical Mediumship may reach far and wide within our World and touch many. As a result, maybe this along with other forms of mediumship can eventually spread the knowledge and understanding that it brings, that we are all Spiritual beings in this World here and now. We can hope that it will eventually lead towards a more tolerant, loving and peaceful World in which Humanity may regain its' Truth of connectedness' to that Universal Source of everyone and everything in all worlds, the very reason and hope that brings our Spirit friends to come and join and communicate with us.

# Book Review: They Walked Among Us By Louie Harris

Paperback 121 pages. £7.95 PN Books, Psychic Press  
By Graham Jennings

Alec Harris was born in the Rhondda Valley, Wales in 1897. The family moved to Cardiff three years later. It was there he eventually met Louie, also from the Rhondda. Before that, however, he had to endure four years of war. A survivor of the Somme and Passchendaele, he thought it best forgotten and would speak of it to no one, not even Louie.

They first met in 1921 and for Louie it was prophetic. "This encounter," she writes, "was later to weld our lives together in a life-long partnership of love and service to those in two worlds." Destiny though, or rather Louie, appeared in no hurry. It was two years before they met again and another before Alec

proposed. It was 1928 before they married.

Then in 1934, she writes, "a dreadful thing happened." She learnt from her sister that brother Ted had become a Spiritualist and was preaching in a Spiritualist church!

A horrified Louie determined to put a stop to such nonsense! A trance medium, however, it was he, or rather his guide, who had news for her. Not only was she a medium too: both she and Alec would "both do greater work together than I could ever hope to do. It's something special."

She investigated and received evidential communication, notably her late father's materialisation at a Helen Duncan sitting. Eventually won over, it was then Alec, also a trance medium, who proved reluctant. It was her development of the direct voice that finally convinced him. (Both worked long hours, six days a week: he as a government official, she as an orchestra leader. Most sittings were therefore late evening.)

When they began sitting for materialisation, as a spirit concession, because he did not like being both entranced and confined, he was allowed to sit outside the cabinet. Then Chang, a guide speaking through him, declared: "Alec must go in cabinet." Louie protested he would never agree. "Little Lady," came the reply. "When Chang say medium go in cabinet, in

cabinet he must go!" There was no argument! Spirit then blended their energies to create, from the 1940s onward, the most incredible materializations. The spirits would walk some distance from the cabinet and even sit down the other side of the room. They were witnessed by Maurice Barbanell, editor of Psychic News, Earnest Thompson, editor of Two Worlds, various mediums, academics and a professional illusionist (who made the most meticulous examination of the séance room and found nothing). Here are but a few of them.

There was the Greek philosopher who spoke Ancient Greek to a classics professor (quite different in sound from the modern language). Then there was the Austrian Jew who had died under torture in Belsen. A former languages teacher, he conversed with a Belgian sitter in five different languages. (Alec and Louie knew no language other than English.) Another of the sitters, also a linguist, had made Louie uneasy. She placed him at the back of the circle. A Hindu materialised and addressed him in Hindi. It transpired that he was a police officer and had spent many years in India: and the Hindi spoken was in the local dialect where he lived.

Another Hindu, Mahatma Gandhi no less, appeared for Sir Alexander Cannon, a medical man who had also lived in India. They conversed in Hindustani.

"The little Indian holy man," says Louie, "was exactly as on earth. He was painfully thin, almost emaciated, through many long fasts. Gandhi wore his customary loin cloth and the well-remembered steel spectacles." Next two Tibetan monks stepped from the cabinet. They spoke a little known Tibetan dialect. Sir Alexander was one of the few white people in the world who understood it.

Louie recalls: "A charming Spanish girl gracefully glided through the curtains and enthralled us with a dancing display. As she turned quickly on her toes, the hem of her billowing white dress flicked my cheek. It felt as soft and sensitive as gossamer." The girl had one thing more to demonstrate: that she was female and could not be the medium. "Slowly she parted her robes revealing, beyond all doubt, a nude feminine figure."

In 1957 they immigrated to South Africa and continued their mediumship there. Four years later, however, two journalists tricked their way into a sitting. One of them rushed forward and grabbed a materialised guide. The ectoplasm shot back into Alec with the force of a sledgehammer. He eventually recovered and continued with his mediumship, but the materializations were never so clear again. He passed in 1974. It was not long though before he made a spirit return to his beloved Louie. ■

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# Levitation

## the evidence

Levitation is a phenomenon of psychokinesis (PK) in which objects, people, and animals are lifted into the air without any visible physical means.

In some cases levitation appear to be almost spontaneous, while other need a great deal of spiritual or psychic energy to be able to control it consciously.

There seems to be several general characteristics about levitation. The duration of the phenomenon may last for just a few seconds other levitation it has been reported last for longer periods of time. Generally it requires a great amount

of concentration or being in a state of trance. Physical mediums that have been touched during levitation usually fall back to a surface.

Many physical mediums have experienced levitations notably, D.D. Home (see this issue), of more recent times one of the most famous is Colin Evans. The photograph in this issue was taken by flashlight at several large public gathering in London between 1937-1953.

Comparison of several photographs of these event shows that he remained in the air for some time!

Controlled experiments involving levitation are rare. During the 1960s and 1970s researchers reported some success in levitating tables under controlled conditions. The Soviet PK medium Nina Kulagina has been photographed levitating a small object between her hands.

Skeptics of levitation have come up with several theories as to its cause including hallucination, hypnosis, or fraud. These theories are not applicable to all incidents, however. The most likely and acceptable explanation is the Eastern theory of an existence of a force (simply, a universal force) which belongs to another, nonmaterial reality, and manifests itself in the material world.

Colin Evans medium at London Camden town, 1938, Spiritualist Temple



Side view of Colin Evans levitating taken in London 1938



Colin Evans medium showing ectoplasm coming from mouth at Rochester Square, London 1953



Colin Evans London 1945



Colin Evans medium London 1938



Colin Evans medium Finsbury Park, London 1937



Amedee Zuccarini, Medium from Bologna Italy Demonstrates Levitation 1907



All photographs source various websites

A. I. Hacker levitates to an audience on 27th June 1938. He is holding a tambourine with a luminous spot to give guidance to the photographer in the poor lighting. Source various websites



# All animals go to Heaven

The concept that animals survive death is not a common belief in the western world. The principal religions that dominate western thinking have traditionally excluded non-human life from the afterlife, and this remains the case even today.

Despite a number of prominent Christian thinkers in past centuries having proposed animal survival, e.g. Henry Moore, Bishop Butler, John Wesley, Lord Shaftsbury, such thinking has, for the most part, been deemed unorthodox and not worth serious attention. There is no reference to animal survival in the scriptures of western religious thinking, with everything revolving around the destiny of human beings. From this apparent silence, it is concluded that animals have no part of any divine scheme, and this naturally downgrades the worth of animals; this has been a major contributory factor to the abominable cruelty that animals have suffered, and still suffer.

The background to the common western belief that only humanity survives death lays in the Christian view that animals are not included in God's scheme to be reconciled with his creation. Therefore, they face

oblivion. But is this logical? There is even Biblical material that indicates the work of salvation was not only to redeem humanity, but to reconcile the whole universe that had become estranged from God. However, this is almost universally ignored. Secondly, there is an absence of logic when attributing immortality to only one group of life. How would this actually be effected? For example, as humanity has evolved over many years from its animal ancestor, where exactly is the 'cut-off' point – and what is it? One argument that attempts to draw a distinction is that while humanity has language, animals do not; this is rather weak as human infants do not possess the ability to converse in this way. Indeed as Humphry Primatt, an eighteenth century English theologian said in his, A Dissertation on the Duty of Mercy, the noises made by an animal can be likened to a human being 'whose language we do not understand'. The further collapse of the supposed gulf between humans and animals because of language is demonstrated by studies discussed in The Great Ape Project (1993), edited by P. Cavalieri and P. Singer; in this it becomes evident that members of the ape family, 'are capable of sophisticated co-operation and complex social manipulation... a variety of helping and care-giving behaviours and are capable of true altruism'.

In such research, they have not only used American Sign Language, but developed

this, providing them with a vocabulary equivalent to a young child. Two researchers refer to how one gorilla remembered and communicated about past events and remarked that 'she understands and has used appropriately time-related words and she also 'talks about her feelings... (and) grieves for those she has lost (have died)'.

James Rachels, one writer who, while expressing doubts about the significance of sign language in his Created from Animals, nevertheless mentions Darwin's belief that 'rationality' was not necessarily indicated by language, and mentions instances where reason in animals was evident, despite a lack of language involvement. Therefore, another supposed distinction between human beings and animals is shown to be extremely weak.

The argument can be developed when we consider that in the case of human beings and the great apes, 98-99 per cent of the same genetic composition is shared. To be precise, not only are humans part of the great ape family, but, we differ in only about 1.6% of our DNA from the common and pygmy chimp, and much of that 1.6 per cent difference is designated as 'junk'. It is nothing less than absurd to propose that 1.6% DNA junk separates human beings and a group of

animals from a common destiny after death.

What people overlook in arguing that only human beings survive death because of their 'higher rationality' is that this means the many infants who die and are often far less developed than many animals, would also perish at death. Few people who reject animal survival would also argue that all infants lacking rationality die; therefore, in this, it becomes obvious that their argument is inconsistent and cannot be sustained. The full absurdity of the view that only human beings survive death is demonstrated by the fact that this limits survival to only one group of living beings, that actually makes up less than one per cent of life on earth. The obvious problem that emerges for those rejecting animal survival, is what precisely distinguishes the human being from the animal. If it is a higher consciousness, or the ability to believe, etc, we return to the same question about infants, the mentally ill and various other groups unable to function normally.

Indeed, when George Berkeley, an Anglican bishop, wrote his 'A Treatise Concerning the Principles of Human Knowledge' in 1710, he pointed out that the differentiation between humans and animals, because the latter supposedly had no capability for 'general ideas', was

...the noises made by an animal can be likened to a human being 'whose language we do not understand'.

Source various websites.



questionable; and went on to say that even if it was valid, the absence also existed in 'a great many' humans. There is the further point that animals can often display a higher awareness: when D. Scott Rogo wrote about experiments in OBEs in Life After Death, it was noted that different animals would visibly react to the person leaving his body and visiting the area where they were situated. And yet this was not apparent to those humans who were present. In the upshot, the gulf that appears to differentiate human beings and animals is not as it is often claimed, and even if it was, it causes considerable difficulties for those who argue that only human beings possess an inherent immortality. Moreover, what animals appear to lack is compensated for by faculties that human beings do not possess.

Bill Schul, in his very readable The Psychic Power of Animals, remarks on how

different animals react to death: 'Some animals seem to be unaware of approach, while some make preparations for the event; for example, certain dogs and cats search for places to be alone at the time of death, knowing that it is imminent'. Some people testify to the unusual behaviour of their pets as the time of their departure approaches: the animals appear to know of what is to happen and await the event as part of the natural order. This ability is something human beings have either lost or have failed to develop unlike the animals.

There are several types of phenomena that indicate the survival of death by animals, e.g., those instances of people 'seeing' their beloved pets after they have died. This was not simply 'wishful thinking as in some cases, they were actually unaware of the animal's death at the time.

Franek Kluski was surely the best example of

demonstrating that animals survive death. The work of Franek (1873-1943), a Polish medium, who was investigated by some of the most experienced researchers at the time, is mentioned by Sylvia Barbanell in her book, When Your Animal Dies. She referred to Professor Pawlowski's testimony that sitters experienced the materialization of various types of animals; he recorded an instance of a dog materializing and jumping upon the laps of the sitters, and in a seance with a red lamp, a hawk-like bird flew around, with its wings beating against the walls: this occasion was photographed. Confirming that relationships are not severed by death, it was noted that when some next-world visitors materialized in Franek's séances, they would be accompanied by an animal that promptly left as soon as their human companion departed.

Mrs Barbanell made the important point that the types of animals that joined the Kluski séances clearly showed that all animals survive physical death. The survival of 'our brethren in fin, fur and feather' is confirmed by the words of such guides as White Eagle; his words are given by Isa Gray in her excellent book From Materialisation to Healing: 'The life beyond would be incomplete without the companionship of animals. They too survive death; they too enjoy a life of freedom with all the joys of their animal life...they remember their former friends...and await their coming'.

The question that is often asked, is whether all life survives death, i.e. not only domestic pets and cattle, but insects, and even bacteria? Once again, we return to the question of a cut-off point. In fact those who ask this, often in ridicule, are nevertheless faced with the same problem themselves; I have often found those who ask this question are

usually those who believe only in the survival of human beings; consequently, they too need to address the problem of why some life forms should survive death and others not. This subject is raised in Many Mansions, by Lord Dowding, a highly enlightening writing that many would find worth reading. In his book, he asked, 'How far down the scale do animals possess souls?'. His reply to this is clearly apt, i.e. 'This may not be a matter of any great importance for man to understand, but it is a matter of great interest'. It is indeed not something that is fundamental, nor does it invalidate the belief in animal survival, despite some thinking that it does. We can only surmise that certain characteristics have to be present to ensure survival; this may simply be the will and desire to survive. If this is so, we should therefore expect most life forms, even those of a very elementary type, to enter the next realm of existence. In sum, there must be a cut-off point, and we can assume that it is logical.

One can take this discussion even further; communicators assure us that in their new lives, they have gardens, and enjoy the same colourful panorama that also confronts us whether we walk in a garden, park or even a jungle. Such scenery in the new life may of course only be the projection of the person's own mind, but I am personally inclined to believe that the sight of rivers, seas, mountains and flowers may have its origins in a persisting and enduring spirit that is part of an on-going and developing process.

To return to the view that humans are unique in surviving death, this is usually proffered simply because western religious traditions say virtually nothing about God's relationship with animals. However, this overlooks the fact that the subject of



## All animals go to Heaven

Continued...

humanity dominates religious belief is simply because that belief is of human making; also, that traditionally, religious belief is to overcome humanity's estrangement from God, and animals do not fall into this category. Accordingly, there is no requirement for animal life to be part of the discussion. Silence does not indicate disinterest, but rather that it is only mankind that requires healing. In this respect, Carl Jung, the renowned psychologist, who was also keenly interested in Spiritualism, made an illuminating statement at a Basel seminar in 1934, that is worth remembering: 'Animals fulfil God's will most faithfully: they live to fulfil their Creator's purpose. We do not do this. We meddle with the work of the Creator. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner'.

In view of the considerable evidence for animal survival, and the soundness of the argument, those who accept the reality of survival can be assured that the next life will be accompanied by those beings who do not fall into the category of human existence, but certainly add so much to it, and will certainly continue to do so.

"We can destroy animals more easily than they can destroy us – that is the only solid basis of our claim to superiority".

(Bertrand Russell, 'If Animals Could Talk', 1932)

## Introduction

Whilst much has been written about the return of human beings 'from the other side', the animal kingdom tends to have been more poorly served. Nevertheless, the presence of animals in the séance room seems to have been a common phenomenon on countless occasions over the years and we must be grateful to two authors (Sylvia Barbanell and Harold Sharp) for recording a few of the facts, mainly concerning household pets.

# Animals in the Séance Room

However, according to Nandor Fodor (Encyclopaedia of Psychic Science 1933), there is no definite proof of animal survival. He argues that although animals have been materialised at séances this does not offer evidence and says, "It is the continuation of personality and memory of which proof is demanded." He goes on to make the salient observation that "being inaccessible to experimental proof, psychical research is not concerned in this problem."

In a direct voice communication once given to author H. Dennis Bradley, he was told that animals capable of 'love and loyalty' continue to live as spirits, whereas wild animals go to an animal kingdom "there to be redrawn upon for physical life on earth." Silver Birch (more philosophy) is more

specific. He states categorically "There is individual survival for domestic animals that have had association with humans... It is part of the wonderful relationship that can exist between humans and animals."

Sylvia Barbanell suggest that as there is so much in common between humans and animals, in both physical and evolutionary links, the same natural law must operate for all living things. She believes however, that the quality of their survival differs: "Because of their close association with human beings, domestic animals have acquired, or 'caught', some of man's individuality, consciousness and personality. Thus they continue to find expression in another form of existence." However, she feels untamed creatures survive only as part of a 'group' or 'herd' soul of the species, still acting as

they did in the wild.

With this thought in mind, therefore, it was interesting to discover one physical medium of the past who was best known for producing the materialised forms of many kinds of wild animals, which continued to leave their natural smells behind!

He was Franek Kluski, born in Poland in 1874, who had already established a great reputation as a writer and poet before discovering his psychic abilities. Although from a child, Franek had conversed with spirit friends, unaware he was any different from his contemporaries, his true gift for materialisation phenomena was not realised until he was over 40 years old. This was after he took part in a séance with another Polish medium, Jan Guzyk, who frequently had animal forms visit his sittings.

When Franek started to hold séances of his own, the most curious fact was the number and diversity of animals that materialised. Most of the detailed reports of his mediumship, centre around early séances in 1919. Usually a huge bird, with the sound of wings flapping, whirled around the sitters 'accompanied by slight blasts of wind'. On one occasion it settled on the medium's shoulder and was photographed in the séance room, proving to be some large bird of prey. The photograph was later reproduced in a French book 'L'Ectoplasmie et la Clairvoyance' written by Dr Gustave Geley.

Another frequent visitor was a strange animal, described as a maneless lion. It was a tawny colour with a slender neck, large teeth and glowing eyes. Sometimes this creature, which normally accompanied an Afghan hound named 'Hirkill', behaved somewhat wildly especially if sitters showed their fear. But despite its aggressive look it could act in just the same way as a pet cat, licking the sitters with its moist tongue and wanting to be fussed. However it brought with it 'the odour of a great feline' and after the sitting had finished everyone, including the medium, was impregnated... as if they had made a long stay in a menagerie among wild beasts.

A man-like ape, dubbed 'Pithecanthropus' by psychic researchers who sat with Kluski, also appeared several times. At one séance in November 1920, it put its shaggy head on a sitters shoulder, and against his cheek. The smell that came from it was described as that of a deer, or a wet dog. When

another sitter put out his hand, the ape licked it slowly and affectionately. The ape was very large, and extremely strong – often lifting the heaviest person in the room, still sitting on his chair to about 6ft; or carrying a settee over the heads of the sitters. Despite its size and appearance the ape was very gentle and willing to obey orders. However after it had been in the séance room for several minutes, an unpleasant animal aroma began to fill the air.

Sylvia Barbanell questions the appearance of such materializations but suggests that 'perhaps the object was to prove that all living creatures survived and retained their characteristics', adding that the more savage type of animal was held in check by the controls of the medium.

Less formidable creatures also were frequently seen at Kluski's séances, including the 'dead' dogs and cats of sitters, and also squirrels. On one occasion a materialised dog ran about the séance room wagging its tail, jumping on the lap of its owner and licking the faces of the sitters, acting just as naturally as it had when alive. (This particular occurrence seems to completely contradict Fodor's statement that there is no proof of continuation of personality or memory!) One human visitor who often materialised, a 'tall dignified Eastern gentleman', was always accompanied by an attractive small animal which looked rather like a weasel. This was very gentle, and all the sitters loved it. The creature ran around the room, perching on sitters' shoulders, inquisitively nosing around and moving small objects

Franek Kluski physical medium where a Hawk or Buzzard materialized in the séance room, and landed on his shoulder as a photograph was taken. Source various websites.



lying on tables and desks. The last time this animal was seen was in June 1923.

Like so many other mediums, Kluski was always willing to place himself at the disposal of scientific researchers, some of them more kindly disposed to physical phenomena. In 1920 there was a series of sittings at the Metaphysical Institute in Paris before such experts as Professor Charles Richet and Dr Geley. Apparently they could not fault the medium's powers, especially paraffin casts of materialised limbs made at these séances, which they felt 'almost the best objective evidences of supernatural power ever produced.' Dr Geley went so far as to pronounce Kluski 'a king' among his

contemporaries – true praise from a psychic researcher – although his personal opinion regarding animal survival is not, apparently, on record. Today, the topic still remains debatable. Perhaps, therefore, the last word should go to a Dublin physicist, E.E. Fournier d'Albe, B.Sc., M.R.I.A., writing his own 'Physical Theory of Immortality' in 1908. He asked: "Do animals possess souls? ...We must answer most decidedly: they do. Their organisms are as complex as our own. They require similar directing centres or psychomeres. Their mental faculties are, as a rule, greatly underrated... Do they survive then, also? Are they, too, immortal like ourselves? We can allege no sufficient reason why they should not be!"



# The Circle of Spheres

February 2008

By Maggie Carrington

Keeping you all in touch with the news from our Circle takes a little thought. Although we have tapes, there are very few 'write ups' on events and so it is a 'birds eye view' of the latest events.

One or two of our members have left and been replaced by another. Ro left the Circle quite suddenly, the circumstances I feel, may have been personal to her own situation, and her place has been taken by Liz, who I have known for quite a while and who comes to my Monday development Circle. Jackie left us for the space of a year, because of her own tragic personal events and will rejoin us full time in March, when she returns from a month's break in Florida. The other members remain the same: Cliff my husband, the other half of the phenomena which takes place, myself in the Cabinet as materialisation becomes more apparent, Manda, who is placed on the left of the Cabinet and is 'muted' for most of the sessions, Liz on the right of the Cabinet, Jackie next to her, Cliff by the door, where we understand the 'portal' to be for much of the energies,

Linda opposite the Cabinet and Cynthia, who sees a lot clairvoyantly, has her place by the wall to my left. Then there is a vacant wooden chair placed to the left of Linda and the right of Cliff, that Spirit sit on and will use for much of the phenomena. They make it 'bang' very loudly sometimes which makes us all jump, and at other times it glides around the carpet and 'cuddles up' to Linda or Cliff. We hear the rustle of clothing in or on it quite often and breathing has been heard to emanate from it from time to time.

The toys on the board are slightly different now and on it is placed the toy piano, another one that facilitates more rhythms, sounds and depicts other instruments at the flick of a button, and of course the toy drum. Other items are a small brass bell, a set of small tinkly bells and one of the two trumpets. On the floor is a drawing pad, some chalks and two pencils, one thick and one thin. Last but not least, the second trumpet is placed near Liz. All these have chalk circles drawn around them, so we can note movement and there is a lot of that. The plaque has been removed too, until it is requested again.

There are two tape machines, one for the Indian music, a CD player and another recording

machine to record the sessions; this is done by Linda, with Liz being in charge of the music. I thank God we all blend together well and there has always been harmony and love between us all, so essential to events. This then, is presently the composition of the Circle, although I know how much it has refined and changed over the years. We have reached our 11th year of sitting and Jackie has been with us right from the beginning. The nice thing is we are all good friends and remember with great affection sitters from previous times. There have been some very special times and events and I always say a miracle occurs every week in our séance room.

The North American Indians have recently stopped dancing to their music, but each week we hope.... Yet the materializations have come along very well, we hear clothes rustling, footsteps walking around the room, people are touched, stroked and Cliff has been kissed on top of his lovely bald head!! The curtains of the Cabinet only move very subtly now from time to time, I am often aware of someone standing with me in there and breathing is sometimes heard too. We have still not received the 'voice' as yet,

although whistling and other voice like sounds are heard from time to time. Nostramus, Mordacai, Peony and Julia Petty move forward then with the materializations. Shapes are observed quite distinctly all around the room, some animal like, others more human. Tonight a head, arms and torso (but no legs) was observed over by Cynthia! These shapes are solid and 'lit' somehow within the room. We still observe patches of shade and light, which is sometimes as bright as day in various areas too. Apports are few and far between too sadly, but again we hope!

Spirit has become very proficient at raising or lowering the volume of the CD player according to the tracks they like. We play largely '60's music and when Jackie returns I am sure the singing will take precedence, she loves to sing! Spirit love it too. They bang the chair in time to the music, or knock out the rhythm on the drum. Talking of which, lately we have been treated to the most amazing drum solos. One would never believe it was a toy drum they use when you listen to the pieces they perform. The funny thing is, the tone can change, the speed is phenomenal and it sounds really professional. Spirit

have told us it is played by a black Jazz drummer, who operated in the Southern States of America in the '30's and '40's, and was quite well known in his day; but I hasten to add we know no more than that. At times others play it, less proficiently, but just as welcome! The piano is played less often and the bells are rung too, especially the hanging ones in the room. Oh yes, I forgot to mention, there are drumsticks placed with the drum and every week they are flung with abandon into the room, and then picked up and hit together in accompaniment to the drumming now and again.

As for the sketchpad, Spirit are using it by marking it with chalks or pencils. They like to tip the chalk pot upside down and have scribbled all around the board on the carpet. Good job it's their room to do with as they will!! We do possess a lot of photographs of the various phenomena that occurs. Linda takes pictures of us all under red light, one by one week to week and we do possess one or two quite interesting ones. Also we have photos of red light in various parts of the room, when the red light has not been on. Energy lines are seen all around the room mostly red, but not always. Bright lights appear and sometimes we are lucky to have what we term as 'light shows' shown, we think for our pleasure. Still we know, we function almost solely on energy.

As you may see, our Circle progresses all the time. We are all very stimulated and driven to be the best we possibly can be for Spirit. They lead and we follow more than gladly. Perhaps next time there will be further news on the voice box, but until then, take care and thank you all for your interest and support. Do watch this space, I will update you from time to time. ■

# A message that cannot be ignored

By David Wharmby

Many of you can possibly relate to the names of Colin Fry, David Thompson and possibly even myself, indeed many of you may have been fortunate to see one of us demonstrate and hear the voice of Spirit as they speak to us, bringing, laughter, love and upliftment.

Through many of the demonstrations we have heard the voice of Magnus as he speaks through Colin Fry, William as he speaks through David Thompson and even Joe or Isaac who have spoken through myself to audience's gatherings and groups and through the voice of Spirit each have, on many occasion spoken quite freely about our World and indeed our responsibilities within our World.

We live in a World which seemingly has lost direction, this is easily reflected by the evidence of what goes on in our World each and every day, many of us continually ask if it will ever change, how can it change and how those changes can occur. A clear example of this has been spoken by many Spirits, they have told us that it is mankind themselves who have brought the World into its condition, indeed how our forefathers now in Spirit

have left to us a legacy of mass destruction and for this they all feel the sorrow it has brought.

But to bring about these changes the onus is now upon us and those who follow us, for although Spirit do as much as they can, they cannot directly make the alterations, these have to be done through us, they do however offer to us direction and guidance to follow in order to set in motion the changes of restoration, restoration to a World were none of us need live in fear but into a World of love and harmony, all united together as one, for and if we are united in Spirit as one, why do we have the difficulty to do so whilst here in the physical World.

Through a vast array of recorded sittings I have all too often heard the question, "How can we make our world a better place to live in" and the answer is always the

same... uniting together in a World of Love, you then hear words of agreement uttered but as we look around our World today we still seem to be no further forward.

A question also asked of William through David Thompson was that of Jesus Christ and his role to which William answered that Jesus was a messenger of Spirit, when further asked if there were any messengers today in our World he answered yes, but could not verify as to whom they were.

So who are these messengers and what message do they carry from Spirit, indeed though would we accept them as messengers or people who you might look upon as having mad ravings.

The messengers are ordinary people like you and I who have connected with Spirit through time, many heard the message but did not understand it, did not know how to set it in motion or even decided to leave it to another, but what of those who did implement it.

Since the Millennium we all have to agree that Spirit and Spirit existence has been brought to the forefront of mankind, be it through media, television and film or through



## A message that cannot be ignored

Continued...

magazines like the one you hold, we have noted initially an influx in the Spiritualist Churches, we see more and more people seeking to find an answer, seeking to find a light within the darkness of today.

Many seem to be still sitting and waiting for something of an immense divine apocalypse, many seem to be waiting for God to make a direct appearance or for Christ's second coming, but what if this has already taken place in some way and you missed it, did you miss it or simply ignore it for you felt what you were hearing couldn't be it?.

These are questions that have been set by many people who no doubt will continue to do this very

thing, but Spirit have clearly spoken that if we desire to see a change then it is up to us to begin uniting as one, working as one in order to do so.

Like any project that is undertaken plans have to be set in place, foundations have to be laid and this has begun. In 2006 a World Spiritual event took place, an event that began uniting people together to give aid to Spirit and to our World itself, for it was a time that showed that if we can gather in such a manner then we could unite for all time for Spirit.

The event I speak of many of you already are aware of it is known as Parafest, it is an event that Spirit brought forth to be organised to give aid to help Passover as many Spirits that for varying

reasons have not as yet crossed over into the Light. Our uniting together in this manner enabled us to generate energy of pure love the World over to give assistance at this time, but it wasn't enough.

We were told that we would need to repeat this event a total of four times for and as each event drew near, more would finally understand what was happening and unite alongside us as has proven thus far to be correct.

In 2006 the UK joined with the USA, Canada and New Zealand and now in 2008 already we have seen growth in the USA, Australia have united with us as has Holland, Brazil and India, for the bigger the gathering the greater the love and light that will be created. These events

are not just merely to give aid to the passing over of Spirit but they are also a time in which Healers who channel Spirit in this capacity can now also give Healing directly to Mother Earth herself.

As Brothers and Sisters of Spirit, to see a change in our World we together have to make these changes and as we grow we will begin to get heard, we will begin to stand out more and more than ever before and united together we can make a difference.

So Spirit are appealing to you to take on board what you have already been given many times before, the words are clear and not of a raving madman, are you now ready to act for Spirit and for yourselves...



Left: Carmine Mirabelli being tied up with ropes. Source various websites.

Above: Carlos Mirabelli (left in trance) with Dr Carlo de Castro (right) and the materialized spirit of the deceased poet Giuseppe Parini.

Source various websites.

## Further experiences of the mediumship of Carlos Mirabelli

Carlos Mirabelli being observed. Source various websites.



Carlos Mirabelli (1889-1951) was, according to Inglis, 'the most remarkable physical medium in recent history, outshining even (D.D.) Home in his ability to produce phenomena' Playfair says much the same thing: 'Mirabelli was surely the medium to end all mediums. You name it, and he is said to have done it'.

Carlos (Originally, Carmine), a Brazilian of Italian parentage (ironically, his father was a Lutheran clergyman), was born in Botucatu, and after leaving school, worked in a shoe shop where he found himself in the midst of poltergeist activity: 'The shoe boxes took to leaving their shelves and flying around the shop, sometimes even accompanying him out into the street'.

Consequently, and regrettably, he was incarcerated in an asylum. However, those who cared for him decided to carry out tests and discovered his ability to move objects without physical contact with them. It appeared there was an excessive nervous activity in Carlos that prompted such activity, and while this in itself was abnormal, he was not found to be insane and was duly released.

Realizing his remarkable talents, Carlos put them to use and in the early stages,

usually demonstrated them for entertainment purposes. News of his abilities eventually reached Europe by virtue of a Portuguese leaflet entitled, O Medium Mirabelli. This was followed by an account in the German parapsychological publication, Zeitschrift fur Parapsychologie, in August 1927; the publishers were initially sceptical about the claims being made and sought confirmation about the witnesses from the Brazilian consul in Munich. The consul confirmed the integrity of the witnesses, further adding that fourteen of them were personally known to him. When reports about Carlos reached Britain, the SPR's overall stance was to reject them as being absurd; in its Journal, it referred to some of Carlos's feats and despite having been attested by over five hundred persons, they were considered as being 'far too good to be true'. However, the following month,

reference was made again to Carlos, and while admitting 'the numberless disappointments which physical phenomena have brought Psychological Research', the writer agreed that 'such evidence as this cannot be ignored'.

Certain persons, e.g. Count Perovsky, believed that Carlos should be brought to Europe; however, apart from a number of prominent researchers already being occupied, the resources to do this were not available. The following year, yet another note was made that two investigators, Prof. and Frau Driesch, had witnessed phenomena produced through Carlos's mediumship, and while they were less than that reported earlier, Prof. Driesch had 'signed a statement not unfavourable to the genuineness of some of them', e.g. they had witnessed object movement at some distance from the medium, and in a good light.

The situation was problematic as European researchers did not have confidence in Brazilian researchers whom they believed lacked the necessary expertise. Therefore, an impasse ensued: European researchers could not investigate Carlos first-hand, but they would not rely upon the findings of their colleagues in Brazil. Indeed, as Beloff points out, the reports of Carlos's

mediumship involving the full materializations of known persons in the full light were 'altogether too far out to gain credence outside Brazil'. Although researchers did eventually travel abroad and meet Carlos, this was at the end of his mediumistic career by which time his powers had waned. Unfortunately, there was the further factor that the SPR was still very much suffering from its sceptical opinion about physical mediumship, and it is evident that the Europeans lost a possibly unique opportunity to witness a level of mediumship that had not been seen before.

It is because of this, comparatively little was said about Carlos in Europe, and certainly so when considering his spectacular mediumship, although a limited amount of discussion does arise very occasionally. In 1992, Guy Playfair (who in 1973 interviewed witnesses of Carlos's mediumship) raised the matter of a photograph of Carlos levitating, and discussed how fraud must have taken place in view of the markings on the photograph. He repeated the opinion expressed earlier, that he believed Carlos indulged in this simply through his 'anxiety to put on a good show' for foreigners, and it is unlikely that he relied upon fraud in view of what was witnessed >>





From left to right:  
Carlos Mirabelli as a child >  
The Mirabelli family > the  
young Carlos Mirabelli.  
All photographs source  
various websites.

by so many people. As Dingwall related, such levitations, sometimes to a height of two metres and lasting several minutes, had been 'in the presence of a number of people and in full view of the public'. The most detailed work about Carlos's mediumship was that by Eurico de Goes who investigated Carlos, and believed that through this, he had communicated with his wife; this was apart from witnessing over a hundred materializations, some of which were able to be present with sitters for lengthy periods of time. During the peak of Carlos's activity, Europeans either scoffed at the reports crossing the Atlantic, or called for investigation that could not actually be funded. Meanwhile, Carlos continued to demonstrate



Carlos Mirabelli's father Luigi  
Source various websites.

his abilities in Brazil that resulted in an investigation being organized. One such instance that prompted the desire to consider his abilities was when Carlos dematerialized in daylight, and reappeared ninety kilometres away: the event being witnessed by many people. Furthermore, through automatic writing, various personages communicated in their native tongue, about specific matters with which they had been involved, and Carlos would write many pages at a truly remarkable speed in the language of the communicator. Additionally, he also drew portraits of people who had died, 'which were identified by surviving relatives'.

The statements that exclaim Carlos's mediumship are surely not exaggerated; his mediumship also included healing and even musical phenomena when those nearby would hear different types of music. Dingwall referred to an amusing instance when 'many persons' heard drums beating and trumpets blaring, and 'bottles and glasses which were standing together then began to move and strike one the other... producing perfectly harmonious sounds' In the case of his healing work, in which he had a number of successes, he was prosecuted for practising medicine but not being qualified to do this. It was

by virtue of so many people, including many respected academics, coming forward to support him and testify to his abilities, that it was decided a formal investigation had to be carried out.

The investigation was conducted by the Cesar Lombroso Academy of Psychical Studies founded in 1919, and commenced with the different investigators considering various aspects of the phenomena: the report of Carlos's mediumship, published in 1926, include how: 'the medium spoke 26 languages, including 7 dialects; and wrote in 28 languages, among them 3 dead languages'. Of this, Inglis added, 'this was remarkable enough, as Carlos had had so little formal education; but the physical manifestations surpassed any that had ever been reported, anywhere'. Indeed, Carlos's ability to facilitate materializations, as witnessed by the investigators, was surely one of the most marvellous demonstrations ever seen.

The investigation that was conducted into Carlos Mirabelli's mediumship involved three hundred and ninety-two sittings for different types of phenomena, and in sixty-three of these, physical phenomena was produced: the sittings were held in daylight, or with bright artificial lighting. In one,

Carlos was levitated and remained so for some minutes; furthermore, in a sealed room, raps were heard together with a voice that was recognised by Dr Souza, one of the investigators, as being that of his daughter who had recently died. If this was not enough, the girl materialized and embraced her father. Her pulse was felt by a doctor who was one of the sitters, and she responded to questions asked of her; moreover, she was photographed with her father before she dematerialized in front of the ten investigators who were there. During this time, Carlos, 'lay as if dead in his chair'.

In one of the séances, after the room was filled with the odour of roses, a bishop, Camargo Barros, who had died only recently, materialized and was carefully examined by the doctor. During these events, Carlos was secured to his chair, in trance, and fully visible. The bishop told the sitters to witness his dematerialization which duly occurred, after which the room was filled with the odour of roses again. Another instance of recognition was when a person materialized and was recognized as Prof. Ferreira who had recently died. He was examined by the doctor, and 'a photograph was then taken after which the form became again cloudy and



From left to right:  
Carlos Mirabelli being  
searched prior to  
séance > Carlos  
Mirabelli Spiritist  
Centre Brazil.  
All photographs  
source various  
websites.

disappeared'. During the séances, the investigators also noted the drastic changes in Carlos's physical state, i.e. his temperature would vary, as would his pulse rate and respiration.

A further example that demonstrates the spontaneous nature of Carlos's mediumship was the occurrence of the materialization of Dr de Menezes. On this occasion, a bell on the table levitated and began to ring in the air; Carlos awoke from trance and described a man whom he could see. Suddenly a man, as described, materialized, and two sitters recognized him as de Menezes. When the doctor present attempted to examine the materialization, he fainted when the form decided to float away. Fodor refers to how, 'the figure began to dissolve from the feet upwards, the bust and arms floating in the air'.

One incident that provides some idea of the sheer marvel of witnessing Carlos's mediumship was when an Arab appeared above the table and 'then the form descended and took its place among the observers'. He

was then closely examined by three doctors for over half an hour and photographed: 'The sitters thereupon surrounded the table and watched the figure slowly rise into the air, remain floating for ten or twelve seconds and then suddenly disappear'. A further example of Carlos's proficiency was when in 1934, during one of his séances, flowers materialized, and bottles, a chair and keys moved about the room, and a picture was lifted from the wall, floated in the air and then hit one of the sitters on the head. Meanwhile, Carlos wrote an essay, in French, of nearly two thousand words.

There were also instances of Carlos dematerializing from the sealed seance room to another room, and the seals on his bonds being found untouched. When he disappeared, some of the sitters remained in the seance room while others went to search for him: 'He was soon discovered in a side room lying in an easy chair and singing to himself'. It cannot go unnoticed how Dingwall mentioned that Carlos

'submitted himself to the severest tests of... investigators, passively suffered being tied and stripped, until doubt was excluded'.

It was this type of activity that prompted some investigators outside Brazil to believe that Carlos's mediumship could not be ignored; Dingwall was one such person. Faced with so many reports of spectacular phenomena, witnessed by hundreds of people and sometimes photographed, an answer was clearly required. In 1930, Dingwall wrote of Carlos's mediumship in the Journal of the American Society for Psychical Research, the contents of which have already been cited above. He said that the phenomena was 'so extraordinary indeed that there is nothing like them in the whole range of psychical literature'. Relevant in view of what the Europeans were saying, he also argued that, 'It would be easy to condemn the man as a monstrous fraud...But I do not think that such a supposition will help even him who makes it'. Despite this, the best that Dingwall

could say on his own behalf was that he could not make any decision; he said that Carlos could be a fraud and the materializations were his confederates but admitted 'confederates are human beings and human beings do not usually rise into the air, dissolve...and float about'.

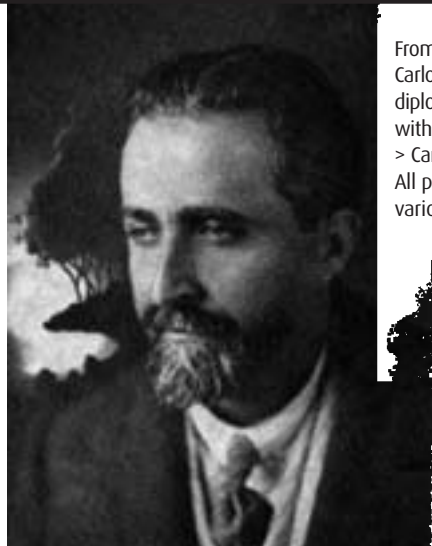
The possibility of fraud seemed improbable in view of the many witnesses and photographs, and that séances were conducted in the light. Hallucination would not provide a this-worldly explanation either, as the events were photographed. Dingwall realized, much to his discomfort, that Carlos's mediumship would pass by without any European investigation as, 'The chaos in which psychical research finds itself at present prevents any really valuable systematic work being done'. It cannot go unnoticed that Dingwall's report was published by the American SPR rather than the British SPR. It was in 1933 when Carlos was seen by Mary S. Walker of the ASPR, and she was impressed by what she saw, although by this time, Carlos's powers had diminished.

The following year, Theodore Besterman visited Carlos and then produced a very negative appraisal of the mediumship in the SPR's Journal; however, Playfair points out that in respect of some of the things stated,



Carlos Mirabelli with materialized spirit of Harun ar-Rashid  
...an Arab appeared above the table and then the form descended and took its place among the observers... Source various websites.





From left to right:  
Carlos Mirabelli with his  
diploma > Carlos Mirabelli  
with friend Washington Luis  
> Carlos Mirabelli.  
All photographs source  
various websites.

Besterman 'overstated his case'. Indeed, as Besterman was forced to admit, while suggesting all manner of 'explanations' for Carlos's mediumship, in one case he was unable to do this and said that his most likely explanation for the feat witnessed was 'practically impossible', and 'any other fraudulent method is difficult to conceive'. A typical example of the behaviour of some researchers is well illustrated by Beloff's note: he states that he corresponded with both Dingwall and Besterman in 1972, and 'neither was willing to stand by his original endorsement yet neither could offer any coherent reason for changing his mind'. When Barrington comments on Besterman's stance, she observes: 'having witnessed phenomena he could not explain (a substantial blackboard about 2 ft 6 in square revolved several times when placed on top of a bottle) he decided in the end that it had to be, somehow, fraudulent'.

In contrast to what the British researchers were saying, the effect of Carlos's mediumship on those who saw it was decisive. One example is when in 1933, Carlos was handcuffed and bound, and flowers floated into the seance room through a locked window, and a statue promptly pursued them. During this time, Carlos spoke in Arabic

to one of the sitters who realized that it was the voice of his mother who had died nearly thirty years earlier: the sitter, an investigator, 'became a Spiritist on the spot'. When the time came for the secretary, a German man, to read the minutes, he realized that he had not brought his spectacles with him. A German voice then spoke, saying that he was the man's father and would get them for him and, 'the spectacles promptly appeared in the secretary's hands'. At another seance, Carlos was held by two sitters, whereupon he began to glow in the darkness, 'lighting up the whole room'.

Playfair notes that while Carlos received payment in some instances, 'it is also quite certain that he gave a lot of money away and was a generous and kind-hearted person'. Although Carlos was a Spiritist, the possibility that he sometimes 'helped things along', the often bizarre type of phenomena that occurred, and his extrovert behaviour, did not always endear him to his fellow Brazilian Spiritists: 'He led a somewhat Bohemian

life... He was a big spender, who would think nothing of buying ten suits or a dozen pairs of shoes at a time, only to give most of them away. Some Spiritists would therefore not associate themselves with Carlos, and Playfair comments on how one of the leading Spiritists was always apprehensive about meeting Carlos; this was because 'everything seemed to get smashed up when he was around', i.e. a reference to how objects would suddenly start to move and fly about in Carlos's presence. In fact this type of activity affected Carlos's personal life: '(his sons) in fact led lives somewhat remote from their father, since their mother did not greatly appreciate having the table cutlery flung across the room by unseen hands or having the furniture pile itself on top of her, so she and the children lived apart from Mirabelli by agreement'.

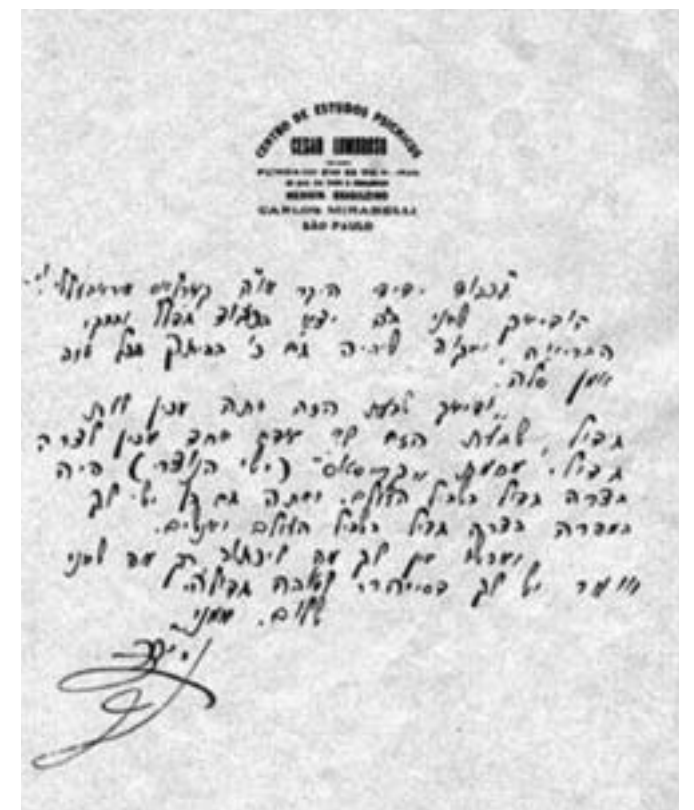
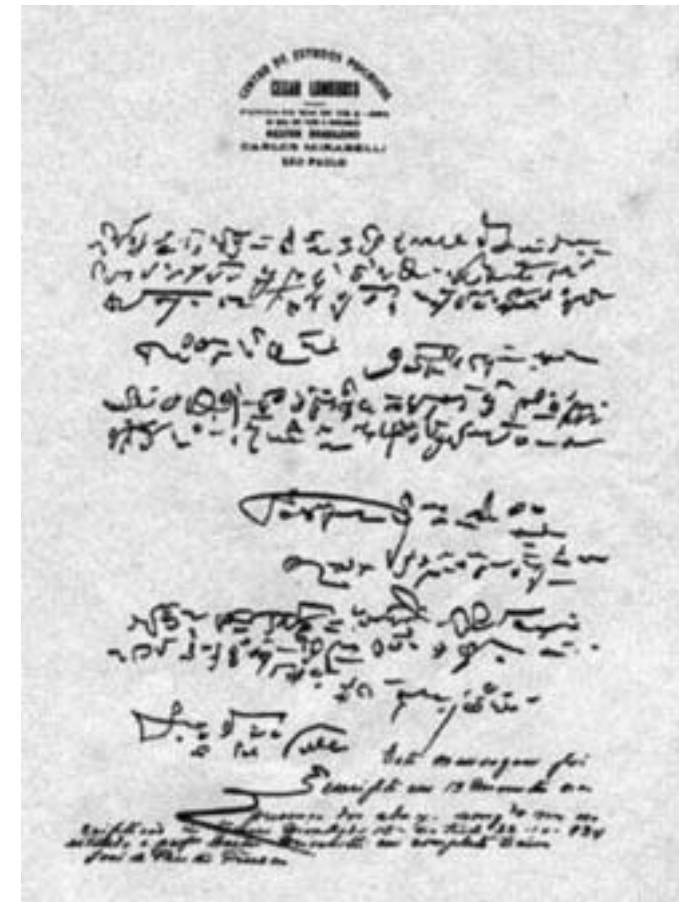
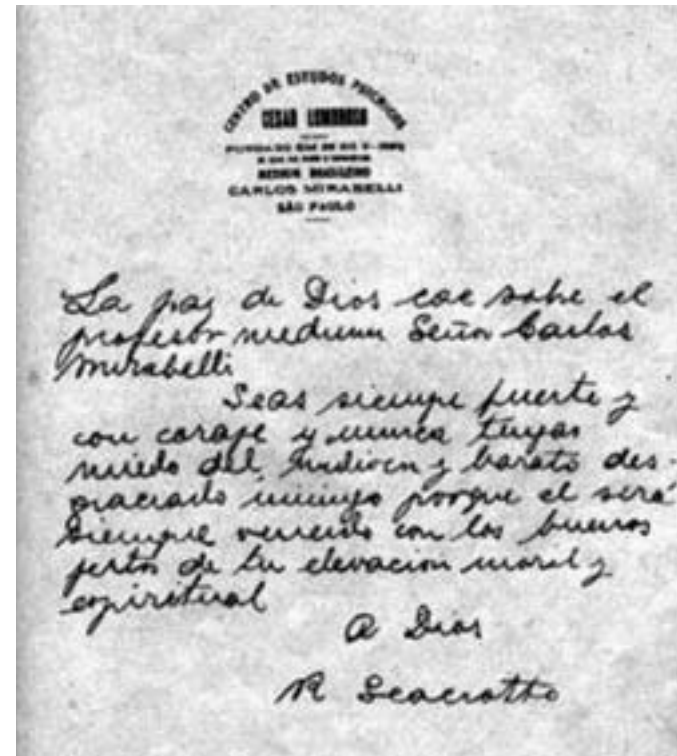
Carlos was particularly fond of animals and opera, and involved in the foundation and running of the Sao Luiz House of Charity. As is

typical in a country dominated by the Roman Catholic church, Brazil suffers from the extremes of immense wealth for the few, and widespread severe poverty for the many, and this charitable organization was constantly used by those needing assistance.

Carlos also suffered the consequences of practising his mediumship in a Catholic country by having to appear in court on fifteen occasions to answer charges that were raised against the work that he did. Notwithstanding these problems, he successfully demonstrated the reality of survival to many people in a truly extraordinary way.

Despite the reservations expressed in this country, there seems to be no valid reason why the monitoring by the Brazilians should be seen as unsatisfactory. Moreover, in view of the number of witnesses involved, the phenomena observed, and the mode in which these occurred, there can be little doubt that Carlos Mirabelli was a physical medium of very considerable ability.

...Carlos was handcuffed and bound, and flowers floated into the seance room through a locked window, and a statue promptly pursued them. During this time, Carlos spoke in Arabic to one of the sitters who realized that it was the voice of his mother who had died nearly thirty years earlier...



Spirit writing in many languages through Carlos Mirabelli. Source various websites.



# One of our very best the physical mediumship of D. D. Home

Daniel Dunglas ('D. D.') Home (1833-1886), was, as Beloff summarizes, 'the most celebrated medium of all time, judging by the number and impressiveness of the séances of which we have records and by the calibre of the observers whom he attracted in the many countries he visited'.

Born in poverty and illegitimate in Edinburgh on March 20, 1833, Home was adopted by his aunt when he was an infant, and taken to Connecticut when he was nine. As a child, he experienced visions and precognition, with the most significant being the occasions when he saw a friend who had died only days earlier, and then his own mother about the time of her death even though she was some distance away from the young medium. However, it was when physical phenomena began; that he was forced to leave home, due to his family believing this was demonic: he was nineteen when he experienced his first levitation. Despite the situation in which he found himself, demonstrations of his abilities were sought, and he was welcomed by many living in New York

and New England. In view of his abilities, two Harvard researchers heard of him, and on carrying out tests, found that physical phenomena occurred without there being any indication of a this-worldly cause. By the early 1850s, he was levitating, and partial materializations were being produced in his séances.

By 1855, when Home came to Britain, the news of Spiritualism had already reached this country: the American mediums, Mrs Hayden and Mrs Roberts had travelled here within five years of the Hydesville phenomenon that resulted in the birth of modern Spiritualism. Home therefore found a receptive audience when he arrived here.

An attendance at one of Home's séances would often witness extraordinary phenomena.

As Gauld comments: 'His sitters were quite frequently privileged to witness the most astounding events, often in good light - levitation of tables and other objects, playing of musical instruments by unseen hands, the actual materialisation of spirit hands, and so forth'. Gauld further adds: 'He never charged for his sittings, whatever gains he made from them being indirect and in the way of hospitality and gifts'.

Sitters would also sometimes be aware of the room shaking (that was sometimes described as similar to being in a ship when the engine began to operate), raps, touches, direct writing, spirit lights appearing and psychic breezes being felt. Communicators also spoke through Home when he was entranced. What was striking about Home was that unlike most other mediums, he was able to conduct his séances in a lighted environment. Indeed, as the critical Podmore had to admit, the séance room 'could honestly be described as well lighted'.

One of the more amusing incidents that occurred during a séance was when the next-world visitors thought it would be

interesting to dismantle a bronze figurine and throw the pieces about the room. Unfortunately, after the séance had concluded, one piece could not be found despite careful searching. Home requested that the spirits direct him to the piece and this was duly done. Enmore Jones, who recorded details of the event, asserted that, 'It confirmed me in the belief that our spirit friends are more keen-eyed than we, that they hear our words, and can control even our physical organism'. Another example of the variety of phenomena that arose was the séance on 17 July 1868; a sitter reported how during the séance, held in a lighted environment and in his own home, his elderly mother was levitated with the chair on which she sat. Clearly, attending a séance with Home was not an occasion that was easily forgotten.

The report made by William Crookes, who began an investigation in 1871 concerning Home's mediumship, included details of the many instances when phenomena occurred. One example was the séance conducted on 19 July 1871 when there was sufficient daylight for sitters to see each other. After materialization was heard

to join the circle and touched Mrs Crookes, the accordion was played and Crookes recorded that, 'we had a beautiful accompaniment, the chirping and singing of the birds being heard along with the accordion'. Raps were heard and a luminous cloud appeared: 'Immediately the white luminous cloud was seen to travel... to Mrs Wm. C.'s hand, and a small sprig of the plant was put into it. She had her hand then patted by a delicate female hand... The table was now heard to be moving, and it was seen to glide slowly'. Later that month during another séance, the accordion was played and 'we heard a man's rich voice accompanying it in one corner of the room, and a bird whistling and chirping. In addition to these phenomena, there were further abilities that distinguished Home from other mediums. One such feature was the elongation of his body by up to a foot in length. Another feat was his handling of pieces of coal taken from the fire. One witness who was present on such an occasion testified that Home was seen to take a 'red-hot coal...and carry it up and down the room'. Many of those who attended Home's séances

were initially sceptical; Inglis cited the view of Sir David Brewster, who after seeing Home's mediumship, believed that it had 'upset the philosophy of fifty years'. However, Brewster then argued that the phenomena had purely human origin; despite this change of opinion, his daughter supplied details of his own personal account of the séance when he detailed the events that included vibrations, rappings, levitations of tables, partial-materializations, and a declaration these could not be accounted for by a this-worldly explanation. Why then had Brewster said that the phenomena could be explained? Simply, because by giving support to Home this: 'might have jeopardised his prospects. So he had chosen to smear Home. Four years later, he had enjoyed his reward when he was appointed to be Principal of Edinburgh University'. It is an extraordinary and absurd situation that some choose to attend séances, in the knowledge that they will not vouch for the genuineness of phenomena if they actually occur. Nonetheless, this was the type of behaviour that Home and many other mediums since Home's

time have had to endure. In the autumn of 1855, Home travelled to Florence, and his mediumship was witnessed by various personages during the period, e.g. Prince Murat, Napoleon III and the Empress Eugenie; the latter was convinced that her father had materialized in view of being able to identify a recognizable defect that he had on his hand that also appeared on the materialized form. Direct writing was also produced with Napoleon Bonaparte signing his name that the current Emperor declared was indeed Bonaparte's handwriting. In December 1855, an attempt was made against his life due to the reputation that he had gained as a necromancer. During the period while abroad, Home joined the Catholic Church and was received by Pope Pius IX, although this conversion was apparently short-lived, and he resumed his mediumship. Various rumours circulated while he was abroad to account for his powers; these included that he chloroformed his sitters, used the secret police to obtain information about them, that he received 'electrical power' from cats, and that he carried a

monkey in his coat and this caused the movement object and the sensation of hands during séances. When Home returned to Britain in 1859, he brought Alexandrina, his wife, having married in St. Petersburg; a son, Gregoire, was then born to them. By this time his status had increased considerably and he began to give regular séances, 'attended by many celebrities...and droves of peers and peeresses' (This particular period was also important as the newspapers began to deal with Home's mediumship with serious discussion. One person who participated in this was W. M. Thackeray; when challenged about his favourable view concerning Home's mediumship, he responded to his critics with a statement when speaking to sceptics: 'It is all very well for you, who have probably never seen any spiritual manifestations, to talk as you do; but had you seen what I have witnessed, you would hold a different opinion'). For much of the twelve years following, Home resided in London; when his wife, who had been wealthy and contributed to his upkeep, died in 1862, he was forced to maintain himself by giving lectures



From left to right:  
D D Home as a young  
boy demonstrating  
table tilting >  
D D Home levitating >  
D D Home with  
beloved dog.  
All photographs source  
various websites.



## D. D. Home

Continued...

and suchlike. He wrote *Incidents in My Life*, and then went to Rome to study to take up sculpturing; however, he was ordered to leave on the charge of sorcery. He therefore promised to stop mediumistic activity, but as this was not in his control and persisted, he was forced to leave papal territory, and returned to Britain in April 1864. In 1866, he received help from friends and supporters who founded the 'Spiritual Athenaeum' to support him. One of the more bizarre incidents in Home's colourful life was him being adopted by Mrs Lyon who then showered him with money and gifts. A short time later, Mrs Lyon decided to turn against Home and demand back what had been given to him; this resulted in a court case in 1868. There was considerable testimony against Mrs Lyon, but the onus of proof fell upon Home, and his mediumistic activities clearly brought about disfavour. Home lost, but what is noteworthy in the matter is the fact that so many people gave evidence of Home's mediumship and no accusation of fraud was proved. During the case, yet another attempt was made against his life.

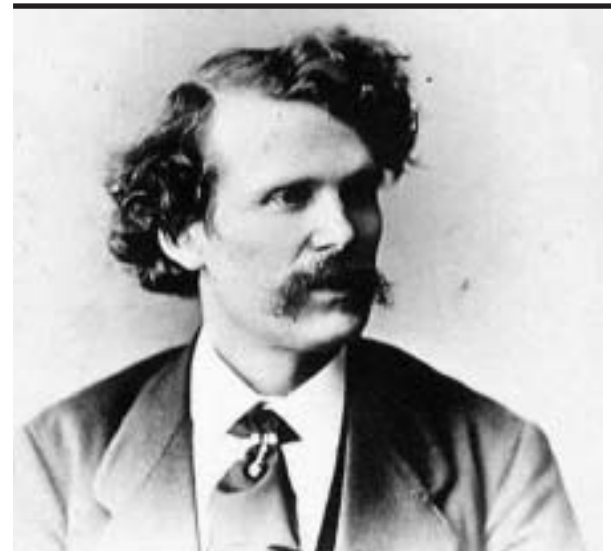
The event that is best remembered of Home's mediumship is when, on 13 December 1868, Home floated out of the window of a third floor room in Ashley House, and then returned via another window to join the witnesses.

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Dunraven (at the time, Lord Adare) and the Earl of Crawford (at the time, Lord Lindsay). Various imaginative suggestions have been offered to account for, or rather explain away this feat, including the hypnotising of those present, blackmail, or that Home had accomplices. As so often happens, there are those who feel able to supply various conjectural explanations, despite not even being there, but the weight of the testimony of those actually present cannot be so easily discounted. The event not only included Home levitating in mid-air, but even his method of exit was astonishing. After Home returned to the building, he took one of those present to the room from where he had made his earlier exit, and the witness recorded that the window was barely open by a foot and 'he then went through the open space, head first, quite rapidly, his body being nearly horizontal and apparently rigid. He then came in again, feet foremost. The Earl of Dunraven described some of Home's activity during 1867-1869, in *Experiences with D. D. Home in Spiritualism*, that detailed the events of some eighty séances. In 1872, Home produced a second edition of *Incidents in My Life*, and this was followed by the publication of *Lights and*

*Shadows of Spiritualism*. Home's mediumship was not limited to activities such as levitation, etc, but an embracing of the next world, and producing evidence of survival. One example was the occurrence in November 1868, when Dannie Cox, a boy who had been known to the sitter, spoke through the entranced Home and said that he would manifest himself. Following this, the record reports, 'we heard a spirit come in and walk about the room; and perceived a light near the ceiling. Little Dannie Cox then came and... he bounced up and down on my feet, feeling just as heavy as a child of his age would if in the flesh...I saw him distinctly as a shadowy figure, of the same size as his mortal body'. In the same report, the Earl of Dunraven recorded how, in the séance held on 6 August 1868, a communicator spoke with Mrs Hennings, one of the sitters, and reminded her of a past experience and recalled details of the events: this had occurred some thirty years earlier. The communicator then added 'I mention this to satisfy you of my identity'. The account includes the observation that 'no one present knew of this incident, and it had even escaped Mrs Hennings' memory until reminded of it'. Confirming the

Spiritualism stance concerning animal survival (a view that distinguishes it from most other belief-systems in the western world), on 6 April 1869, when Home became entranced, a communicator spoke about a dog belonging to a woman who had sat with Home; it was stated her dog had died, and 'passed from earth; but she is not destroyed'. The writer added the note that Home 'could not have heard of its death, which took place between 10 and 11 o'clock'. In fact, the communication took place shortly after 11pm in addition to the physical phenomena that Home produced, there was a considerable amount of teaching imparted through his mediumship regarding the nature of the afterlife. The quality of evidence supplied by Home is demonstrated by Gauld's reference to him: even though Gauld believes that more evidence of survival arises from mental mediumship, he concedes that evidential communications can occur through physical mediumship and Home's mediumship is an example of this, i.e. he refers to a séance in 1870 when personal details were supplied to the sitters reducing one to tears. Home married for the second time in 1871, and again, his wife, Julie de



D D Home  
Source various websites.

Gloumeline, was a wealthy Russian. He ceased his mediumistic activities during the 1870s, and died on June 12, 1886, of tuberculosis, after suffering a long period of painful illness: his body was buried at St Germain-en-Laye. After his death, his wife wrote two books about him: *D. D. Home: His Life and Mission* (1888), and *The Gift of D. D. Home* (1890).

The number of séances that Home gave is estimated to have been in excess of fifteen hundred. Indeed, his abilities were 'witnessed on hundreds of occasions by kings and conjurers, scientists and socialites, priests and policemen' and no fraud was ever detected.

His mediumship produced phenomena 'at all times and seasons, under all sorts of conditions - in broad daylight, in artificial light, in semi-darkness... indoors, out of doors, in private houses, in hotels - at home and abroad'. Unfortunately, it would appear there has been a disproportionate amount of interest in the more unusual features of Home's mediumship, rather than

concentrating on communication and evidence of survival: features that must always be the central characteristic of Spiritualism and mediumship. Myers of the SPR noted that the main interest in Home was his telekinetic powers rather than securing evidence of the identities of communicators; he therefore added that 'it cannot but be deplored that the inestimable chance for experiment and record... was almost entirely thrown away by the scientific world'. In fact, Home appears to have been yet another medium who demonstrated his talents to the wrong type of sitter. A consideration of his work gives the unmistakable impression that 'many of Home's sitters attended his séances merely for a stylish lark, with no deep convictions to be confirmed or challenged, and only a desire for amusement and novelty to motivate them'.

With regard to claims of fraud, Home stands out in this respect also: Carrington mentioned how, and this is repeatedly stated, that Home was never exposed as a fraud) and other writers, some hardly sympathetic to mediumship, are also

forced to acknowledge this point. In fact, Home was anxious to expose fraudulent mediums who brought the subject into disrepute, and in his *Lights and Shadows of Spiritualism*, he dealt with the question of fraudulent mediumship in some detail. In the case of attempts to reproduce the physical phenomena that occurred with Home: 'Prominent stage magicians such as Harry Houdini, John Nevil Mackelyne, and John Mulholland claimed that they could duplicate Home's feats but never did. Houdini announced he would duplicate Home's levitation at Lord Adare's home, but cancelled the event'.

An adequate summary of Home's mediumistic abilities is surely supplied by Gauld: 'What is so astonishing... about D. D. Home is the sheer number of seemingly disinterested persons who were prepared to testify that he had in good or passable light produced startling phenomena before their very eyes'. Furthermore, in respect of Home effecting the phenomena by deception, Gauld argues that in view of what occurred, 'they could hardly have been the work of conjuring'; and with regard to hallucination/hypnotism: 'It is true that

not infrequently a phantom hand or a phantom figure would be visible only to some of the sitters... but so many of the other phenomena were observed on so many different occasions by so many different witnesses that the question of hallucination can in most cases hardly be raised'. Podmore, who was hardly one for giving any credit to physical mediums, noted that while Home suffered from vanity (the Earl of Dunraven also noted this, believing that it was necessary as a defence-mechanism against the invective suffered), he believed the impression gained by the people who met Home was 'of a highly emotional, joyous, childlike nature, full of generous impulses, and lavish affection to all comers'. Moreover, Home 'professed a fervent belief in his own mission as a teacher of the truth of immortality'. Surely, there really can be no doubt that he fulfilled that mission.

One example of this is when, in a séance with Home, a delighted sitter told the communicators how pleased they would have been 'had you lived' to witness the progress being made. In a blunt response to this sitter, the communicators retorted: 'We are not dead!'



# The Crookes Experiments

Conducted by Sir William Crookes with Physical Medium D. D. Home

Crookes conducted two very ingenious experiments with Home in which he tested alterations in the weight of objects and the playing of tunes upon musical instruments under conditions rendering human contact with the keys impossible. For the first experiment, Crookes developed a simple apparatus measuring the changes in weight of a mahogany board.

One end of the board rested on a firm table, whilst the other end was supported by a spring balance hanging from a substantial tripod stand. The balance was fitted with a self-registering index, in such a manner that it would record the maximum weight indicated by the pointer. The apparatus was adjusted so that the mahogany board was horizontal, its foot resting flat on the support. In this position its weight was three pounds, as marked by the pointed of the balance.

Crookes and eight other observers including Sir William Huggins, a physicist and member of the Royal Society, observed Home lightly place his fingertips on the end of the board and watched the register descend as low as nine

pounds. Crookes noted that, since Home's fingers did not cross the fulcrum, any tactile pressure he might have exerted would have been in opposition to the force that caused the other end of the board to move down. This experiment was conducted many times. On some occasions, Home never even touched the board: he merely placed his hands three inches over it. In other experiments, Crookes used a recording device to make a permanent record of the fluctuations in the weight. This was done to confute the argument that he himself was a victim of hallucinations.

In order to test the stories about music being played on the instrument, Crookes designed a cage in which to place an accordion he purchased specifically for these experiments (see illustration). The cage would just slip under a table, allowing Home to grasp the instrument on the end opposite the keys, between the thumb and the middle finger. Again many witnesses were present:

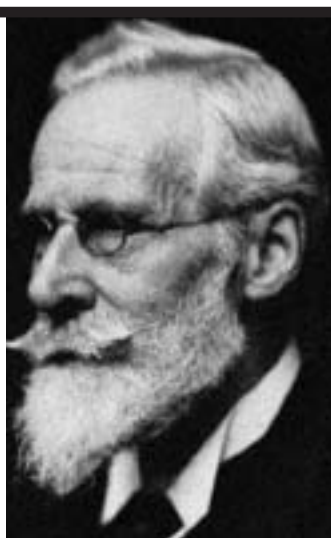
Mr. Home, still holding the accordion in the usual manner in the cage, his feet being held by those next to him, and his other hand resting on the table, we heard distinct and separate notes sounded in succession, and then a simple air was played. As such a result could only have been produced by the various keys

of the instrument being acted upon in harmonious succession, this was considered by those present to be a crucial experiment. But the sequel was still more striking, for Mr. Home then removed his hand altogether from the accordion, taking it quite out of the cage, and placed it in the hand of the person next to him. The instrument then continued to play, no person touching it and no hand being near it.

Crookes submitted his experimental papers to the Royal Society in order to encourage a large-scale investigation of the phenomena, which he felt were caused by a psychic force. However, the secretary of the society rejected his papers and refused to witness his experiments.

Crookes also testified to having seen many other phenomena with Home, including levitation of Home's body, levitation of objects, handling of hot coals, luminous lights, and apparitions.

Home himself bitterly resented any fraud or deception. In his book, *Lights and Shadows of Spiritualism*, written in 1878, he took an aggressive stance against phony mediums or even those who were unwilling to cooperate with scientists. Unlike most mediums, Home was always willing to be tested under well-lit and closely supervised conditions.



Sir William Crookes celebrated physicist, chemist, and researcher



Crookes experiment. All photographs source various websites.

# The Phenomenal Alec Harris

Part 1



Source various websites

An excellent account of Alec Harris's mediumship is provided in his wife's book, *They Walked Among Us*, from which much of the following information is taken.

Alexander Frederick Harris was born in Treherbert, in the Rhondda Valley, in 1897. After his family moved to Cardiff, he left school when he was fourteen and was employed at a local cinema; he then spent four years in the Royal Engineers during the First World War. He later recounted to Louie, his wife, the terrible experiences of those years. Louie met Alec after a friend, related to the Harris family, took her to meet the Harris household, but it was not until 1923 when she met Alec again; this led to their marriage in 1928. Living in Whitchurch, a son, Bradley, was born in 1932. Louie reported how two years later, 'a dreadful thing' happened, this being Ted, her brother, becoming a Spiritualist. He had not only become an adherent, but was preaching and working as

a medium. According to Louie, the family 'fell silent as we contemplated the terrible fate which had overtaken Ted'. Despite family remonstrations, Ted refused to jettison his beliefs and Louie recalled how his behaviour prompted her to develop some interest towards the subject.

In fact, Louie had some knowledge concerning survival before her marriage to Alec: her father claimed to hear voices, but this was greeted with amusement by other family members. As he lay dying, he confirmed his conviction in survival and promised Louie that he would make his continuing existence known to her: his mannerism changed, he called out the names of two of his dead brothers, smiled and then died. From thereafter, Louie kept her dying father's promise in mind.

The next event leading to Alec realizing his mediumistic abilities was when he had to call on business on a Mr Hewitt and took up conversation with Mary, his wife. She then said something that 'caused Alec to beat a hasty retreat' This being that she was a Spiritualist and furthermore, he possessed mediumistic qualities. Notwithstanding

Alec's initial reaction, he and Louie had occasion to meet the Hewitts again, and the subject of Spiritualism was often discussed in considerable detail. Louie was persuaded to attend a Spiritualist church and was impressed by what she saw: in stark contrast, Alec 'would have no part of it' Despite this, shortly afterwards, Louie and Mary decided to attempt table-tipping in the house. When this happened, Alec erupted and demanded that they stop, so Louie and Mary therefore left the house and went elsewhere to do this; and on doing so, they duly received evidence. However, when Louie returned home, Alec could only tell her that she would end up in an asylum, and warned that he would participate on the next occasion to show it up for the nonsense that he believed it was.

On the next attempt, with Alec present, it was discovered that there was intelligent communication when Alec pressed his hands on the table, e.g. from Connie, his beloved sister who had died in 1923. Alec was still sceptical and asked the communicator personal questions and these were correctly answered. As Louie recalled about Alec's

stance: 'Up to that point he believed all spirit communication was a well-handled hoax. Contact with his "dead" sister moved him greatly'.

Further events occurred that indicated Alec's mediumistic abilities, and aware of the situation and unable to combat it any longer, he began healing work. During this activity, he went into trance and not long afterwards, Louie saw Alec undergo transfiguration when a communicator became apparent and advised Louie that he was Alec's principal guide. In view of what was taking place, a circle was held regularly.

One frequent communicator was Jolkim, a young Russian who had died in the First World War. He always re-enacted the events that led to his death that caused trauma to both Alec and the circle, and he often complained about 'being sent' to work with the circle. There was understandable relief when he no longer attended the circle for some months and that when he returned; he behaved in a more acceptable fashion. In fact, Louie said that he 'became one of our band of trusted guides'. In time, other controls made themselves known and they provided direction and protection to



# The Phenomenal Alec Harris

Continued...

Alec as he sought to develop his mediumship, at this time being mainly concerned with healing. The next stage in Alec's story was the multiple-bereavement in the family of Maggie, one of Louie's cousins. She was a Pentecostal Christian whose three daughters had died one after the other, of tuberculosis. Despite being overcome with grief she had no desire to seek evidence of their survival, viewing such practices as devilish. She loudly condemned Ted when he tried to comfort her and suggested that she might be helped if she communicated with the girls. Later, one of the three daughters communicated at one of Alec's circles and asked that Maggie, her mother, be visited as she was ill. Louie travelled to her home and was met by Ted who had also received the same request from one of the other daughters at his own circle. They found Maggie seriously ill and in this state, her attitude towards her daughters was more open by virtue of the visitors knowing of her ill health and receiving this news almost simultaneously: Louie and Ted told Maggie (who died a month later), 'They want you to know they're not asleep in their graves awaiting a trumpet call of Christ's second coming.

They are alive and with you now'. Further confirmation of the survival of family members was supplied to Alec when Helen Duncan demonstrated at the local church and Connie materialized.

When Ted had a sitting with Mrs Duncan, Maggie materialized and confirmed that what her Spiritualist family members had told her was correct. Louie was becoming a little anxious as she was expecting to hear from her father, but there was continuing silence. This was until a further visit by Mrs Duncan to the church and Albert her guide announced there was a man who wanted to be there for someone in particular.

Louie recorded: 'With that the curtains parted – and my beloved father stepped from the cabinet. He came forward, his arms outstretched to Mother', and a conversation between them ensued. The masking of the red light was removed and Louie recalls how, 'We looked closely at Dad...Every feature was clear'

Impressed by what had been seen, one of Alec's controls was asked at the next circle about obtaining direct voice. The reply was immediate: they should acquire a trumpet and wait. In the meantime, a

Louie & Alec Harris  
Source various websites.



new control made himself known and one of the instructions that he gave was, 'to sift and question all that purports to come from the Other Side. Never accept anything if your better judgement indicates that it is unacceptable'. Louie related that, 'this warning made us cautious of any manifestations we encountered'.

About this time, Louie and Alec began to experience physical phenomena in their own home, even in a lighted environment. With these occurring, Alec attempted automatic writing, which was successful. In the case of meditation to produce the phenomena, Louie objected to sitting in the darkness and when both she and Alec meditated, they used a red light: however, the controls invariably extinguished the light even to the point of destroying the light filament. Louie said of this: 'Time and again this happened. I felt a growing annoyance as the pile of broken globes increased'. As it was clear that the controls required darkness, Louie and Alec reluctantly

complied; initially, no phenomena occurred, but in time, the trumpet moved: 'It rose, and glided silently across the mantelpiece, coming to rest on the opposite side. The trumpet avoided two vases which stood in its pathway'

Alec was delighted to learn shortly afterwards that it was not necessary for him to become entranced during séances for the phenomena to occur and was 'only too happy to be able to witness the proceedings himself for a change'. However, Alec far from happy with the instructions that followed, i.e. that to obtain the best results, he not only had to enter a trance, but use a cabinet. The idea behind this was to try and blend Louie's own voice mediumship: Louie recorded that Alec complained: "Why do I have to go into a trance? And why in a cabinet for Heaven's sake?" Nonetheless, Alec complied.

With this new stage, Christopher, another guide joined the company and

Louie noted that, 'One by one, these cogs, in the shape of friendly guides, began to operate smoothly in our circle'. Further modifications continued to be made, e.g. Alec being securely bound, and the benefits of these were witnessed at the Christmas séance when the usual extras were added to the room. Louie recorded her delight: 'The balloons were supernormally removed... the spirit children... pulled down all the decorations. Tambourines were played with gusto. Little hands excitedly wound up toy cars, popped guns, played mouth organs and beat drums. It was all so unexpected.

Louie detailed the continuing development of Alec's mediumship, e.g. how Alec demonstrated his abilities at locations other than his own home; nonetheless, Alec was beginning to feel the strain of what was entailed in his employment and mediumship, and both he and Louie decided to discontinue the physical sittings and concentrate on healing, which he preferred. Connie then communicated by direct writing saying that the circles should continue, but with Alec still registering his doubts, she consequently appeared before him: 'After that wonderful experience, which convinced him that his dear sister was alive and near him, Alec was only too happy to sit again. The work went on'. On Christmas night, 1939, a séance was held and after Alec had become entranced, one of his controls announced that an experiment was to be conducted. Alec was to be securely tied up and the speaker, 'with a note of amusement', told Louie to have her coat ready. The

circle could hear different voices, including those of children, and in the moonlight that streamed into the room, the cabinet curtains could be seen billowing. This was followed by various items of Alec's clothing being passed out of the cabinet by materialized hands. Alec then came out of trance, and left the cabinet and noticing that he was no longer wearing his trousers exclaimed, 'What's going on around here?'; Louie quickly came to his assistance and draped her coat around him.

The landmark in Alec's mediumship was in 1940 when it became clear that the circle would soon enjoy the company of materializations. The members decided to meet for this purpose and on the first occasion: 'To our amazement a luminous ball began forming in the centre of the cabinet curtain. A face could be seen'. This was followed by similar occurrences. It was apparent that having obtained the initial stages of materializations, much more work needed to be done. Louie recorded how, 'As the weeks went by the figures grew stronger and stronger', and the sitters were delighted to see Connie materializing. Eventually, the coming of the 'dead' in material form was a common feature and Louie noted, 'Now I began to understand about the "great work" it was said we had to perform. I envisaged the enormous possibilities this type of mediumship would provide for helping the bereaved'.

As had occurred in the First World War, many mediums were able to bring comfort to the bereaved by demonstrating the survival of those slaughtered in the 1939-1945 War: Alec was one such medium. During

...in Alec's séances, 'spirit forms not only show themselves in good red light, but hold sustained conversations – after having walked about ten feet from the cabinet'.

these years, one woman was noticed at the local Spiritualist church and Louie became aware of a young soldier doing his utmost, albeit unsuccessfully, to make himself known to her. It was therefore suggested that she attend the next meeting of Alec's circle. She did so, and shortly after the séance began, a young man left the cabinet and, 'He held out his arms to the woman, saying, "Mum, it's Derry". She gave an anguished cry, jumped from her seat and went to the boy. He put his arms around her. The mother broke down and wept unrestrainedly in her "dead" son's arms'. Of further significance, the son materialized with the same physical deformity from which he had suffered before his death.

Later, one person materialized and after calmly walking to the end of the room, he sat down and spoke, but in a foreign language (Alec could only speak English). One of the sitters, a Belgian and a linguist, was able to converse with him and discovered that he was a Austrian Jew and one of the many victims of the Nazi extermination program at Belson.

Other materializations came to the circle, and one sitter later told Louie that he was a police officer who had come to witness the events as the police knew about Alec's 'activities'. He added that he had been 'amazed' at what he had seen and heard, i.e. six different languages being spoken (one being Hindi); also,

'all those spirit forms who were recognised by people in the circle', adding 'this is the genuine thing all right'.

When Prof. T. J. Haarhoff, a professor of classics, attended a séance, he spoke with a person who not only materialized, but spoke to him in ancient Greek and alluded to an earlier manifestation through another medium in Johannesburg, about which Alec knew nothing. Another example of communicators speaking in their native tongue was when Sir Alexander Cannon attended a séance and conversed with two Tibetans in their ancient, native tongue.

Reports of Alec's remarkable mediumship began to be published, e.g. in Two Worlds, Ernest Thompson reported how at the very first séance attended, fifteen different next-world visitors came to the circle, 'tall and short, fat and thin, male and female...some were visitors from other lands'. Another such report appeared in Psychic News (August 1946), provided by Maurice Barbanell: he wrote that in Alec's séances, 'spirit forms not only show themselves in good red light, but hold sustained conversations – after having walked about ten feet from the cabinet'.

In the sitting that he attended, he stated that thirty different materializations made themselves present. Barbanell, always the one to notice the humorous aspect in such matters, also noted that a number



# The Phenomenal Alec Harris

Continued...

of the figures made themselves comfortable in chairs and held long conversations but would suddenly get up saying that they needed more power. Then, 'they walked back [to the cabinet] and a few minutes later came out, moved across to the corner of the room, sat down and continued where they had left off'. He also commented on how the visitors did their utmost to demonstrate they were real, material people: one even stopped to straighten the carpet rucked by another.

Earlier eye-witness accounts of Alec's mediumship. One, relating to a séance before the end of the War, detailed how the writer attended a séance on 13 June, 1945; all but one of the sitters on this occasion were not known to Alec or Louie. After the room was checked, including Alec's chair, that 'made a terrible squeaking' when the person seated upon it moved about, the séance commenced. Following the singing of some hymns and the sitters having become accustomed to the dark, a fifteen watt red bulb was switched on. A white form appeared but then disappeared; this was followed by a tall, thin man with a beard, 'dressed in a flowing robe... which must have had some luminosity of its own' who walked in front of the sitters, and in the case of the writer, was situated only four feet away. The man explained that attempts were being made to produce the materializations and he then returned to the

cabinet; as he went back inside, Alec could be seen entranced in his chair. Following this, twelve next-world visitors joined the sitters that night and demonstrated the tangibility of their forms. One of these was an elderly woman who was recognized by one of the sitters and also gave evidence of her identity. The writer recorded how the dematerializations were sometimes even more spectacular than the materializations: 'Sometimes, the forms lifted the cabinet curtains and walked in... At other times, evidently when they were almost dematerialize or the power was weak, they seemed to walk straight through the cabinet curtains and vanish. On yet other occasions...they seemed to melt and sink into the floor.

Alec's séances were also attended by avowed sceptics, one being A. Fletcher-Desborough, a stage illusionist. He was so convinced by the genuineness of the phenomena that he went as far as writing to the Liverpool Evening Express to describe what he had witnessed. In his letter he described how he had meticulously checked the séance room and cabinet, and was confident that: 'There was no chance for deception'. During the séance, he was reunited with his father, brother and young son, who were recognized and addressed him by the family pet-name that was used for him.

One example of the impression made by Alec

A white **form** appeared but then disappeared; this was followed by a tall, thin man with a beard, 'dressed in a flowing robe... which must have had some **luminosity** of its own' who walked in front of the sitters...

is how even modern non-Spiritualist writings make favourable reference to his mediumship: in 1995, a detailed philosophical survey of the subject of survival, by R. W. K. Patterson, formerly a senior university lecturer in philosophy, was published. In this work, he refers to the physical evidence of survival and how certain mediums have been able to facilitate 'the production of full-form materializations'. Of those mediums whom he mentions as falling into this category, Alec Harris is one.

One report in Psychic News detailed how a number of people attended one of Alec's séances, and one 'wore his gold cross as protection against anything malefic'. On arriving at the Harris's, they commented that 'you could not imagine a more warm and cosy couple, full of friendliness, plying us with cups of tea and generally exuding a kindly, simple goodness'. The visitors were asked to search the séance room, and they confirmed it was constructed of brick and the floor and ceiling had no exit.

After examining Alec, they took their seats in the front row. The room was lit by a single red bulb and the séance began in

earnest with some rousing singing. After half an hour passed, and the visitors wondered if they would witness anything, they recount: 'Suddenly the curtain opened. Out stomped a figure wrapped in white bath towels... Apparently he didn't find us too inspiring. He stomped back into the cabinet where we glimpsed Harris sound asleep...The effect was as if this entity had marched straight up to Harris and into him'.

This was followed by another visitor who appeared to be recognized by some of the sitters. After this, 'a mysterious greenish light blazed out over the top of the black curtain...Then the curtain opened and the light blazed from the cupped palms of a tall figure swathed in white'. This figure reappeared several times and he was, according to the writer, 'intelligent, enthusiastic, with a nice sense of humour, occasionally making a joke'. The visitors also witnessed some of the problems which can sometimes occur: 'I saw the face of one collapse and run away like melted ice cream'. Others began to fade after some time and had to move back to the cabinet very quickly. The writer at

the end of the article, not surprisingly, confirmed that his scepticism had turned to an acceptance of the phenomena's reality.

In 1957, Alec emigrated with Louie to South Africa and there, Alec demonstrated his mediumship in private and public circles. Only the private ones involved a charge and this was solely for living costs: 'The rest were free'. In 1961, warnings began to be received from Alec's guides that danger lay ahead. At one séance, unusual phenomena occurred and were followed by a guide speaking who only materialized when there was something important to be done. In an authoritative tone, he referred to those who attended séances but refused to accept the genuineness of what they saw, simply because it conflicted with what they believed possible. He then stated, 'I come to warn you that you are continually jeopardising the medium's safety by letting such people into your circles'.

He further warned that while Alec's controls could preserve his safety to some degree, part of the responsibility nevertheless fell upon Louie. The guide departed and Louie remarked on how, 'his warning greatly alarmed me'.

There was discussion about the possibility of cancelling the next sitting, but after Louie was told that those who wanted to attend

would be disappointed and had been vetted, it was decided to proceed. However, the secretary of a Spiritualist church, whom Louie described as a 'A Judas (who) came among us', had decided to allow the two places which he had booked to be given to two journalists. Although Alec and Louie were unaware of who the two men were, or the purpose of their visit, Louie gained the impression when they arrived that they were not to be trusted; she therefore placed them in the second row aside a relative who was also attending. Portents of the situation were present at the beginning of the séance: after much singing, nothing occurred and there seemed to be something seriously wrong.

At last, a guide appeared at the curtain, but instead of coming out to greet the sitters, he stood almost motionless and 'surveyed the two semi-circular rows of sitters before him, searching the faces intently'. Nonetheless, he came forward and greeted the sitters in the front row and then returned to the cabinet and lifted the curtain to show that Alec was there, still seated and entranced; the guide came back to the open area of the room and one of the two journalists suddenly grabbed him. The guide dematerialized and groans from Alec in the cabinet were heard. Louie recorded how the journalist 'looked up at me, his eyes wide,

terrified'. The second journalist ran to the window and pulled down the curtain to expose a gathering of journalists who immediately started taking pictures with bright flash lights; Alec's guides had somehow moved the cabinet curtains around him to protect him from the light. The two journalists made a bid for freedom but were stopped by Louie's relatives together with an obliging dog.

Clearly shocked by the events and unable to answer the angry challenges made about their behaviour, the journalists promptly left the area. When Alec came out of trance he was clearly very unwell and needed medical treatment for many months following, after this time, the same guide who was present in the fracas spoke through Alec and warned that far greater care needed to be taken. Louie noticed the deterioration in Alec's health and it was decided to return to Cardiff Wales in 1962, although it became evident that Alec's health was now in rapid decline.

He returned to South Africa and things improved. One description of a materialization séance after this time is supplied by Joe Cooper. He relates the description supplied by a sitter referred to as George who attended a séance in 1963. He explained how a friend who knew that he wanted to witness materialization,

invited him to a séance conducted by Alec. On travelling to Johannesburg and going to Alec's home, there were about eight sitters present, and the séance was held in the bedroom with a good red light.

It began with a lengthy period of hymn singing, and was followed by a voice being heard from behind the cabinet curtain, and a figure appearing, he summoned George who observed that while the upper part of the figure was solid, the lower half of his body was just draped in ectoplasm, and he was invited to touch the figure and then slap him. On doing so, the figure smiled across his face as if he was saying. 'Now make something of that '. After the figure departed he was followed by some fourteen materializations one of who was being recognized as an uncle by two girls also presents. Another figure emerged and George was once again called. The figure stated that he was one of his guides and George described how the guide was of Mediterranean origin, but he had on the most beautiful robes, that billowed out, and he took hold of the guides hand.

Then the two conversed for about a quarter of an hour. The guide then said that he had to leave and George recalled. ' something made me look down at his feet and as I looked down I saw the bottom half of his body dissolving away but his hand was still solid, and then his hand melted away between my fingers. After one of Alec's guides announced that no further power was left. George referred to how, from the mediums solar plexus two great balls of ectoplasm came out to the left and to

In 1961, warnings began to be received from Alec's **guides** that danger lay ahead. At one séance, unusual phenomena occurred and were followed by a **guide** speaking who only materialized when there was something important to be done...



## The Phenomenal Alec Harris

Continued...

the right and in the ectoplasm hundreds of miniature faces, probably all the people present who would have liked to have got through.

Another similar incident in which a sitter was able to meet his guide was reported in 1965, Douglas Johnson a medium himself referred to the encounter as the unforgettable climax of his South African tour and it was worth coming all these thousands of miles for this evening alone.

Douglas spoke about how the séance had included at least a dozen materializations some materialized twice. He then went on to say 'as I sat in the centre of the circle within three feet of the medium. He could be seen entranced in the cabinet as each spirit walked out of the cabinet to greet members of the circle in the small room well lit by red light. They held up their faces towards the light to allow us to see them clearly.

After the séance begun, Douglas saw how one materialization followed almost on the heels of the previous one, these included men over six feet tall women and a small boy. Many of these were recognized by the sitters, some were husbands returning to their wives and sons doing likewise with their parents. The high point of the séance was Douglas's guide materializing and speaking with him. After this another materialization vanished through the floor before our eyes. The last visitor was a child. In this case, sitters watched the

materialization who built up outside the cabinet emerging from a cloud of ectoplasm.

The substantial nature of those next world visitors was confirmed by Douglas Baker speaking at the SAGB London England Baker stated 'I have attended Alec Harris materialization séances with fellow doctors armed with stethoscopes and other medical gadgets. I have seen 20 fully materialized figures at one séance ranging from a six foot man to babes in arms. He added that the physicians took their pulse and respiration rates. We even lifted them to measure their weight '.

In time it became obvious that the quality of Alec's mediumship was far less than it had been and it was decided that it would be best if he concentrated on direct voice rather than materialization. This led to an amusing conflict between Alec and the communicators who sought to materialize. On the first occasion of holding a séance for direct voice a regular visitor materialized and turned on the red light. Louie therefore politely explained that the circle was not for materializations. The visitor then replied 'Oh if that is what you want, the figure then switched off the light again as he walked back into the cabinet.

A form of compromise was worked out with the visitors materializing in one place but speaking through the trumpet some distance away, Louie fearful of the effect on

Alec's health tried to stop them materializing by removing all the lights but she noted the communicators defeated her by bringing their own psychic blue white light with them. In fact one of the leading guides said that Alec's declining health was apparent but he would be protected, although there had to be strict rule about the type of sitters allowed to attend.

By 1968, Alec was holding séances purely for direct voice. Isa Gray gives a detailed account of attending such a séance in that year, having already witnessed materialization through Alec's mediumship at an earlier date that she also describes. In the materialization séance after numerous next world persons had joined the circle, Mrs Gray reports. The curtains then parted and we saw Mr Harris in deep trance. big amorphous shapes of ectoplasm were coming out of each side of him. Gradually the ectoplasm dispersed. A few moments after this we were given transfiguration with a bright light on the mediums face revealing in turn four faces, one after the other.

By 1974, Alec's health was clearly frail and at the end of January he told Louie that his time to remain here was short. On the 12th February his health reached a crisis and he died holding Louie's hand. Louie made the important point that the sting of his death is still present even with an awareness of survival, and the shock of Alec's passing

was almost unbearable. I missed him, just as much as all the bereaved souls who had attended our remarkable circles over the years who must have missed their loved ones. Nonetheless her grief was lessened when Alec made his presence known to her within twenty four hours of his passing, a short time later; she saw Alec He appeared so much younger than when I had last seen him.

Louie concludes her account of her husband's marvellous mediumship with the words. 'Alec held sacred his gift of mediumship. Never once did he abuse it in 40 years. Alec was a selfless man because of his great love for humanity he dedicated his life to the service of his fellows, performing his demanding and often difficult work. I sincerely pray that our psychic experiences, shared with countless other along the way will convince many that truly there is no death. To be continued...

### A Judas came amongst us

The Phenomenal Alec Harris A lesson not to be ignored in safety and security at a séance at all times (part 2 in June issue)

## How you can help Zerdin Phenomenal

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

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

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

### Why leave a gift to Zerdin Phenomenal ?

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

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

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

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

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

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

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

### What do I do next?

If you have yet to make your will, contact a solicitor to ensure that your wishes will be carried out and are legally correct. You will need to think about the value of your current assets, who you would like to benefit, the type of gift to leave, and who your executors will be. If you have already made a will, but would like to amend it to include Zerdin Phenomenal, contact your solicitor who will make the necessary change (also known as a codicil). There should be no need for a new will. However, most solicitors recommend that you review your will every five years to incorporate significant life changes (such as finances, births and moving home). Your solicitor will also be able to advise on suitable wording for inclusion of Zerdin Phenomenal in your will.



**Zerdin Phenomenal**

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

Email: roz@zerdin.co.uk

**www.zerdinphenomenal.com**



## Important Information!

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

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

☐ I have already remembered Zerdin Phenomenal in my will

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Title \_\_\_\_\_ First Name(s) \_\_\_\_\_

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

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

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



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Source various websites



Herne and Corday spirit  
Source various websites.





## All animals go to Heaven

Franek Kluski with bird of prey, perhaps a Hawk or Buzzard that materialized in the séance room and landed on his shoulder as a photograph was taken.



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