

~ WATER UNDER THE ROCKS ~

A Firsthand Account of the Historical U.S. Visit of
The Felix Experimental Group of Physical Mediumship, August–September, 2013
by August Goforth



This ambitious report attempts to convey as much relevant information as possible about the recent historical U.S. sittings of the physical medium, K.M. of the Felix Experimental Group (FEG) of Frankfurt, Germany.¹ This writer attended two of the four sésances in upstate New York on August 15 and 17 and one of the two in Springfield, New Jersey, on September 1, 2013. Sittings were also held in Reno, Nevada between the NY and NJ events.

The three sésances I attended were quite lengthy—3 to 3.5 hours on average. Each conformed to a strict template of carefully-outlined procedures, evolved from the many sittings of the FEG in Germany and other global venues since 2004. The limited space here must take into consideration the amount of time involved and the depth of information revealed in the sittings—including the staggering amount of manifested physical phenomena and evidence transmitted by The Spirit Chemists and Spirit Hans Bender. Therefore this report will be organized in the following Sections:

- I. **The Circle:** As developed by The Chemists and utilized by the Felix Experimental Group, to which all sittings adhered; policy, procedures and underlying principles as explained by the medium; comparative aspects of “German” vs. “English” modalities; descriptions of the various roles in service of the circle;
- II. **The Science:** The scientific agenda; list of items used in experiments performed by The Chemists, as well as the hoped-for physical phenomena; defining ectoplasm, apports, the force field and the focus area;
- III. **The Experiments:** A comprehensive account of various manifestation phenomenon and behavior, condensing both personal and shared relevant information gathered from my three sittings;
- IV. **The Wisdom:** Information and guidance articulated by Hans Bender, Spirit Control of FEG; Special Note by Dr. M, a medical professional;
- V. **The Images:** A presentation and discussion about the photographic results;
- VI. **Summation:** Thoughts and speculations; maximizing the personal experience; regarding grief; regarding skepticism.

Because it was not possible to take or record notes in the pitch darkness of the sittings, I must rely on my own exceptional but not infallible memory, further enhanced from my own spirit guides—including Tim²—and from interviews with several fellow attendees. I wish to acknowledge their collaboration with thanks for their thoughts and time.³ Any errors or lapses in information presented here are entirely my own and for which I accept responsibility.

∞ CASSADAGA ∞

A rural community of less than 900 people, Cassadaga Village is snuggled in the foothills of the Allegheny Mountain Range in Chautauqua County, New York—not far from Lake Erie, one of the Great Lakes. Settled in 1848, its late summer countryside is lushly green with gentle hillsides, gnarly orchards and hushed dark forests of venerable age. *Cassadaga* is a Seneca word meaning “water under the rocks,” possibly so-named because during dry weather many of the local spring-fed streams vanish, settling into the gravel base while continuing to echo audibly but invisibly.

Cassadaga is also practically a stone’s throw from Lily Dale, the famed Victorian community of Spiritualists—known formally as The Lily Dale Assembly. Deemed as the Home of Spiritualism in the United States, its prominence was established when, as an act of historical preservation, the childhood home of Kate and Margaret Fox was moved from Hydesville, New York to Lily Dale in 1916. The Fox sisters, who lived during the early to mid-1880’s, are accredited with sparking the Spiritualist Movement that swept the U.S. and then the world. The Fox cottage was destroyed by fire in 1955, yet a few precious artifacts were rescued and are now part of the community’s museum archives.

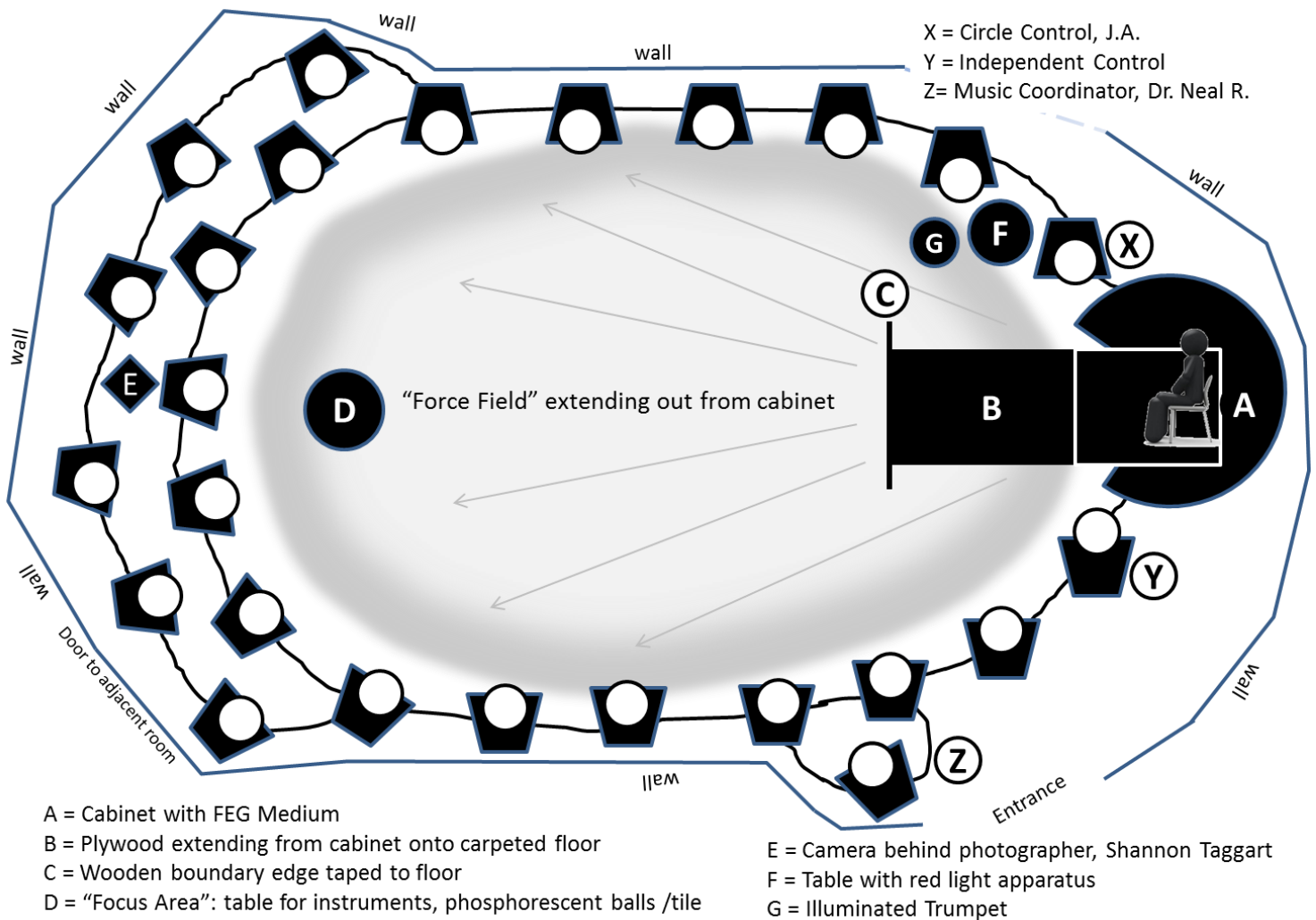
Although endlessly fascinating in its spiritualistic charm, Lily Dale must be left for another day’s visit. Instead, we journey to *TiOmimé*,⁴ the home of Dr. Neal Rzepkowski in our peaceful hamlet, the scene of several sittings which, while boggling belief, deserve to have their stories heard. The reader is now asked to be still and draw the mind inward to a state of quiet receptivity, while refraining from prematurely judging the mysteries of the unknown and unseen—any more than one might doubt, without exploration, that one is hearing water under the rocks.

~ I. THE CIRCLE ~

The Circle Configuration at the Cassadaga Sitzings (Figure 1).⁵ The room is irregular in shape, conforming to the geodesic dome structure of our host's home. The general useable space was about 22 feet x 12.5 feet. The ceiling height is 3 inches shy of 8 feet. From the back of the cabinet to the back of the farthest second row chair was 18 feet and the width was 11 feet. The sitters' chairs in the first row near the cabinet were a tight 2–3 inches from a wall behind them. The door at the back was closed, locked and securely covered with blackout material, which was also used to cover equally secured windows, as well as the entrance to the space.

There were 24 sitters on average for the two sittings I attended. This was 6 more than the favored number for the space, and so required a second row added at the back. This oversight later serendipitously provided some insight into some of the psychic energies at work.

Figure 1



The medium's cabinet "A" was constructed using a hula-hoop suspended from the ceiling as a kind of curtain rod, draped with fairly heavy black cloth, which could be opened and closed as needed by the Circle Controls. The plywood board "B" was placed on the wall-to-wall carpet to enable the Spirit Control to easily slide the entranced medium in his chair in and out of the cabinet as needed. The wooden edge "C" taped to the floor is a predetermined boundary across which the medium may not pass, and historically has never transgressed. This boundary was faithfully respected during all the Cassadaga and Springfield sittings.

Illustration by August Goforth

Entering the Circle: Policy, Procedures and Underlying Principles.

Physical mediumship—particularly where there is ectoplasmic manifestation—is fraught with challenges where the safety of the medium is concerned. While fully entranced, the medium is highly vulnerable. Therefore before any circle activity could commence for the evening, the medium K.M. and his partner, J.A., spent an hour and a half explaining not only historical information and what the sitters could expect to witness, but also the strict policy and procedures to be followed to ensure everyone’s safety. Sitters are required to sign a consent form agreeing to all the written and verbal rules before allowed to enter the séance room, to not endanger the medium in any way, and to strive to take part with positive attitude and energy. Brief information was provided to the sitters beforehand to read in order to grasp the concept of the evening’s work to come. This information included the following:

Rules Prior to Sitting	Rules During the Sitting
<p>No heavy meals and no alcohol shall be consumed before the séance.</p> <p>No strong odors (exaggerated use of perfumes, etc. and garlic, to which the medium is allergic).⁶</p> <p>No avoidable metals or jewelry shall be worn. (to avoid misinterpreting shiny objects as spirit lights.)</p> <p>Before the séance starts all electronic or illuminating devices, i.e., cell phones, mp3 players, palm-organizers, lighters and so forth will be taken away by the FEG staff and be given back after séance. FEG reserves the right to apply superficial body visitations under very special circumstances.</p>	<p>Do not try to touch the “structures”—they’ll come close by themselves and probably will touch you.</p> <p>“Fishing” in the darkness is strictly forbidden as it can seriously harm the medium.⁷</p> <p>The phenomena is happening in the narrow space directly in front of the sitters, provided by the sitting order, which is a U-form in front of the cabinet. That is why you have to strictly keep your limbs close to your body and under the chairs, unless requested, i.e., to hold your hand into the “force field” or to grab something.</p>

Food and water are not allowed in the room once the séance has begun, and everyone is reminded to use the facilities before entering as well. FEG also has a well-developed protocol for when a sitter feels ill or about to faint. The medium advised that even the strongest of persons might feel overwhelmed by the increasing heat generated by many bodies in an enclosed room, especially in poor ventilation. He insisted that nobody would be remiss in loudly indicating that they feel faint or unwell, for J.A. and the Independent Control would immediately come to them and help them get to the floor, where they could rest, raise their legs, etc. in order to feel restored. The sitter would be helped to leave the room for water and fresh air, and then offered a single chance to come back in the room, and the séance would resume. Fortunately, the séance room at *TiOmimé* was air-conditioned and there were no incidents.

Cuppa or Tasse?

The medium elaborated on some of the differences between “English Spiritualists” (*ES*) and “German Spiritists” (*GS*)—the latter which was evolved by German parapsychologists initially from the work of the brothers Rudi (1908-1957) and Willi Schneider (1903–1971) of Austria. Their demonstrations of physical mediumship were covered extensively by the *Journal of the American Society for Psychical Research*. They also took part in a number of notable experiments conducted by paranormal researchers and self-styled “professional debunkers.”

Although both groups believe in the value of spirit communication, they differ in that Spiritualists have formed a religion around it, while German Spiritists have not. “English-styled” sittings, which are the model followed by most U.K. and U.S. circles, are viewed as perhaps being more informally relaxed regarding the sitters’ roles. This was described as favoring an “everyone is equal to start approach” and letting each develop according to some kind of accumulative process combined with inherent gifts of each individual. Eventually the one who is to be the medium may emerge over repeated sittings, which could run into many months or even several years. Other roles might also emerge over time, eventually resulting in a more-or-less solidified hierarchal structure.

This contrasts with the more formal German method that assigns pre-established roles from the beginning to immediately function as the overall hierarchal structure and dynamic of the circle. The medium modeled this approach by making a point to speak and shake hands with each sitter before the séance to establish a particular psychic impression of “who’s who” and “what’s what.” It appeared that both he and his spouse used a particular kind of inner decision-making process to determine specific roles to be performed during the séance after receiving several offers from volunteers, as well as refining the seating configuration while alternating female with male sitters as best as possible. According to the medium, the *modus operandi* of The Chemists is also dissimilar from that of UK-based Physical Mediums due to the different socio-cultural backgrounds.

Differences were said to exist regarding trance induction. The characteristic trance medium of the *ES* modality is able to “go under in the blink of any eye,” whereas the *GS* medium takes longer, demonstrated by the FEG medium’s use of holotropic breathwork. (Apparently Rudi Schneider used some kind of “breathing routine” but it has never been documented in any detail.) Traditionally, the *ES* method allows the medium to be physically bound by ropes, handcuffs, etc., despite the fact the circle’s spirit guides can demonstrate how they can free the medium at any time with no difficulty. The medium pointed out an inherent, non-scientific miscalculation in this approach, which is that while the *ES* circle would cite this as supporting evidence of spirit activity, an investigator could claim possible indications of fraud. The *GS* model shuns binding and instead uses the “four limbs control” to resolve the issue in a scientific and dignified manner. The Spirit Control also requests frequently that the two Circle Controls confirm aloud to the circle that the Medium is in complete control and has not moved from the chair.⁸

Lastly, the *ES* model accommodates a “constellation of spirit guides”—most frequently American Indians, monks, priests, and children. There are also famous figures and entertainers—especially gay ones, for some reason. The *GS* model is attended by science types who are rather pragmatic and dry, with the Spirit Control often coming across as boringly pedantic and humorless in the beginning. Thankfully, noted the medium, the control personality eventually learns to relax and even joke. Hans certainly seems to have developed a very keen sense of humor, often belly laughing during the séances.

The Space. Ideally the room used for a sitting should have as few windows and doors as possible, making it easier to black out for the prevention of any light—sunlight, moonlight, artificial lighting—possibly entering the room and interfering with the séance and even potentially putting the medium in harm’s way. The size of the room should be considered for the number of sitters, although many thrive in spite of cramped space. Proper ventilation is often a challenge but important, as a sitting can go on for many hours, and nobody can leave the room without bringing it to a halt. Air conditioners and fans are allowed, the quieter the better. Electrical equipment may falter or stop due to interference from spirit electromagnetic energies, and in some cases directly from Spirits who feel the equipment is causing problems with their work. It is important to make sure any adaptors used are compatible with the country’s electric system, and to have extra batteries on hand. For physical mediumship where levitation phenomena is a goal, high ceilings are best in order to show that the illuminated objects are rising above the reach of the sitters. Finally, everyone should be made aware of the nearest emergency exits, and one or two persons should assume the role of “warden,” who is responsible for guiding people to safety, as well as having quick access to a phone to use for emergency assistance.

The Roles

The Sitters. This group can range in size from two to several dozen, but actually shouldn’t be so small or large. As each circle continues to regularly meet, their Spirit colleagues will determine what the best number should be. Energy is the *aqua vitae* of any group, and quite literally so regarding ectoplasm, which is said to be mostly water. In the case of FEG’s “German *modus operandi*” energy is drawn not only from the Medium but from the Sitters, and then almost immediately replaced as the Spirit Scientists gather and prepare psychic substance for the experiments. Sitters sit “in chain”—i.e., joined hands—for almost the entire séance, which helps to gather, circulate and increase energy, while ensuring that a possible fraudulent helper or mischievous infiltrator cannot act. Sitters are also required to sing, which according to the medium, not only provides energy but is “demonstrative to Spirit,” showing that the sitters are there in an affirmative way. The *mood* of a circle is primary, and Hans explained early on that there are only two kinds of sitters that may be present—one of assent, awe and joy, the other of dissent, fear and skepticism. Not singing, and/or focusing on the random skeptical thoughts that may arise from what one is experiencing will cause leaks in the energy flow or even corrupt it.

Several weeks before a scheduled séance FEG provides a list of specific conditions that would excuse someone from attending: anyone with a heart condition; psychiatric history, including personality disorders; fear or phobia of darkness and or small, tight spaces; fear or phobia of the occult. It is also this writer’s professional opinion as a psychotherapist that those who are grieving from a recent loss, including those who are still suffering from a longer loss, would be better served by beginning with a grief counselor who is experienced in knowledge about spiritualism/spiritism. This is in line with several comments by Hans Bender about the grief experience (see Section IV – The Wisdom).

Those who are considered prime sitters are specifically ones with previous experience of physical and other mediumship modalities, including mediums, developing mediums and other psychically-skilled; and researchers who are unbiased. Generally suitable is the combination of a positive attitude of openness, healthy curiosity, and a desire to learn.

The Medium. There are various types of mediums. K.M. is a physical medium who demonstrates ectoplasmic manifestations, levitation, and apportionation. He freely assents to being controlled by the *Spirit Control*, Hans Bender.⁹ The

medium must first enter and remain in a trance state of the deepest sort, which he achieves via a technique known as holotropic breathing.¹⁰ When the final depth of his trance state is reached the medium reports such complete dissociation that his consciousness no longer identifies with the bioform of his body, and he can only think and speak of it in terms as “the medium.” The elements of darkness and certain music also speed up this process and were used during the sittings. The sitters are advised that once the medium is in the cabinet and the entrance sealed over, they will hear him begin the hyperventilating breathwork, which may sound uncomfortable and unpleasant. Full trance is reached in a fairly short time, and Hans Bender can then achieve full control of the medium’s nervous system.¹¹

Circle Leader and Control. This high-security role is regularly assumed by regular circle member, J.A., who sits at the right of the cabinet where she diligently monitors the medium’s position, safety and health at all times. The Circle Leader takes charge of the medium’s right side by vigilantly holding his right hand and reporting at key points that the connection is secure; his right leg is also kept under control with her other hand. She also must listen extremely closely to Hans Bender, the medium’s spirit control, for his explicit instructions on when to open and close the cabinet curtains; when to use the red flashlight and/or the red lamp on the dimmer switch, and other orders regarding the ebb and flow of all events that occur or are attempted over the course of the evening. When not using the flashlight, her hand was controlled by the sitter next to her. Sitters must immediately and explicitly obey J.A.’s directives for silence, to listen, to “break chain/resume chain,” to resume singing, to enter and leave the room, and so on.

Independent Control and Circle Assistant. This dual role is performed by a volunteer sitter vetted by the Medium and the Circle Leader, who takes charge of the medium’s left side by vigilantly holding his left hand and reporting at key points that the connection is secure; his left leg is also monitored with the other hand. This role also includes assisting the Circle Leader by following her directives, particularly regarding the opening and closing of the left side of the cabinet curtain.

Spirit Control. The complex role of Hans Bender¹² as Spirit Control had also been pre-determined by a spirit group referred to as “The Chemists.” He has the role of Master of Ceremonies, focusing everyone’s attention on the “stage” as well as the environment while infusing the group with his warmth, humor and authority. He performs very much as the conductor of an orchestra, utilizing the physical, emotional and psychological aspects of time and space to coordinate and direct the flow of events from beginning to end, once control of the medium had been established. He acts as the facilitator and moderator, listening for instructions directed by the Chemists. Although Hans utilizes some of the time to expound on certain metaphysical philosophies and share Spirit opinions on the state of earthly affairs, he limits his cross-talk mostly to the Circle Leader, seldom speaking directly with anyone else—at least in this configuration. This is not like many “English Circles,” where interactive dialogue between Spirit and sitter is sought out, achieved and then developed.

The Chemists. Also referred to as “The Spirit Team,” they claim to be a scientific membership of undisclosed number who participate in the background; all contend to have once been some kind of parapsychological researcher when on Earth. Specifically, several controlled experiments are attempted to mirror the presence and density of “ectoplasmic compaction” in the room, first in darkness and semi-darkness, and then in red light. Their tasks appear to include gathering sitter-generated psychic energy; directing and monitoring electromagnetic and other energies, including light; preparing special non-terrestrial “chemicals” to mix with the various terrestrial energies needed to produce and maintain the ectoplasmic manifestations. The experiments tend to run and repeat in a specific order to produce specific phenomena, which is the building of a kind of energy matrix up and out from the cabinet, referred to as “the force field.” It also seemed to this writer that the Chemists may have been helping facilitate the entrance of various people in spirit into the force field, who were called “Visitors” and who are attracted to the circle with hopes of presenting themselves in various ways to certain loved ones present in the circle.

Music Coordinator. Music—particularly robust, cheerful, inspirational singing—is a well-established part of many circles in order to produce and raise energy, while emotionally bonding the sitters, which is then utilized by the Spirit Scientific Team to achieve various phenomena. In days bygone, sitters sang *acapella*¹³ or perhaps to a Victrola, and later electrified record and tape players. In this century we are blessed with a multiplicity of technology such as CDs, iphones, ipads and the like. This role may be regularly assigned to an established circle member, or as in the case of the Cassadaga sittings, to a volunteer who is vetted by the Medium and the Spirit Team. This person is responsible for switching the music on and off—often with little advance warning from the Circle Leader. They must be familiar with the technology used, as well as the hardware, i.e., where the “on/off/pause” buttons are, which is not always easy in total darkness. Therefore it is essential that this person become familiarized with their tasks by doing some dry runs before the sitting. Further, they must be prepared for the possible failure of the technology, which may be effected at times by the energies pulsing through the space. Thus a second piece of equipment as well as extra copies of CDs or tapes—if used—should be kept on hand for immediate substitution, so as not to interrupt the séance for too long. In case of total technology failure, the sitters will have to rely on their wits and sing *acapella*.

~ II. THE SCIENCE ~

- I. When a distinguished but elderly scientist states that something is possible, he is almost certainly right. When he states that something is impossible, he is very probably wrong.
- II. The only way of discovering the limits of the possible is to venture a little way past them into the impossible.
- III. Any sufficiently advanced technology is indistinguishable from magic.

~ Arthur C. Clarke: "*Clarke's Three Laws*" ~

FEG sits for scientific exploration and experimentation, and so the "template" used for sittings have an *objective* structure. However, Spirit and terrestrial science appear to part at the place where Spirit additionally applies human chemistry, i.e., energy, in *subjective* ways that traditional earthly science either cannot or will not utilize. This chemical/electromagnetic energy is perceived and utilized in mostly incomprehensible ways to us, although many older cultures have demonstrated artful knowledge of this science, and it might be argued that quantum physics is now joining those cultures.

The experiments are essentially two-fold: for spirit and terrestrial science, and for terrestrial education about the fact of unending Life and the misinterpretation of "death." While it may be true that certain terrestrial scientists—many of them successful and distinguished in diverse fields—have passionately worked for and obtained much data over the past 100 years, much of the information continues to evade or confuse measurement and analysis, thus presenting more mysteries than secure answers. The machines that we have on Earth are still too primitive to be able to detect and measure most of the materialistic phenomena manifesting in a sitting. Other instruments such as infra-red apparently often interfere with the highly sensitive energies used to manifest phenomena. And what appears to us as ordinary sunlight is, to spirit, so coarse that it degrades and extinguishes most of the finer vibrating manifestations and obstructs their experiments.

Simply put, spirit technology is so far in advance of terrestrial technology that it appears more like magic than science to those on Earth. Perhaps during the early days of mediumistic phenomena when there was little technology in a person's day-to-day life, the mind of the sitter did not attempt to comprehend what they saw in technological concepts, as would surely be the case with a techno-saturated person of the 21st century.

In our book *The Risen*, Tim Gray, who transitioned in the late 1990's and now works with a spirit group that specializes in what might be best described as "psychoanthropology" shared:

"... when somebody had a séance during the time before electricity was discovered and used in modern ways, Risen technology was utilizing forms of energy that simply had no counterpart on Earth. Risen scientist-healers would often come together—literally in the hundreds—just to assist with a candle-lit, table-tipping event in some Victorian parlor. But in reality, incredible technology was underlying the event that wasn't visible from an earthly perspective. Through trial and error other phenomena began to appear, including what were called spirit lights, direct voices, materializations, and apport. Although such 'side effects' often occurred, they were unintentional in the beginning." (p. 234)

Following are some brief descriptions of essential components that were integral to our circle's experiments.

Ectoplasm: Smart and Friendly but Sensitive. This is the sensitive and volatile substance that extrudes from the entranced medium, primarily from the mouth and nose as in the FEG medium's case. In some instances it emits via other orifices, including the navel area. It has been researched and documented extensively over the past century and in some cases, photographed—as was achieved by Shannon Taggart at the sittings I attended.

Also known as teleplasm, it is highly pliable and able to take on the visible form of human bodies and body parts, objects and even animals. There is a little bit of ectoplasm in everyone. It's rarely able to withstand exposure to sunlight and most artificial lighting, although it has been observed to tolerate red light more easily and reportedly, in some rare instances, infrared. In incidents where a bright light was shown on ectoplasm, it immediately retracted back into the medium's body, causing great pain and nausea to the medium, severe burns and blisters, and illness for days; there have even been reported deaths. Thus the medium's safety is *THE* most primary concern at ectoplasmic sittings such as FEG's, and the most stringent procedures must be adhered to be everyone involved, *with no exceptions*. Sitters at Cassadaga were also cautioned beforehand that the extrusion of ectoplasm from the medium's mouth and nose would result in unpleasant

noises coming from the medium, such as gagging and coughing. Hans commented on this process later on during the sitting.

In various articles, the medium refers to this substance as “ectoplasmic compaction”—an interesting choice of words. In the field of geology, *compaction* refers to the consolidation of sediments resulting from the weight of overlying deposits, and this rather describes the process of this substance when seen in action. Yet the possibility of how it might appear seems almost limitless—steam, fog, mist, smoke; netting, silk or coarse linen; viscous, gelatinous, rubbery, sticky or papery, like bread dough or silly-putty; pasty, bundles of fine threads, membranes with swellings or fringes. Thus: gas, liquid, solid.

Hans referred to ectoplasm as an “artifact resulting as a side-effect of the Chemists’ attempts to cross-breed two different dimensional realities.” The choice of unusual words here is notable—perhaps a side-effect itself of the mixture of Spirit language with English and German. He also referred to it during several sittings as “something that received the Chemists’ information” and which then “mirrored” it as form and movement.

Ectoplasm is highly variable in its ranges of behavior, and presents as intelligent in the way it reacts to surfaces, temperature, noise—including speech—and light. It can slowly surge and ooze, wave as if in a breeze, undulate like a sea animal, bubble like porridge, rapidly gather into a solid, puddle into liquid and ebb and flow across the floor like the sea tide. It can stiffen into stronger-than-steel rods and then erupt into the finest of spider webbing. It easily transforms from any of the just-mentioned into any of the others with a rapidity that defies belief, and then completely vanish in an instant. It will form suction cups to move things, or pseudopods to grab and manipulate. It can sculpt imperfect and perfect human body parts, including hair, faces and the entire body.

The medium characterized its behaviors as if “being birthed”—like watching a newborn infant’s initial helplessness emerging from darkness, then breathing and flexing as it becomes aware of and then interacting with its environment. He elaborated further on this theme as the human archetypal experience of darkness, which perhaps explains our body’s instinctual fear reaction to “things that go bump in the night.” He observed that the inherent meaning of “occult” is “that which comes from darkness,” which suggests that the nature of Nature is to bring forth the unconcealed from the concealed.

When Spirit has permitted ectoplasm to be safely touched and handled, it has been reported to be pleasantly soft, dry, or damp but “not wet like water.” It is often ultra-white in color, but also cream, grey, mottled and sometimes black. At times there are odors associated with it, notably ozone or ammonia, or a musty, earthy smell. Several of us reported smelling something like sulfur during one ectoplasmic experiment. Small samples of ectoplasm have been acquired which quickly deteriorated and vanished. Quick chemical analysis revealed little information beyond traces of cell detritus and mucosal liquid, and traces of potash. According to some sources, its composition is mostly molecular water energy taken from the medium as well as from the sitters, and then combined with spirit substances supplied from teams such as the Chemists. To prevent harmful mineral depletion and dehydration, the Chemists strive to replace everything taken, plus a little more. Even then, the medium must take a large bottle of water with him into the cabinet due to copious loss of fluid from the ecto-compaction, as well as from profuse sweating. It is equally necessary for all sitters to drink fluids before and after, and eat something sweet and salty immediately upon exiting the séance. There is not enough space here to devote to ectoplasm, which has been expanded by discussion on a fairly new etheric substance dubbed “photoplasm.”¹⁴

Apports: Free Stuff! Apports are terrestrial objects apparently dematerialized by Spirit from a location outside the sitting and then rematerialized usually within the sitting or nearby, such as an outer room or in coat pockets, for example. There are a few theories about how this is done, but not a lot of detailed scientific exploration as far as I know. One theory (greatly simplified here) asserts that the actual object is not brought through. Rather, the Chemists make a copy of the etheric template of the original object and then fill it in with matter taken from the medium’s body—including water—and matter taken from the surrounding atmosphere. A more in-depth discussion about this theory on ectoplasm and its relationship with apports may be found in Treurniet & Hamden’s fascinating paper, “Toward a Physics of Materialization,” 2013. Paul Hamden, an Australian medium, asserts that “Zeta extraterrestrials” shared this information in a mediumistic interview with them.¹⁵

Examples of apports include semiprecious gems, ordinary rocks, ancient coins and beads, statuettes, religious items, decades-old newspapers still in new condition, and fresh flowers with the dew still on them, to name only a very few. Apports have been increasingly emerging from ectoplasmic structures during sittings with the FEG medium, although this did not happen at Cassadaga, but occurred at the one NJ sitting this writer was not able to attend.

The Toys. A small tambourine, toy xylophone and hand rattle were placed on top of the overturned plastic bucket, which was also the stage for a 6x6 inch luminescent panel and three ping-pong-sized luminescent balls which were made of a

kind of styrofoam. There was also the traditional medium's trumpet, which was two feet long with an opening diameter of about 6 inches, and marked with small strips of luminescent paper. A cotton handkerchief with 8 tabs of the glow paper adhered to it was additionally used in an experiment.

The Force Field & Focus Area. In the illustration of the Cassadaga Circle formation (Figure 1, Page 2) the central area is seen to be covered by a grey area, which represents a kind of spiritual dimensional energy matrix the Chemists call the "Force Field," which is also referred to as "the U Form." This matrix seems to be their first central goal, and once achieved provides the ground for all ensuing experiments and physical manifestations. It also serves as a "holding area" to contain the waxing and waning psychic energies of the sitters, as well as merging them into a harmonious whole. Hans Bender explained that through the efforts of the Chemists the matrix emerges into our terrestrial dimension, starting from within the medium's cabinet and then advancing forward a little at a time until reaching the "Focus Area" ("D" at Figure 1) as marked by the overturned bucket with instruments on it, approximately 6 feet from the cabinet. It does not extend further than the boundary created by the sitters at the back, who are about two feet away from the Focus Area, a fact which became more apparent later on by those in the second row. Because of the Force Field's importance and to preserve its integrity, everyone is cautioned to keep their hands and feet as close to the body as possible and never to reach or "fish" out into it. Venturing bodily or tossing objects into it are absolutely *verboten*, and sitters are instructed to speak out loudly if they sense someone has violated the space in any way. Sitters must also link hands throughout most of the sitting—known as "make chain"—and unless instructed by the Circle Leader to "break/resume chain" maintain the contact which raises and maintains energy charges, as well as keeps all hands accounted for in the dark.

~ III. THE EXPERIMENTS ~

"We found feelings could be expressed and accepted more readily in the dark ... doubts were expressed and understood as a natural activity of the conscious mind. We found many hours in the dark in a group setting consistently tended to strip away the mask we all wear to hide our inner fears. In a very real sense, one may see more clearly in the dark".

~ M. J. Barham, *47 Billion Years of Evolution: A Case Report* ~

As Circle Leader, J.A. warmly greeted every sitter one at a time as they entered the space, respectfully frisked each as part of the safety protocol, and then indicated which seat should be taken. As this ensued the FEG medium, wearing only briefs, was being searched by a male volunteer in a separate room before putting his clothes back on. The medium had shared that in the past he had submitted to the humiliation of cavity searches as well, but had decided that such indignities were not worth the suffering and no longer consents to them.

When all were seated the Music Coordinator played some background Native American chants, and the medium was ushered into the cabinet, his arms raised to show nothing in them other than his bottle of water. The door to the room was closed, locked and sealed with heavy dark blackout cloth. J.A. made sure the medium had water within reach and a small towel for the intense perspiring ahead. Everyone was reminded to call out when they saw or heard any phenomena since the total darkness would conceal everything. The music was slowly lowered and turned off, and then the lights. As darkness enveloped us, Dr. Neal began our work with a very special Lakota prayer: ¹⁶

Ṭḥụṅḳạ́ṣ̌ila Waḳḥán Ṭḥáṇka, Ṭḥụṅḳạ́ṣ̌ila Ṭḥạ́tiye Tópa, naháṇ Ụṅč̣i
Makhá,
Wóphila ṭḥáṇka wičózani na wóokiye na wóableza na
wóawanglake.
Ụṅč̣añṭépi etáṇ čhéụṅkiyepii ktélo ṭḥụṅḳạ́ṣ̌ila
Naḥ'úṅṅpo.
Oyáte kiṅ lé wanná hípelo,
Ụṅṣ̌iwičala po na ówičakiya po, ṭḥụṅḳạ́ṣ̌ila...
Hó héčetu, Hó mitákuye oyás'íṅ.

Oh Spirit of the Great Mystery, Spirit of the four directions and of
Great Mother Earth, great thanks for health, and help, and
understanding, and protection,
From our hearts we would pray, Grandfather.
Hear us.
These people who have arrived here now,
Have compassion
For them and help them, grandfather...
And so it is, for all my relations (meaning: We are all One).

The medium then began his series of holotropic breathing maneuvers—which sounded as strange and unpleasant as we had been warned—and descended into full trance state within fifteen minutes. Almost immediately Hans gained control and began speaking with the medium's vocal apparatus, albeit in very haltingly and almost childlike German.¹⁷ The medium had cautioned us not to fixate on the "accelerated speech" of the control, meaning that Hans would sound like someone exaggerating the speech of an older person; it soon balanced out and sounded normal. Encouraged by J.A.,

Hans quickly gained strength to fully access the medium's English and loudly greeted the sitters who greeted him back. He immediately called for music and singing, and everyone heartily sang along to the first of many tunes the Music Coordinator would give us that night from the prepared CD mix. The feelings of love, fun and excitement was palpable—we had liftoff!

Almost immediately, loud but oddly distant, blunt-sounding rapid knocks were heard on the ceiling over the cabinet. They seemed to arc out in semi-circles across the ceiling, and as if they were coming from within it. Several of us shouted out that we could hear them, and they slowed to a stop within a few quick minutes. Very tiny sparkles like diamonds twinkled near the ceiling close to the cabinet. In no time there was already enough happening to start causing sensory overload.

Pre-séance, the medium explained we would likely experience “small animal phenomena”—which are not pets in spirit but the “psychospiritual substance” of the growing ectoplasmic energy. He related once how a sitter, while in chain, felt a cat snaking between her feet, and putting its paws on her legs before jumping up into her lap; she also thought she felt its tail swishing across her face. When she instinctually reached down to pet it, it immediately flew away, the flapping sounds of wings clearly heard as it vanished into the dark—obviously *not* a cat! And so we might also experience “little somethings” racing around the room and briefly touching us. Information from our own dreams and subconscious images could also be mirrored by the beginning ectoplasmic energies and then be drawn back to us with bumps and caresses.

Indeed, several Cassadaga sitters reported hearing the barking of a small dog as the raps were sounding, and at least one felt a small animal put its paws on his legs, as if standing up; someone else felt an entity briefly jump up onto their lap and then back off. It was never determined if these were real animals or *little somethings*.

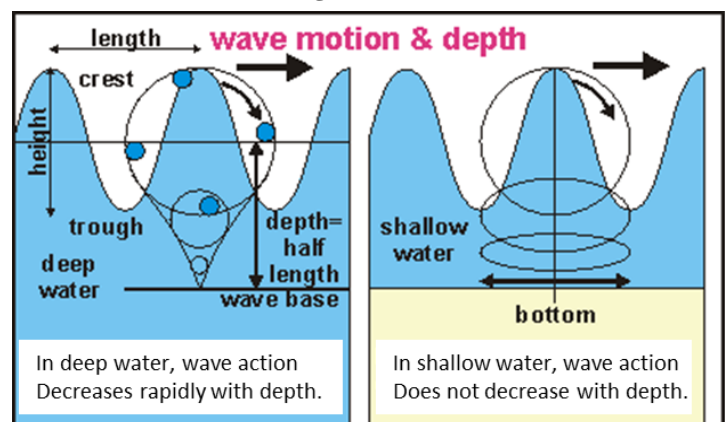
Caught up with my intentional focus on the force field, I was deeply intrigued and wanted to learn all about it. I could psychically feel and see the force field surging forward and then backward in waves. Seen clairvoyantly from above, each wave had the shape of an arc—a movement perhaps best described as *torque*. It was like watching someone methodically scythe their wave through a field of hay. As each wave crested there was also an inner rising spiral movement that pulsed upwards, increasing the height of each wave as it also pulsed forward until the ceiling had been reached. As the field progressed, the waxing and waning of its increasing strength felt like a pulsation, which began to emit an odd feeling of vibrational resonance. This final movement was like the cresting of a wave moving into a beach. The U-form of the line of sitters acted as a barrier to the “water” of the force field. We were now at the beach on a *very* special island.

I then realized that some kind of relationship was being established between the movement of the force field and that of everyone's breathing, heartbeat and even one's blood flow as it spiraled throughout their body. This was clearly *entrainment*, which is what happens when two separate pendulums in the same room become synchronized in movement, for example. This convergence of energy—a merging of oscillations—can be seen in Nature, such as when fireflies start flashing in unison. The orbits of moons around planets also show similar behavior. My guides then instructed me that the very brain waves of each person in the room were being raised to a unified frequency, resulting in an entrainment of the left and right sides of the brain. Singing together enhances the entrainment. This synchronization of the brain has been shown to increase receptivity to the environment and greatly enhance learning.¹⁸ I began to literally feel carried away. I could also clairvoyantly hear the Chemists excitedly speaking words in German of encouragement to us, even though they knew most of us couldn't hear them. They sounded just like a group of friends urging their horse to win the race!

Information from a website established by oceanographers helps illustrate my experience of the force field. I beg the reader's patience if it seems I'm going a bit overboard—nautical pun unavoidable—but one of the many purposes of this article is to stimulate the reader's mind, especially those who intend to continue exploring physical mediumship. For now, just study **Figure 2** for a few minutes to get an initial idea of what I'm trying to express, and later visit the endnote that has a few more details.¹⁹

As the force field was surging forward into the U-shape, and as soon as the rappings stopped, sitters began to exclaim as they felt spirit touches on their face, hands, and squeezes of knees and shoulders. I got a sense of the size and movement of the wave cycles as they arced in and out

Figure 2



As the force field was surging forward into the U-shape, and as soon as the rappings stopped, sitters began to exclaim as they felt spirit touches on their face, hands, and squeezes of knees and shoulders. I got a sense of the size and movement of the wave cycles as they arced in and out

by aurally mapping the surprised cries of each person who got touched, which seemed to start closest to the cabinet. Then more people cried out as the wave surged forward a little more each time, until those sitting at the back were also reporting being touched.

I was touched several times on back of my legs and hands, and once my nose felt like it was tweaked by fingers. I was especially startled by someone lovingly rubbing the back of my right ear, while gently pulling on the hair above it. Although it felt just like Tim, I later learned that he had asked the Chemists to greet me this way for him—fascinatingly, he has somehow “transferred” his exact touch—like a recording—to the Chemists who then replayed it for me. My hands were held by the sitters to my left and right and my chair was pushed back against a wall, so only something in spirit form could have touched me in that way from behind. Tim would also send me another such greeting—albeit a bit more intimate—in the sitting at Springfield.



As a physical mediumship circle, FEG has developed a protocol where each experiment is specifically designed to build on the previous one and prepare for the next. As in any scientifically designed series, FEG’s sittings tend to repeat it at each and every sitting, although spontaneous manifestations are looked for. The primary goals are to repeat and enhance successes, study and correct failures, and gather and record data for both sides for educational purposes.

These goals differ from mental mediumship’s private sittings and public demonstrations, which seek direct contact with specific people in spirit for grief and bereavement purposes. They are much less scientific in agenda and more open-ended and spontaneous. Disappointingly—in my view—they are often sought and valued only for their entertainment aspects.



[Please note that for the sake of space in this report, the Cassadaga Experiments are presented with information gathered and combined from both August 15 and August 17. Any exceptional differences will be indicated.]²⁰

Experiment #1 – Cassadaga– The Lights. Hans advised the first experiment was to produce free-flying spirit lights; music and singing proceeded. In a quick minute bright white light was seen traveling up and down in a pulsating line from within the cabinet. Several sitters reported spots of light glowing on the ceiling and then the floor for several seconds. Hans explained that the lights were in some way directly connected with each sitter, even though seen as moving unconnectedly. They carried healing energy, and even if none approached certain people we were assured that all would still benefit in some way. The floor and ceiling “spots” stopped for a few seconds, and then a tiny bright yellow-green pearl of light flew from the cabinet to the center of the room, first hovering and zipping from one spot to another, then arcing up and vanishing into the ceiling. Others appeared and followed suit until the room was filled with them—some white, others pink, red, or blue-white. Their movements reminded me of the way my cats sometimes dash crazily about the house with wild abandon, yet somehow never crashing into anything. A glow-pearl would rush directly at my face and then brake to a complete stop within a hair’s breadth, only to zip off to another sitter or disappear into the floor, maybe re-emerging from another spot in the room. Many would hover before a sitter’s face and then just wink out. There was a profound beauty to this dance of lights, far exceeding the capability of human choreography. Hans had mentioned that some might see the substance of the lights moved around the room by “structured hands” but did not give any more details about what this was or how it’s formed. At times I saw something of the structure that was holding the light, but only in shadow. Another sitter reported seeing a “pinkish flesh-colored tube-like structure” holding the light.²¹

As the light activity began to die down, something seemed to be interfering with the CD player as the music started skipping, then starting and stopping. Dr. Neal struggled to get it working again, and fearing that it might not, led everyone in singing a haunting invocation in order to keep the musical energy flowing. He would sing a phrase which we then repeated. After we finished, the CD player resumed without further problems.

Invocation

Fly so high – Circling the universe – On wings of pure light.
 Oh witchy tai tai – Witchy tai oh – Oh witchy tai tai – Witchy tai oh.
 Where we sit is sacred – Holy is this ground – Forest, mountain, ocean – Listen to their sound.
 Oh how I love you – More than words can tell – Oh how I love you – And I always will.
 We all fly like eagles – Fly so high – Circling the universe – On wings of pure love.
 Oh witchy tai tai – Witchy tai oh – Oh witchy tai tai – Oh wee aie oh.
 Oh witchy tai tai – Witchy tai oh – Oh witchy tai tai – Oh wee aie oh.

Experiment #1 – Springfield– The Lights. As at Cassadega, this experiment began with the appearance of a single yellow-green light, after white light pulsed for a few seconds in the cabinet. Then more lights appeared—different sizes, some small as a pea, others like large pearls, zipping and hovering about in the same intelligent behavior as before. I didn't see any other colors as I had at Cassadega. The lights quickly banded together and then increasingly focused on me and the sitter directly to my left and right. We each cried out as the lights began to *physically* touch us! I wouldn't describe them as gentle touches, but more like brisk “boinking”—or like rubber bugs hitting the windshield. Although unhurt, the three of us were tickled and poked by this flock of Tinkerbells until we were crying “Uncle!” while laughing and shouting the whole time. By then the lights were whizzing by so fast that we could literally feel the wind from their jet-streams as they passed; it was as if they were playing a game with one another. One of them glided up to my left hand and grabbed the flesh between my thumb and forefinger—it looked as if the light had split into two finger-like structures to do this, and it felt rubbery. I could see a faint structure like a small tail tapering off from the fingers. Its shape and intelligent movement reminded me of a dragonfly. It tugged on my thumb for a bit and then let go and sailed off, only to be followed by another one that careened into my chest—quickly tweaked my right nipple—and then jetted away. I share this true but slightly embarrassing fact for the sake of science. I felt that this was another special greeting from Tim, because I had been feeling him so strongly just a few seconds before that tears were running down my face from the strong waves of emotion sweeping through me. I then experienced a kind of dislocation that brought me to a private dimension where we could join one another for a few seconds, and we embraced in an ecstatic merging of spirit. This has only happened to me once before years ago. I will speak more about this, which I call “entering the spirit” in my concluding remarks.²²

Many of the sitters reported afterward that they hadn't been touched by any of the lights that night, but someone said it was worth it to see a swarm of fireflies bombarding us from their position across the room. The spirit lights eventually winked off until all was blackness once again ... but Spirit was not yet done with the three of us at Springfield.



Experiment #2 – Cassadaga – The Orchestra.²³ This was the first of the levitation experiments. Refer to “A” in Figure 1, showing the small overturned plastic bucket that served as a table, upon which were placed small musical instruments—rattle, tambourine, and toy xylophone. Results appeared to be in direct conjunction with the completion of the force field—meaning that the movement of the instruments signaled that the force field had been successfully developed to its full extent by reaching the Focus Area (“D” at Figure 1) as marked by the bucket, then sending back some kind of “ping” to the Chemists. Once they received this signal they knew they could begin the experiment, which was simply to make contact with and move the various musical instruments. Now less than 20 minutes into the séance, the instruments were first heard to make faint taps and jingling, which quickly increased in volume and speed. Some of them could be heard to thump on the bucket, while others fell or were tossed on the floor, where they continued to make musical noise. The sitters were singing to music while this was going on but the instruments did not keep time to it, which may have been an indication of the strength of the force field.

I wondered why the instruments were not marked with glow-tape so we could see their movements, and so clairvoyantly asked my guides to inquire of the Chemists about this for me. Their answer was that they wanted to stimulate the sitters' physical senses one at a time, so the instruments were used to first sensitize the hearing, but without a visual distraction that would otherwise impede the learning process and thus memory. The pitch darkness was a perfect background to isolate the senses in this way. Each experiment that followed would then carefully add another sensory stimulation, building one on to the last until the physical senses all were engaged and interacting harmoniously. For some sitters this harmonization would then act as a catalyst to awaken or enhance the spiritual and psychic senses—or what I would call “psychospiritual senses.” Hans would ask the sitters if and what they were hearing throughout this experiment, as it seemed that he was unable to hear them himself for some reason. He then reported what we said back to the Chemists.

Eventually the activity of the instruments slowed, giving off an occasional weak jingle now and then, until they fell silent after hopping to the floor. [There were no exceptional differences between the two séances.]

Experiment #2 – Springfield – The Orchestra. This experiment was much the same as at Cassadaga, although the activity was more energetic and lasted longer, and on this night the instruments kept time with the music. Someone had brought a new rattle as a gift for Spirit, which was happily received and vigorously used. The tambourine and rattles continued making noise for quite some time as they rested on the floor while Hans was explaining the next experiment to come. When J.A. was allowed to retrieve the instruments in order to prepare for the next experiment, it was seen that they had scattered significantly with more distance than in previous sittings.



Experiment #3 – Cassadaga – The Balls. When the medium was safely behind the closed cabinet curtains, the Circle

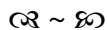
Leader was allowed to take the normal flashlight and move into the force field to recover the musical instruments, which had scattered widely around the Focus Area. She placed three small styrofoamish balls—the size of golf balls—onto the overturned bucket which marked the Focus Area. She used the small normal flashlight to illuminate the balls, which were coated in luminescent pigment. J.A. returned to her seat, total darkness resumed, and almost immediately the balls began making tiny halting, shuddering movements, and then shifting around and trading places—I was reminded of the shell game with peas. Many of us could also see formless shadows, some very dark, others opaque, that hovered over the glowing balls for brief seconds. In less than five minutes all three balls had dropped to the floor and continued moving around. One of them moved across the carpet—about 4 feet—and stopped between my feet, and then seemed to be trying to crawl up my left leg. But perhaps it didn't have the energy, and so stopped to rest by my left foot. Hans continually asked us what we could see so he could report back to the Chemists. This verifying of activity was repeated many times through all the experiments, and suggests that when Hans was behind the closed curtains and so unable to see through the medium's physical eyes, had to ask us what we saw and heard. It also suggests that the Chemists were limited in their ability to see and hear us in the room, and relied on Hans reporting to them. If the sitters advised Hans that we couldn't see the glowing balls very well, he would ask J.A. to go back and illuminate them more with the flashlight until he was satisfied by what the sitters reported. Hans also called out to the Circle Controls to verify that all the medium's limbs were under their control, and then to the sitter next to J.A. to verify that her limbs were also under control during any levitating phenomena. This protocol was repeated with monotonous frequency throughout all the experiments. Hans explained that the balls were moving as a response to beginning ectoplasmic compaction, which would be seen or sensed as the shadows moving over the balls. [There were no exceptional differences between the two séances.]

Experiment #3 – Springfield – The Balls. This experiment concluded with little variation from the Cassadaga events.



Experiment #4 – Cassadaga – Hand Shadows. Following established protocol, J.A. was allowed to return to the Focus Area to quickly recover the balls. She placed a 6x6 inch panel that was covered with luminescent paper onto the bucket, and charged the panel with the small flashlight. While she did this, Hans announced “We have some Visitors that have found us” and who were somehow related to sitters in the room.²⁴ The Chemists would try to enable the Visitors to make their presence known as physically as possible. He elucidated further that because the Visitors would be very new to this they might not be able to maintain contact for very long, but they would try. We were encouraged to raise and maintain a high positive energy, which would help the Chemists increase the density of the ectoplasmic energies to create hand forms for the visitors to show to us. As with the glowing balls, it was within 2 or 3 minutes that definite shapes could be seen, almost as if resting directly on the panel. They began to form into the outlines of fingers which crept over the edge—sometimes only two or three, but eventually an entire hand which flexed, opening and closing. Best described as a silhouette, the hand appeared to end at the wrist. The experiment ended when the panel flew off the bucket and onto the floor. As usual, Hans called out for sitters to report what they were seeing, and to also have the Circle Controls verify that the medium had not moved from his chair. [There were no exceptional differences between the two séances.]

Experiment #4 – Springfield – Hand Shadows. Experiment concluded with little variation from the Cassadaga events.



Experiment #5 – Cassadaga – The Hanky. After allowed to retrieve the illuminated panel from the floor, Hans announced that we would try to get results from “the hanky.” Met with enthusiastic cheers, this experiment requires particularly more advanced energies to enable a Visitor to do it, but was not always achievable. It was not attempted on August 15 but was and succeeded on August 17. J.A. was permitted to use the regular flashlight to illuminate 8 small tabs of phosphorescent paper that were affixed to the corners and mid-edges of the white cotton handkerchief. The sitter who was 3 chairs away from the medium's right side was asked to hold the hanky by one corner, and to very slowly and carefully extend their arm out into the force field, but to remain absolutely still. Once darkness resumed the sitter would hopefully feel tugging on the hanky, but they were not to let go no matter how hard it tugged. If and when the tugging would become *upward* and upward only, then the sitter should let go. In a matter of seconds everyone could see the illuminated outline of the hanky jerking in sharp movements every-which-way, as if struggling to free itself from the sitter's grasp. When the hanky was clearly trying to move upward, the sitter released it and it began fluttering around the room like an oversized manic butterfly. It flew to the sitters across the room and then back to its “owner.” It seemed to tease each person it came up to as if daring them to grab onto it, but as everyone was safely in chain, nobody could make any such move. Eventually it returned to its owner and then rested there on the floor. This was deemed a great success, especially because it meant that at least one of our two Visitors was still with us and had gained in strength and presence.

Experiment #5 – Springfield – The Hanky. Hans announced that several Visitors had found our sitting and were keen on

joining us. As in the other sittings where this experiment was attempted, the third sitter from the mediums's right was chosen to hold the hanky. However, the sitter was so overwhelmed by the tugging that they couldn't hang on to it, and so it was quickly pulled away, only to fall to the floor. In the interest of time the second sitter to the right assumed the role, and proved to be of sterner stuff. The hanky seemed to become increasingly frustrated as it tried all kinds of tricks to release itself from the sitter's grasp; the sitter was roaring with laughter as the competition got fiercer. Not until the movements began pulling upward did the sitter release it, and the hanky seemed so relieved and overexcited that it appeared to act as if it had just been released from jail! For almost 5 minutes it flapped around the room, up to the ceiling, across to a sitter across the room where it "sat" on their face for a second before flying off, then back to do it again. Eventually it stopped its movements when it landed on the floor behind that sitter, and J.A. retrieved it when the all-safe was cleared.



Experiment #6 – Cassadaga– The Trumpet. The trumpet was placed in front of the cabinet while we were in chain and sang. It's not totally clear, but it seemed as if the medium's foot had kicked out and sent the trumpet flying into the force field, and stayed motionless where it lay about six inches from the Focus Area. Hans then directed us to loudly count down from five, and when we reached zero, to squeeze our neighbor's hands and hold it for several seconds. Somehow this would give the Chemists a "boost" to cross an energy threshold of some kind. We dutifully squeezed and continued holding tightly while shouting out encouraging words, and instantly the trumpet rose into the air and began swirling around the room—up near the ceiling, then down to the floor, then back and forth. It looped in circles so fast it reminded me of camping as a kid, and taking a stick out of the fire and gyrating its glowing red tip around until it looked like a solid circle in the air—the trumpet did exactly the same thing. As it gained control of its movements it flew up to individual sitters as if to have a closer look, sometimes tapping them on top of the head, forehead, shoulders, chest, arms and legs. I was tapped several times, and once it raced across the room directly at my head and then stopped no more than an inch from my face. Although the glow tape was quickly dimming it still seemed extremely bright to me—the sitter on my left said it had lit up my entire face for a brief second, and would have given anything for a photo of my expression. After what seemed a long time the trumpet finally stopped in midair near the Focus Area and dropped to the floor. This was actually the signal from the Chemists that the next and final experiment was ready to begin. [There were no exceptional differences between the two séances.]

Experiment #6 – Springfield– The Trumpet. This time Hans clearly used the medium's sitting body to kick the trumpet to get it out into the force field, because he asked everyone to be very quiet and then said in an intense tone, "Watch the trumpet...watch the trumpet...*watch it...watch it...*" and then gave it a perfect kick out into the dark. It flew almost 6 feet through the air and landed on the tile floor at the Focus Area, yet didn't bounce or roll, but lay perfectly still. Hans let out a belly laugh that lasted so long that everyone was soon laughing with him. This was a great strategy of using humorous actions to raise more energy for the trumpet. As before, everyone counted down from 5 to 0 and squeezed hands. The trumpet arose in an instant and began speeding around the room like a race car, much faster than I'd ever seen. The Springfield space also had much higher ceilings than at Cassadaga—12 feet—but this proved no problem to the trumpet, which skimmed up along the ceiling like a UFO. As with the lights earlier, I was not prepared for what would come next.

The trumpet circled the room a few times to visit different sitters, maybe tapping them playfully, while showing off with complex aerial antics. As it circled the room in dizzying swoops and swirls, it moved very close to the sitter on my right. At each pass the trumpet would whack him on the head, but then stopped and began thumping him over and over on the top of his head, and then went for his face. While he wasn't hurt, his laughter started sounding a little nervous, maybe wondering if an eye was going to get poked out. Then the trumpet turned on me in a way I can only describe as "giving me what-for," then stopped for a few seconds and proceeded to do the same to the sitter on my left. After giving her a talking-to for a few seconds it then returned to me with its mission of madness. It began smacking me back and forth across the face, over and over. I thought I was going to fall on the floor from laughing so hard, but I couldn't break the hand chain to defend myself. Just when I thought it was starting to go too far, the trumpet slowly and carefully descended onto my lap, where it continued to innocently rest until J.A. asked for it so she could put it aside in readiness for the final experiments. I could only think it had to be another sign from Tim.



Final Experiments #7 & 8 — Cassadaga— Ectoplasm & Photography

August 15. (Note: “EP” = ectoplasm.) Hans advised that the Chemists were almost ready to bring the “ectoplasmic artifact into the informational matrix of the force field” for viewing under red light. He seemed to be buying time for them by launching into one of his many lectures—this one about EP—while warning that we might hear unpleasant sounds coming from the medium as the ectoplasm emerged. He explained that the medium’s large body would be difficult for them to control. Once the EP was fully manifesting, the medium’s voice would be unable to speak beyond a simple yes or no. Therefore Hans would signal when to close the curtains by making the medium stamp his feet on the floor. He would also manipulate the medium’s hands to open his mouth and pull the ectoplasm from it for us to see it more clearly. He cautioned that we may hear noises like static coming from the cabinet—which by now was completely closed—but not to worry.

Those of us closest to the cabinet did indeed hear crackling and popping noises from within the cabinet, which quickly subsided into a brief silence. Then the medium could be heard as if his breathing was obstructed, and then gagging, which would have been the EP emerging and solidifying from the roof of his mouth, from where it is believed to emerge. Hans was able to tell J.A. to ready the red light, and she asked him which one—the flashlight or the dimmer? He ok’d the dimmer and said to have the flashlight ready. It was clear that very little time was available and everything had to happen quickly and just right. Hans told J.A. to turn on the red light, “very low at first.”

When the curtains were briefly opened by the Circle Controls on the left and right side, the medium’s face was seen to be covered in some kind of white webby substance, which I recognized as EP. Before J.A. could raise the level of light, Hans stamped the medium’s feet and the curtains were closed. The medium’s labored breathing was uncomfortably audible, and then Hans ordered the curtains to open again. The red light was allowed to be raised a bit brighter, and the medium’s hands were seen to be pulling the EP from the mouth. There was a large quantity of the silky-looking stuff falling down his chest and onto his lap. J.A. was allowed to briefly shine the more focused red flashlight on the EP, which reacted by pulling away and also as if melting. The feet stamped, and the curtains closed again.

Shannon Taggart was then advised to quickly get her camera ready, which she had placed behind her out of the force field. Her husband Ralph, also a photographer, assisted her with this in complete darkness. (See Section IV “The Images” for some of the photographs as well as some brief analysis of them.)

When the curtains were opened again, the EP had formed a tent of gossamer around the medium by attaching itself to the sides and top of the cabinet. Hans demonstrated how it could be carefully pulled off and gathered in the medium’s hands, looking like cotton candy that sparkled. Meanwhile, Shannon was taking as many shots of the scene as she could, and continued doing so every time the curtains opened. J.A. alternated between the red dimmer and the flashlight according to the Spirit Control’s instructions. At one point Hans called our attention to look between the medium’s feet, where the ectoplasm was still pouring down from the mouth and onto the floor. The best way to describe its movement is “undulating”—very much like the waves on a beach, rippling forward and then back. Feet were stamped, and the curtains were closed.

The brief exposure of the EP to red light continued. Each time the cabinet curtains were opened the amount of EP on the floor between the medium’s legs had increased and was also seen to be pulsating—at first as a formless blob that was more solid, and then we watched as it rose into a bumpy columnar form, from where emerged the clear shape of a hand which flexed its fingers before sinking back into the floor. From my position it did not appear as a fully-formed hand but was rather cartoonish-like. From previous experience I knew that given time and proper force it could eventually manifest as a perfectly realistic human hand.

Hans announced that they had one of the Visitors there and were going to try to present their face in the EP. When the curtains were opened, it was seen that the EP had formed into a large mass, completely hiding the medium behind it. The mass was pulling together into a funnel shape, and moving like a slow motion tornado. As the funnel turned I could see very small circular shapes in it that reminded me of sunspots. One of the shapes loomed up front and center, stabilized and then grew larger and more oval in shape. As its size increased Hans cried out rather urgently that everyone look hard and quickly as there wasn’t much time. If one of us did not claim it the connection would be lost. My friend Jack haltingly wondered aloud that it might be a friend of his, but then we both simultaneously recognized it as his grandmother, who had transitioned a few years ago at the age of 102. We both agreed that she appeared much younger as in older photos. As soon as he claimed her, the shape swelled even larger, then pushed outward in a 3D shape; her eyes and mouth were even opening and closing. Only 30 seconds had passed by, and then the tornado movement resumed and the face was retracted back into the EP. Feet were stamped, and the curtains closed. Jack later shared that the transition date of his father happened to be that very same day.

Hans suddenly announced that issues had arisen regarding the returning of certain energies back to the medium, because the ectoplasm had picked up an appreciable amount of dirt from the floor.²⁵ He chastised everyone in general about the importance of cleanliness for the health of the medium. The medium was beginning to return to consciousness, and so the experiment had gone as far as possible for the evening. The sitters were asked to gently count down from ten to zero, which the medium's body would hear and be guided back to wakefulness. Once zero was reached everyone quietly filed from the room one at a time, leaving the medium alone with the Circle Leader to continue recovering from a long night of successful endeavor.

August 17. The evening proceeded with nearly the same amount of great success as on August 15. The EP manifestations were especially spectacular, as were Shannon's photographs in red light. When the EP rose into the funnel-like structure that appeared in shape and movement like a small tornado moving in slow motion, I quickly counted at least 20 small oval shapes that contained images of people's faces. Either this meant that we had many more visitors than we realized who wanted to present themselves, or perhaps the EP was mirroring the mental images of the sitters who were thinking of loved ones in some way, or both. As before, one of the medallions stopped when facing front and center, and then began to grow. As it enlarged it swelled into a 3D form, which was clearly an actual physical face and not a flat photo of one. As before, Hans called out with urgency that someone must claim it quickly or else it would remain unconnected and then be lost. Sharon Pieri, who is a very experienced medium, claimed it as her Uncle John. Like the other faces, Uncle John looked "old fashioned" and much like how people appeared in tin-types and cabinet photos from an earlier century. Sharon related later that she was startled by how young he looked, as she had only known him as an older man with salt and pepper hair—whereas at the sitting he appeared to be a vigorous individual in his 40's. She showed Shannon's photo of it to some family members who promptly verified it as the John they once knew.

Final Experiment #7 — Springfield—Ectoplasm (no photography.) Although successful, this experiment ended sooner than the others. This was in part due to everyone eventually growing tired as the hours passed but also—in my opinion—because of a certain lack of enthusiastic participation from several of the sitters. Although there were no faces that appeared in the EP, a very well-formed hand emerged from a column of the EP. Fascinatingly, the hand had a ring on one of the fingers, and seemed to have a large stone of some kind set into the band. (Shannon had been denied the chance to photograph on Friday night, presumably because a documentary film-maker was shooting there.)

Although Shannon was again ready to photograph, Hans felt the conditions were not right, which seemed validated by the less-than-usual robustness of the EP manifestation. Hans attempted further explanation of the Chemists' rationale but in ways that didn't quite make much sense—either because he hadn't enough time to put difficult technological reasons into words, and/or because he was trying to ease our disappointment by making joking historical references to stories about the fear of indigenous people at having their photographs taken. He seemed to want to soothe any regrets of the photographer by suggesting—perhaps in all seriousness—that her work would be all the more valuable because of its rarity. It was sometimes difficult to get the gist of Hans' humor because he could be very dry and obscure, sometimes almost tediously so—but that probably also comes from our being impatient people of the 21st century.

The Force Field: Additional Information. My second sitting, which was the last one at Cassadaga, had been overbooked by six and so I sat in a second row improvised at the back. The six of us had to hold hands with one another and the two on each end had to put a hand on the shoulder of the person in front of us in the first row. We were encouraged to stand up—still in chain—in order to view various phenomena. It was fairly soon into the séance that I noticed that while front row sitters were reporting getting frequent spirit touches, nobody in the second row was. I finally received one touch on the hand that I had on the shoulder of the person in front of me, and I determined this was so because my hand was somehow interacting with the force field. It soon grew clear that the force field stopped at the first row and did not extend behind and beyond it, so those in the second row experienced very little phenomena. This also seemed true for some of the visual manifestations. While those in the front row were exclaiming about very specific lights and the behavior, I could see absolutely nothing. However at one point while standing I saw—with some of the strongest clairvoyance ever experienced—my 15 year-old nephew who had transitioned unexpectedly only two months earlier. He was standing in a kind of oval window—curiously very like the shape of the medallions in the ectoplasm—and I could only see him from the waist up. Behind him were two adult-sized figures whose faces were above the window's top edge. While I could not see who they were, I was certain they were relatives of mine who had been involved in my nephew's spirit rescue. They had their hands on his shoulders and he looked quite solemn as if he had been chastised for something. This fit perfectly with his character as he had been known for a very pronounced habit of defying authority, and I could imagine him wanting to do the same now. But he could have also been overwhelmed and a little nervous from the seriousness of the occasion. Interestingly, this spirit tableau was black and white, without any color, and totally silent. It seemed like he couldn't see me but was just waiting, as if posing for a portrait. It faded after about 45 seconds.

~ IV. THE WIZDOM ~

“Pay no attention to the man behind the curtain!”

~ From *The Wonderful Wizard of Oz*, by Frank L. Baum ~

The parallels between the scene in the Emerald City and that of the Felix Experimental Group are as provocative as winged monkeys or an invisible flying cat. In the palace at Oz a man hidden away behind a curtain does mysterious things to materialize a disembodied head in a light-filled cloud—awe-stricken visitors watch and tremble in paralyzed wonder. At Cassadaga the guests also waited and watched in shock and awe while a man enclosed behind curtains did curious things and materialized a hand in an ectoplasmic cloud. Outside the curtains, each fellow is revealed to be a completely normal, warm and friendly human. Of course we know that the Wizard of Oz turned out to be a bit of a sham, and appropriately contrite for his foolishness. To his own surprise he discovered that he *did* have information that was needed by the travelers, who were looking for a way Home. Once they fully understood it they were able to go on their way.

Here end the parallels—Oz is fiction, while Cassadaga is not. The travelers at Cassadaga experienced that not only was there no foolish pretending, but that the warm and friendly man—The Wizard of Is—was part of a larger loving family, who knew they had information that could help us on our journey—evidence given generously and abundantly. But how many of us travelers fully understand the evidence enough to find our way Home?

Following are only a very few of the many things Hans said during the séances I attended, as well as what others shared with me from the same and other sittings. Much of it was too weighty or weird to retain. There was so much going on that focusing on one thing meant one might miss something else. I’m certain many of us experienced something I call “psychospiritual amnesia”²⁶ which often arises when confronted by the numinous.²⁷

What I personally recognized is that Hans and the Chemists are people who were once like us, and still are in some but not all ways. They clearly possess far more information and technology, but that does not necessarily or automatically make them superior in all wisdom. Rather like the fact that there is a lot of remarkable information on the Internet, but also a profusion of misinformation. How do you tell one from the other?

Hans shared he was not very proficient in English on Earth—and still is not—therefore he relies on the medium’s mind and memory for the language he needs to speak to the sitters. Although the medium’s English is very good, those who know German will understand that certain concepts and ideas between the two languages are nearly or completely untranslatable. Please keep this in mind when wondering why certain words were used that seem odd, such as “alien” and “side-effect.” I was particularly struck by the use of “side-effect,” which Tim also used in our book when sharing about spirit technology (see Section II - The Science.)

For the most part, I am combining a few direct quotes with some paraphrased material. To avoid giving the impression that what was heard by this particular Spirit should be at once fully accepted without some committed thinking—and tempered by reason and a sense of humor—I will characterize it as something slightly different than conventional earthly insight and dub it “wizdom.”

☞ ~ ☞

“You on Earth are projections from a higher into a lower dimension; you don’t usually realize this consciously. We (meaning Spirit) consciously exist in an informational dimension. We are of the informational.”

“The ectoplasm and other manifestations are side-effects rather than actual sought-for results of our experiments. We utilize and exploit these side-effects in certain ways.” (Does this imply we are not able to see the real results on Spirit’s side? The Chemists see the real results, while we witness the side-effects?)

“Ectoplasm can be used as an information-receiving device, into which we send information which causes it to mirror things such as your thoughts, emotions, and memories, which then help us build the forms.”

“The hand has been used since ancient times in physical mediumship. It is the archetypal symbol of what it means to be human; the symbol of having creative consciousness. Without your hands you would not be human; you build and also destroy with them. We build the hand to show you that we are like you. We also build, and we also had hands just like yours.”

“Consciousness is the singular thing that makes humankind what it is. There was a time when humankind was

not conscious. Many, many ages ago aliens from another dimension caused humankind to evolve to self-awareness, to self-consciousness by enhancing your DNA and then establishing a social order on earth that was based upon classless or egalitarian principles. Great hope for you was created. But later another alien race arrived to displace the first group's work by establishing another social order based on kings, bloodlines and materialism. As a result humankind lost their original abilities and capacity for pure spiritual living, of pure spiritual perception. Humankind became too entranced by the effects of status to the point of no longer being able to comprehend original divine cause."

"Shamanism developed directly as a response to kings and materialism. Mediumship is a form of shamanism to help you navigate materialism."

"We have only a very brief window of time to open the force field and achieve the matrix of ectoplasmic energy. There are often visitors who have been made aware of what we are doing, and so come to try to make themselves known to you by stepping into the force field—so to speak— and causing you to feel their touch. We believe that because they are so unfamiliar with moving about in your material world, their touches may feel a little clumsy or bumpy at first, but they quickly regain a sense of balance. Nevertheless do not fear, for nobody will ever get hurt."

"We (the Chemists) believe that our work could be instrumental in the redevelopment of humankind, for we are following a long tradition that began as a response to humankind's great loss of spiritual capabilities. There have been many Spirit attempts to achieve the great vision of your return to spiritual awareness—but for the most part these attempts have failed. Your blind fascination with things, continually being mesmerized by them and compulsively driven to accumulate things at any and all costs has kept Spirit's efforts at bay, while imprisoning you and injuring the Earth."

"Humankind is currently living out of balance with nature and because of this there will be consequences."

The following delivered with a very stern tone: "We in Spirit, who not only freely give you any and all information within our reach, do not and will not suppress or censor your openness to new and wonderful things. You must become aware of the damage of the dogma from spiritual groups who work to control not only you, but of how they deem what is acceptable information, while allowing you to receive only certain information. I also say this to you about those forms of mediumship that not only outrightly reject other forms but even forbid it, and then forbid you to question their orders."

"All dimensions are in the same location—this is the ultimate Act of Love. So upon transition one is instantly reunited with those on Earth, who don't see this. They are literally blinded by their grief. We want them to open their eyes and see that we live, and that we live more than ever!"

"When you grieve you cause your loved ones pain. They suffer from your grief. So you must work very hard to transform your suffering into being happy for them."

"Love can be used destructively as well as constructively. Use your love to leave the grief, for the grief is destructive. It does not help your loved ones, but hurts them deeply. You must become filled with joy for them—it is the right way."

"We do not wish to invalidate your very real and painful grief process, but it should not go on for months or years, for this is not good for you or for your loved ones—use your love to leave the grief."

"Do not let yourself be dominated by fear, but be filled with joy and awe."

"All of us are All-One, which is the end result of the ultimate act of love."

SPECIAL NOTE

Hans used the word *entanglement* several times at the August 15 sitting in reference to “All of us are All-One”. The vast majority of New Age writers, channelers and assorted metaphysicists consistently tend to use the word incorrectly. Yet Hans developed this in more detail and qualified it correctly, impressing me and another educated sitter, Dr. M., a medical professional. We discussed what we heard about entanglement the next day back at Lily Dale.

Although the term implies that two separate things are entangled, Hans accurately stated that the true meaning is not what most of us think. Briefly—before the Big Bang, we were All-One, which then splintered or dissociated into the many. All-One still remains one thing that has been split apart, while the parts still associate as if functioning together, regardless of the parts’ awareness of this. Believing that we are apart is an illusion. We are entangled because we began as All-One. This is the meaning of the mystic’s pronouncement—“I am the Person that Thou art, and Thou art the Person that I am.”

To further assist the reader in understanding the “entanglement experience” we chose as an example a marvelous experiment of light:

Heat up an element, and as it cools it sheds photons, or light. The resulting beam of light is split via a prism into two parts—one of red light and one of green light. When the red beam is put through another prism to turn it green, the original green one simultaneously becomes red.

Dr. M. elaborated further about this experiment to me in an email a few weeks later, and I share it in full because of its splendid scientific value regarding the events we witnessed at Cassadaga:

“Theoretical physicists are emphatic that there is no communication between the beams of light; that no exchange of information between the photon beams occurs. Instead, it simply happens. In fact, the two beams of light are one—the space between them simply an illusion.

“Of course, as Hans pointed out, the illusion of time and space is one that is necessary for us to function as human beings. He made an interesting analogy between the ‘parlor tricks’ of the physical medium, and the ‘parlor tricks’ of experimental physicists. In the latter’s case, it is done to show the true nature of reality, yet the experiments themselves are under highly artificial conditions.

“This led in turn to Hans then pointing out that although the FEG medium does his work in darkness, the medium Daniel Dunglas Home was able to do his physical mediumship in broad daylight.

“At the time, I had thought this comment was simply a rationalization for this medium’s working in darkness, yet now I see it differently. If we knew nothing of experimental physics, and physicists were to tell us these concepts, and then take us to the lab and demonstrate them, wouldn’t we also question: ‘Well, why does it have to be done in darkness? ‘Why do photon counters have to be present, but then we cannot see it with our own eyes?’

“In fact, many of the fundamental experiments of quantum physics have to be done without being observed at all—the conclusion of the scientists is that the observers actually change the results of the experiment. The famous “double slit” experiments which established the fundamental core and proof of quantum theory has to be done not only in a closed box in complete darkness, but without being actively observed.²⁸

“Think how the skeptics would howl if this medium not only worked in darkness, but also did not let observers in the room until after he was finished. Yet the fundamental experiments of modern quantum physics, as well as so-called thought experiments—such as Schrödinger’s cat²⁹—are done in precisely such a manner.

“My bias is that we cannot prove a negative. Anyone can desperately hold on to the belief systems inherent in ‘local realism’—the realism created by our mind in order to properly function in this reality. The FEG medium or his supporters can never “prove” that he isn’t a fraud, by definition.

“Yet, there is enough supportive understanding of how the world works and of the true nature of reality that we can simply observe and be witnesses to the astonishing events of physical mediumship. The early theoretical physicists said ‘if you are not completely astonished and perplexed by (the physical realities) of quantum physics, then you do not truly understand it.’

“Hans would agree with Richard Feynman: ‘Scientific views (of quantum physics) end in awe and mystery.’ ”³⁰

~ V. THE IMAGES ~

“I can see, and that is why I can be happy, in what you call the dark, but which to me is golden.
I can see a God-made world, not a man-made world.”

~ Helen Keller ~

The history of attempts to photograph ectoplasm and other *séance* phenomena is complex. While it is impractical to present this history here, it is hoped that some readers are already familiar with some of it, while others will follow up with their own reading and research. A few of the more rare and best books on the subject are listed in References at the end of this report.

Shannon Taggart is also one of the rarest and best when it comes to photographing ectoplasm. Having grown up not far from Lily Dale, she has immersed herself in various mediumship experiences for quite a few years and is held in high esteem by that community’s Assembly. A successful professional photojournalist, she is well-schooled and experienced. But she wasn’t prepared for the challenges of capturing spirit-induced images, much less even aware such images existed. As she explained to me once, the entire genre of spirit photography has been literally ignored and even erased from photography textbooks and historical references. There was a time when she had no idea that any such thing existed.



Figure 3 – The *séance* room at Cassadaga – note cabinet decorated with the ceremonial flags of the Lakota Yuwipi Tradition. Photo by K.M.. (See also Figure 1 for details)

movements so that she could move the camera and tripod from behind her into the exact space in front of her, measured by the places where her feet met the legs of her chair, the tripod and floor—all to be done in a few seconds, and in total darkness. Still, there were some unexplained things that happened, such as the autofocus switching itself back on although she had turned it off—this happened at both sittings.

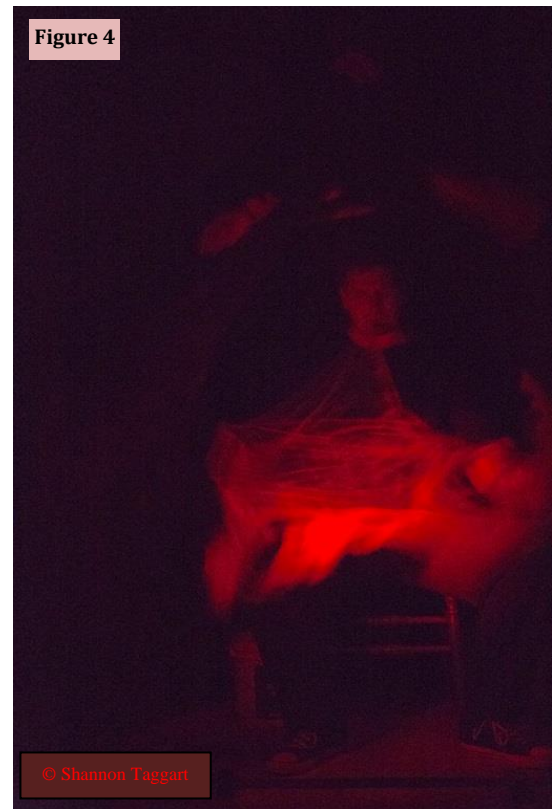
It is hoped that readers are already familiar with the attributes and behavior of ectoplasm in some way, or at least have read about it here as presented in Section II - The Science. What we are most interested in at this point is seeing; believing may come later. Each person has to find a way to wrap their minds around what they are witnessing—whether in person or via a photograph. It’s not much easier in person because it all comes down to a process of mental elimination and doing battle with the committee in one’s head, which confuses the mind with many conflicting thoughts and reactions.

She does now. Following are some of the images Shannon managed to capture at the Cassadaga sittings. She shared that this particular environment was the most challenging in her professional experience. When once asked how she photographed the invisible she answered, “I pushed my camera to the edge of its functionality and crossed the boundary of what is considered bad, wrong or unprofessional. Chance elements and the inherent imperfections of the photographic process—blur, abstraction, motion, flare—offer an agent for the immaterial.”³¹

Besides the main challenges of finding the proper focus and determining exposure time, Shannon had to do *everything* in pitch blackness, including placement of the camera before the red light was switched on. The first sitting quickly revealed the obstacles and so was good practice. To prepare for the second sitting, I assisted Shannon in determining a more precise procedure by literally choreographing all her

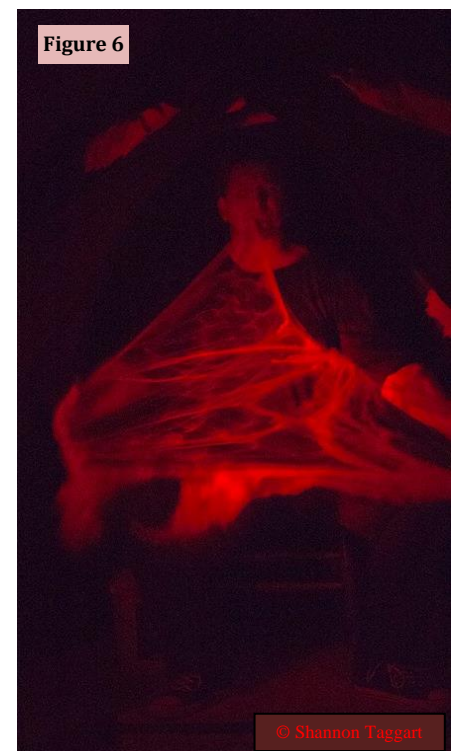
[Photo sequence here not in strict sequential order, unless otherwise indicated. All red-light ectoplasmic images in this report © Shannon Taggart.]

Figure 4 shows the entranced medium in his chair. To the left and right can be seen the edges of the curtain being held open by the Circle Controls. The white glowing mass is the ectoplasm—hereafter to be referred to as “EP.” The gossamer-like substance is still extruding from the medium’s mouth while his hands, which were resting on his legs, are beginning to move upward. Already the EP is spreading out into a more defined structure. Keep in mind that sitters were able to view the scene for only 5 to 10 seconds. The hypersensitivity of the EP to any light rendered it volatile and caused it to disintegrate quickly, and so the curtains had to close quickly in response to the foot stamps of Hans.



The exposure seen in **Figure 5** was taken perhaps 30 seconds after the Figure 4 image. Hans is using the medium’s hands to gently pull the EP apart to show the sitters the outer and inner structure of the substance. The blurred edges of the EP, as it advances over the medium’s lap, reveal how it is manifesting in a rapidly-moving fog or mist form.

Figure 6 shows the EP to continue to extrude from the medium’s mouth, as Hans is able to reveal more of the early structure, which at this point resembles a very beautiful spider’s web.



The appearance of the EP seemed to vary across its surface, perhaps due to its constant movement as it shifted. In certain places it seemed to sparkle and reflect light, while in other areas it gave off a dull sheen. Although one can see gaps from the EP being pulled apart, they didn’t remain as such for long, filling back in as quickly as they appeared. At one instant the EP would look like cotton candy, and then change to something similar to fiberglass insulation as it pulled back together.



Figure 7 was taken perhaps three minutes after Figure 6, and shows that the spaces in the EP that were there a minute before have filled in, giving it the appearance of a sheet of very fine, translucent silk.

Hans continues to use the medium's hands to show the sitters more of the structural details of the EP by gently teasing it apart. At the center bottom edge of the web can be seen a bit of a triangular-shaped blur. This is the EP continuing to flow out and down, manifesting differently than the webbing and appearing as a kind of cloudy mist or fog. It is also extending over the medium's right knee as it courses towards the floor.

Dim red light and the small red flashlight were used here. The flashlight's movements are evidenced by the yellowish arcs on the EP's surface, caused by the focused light that gathers at the bulb's tip. This focused light obviously had a direct effect on the reactive EP, which behaved as withdrawing from it, and at some areas seemed to melt.

It appears that at this point the medium's right foot is about to be stamped to signal the curtains to close or is actually already signaling.

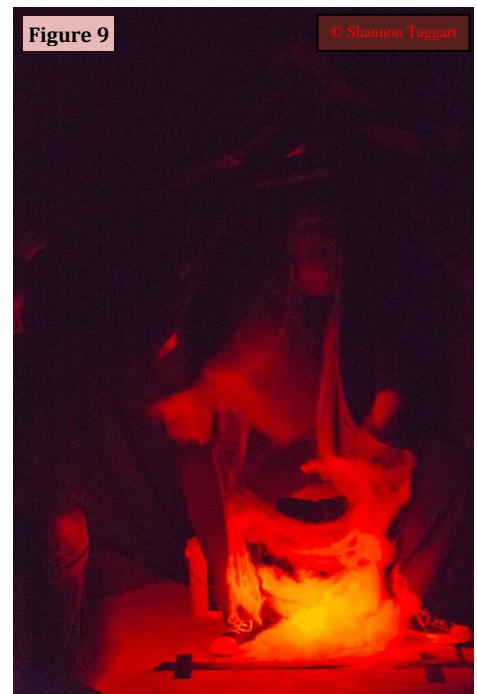


Figure 8, taken at the beginning of the experiment, clearly shows the EP behaving as if exploring the inner space of the cabinet, and then affixing itself to the top and sides to form a tent around the medium. At the lower far left and far right certain portions of the EP are extending as simple cloud-like "appendages" that are advancing through the space, traveling further downward. The medium's hands are passively raised, not yet engaged with deliberate manipulation of the EP.

This photo was taken in dim red light and red flashlight. The bright yellow light at the bottom portion of the EP is believed to show movement from the red flash-light's more focused concentration of light at thinner tip of the bulb, which J.A. was carefully using as directed by Hans.

Figure 9. Hans has moved the medium in his chair slightly forward from out of the cabinet; the taped boundary line can be seen just in front. This boundary was never crossed by the medium during the entire séance at any sitting.

Here the EP has released itself from the sides of the cabinet and is now moving onto the floor. Its lower portions are obscured by the red flashlight's yellowish light, and were actually seen to retreat from the intense concentration. The medium's hands remain passive while the EP moves down to begin compacting for the manifestation of a spirit hand.



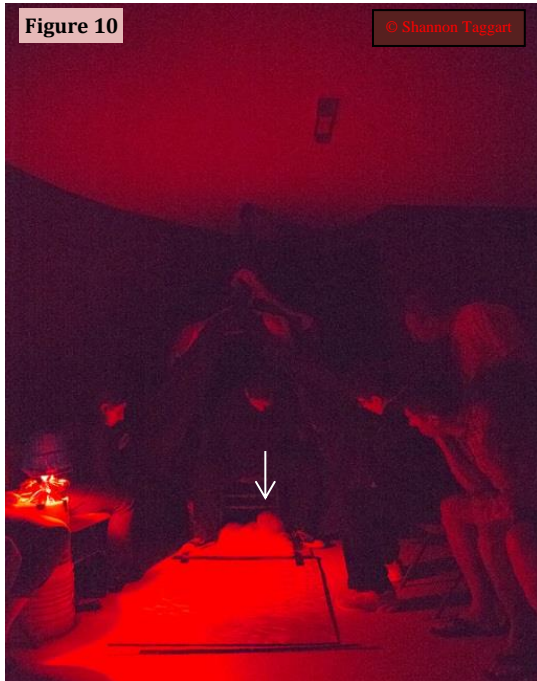


Figure 10. An excellent view of the cabinet, medium and sitters. Note how the sitters are quietly showing their open curiosity without fear or nervousness, as they try to get a good look at the EP without venturing too far into the force field.

The EP has coalesced into a frothing mist on the floor between the medium’s feet, to begin forming the hand which can be seen happening just next to the medium’s left foot (see white arrow). The hand was moving slightly back and forth as it emerged, which caused the blurring in the photo.

Although the medium seems to be also looking at the EP, he is not, but is still extruding EP which is in an invisible gaseous state. The medium is completely dissociated from the body and neither sees nor hears any of what goes on. He must rely on participating second-hand via the occasional recording allowed by the Chemists. Movements of the red flashlight in J.A.’s hand are seen in the yellow arcs on her lap to the left of the photo.

Figure 11 is from the beginning of one of the séances, showing the start of the EP emerging from the medium’s mouth, as well as its venturing to the back of the cabinet behind the medium as it seeks purchase on the curtains.

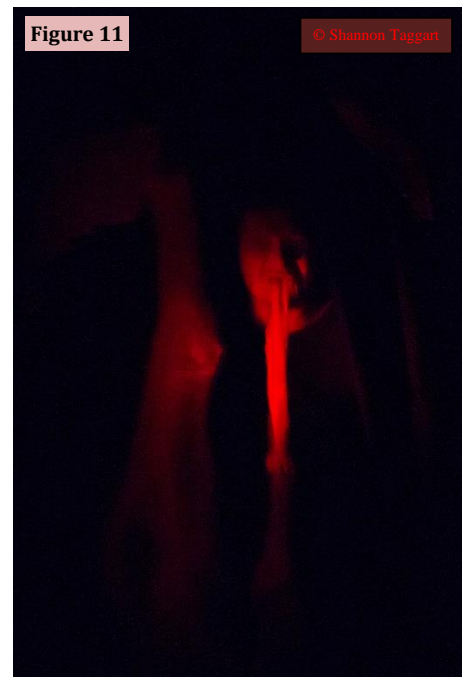


Figure 12. A breathtaking image of “Uncle John” – a relative of one of the sitters who came as a Visitor to try to make his presence known. It started out as a small oval of about 1 inch, and then in 2–3 seconds grew to the size seen here, about 6 inches in diameter. The image then emerged as a 3D face. I was close enough to see hair texture and lines in the forehead—which moved, as did the eyebrows, eyes and mouth. The EP appears to be making a “cocoon” around it, as if swaddling it for protection. An arc of yellow from the flashlight obscures part of the chin.



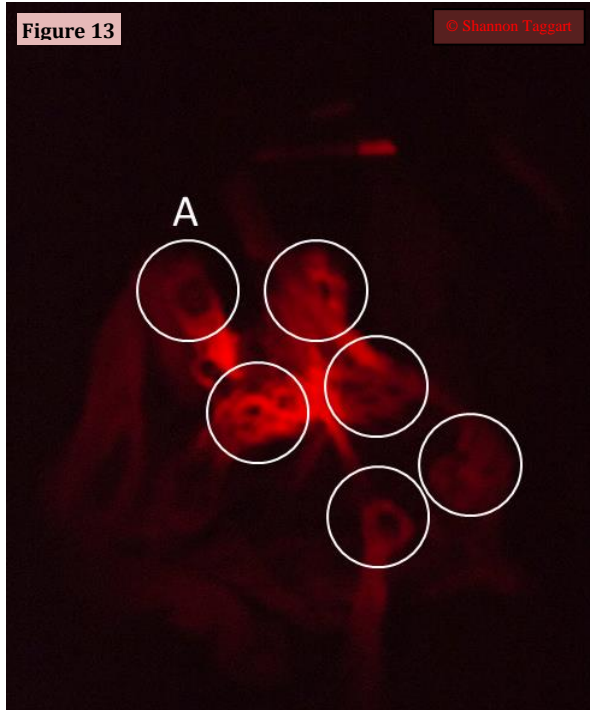


Figure 13 is presented to show what occurred before Uncle John’s fuller appearance in Figure 12. “A” is Uncle John.

The EP had formed into what was earlier described as “a slow-motion tornado” swirling around, each turn revealing more small oval shapes—at least 15 can be seen here, but there were many more. Each was an actual face either in potential or actual formation. As I understand Hans’ attempts to explain EP, only a few—maybe 2 or 3—were images of actual Visitors who had come to the sitting. The others are all virtual reflections of the sitters’ thoughts and memories of loved ones they hoped would be there, which are then “mirrored as information” by the EP.

Finally at one point the EP suddenly stopped and the medallion containing Uncle John’s image move front and center, enlarging up and out. The other ovals disappeared back into the EP. This was in response to the actual presence of Uncle John, as the EP took information directly from him to “in-form” the form. It was crucial for

the experiment that someone recognize and claim the one that emerged. This would then establish a psychic and emotional link between the three: sitter, Visitor and EP, thus establishing a flow of vital energy that would enliven the form for a few seconds.

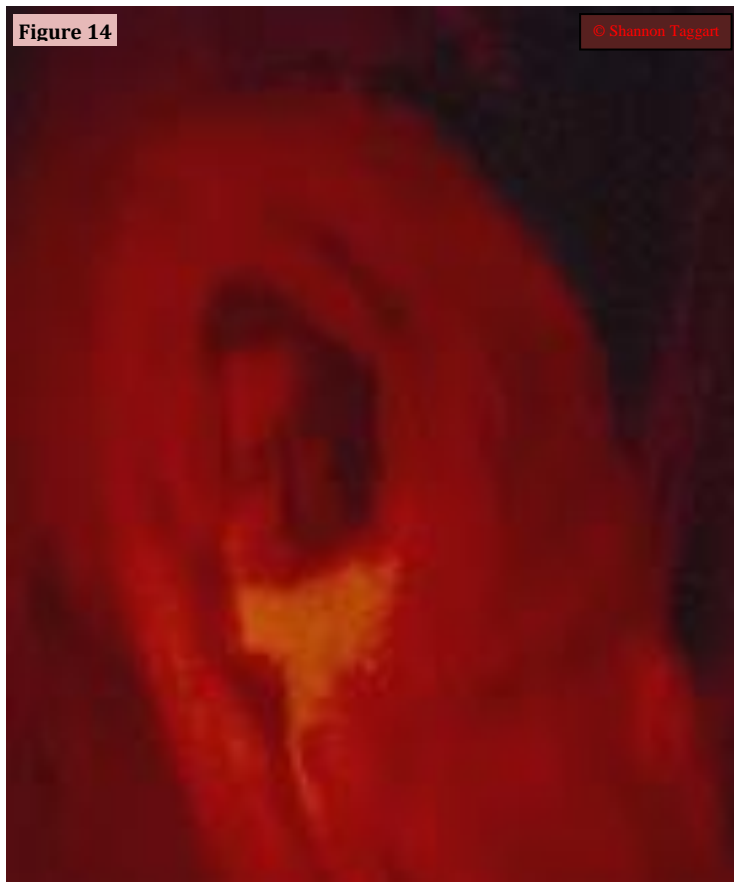
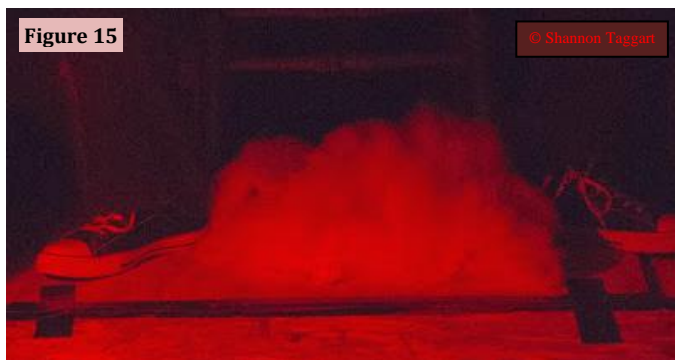


Figure 14. Enlargement of the early formation of the image of “Uncle John,” roughly about 6 inches high. Some of the EP is seen pulling away or advancing over the head. The image may appear to the physical human eye flat like paper, but is really the first level of formation toward a 3D form. What the human eye perceives depends on what the brain receives and then interprets, and one must question if the human brain can do either accurately with this kind of phenomenon. Some people who have been in Spirit for an appreciable “time” (in earthly terms) have shared that eventually they abandoned manifesting their form as looked on Earth. They then forget what they looked like and so must search through a “field of memory” to retrieve an image, which sometimes turns out to be from an old photograph taken long ago, or from the memory of someone still living on the earth and who once knew them. Of course they may also be representing themselves just as they are now, but this takes great spiritual skill. Readers should reflect if *they* could produce an accurate portrait of their image from memory right now.

**Figure 15**

This photo clearly shows the EP cloud roiling away as it gathers force to attempt to manifest a spirit hand. Some of it can be seen edging a bit over the taped boundary, although the medium's feet always stayed well behind it. The EP appears to have assumed its position independently from the medium, but part is still in an invisible gaseous form and connected to the medium.

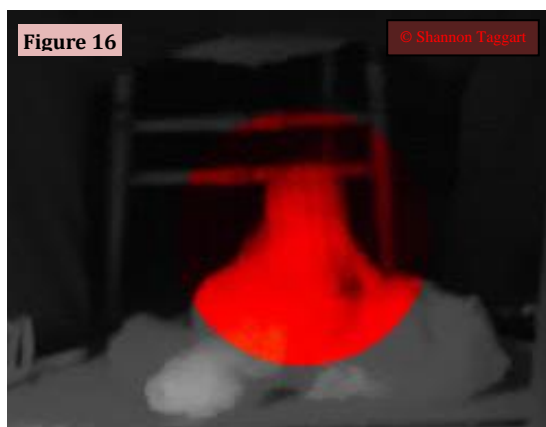
**Figure 16**

Figure 16 is a close-up of the hand form building up from the EP cloud. One can see what might be fingers but wondering why they're so hard to make out. It helps to understand that the EP was never stationary while the hand was emerging. Both EP and the fingers were moving about—undulating, surging, contracting and expanding. Note the puffy formations at the base—these were also in constant motion. On very rare occasions the EP has been able to withstand the red light long enough to be seen to slow down and stabilize, and the hand then also steadies into a form practically indistinguishable from a human hand in size, detail and movement.



~ VI. SUMMATION ~

“To form a sentence is to collapse many superposed wave functions to a single thought universe. Multiplying the lost universes word by word, we can say that each sentence extinguishes 10^n universes, where n is the number of words in the sentence. Each thought condenses trillions of potential thoughts. Thus we get verbal overshadowing, where the language we use structures the reality we inhabit.”

~ 2311, by Kim Stanley Robinson ~

I thank you for staying with me until the end—it’s been quite an expedition. We have certainly seen and read enough of a lot of *some things*. It is clear and unclear that there is so much complexity and so few ways of putting it into words that you are probably feeling—like me— a bit exhausted, befuddled and cranky. It’s been like finding an important message in an unfamiliar language in a bottle that floated in on an unnamed sea. Much of it is not only untranslatable, it is doubtful most of it ever even made it from the outer reaches of an unobstructed universe to our realm of the obstructed. Perhaps the very clogged and clanging nature of our geography is the reason we are so thwarted in our attempts to get past the sprinkles of funny fireflies and insistent rappings in the dark.

Over the many years of deepening contact with those whom I call the Risen, I’ve discovered that where Hans is, language is not what we think—literally. Connecting with us calls for Risen communications specialists who study the primitive and tedious brain mumblings and fumbblings we proudly call “thinking.” Those in spirit often seem to be insisting that while they are the ones *in Reality*, we are merely having thoughts *about Reality*, while believing that our thinking is living.

Hans tells us that while we are projections from a higher dimension into a lower material one, they are something different in an informational dimension. This sounds as if they are not projections in the way that they say we are, and also that they use information in the way we use thought. They use whatever it is they are calling “information” to in-form the ectoplasm, for example. They seem to particularly like the form of a hand because it’s the primary archetypal symbol of humankind’s ability to create. It’s their way of waving which says, “Hi, remember us? See—we once had hands just like you.” This seems odd to me because when I have seen the Risen, they all appear to have hands; or maybe I perceive them thusly because it’s most familiar and reasonable to my human brain. I’m guessing the materialization of a hand might also be their way of saying they’d like to give us one.

It’s as if we’ve been presented with some kind of quantum crossword puzzle that mixes many tongues. Any attempt to solve it causes it to collapse into a profound silence. Almost all of our light is too harsh for the inconceivably fine vibrations of the forms they manifest into our world. Is their shunning of our beautiful, life-giving sunlight also meant as some kind of metaphysical or even literal comment about our terrestrial lives? That one is essentially a seed planted in the darkness of the earth from which we are meant to grow, sprout wings and fly away? But then they seem to say that even the soil isn’t lightless, because everything is light. If everything is light, why can’t we see what they are trying to show us?

Hans insists they are not far away at all—in fact they are right here sharing space and time with us. Time and space don’t really exist separately because everything interpenetrates everything, and so we are “All-One.” Although he said it as if a quick afterthought, I felt something in me shift when he then said, “All-One is the result of the ultimate act of love.”

Most of what I remember boils down to their telling us to stop worrying and be happy. “Stop worrying” also means “fear not.” They do seem to remember that our physical body has evolved to have automatic reactions of fear to energies greater than previously experienced, and warn us in readiness for certain creepy things. When the primitive part of our brain senses the presence of something going bump in the dark, it reacts with primal fight-or-flight responses. Their suggestion is to learn to substitute awe for such fear—an evolutionary advance that can only be achieved by spiritual means. Awe is positive and affirming, while fear is negating and a denial of life—which is actually an affirmation of death.

Hans and the Chemists seem to further imply that this denial is also an inverted form of grief— meaning that there is a correct way to grieve. They never said “grieve not.” They recognize that grief is also an instinctual human reaction, not to just physical loss but to the idea of loss. So they say go ahead and grieve, but also learn how to stop. As if to say, ‘Let yourself become innocent again.’ What some may have rediscovered as a result of these séances is their forgotten innocence, while re-experiencing a newborn’s anxiety from unconscious anticipation of the surreal world awaiting them.

I know from experience with Tim that the Risen *do* experience aspects of heartache, but it is directly connected with and caused by *our* grief. They are so happy to be joyous and free and want us to be happy with and relieved for them. Their knowledge that we will also survive allows them to feel relief for *us*. This is part of what Hans meant by entanglement.

If we continue to feed our grief and our beliefs about it, the resulting feelings will reach out and connect to our Risen loved ones but in negative ways—usually by exerting a feeling of pulling them back to the Earth. This pulling feels dark and depressing to them, especially because the Earth is no longer their natural habitat. In the early days after his transition Tim once described my grief as if I had a headlock on him while we were trying to walk together along a beautiful path. Letting go of him did not mean he was then going to leave me. He just wanted to be able to be with me on his own terms, so he could stand up straight and enjoy our togetherness while seeing the sights.

One of *the* most inspiring things I heard Hans say and have now internalized for my own benefit was “Use love to stop the grief.” Rather than trying to explain or expand on this phrase, I ask each reader to focus on it for a day or two, and see what happens to your own entrenched beliefs about grief and death. It has helped me quite a bit.

The message in the water under the rocks is one that can only be heard if we can find a way to achieve the inner silence necessary to hear it. Even if we *are* able to hear water under the rocks, are we *listening* to it?

Suggestions to Maximize a Sitting Experience.

- 1) *Inspiration.* Knowledge is not only power, it exercises and expands one’s mental realm, increasing the space for more. The more data the brain has to work with, the greater one’s creative output. When there is more creative activity, higher vibrations will develop which quiets anxiety and allows one to rise to still higher states of awareness. Serious sitters should strive to learn all they can about physical mediumship—not only techniques and process, but its history. Connecting with the literature will connect one with the spirit energies still actively inherent in it.
- 2) *Participation.* When Hans said to “enter into the spirit of it” he meant it literally. We speak of “the spirit of a thing,” like that of Christmas or Hallowe’en. One must venture deeply inward during a physical séance, allowing the psyche to become electrified with emotional inspiration yet without becoming intoxicated—this is why one must also be grounded and sane, for these are very powerful forces. A most effective way of achieving this is to deliberately connect with someone in Spirit—yet another reason why issues of grief must be resolved. My link with Tim remains active and vibrant, one of love and passion, and I opened myself to feeling his loving presence and even his substantiality so strongly that I wept with a feeling best described as “triumphant relief.”
- 3) *Celebration.* The medium and Hans insisted that sitters not just sit there, but *do* something. And not in silence—for if ever there was an occasion that requires each person to abandon all shyness and bare their rowdy divinity, this was it. Sing, laugh and applaud as if this was the first day of your new life! A celebration also means gifts, which can only come through giving—so we must give more to receive more.



Regarding Grief. The scientific physical mediumship séance is not meant for grief or entertainment, as is usually the case with the English Mental Mediumship model. If a sitter is still bound by the cords of constricting grief, they will essentially function like a black hole that will absorb the light energies needed for the experiments. This is because they really do need much light for healing, but a physical mediumship circle is not the correct place for it unless otherwise indicated by the spirit team.

There are restorative energies that circulate during a physical séance, and sitters have reported healings of various physical problems as well as feeling emotionally uplifted. However, sitters *must* have worked on and resolved, in greater part, any debilitating emotional and psychological issues before committing to the task of contributing the positive uplifting energies needed for several hours of work. Moderate to severe clinical depression due to unresolved grief and other issues, and/or untreated anxiety and personality disorders will bring more harm than good to everyone in the sitting.

Regarding Skeptics. This report was not written to address the needs of skeptics or lovers of fiction—they have their own literature with which to occupy themselves. Physical mediumship has recently arrived at a new level on its path and is increasingly abandoning efforts toward educating skeptics. They’ve had more than ample opportunities, and so are now free to return to their own mentally-darkened basements, or go through the door at the top of the stairs. We bless them and welcome them when they’re finally ready to sit down, be still and wonder. As we advocate in *The Risen*:

In her article, “Exceptional Human Experience and the Experiential Paradigm,” (1995) Rhea A. White asserts that there’s a form of knowing that can only come from having been immersed in a particular experience. This means that the worldview of a medium can only be objectively analyzed after the analyzer has also subjectively experienced it. Mediumistic experiences often take place outside the constraints of space and time and therefore may pose serious challenges to those scientists who have always relied on such matrices in their laboratories. (p. 33)



☯ DEDICATION ☯

The remarkable skills and artistry of the following individuals, relentlessly faithful to the countless details to coordinate, host, present and document these historical events, were a source of inspiration to this writer, who asks that everyone involved join him in extending the deepest of gratitude to the FEG Medium & J.A., Shannon, Neal, Christina and Howie—each truly an icon of collaborative devotion to the aspirations of Spirit.

- ✦ **K.M.**, FEG spirit medium, and his partner, **J.A.** have given the greater part of their personal time, energy and resources with unceasing perseverance to bring the truth of spirit life through physical mediumship to the world.
- ✦ The New York séances were held at *TiOmimé*, the home of **Neal Rzepkowski, MD**, which is situated in the countryside of Cassadaga, Chautauqua County. A medical doctor, Neal is a board member and registered medium at the Lily Dale Assembly, and also certified as a medium by The Forever Family Foundation. His knowledge of the Lakota spiritual traditions and language gave invaluable strength and beauty to all, as did the blueberries in his garden. Very special thanks to Gmoonk the cat.
- ✦ The Springfield, New Jersey séances were organized and hosted by the collaborative efforts of **Howie Abramson** and **Christina Bohan Sachs**, both seasoned sitters in many physical circles. Their obvious and open joy at welcoming each and every one who attended kept our spirits raised from beginning to end.
- ✦ The photographs reproduced here were taken by [Shannon Taggart](#), of Brooklyn, New York, an award-winning photojournalist who has published in NY Times Magazine, Wall Street Journal and Newsweek. She is a specialist in spirit photography, and has studied and lectured on it the world over, including Lily Dale, NY, The Arthur Findlay College, U.K., and The Observatory, New York, where she participates as a curator.
- ✦ Special Gratitude to Serenella M. of Italy who assisted with additional translation of the Lakota Prayer.



August Goforth, along with his transitioned companion, Timothy Gray, is one of the many authors of *The Risen: Dialogues of Love, Grief & Survival Beyond Death – 21st Century Reports from the Afterlife Through Contemplative, Intuitive, & Physical Mediumship*. A licensed psychotherapist in private practice in New York City, August is also an intuitive medium with physical mediumship tendencies. He works with several groups of non-embodied entities who are developing approaches of therapeutic support for psychospiritual challenges arising within the mediumistic experience. He aspires to start a circle for physical mediumship in New York. Contact: AugustGoforth@therisenbooks.com

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NOTES

¹ Note that the medium’s initials are used here for privacy concerns. The medium shared that the group was named for his grandfather, a well-known physician in Germany, and who was the first spirit invited to the official first sitting. He managed to convey that he was working on his side with spirit healers, and on this side with trance healers interested in healing conditions of the eyes. Several circles have claimed that he has come to them and worked specifically with sight-impaired sitters.

² Timothy Gray was a writer, editor and photographer in New York City until he made his transition to his present existence in Spirit in the mid-1990s. Tim has been August’s partner in life and love since they met in the late 1980s.

³ Thanks to Sonny Choto, Glenna O’Keefe, Jack Palermo, Melvin Morse, Angela Artemis, Mark Stermer, Shannon Taggart, Ralf Smith, Sharon Pieri & Heidi Wigham for their time in sharing about their experiences. Many apologies to anyone missed.

⁴ *TiOmimé*—this is a unique word in a language inspired by Lakota, Polish, or “Polakota” as humorously coined by Dr. Neal Rzepkowski—meaning “Dwelling in a Circle,” to describe his equally unique geodesic-domed dwelling place.

⁵ The same exact configuration, “The U Shape” was also used at the Springfield, NJ sittings. The room was slightly larger, with higher ceilings of 12 feet, and the floor was tiled rather than carpeted.

⁶ Perfumes and colognes of any kind, including scented lotions, should not be worn, as some of the physical phenomena may be certain scents or smells, often subtle.

⁷ Here, “fishing” means to not get up and search around in the dark with the intent of touching or grabbing anything.

⁸ This author has sat with the Yellow Cloud Circle of Illumination, where the medium is bound hand and foot. At several key points during the sitting, a sitter is invited to come up and investigate the entranced medium while in the cabinet, and then asked to audibly confirm the ties are still secure. Often when the séance ends, the medium is found to be free of the plastic police ties; otherwise, he must be cut from them.

⁹ Further biographical information available at [FEG’s website](#).

¹⁰This method uses breathing and other elements to access to non-ordinary states of consciousness. It was developed by Stanislav Grof, M.D., Ph.D. and Christina Grof, Ph.D. as a result of their research and study with shamanistic systems around the globe.

¹¹While it was obvious that Hans had control of the medium's sympathetic (fight-or-flight) nervous system, it is yet unapparent if control also extended to the parasympathetic (rest-and-digest) nervous system. The medium seemed to have an excess of tears and mucus occur near the end-stages of the trance-inducement, which required him to cough and blow his nose quite a bit. Whether he or Hans was in control of using the tissue to blow his nose was not clear. However, it would seem that control of the para-system would be necessary once the ectoplasmic extrusion begins.

¹²Hans Bender (1907–1991) was a well-known German parapsychologist and academic. A talented researcher and prolific scientific writer, he was a professor of clinical and parapsychology, skilled in depth psychology and respected as a pioneer in many aspects of psychology. Hans first began appearing through various ITC groups over radio, computer and TV in 1994, calling himself "the Spookbender" to begin his messages. Later he began making his presence known at certain séances until about 7 years ago when he appeared during FEG's trance work. Still *incognito*, he tested them for 6 months via certain psychic photography experiments, noted as extremely successful. Satisfied by the results, Hans then revealed his true name and of his relationship with the Chemists, who eventually settled in with the Felix Experimental Circle in 2003.

¹³Italian for "in the manner of the church" specifically solo or group singing without instrumental sound.

¹⁴There are reports of a relatively recent and exciting energy that has been dubbed "photoplasmic" and increasingly utilized during physical mediumship circles to produce materialization phenomena. Ectoplasm may be on the way out, due to its high volatility that makes it hypersensitive to terrestrial daylight, while also putting the health of the medium at risk. Some Spirit Teams appear to have the agenda eventually to use this energy that will allow materialization in full light, since ectoplasm must be used in total darkness and, rarely, dim red light. See this author's [report](#) from another physical mediumship sitting.

Considered a new "etheric science," photoplasm was first described in the early 1990s by the physical medium Patrick McNamara and his sitting group, "Ghostcircle." More and more circles, including The Yellow Cloud Circle of Eternal Illumination are using this new form of energy. Like ectoplasm, it apparently uses "photoplasmic rods" to move physical objects. The rods actually attach to and move the etheric elements of the object, which are then followed by the physical parts.

¹⁵Treurniet & Hamden : [Toward a Physics of Materialization](#), 2013.

¹⁶This magnificent prayer in the *Lakota* tongue was offered at the beginning of each sitting by Dr. Neal Rzepkowski. *Lakota* has no official written form; thus while Neal's syntax and grammar may be flawed, a native listener would understand it quite well.

¹⁷Hans Bender knew very little English when on the Earth, and thus depended on accessing the full extent of the FEG medium's knowledge of English and then expressing his own thoughts and feelings. As English is also not the medium's first language, it is not unusual for certain disconnects and lapses in phrasing, grammar and word meaning.

¹⁸[The Monroe Institute](#), in Virginia, has been studying the synchronization of the left and right brains for many years, developing special technology to induce a unified brainwave state. Many papers have come out of their research lab, and the technology, which this writer has utilized for many years, is available to the public.

¹⁹Refer to the Figure 2 on Page 8. "A floating object is observed to move in perfect circles when waves oscillate harmoniously sinus-like in deep water. If that object hovered in the water, like a water particle, it would be moving along diminishing circles, when placed deeper in the water. At a certain depth, the object would stand still. This is the wave's base, precisely half the wave's length. Thus long waves (ocean swell) extend much deeper down than short waves (chop). Waves with 100 metres between crests are common and could just stir the bottom down to a depth of 50m. Note that the depth of a wave has little to do with its height! But a wave's height contains the wave's energy, which is unrelated to the wave's length. Long surface waves travel faster and further than short ones. Note also that the forward movement of the water under a crest in shallow water is faster than the backward movement under its trough. By this difference, sand is swept forward towards the beach." "[Oceanography: Waves](#)" from the website at *Seafriends, New Zealand*.

²⁰Dr. Neal's home was also the location chosen for several Lakota *yuwipi* healing ceremonies, which are sometimes referred to as a Native American version of a western séance. This writer was unable to attend those events, so cannot comment on them. However, one of their results was that K.M. made some very deep connections with Lakota elder spirits, and even received a special [apport of a carved frog](#) as a sign of their new friendship. The Lakota elders joined the FEG séances but remained silent as an energetic support system. We were very blessed by their presence and know that they will continue to accompany the medium on his journey forward. To honor their participation, the cabinet at Cassadaga was decorated with the ceremonial flags of the Lakota Yuwipi Tradition.

²¹If the nature of the "hand structures" that were responsible for guiding the lights was explained by Hans, nobody can quite remember. My colleagues in the spirit enclave, The Risen Collective, have attempted to elucidate it further for me, but had great difficulty putting into words what they describe as "quantum-like forces." Having looked at the Risen Collective's material on this, I still have no idea where to start—like most, I understand so little of quantum mechanics and even less of the spirit technology used for the lights, it is far beyond my brain's ability to even begin conceptualizing. I later questioned the medium about the structures, who kindly answered me while in Copenhagen. The FEG medium reported they were currently referring to spirit lights as "hooded lights" because something is seen to be holding the light structure. Certain clairvoyants have seen clear hand and finger structures around the light. At two other FEG séances, lights were actually caught behind the eye-glasses of

people—the sensation was described as “like an insect caught behind their glasses.” This doesn't fully correlate with the idea of hands, so perhaps some kind of dynamic process causes different results under different conditions. It may also depend on how sitters look at it and/or their ideas of it. Because of the rapidity with which the lights move it's hard to understand such speeds happening under earthly conditions; but the medium theorizes that hands from a virtual plane may not be bound to conditions that fleshly hands are on a three-dimensional plane.

²² As a very interesting update—I sat with the medium a year later to the day, once again in Springfield, NJ, on September 1, 2014. After the sitting I had relayed “the nipple experience” of the year before with the medium, who shared that when he had sat at a Lakota *Yuwipi* ceremony, a spirit light had done the exact same thing to him. The Native Americans said that this was a special way that Spirit used to “select” a particular person—it was not elaborated exactly for what, as it's not usually apparent on a material level.

²³ According to reports from other sittings with FEG at Cassadaga, which this writer did not attend, the order of experiments may have slightly varied, specifically with the musical instruments and the spirit lights.

²⁴ Here are indications that the “Visitors” are not part of the Chemist Team, nor are they solicited for participation before the sitting. Many historical reports have mentioned that when a séance is in progress, it emits some kind of energy that can be sensed or seen by certain Risen who are resonant with it and then attracted to it. Such persons can potentially number in the hundreds, perhaps thousands, and not all are well-intentioned. Therefore, the task of “Gatekeeper” is often assigned to the Spirit Control, or another spirit working behind the scenes. In the case of FEG, this role seems to be shared by Han and at least one other Chemist.

²⁵ Dr. Neal responded to this by admitting to not ensuring that the cabinet space had been swept clean of the dust and debris that had accumulated from the previous nights' *Yuwipi* healing ceremonies. Apparently Lakota spirits are sometimes fond of throwing the offerings around in the room during the ceremony, and indeed we could see evidence of the still-dampened angelica root stuck on the ceiling.

²⁶ “There is a particular experience that may arise from Risen and other numinous events that can best be termed ‘psychospiritual amnesia.’ Many reports from others about their Risen contacts confirm the existence of this frustrating phenomenon, which is subtle yet exceptionally powerful. We must diligently labor to retain such events immediately afterward or the original impact will be quickly lost—what little memories are left will fade to nothing. On earth, memories are experienced as events that exist in the past, but a numinous event occurs outside terrestrial space-time.” From *The Risen: Dialogues of Love Grief & Survival, Chapter 15*.

²⁷ A *phenomenon* is an occurrence we tangibly perceive while experiencing it—an observable material fact. A *noumenon* is a “thing-in-itself,” independent of our perception of it and considered to be separate from the mind, and unknown. Phenomena belong to our material world, and noumena *elsewhere*. From *The Risen: Dialogues of Love Grief & Survival, Chapter 13*.

²⁸ Is light made up of waves or particles? The first [double slit experiment](#) was done by [Thomas Young in the early 1800s](#), prior to the theoretical work done by modern quantum physicists to explain its results.

²⁹ Schrödinger's Cat [Explained in 60 Seconds](#).

³⁰ Dr. M. in a personal email to August Goforth, September 15, 2013.

³¹ See “Photographer Shannon Taggart shoots intriguing and unique Images of Ectoplasm at Cassadaga Séances August 2013,” at [FEG's New Age Of Trance-Physical-Mediumship](#).