

THE AFTERLIFE BOOK

‘In the last twenty-five years mankind has learned more about what happens when we die than was learned in all earlier periods of recorded history.’

George Meek

*(American scientist who pioneered
electronic communication with the Afterlife)*

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1. Opening statement

‘Read not to contradict and confute, nor to believe and take for granted, but to weigh and consider.’

Sir Francis Bacon

There is undeniable scientific evidence today for the afterlife. I am an open-minded skeptic lawyer, a former practicing attorney-at-law formally qualified in a number of university disciplines.

The argument that follows is not just an abstract, theoretical, academic legal argument. As an open-minded investigator, I set out to investigate the existing evidence for survival after death and, with others, to test claims that communication with intelligences from the afterlife is possible.

After many years of serious investigation I have come to the irretrievable conclusion that there is a great body of evidence which, taken as a whole, absolutely and unqualifiedly proves the case for the afterlife. I will not be arguing that the objective evidence has just very high value. Nor am I suggesting that this evidence be accepted beyond reasonable doubt. I am stating that the evidence *taken as a whole* constitutes overwhelming and irrefutable proof for the existence of the afterlife.

There have been millions of pages written about psychic phenomena and scientific research into the afterlife. Using my professional background as an attorney and my university training in psychology, history and scientific method, I have very carefully selected aspects of psychic research and afterlife knowledge and have argued the case in a way that would technically constitute objective evidence in the Supreme Court of the United States, the House of Lords in England, the High Court of Australia and in every civilized legal jurisdiction around the world.

When the objective evidence—the electronic voice phenomena, instrumental transcommunication, psychic laboratory experiments, near death experiences, xenoglossy, the best mediums, direct voice mediumship, the cross correspondences, the Scole experiments, proxy sittings, poltergeists, apparitions and all of the other evidence contained in this work is seen collectively, the case for survival after death is absolutely stunning and irrefutable.

The evidence presented in this work also proves the existence of so-called 'psychic phenomena', which are interconnected with the afterlife and can only be explained satisfactorily by survival of the individual soul and personality after death.

In absolute terms the evidence presented in this work will convince the rational and intelligent open-minded skeptic or the genuine searcher about the existence of the afterlife.

Why don't more people know about the scientific evidence?

For many years there has been hostility towards psychic science in the mainstream media and in universities and in some of the churches. The discoveries of serious scientists working to prove the afterlife have been misreported, distorted and ignored. High profile closed-minded skeptics have been given unfair license by the media to ridicule, cheat and lie with the result that the general public know very little about the great body of scientific research which has been accumulated.

Many people who are genuinely seeking and are anxious to explore this fascinating area have not been able to access unbiased factual information because they may not have the skills or the time to read and analyze the huge number of fairly esoteric books and articles available on this subject (see Bibliography). In some societies these books are simply not available because of formal and informal censorship.

Objective evidence

Initially, ‘subjective’ knowledge includes all information which cannot be independently substantiated. This includes personal beliefs—Christianity, Islam, Hinduism, Buddhism, Judaism and other religions. Subjective knowledge also includes closed-minded materialist skepticism (modern usage: a strongly held belief that the afterlife does not exist) because in context of the afterlife, no skeptic can use science to objectively prove that closed-minded skepticism is scientific or that nothing exists in the afterlife.

The original meaning of skepticism referred to the critical examination of a phenomenon without accepting or rejecting it. The original meaning of skepticism had nothing to do with completely denying the afterlife or the validity of psychic phenomena.

Like religion, closed-minded skepticism is a personal, *subjective* belief which is subject to fundamental errors and to *complete invalidation*. Because a personal subjective religious or skeptical belief does not have the substance of science, any subjective religious or skeptical belief inevitably *can be absolutely invalid*.

Objective knowledge—science—is where the same results and the same cause-effect connection can be demonstrated over time and space. Science is regarded as ‘objective’ in that any person who follows the scientific formulas, *keeping variables constant*, will get the same results. So a scientist who mixes acid and alkali in Sydney in 2000 will get the same result as a scientist working in Moscow in 2002 or in any other year.

The Studies in Electronic Voice Phenomenon (EVP) and Instrumental Transcommunication (ITC) have clearly showed this element of repeatability. Investigators working independently in many different

countries have been able to duplicate each other's work. Inevitably the objective prevails over the subjective.

But not all science is conducted in the scientific laboratory. Within the definition of science there is also the 'scientific, systematic observation of a phenomenon.' For example, whilst we accept and believe that thunder and lightening and storms do occur, we cannot duplicate them under laboratory conditions. Case studies too are important to scientific method. As long as there is strict adherence to scientific method when measuring anything, the results of the experiment necessarily become scientifically based.

A word of caution

What I have found in many of the meetings about the afterlife is that some people accept much of the information presented but some want to put emphasis on, or disagree about, reincarnation or astrology, or meditation or prayer or crystals or even atheism or agnosticism.

For the purpose of the record, it is not my intention to try to change anybody's beliefs or religion. This is not religious crusading. This is not a matter of faith or belief. This is a matter of either acceptance or non-acceptance of the objective evidence.

The most important information you will ever come across

You are being given access to some very important objective information about the afterlife, undoubtedly the most important information you will ever come across in your lifetime. But ultimately, given all the information, you the reader will have to decide what you accept or reject. But if you reject the evidence presented in this work the onus shifts onto you to show objectively why you have rejected the evidence.

In the past, the clergy refused to accept science because it conflicted with the clergy's personal religious beliefs. When Galileo showed the Pope the telescope and told him that it would prove Galileo's view of the universe, the Pope called the telescope 'the work of the devil' and refused to look through it. But the clergy had to eventually accept that science prevailed over personal, subjective religious beliefs. It can never be any other way.

Comfort zone trap

You the reader have to take extreme care not to fall into the comfort zone trap, rejecting objective information just because the objective, scientific information conflicts with your personal, subjective beliefs—be they religious or skeptical. Where there is an inconsistency between objective information and subjective belief there may be a need for either more investigation or a change in the subjective belief.

It is submitted that once people feel comfortable with a set of beliefs, they do not want to change their beliefs even if new, objective and scientific information shows that part or all of the beliefs are completely invalid. Many beliefs become part of the psychological and emotional makeup of the believer's personality. These beliefs become very hard to shift.

The 'boggle threshold'

Even if information is scientific, we initially tend to reject it if the information is too advanced—if it challenges our 'boggle threshold' by being too far ahead of our existing knowledge—especially if the information is not consistent with our secular or religious beliefs, tradition, history, culture, values and tradition.

Repeatedly, we have had to adjust our beliefs and value systems to accommodate scientific marvels—such as man walking on the moon and spectacular space explorations. Similarly, adjustments have to be made when dealing with psychic phenomena.

Of course, history and experience show that there are those more refined and enlightened people who can see the value of new objective information and assimilate it immediately.

2. Respected scientists who investigated.

'I am absolutely convinced of the fact that those who once lived on earth can and do communicate with us. It is hardly possible to convey to the inexperienced an adequate idea of the strength and cumulative force of the evidence.'

Sir William Barrett F.R.S.

'I tell you we do persist. Communication is possible. I have proved that the people who communicate are who and what they say they are. The conclusion is that survival is scientifically proved by scientific investigation.'

Sir Oliver Lodge F.R.S.

'It is quite true that a connection has been set up between this world and the next.'

Sir William Crookes F.R.S.

'I have been talking with my (dead) father, my brother, my uncles... Whatever supernormal powers we may be pleased to attribute to (the medium) Mrs. Piper's secondary personalities, it would be difficult to make me believe that these secondary personalities could have thus completely reconstituted the mental personality of my dead relatives...'

Professor Hyslop Professor of Logic at Columbia University.

The brilliant scientists mentioned above were among the very first to scientifically investigate the afterlife. Initially they were all open-minded skeptics and it was only after thorough investigation that they accepted the afterlife. There were other world renowned classical scientists and thinkers around the world such as Alfred Wallace, Sir

Arthur Conan Doyle, Sir Phillip Lodge, Arthur Findlay, Camille Flammarion, Dr Baraduc, Professor Richet, Professor Albert Einstein, Marconi, F.W. Myers, Professor William James and Dr Carrington who, after investigation, accepted the afterlife.

From the late nineteenth century until today there have been groups of prominent, well-respected scientists—many of them the best-known names in science—who have worked to prove that immortality is a natural physical phenomenon and its study is a branch of physics.

Many of these scientists were highly practical people whose major discoveries in other areas fundamentally changed the way people work and live. Many considered themselves to be Rationalists and Humanists and have had to face intense opposition from both traditional Christian clergy and from materialist scientists who joined together to try to suppress their findings.

Emmanuel Swedenborg



One of the pioneers in this tradition was [Emmanuel Swedenborg](#) who was born in Sweden in 1688. One of the leading scientists of his day, he wrote 150 works in seventeen sciences. At the University of Uppsala he studied Greek, Latin, several European and oriental languages, Geology, Metallurgy, Astronomy, Mathematics, Economics. He was an intensely practical man who invented the glider, the submarine and an ear trumpet for the deaf. He was held in high esteem by all, was a Member of Parliament and held important government posts in mining. He always showed he had enormously high intelligence and maintained a keen practical mind until his death.

Swedenborg was also a very highly gifted clairvoyant who spent more than twenty years investigating other dimensions. He claimed that he regularly spoke with people after they had died.

On one well-documented occasion the Queen of Sweden sarcastically suggested that if he ever met her dead brother to give him her regards. A week later Swedenborg whispered a message in the Queen's ear. Shaken, the Queen told those around her 'Only God and my brother can know what he just told me' (Inglis 1977:131).

Swedenborg wrote:

After the spirit has been separated from the body (which happens when a person dies), he is still alive, a person, the way he was before.

To assure me of this, I have been allowed to talk with practically everyone I have ever known during this physical life—with some for hours, with some for weeks or months, with some for years—all for the overriding purpose that I might be assured of this fact, (that life continues after death) and might bear witness to it (Swedenborg Heaven and Hell: 437).

Swedenborg wrote volumes about what today would be called his out of body experiences, including very detailed descriptions of the afterlife. Interestingly he put forward a view of the universe which is remarkably similar to twentieth century quantum physics. At a time when Newton was arguing that matter was composed of impenetrable atoms given motion by outside forces, Swedenborg taught that matter was made up of a series of particles in ascending order of size, each of which was composed of a closed vortex of energy which spiraled at infinite speeds to give the appearance of solidity.

In his 490 page *History of the Paranormal* Brian Inglis (1977) makes reference to Emmanuel Kant, the great rationalist philosopher, who investigated Swedenborg. Although Kant was an open-minded skeptic he felt that the evidence for the afterlife provided by Swedenborg was, as a whole, overwhelming.

He quotes Kant as saying: ‘...while I doubt any of them, still I have certain faith in the whole of them taken together’ (Inglis 1977:132).

The greatest scientist of his time



In England one of the founders of the Society for Psychical Research (SPR) was Sir William Crookes, a fellow of the Royal Society—a very prestigious association of the most learned scientists elected by their peers—and later its president. He discovered six chemical elements including Thallium. Many people considered him to be the greatest scientist of his time.

Crookes worked extensively investigating levitation phenomena which was associated with the medium D.D. Home. Conclusive photographs were a part of this record and the authenticity of the appearances, as well as the total absence of fraud and trickery were verified by a number of other leading scientists of the day. One of these was Cromwell F. Varley, an early researcher into ionization and supervisor of the initial laying of the Atlantic Cable. Crookes was finally convinced of the reality of the afterlife by a series of remarkable full materializations of his wife. Interestingly no mention of his considerable contribution to afterlife research is ever made in biographical entries on him in mainstream scientific biographies.

Other top physical scientists

Also in his group were scientists Lord Balfour, Sir William Barrett, Sir Oliver Lodge and Lord Rayleigh, J. J. Thompson—the discoverer of the electron—and Alfred Russell Wallace who propounded the theory of evolution at the same time as and independently of Charles Darwin. Wallace painstakingly investigated Spiritualism over a number of years, eventually stating that its phenomena were proved quite as well as the facts of any other science.

Pioneer inventors



Thomas Alva Edison (pictured left), the American inventor of the phonograph and the first electric light bulb, was fascinated with the possibility of an afterlife and experimented with mechanical means of contacting the 'dead' (Scientific American, 30/10/1920).

John Logie Baird television pioneer and inventor of the infra-red camera, stated that he had contacted the 'deceased' Thomas A. Edison through a medium. He said:

I have witnessed some very startling phenomena under circumstances which make trickery out of the question (Logie Baird 1988: 68-69).

Dr Glen Hamilton

Another twentieth century investigator was Dr Glen Hamilton, a physician and member of the Canadian Parliament. In his laboratory under strictly controlled conditions he had a battery of fourteen electronically controlled flash cameras which photographed apparitions simultaneously from all angles. Observers present at his experiments included four other medical doctors, two lawyers, and both an electrical and a civil engineer. Each of the witnesses stated strongly and unequivocally that:

'time after time, I saw dead persons materialize' (Hamilton 1942).

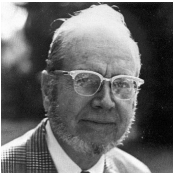
Meticulous records of his research and his collection of photographs are on public display at the University of Manitoba, Canada. [http://www.umanitoba.ca/libraries/units/archives/collections/manitoba-manuscripts/reg_hamilton.shtml].

In Europe from the early 1900s through the 1920s other scientists including Baron von Schrenck-Notzing, Professor Charles Richet, Professor Eugene Ostyand Professor Gustav Geley were likewise photographing apparitions under controlled laboratory conditions. Their written reports showed that they had investigated and ruled out all possible sources of trickery and fraud.



Internationally known and powerfully influential psychiatrist Dr Carl Jung (pictured left) admitted that metapsychic phenomena could be better explained by the spirit hypothesis than by any other (Jung, *Collected Letters* 1: 431).

Another brilliant scientist and inventor who, after investigating, became totally convinced of the existence of the afterlife was American George Meek.



When he was 60 years old George Meek (pictured left) retired from his career as an inventor, designer and manufacturer of devices for air conditioning and for the treatment of waste water. He held scores of industrial patents which enabled him to live comfortably and devote the next twenty five years of his life to self-funded full-time research into life after death.

Meek undertook an extensive library and literature research program and traveled the world to locate and establish research projects with the top medical doctors, psychiatrists, physicists, biochemists, psychics, healers, parapsychologists, hypnotherapists, ministers, priests and rabbis. He established the Metascience Foundation in Franklin, North Carolina, which sponsored the famous Spiricom research. This demonstrated extended two-way instrumental contact between people

alive and people living in the afterlife (see Chapter 4 on Instrumental Transcommunication).

His last book, *After We Die What Then* (1987), outlines the conclusions of his years of full-time research—that we do all survive and that in the last twenty-five years mankind has learned more about what happens when we die than was learned in all earlier periods of recorded history (Meek 1987:4).

Some of the leaders in the scientific research of life after death are extremely intelligent and astute medical doctors who began their investigation as skeptics. Dr Kübler-Ross, who has had global impact on the way that dying people are treated, came to be totally convinced of life after death from her close association with thousands of dying patients. As she put it:

Up until then I had absolutely no belief in an afterlife, but the data convinced me that these were not coincidences or hallucinations (Kübler-Ross 1997: 188).

She became so convinced that she wrote four books specifically dealing with the afterlife: *On Life After Death* (1991), *The Facts on Life After Death* (1992), *Death is of Vital Importance: On Life, Death and Life After Death* (1995), *The Wheel of Life* (1997). You can read John Harricharan's wonderful interview with Elisabeth on his [Insight 2000](http://www.insight2000.com/Kübler-Ross.html) website [http://www.insight2000.com/Kübler-Ross.html].

Dr Melvin Morse (a pediatrician and a recognized world leading authority on dying children) was, as he put it, 'an arrogant critical-care physician' with 'an emotional bias against anything spiritual' before his scientifically based studies of dying children and his extensive study of the literature led him to the inescapable conclusion that 'there is a divine something which serves as a glue for the universe'. He writes:

When I review the medical literature, I think it points directly to evidence that some aspect of human consciousness survives death.

Other researchers agree with me. Physician Michael Schroter-Kunhardt, for instance, conducted a comprehensive review of the scientific literature and concluded that the paranormal capacities of the dying person suggest the existence of a time-and-space transcending immortal soul. Other researchers have reached the same conclusion. Be it through case studies of their own or research they have reviewed, there is in the scientific community a growing belief in the human spirit (Morse 1994:190).

Today much of the lead in understanding the afterlife is coming from the physicists who through their work in sub-atomic particles are realizing the limitation of existing scientific paradigms.

Groups of scientists, mathematicians and university professors throughout the world are working to make known the results of experiments on sub-atomic particles and mathematical calculations which provide a scientific explanation for so-called psychic phenomena.

Modern physics now teaches that atoms are 99.99999% empty space—the distance between an electron and its nucleus being as great proportionally as the distance from the earth to the sun. And even electrons, protons and neutrons, the particles which make up atoms, are now thought to be energy rather than matter.

Astrophysicist Michael Scott of Edinburgh University argues that:

The advancement of quantum physics has produced a description of reality which allows the existence of parallel universes. Composed of real substances they would not interact with matter from our own universe (Roll 1996).

Professor Fred Alan Wolf seems to concur with these findings. In his book *Mind and the New Physics* he states:

As fantastic as it sounds, the new physics called quantum mechanics posits that there exists, side by side with this world, another world, a parallel universe, a duplicate copy that is somehow slightly different yet the same. And not just two parallel worlds, but three, four or even more! In each of these universes, you, I and all the others who live, have lived, will live, and will ever have lived, are alive! (Wolf 1985).

The evidence from many scientists that the afterlife exists is overwhelming. But as stated above, there is NOT one scientist who has proved or argued empirically that the afterlife does not or cannot exist.

This does not mean that materialist closed-minded skeptics are being asked to ‘prove the negative’ as some hard-core skeptics like to state. Chapters three to twenty four of this book constitute admissible evidence for the afterlife. In four years since I published this research on the Internet, no skeptic, no scientist, no theologian or anybody else has been able to rebut, refute or negate this evidence for the afterlife.

I sent my research to leading scholars, theologians, scientists, materialist closed-minded skeptics in the United States, the United Kingdom and Australia and has been placed on the Internet for world consumption for the research to be rebutted. One or two stated they would be in touch again to rebut my research—but to-day, years later, no one has contacted me again showing how the evidence presented in this work can technically be rebutted or negated in any way.

By contrast, I have had and continue to have overwhelmingly positive responses about the research from different parts of the world. People generally express the view that it is very exciting that the afterlife now is supported by science and it is no longer the exclusive jurisdiction of the religious dogmatists.

3. Electronic Voice Phenomena (EVP)

'I didn't say that it was possible, I just said that it happened!'

Sir William Crookes

To my surprise, very few people are aware of the dramatic leap which has occurred in communicating with the afterlife using high-technology. Whilst there are highly credible books by unimpeachable sources on Electronic Voice Phenomena, or EVP as it is known, the mass media never report it. Yet these most important findings reveal objective communication between those who live physically here on this earth with those who died and are now living in a different dimension.

Voices which answer questions

For more than 50 years experimenters all over the world have been tape recording 'paranormal voices'—voices which cannot be heard when a tape-recorder is playing but which can be heard when the tape is played back. Many of the very short messages claim to be from loved ones who have passed on. These are not just random noises or words—they use the experimenter's name and answer questions.

There are thousands of researchers around the world who have been researching this most fascinating psychic phenomenon. At the time of writing, the Internet search engine Google had almost 50,000 listings for EVP. It is particularly relevant to my argument since it follows strict scientific procedures and experiments have been duplicated under laboratory conditions by all kinds of researchers in many different countries.

Colin Smythe and Peter Bander

Persistent investigators get a powerful shock when they decide to investigate Electronic Voice Phenomena because by using the *proper*

method of tape recording they are likely to hear voices of loved ones or friends who have died.

That's exactly what happened to Dr Peter Bander, a senior lecturer in Religious and Moral Education at one of the colleges of the Cambridge Institute of Education. Bander, a trained psychologist and a Christian theologian with an intrinsic hostility towards psychic phenomena, expressly stated before his investigation into the voice phenomena that it was impossible for those who are 'dead' to communicate with us. He said that it was 'not only far-fetched but outrageous' to even think about it (Bander 1973: 3).

When publisher Colin Smythe asked Peter Bander to get involved with the voice phenomena in 1972, Peter's answer was unequivocally 'No'. So Colin Smythe himself experimented on a tape recorder following the procedures outlined in Constantine Raudive's book, *Breakthrough* (1971). He asked Bander to put the tape recorder onto *Record* for a few minutes. Then he rewound it and let it play. After ten minutes he was about to give up when suddenly, Bander says:

I noticed the peculiar rhythm mentioned by Raudive and his colleagues... I heard a voice... I believed this to have been the voice of my mother who had died three years earlier (Bander 1973: 4).

Controlled experiments rule out stray radio signals

Later Colin Smythe published *Voices from the Tapes* in which there are four pages of photos showing different participants in Bander's later experiments. These were carried out under the strictest control conditions. On one occasion EVP experiments were conducted in soundproof studios to filter out stray broadcasts. In the space of 27 minutes some 200 voices were received.

Comments from observers quoted in Bander's book include Ken Attwood, Chief Engineer of Pye, who stated:

I have done everything in my power to break the mystery of the voices without success; the same applies to other experts. I suppose we must learn to accept them (Bander 1973:132).

Dr Brendan McGann, Director of the Institute of Psychology Dublin, said:

I have apparently succeeded in reproducing the phenomena. Voices have appeared on a tape which did not come from any known source (Bander 1973:132).

A.P. Hale, Physicist and Electronics Engineer, stated:

In view of the tests carried out in a screened laboratory at my firm, I can not explain what happened in normal physical terms (Bander 1973:132).

Sir Robert Mayer LL.D., D.Sc., Mus.D. concluded:

If the experts are baffled, I consider this is a good enough reason for presenting the Voice Phenomena to the general public (Bander 1973:132).

Ted Bonner of Decca and RTE said:

This is no trick. This is no gimmickry; this is something we have never dreamed of before (Bander 1973:106).

The Pye Laboratory tests conducted by Colin Smythe and Peter Bander prior to the publication of *Breakthrough* were set up and paid for by the Editor-in-Chief of England's *The Sunday Mirror*.

Ronald Maxwell, a reporter for *The Sunday Mirror*, had supervised the tests and had prepared a three page feature article with photographs which was very supportive of them. He was delighted that the

electronics experts chosen by the newspaper had verified that the voices were genuine and that no trickery or fraud were employed.

However at the last minute the extremely important article was stopped without explanation by the Editor-in-Chief who refused to have the story in the paper. As Peter Bander put it:

The experiment which had been arranged and paid for by The Sunday Mirror had yielded results which did not please the man at the top (Bander 1973:68).

Maxwell and Cyril Kersh, the features editor, tried again a week later. This time they had collected information and statements from leading scientists including Mr Peter Hale. Again the Editor-in-Chief refused to publish it (Bander 1973:68).

Pioneers of EVP

Peter Bander's experiments were inspired by the research of Dr Konstantin Raudive. Dr Raudive worked in Germany to duplicate the research done by Friedrich Jurgenson who by chance in 1959 rediscovered the Voice Phenomena.

Raudive's classic research under the English title *Breakthrough (1971)* was based on 72,000 voices he recorded. Work on the Voice Phenomena had actually started in the 1920s with Thomas Edison who believed that there could be a radio frequency between the long and short waves which would make possible some form of telepathic contact with the other world (Stemman 1975:98).

It is worth noting here that the pioneers of radio and television, Marconi, Edison, Sir Oliver Lodge, Sir William Crookes, John Logie Baird, were all *convinced* of the reality of spirit communication and were using their professional skills to demonstrate it.

Marconi, one of the developers of wireless radio was reportedly working on a system to communicate electronically with the afterlife at the time of his death.

The first voices were captured on phonograph records in 1938 and on tape recorders in the early 1950s. Since the Bander book was published in 1973 the work has been taken up by thousands of researchers in many countries.

The Vatican supports EVP

Unknown to many Christians—Catholics, Protestants and Fundamentalists—the Catholic Church has been actively positive and encouraging towards investigation of the Electronic Voice Phenomena.

- Two of the earliest investigators were Italian Catholic priests, Father Ernetti and Father Gemelli, who came upon the phenomena by chance while they were recording Gregorian chants in 1952.
- Father Gemelli heard his own father's voice on the tape calling him by a childhood nick-name saying 'Zucchini, it is clear, don't you know it is I'.
- Deeply troubled by Catholic teaching in regard to contact with the dead the two priests visited Pope Pius XII in Rome.
- The Pope reassured them:

Dear Father Gemelli, you really need not worry about this. The existence of this voice is strictly a scientific fact and has nothing to do with spiritism. The recorder is totally objective. It receives and records only sound waves from wherever they come. This experiment may perhaps become the cornerstone for a building for scientific studies which will strengthen people's faith in a

hereafter (Italian Journal *Astra*, June 1990 quoted Kubis and Macy, 1995: 102).

- Pope Pius' cousin, the Rev. Professor Dr Gebhard Frei, co-founder of the Jung Institute, was an internationally known parapsychologist who worked closely with Raudive, a pioneer in the research. He was also the President of the International Society for Catholic Parapsychologists. He himself is on record as stating:

All that I have read and heard forces me to believe that the voices come from transcendental, individual entities. Whether it suits me or not, I have no right to doubt the reality of the voices (Kubris and Macy, 1995:104).

- Dr Frie died on October 27, 1967. In November 1967 at numerous taping sessions a voice giving its name as Gebhard Frei came through. The voice was identified by Professor Peter Hohenwarter of the University of Vienna as positively belonging to Dr Frei (Ostrander and Schroeder, 1977: 271).
- Pope Paul VI was well aware of the work being done from 1959 onwards on the Electronic Voices by his good friend, Swedish film producer Friedrich Jurgenson, who had made a documentary film about him. The Pope made Jurgenson a Knight Commander of the Order of St Gregory in 1969 for his work. Jurgenson wrote to Bander, a British voice researcher:

I have found a sympathetic ear for the Voice Phenomenon in the Vatican. I have won many wonderful friends among the leading figures in the Holy City. Today 'the bridge' stands firmly on its foundations (Ostrander and Schroeder, 1977: 264).

- The Vatican also gave permission for its own priests to conduct research into the voices—Father Leo Schmid, a Swiss theologian, collected more than ten thousand of them in his book *When the Dead Speak* which was published in 1976, shortly after his death.

- Another Vatican-approved researcher was Father Andreas Resch who as well as conducting his own experiments began courses in Parapsychology at the Vatican's school for priests in Rome (Kubris and Macy, 1995:104).
- In 1970 the International Society for Catholic Parapsychologists held a conference in Austria and a major part of that conference was concerned with papers on the Electronic Voice Phenomena.
- In England in 1972 four senior members of the Catholic hierarchy were involved in the famous Pye recording studio tests conducted by Peter Bander.
- Father Pistone, Superior of the Society of St Paul in England, said in an interview after the tests:

I do not see anything against the teaching of the Catholic Church in the Voices, they are something extra-ordinary but there is no reason to fear them, nor can I see any danger (Bander 1973: 132).

The Church realizes that she cannot control the evolution of science. Here we are dealing with a scientific phenomenon; this is progress and the Church is progressive. I am happy to see that representatives of most Churches have adopted the same attitude as we have: we recognize that the subject of the Voice Phenomena stirs the imagination even of those who have always maintained that there could never be any proof or basis for discussion on the question of life after death. This book and the subsequent experiments raise serious doubts, even in the minds of atheists. This alone is a good reason for the Church supporting the experiments. A second reason may be found in the greater flexibility of the Church since Vatican II, we are willing to keep an open mind on all matters which do not contradict Christ's teaching (Bander 1973:103).

- His excellence, Archbishop H.E. Cardinale, Apostolic Nuncio to Belgium, commented:

Naturally it is all very mysterious, but we know the voices are there for all to hear them (Bander 1973: 132).

- The Right Reverend Monsignor Professor C. Pflieger commented:

Facts have made us realize that between death and resurrection there is another realm of post-mortal existence. Christian theology has little to say about this realm (Bander 1973 : 133).

- Bander's book (1973: 133) contains a photograph of the Right Reverend Mgr. Stephen O'Connor, Vicar General and Principal Roman Catholic Chaplain to the Royal Navy, listening to the playback of a recording on which a voice had manifested claiming to be that of a young Russian naval officer known to himself who had committed suicide two years earlier. Dr Raudive had recorded the message independently at an earlier session.
- Since the 1970s the Vatican has continued to sponsor extensive research into all areas of parapsychology including Electronic Voice Phenomena.
- Recently Father Gino Concetti, one of the most competent theologians in the Vatican, said in an interview:

According to the modern catechism, God allows our dear departed persons who live in an ultra-terrestrial dimension, to send messages to guide us in certain difficult moments of our lives. The Church has decided not to forbid any more the dialogue with the deceased with the condition that these contacts are carried out with a serious religious and scientific purpose (printed in the Vatican newspaper *Osservatore Romano*—cited in *Sarah Estep's American Association Electronic Voice Phenomena, Inc Newsletter, vol 16 No, 2 1997*)

Clearly, the Catholic Church realizes that science is making enormous, inevitable, irreversible and cumulative progress which nobody is in a position to stop.

Conducting your own experiments

For details on how to how to conduct your own experiments in technical spirit communication see World ITC [<http://www.worlditc.org/gettingstarted.htm>].

Alternatively you may like to contact one of these National Associations:

American Association of Electronic Voice Phenomena

[<http://dreamwater.com/aaevp>] Email is aaevp@aol.com Mail to 3415 Socrates Dr., Reno Nevada 89512 USA.

EVP & Transcommunication Society for the UK and Ireland

[<http://www.psychicworld.net/evp3.htm>]

German Association for Transcommunication Research [<http://www.vtf.de/>]

An English version of the site is available.

National Association of Transcommunication – Brazil

[<http://www.geocities.com/Athens/Acropolis/9045/ingles.html>].

An English version of the site is available.

4. Instrumental Transcommunication (ITC)

'For the first time in 8,000 years of recorded history, it can now be said with certainty that our mind, memory, personality and soul will survive physical death.'

George Meek

Since about 1980 psychic researchers have claimed that contact with people who have died has also been made via radio, over telephones, on television, on answering and fax machines and computers.

This more recent contact is called Instrumental Transcommunication (ITC) or Extended ITC or even Trans-dimensional Communication. It is highly evidential in that the contact is repeatable, is occurring in laboratories throughout the world, and is being subjected to close scientific scrutiny.

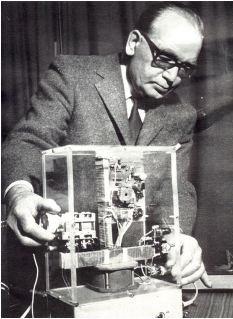
American research

According to Mark Macy, Convenor of the American Continuing Life Research Foundation:

The research laboratories in Europe are reporting extended, two-way communication with spirit colleagues almost daily, receiving wide-ranging information through telephone answering machines, radios and computer printouts.

They are receiving video images on their television sets showing people and places in the spirit worlds... As a result, for the first time in history, we are being shown direct physical evidence of what life is really like after we shed the physical body (Continuing Life Research, *Contact* Volume 1 #96/01).

A thirteen minute phone call



During 1994 ITC experimenters in Luxembourg, Germany, Brazil, Sweden, China and Japan received paranormal telephone calls from Dr Konstantin Raudive (pictured at left) the famous pioneer researcher of EVP who died in 1976 (Kubris and Macy 1995: 14).

These calls were tape recorded and analyzed by voice experts. The calls have continued since then and one two-way taped conversation in 1996 between Dr Konstantin Raudive and Mark Macy lasted for thirteen minutes (Continuing Life Research video—*ITC Today 1997*).

Challenging the ‘boggle threshold’

According to Mark Macy’s World ITC website [<http://www.worlditc.org/>] scientists working for the International Network for Instrumental Transcommunication (INIT) received from the afterlife:

- pictures of people and places in the afterlife on television that either appeared clearly on the screen and remained for at least several frames, or which built up steadily into a reasonably clear picture over multiple frames
- text and/or picture files from people in the afterlife which appeared in computer memory or were planted on disk or similar recordable media
- text and/or images of people and places in the afterlife by way of fax messages.

Such contacts, which were received by European experimenters over a 10-year period and by researchers worldwide from 1995 through 1997, are giving modern researchers a view of unprecedented clarity into life after death.

The evidence collected by this now extensive group of reliable witnesses—including reputable scientists, physicists, engineers, electronic technicians, doctors, professors, administrators, clergymen, successful businessmen—is undeniably convincing to those who systematically investigate the EVP and ITC. The consistency of the evidence from different parts of the world is overwhelming.

The Brazilian team



One of the leading researchers in this field today is Sonia Rinaldi (pictured left) who leads the biggest ITC-association in Brazil, with nearly 700 members. She recently announced new contacts received via computer, answering machine, telephone and video camera.

At public meetings in Brazil and in the United States large numbers of members and visitors were able to receive direct answers from loved ones in the spirit world.

Up to date information on her research can be read in English on her website ANT Associação Nacional de Transcomunicadores [<http://www.geocities.com/Athens/Acropolis/9045/index.html>].

Her work is based on scientific control and her site contains scientific declarations issued by the most respected University in Brazil, USP—Universidade de São Paulo. Recently the Institute of Noetic Sciences (IONS) [<http://www.noetic.org/>] an organization founded by former lunar astronaut Ed Mitchell to bridge the gap between science and religion, announced that it will be working with Sonia in a project to examine the claims of ITC.

Mitchell decided to form the group after a spiritual experience while walking on the moon 25 years ago. Today IONS based in California is headed by Winston Franklin, President, and is composed of approximately 50,000 persons around the world, including some of the world's top scientists. IONS designs and funds various cutting-edge scientific research projects.

How it all started

In America the pioneers of this work were George Meek and William O'Neil who worked to establish Spiricom, a two-way communication system between this dimension and the afterlife, using more sophisticated equipment than that used in the EVP research. O'Neil was a gifted medium who was able to see and communicate with two scientists working from the afterlife. Using a modified side-band radio the voice of 'dead' scientists were captured on tape in intelligent and responsive conversations.

The reader is referred to a book written by John G. Fuller called *The Ghost of 29 Megacycles (1981)*. This 351 page book describes in detail the very highly credible research of George Meek and the evidence he produced to show that life goes on after we die. It is very highly recommended to the serious seeker.

The Radio Luxembourg experiments

In West Germany Hans-Otto Koenig, an electronics and acoustics expert, developed sophisticated electronic equipment using 'extremely low beat frequency oscillators, ultraviolet and infra-red lights.' On the 15th January, 1983 he was invited to appear on Europe's biggest radio station, Radio Luxembourg. At that time it had a listening audience of millions across Europe. Koenig was asked to give a live radio demonstration of his newly developed ultrasound technique of conversing two-way with those who had died.

Koenig installed his equipment under the watchful eyes of the Radio's own engineers and the presenter of the program, Herr Rainer Holbe. One of the Radio's staff asked if a voice could come through in direct response to his requests. Almost immediately a voice replied:

'We hear your voice' and 'Otto Koenig makes wireless with the dead'
(Fuller 1981:339).

Other questions were asked. But then announcer Holbe, shaken by what he and everybody else had heard, stated:

I tell you, dear listeners of Radio Luxembourg, and I swear by the life of my children, that nothing has been manipulated. There are no tricks. It is a voice, and we do not know from where it comes
(Fuller 1981:339).

The station issued an official statement afterwards that every step of the program was carefully supervised. The staff and engineers were convinced that the voices were paranormal (Fuller 1981:339).

Naturally enough, more intensive public work was done by Koenig. Other experiments were carried out with Radio Luxembourg with similar success (Fuller 1981:339). One particular voice came through, stating, 'I am Raudive'. The significance of this is that when Dr Raudive was himself alive he had written the book *Breakthrough* referred to earlier in which he had given full details about his own experiments with the EVP—more than 72,000 voices from those who had 'died' were recorded.

Black and white television pictures

In the 1980s researchers in various countries were able to receive pictures of their 'dead' loved ones on their television screens. In 1985 Klaus Schreiber in West Germany began to get pictures on television tubes of persons who had died. The tubes used 'an opto-electronic

feedback system'. There was positive identification, in many cases by accompanying audio communication, including audio-video contact with deceased family members. Schreiber's work was the subject of a TV film and book by the formerly skeptical Rainer Holbe of Radio Luxembourg.

Telephone calls

During the 1980s psychic researchers became aware of claims that various people had received telephone calls from loved ones after they had died. The calls were usually only of short duration and when investigated did not register on normal telephone monitoring equipment. Some of them came on lines that were not even connected. Scott Rogo wrote a classic book about them called *Telephone Calls from the Dead* (1979).

Computer contact

A husband and wife couple working in Luxembourg between 1985 and 1988 with helpers from the afterlife, developed two electronic systems which became significantly more reliable and repeatable than the systems developed earlier. Jules and Maggie Harsch-Fischbach in 1987 established computer contact which allowed submission of technical questions to beings in the afterlife with high speed print-out of the carefully considered replies. Also in 1987 they received TV picture sequences of good quality (see *Psychic News* February 25th 1995).

By 1993 the research team in the afterlife was able to access the hard drives of computers and leave detailed, computer-scanned images as well as several pages of text. The computer-scanned images were far more detailed and less subject to distortion than the video images. Researchers in our dimension were able to direct questions to their counterparts in the afterlife dimension and receive answers by telephone, radio, TV, computer, or fax (Kubris and Macy 1995: 14).

The first color television picture of a spirit entity was reported in October 1995 in association with a computer contact, when a German researcher awoke with a compelling urge to try an experiment with his color TV set. Accustomed to receiving paranormal video images on his monochrome TV set, but only after being notified in advance by phone by his spirit colleagues, the researcher this time just turned on his color set and trained his camcorder on the picture tube. At that instant, an image of Swedish ITC pioneer Friedrich Juergenson, deceased since 1987, appeared on the screen and remained there for 24 seconds.

Hearing a loud, cracking noise coming from the next room, the researcher ultimately got up to investigate after unsuccessfully attempting voice contact with the televised image on his set. Upon entering the room, he discovered his computer had been switched on paranormally and on the screen he found a typed message to him under the name Juergenson, the early EVP experimenter.

English breakthrough

Judith Chisholm, founder of the EVP & Transcommunication Society for the UK and Ireland [<http://www.psychicworld.net/evp3.htm>] claims that a huge breakthrough for her came with the purchase of a digital recorder which by its nature cannot record extraneous broadcast transmissions. She claims that she is now able to record two-way conversations at will with 'dead' people, including her deceased son and a friend and colleague who 'died' in 1986. Her forthcoming book relates how when she can't find time to record, spirits seek her out via her digital telephone answering machine.

Can anyone make contact using ITC?

While there are literally tens of thousands of experimenters making contact through Electronic Voice Phenomena (using tape-recorders) there are only a handful of experimenters making contact through Instrumental Transcommunication.

According to those working in the field, this is because ITC can only work with the co-operation of two teams of dedicated scientists, one on Earth and one on the spiritside.

Sonia Rinaldi writes in Associação Nacional de Transcomunicadores [<http://www.geocities.com/Athens/Acropolis/9045/index.html>] that her team worked unsuccessfully for three years until they were able to attract the energies of a group of scientists in the spirit world led by Dr. Roberto Landell de Moura, an early pioneer of radio. The European group work with a highly organized sending station in the spirit world called Timestream.

The importance of resonance

All of the experimenters working in ITC attest to the importance of harmony, unity, absence of ego and altruistic motive as well as a passionate desire for contact and a constant, favorable holding in thought of a deceased person with whom there is a strong emotional attachment.

Miracles in the Storm



Mark Macy has been a key figure in world ITC, documenting the results of the most prolific receivers of ITC contacts, organizing annual research seminars on both sides of the Atlantic and obtaining the first significant ITC contact in the United States. He claims to be experiencing miracles in his lab, including color images of spirit beings on a reliable basis and steady improvement of radio contacts. His book Miracles in the Storm [<http://www.worlditc.org/miracles.htm>] gives details of this work.

5. Scole experiments prove the afterlife

‘For the open-minded skeptic, the evidence collected over a period of more than four years and with more than five hundred sittings by the Scole experimenters and the afterlife team is absolute, definitive, irrefutable and irretrievably proven. Many regard the Scole experiments as the greatest recent afterlife experiments conducted in the Western world.’

Victor Zammit

Scole is a village in Norfolk, England. Using it as a base, several experimenters of the Scole Group, including mediums Robin and Sandra Foy and Alan and Diana Bennett, produced brilliant evidence for the afterlife in experiments conducted in England, the United States, Ireland and in Spain. Their results are being repeated by other groups around the world and will convince even the toughest open-minded skeptic.

Four years of experiments

Senior scientists and investigators who participated in the Scole experiments included Professors David Fontana and Arthur Ellison and Montague Keen. Of course, over the four years there were many others who attended as senior scientists and guests in the actual experiments: Dr Hans Schaer, a lawyer; Dr Ernst Senkowski; Piers Eggett; Keith McQuin Roberts; Dr Rupert Sheldrake; Professor Ivor Grattan-Guinness—all with scientific or other relevant background and host of other highly credible witnesses who have had years of experience in dealing with the paranormal.

NASA scientists involved

In the United States sessions were also attended by a number of scientists—including a number of senior scientists from the space agency NASA and others from the Institute of Noetic Sciences near San Francisco as well as representatives from Stanford University. Grant and Jane Solomon who wrote a book on the experiments report

that after the experiments some fifteen scientists from the NASA group formed their own psychic group to continue to communicate with the afterlife entities (Solomon 1999).

One critical thing that the reader is asked to consider is that during the experiments, the 'spirit team' working from the side of the afterlife expressly stated that it was they who were causing psychic phenomena. This was to rule out 'super ESP' and other theoretical and abstract irrelevancies as an explanation of Scole effects. The members of the 'spirit team' identified themselves. The 'spirit scientists' identified themselves. And intermittently, there were guest spirit observers such as the highly gifted medium, Helen Duncan.

The Scole Report

A scientific report from the Society for Psychical Research is available. A summary of the three hundred page report which validates the phenomena can be found on its web site. According to Montague Keen speaking on behalf of three investigators who wrote the report: 'None of our critics has been able to point to a single example of fraud or deception' (Keen and Ellison 1999).

The group began with two mediums delivering messages from a non-physical group. Many of these messages contained personal information that nobody else could know about.

Voices touch and materialization

Soon the messages came in the form of voices which could be heard by all in the room. Many of the experimenters experienced physical touch and the levitation of a table took place. Then came the actual materialization of the people and objects from the non-physical side.

More than fifty small objects were materialized including: a silver necklace; a Churchill coin; a small rose quartz crystal ball; a 1940

British penny; a 1928 one franc piece token; a Silver charm of the 'Grim Reaper'; an original copy of Daily Mail dated 1st April 1944; an original copy of Daily Express dated 28th May 1945 and many others.

Images imprinted on film and video

Interesting experiments were undertaken with photography. Images were imprinted on unopened rolls of film inside a locked box. These images included actual photos of people and places, sometimes from the past, and various obscure verses and drawings that took some effort to identify. There were also pictures of other dimensions and the beings that inhabit them. Eventually video cameras were able to record disincarnate images.

Psychic lights

One of the most spectacular phenomena of the Scole experiments was the materialised psychic lights that whirled around the room performing various manoeuvres. Occasionally, these lights would throw out beams, as well as pass through solid objects. When they touched people, there was a definite sensation, and when they entered a person's body a healing.

The speed and the different configurations and other phenomena performed behind the lights were just overwhelming—especially when all witnesses attested it was impossible that the lights could have been in any way fraudulently physically manipulated. All of these phenomena were accompanied by sudden and dramatic drops in temperature.

This is how Piers Eggett, one of the eye witnesses described the light:

This was a small ball of white light which moved around the room in all directions, sometimes at great speed, leaving a trail like a firework by persistence of vision... At times the light hovered in mid-air, and then touched some of the sitters, giving them a small electric shock.

According to other eye witnesses the normally single light point would:

- dart around at great speed and perform elaborately patterned dances...including perfect, sustained circles executed at high velocity and with a precision which appeared inconsistent with physical manipulation
- settle on outstretched hands and jump from one to the other
- enter a crystal and remain as a small point of light moving around within the crystal
- strike the top of the table with a sharp rap or the glass of the dome or dish with an appropriate 'ping' and do this repeatedly while remaining visible as a sharp pinpoint of light
- respond to requests, such as alighting on and irradiating parts of the witnesses' bodies
- move in time to tape-recorded music
- produce 'lightning flashes' in an area of a large room some three to three and a half meters distant from the group sitting round a table (in Spain)
- undertake several aerial 'bombing raids' on the table top, hitting it very audibly and visibly, and appearing to emerge from an area immediately below the table (USA Los Angeles)
- change shape from a pinpoint of light to a generalized irradiation
- move at very high speed describing at times perfect geometric shapes within a foot or two of visitors' faces, but without making any sound or creating any perceptible air movement.

A master magician's testimony

Skeptics may argue that such effects could be produced by stage magicians using long hollow strands of fibreglass with laser lights projected through them.

This option was certainly considered by James Webster, a professional stage-magician and former member of the Magic Circle, who has more than fifty years experience in psychic research. On three occasions he attended sittings with the Scole group and published reports. His conclusion was clearly set out in a recent letter to the English newspaper, *Psychic World* (June 2001):

I discovered no signs of trickery, and in my opinion such conjuring tricks were not possible, for the type of phenomena witnessed, under the conditions applied....

Kingsley Fairbridge

There were many dramatic revelations during the years of the Scole experiments—but one which I found particularly interesting was that one of the spirit team who was named Kingsley Fairbridge .

The information from the spirit team stated that Kingsley Fairbridge was born in South Africa, educated at Oxford in England and moved to Australia. There he set up Fairbridge Farm Schools, to teach underprivileged children a trade. Unfortunately, he was not physically healthy and died fairly young. The Scole group made some effort to investigate the details and published the details in the new *Scole Bulletin* asking for help. As a result they were contacted by a relative of Kingsley who was still living in Australia. When the Scole group sent her a copy of a photograph materialized from the afterlife she

confirmed the accuracy of the information and that the photograph was an excellent likeness of Kingsley Fairbridge—her father.

Internet references

The Scole Experiment Group's own web site is [The Spiritual Science Foundation](http://www.psisci.force9.co.uk/) [http://www.psisci.force9.co.uk/].

Grant and Jane Solomon's excellent book is called [The Scole Experiments](http://www.netcomuk.co.uk/~gsolomon/ParaWeb/Solomon%20Books/Solomon%20Books%20Pages/The%20Scole%20Experiment/Scoleindex.htm)

[http://www.netcomuk.co.uk/~gsolomon/ParaWeb/Solomon%20Books/Solomon%20Books%20Pages/The%20Scole%20Experiment/Scoleindex.htm]

For an eyewitness account by Montague Keen, a long time member of the Society for Psychical Research, see [The Scole Event](http://www.datadiwan.de/SciMedNet/library/articlesN73+/N73Keen_Scoleevent.htm)

[http://www.datadiwan.de/SciMedNet/library/articlesN73+/N73Keen_Scoleevent.htm]

For a further eyewitness account by Nick Kyle of the Scottish Society for Psychical Research see [Witnessing physical phenomena with the Scole Group](http://www.nick.kyle.btinternet.co.uk/new_page_10.htm) [http://www.nick.kyle.btinternet.co.uk/new_page_10.htm].

6. Einstein's $E=mc^2$ and materialization

'Great spirits have always encountered violent opposition from mediocre minds.'

Professor Albert Einstein

There have been thousands of claims throughout human history, many mentioned in the Bible and before, of a person such as Jesus appearing and disappearing in front of a crowd.

Investigators call the appearance and disappearance of people and things 'materialization' and 'dematerialization'.

Evidence for materialization is substantive not only in England and the United States but in other countries, such as Brazil where materializations took place in daylight in the presence of hundreds of hard-core skeptics (see Chapter 10).

A scientific explanation for materialization



David Ash and Peter Hewitt's book, *The Vortex*, (1994) gives, among other things, one scientific explanation for materialization. They begin with Einstein's formula $E=mc^2$ shows that energy 'E' is equal to mass 'm' times the square of the speed of light 'c'.

They argue that this explains how materialization and dematerialization operate by matter being transformed into energy. When people try to argue that this equation is all theory but cannot be demonstrated they should be reminded that less than one ounce of matter was transformed into enough energy to destroy Hiroshima.

The *vortex* is the actual swirling of the atoms and molecules. Ash and Hewitt argue from Einstein's equation that since matter and light share a common movement, the actual speed of the *swirling* of the vortex, must be the *speed of light*. They claim that this is the only possible sense to be made of Einstein's equation and that it is because of the vortex *swirling at the speed of light* that you can read this page or see another person or see the trees and the sky and everything else with physical eyes.

As solid as you and me

Ash and Hewitt ask: why should the speed of the movement of the vortex be limited to the speed of light? They argue that once the movement of the vortex exceeds the speed of light, then a person or thing will enter into *superenergy*, a new dimension, a new world. But in that new dimension the person or thing will be as solid as you and me in this dimension. The only thing is that the vortices will be swirling at a speed faster than on the earth plane.

The human eye on the earth plane (unless one is a truly gifted clairvoyant) will not be able to see anything in the new dimension because our eyes can only register seeing a person or thing when the vortex of the person or thing in this dimension is swirling at the speed of light. It also follows that the person or thing in superenergy will be able to penetrate a solid brick wall in this dimension. This is because the atoms and molecules of a brick wall are swirling more slowly at the speed of light.

Raising and lowering vibrations

One possible scientific explanation for materialization is that the vortices of the spirit's atoms are swirling faster than the speed of light and cannot be seen with our physical eyes. But certain energies cause the vortices of the atoms of the spirit body to be lowered to the speed of

light. When this happens the spirit becomes visible to our physical eyes.

On the other hand whenever the spirit wants to dematerialize the vortices of the spirit atoms increase and it can no longer be seen with our physical eyes and disappears into a different dimension. Ash and Hewitt call this materialization 'transubstantiation' to reflect the change in the substance *but not the form* of the vortex. Transubstantiation would not change the atomic or molecular structure of a body.

Through transubstantiation an intelligence, an etheric, a spirit in the afterlife or an object can materialize or dematerialize. But, Ash and Hewitt rightly point out that dematerialization is not dissolution. It is the accelerating and decelerating of the vortices of the atoms that explains the historical sightings out of nowhere and the disappearance of a person right in front of your eyes.

Ash and Hewitt give many examples of well documented materializations and dematerializations. Materialization is consistent with the argument that life continues after physical death. See the mediumship of Mirabelli (Chapter 10) where materialization took place in the presence of scientists and hundreds of others in daylight in Brazil.

7. Other psychic laboratory experiments

'I am attacked by two very opposite sects—the scientists and the know-nothings. Both laugh at me, calling me 'the frogs' dancing master'. Yet I know I have discovered one of the greatest forces in nature.'

Galvani, the discoverer of electricity

Laboratory experiments into psychic phenomena have been conducted for over a hundred years and continue to increase the voluminous objective evidence for the existence of the afterlife. Most impressive and persuasive results have been achieved in controlled experiments where maximum co-operation was achieved between intelligences from this dimension and the afterlife. It is proposed here to give details of only a few experiments.

The first of a long line of eminent scientists

One of the first of a long line of eminent scientists to undertake such investigations was Sir William Crookes who, among other things, investigated the mediumship of Daniel D. Home.

Sir William Crookes was one of the greatest scientists who ever lived. He was showered with honors from many countries—England, the United States, Scotland, Germany, France, Italy, South Africa, Holland, Mexico, Sweden. His contribution to science is unparalleled by any one single individual in his and in our modern times.

Sir William was a skeptic before he was specifically chosen by the English skeptics to investigate psychic phenomena with the intention of discrediting it (Crookes 1871). He was also a man of enormously high integrity, extremely high intelligence and unshakeable intellectual independence. He had stated that he would *never* let lobbying prevent him from telling the truth, the whole truth. Accordingly, he thoroughly investigated psychic phenomena and although he obtained overwhelming evidence of the existence of unknown forces for most of

his lifetime he remained cautiously skeptical about the afterlife. It was only when his wife materialized through a medium that he was convinced beyond any doubt whatsoever about survival.

Because of his independence of mind, strength of character and because he would not be subservient to the skeptical closed-minded scientists, Sir William was viciously attacked by those who had appointed him to investigate psychic phenomena.

Cowardly gutter level smear campaign

One of the most disgusting attacks was the claim by Walter Mann that Sir William Crookes' investigation into materializations were fraudulently concocted because he was having an affair with one of the mediums he investigated—then a 15 year old girl. Of course, the person who made the claim did not have the courage, the fortitude and the conviction to make this claim when Crookes was alive. This cowardly English skeptic waited until Sir William Crookes' death before he used gutter level cowardly accusations to attack Sir William.

To this day, this unfortunate incident caused by an enormously jealous and envious nonentity has remained one of the most abhorrent examples of disgusting conduct in the history of English psychic investigation. Those who for material motivation have become the dupes of their materialist masters and are repeating Walter Mann's deliberate falsification against Sir William, will one day retract their scurrilous, gutter level smear campaign.

Sir William Crookes did a great deal of psychic investigation with Daniel D. Home. In one of their experiments Home, with the assistance of his invisible companions, demonstrated the ability to affect the weight of objects in Crookes' immediate presence. Dozens of highly credible witnesses independently gave testimony of Home's ability to levitate heavy pieces of furniture. Crookes showed in a laboratory situation that Home could affect the weight of a board resting on a

balance scale merely by placing his fingers in a glass of water resting on the end of the board.

Psychic force

Crookes concluded that he had discovered a 'new force' to which he gave the name of 'Psychic'. He noted that this force or power was very variable and at times was entirely absent; it required painstaking and patient investigation. He was at pains to avoid speculating on the nature of this new force and appealed to his fellow scientists to come forward to assist him to investigate it (Crookes 1874:17).

In another carefully constructed experiment a musical instrument, an accordion purchased by Crookes, played by itself in Home's immediate presence. In these experiments Home's hands and feet were restrained and the accordion placed inside a wire cage through which an electrical current was passed. Crookes and two of the other witnesses present stated that they distinctly saw the accordion 'floating about on the inside of the cage with no visible support' (Crookes 1874:14).

Sir William's wife, Lady Crookes, was more willing to speak plainly about her observations. Here was a classic example where an intelligence from the afterlife was able to make himself half-seen. According to her she saw the accordion taken from Homes' hand by:

a cloudy appearance which soon seemed to condense into a distinct human form, clothed in a filmy drapery... It was semitransparent, and I could see the sitters through it all the time. Mr Home remained near the sliding doors. As the figure approached I felt an intense cold, getting stronger as it got nearer, and as it gave me the accordion I could not help screaming. The figure seemed to sink into the floor to the waist, leaving only the head and shoulder visible, still playing the accordion, which was then about a foot off the floor (quoted by Stemman 1975: 129).

No doubt, Sir William Crookes will remain as one of the greatest investigators of psychic phenomena who irretrievably established absolute objective proof for the existence of the afterlife.

More laboratory experiments

Dr Hereward Carrington is a most distinguished, highly credible and respected scientist and author who was Director of the American Psychical Institute. In many instances he personally investigated psychic phenomena. In his most impressive work, *The World of Psychic Research* (1973) he outlines a number of psychic laboratory experiments which clearly and in absolute terms prove how intelligences from the afterlife are in a position to make their presence and participation known.

The Dr Osty - Rudi Schneider experiments.

Dr Eugene Osty, head of the Metaphysic Institute in Paris, proved under laboratory conditions that a young medium, Rudi Schneider, was able to produce genuine physical phenomena without fraud. This is how Carrington described the experiment:

Dr Osty placed the objects to be moved upon a small table. Across the top of the table he passed a beam of infrared rays. These were, of course, invisible to the eyes of those present, but the apparatus was so designed that if any solid object was interposed in the path of the rays, cutting off as much as thirty per cent of them, a battery of cameras would be exposed, flashlights ignited and the pictures taken of the tabletop at that moment. This would happen if any material thing tried to move the objects—say a human hand. A series of photos would at once reveal the fraud.

In the sittings that followed objects were moved on numerous occasions, flashes were set off, and the plates developed. What did they show? Nothing—that is, nothing abnormal. They just showed the tabletop. But something had nevertheless been moving about over the

table because the beam of infrared rays had been interfered with and the objects had been displaced (Carrington 1973:54).

The first stage of the experiment was most successful with the medium obtaining the co-operation of an intelligence from the afterlife to move things around so that his presence was made known as evidenced by the battery of cameras flashing when the intelligence moved the items on the table.

The second stage was to locate and identify the presence of the intelligence. To do this the experimenter devised an apparatus, a galvanometer, by means of which it would be possible to register the oscillation or the vibration rate of the intelligence once the experiment commenced. As soon as the experiment commenced, the intelligence began to move things around indicating that he was present; then something quite spectacular happened—the galvanometer began to register the 'pulsation' of the invisible intelligence. As Carrington states:

It was somewhat like taking the pulse of an invisible being standing before them in space! (Carrington 1973:54).

Corroborative evidence

For centuries clairvoyants have claimed that every living thing possesses an invisible body—an astral body or an etheric body—which duplicates our physical body and which contains our real 'mind' as distinct from our physical brain. Most interesting corroborative evidence for this claim was reported by Sheila Ostrander & Lyn Schroeder in their revolutionary book, *PSI Psychic Discoveries Behind the Iron Curtain* (1973).

These authors state that experiments in Russia using sensitive electronic equipment are detecting that all living things—plants, animals and humans—not only have a physical body made of atoms

and molecules but also a counterpart body of energy which the Russians are photographing and calling 'the biological plasma body'. Interestingly the Russians have corroborated the claim of clairvoyants that if a human being loses a finger or an arm or a leg the counterpart body remains whole—a kind of 'ghost' of the missing limb (Ostrander and Schroeder 1973: 223).

Measuring *psychic* temperature

Another most impressive experiment included in Carrington's book (1973) was the endeavor to produce objective, scientific evidence for the many claims made by mediums that a 'cold breeze' settles whenever they detect intelligences in the vicinity and when they are entering a trance. For a long time, the claim by mediums had to be subjectively accepted until science was used to show that the change in temperature could be objectively measured.

A thermometer... was enclosed in a cage of wire netting, and fastened to a beam on the wall by means of screws. The clockwork was set going just before the séance commenced, and of course it began registering the heat of the room. In the séance that followed, a number of extraordinary physical phenomena were noted, among them complete liftings or levitations of the table. Coinciding with these manifestations, the thermometer showed instantaneous drops in temperature of ten, fifteen and up to twenty degrees Fahrenheit. And these drops only took a second or two to bring about, and they coincided exactly with the psychic phenomenon taking place elsewhere in the same room. *Thus, science was able to measure another remarkable effect* (Carrington 1973: 57).

Carrington reports:

The object of the experiment was to prove conclusively that a new force unknown to science was being employed under conditions that permitted no conceivable form of fraud or trickery (1973: 57).

Psychological testing

In another series of laboratory experiments the experimenters moved away from *physical* to *psychological* testing. This involved the participation of one of the most successful American mediums ever, Mrs. Garrett, who according to Carrington submitted herself to all kinds of scientific investigations. She was tested by leading universities and scientific groups in Europe and America.

Mrs.. Garrett as a medium stated that she had a *regular control*, a spirit or intelligence by the name of Urvani, who would speak through her while she was in trance. The experimenters decided to use a word association test devised by Dr Carl Jung to test whether Urvani was really a separate entity from Mrs.. Garrett. It was decided to give Mrs.. Garrett the test when she was NOT in trance and to give her control, Urvani, a word association test when Mrs.. Garrett WAS in trance.

Professional psychologists and psychiatrists attest that the subject cannot maintain fraud for any length of time using a word association test of 100 words where the response time to a word is measured in tenths of a second. Any inconsistency and hesitation is noticed immediately. This being so, it was arranged that Urvani would himself take the test and bring in another seven intelligences from the afterlife to also participate.

The results showed conclusively that the word associations of Mrs.. Garrett when not in trance and of Urvani and the seven other entities were all radically different and that it was NOT possible for the information transmitted to have come from one person, from one mind (Carrington 1973:59). These results correspond with the evidence that we survive physical death and that our personality, our mind, our character survive with us.

Voice machine analysis

The independence of the entities speaking through a medium was also given corroboration by a totally independent scientific investigation of a most gifted Australian medium, Shirley Bray. The voices of three intelligences who regularly manifest through her were tape recorded. These taped voices were then put through a very high tech voice machine, the same one that was used by the British police in the hunt for the Yorkshire Ripper. The voice machine can measure variables such as pace, rhythm, accents etc. The machine showed that all taped voices from the medium, Shirley Bray, were those of totally different individuals. Scientists stated in unequivocal terms that because the machine registers the person's breathing pattern while speaking it would not have been possible for one person to produce the three voices on the tape. This is because the voice pattern-vibration for each individual is just like a fingerprint—different from person to person (Bray 1990:15).

EEG analysis

American Professor Charles H. Hapgood, reports in his excellent book, *Voices of Spirit* (1975) that he tested a medium to see if the electroencephalograph (EEG) of the medium, Elwood Babbitt, when *out of trance* would be different from when the medium's mind was allegedly taken over and controlled by intelligences from the afterlife. Hapgood took EEGs of Babbitt while three different intelligences were allegedly in control of the medium. The EEGs of each of the three were found to be completely different from each other and from the EEG of Babbitt not in trance. An EEG expert, Dr Bridge, noticed that the EEGs were characteristic of people of different physical age and could not belong to the one person. Hapgood reproduces the EEG diagrams in his book (1975: 224-227).

These are only a few of a huge number of experiments that together comprise a substantial body of evidence.

8. Scientific observation of mediums

‘People who have not seen ought not speak on the matter.’

Professor Charles Richet

A medium is a gifted person who communicates with beings from the afterlife. Closed-minded skeptics have generally tried to downplay the achievements of mediums, suggesting that they are *all* either outright frauds and cheats preying on the gullible or mentally deluded. Whilst there are undoubtedly some who call themselves 'mediums' who have no talent and some who cheat and lie for commercial purposes, there are also genuine mediums whose results have shocked the world with astonishingly accurate information.

The general impression that materialist critics try to give the public is that *all* mediums work with vague suggestions, guesswork and astute observation of the client, or by 'mass hypnosis' of the audience.

However when one investigates the literature, using the same tests of credibility that historians use to ascertain whether certain events really happened, there is a staggering body of evidence which shows that there *have* been genuine mediums past and present who have amassed an amazing amount of objective evidence of the survival of the individual personality.

Many types of mediums

Mediumship covers many different types of psychic phenomena. The most common is 'mental mediumship' where the medium communicates through inner vision, clairaudience, automatic writing and automatic speech. Sometimes the medium goes totally into trance and another entity takes over the medium's body temporarily. There is also 'physical mediumship' which is characterized by rapping, levitation and movement of objects. Some rare physical mediums are able to produce 'direct voice' in which voices of departed loved ones speak to

the audience without using the medium's vocal chords. Rarer still are 'materialization mediums' in whose presence objects and human and animal spirits actually appear.

The Church of England finds mediumship genuine

John G. Fuller, a respected journalist who investigated the evidence on mediumship, points out the problem created by its sheer volume:

On examination, it is so persuasive that it points to a rational conclusion that life is continuous, and that articulate communication is possible. One problem is that the evidence is piled so high that it is boring and tedious to go through it. Like the study of mathematics and chemistry it requires painstaking labour to assess it (Fuller 1987: 67-68).

He points out that it took a committee of the Church of England two *years* to assess the great volume of the evidence on mediumship. The Committee was specially appointed in 1937 by Archbishop Lang and Archbishop Temple to investigate Spiritualism. Its investigations included sitting with some of the leading mediums in England. At the end of that time, however, seven of the ten members of the Committee—against enormous pressure—came to the conclusion that:

the hypothesis that they (spirit communications) proceed in some cases from discarnate spirits is the true one (Psychic Press 1979).

This report was considered so dangerous by Church conservatives that it was stamped 'Private and Confidential' and locked away in Lambeth Palace for 40 years before it was leaked to the media in 1979.

It is extremely rare indeed to come across a very highly gifted psychic medium. George Meek, the American psychic researcher, spent 16 years traveling to different countries—from 1971 to 1987—trying to find the most gifted mediums in the world. He says that in all that time he found only six superb mediums, none of whom ever advertised their

psychic abilities or charged money for their services (Meek 1987: 81-82).

We are told from the afterlife that the motives of a medium are very important to the maintenance and the quality of their mediumship—thus ego and desire to achieve status can actually lead to a reduction of the medium's powers and to the medium coming into contact with less developed spiritual beings.

When mediumship is used as a business there can be a temptation to cheat or fake results when they don't come naturally and afterlife lower astrals can be attracted. This means that whilst relatively lower intelligences can communicate through the medium, no great wisdom will be forthcoming. Materialism and spirituality are like oil and water—they don't mix.

Many truly gifted mediums have shunned publicity and have kept a deliberately low profile, taking little or no money and restricting their activities to small circles of trusted regular sitters. Recent history has taught genuine mediums to keep away from those calling themselves psychic researchers and to keep their work very private.

Spiritual service

One medium who exemplified the ideal of mediumship as spiritual service was Chico Xavier of Brazil. Although poorly educated and almost blind he was the author of more than 126 spirit-dictated best selling books on a variety of highly specialized and technical subjects. However he renounced the wealth and influence that he was offered and dedicated his life and his mediumship to proving survival and to providing food, clothing and medical assistance for the poor. He was considered by many to be a radical Christian saint—a 'one man welfare system'—a man of 'almost pathological modesty and humility' (Playfair 1975:27).

The literature of Spiritualism is full of self-published diaries and books attesting to wonderful events that have taken place and are continuing to take place through the work of dedicated mediums.

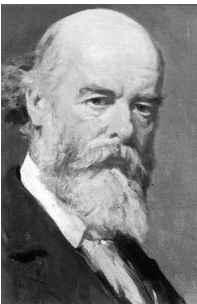
Two English mums

A recent book of this type is *Russel* (1994) in which Gwyne Byrne the author, recounts how she and her husband Alf were reunited with their nine year old son who materialized through the mediumship of British Midlands medium, Rita Goold on more than one hundred occasions. Gwyne has begun a society to comfort other parents whose children have 'died' called 'Russel's Pink Panther Society'. Her friend Pat Jeffrey who was present at the same experiments was also repeatedly reunited with her own deceased son. To listen to an audio interview with Gwen and her friend Pat Jeffrey on the Internet go to [The Jeff Rense Show archives](http://www.broadcast.com/shows/endoftheline/01archives.html) [http://www.broadcast.com/shows/endoftheline/01archives.html] and select the program for 15th January 2001.

Leader of the Battle of Britain

Many famous and hard-headed people have sat regularly with mediums for years and have published personal testimonies to what they have experienced first hand. One notable one was *Many Mansions*, first published in November 1943 by Air Chief Marshal Lord Dowding who led the British airforce in the Battle of Britain.

Sir Oliver Lodge



Another was one of the finest minds of his age, Sir Oliver Lodge was made a professor of physics at 30. He was knighted and made a Fellow of the Royal Society in 1902. Lodge's original work in physics includes investigations of lightning, the voltaic cell and electrolysis, and electromagnetic waves. He also studied the nature of the ether, a medium permeating

all space, and of the ether drift, the supposed relative motion between the ether and any body within it.

In the area of radio he was the first man to transmit a wireless signal and was well ahead of Marconi. After winning a lawsuit against Marconi for using his ideas he was made a technical advisor to Marconi's company. He was one of the first scientists to discover electro-magnetic waves. He also made a major contribution to motoring when he invented electric spark ignition for the internal combustion engine.

Sir Oliver began studying mediums in 1883 and had sittings with Boston's famous medium, Mrs.. Lenore Piper, when the medium was tested in England by the Society for Psychical Research. He received many evidential messages from deceased loved ones that soon convinced him that the "dead" still live. His findings were published in 1890. Later, his deceased close friends and associates Frederick Myers and Edmund Gurney communicated incredibly detailed evidence through Mrs.. Piper



However what convinced Sir Oliver totally was a series of remarkable communications through different mediums from his son, Raymond, who was killed in the First World War on September 14th, 1915.

On November 25th, 1915 a complete stranger to the family wrote a letter saying that she had a photograph of Raymond with the officers of the South Lancashire Regiment taken just before he died. She offered to send it to the Lodges and they graciously accepted the offer.

On December 3rd, 1915, Raymond, communicating through Mrs.. Leonard's mediumship, gave a complete description of this photograph that neither the medium nor the Lodges had yet seen. He described himself as sitting on the ground, with a fellow officer placing his hand

on Raymond's shoulder. On December 7, 1915, the photograph arrived and corresponded with the description given by Raymond through the medium four days earlier, in every detail. Many other messages came forward from Raymond, all of which were very evidential to Sir Oliver and Lady Lodge. All of this first hand testimony by an astute scientist was published in Sir Oliver Lodge's 1916 book *Raymond or Life After Death*.

It was well known that Abraham Lincoln attended séances in the White House during the American Civil War and was lectured by a spirit being through an entranced medium on the necessity of freeing the slaves (Stemman 1975: 22-25).

The British royals

Queen Victoria, although nominally the head of the Church of England, for years communicated with her deceased husband through John Brown, a trance medium, whom she had installed in her castle. She brought all her children up as spiritualists. The present Queen Mother often used the services of the medium Lillian Bailey to communicate with her late husband, King George VI.

Winston Churchill

Sir Winston Churchill was a close friend of the medium Bertha Harris during World War II. Bertha Harris had many Sunday evening visits to Number 10 Downing Street during the war and predicted Pearl Harbor six months in advance of the attack (Meek 1973:140). General Charles De Gaulle also consulted her regularly while he was in England during WWII after being introduced to her by Churchill (Meek 1973:140). He was appalled when materialization medium Helen Duncan was imprisoned during world war II and visited her in jail promising to make mediumship legal as soon as he could (see Chapter 11 of this book for more details).

Séances in the Vatican

And, according to Arthur Findlay, séances have been held in the Vatican. In *Looking Back* (1955) he recounts how in Rome in 1934 he addressed a large audience that included several high dignitaries of the Church. After the meeting he claims he was told by a cardinal that séances were held in the Vatican but that Pope Pius XI was a bad sitter and much better results were obtained when he was not present (Findlay 1955:350).

A handful of mediums have co-operated with often-hostile psychic researchers to demonstrate their gifts. Sometimes this has been at great personal cost since mediums are, by definition, people of highly developed sensitivity.

As was mentioned above, the Church of England conducted a two-year study of mediumship in Britain in the 1930s. Its officials sat with some of the best mediums available and concluded that there was abundant evidence that good spirits could be contacted through mediumship and true guidance received.

Challenge

Anyone wishing to disprove mediumship must deal with the evidence produced in this two-year study as well as the evidence produced by some of the world's best mediums referred to below.

Recently a detailed investigation of the genuineness of mediumship was carried out by Professor Gary Schwartz and colleagues at the University of Arizona (Schwartz 2001). Using well known mediums George Anderson and John Edward and lesser known mediums S. Northrop, L. Campbell and A. Gehman doing double blind studies they found that the mediums were very accurate, to a degree far in excess of

chance. Factors of fraud, error and statistical coincidence were ruled out.

9. Leonore Piper, a most powerful American medium

'I shall not commit the fashionable stupidity of regarding everything I cannot explain as a fraud.'

C. G. Jung



One of the most spectacular and outstanding mental mediums who ever lived was the American Mrs.. Leonore Piper from Boston. No one, not even the most hardcore closed-minded skeptic, *after* investigating her mediumship ever suggested fraud.

She would go into a trance, then a control—an intelligence from the afterlife by the name of Dr Phinuit—would take over and start to give a great deal of accurate information and messages from those who had passed on.

Just one example from the many thousands of examples over many decades where Mrs.. Piper was deadly accurate in her mental mediumship was when the Rev. and Mrs.. S.W. Sutton participated in a séance in 1893. The Suttons, according to Richard Hodgson's report, were highly intelligent people. They participated in a séance with Mrs.. Piper to see if they could contact their little girl who had recently died. Hodgson supplied a stenographer so that what was stated through Mrs.. Piper about the Suttons' little girl is now held in the archives of the Society for Psychical Research (see *Proceedings* 1898: 284-582).

Mrs.. Piper was able to establish contact between the Suttons and their very much-loved little girl from the afterlife. The information left no doubt whatsoever that the little girl was actually communicating from the afterlife with her mother and father still living on the earthplane.

She confirmed that she used to bite buttons. She identified her Uncle Frank and a friend who had died with a tumor and made reference to her brother by his pet name. She made reference to her sore throat and paralyzed tongue and that her head used to get hot before her death. She referred to Dinah her doll, to her sister Maggie, and to her little toy horse. She also sang two songs, the same songs she had sung immediately before she died. The Suttons had no doubt that they had made contact with their little girl and were especially happy when she reassured them: 'I am happy... cry for me no more'.

One very important skill Mrs.. Piper was to develop was the ability to have two intelligences communicating through her at the same time. An investigator from the Society for Psychical Research (SPR) Richard Hodgson, stated in one of his reports to the SPR that he witnessed an intelligence from the afterlife communicating through Mrs.. Piper to a sitter while Mrs.. Piper was unconscious and at the same time her hand was writing a totally different message about a different subject to Hodgson himself.

Skeptics converted

Initially, there had been a great deal of criticism and skepticism about Mrs.. Piper's mediumship. But when the information and the messages from the afterlife were so consistently accurate over so many years, eventually even the second most skeptical member of the SPR, Richard Hodgson, formally conceded that Mrs.. Piper's mediumship was genuine and he acknowledged that the information was coming from intelligences in the afterlife.

Richard Hodgson had been expected by the SPR leadership to discredit Mrs.. Piper as he had tried to discredit all established mediums, including Madam Blavatsky and Eusapia Palladino. He had been especially chosen by the SPR and sent to investigate Mrs.. Piper's mediumship in its very early stages. Before he went to investigate Mrs.. Piper he stated that he was going to show how she was able to use

tricks so successfully, or in his own words, how Mrs.. Piper obtained information, '*previously by ordinary means, such as inquiries by confederates*'.

Fully investigated

Hodgson was determined to expose Mrs.. Piper. He engaged private investigators to follow her, to report on whom she met outside her home, to intercept her mail, to invite negative 'dummy' sitters unknown to anyone to her sittings and to do everything possible to prove that Mrs.. Piper was not a genuine medium.

Despite all the opposition and all the obstruction and controls, the incredibly accurate information kept pouring through Mrs.. Piper. Then Hodgson started to argue that her control, Dr Phinuit, was a 'split-off' portion of Mrs.. Piper's mind. It was argued that since Dr Phinuit could not identify who he was when he lived in this dimension, he could not be real. Or that because he could not answer certain questions on philosophy then he really did not exist. Or that telepathy explained all. The imputation of these arguments of course is to completely deny the existence of the afterlife.

Hodgson's limitations

Clearly, Hodgson's objections were not technically valid. Writers on psychic phenomena, even contemporary writers, have been too enthusiastic to write favorably about what Hodgson claimed about mediums. But these writers repeatedly:

- failed to show that he was under a great deal of pressure from the leadership of the SPR to find *against* mediums
- failed to show that Hodgson's *presumption of fraud* was a deliberately uncontrolled extraneous negative and intervening variable

- failed to show that the *onus* shifted onto Hodgson to technically rebut the evidence produced by Mrs.. Piper about the afterlife
- failed to criticize Hodgson for not using science to reject the afterlife
- failed to show that he was not sensitive to nor did he have the essential psychic knowledge to properly administer validity and *reliability* tests.

In his initial objections, Hodgson himself failed to show that:

- his claim about telepathy was a valid claim
- Mrs.. Piper had the competence to read other people's minds
- Mrs.. Piper could read minds while *unconscious* at a séance
- Mrs.. Piper's telepathy extended to those who were hundreds of miles away from the séance while she was unconscious
- the accurate information was *not* coming from intelligences from the afterlife
- the information was being transmitted directly from a split mind.

There is no escaping the issue of who had the technical burden of proof. The onus clearly was on Hodgson to prove that his objections were valid. But he did not prove anything. He just said words to the effect:

'... I can't prove anything at all ... I can't prove fraud, I can't prove cheating, I can't prove trickery against Mrs. Piper but trust me; don't believe anybody else except me; just believe me because only I have the truth about these things but no one else has'.

That kind of personal, intentionally prejudicial, unsubstantiated dogmatic claim was not the professional way to present rebuttals then, nor is it today.

We know that subsequently Hodgson was to swallow his objections, his rejections, his arrogance, his intransigence against the acceptance of psychic phenomena and to reluctantly confess that spirit communication was the only explanation for the consistently accurate information he and others received.

It was really most absurd for these SPR investigators, after continuously receiving brilliant and deadly accurate information about hundreds of different things, to claim that it was not possible for an afterlife intelligence to be guiding Mrs.. Piper.

The situation arose that a great number of people accepted Mrs.. Piper's afterlife evidence because they received accurate information but the closed-minded skeptical leadership of the SPR didn't. Their strategy was that if they could discredit and destroy Mrs.. Piper's control Phinuit, they would destroy any notion that anyone from the afterlife was involved at all.

It must be telepathy!

When the closed-minded skeptics failed to discredit Mrs.. Piper, their new attack was that Mrs.. Piper, while in trance—that is, while she was *totally unconscious*—was reading the minds of those who were at the séance and the minds of others who were hundreds of miles away from where the séance was taking place! There is something most bizarre when the leading skeptics of the Society for Psychical Research—like Hodgson initially, and Frank Podmore—who had never accepted telepathy turned around and claimed 'it must be telepathy!' when the evidence Mrs.. Piper was providing for the afterlife was objective, scientific, foolproof and absolute.

For more than one hundred years, and until this very day, the leaders of the Society for Psychical Research denied that telepathy or anything psychic exists! They even rejected experiments carried out under the auspices of their own members where the probability of the result occurring by chance was 1 in 9,999,999,999,999,999,999,999,999,999 —see the Creery children experiments in telepathy (Inglis 1977: 322-324).

Just as a quick aside, it is interesting to note that to my knowledge, the SPR investigators never objected to the principles of Psychology being declared statistically significant and commercially acceptable at a very low probability level of .05—one chance in twenty that the results occurred by chance. But when it comes to psychic experiments like the Creery children's telepathy the SPR's psychic assessors apply an inconsistent standard.

The facts about Mrs. Piper are not in dispute. Different authors acknowledge that Dr Phinuit was her first control. But then one of Hodgson's own friends, George Pellew died suddenly and he took over from Dr Phinuit, manifesting through Mrs. Piper when she was in trance. Hodgson was now in a unique position to ask his dead friend thousands of questions about their relationship. Over the years Mrs. Piper—or more correctly George Pellew speaking through her—answered his thousands of questions correctly.

An incredible test

Over several months Hodgson introduced over 150 sitters at séances to the entranced Mrs. Piper. Thirty of these had known George Pellew while he was alive—the others had never met him. George Pellew was able to correctly identify all of the sitters whom he had known. Most of them sat and talked and reminisced with George Pellew, speaking through Mrs. Piper, as if he himself was there in the flesh. His only mistake was to fail to identify a person whom he had not met since the person was a very small girl!

These meetings were so absolutely impressive that Richard Hodgson wrote his report explaining in detail why he was wrong in his earlier reports and that now he had irretrievably accepted the existence of the afterlife. He claimed that he had communicated with intelligences from the afterlife and he couldn't wait to get there himself!

What did Hodgson admit about Mrs. Piper's mediumship?

Richard Hodgson's hard-core skepticism had led him to committing some of the most horrific blunders in psychic history. But they came to an end with Mrs. Piper. He verified the existence of the afterlife saying:

...at the present time I cannot profess to have any doubt but that the chief 'communicators' to whom I have referred in the foregoing pages, are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism (SPR Proceedings Vol 13, 1898, H 10).

This was quite amazing. Here was someone whose earlier immaturity, relative incompetence and inexperience had helped to destroy the credibility of two international mediums whom he did not take the time to fully investigate. When he did investigate Mrs. Piper he accepted the afterlife because the consistently accurate evidence over the years just would not go away. Hodgson was defeated by a mental medium and he knew it.

Mrs. Piper, the brilliant gifted American medium repeatedly won other battles against closed-minded, many times dishonest negative skeptics. History records this most exciting victory of genuine, psychic mediumship communicating with intelligences from the afterlife.

Giants of science humbled

Some of the most eminent scientists and scholars *after* scientifically investigating Mrs. Piper's mediumship unanimously agreed in absolute, unqualified terms that Mrs. Piper, had proved the existence of the afterlife. These quotes are taken from Nobel Prize winner Professor Richet's authoritative book about psychic phenomena, *Our Sixth Sense* (1927):

Frederick Myers, one of the most distinguished members of the Society for Psychical Research stated:

Messages were given to me and certain circumstances indicated with which it was impossible that Mrs. Piper should be acquainted (Richet 1927: 128).

Sir Oliver Lodge, one of the most distinguished scientists this world has ever seen, stated:

I have assured myself that much of the information supplied by Mrs. Piper during trance has not been acquired by ordinary every day methods and precludes the use of the normal sense channels (Richet 1927: 128).

Professor William James from the United States, initially a hardcore skeptic and one of the most inspirational and intellectual giants of his time, admitted:

I am absolutely certain that Mrs. Piper, in a state of trance, knows things of which it is impossible that she should have had any knowledge in the waking state (Richet 1927: 128).

Professor Hyslop from the United States, a most obdurate closed-minded skeptic who for many years disseminated much anti-psychic propaganda, eventually conceded to the genuineness of Mrs. Piper's mediumship. He, like Hodgson converted to the acceptance of the afterlife.

A fascinating post-script

A most interesting incident followed Hodgson's acceptance of the afterlife. One day immediately after playing sport, Hodgson met with unexpected death at the relatively early age of 50. Soon afterwards, he took over from George Pellew as the afterlife control of Mrs. Piper. He related much information about the afterlife but to his amazement he found some people not accepting that he was Hodgson as he claimed. Professor James said, 'Yes maybe it is Hodgson transmitting this information, but I'm not so sure'.

Again Hodgson showed his limitations and his lack of talent and was only able to explode in frustration: *'If I'm not Richard Hodgson then Richard Hodgson never lived'*.

10. Materialization mediumship

'The unknown is just the undiscovered.'

Communication from the afterlife

Materialization mediumship as practiced until recently usually involved ectoplasm, a whitish vapor emitted from the medium's body. This ectoplasm allows intelligences from the afterlife to reduce their vibrations to the physical human level. When there is sufficient ectoplasm an afterlife intelligence can materialize and become solid. Pets and loved ones who have died become recognizable and feel like living beings. Wax impressions have been taken of their hands that show real fingerprints.

Materialization of deceased persons and animals, levitation, apportionation of flowers, coins and other objects as well as detailed and specific information from those who have passed on are well-attested occurrences of 'physical mediumship' that has always been extremely rare. It has been estimated that only one in 100,000 people has the ability to develop this gift and it generally takes twenty years of disciplined effort to do so (Boddington 1992:10).

Largely because of the 'almost sadistic' treatment meted out to materialization mediums by so-called materialist 'researchers' which drove physical mediumship 'underground' after the 1950s, physical mediums in the West were only sitting for friends and relatives behind closed doors (Boddington 1992: 10).

The Noah's Ark Society for Physical Mediumship

[<http://home.freeuk.net/noahsark/>] established in England in 1990 has a membership of 1700 people and 150 member circles worldwide. It was established to provide a safe haven for mediums and to protect them from what the President of the Society describes as the:

harsh treatment meted out to early pioneer physical mediums from so-called researchers, who insisted on trussing up the medium,

demanding endless tests, and inflicting grave harm physically through violating the laws governing physical phenomena (Boddington 1992: 8).

Because they cannot believe that such things are possible and because similar effects are sometimes produced by 'magicians', skeptics assume that all materializations and other physical phenomena are fakes and all successful materialization mediums are magicians. In the past they could not accept that ectoplasm is normally affected by light and most materialization mediums needed to work in darkness.

There were many cases of skeptics trying to turn lights on suddenly to 'catch the medium out' which caused injury and even death to the materialization medium—see Chapter 11 where Helen Duncan, a most powerful materialization medium, died a few weeks after her séance was raided by uniformed police. [For other cases where materialization mediums were injured when lights were suddenly put on during a séance see Fodor 1934.]

But the evidence, when it is impartially examined, proves that *some* highly gifted mediums *are* able to bring about materializations because they have an abundance of ectoplasm.

Skeptics claim that ectoplasm does not exist and photographs of it are all faked, usually by the medium rolling up cheesecloth in the mouth prior to the séance and pulling it out. While there undoubtedly have been some fraudulent mediums who tried to do this, there is also abundant evidence from the top scientists, including a Nobel prize-winning physiologist, that ectoplasm is real and is the basis of many amazing psychic phenomena.

Baron Von Schrenck-Notzing, a Munich physician, showed that ectoplasm is composed of leucocytes—white or colorless blood cells—and epithelial cells—those from the various protective tissues of the

body. During materialization it is taken from the bodies of the medium and the sitters (Stemman, 1975:57).

Weight loss

Professor W.J. Crawford was a lecturer in mechanical engineering at Queen's University Belfast who conducted long and meticulous studies of ectoplasm. He wrote three classic books: *The Reality of Psychic Phenomena* (1916), *Experiments in Psychic Science* (1919) and *The Psychic Structures in the Goligher Circle* (1921). He found that during materialization the weight of his medium dropped from 120 pounds to 66 pounds.

George Meek (1987) found that during materialization séance there is a temporary weight loss from both the medium and the sitters as a substance is withdrawn from their bodies. In his own experiments he found a weight loss of 27 pounds—about 10 kilos—shared among the medium and fifteen physicians, psychologists and others who made up the research team (Meek 1987:69).

Another famous physiologist who worked extensively with ectoplasm was Professor Charles Richet, Professor of Physiology at the Sorbonne in Paris, a winner of the Nobel Prize and member of the prestigious Institute de France. He coined the word for the substance from the Greek meaning literally 'exteriorized substance'.

In its primary stage he found that it is invisible and intangible but even then it can be photographed by infrared rays and weighed. In its secondary stage it becomes either vaporous or liquid or solid, with a smell somewhat akin to ozone. In its final stages, when it can be seen and felt, it has the appearance of muslin and feels like a mass of cobwebs. At other times it is moist and cold and, on rare occasions, dry and hard. Its temperature is usually about 40 degrees Fahrenheit (Butler 1947: 75).

Richet's conclusion was:

There is ample proof that experimental materialization (ectoplasmic) should take definite rank as a scientific fact. Assuredly we do not understand it. It is very absurd, if a truth can be absurd (Richet 1927: 112).

Professor Crawford found that all of the physical manifestations of his mediums—lifting of tables, moving of objects etc. were achieved by the construction of ectoplasmic rods, struts and cantilevers. In his *Psychic Structures* he provides photographs of ectoplasm being used to lift tables. In his expert opinion as a professor of mechanical engineering:

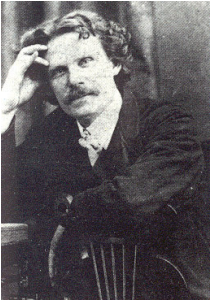
All of the mechanical results without exception agreed with the mechanics of a beam fixed to the medium's body at one end and with the latter projecting into the séance room (Butler 1947: 78).

One of the key properties of ectoplasm is that some of its forms are extremely sensitive to light, so much so that even flashing a torch drives the substance back into the medium's body with the force of snapped elastic. Bruises, open wounds and hemorrhage may result. In a séance at the British College of Psychic Science one of the sitters made a violent movement when touched by ectoplasm; the medium, Mr. Evan Powell, immediately suffered a severe injury to his chest (Butler 1947: 75). Because of this sensitivity to light, most physical mediums have to work in the dark or in infrared light. However there have been some notable exceptions.

One of the exciting things about the Scole experiments (see Chapter 5) was the development of a new kind of energy that allowed materializations to take place without the use of ectoplasm and its

potential danger to the mediums. Below and in the next chapter are three examples of extraordinary materialization mediums which no skeptic can dismiss.

Daniel Dunglas Home—a powerful gifted medium



Daniel Dunglas Home (pictured left) was a physical medium who was born in Scotland and raised in the United States. He gave séances for friends and acquaintances in England and Europe for twenty years between 1854 and 1874, refusing to take payment for his services. In all that time he was never detected in cheating in spite of the fact that he was one of the best-known men in Europe. His séances were attended by members of the aristocracy, literary giants and eminent scientists like Alfred Russel Wallace, William Crookes and Francis Galton. 'Famous conjurers, too, came to his séances hoping to be able to catch him out; but they all went away disappointed' (Inglis 1984: 20).

What was extraordinary about Home was that he was able to work in daylight or gaslight and in houses he had never been in before. Under these circumstances he:

- produced rapping noises that could be heard around the room
- caused tables to rise in the air
- caused musical instruments to play by themselves
- caused disembodied hands to appear; sitters could inspect them, touch them and shake them but if anybody tried to cling onto them they melted away
- levitated himself and others
- handled hot coals without any ill effects.

Towards the end of his career Home was asked to demonstrate his powers in laboratory trials. In tests by Alexander von Boutlerow in Russia and William Crookes in England he was able to produce telekinetic effects at a distance that could be measured on weighing machines. For more on Home see [Altered Dimensions](#)

[<http://www.spartechsoftware.com/dimensions/mystical/DanielHome.htm>]

Carmine Mirabelli — irrefutable evidence



A medium who undoubtedly produced fantastic physical phenomena was Carmine Mirabelli from Brazil (1889-1950). Through him scientists from many parts of the world gave expert testimony about psychic phenomena that up until today has not been rebutted, nor is it likely to be rebutted.

In 1927 there appeared in Brazil a book entitled '*O Medium Mirabelli*' containing a seventy-four page account of phenomena which occurred in broad daylight at times in the presence of up to sixty witnesses at the same time representing the leading scientific and social circles of Brazil. Among those who gave their names as witnesses were the President of Brazil, the Secretary of State, two professors of medicine, seventy two doctors, twelve engineers, thirty six lawyers, eighty nine men of public office, twenty five military men, fifty two bankers, one hundred and twenty eight merchants and twenty two dentists as well as members of religious orders (*Zeitschrift fuer Parapsychologie* 1927: 450-462).

The testimony of so many prominent credible witnesses cannot easily be overlooked and in Brazil a committee of twenty leading men, headed by the President, was set up to interview witnesses and to decide what should be done to scientifically investigate Mirabelli's powers.

It was decided in 1927 to mount a series of controlled investigations by the newly established *Academia de Estudos Psicicos* using the same controls as European mediums had submitted to.

The investigators divided into three groups. One group dealt with dealing with spoken mediumship and had 189 positive sittings (sittings which produced positive results). A second group investigated automatic writing and had 85 positive sittings and 8 negative sittings (sittings which produced no results). A third group investigated

physical phenomena and had 63 positive and 47 negative sittings. Of the positive sittings, 40 were held in daylight and 23 in bright artificial light with the medium tied up in a chair in rooms that were searched before and after (Inglis, 1984: 223).

Mirabelli had only a basic education and spoke only his native language. But when he was in trance spirit beings spoke through him in twenty six different languages including German, French, Dutch, four Italian dialects, Czech, Arabic, Japanese, Spanish, Russian, Turkish, Hebrew, Albanian, several African dialects, Latin, Chinese, modern Greek, Polish, Syrio-Egyptian and ancient Greek.

While he was in trance high level spirits delivered talks through him on difficult subjects far beyond his own understanding. These included medicine, jurisprudence, sociology, political economy, politics, theology, psychology, history, the natural sciences, astronomy, philosophy, logic, music, spiritism, occultism and literature (Greber 1970: 236).

While in trance he also exhibited the faculty of automatic writing in 28 different languages, setting down writing at a speed which normal penmanship cannot reach. In 15 minutes he wrote out 5 pages in Polish on 'The Resurrection of Poland'; in 20 minutes he wrote 9 pages in Czech on 'The Independence of Czechoslovakia'; in 12 minutes 4 pages in Hebrew on 'Slander'; in 40 minutes 25 pages in Persian on 'The Instability of Great Empires'; in 15 minutes 4 pages of Latin on 'Famous Translations'; in 12 minutes 5 pages in Japanese on 'The Russian-Japanese War'; in 22 minutes 15 pages in Syrian on 'Allah and his Prophets'; in 15 minutes 8 pages of Chinese on 'An Apology for Buddha'; in 15 minutes 8 pages in Syrio-Egyptian on 'The Fundamentals of Legislation'; in 32 minutes 3 pages of hieroglyphics which have not yet been deciphered (Johannes Greber 1970: 236).

At a well-attended séance in Sao Vicente the chair on which the entranced Mirabelli was sitting rose and floated in the air two meters above the floor. Witnesses timed its levitation for 120 seconds.

On another occasion Mirabelli was at the da Luz railroad station with several companions when he suddenly vanished. About fifteen minutes later a telephone call came from Sao Vicente, a town ninety kilometers away, stating that he had appeared there exactly two minutes after he had disappeared from da Luz.

Full daylight materializations

At a séance conducted in the morning in full daylight in the laboratory of the investigating committee in front of many people of note including ten men holding the degree of Doctor of Science:

- the form of a little girl materialized beside the medium
- Dr Ganymede de Souza who was present confirmed that the child was his daughter who had died a few months before and that she was wearing the dress in which she had been buried
- another observer, Colonel Octavio Viana, also took the child in his arms, felt her pulse and asked her several questions which she answered with understanding
- photographs of the apparition were taken and appended to the investigating committee's report
- after having been visible in daylight for thirty six minutes, the child floated in the air and then disappeared
- the form of Bishop Jose de Camargo Barros, who had recently lost his life in a shipwreck, appeared in full insignia of office
- he conversed with those present and allowed them to examine his heart, gums, abdomen and fingers before disappearing.

At another séance conducted in Santos at half past three in the afternoon before sixty witnesses who attested their signatures to the report of what had happened:

- the deceased Dr Bezerra de Meneses, an eminent hospital physician, materialized
- he spoke to all of the assembled witnesses to assure them that it was himself
- his voice carried all over the room by megaphone
- several photographs were taken of him
- for fifteen minutes two doctors who had known him examined him and announced that he was an anatomically normal human being
- he shook hands with the spectators
- finally he rose into the air and began to dematerialize, with his feet vanishing first followed by his legs and abdomen, chest arms and last of all head.
- after the apparition had dematerialized Mirabelli was found to be still tied securely to his chair and seals were intact on all the doors and windows
- the photographs accompanying the report show Mirabelli and the apparition on the same photographic plate.

At another séance under controlled conditions Mirabelli himself dematerialized to be found later in another room. Yet the seals put upon his bonds were intact as were the seals on the doors and windows of the séance room (Inglis 1984: 226).

To those who witness it materialization is one of the most convincing proofs of the existence of the afterlife. Detailed articles on more than thirty attested materialization mediums can be found on the website of the Noah's Ark Society for Physical Mediumship <http://www.noahsarksoc.fsnet.co.uk/ind2a.htm> and in Chapter 11.

11. Helen Duncan

'Facts often appear incredible only because we are ill informed and cease to appear marvelous when our knowledge is extended.'

Sir Francis Bacon



Helen Duncan was a most magnificent materialization medium from Scotland and one of the most important women in psychic history.

Her story is given its own chapter in this book because:

- the British Government indirectly acknowledged her materialization as genuine—because of it she became a 'national security risk' in wartime Britain
- the blatant treachery by a couple of central witnesses for the prosecution during the Helen Duncan trial produced one of the most heinously unjust results in British legal history hitherto unrectified
- some forty-one witnesses with the highest credibility, including a Royal Air Force Wing Commander, stated in court on oath that Helen Duncan was a genuine materialization medium, explaining in detail their psychic experiences with her. Many senior barristers and Q.C.'s when canvassed stated that this is 'unique'
- the British Home Secretary today has the powers to remedy the situation, albeit in retrospect, and to fully exonerate one of the most powerful mediums in history.

During World War II, in January 1944, the British Admiralty decided that it could not let Helen Duncan, a gifted medium, continue to materialize intelligences from the afterlife to reveal information which

the Minister for Defense considered top secret. It was a most crucial time in World War Two, immediately before the landing at Normandy.

Throughout the war years Helen Duncan reunited many grieving relatives with servicemen who had died. At one such séance at Portsmouth in 1941 a sailor materialized and was reunited with his mother. He told the assembled sitters that his ship, *HMS Barham*, had recently been sunk. The editor of the *Psychic News*, Maurice Barbanell, innocently telephoned the British Admiralty to enquire whether this was true and if it was true why the Admiralty had not advised the sailor's mother about the loss of her son. The military intelligence was furious because for security reasons and for public morale, news of the sinking had been withheld and had been classified 'top secret'.

National Security thought that a medium of Helen Duncan's caliber could very easily get hold of the most secretly held information: where the Allies were going to land in Europe on D. Day. One can understand the concern of the Admiralty for secrecy of such an important event.

But one cannot understand the way the Admiralty dealt with a frail woman, who had six children and a disabled husband to support, by sending her to jail for nine months causing her family to be evicted from the family home. The way the Admiralty conspired to put her away was outrageous, immoral, unconscionable and violated every human and legal right of a human being who did nothing except help people communicate face to face with their loved ones who had 'died' and were *living in the afterlife*.

Helen Duncan was arrested in January 1944, charged initially with vagrancy and later with a trumped up charge of fraudulent mediumship and sentenced to nine months in jail. According to BBC Online (2001) she was visited in jail by Winston Churchill who, appalled at what had happened, promised to repeal the Witchcraft Act under which she had been charged. He did keep this promise and after the war Spiritualism was made a legal religion in the UK.

In a 'Kangaroo Court', the accused is guilty before the trial begins. Inevitably there is no due process, no real defense, no fairness, no equity, and no justice. Procedurally, the testimony of witnesses for the accused will not be acceptable, and the accused is not given the right to defend herself. The prosecution becomes a lynch mob and the violation of natural justice is deliberate, blatant and executed with extreme prejudice. Of course, there will be no appeal.

That is exactly what happened to Helen Duncan:

- the informer who 'complained' to the police to prosecute Helen Duncan was identified as a naval officer employed by the Admiralty
- the police raided Helen Duncan at a séance she was giving whilst she was in trance hoping to find white sheets, fake beards and other crude paraphernalia for impersonating spirits. They found nothing. There was absolutely NO evidence that fraud was taking place
- the police illegitimately and knowingly used the presumption of fraud and gratuitous brutal physical violence against a helpless spiritual woman giving service to the community while still under trance
- the Admiralty was determined to lock her up by making sure she was charged with something which carried *a prison sentence*
- after changing the charge a few times the police then arranged for a trumped up charge against Helen Duncan under the very old statutory law of the Witchcraft Act of King George II of 1735—passed when 'witches' were still being burnt in Europe

- the police took the matter to the Old Bailey where Helen Duncan's supporters would have claimed that an ultra-conservative obsequious judge and sequacious hand-picked jury were specially selected for their subservience and the *a priori* acceptance that the defendant would be found guilty as charged
- Helen Duncan was technically denied the full due process of law, denied Natural Justice, denied the fundamental right to *properly* defend herself by demonstrating that she was a genuine medium
- Helen Duncan was *again* denied natural justice, denied constitutional equity and was denied equitable and other rights to demonstrate that materialization was a reality—the Crown itself had criminally charged her with fraud claiming that materialization could not be real
- since Helen Duncan had to be put away, no matter who defended her, the situation was a *fait accompli*—*she had already been found guilty before the trial started*. Anyone experienced in criminal intelligence work at a higher level will immediately concede this to be true
- the English and Scottish Law Societies jointly and separately expressed disgust at the miscarriage and 'travesty of justice' in the Helen Duncan tragedy created by cowardly armchair-violent men to do untold harm to a spiritual person.

From the circumstances surrounding the Helen Duncan trial:

- Helen Duncan would have been completely *ignored* if the Government did *not wholly* accept Helen's gifts of afterlife communication

- by imputation, the British Government accepted that materialization was real and that Helen Duncan had objectively proved it with the materialization of the sailor and others
- by its *conduct*, the Government had also accepted that it was possible for afterlife intelligences to pass information to the living
- for the above reasons the Government did NOT allow Helen Duncan bail on such a silly trumped up archaic charge. Even murderers were allowed bail but not someone with genuine mediumistic powers in time of war
- as a 'security risk' Helen Duncan had to be 'put away'.

Of tremendous significance:

- at her trial forty-one witnesses who came from all over the world for Helen Duncan all testified that they had experienced meeting loved ones in a materialization séance
- this meant that under oath and for posterity at the Old Bailey highly accredited witnesses stated in very clear terms, from their own experience, the reality of materialization, of meeting their loved ones
- not one of the defense witnesses was 'broken' in cross examination
- it is immaterial whether the members of the prejudiced jury accepted the testimony or not. The fact is that numerous highly credible people had the courage to take on the leaders of the establishment who made gross errors of judgment. They went to court and told 'the truth the whole truth and nothing but the truth' about the reality of materialization and how they met their loved ones because of Helen Duncan's materialization mediumship
- the crown case consisted of the claim that Helen Duncan or an accomplice was pretending to be all of these 'materializations' by

dressing up in a sheet and using false beards, wigs etc. But when the police had 'raided' her séance while she was in trance and producing materializations they had found no sheet, no false beards, no wigs, no accomplice—indeed no evidence of fraud whatsoever.

Just 4 out of 41 witnesses for the defense—typical testimony

- Nurse Jane Rust testified on oath at the Old Bailey, among other things, that she, through Helen Duncan, actually met a loved one again—her husband who materialized from the afterlife and kissed her. 'I have never been more certain of anything in my life before', she said. She stated that she had been enquiring for 25 years as a skeptic but it was only when she met Helen Duncan that she was able to actually meet her loved ones including her mother who had passed on (Cassirer 1996: 68).
- A high ranking Air Force officer, Wing Commander George Mackie, stated on oath that through Helen Duncan's materialization gifts he actually met his 'dead' mother and father and a brother. (Cassirer 1996:72, 115).
- James Duncan, (no relation) a jeweler, testified that both he and his daughter had seen his wife materialize on eight different occasions, in good light. Duncan had seen her close up at a range of 18 inches and they had talked of domestic matters including a proposed emigration to Canada that they had previously kept secret. He had, he said, not a shadow of a doubt that the voice was that of his wife. He also claimed to have seen materializations of his father, who was about his own height and bearded, and his mother (Cassirer 1996:103).
- Mary Blackwell, President of the Pathfinder Spiritualist Society of Baker Street London, testified that she had attended more than 100 materialization séances with Helen Duncan at each of which

between 15 and 16 different entities from the afterlife had materialized. She testified that she had witnessed the spirit forms conversing with their relatives in French, German, Dutch, Welsh, Scottish and Arabic. She claimed that she had witnessed the manifestation of ten of her own close relatives including her husband, her mother and her father all of whom she had seen up close and touched (Cassirer 1996: 87).

Some years later a team of magicians headed by William Goldston—founder of the Magicians Club—carried out an experimental sitting with Helen Duncan. Goldston and his colleagues were astounded when their dead friend, the magician 'The Great Lafayette' materialized and spoke to them in his own voice. Goldston wrote a report on the event for *The Psychic News* in which he confirmed that Helen Duncan's mediumship was genuine and that no magician could possibly duplicate the phenomena that he and his fellow magicians had witnessed (Roll 1996b:Part 3 Contemporary Materialisation Experiments).

The Death of Helen Duncan

In 1956, the Nottingham police raided a séance Helen Duncan was giving. The police knocked on the door of a private home without a search warrant on the supposed complaint of two police officers who had earlier attended one of her séances. The police had technical knowledge that materialization usually has to be conducted in semi-darkness and that if the lights are put on suddenly very serious injury or death to the medium can occur. When they were admitted to the home they made a grab for the medium's cabinet, grabbed the medium and took flash photographs.

The pre-meditated raid caused the death of Helen Duncan five weeks after the raid. The circumstances surrounding this event call for a judicial investigation since:

- the police acted outside their proper jurisdiction and powers

- the police had knowledge that materialization was taking place
- the Nottingham police knowingly, willfully, deliberately and intentionally acted in a way that caused shock, harm, suffering and ultimately death to Helen Duncan

- the police acted with reckless indifference, extreme prejudice and used unnecessary and excessive violence against a group of people who were participating in a legal religious service; the sitters were kept and questioned for more than ninety minutes after the raid

- the police raid did NOT find any evidence to convict Helen Duncan or anyone present of any offence.

Without doubt, Helen Duncan's unique gifts which proved survival and her service to the community make her one of the most important women in psychic history.

The campaign for a pardon

Considering the disturbing relevant facts which are not in dispute the crucial issue is how the British Government can show the world that Britain does have a strong sense of justice, equity and fairness—even if it takes fifty years to right a major wrong.

Britain has to show that *at all times* its sense of justice is fundamentally different from Hitler's Nazi regime and Stalin's communist regime. Accordingly, the British ought to completely *exonerate* Helen Duncan and to apologize for the persecution which led to her death. I believe this is an issue for the British Government. Only as a very last resort ought there be a world-wide petition for Helen Duncan.

Alternatively the matter could be taken to the United Nations Human Rights Commission for adjudication. Notwithstanding some minor jurisdictional and technical time problems, a request for leave for the matter to be heard could be made. Precedents exist at the United

Nations Human Rights Commission which *over-ruled* English Court decisions. This is because Britain has formally made itself jurisdictionally and jurisprudentially subservient to the U.N. European Human Rights Commission.

Even if the Government and the United Nations are unresponsive, there could be a symbolic exoneration by a group representing concerned people from all over the world at the birthplace of Helen Duncan. A plaque or a statute could be dedicated to this modern psychic martyr and to all genuine female psychics and other mediums over the centuries who repeatedly proved survival and were persecuted by the forces of ignorance and the forces of darkness.

This is because the concoction to find Helen Duncan guilty as charged under the archaic Witchcraft Act and the brutal murder of Helen Duncan are as bad as the injustice of trying Joan of Arc as a witch. If the highly conservative Roman Catholic Church freed the psychic Joan of Arc from all guilt so can the British Government borrow a page from the Vatican and totally exonerate Helen Duncan.

The British Home Secretary and the Courts today has the power to remedy the situation, albeit in retrospect, and to fully exonerate one of the most important women in history. For further information about the campaign to have Helen Duncan granted a posthumous pardon see the official [Helen Duncan home page](http://members.tripod.com/~helenduncan/) [http://members.tripod.com/~helenduncan/].

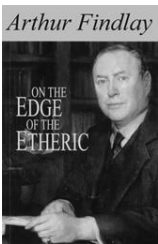
12. Direct voice mediumship

'I think I can safely say I am the most tested medium this country has ever produced... I have been boxed up, tied up, sealed up, gagged, bound and held, and still the voices have come to speak their message of life eternal.'

Leslie Flint

Direct voice mediums have a rare gift. Those who have 'died' can be heard talking in their own voices in their presence; they do not use the medium's voice box or vocal organs but rather speak through a voicebox constructed of ectoplasm.

One of the greatest direct voice mediums in the UK was John Sloan. For many years he gave sittings without charge to small groups of friends. One of his long-term sitters was Arthur Findlay who, until he met Sloan, was an agnostic stockbroker. Findlay was convinced when through Sloan he heard the voice of his own deceased father and a family friend who conveyed to him information not known by any living person.



Findlay began a monumental study of psychic science and produced the world classic [*On the Edge of the Etheric*](#) (Findlay 1931) a scientific analysis of communicating with entities from the afterlife. A free copy of the book can be downloaded from the Internet at <http://wvnm.wvnet.edu/%7EGSA00121/books/books.htm>

Another direct voice medium who was thoroughly tested in recent times was Leslie Flint. In his presence while in trance, with his mouth taped shut or full of water:

...literally thousands of different voices of discarnate persons have been tape-recorded for posterity, speaking in different

dialects, in foreign languages unknown to me and even in languages no longer spoken on this earth (Flint 1971: 170).

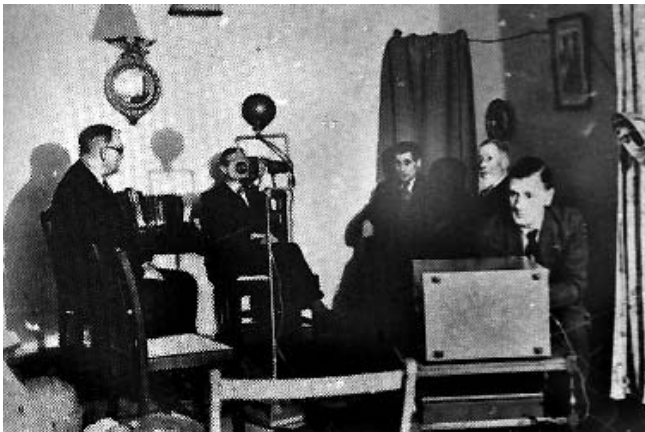


In his autobiography *Voices in the Dark* Flint describes how he was 'boxed up, tied up, sealed up, gagged, bound and held, and still the voices have come to speak of life eternal' (Flint 1971: 169).

The picture left shows how in a test sitting (this one in 1972) he allowed scientists to gag him and bind him to his chair without any effect on his mediumship.

Flint describes how he gave sittings extempore in hotel rooms, in houses of strangers, in foreign countries, in halls, theatres and churches.

In 1948 Flint submitted to a series of experiments conducted by scientists from the Society for Psychological Research (see picture below)



The *Psychic News* of 14th February 1948 reports in detail one experiment where he conducted a séance with elastoplast pressed over his lips, bandages over the elastoplast, and his hands and legs tied to a chair.

The observers concluded that in spite of the above restrictions the voices were soon speaking with their usual clarity, even shouting. Some twelve persons in the room all heard more than enough to convince the most obdurate skeptic that the sealing of Mr. Flint's lips in no way prevented the unseen speakers from saying anything they wished. At the conclusion of the experiment they found the plaster and the cords intact and undisturbed.

The information coming through a Flint sitting was not, as some critics of mediums claim, vague suggestions which could apply to anyone. Take for example the following exchange between a young airman killed in World War II and his parents. He had initially appeared at a séance attended by Lord Dowding, giving his name as Peter William Handford Kite, and asking that his parents be contacted at an address he gave. The parents accepted an invitation to attend a second séance and for close on forty minutes Peter came through and in his own voice told them the following which his parents confirmed to be true:

- of a joke about buying an Alsatian he made before he died
- that his mother had put a photograph of himself and photographs of his grave in Norway in her bag that morning
- that he liked the cherry tree in the memorial garden they had planted for him
- that his bedroom had not been changed in the six years since he died
- that he had not liked the wallpaper in his bedroom
- that his father was still driving his car although it was a too small for him.

Flint describes his bitter disappointment with parapsychologists in the following extract:

When first I began to allow myself to be tested I was naive enough to believe that if the tests were successful the scientists and

researchers who had carried them out under their own conditions would proclaim to all the world the truth of life after death. All too soon I learned the hard way that many of those who call themselves researchers have immutable values of their own which preclude belief in a meaning or purpose in man's existence or in the possibility of a life after death. Their concern was to disprove the reality of my voices and they would postulate any alternative however far-fetched or absurd sooner than admit the implication of their own successful experiment (Flint 1971: 169).

Flint rebuts the skeptics

Flint gives some examples of the ludicrous theories put forward by these psychic researchers. One was that the voices were not real but produced by a combination of hypnotic power on his part coupled with mass auditory hallucinations on the part of the sitters. This was disproved when the voices were recorded (Flint 1971: 167). Another theory was that Flint was a ventriloquist. This was disproved when a throat microphone was attached to his throat so that the slightest sound made through his larynx would be magnified enormously while observers watched him through an infrared telescope (Flint 1971: 168). When they could come up with no further explanations one of the psychic researchers put forward the idea that Flint could talk through his stomach (Flint 1971: 163).

For those who, being unable to think of any other explanation, allege fraud Flint had this to say:

It has been hinted that I might have a two-way voice channel to another room where accomplices mimic the voices of the departed or that I might conceal tape-recorders which play prepared messages from the dead. There is no end to the ingenious tricks which have been thought up by those determined not to believe and who more often than not have never even had a sitting with me... I could also ask these stubborn cynics how these supposed accomplices of mine however skilled their mimicry contrive to produce the recognizable

voice of a wife or a husband or other dead relative of a sitter who is as likely as not newly arrived from Australia, India or Timbuktu. I do not however waste my precious energies bandying words with skeptics who are as ill-informed as they are prejudiced (Flint 1971: 170).

One expert who did investigate Leslie Flint and thoroughly vouched for his authenticity was Professor William R. Bennett, Professor of Electrical Engineering at Columbia University in New York City.

My experience with Mr Flint is first hand; I have heard the independent voices. Furthermore, modern investigation techniques not available in earlier tests corroborate previous conclusions by indicating that the voices are not his. But to be thorough, one should consider the possibility of live accomplices... This suggestion became untenable for me during his visit to New York in September 1970, when, in an impromptu séance in my apartment, the same voices not only appeared but took part in conversations with the guests (Flint 1971: 220).

Internet References

To hear some of Leslie Flint's voices on the Internet go to
The Leslie Flint Educational Trust <http://www.leslieflint.com/leslieframe1.htm>
OR Paranormal Voices [http://www.xs4all.nl/~wichm/death_ra.html]

13. Modern mediums who confound the skeptics

'Edison and I are convinced that in the fields of psychic research will yet be discovered facts that will prove of greater significance to the human race than all the inventions we have ever made in the field of electricity.'

Dr Miller Hutchinson, Edison's close associate

One of the most famous contemporary American mediums, George Anderson, has been thoroughly investigated by New York radio and TV host, Joel Martin, who says that in 1980 when he met Anderson:

I never took any position on the paranormal unless you consider publicly exposing frauds taking a position (Martin J. and Romanowski P. 1988:1).

Martin had interviewed many so-called psychics and new-agers on his popular programs. He claimed he exposed the famous Amityville Horror as a psychic hoax and when told about George Anderson his response was 'I'll expose him as a phony in a minute.'

But when George Anderson gave him a short reading he was shocked:

George had been accurate about everything. He had not generalized, there was no ambiguity. He knew things—names, details, events, opinions, even gestures—that no-one else could have known. How did he do it?... 'I relived the reading time and again, searching my memory for evidence of tricks. George had worked in a fully lighted room, did not go into a trance state and seemed so matter-of-fact about it all... I had to admit that there was something going on. It flew in the face of everything I'd learned to believe about science and religion, the nature of life itself.' (Martin J. and Romanowski P. 1988: 64).

Martin immediately contacted his longtime colleague, Stephen Kaplan, a parapsychologist of international repute, who approached the subject of the paranormal, writes Martin, 'with more skepticism than just about

anyone I've ever met. He took special pleasure in publicly exposing hoaxes' (Martin J. and Romanowski P. 1988: 65).

Kaplan assured him that while he did believe in the existence of mediumship and that there had been *some* gifted mediums in the twentieth century, notably Edgar Cayce, Arthur Ford and the Brazilian Arigo—the majority that he had encountered were frauds or magicians who were unable to present evidence in public tests with any record of success.

Martin arranged for his friend to telephone Anderson anonymously, from a distant city. Hearing nothing other than Kaplan's voice saying 'Hello', George was able to give him information that both Kaplan and Martin later described as remarkable. 'I would say that he is genuine' concluded Kaplan afterwards encouraging Martin to conduct further tests (Martin J. and Romanowski P. 1988: 69).

Live radio and television readings

Over the next seven years Martin arranged for Anderson to appear live on radio and television programs doing thousands of readings for complete strangers who called in by telephone giving no identification to the station or the presenter. After the readings he had researchers follow up the degree of accuracy with the callers. His conclusion?

George Anderson has a documented accuracy rate of between 86 to 95 per cent. Speaking to complete strangers he has time and again demonstrated his ability to give names, details of how a loved one died, personal nicknames, allusions to shared experiences, accurate predictions for the future, details of health problems etc. And many of the so-called inaccuracies may be accounted for by the fact that the events spoken of are in the future, are not at the time known by the recipient, or that the recipient is too embarrassed to acknowledge that details of an extra-marital affair or an abortion are accurate.

Martin tested Anderson for consistency, arranging for seven members of the family of a young boy killed in a car accident to contact him anonymously on four different occasions. In every case Anderson was able to accurately confirm and repeat the information given previously, to identify which family member had been present on which occasion.

Tests rule out telepathy

Later tests designed by a computer specialist to detect whether George Anderson had high levels of telepathy or precognitive ability showed that he was no better than average thus ruling out any possibility that he was reading by telepathy (Martin J. and Romanowski P. 1988: 142).

In one test conducted live over the radio a psychologist calculated that the odds that George could determine two facts about each of thirteen spirits—its age and relationship to the caller—were 1 in 6,044. But in many cases Anderson was able to give 11 or 12 facts with 90% accuracy (Martin J. and Romanowski P. 1988: 146).

George Anderson is the latest in a long line of gifted mediums who have been prepared to co-operate with science and meet any skeptics head on. Joel Martin has constantly challenged the 'stubborn and unreasonable skeptics' to put Anderson to the test. All he asked, he says, was that they bring to the task a 'sense of open-minded skepticism' and that they would come onto the show to discuss their findings—pro or con—in public (Martin J. and Romanowski P. 1988:109). He writes of the inability of skeptics to rebut the evidence produced by Anderson:

Since George first appeared on my radio program in 1980 I have been contacted by many people eager to discredit him. Of those who accepted our invitation to appear publicly with George, none has been able to explain or even hypothesize how George could obtain the content of his messages through any means *but* spirit communication (Martin J. and Romanowski P. 1988: 11).

The skeptics and debunkers have tried hard to ignore George Anderson, pretending he doesn't exist:

My staff was once contacted by one of the nation's most famous debunkers who happens also to be a magician... We were only too happy to have him on the show with George, but for some reason he never came on (Martin J. and Romanowski P. 1988: 107).

On another occasion Martin was contacted by a furious Dr Abrams, a psychiatrist with a state mental health agency, who demanded to know if George Anderson was a fraud. When Martin invited him to investigate for himself they agreed that Abrams would perform his own tests and would then appear on air and admit it if he found him to be genuine. Several months later Abrams went to Anderson for a reading, wearing soiled clothing, unshaven and reeking of alcohol. Anderson quickly identified him as a professional and told him that he saw a picture of Sigmund Freud over his head. Abrams did call Joel Martin back to confirm what had happened and the authenticity of George's abilities.

However when called upon to keep his promise to go on radio he replied:

I don't know if I can keep that part of my promise to you, although I do believe that George's ability is authentic...To be candid Mr Martin, I fear my colleagues would never understand or accept if I spoke publicly. I am truly sorry (Martin J. and Romanowski P. 1988: 110).

Recently George Anderson was one of the mediums tested in the Arizona University Study (see Chapter 8). You can visit [George Anderson's Grief Support Page](http://www.georgeanderson.com/) [http://www.georgeanderson.com/].

John Edward

Another contemporary medium who proved himself in the University of Arizona Study was John Edward. Appearing five days a week, the host of the Sci Fi Channel's *Crossing Over* has increased Sci Fi Channel ratings 33% over the same time period for the previous year, to a daily average of 533,000 households. The program is also attracting more female viewers to the network's traditionally male-dominated audience. While women generally make up 45% of the network's audience, *Crossing Over's* audience is comprised of 60% women (Brown 2001).

The popularity of *Crossing Over* and the corresponding media attention across entertainment and news media outlets have made Edward's book *One Last Time* a national best-seller.

John Edward is a most controversial medium whose continuous success on television raises volcanic eruptions in the United States amongst the closed-minded materialist skeptics. There are other gifted mediums doing what John Edwards is doing but he is doing it on television to millions of people and naturally enough he attracts more criticism.

Rosemary Altea

Another international medium of high renown is English Rosemary Altea. [<http://www.rosemaryaltea.com>]. In June 2001 she appeared on the Larry King show live with a notorious skeptic. For my report outlining what happened on this program see the article on the Larry King Show on the [A Lawyer Presents the Case for the Afterlife](http://www.victorzammit.com/skeptics/larryking.html) website [<http://www.victorzammit.com/skeptics/larryking.html>].

14. The Cross Correspondences

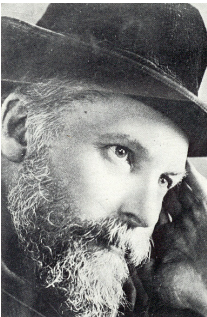
'The most convincing proof of the reality of life after death ever set down on paper.'

Colin Wilson

A recurring argument in psychic research is that the information produced by mediums as evidence for the afterlife could have come from the medium's own unconscious or from reading the mind of the sitter.

However psychic research into the narrow issue of the role of the unconscious of mediums has been most successful in showing that with *genuine* mediums their unconscious has nothing to do with information transmitted from the afterlife. Nor is 'telepathy' from the sitter to the medium involved.

The 'Myers Cross-Correspondences' have now become classic evidence for survival and are most influential and persuasive in helping many people come to terms with life after death.



Frederick W.H. Myers (pictured left) was a Cambridge Classics scholar and writer late last century. He was also one of the pioneers who founded the Society for Psychical Research and was involved in investigation of the afterlife. When he was alive he was particularly interested to find a way of proving that information transmitted through mediums could not have come from their own unconscious.

The method he thought up was cross-correspondences—a series of messages to different mediums in different part of the world that on their own would mean nothing but which when put together would make sense. He and his fellow leaders of the Society for Psychical

Research felt that if such a thing could be accomplished it would have high 'probative value' and be a high level of proof of continued existence.

After he died in 1901 more than a dozen different mediums in different countries began receiving a series of incomplete scripts through automatic writing signed by Frederick Myers. Later there were scripts signed by his fellow leaders of the Society for Psychical Research, Professor Henry Sidgwick and Edmund Gurney, as they too died.

The scripts were all about obscure classical subjects and did not make sense on their own. But when the mediums were told to contact a central address and the scripts were assembled, they fitted together like the pieces of a jig-saw. In all, more than three thousand scripts were transmitted over thirty years. Some of them were more than forty typed pages long. Together they fill 24 volumes and 12,000 pages. The investigation went on so long that some of the investigators, such as Professor Verrall, died during the course of it and began communicating themselves.

The mediums used by Myers and the others from the afterlife were not professors of the Classics. They were not highly educated and all messages transmitted were outside their learnt knowledge and experience. On one occasion one of the mediums, Mrs. Coombe-Tennant, was conducting a discussion using 'automatic writing' between the spirit entity of Professor Sidgwick and his living colleague G. W. Balfour on the 'mind-body relationship', 'epiphenomenalism' and 'interactionism'. She complained bitterly that she had no idea what they were talking about and lost her temper that she was asked to transmit such difficult things.

Myers did say it was extremely difficult to transmit his messages from the spirit world across to the mediums. He described as being like:

...standing behind a sheet of frosted glass which blurs sight and deadens sound dictating feebly to a reluctant and somewhat obtuse secretary (Wilson 1987: 176).

The information transmitted in the Myers experiments was so accurate that it stunned the members of the Society for Psychical Research. At one stage those who were investigating the Myers Cross-Correspondences hired private detectives to put Mrs. Piper, one of the mediums involved, under surveillance. Her mail was opened, private detectives followed her, questions were asked about her friends and about those she spoke to. All the investigations proved her innocent of fraud or conspiracy or trickery.

The evidence is absolute. All the original documents are on file and there are at least eight complete sets of copies in existence for any investigator to study. For those who have initiative to investigate, sufficient information is available. And whilst for the investigator of the Myers Cross-Correspondences the information available is challenging, the rewards are evidentiary proof of the afterlife.

One person who took the time to study the Cross Correspondences in depth was the former secular-humanist Colin Brookes-Smith. After researching them he stated in the *Journal of the Society for Psychical Research* that survival should now be regarded as a sufficiently well-established fact to be beyond denial by any reasonable person. Further he argued that this conclusion should not be kept in the obscurity of research records but should be presented to the public as:

a momentous scientific conclusion of prime importance to mankind.
(Murphet 1990: 64).

Another very convincing piece of evidence for the afterlife was provided by one of the mediums who had received some of the Myers communications. After her own death in 1956 at the age of 81 Mrs. Coombe-Tennant, using her pen-name Mrs. Willett, transmitted a long

and detailed book of personal reminiscences containing incredibly intimate detail about her own life through the medium Geraldine Cummins, who had never met her or her children. Published as *Swan on a Black Sea* the Willett scripts, as they are sometimes also known, are considered by many, including Colin Wilson, to be:

The most convincing proof of the reality of life after death ever set down on paper (Wilson 1987:183).

Colin Wilson, himself a former skeptic and now a writer with an international reputation did investigate. He writes:

Taken as a whole, the Cross Correspondences and the Willett scripts are among the most convincing evidence that at present exists for life after death. For anyone who is prepared to devote weeks to studying them, they prove beyond all reasonable doubt that Myers, Gurney and Sidgwick went on communicating after death (Wilson 1987: 179).

The Myers Cross Correspondences have successfully showed using the experiential scientific method that what was transmitted from the medium was not from the medium's own unconscious.

Interestingly in the Scole Experiments (see Chapter 5) there were a number of clues and puzzles set up by the communicating entities which related to the life and work of Frederick Myers—suggesting to the experimenters that the Scole experiments were a continuation of the Cross Correspondences (see Grant and Jane Solomon's *The Scole Experiment*, Chapter 9).

15. Proxy sittings

'When science begins the study of non-physical phenomena, it will make more progress in one decade than in all the centuries of its experience.'

British cosmologist, Dr Fred Hoyle

An argument that was raised in the early days of psychic research was that the mediums were getting the information by telepathy from the unconscious minds of the people who came to sit with them. As has been pointed out previously what is most peculiar is that the same skeptics who raised this argument also refused to acknowledge that telepathy exists.

The early psychic investigators overcame this objection through what they called 'proxy sittings'—where one person who knew nothing about a certain person took that person's place and went to see the medium on behalf of that other person.



The Reverend Charles Drayton Thomas, a Methodist minister who became a psychic researcher, spent many years as a proxy sitter investigating the mediumship of Mrs. Gladys Osborne Leonard (pictured left) and recording his results for the Society for Psychical Research. He would go to a sitting knowing only the name of the deceased and the name of the person who desired communication.

In one instance in 1936-37 Thomas went to four sittings on behalf of Emma Lewis, a person he did not know. Through the medium, Mrs. Leonard, he was able to gain seventy pieces of information which Emma later felt confirmed beyond all doubt that it was her father, Frederick William Macaulay, who was communicating.

The reader has to keep in mind that the Rev Thomas, who insisted on using scientific method to ascertain what was being transmitted, thoroughly investigated the medium Gladys Osborne Leonard, one of the most gifted mediums of this century. We are informed that he had over 500 sittings with her over a period of twenty years. After Mrs. Leonard's death in 1945, he joined Leslie Flint, the gifted direct voice medium and did a great deal of valuable work with him.

The only possible objection a skeptic can make in relation to proxy sittings is fraud. There is simply no other possible or probable explanation for the information coming through the medium about someone who has passed on and who had no connection whatsoever with any of the sitters who were with the medium at the time.

But so far in the last fifty years or so, no one has been able to even suggest fraud in the proxy sittings conducted by the Reverend Drayton Thomas. Again, psychic researchers are impressed by the conspicuous absence of criticism of these particular proxy sittings.

Professor Dodds, the rationalist President of the Society for Psychical Research from 1961-63 supervised a series of proxy sitting tests with the medium Nea Walker and was much impressed. He concluded:

The hypothesis of fraud, rational inference from disclosed facts, telepathy from the actual sitter, and co-incidence cannot either singly or in combination account for the results obtained (Dodds 1962).

In reference to proxy sittings, the reader is referred to the Rev Drayton Thomas' *Life Beyond Death With Evidence* for direct information about further evidence for surviving physical death and to the Internet site [Gladys Osborne Leonard](http://www.fst.org/leonard.htm) [http://www.fst.org/leonard.htm].

16. Out of Body Experiences

‘The greatest illusion is that man has limitations.’

Robert A. Monroe

The out of body experience or OBE happens when a person's duplicate invisible body, sometimes called the astral or etheric body, is able to move out of the physical body with full consciousness. For this reason it is sometimes called ‘astral projection’. For most people there is no control at all over the OBE—it just happens. A person who experiences an OBE does not have to be ill or near death. Those who have had an out of body experience usually accept that they survive physical death. They know that the reason why they return to their physical body is because their duplicate body is still connected to the physical body by a silver cord. When the silver cord is irretrievably severed, the duplicate body continues to survive in the next dimension.

The OBE is historical and has been reported from all around the world for over twenty centuries.

Initially, some historical OBEs (briefly):

- ancient Egyptians described the OBE and the astral body which they called the 'ba'
- Mithraic mystery initiation rites called for OBEs
- Plato recalled the OBE of Er in his *Republic*
- Socrates, Pliny and Plotonius described out of body experiences
- Plotonius wrote of being lifted out of his body on many occasions
- Plutarch described an OBE that occurred to Aridanaeus in A.D. 79

- *The Tibetan Book of the Dead* describes a duplicate of the physical body, called a 'Bardo Body', which lifts out of the body
- Mahayana Buddhism acknowledges the existence of a duplicate body
- ancient Chinese said that they could experience an OBE after meditation
- some tribal shamans say that they can attain an OBE *at will*
- early missionaries to Africa and America were stunned at how native tribes could have a detailed knowledge of everything that was happening within a radius of hundreds of miles (see Inglis 1977: 30-35).

Some early systematic research (briefly)

- Yram, born Marcel Louis Fohan, (1884-1917) systematically recorded his own OBEs—see his book *Practical Astral Travel (or Projection)*
- Sylvan Muldoon, in the United States, with Hereward Carrington wrote about his years of OBEs (1915-1950). His book *The Projection of The Astral Body* was first published in 1919
- in England, Oliver Fox recorded his OBEs in his book *Astral Projection (1920)*
- J H M Whiteman, in his book *The Mystical Life* (1961) claimed to have had more than 2,000 astral projections
- a 1954 survey at the Duke University Sociology Department showed that 27.1% of students reported having experienced OBEs

- two surveys conducted by Celia Green in British universities in 1967 showed that 19% and 34% had OBEs (Green 1967 and 1973)
- studies by John Palmer and M Dennis in 1975 showed that 25 % of students and 14% of residents from Charlottesville, Virginia, claimed to have had OBEs (Palmer 1975).

The consistency of OBEs

Dr Dean Sheils analyzed over a thousand studies of OBEs in seventy non-Western cultures. His conclusive results showed that whereas it was expected that there would be significant variation in the experience there was absolute consistency. Dr Sheils claimed that the results were so universal that the phenomenon had to be genuine (Lazarus 1993: 167).

Many of the literary giants of this century publicly stated that they had an OBE: Ernest Hemingway; Tolstoy; Dostoevsky; Tennyson; Edgar Allan Poe; D H Lawrence; Virginia Woolf (Lazarus 1993:166).

Seven hundred cases

A most highly credible scientist, Dr Robert Crookall, analyzed over seven hundred reports of OBEs. He found that 81% of those who had experienced them had a firm conviction of life after death owing to their personal experience. What astounded Crookall, a meticulous scientist, was the consistency of the reports of OBEs coming from all over the world with near death experiences and with the communications coming from high level mediums (Crookall 1970).

Astral body observed during exteriorization

The Society for Psychical Research has a great number of cases of OBEs on record. One of the most interesting involved the person

experiencing the out of body state being actually perceived as if in the flesh by another person:

Mr Landau reports that in 1955 his wife-to-be told him of her OBEs. One night he gave her his diary and asked her to move it to his room during her next OBE. Early the following morning he saw her apparition which backed out of his room across a landing to her room. He watched while the apparition vanished into her body sleeping on the bed. When he returned to his room he found her rubber toy dog which he had last seen on a chest of drawers beside her bed, lying beside his bed. When questioned about it she stated that she had felt uncomfortable moving the diary as she had been taught as a child never to handle other people's letters and diaries (Landau 1963: 126-128).

Alex Tanous

In the United States, Karlis Osis and Boneita Perskari spent several years doing scientific research with an excellent OBE subject, Alex Tanous, and were able to achieve significant results. One particular test involved Tanous traveling astrally to a different place miles away to visit a particular office to see what was on the table then report back. Tanous did not know that at this office a psychic, Christine Whiting, was waiting to see if she could see anyone coming to visit. With her clairvoyant sight she was able to see Tanous come into the office and as well she described in detail his position and the shirt with rolled-up sleeves and the corduroy pants he was wearing (Williams 1989: 35-36).

For more on the work of super psychic Alex Tanous see the [Alex Tanous Foundation for Scientific Research](http://www.alextanous.org/index.html)

[<http://www.alextanous.org/index.html>]

Sees things not normally visible

Sir Oliver Oyston, a most distinguished British soldier, recorded an OBE when he was very sick in hospital with typhoid during the Boer

War. Sir Oliver's astral body, fully conscious of the surroundings, floated and went through walls noticing particularly one young surgeon undergoing death agonies from typhoid. The next day, fully recovered, Sir Oliver told the medical staff in detail what happened. The medical staff later confirmed everything Sir Oliver had stated to them.

Professor Kimberly Clark of the University of Washington reported a case, now internationally known, where a woman patient who was suffering from cardiac arrest in hospital had an OBE. Her duplicate, invisible body went for an astral journey on the higher floors of the where she saw an old tennis shoe. On coming into consciousness she related the information to the Professor who set out to check her story. Everything to the very last detail was confirmed, even the tennis shoe's manufacturer.

Dr Elisabeth Kübler-Ross stated that in her research that she came across instances where a blind patient was able to *see* certain events during an OBE which were later confirmed (Kübler-Ross 1997:175).

Some controlled experiments

Because of the co-operation of some gifted OBE experiencers the phenomenon has come within the ambit of science.

- Dutch scientists succeeded in weighing the physical body before, during and after exteriorization (OBE). They found a weight loss of 2 1/4 ounces during exteriorization (Carrington, 1973)
- French researchers including Professor Richet spent many years having the *exteriorized body* move material objects, produce raps at a distance and affect photographic plates and calcium screens. They photographed exteriorization
- other experimenters including Robert Morris at the Psychical Foundation of North Carolina spent two years investigating OBEs.

A volunteer subject Keith 'Blue' Harary, who claimed to have been having out of body experiences since childhood, was able to lie down in a sealed laboratory room and project himself to another house twenty yards away. While there he was able to read letters and report accurately on which experimenters were sitting there and where they were sitting

Robert Monroe

In 1965 Dr Charles Tart, a psychologist at the University of California, conducted controlled experiments with Robert Monroe, a highly gifted out of body experimenter. For detailed scientific papers on these experiments see [Charles Tart's homepage](http://www.paradigm-sys.com/display/ctt_articles1.cfm) http://www.paradigm-sys.com/display/ctt_articles1.cfm].

A former vice-president of Mutual Broadcasting Corporation, Robert Monroe was president of two corporations active in cable-vision and electronics. He produced over 600 television programs. During the years of his reported OBEs Monroe continued to lead an active business and a rewarding family life. He died in 1995.

Out of Body experiences and the afterlife

Monroe wrote more than three books giving meticulous details about his OBEs. He described in what he calls 'Locale I' and 'Locale II' the common experiences of occult literature such as floating outside of one's body within the familiar physical environment. Like Swedenborg he also talked about traveling to the 'astral' worlds of heaven and hell complete with spirits and thought-forms.

Monroe founded a non-profit Institute 'The Monroe Institute' [<http://www.monroeinstitute.org/>] which has taught tens of thousands of people both in residence and through distance learning to undertake Out of Body Journeys. So useful was his program that it was adopted by the American Military as part of the standard training of remote viewers (see Chapter 17).

17. Remote Viewing

'She went into a trance. And while she was in the trance, she gave us some latitude and longitude figures. We focused our satellite cameras on that point, and the lost plane was there.'

Former President Jimmy Carter

The psychic researcher Ingo Swan coined the term 'remote viewing' as a neutral scientific term to describe a process by which a viewer perceives information about a distant location using something other than the known five senses. Initially it referred only to situations in which a very disciplined research protocol was by the US Military but gradually the term has come into general use as the ability to perceive hidden or remote information by psychic means.

Remote viewing different to OBEs

There is a great deal of overlap between the two terms and others—Puthoff and Targ wrote in their classic paper 'A Perceptual Channel for Information over Kilometer Distances' (1976) that they were choosing the term 'remote viewing' as a neutral term free from prior associations and bias as to mechanisms contained in terms such as *autoscopy* (medical literature) *exteriorisation or dissociation* (psychological literature) *clairvoyance* or *out of body experience* (parapsychology) or *astral projection* (occult literature). Other investigators prefer the neutral term 'anomalous cognition'.

Researchers who intentionally practice both remote viewing and out of body experiences claim that there is a difference between the two kinds of experience. They say that in an out of body experience the viewer perceives as if physically present whereas in remote viewing the viewer is able to clairvoyantly tune into all sorts of information about the target which would not be physically observable.

As Joseph McMoneagle puts it in his book *Remote Viewing Secrets* (2000), the remote viewer sits in a room and describes perceptions of a target in another location. While s/he may accurately describe that other location there is never any doubt that s/he is in the room where his or her body is located. On the other hand, in the Out of Body Experience people actually perceive that they have traveled to that location and are present there in all ways except the presence of their physical bodies (McMoneagle 2000: 176-177).

Military research into remote viewing

For more than 20 years, the United States military had a budget of seventy million dollars a year for the purpose of psychic research with special emphasis on 'remote viewing'.

Stunning as it may sound to those who are unfamiliar with psychic phenomena, these and greater things have been done and are being done today in the United States, Russia, China. France has kept quiet about it but they do have the population and the advanced psychic knowledge to participate in remote viewing.

In his most interesting book, *Remote Viewers—The Secret History of America's Psychic Spies*, (1997) Jim Schnabel cites a number of highly credible sources, including an American president, about the reality of Remote Viewing applied for military objectives. Here are some of them making some stunning statements that by now have found their place in the history of psychic phenomena:

'I never liked to get into debates with the skeptics, because if you didn't believe that remote viewing was real, you hadn't done your homework.'

Major General Edmund R Thompson, U.S. Army Assistant Chief of Staff for Intelligence, 1977-81, Deputy Director for Management and Operations, DIA, 1982-84 (Schnabel 1997: cover).

'You can't be involved in this for any length of time and not be convinced there's something here.'

Norm J., former senior CIA official who tasked remote viewers (Schnabel 1997: cover).

'There were times when they wanted to push buttons and drop bombs on the basis of our information.'

Dr Hal Puthoff, a former manager of the remote-viewing program (Schnabel 1997: cover).

'She went into a trance. And while she was in the trance, she gave us some latitude and longitude figures. We focused our satellite cameras on that point, and the lost plane was there.'

Former President Jimmy Carter, recalling a 1978 remote-viewing operation (Schnabel 1997: cover).

Stanford Research Institute in the United States was the venue where many of the original experiments were conducted. Physicist Hal Puthoff was the chief of the Remote Viewing Program there. Some of the personnel involved in this military astral projection, remote viewing program (according to Schnabel 1997) included:

- Admiral Stanfield Turner, Director of the CIA 1977-91
- Major General Ed Thompson, Assistant Chief of Staff for Army Intelligence. He had special knowledge that the Russians had advanced techniques in psychic phenomena which were used for military espionage in remote viewing and long distance telepathic hypnosis
- Sergeant Mel Riley (1978-90)

- Sergeant Lyn Buchanan, Major Ed Dames and Colonel John Alexander from U.S. Army Intelligence & Security Command
- gifted remote viewer Ingo Swann, who was Puthoff's first test OBE subject
- CIA scientist Richard Kennet who worked with Pat Price and Hal Puthoff
- Keith Harary, gifted remote viewer
- John McMahon, chief of the CIA's Office of Technical Service during 1974-76 and later the CIA's Deputy Director; he was a major supporter of remote viewing and became a remote viewer himself—he was convinced when he himself experienced stunning psychic phenomena
- Patrick Price highly gifted psychic, highly consistent with the remote viewing of Ingo Swann. Price through remote viewing accurately described 'details of a secret Pentagon facility in the hills of West Virginia village of Sugar Grove...' Among its secret functions were the interception of intercontinental telephone communications, and the control of U.S. spy satellites. Price was also deadly accurate in his remote viewing in penetrating Russian installation at Mount Narodnaya in the remote northern Ural Mountains. The CIA *confirmed* the accuracy of Price's remote viewing.

Internet references

A most comprehensive Internet site which contains links to a number of academic and scholarly journal articles and papers by leaders in the field of remote viewing is by Joseph McMoneagle [<http://www.mceagle.com/remote-viewing/refs>].

Dr Hal Puthoff was research manager of the CIA-Initiated Remote Viewing program at Stanford Research Institute. In his paper CIA-Initiated Remote Viewing At Stanford Research Institute [<http://www.biomindsuperpowers.com/Pages/CIA-InitiatedRV.html>] he sets forth details of the integrated results of the program which he claims provide unequivocal evidence of a human capacity to access events remote in both space and time.

The official end of the remote viewing program

I am amazed how this necessarily secret project was allowed to go on in the United States military for so long without strong opposition from the materialists, institutionalized religion and the fundamentalists. Clearly, the military and spy agencies decided that the objectively proven remote viewing made invalid any objections based on subjective religious beliefs.

According to a number of sources the CIA, at the request of Congress, took over the remote viewing program and stopped its funding in 1995. The official reason given for this was an unfavorable review by two scientists. However according to Joseph McMoneagle's book *Mind Trek* (1997) these scientists were not shown 99% of the documented results of remote viewing, which were and are still classified, were forbidden to speak with any of the remote viewers or project managers and were not given any means to evaluate the operational effectiveness of the information they were shown (1997: 218-229).

Remote viewing goes commercial

Several of the remote viewers formerly involved in the military program are now employing their skills for private enterprise and can be contacted at the Cognitive Sciences Laboratory (CSL) [<http://www.lfr.org/csl/media/ciaairreport.shtml>] California.

Since remote viewing has come out into the open it appears to be proving its effectiveness in the marketplace—at the time of writing (2001) Google returned are over 610,000 entries for remote viewing.

China's Psychic Powers—Remote viewers and superpsychics

According to Tim Rifart (1999) The Russian and Chinese military and intelligence agencies are also known to be heavily involved in remote viewing.

Anyone who knows anything about psychic matters would be more than impressed by what the Chinese have achieved. But the Chinese government has allowed only limited information to go out to the world about the true power of China's superpsychics. This limited information is more than sufficient to realize that China is probably more advanced psychically than the United States or Russia or any other country in national security matters and that fact may be cause for alarm.

The Chinese are claiming that they have superpsychics like Zhang Baosheng who reportedly can accelerate the molecular structure of their body to penetrate at will solid objects—such as brick walls. They also claim they have highly gifted remote viewers. This means that the Chinese are certain to have highly gifted psychics who can read documents locked away in a solid safe (see Dong and Raffill's 1997 book China's Super Psychics)
[http://www.selfempowermentacademy.com.au/_disc1/00000107.htm]

How will any country be in a guaranteed position to absolutely secure its top military secrets? Was it possible for the Chinese to have had highly gifted superpsychics 'steal' top secret documents about weapons, e.g. nuclear bombs? What the Chinese are claiming about psychic matters Western psychics and psychic researchers have known for decades—i.e. that when the vortices of atoms are accelerated matter can penetrate matter. It appears the Chinese do have highly gifted superpsychics whose minds have the very high power-capacity to

increase the vortices of their bodily molecular structures and be in a position to penetrate walls—be they made of steel or any other physical material.

One has to remember that the government of China finances psychic phenomena and treats their gifted psychics as 'national treasures'. It also sponsors an active program to recruit gifted psychics. This starts from programs in primary schools which select and train those who show psychic gifts. Paul Dong and Thomas E Raffill in their book, *China's Super Psychics*, state:

China's vast population, encouraged by a government that assiduously promotes psychic research, has developed an unusually high percentage of practitioners with psychic abilities. It is estimated that China now has five thousand psychic children, three to five-hundred psychic adults, and more than thirty super psychics.

For those closed-minded skeptics who want to keep psychic phenomena out of the security agenda the inevitable result is to leave the West behind in security matters—which *could* result in devastating circumstances. Is the West willing to take the chance of such an omission?

With absolute certainty, where there is advanced psychic phenomena, you will find evidence for the afterlife—the two are inevitably connected.

18. Science and the Near Death Experience

'There seems little doubt that NDEs occur in all cultures and have occurred at all times through recorded history... the NDE happens to young and old, to people from all walks of life, to those whose life has a spiritual dimension and to those who profess no faith at all... there are many examples of people who have a NDE at a time when they did not even know that such a phenomenon existed.'

Dr Peter Fenwick

The Near Death Experience (NDE) is a powerful argument for the existence of the afterlife. As medical resuscitation techniques are being improved more and more people are being brought back from the border of clinical death. A number of them recount an intense profoundly meaningful experience in which they seem to be alive and functioning outside their body. For many, a Near Death Experience is an extremely powerful emotional and spiritual experience.

The evidence for the NDE is consistent, overwhelming and experienced by the many. It is also consistent with evidence for other psychic phenomena—OBEs, with the information obtained from mental and physical mediums, and with apparitions.

The more informed closed-minded skeptics now acknowledge that there is no dispute at all about the existence of the NDE. The dispute is about what it means.

Psychics say that in a crisis situation, where death is almost inevitable or is perceived to be inevitable, the duplicate physical body, the *astral or etheric* body, leaves the physical body and experiences the first stages of the afterlife. When death does not occur, the duplicate body resumes its place in the physical body. Studies have shown that NDEs occurred following illness, surgery, childbirth, accident, heart attack and attempted suicide.

Skeptics say that there is no such thing as a duplicate body and whatever one experiences has to do with the problems of the physical body itself—it's all in the mind.

One pioneer in this area was Dr Raymond Moody Jr., who began his work as a skeptic. His first book *Life After Life* in 1975 is considered the classic work which opened this area to modern research was followed by two others in 1983 and 1988.

Since 1975 there have been many studies in many countries—so much so that there are now several international associations and journals for the investigation of near-death studies. Cherie Sutherland's excellent Australian book (1992) contains a selected bibliography of over 150 scholarly research reports.

Fifteen common elements

Moody found a striking similarity in accounts of 150 people who had these experiences—so much so that he was able to identify fifteen different elements which recur again and again in these reports. He constructed a typical experience which contains all of these elements:

A man is dying and, as he reaches the point of greatest physical distress, he hears himself pronounced dead by his doctor. He begins to hear an uncomfortable noise, a loud ringing or buzzing, and at the same time feels himself moving very rapidly through a long dark tunnel. After this he finds himself outside of his own physical body, but still in the immediate physical environment, and he sees his own body from a distance, as though he is a spectator. He watches the resuscitation attempt from this unusual vantage point and is in a state of emotional upheaval.

After a while he collects himself and becomes more accustomed to his odd condition. He notices that he still has a 'body', but one of a very different nature and with very different powers from the

physical body he has left behind. Soon other things begin to happen. Others come to meet and help him. He glimpses the spirits of relatives and friends who have already died, and a loving, warm spirit of a kind he has never encountered before—a being of light—appears before him. This being asks him a question, nonverbal, to make him evaluate his life and helps him along by showing him a panoramic instantaneous playback of the major events of his life. At some point he finds himself approaching some sort of barrier or border, apparently representing the limit between earthly life and the next life. Yet, he finds that he must go back to the earth, that the time for his death has not yet come. At this point he resists, for by now he is taken up with his experiences in the afterlife and does not want to return. He is overwhelmed by intense feelings of joy, love, and peace. Despite his attitude, though, he somehow reunites with his physical body and lives.

Later he tries to tell others, but he has trouble doing so. In the first place, he can find no human words adequate to describe these unearthly experiences. He also finds that others scoff, so he stops telling other people. Still the experience affects his life profoundly, especially his view about death and its relationship to life (Moody 1975: 21-23).

Dr Kenneth Ring, who produced a scientific study of Near-Death Experiences in 1980, confirmed Dr Moody's findings but found that people went through the experience in stages and a large number of people experienced only the first ones.

Other studies by Karlis Osis and Erlendur Haraldsson (1977), Michael Sabom and Sarah Kreutziger (1976), Elisabeth Kübler-Ross (1983), Craig Lundahl (1981) and Bruce Greyson and Ian Stevenson (1980) all described a similar set of experiences.

Seeing while unconscious

Dr Sabom, a Georgia cardiologist, interviewed 100 hospital patients who had narrowly escaped death. Of these 61 per cent reported experiencing classical NDE of the type closely corresponding to those published in 1975 by Moody.

Many of the patients who have been revived have been able to describe in great technical detail exactly what went on in the operating room during the time they were supposedly unconscious or dead. Dr Sabom investigated the hypothesis that these patients were merely using their creative imagination, or knowledge that they had subconsciously picked up through earlier exposure to emergency care.

He interviewed a group of seasoned cardiac patients who had not undergone Near-Death Experiences and asked them to imagine watching a medical team reviving a heart attack victim and to describe in as much detail as possible the steps being taken. To his surprise 80% of them misdescribed the procedures. On the other hand *none* of the group which claimed to have witnessed their resuscitation while out of their bodies made an error about the procedure (Sabom 1980: 120-121).

A common experience

There are now literally millions of people from all over the world who have undergone a Near-Death Experience. In 1983 a major American survey by George Gallup Junior reported that eight million Americans, approximately five per cent of the adult population had experienced one (Gallup 1982). A 1989 Australian survey by Allan Kellehear and Patrick Heaven found that ten percent of 179 people claimed to have experienced at least five typical elements of a NDE.

Studies in widely differing geographic locations have produced remarkably similar findings: Margot Grey's study of NDEs in England

(Grey 1985); Paola Giovetti's study in Italy (Giovetti 1982); Dorothy Counts' study in Melanesia (Counts 1983); Satwant Pasricha and Ian Stevenson's (1986) study in India. More studies are coming out from different countries on a regular basis, and historical examples show that the experience has been remarkably consistent over time (see Plato's example of Er's NDE in *The Republic*).

Yet while these experiences have been happening throughout human history, in western culture it is only in the last twenty years that people have felt free to talk about them and the effect that they have had on their lives.

Coming back with unexplained information

There are many accounts of people having Near Death Experiences returning with factual information which they had no prior knowledge of. These include being able to identify ancestors from pictures, learning about siblings who had died before their own birth, learning about family secrets etc. Others were able to document information they had learned about future events (see for example Eadie 1992, Brinkley 1994 and Atwater 2000: 204).

Common after-effects

According to the International Association for Near Death Studies, around eighty percent of the people who experience near-death states claim that their lives are changed forever. They experience specific psychological and physiological differences on a massive scale which may cause major adjustment difficulties for, on average, seven years but especially during the first three years. This is true with child experiencers, as well as with teenagers and adults.

These after-effects are shared by people, including children, who had intense experiences in a particularly vivid dream, while meditating or who have narrowly escaped death.

Cherie Sutherland, an Australian researcher, interviewed 50 NDE survivors in depth and found that the effects on the lives of survivors had been remarkably consistent and quite different from the effects of drug or chemical induced hallucinations. She identified many effects which have been substantiated by other studies e.g. Ring (1980 and 1984) Atwater (1988). These included:

- a universal belief in life after death
- a high proportion (80%) now believed in re-incarnation
- a total absence of fear of death
- a large shift from organized religion to personal spiritual practice
- a statistically significant increase in psychic sensitivity
- a more positive view of self and of others
- an increased desire for solitude
- an increased sense of purpose
- a lack of interest in material success coupled with a marked increase in interest in spiritual development
- fifty per cent experienced major difficulties in close relationships as a result of their changed priorities
- an increase in health consciousness
- most drank less alcohol
- almost all gave up smoking
- most gave up prescription drugs
- most watched less television
- most read fewer newspapers
- an increased interest in alternative healing
- an increased interest in learning and self-development
- seventy five per cent experienced a major career change in which they moved towards areas of helping others.

Survivors become more psychic

An independent American study by Dr Melvin Morse found that NDE survivors have three times the number of verifiable psychic experiences as the general population, were frequently unable to wear watches and often had electrical conduction problems such as shorting out lap top computers and erasing credit cards (Morse 1992). He also found that adults who had near-death experiences gave more money to charity than control subjects, were more likely to do volunteer work in the community, worked more in helping professions, did not suffer from drug abuse and ate more fresh fruit and vegetables than control populations (Morse 1992).

For more details and for assistance in coping with the after-effects of a near-death state contact the International Association for Near Death Studies [<http://www.iands.org/aftereffects.html>].

Alternative explanations.

Naturally, the near death experience cannot be taken simply at face value without examining the following alternative explanations.

Are they making it up?

As stated above, those who studied the NDE—scientists, doctors, psychologists, other investigators and skeptics—all now claim with absolute certainty that the NDE does exist.

Some open-minded cardiologist investigators assumed the NDE did not exist but subsequently changed their mind. Michael Sabom, the cardiologist mentioned above, admitted that before he started to investigate he felt sure that NDEs must be 'conscious fabrications' either on the part of those reporting them or those writing about them. However, once he began to investigate he was absolutely staggered by the genuineness of the phenomena.

A cardiologist who was initially skeptical was Maurice Rawlings who states in his book *Beyond Death's Door* (1978) that he had always

believed in death as total extinction until one day a forty eight year old postman dropped 'dead' in his office. As he began to resuscitate him the patient began screaming: *'I'm in Hell! Keep me out of hell!'*. At first Rawlings says he told him: *'Keep your hell to yourself—I'm busy trying to save your life'* but gradually he became convinced by the sheer terror of the man he was working on. So absolutely traumatic and convincing was the experience that Dr Rawlings went on to write books about it. If you accept the word of a highly credible and highly qualified cardiologist, his whole life changed after this experience.

Frightening or hell-like near death experiences are quite common and have been the subject of in depth research by Bruce Greyson, MD and Nancy Evans Bush, MA. See [Understanding and Coping with a Frightening Near-Death Experience](http://www.iands.org/scary.html#talkto) [http://www.iands.org/scary.html#talkto].

The Pharmacological Explanation?

Some suggest that NDE's are caused by drugs administered to the patient at the time of his crisis. Drugs such as ketamine and morphine have been suggested. Moody investigated this hypothesis and rejected it (Moody 1975: 160-161). This was because many of the patients who experienced NDEs had not been given drugs, that drug-induced visions were markedly different from each other and from genuine NDEs in content and intensity and had no profound long-term effects.

Some investigators including R.K. Siegel reported that some of those who have taken hallucinogenic drugs such as LSD have experiences similar to NDEs. But we are also informed that there are distinct differences between the effect of LSD and the NDE. This has been effectively dealt with by Moody and others.

Oxygen Deprivation?

It is sometimes argued that the NDE is caused by oxygen starvation and is a normal response of a 'dying brain'. However many people have experienced Near-Death Experience before there was any physiological stress and in some case when there was no physical injury at all (Moody 1975: 163). Sabom, consistent with Dr Fenwick, noted that in genuine cases of oxygen deprivation there is a 'progressive muddling and confusion of cognitive abilities' which is in direct contrast to the clarity and expansion of consciousness reported by those having a NDE (Sabom 1980:176).

There have been various attempts to claim that NDEs are basically 'wish fulfillment'—that you see what you have been culturally conditioned to expect. However Ring (1984) Sabom (1982) and Grosso (1981) have all found that there is no link, *no correlation* between religious beliefs and experience of a NDE.

Other psychologists like Uri Lowental (1981) have argued, without giving any evidence, that NDEs are 'a reliving of the birth experience'. Their hypotheses are generally considered unhelpful speculation.

Psychologists Kletti and Noyes (1981) have claimed that NDEs represent 'depersonalization and pleasurable fantasies which represent a form of psychic protection against the threat of destruction'. However this explanation has also been refuted by Gabbard and Twemlow (1981) who point out that while depersonalization usually occurs in persons between 15 and 30 it is virtually unheard of in people over 40.

Others have proposed that NDEs are forms of 'autosopic hallucination'—a rare psychiatric disorder. However both Sabom (1982) and Gabbard and Twemlow (1981) found this implausible on the basis of a number of significant differences.

Neurophysiological Explanations?

Moody considered parallels between the past life review of NDE patients and the flashbacks experienced by people with neurological

abnormalities. He concluded that both were essentially different in that whereas the flashbacks were random and of trivial events not remembered after the attack, in the life review typical of a NDE the events were in chronological order and were of highlights of the life. They were all seen at once and constituted a 'unifying vision' which gave the person insight into his life's purpose (Moody 1975: 166).

The dying brain?

Dr Peter Fenwick is a Fellow of the Royal College of Psychiatrists and a neuropsychiatrist with an international reputation—a specialist in the mind/brain interface and the problem of consciousness. He is Britain's leading clinical authority on the NDE and is President of the International Association for the Near-Death Studies.

With his wife Elizabeth, also a Cambridge-trained professional scientist, Dr Peter Fenwick made a thorough investigation of the argument by skeptics and materialist psychologists that a near death experience is caused by the physiological effects of the dying brain (Fenwick 1996).

The argument by psychologists against the NDE has to be seen in the light of their very limited knowledge of the functioning of the brain. Psychologists do not have the necessary depth of academic and practical professional training of neuropsychiatrists like Dr Peter Fenwick to professionally assess the physiology of the NDE. The professional training of psychologists includes only a very basic training in physiology. A look at five standard textbooks on university Psychology shows that study of brain functioning constitutes less than 5% of the overall learning on psychology. Psychologists in training do not practice surgery, let alone the highly specialized field of human brain surgery.

Certainly, someone in the position of Dr Fenwick would have all the technical knowledge to accurately assess whether or not the NDE can

be explained by what is happening in the dying brain. Dr Fenwick states that these psychologists write absolute rubbish when they venture into areas of knowledge outside their technical expertise, knowledge they don't have, don't understand and which is outside their *everyday* work.

He is scathing with the skeptics:

(They) just don't have the knowledge...So much rubbish is talked about Near-Death Experiences by people who don't have to deal with these things on a daily basis. So I'm absolutely sure that such experiences are not caused by oxygen shortages, endorphins or anything of that kind. And certainly none of these things would account for the transcendental quality of many of these experiences, the fact that people feel an infinite sense of loss when they leave them behind (Fenwick 1995: 47).

As a consultant neuro-psychiatrist he constantly works with people who are confused, disoriented and brain-damaged and as Dr Fenwick points out:

What is quite clear is that any disorientation of brain function leads to a disorientation of perception and reduced memory. You can't normally get highly-structured and clearly remembered experiences from a highly damaged or disoriented brain (Fenwick 1995: 47).

He likewise refutes the endorphin argument:

As for that stuff about endorphins, we're boosting the effect they have all the time because thousands of people are given morphine every day. That certainly produces calmness, but it doesn't produce structured experiences (Fenwick 1995: 47).

Closed-minded skeptics are asked to answer the following questions:

- If the NDE is the effect of a dying brain it should happen to everyone who is dying. Why is it that not *all* of those who are near death whose brain is 'dying' experience a NDE?
- If the NDE is wish fulfillment, why is it that not every NDE experience is a positive one? Why is it that some experience a neutral and/or a horrific negative NDE as documented by Phyllis Atwater (1994).
- If the NDE is caused by the release of endorphins, what objective evidence exists to show that the release of endorphins necessarily elicits a life review in *an orderly way*?
- What objective evidence exists to show that the release of endorphins leads to the breakdown of a sense of time and its relationship to 'self'?
- Why is it that nearly all those who have a NDE undergo a permanent transformation which is consistent with spiritual refinement, a more refined way of living?
- Why is it that most experiencers relate their newly found intrinsic motivation to the powerful experience they had out of the body?
- What *objective* proof is presented to show that understanding of the role of the limbic system and temporal lobe can account for the experiences of familiarity, insight and *deja vu* and the statistically significant increase in psychic experiences that follow NDEs?
- How do the skeptics explain the incredible consistencies between NDEs and OBEs?

Physical explanations insufficient

Elizabeth Fenwick, co-writer of the book *The Truth in the Light—An investigation of Over 300 Near-Death Experiences* (1996) actually began her research thinking that all could be explained in scientific terms. But, after investigating, she concluded:

While you may be able to find scientific reasons for bits of the Near-Death Experience, I can't find any explanation which covers the whole thing. You have to account for it as a package and skeptics... simply don't do that. None of the purely physical explanations will do. (Skeptics) vastly underestimate the extent to which Near-Death Experiences are not just a set of random things happening, but a highly organized and detailed affair (Fenwick 1995: 47).

These views were supported by a study of Near-Death Experiences in Holland by cardiologist Dr William van Lommel and his team who studied 345 cases who would have died without resuscitation. Ten per cent recalled a substantial Near-Death Experience and a further eight percent had a less pronounced one.

These patients were compared to a control group who were identical in terms of seriousness of their illness but who had not had a Near-Death Experience. According To Dr Van Lommel (1995):

Our most striking finding was that Near-Death Experiences do not have a physical or medical root. After all, 100 per cent of the patients suffered a shortage of oxygen, 100 per cent were given morphine-like medications, 100 per cent were victims of severe stress, so those are plainly not the reasons why 18 per cent had Near-Death Experiences and 82 per cent didn't. If they had been triggered by any one of those things, everyone would have had Near-Death Experiences (Van Lommel 1995).

Similarly Yvonne Kason, a Canadian psychiatrist, has found in her clinical practice people who are not close to dying reporting near death-like experiences; these included people who thought they were about to die and people who were meditating (Kason 1994: 73).

Without doubt, the near death experience together with the Out of Body Experience and with other objective evidence of the psychic phenomena presented in this work, constitute a most powerful objective argument for the afterlife.

19. Science and apparitions

'Like the Ancient Greeks I had designed a psychomanteum, to which people could come to consult with the spirits of the deceased. It was clear that given proper preparation, people could see apparitions of departed loved ones... instead of telling a therapist how they feel about losing a spouse or child they could talk to the loved one directly.'

Raymond Moody

Seeing an apparition—a form of a person not physically present—is consistent with the argument that we all survive physical death. Objective evidence for apparitions is by way of case studies and laboratory induced apparitions.

A very common phenomenon

Apparitions are a recurring theme in the literature and folklore of all countries and over all of recorded history. They have been scientifically studied since at least 1882 and the results have consistently showed them to be very widely experienced (Currie 1978: 17 Bayless 1973: 17).

The first systematic inquiry into apparitions was instituted by the English Society for Psychological Research in 1882. The result was embodied in *Phantasms of the Living* by Myers, Podmore and Gurney. A further, far more detailed international study, was commenced in 1889. Thirty-two thousand cases of sightings of apparitions were received, 17,000 in English. The report published in 1894 fills almost the whole of Volume X of the Society for Psychological Research *Proceedings*.

Further studies by the American Society for Psychological Research [<http://www.aspr.com/>] and by the French researcher Camille Flammarion who compiled thousands of cases in his books *The Unknown* (1900) Harper and Brothers London and New York and

Death and Its Mystery (1925) also found that after death communications were a very widely experienced phenomenon.

In 1973 University of Chicago sociologist asked a sample of 1,467 Americans if they had ever felt they had contact with someone who had died. Twenty seven per cent answered that they had (Greenley 1975). A similar survey in Iceland (Haraldsson et al 1976) found that thirty-one per cent said yes.

Dr W.D. Rees, a British physician found that of a sample of widows in Wales, forty seven per cent had experiences—often repeatedly over a number of years—that convinced them that their dead spouses had been in contact with them (Rees 1971: 37-41). An earlier British experiment by Dr P. Marris (1958) had found a figure of fifty per cent.

This study was repeated in Canada by Dr Earl Dunn (1977: 121-122) who also found that fifty per cent of widows and widowers had contact experiences. Many of these people had thought that they were 'going crazy' and had not previously told anyone of their experiences as they expected to be ridiculed.

Children who die usually make contact

Several studies have found that a very high proportion of parents of children who die can expect to see or hear them and experience great consolation within a few months of the child's death.

Dr Melvin Morse, a pediatrician who has done extensive studies of death and dying, claims that they are so common that it is rare for someone to lose a parent or child and not see them again in a death-related vision (Morse 1994: 135).

Not hallucinations

There are many reasons why these apparitions cannot be regarded as hallucinations, wish fulfillment or the product of the unconscious mind.

1. The normality of the witnesses.

In most of these cases the person was in a perfectly ordinary state of mind, free from shock stress or elation. Also the experiences were totally unexpected and took place in familiar surroundings. Nor were the witnesses mediumistic or telepathic—it was rare for witnesses to state that they had more than one or two such experiences in a lifetime (Tyrrell 1963: 23). In many cases the witnesses were scientifically trained people of high credibility.

2. Objective phenomena.

The appearance of an apparition often involves tangible physical phenomena such as the movement or breakage of objects and sounds such as footsteps that have been recorded on tape. Apparitions have been observed to cast a shadow, be reflected in a mirror, overturn furniture, leave a scent, ask for a lift, in short, demonstrate all the qualities of a real entity.

In some cases the apparitions even leave behind samples of their handwriting. Elisabeth Kübler-Ross, a gifted doctor who pioneered the study of death and dying, claims that a former patient of hers appeared to her when she was thinking of giving up her work. The woman, Mrs. Schwartz, got into a lift with her and accompanied her to her office where she told her not to give up her work on death and dying. Kübler-Ross thought that she must be hallucinating because the woman, Mrs. Schwartz, had died ten months earlier. But when she asked her to write date and sign a note the woman did so before disappearing (Kübler-Ross 1997: 178).

3. Seen by more than one person

Many of the recorded cases have been seen by more than one person. For example in a case investigated by the Society for Psychical Research, nine people resident in a house in Ramsbury, England saw the apparition of a man who had died ten months previously, both separately and as a group, from February until April. He invariably was seen beside his dying widow's bedside with his hand placed on her forehead and was visible for up to half an hour at a time (Holzer 1965: 52-56).

Professor Hart in his book *The Enigma of Survival* (1959) claims that between one third and two thirds of all apparitions are seen by more than one person, and are seen differently by each viewer according to the correct perspective.

4. Conveying information not known to the observer

In many cases the person who appears conveys to the observer information about how they died, their place of burial or other information not known to the observer. In one famous case accepted by the American Courts—the Chaffin Will case—a father who had died appeared and talked to one of his sons and gave him details of how to find his will.

In some cases people appear apparently with the express purpose of saving loved ones from danger. This happened to Elaine Worrell who lived with her husband Hal on the top floor of an apartment building in Oskaloosa, Iowa. One day she saw a young man in her hallway who led her downstairs into the apartment of a young widow whom she barely knew. She found the young woman collapsed on a bed after having slashed her wrists. After she recovered, the young woman showed her a photograph of her late husband; Elaine recognized it immediately as the young man who had led her downstairs and into the apartment (Holzer 1963: 138-141).

Apparitions at the time of death

A very large number of apparition cases involve a person who has recently died appearing to one or more loved ones to announce the fact of their death. In many such cases the death was unexpected and was later confirmed to have occurred immediately before the apparition.

Several documented and confirmed examples from various studies include:

- the case of Second Lieutenant Leslie Poynter who was killed in action. At 9pm on the evening of his death he appeared to his sister in England, walked into her bedroom, bent over and kissed her and then, smiling happily, faded from view. It was not until two weeks later that the family received a telegram informing them of his death earlier in the day on the same date (McKenzie 1971: 116-117)
- the case of Mrs. Pacquet whose brother Edmund appeared to her six hours after he had drowned at sea and acted out how he had been caught around the legs by a rope and dragged overboard (Cited in Rogo 1974: 16-17)
- the case of Mrs. Gladys Watson who was awakened from a deep sleep by someone calling her name. On waking she saw her paternal grandfather who told her 'Don't be frightened. It's only me. I've just died.' When she woke her husband he refused to believe it and telephoned the family home only to learn that the grandfather had died unexpectedly a few minutes before (Spraggett 1975: 45-46).

Death compacts

According to Bennett (1939: 282) about one in twenty of the cases on the files of the Society for Psychical Research involve 'death-compacts' where two people promise that whoever dies first will endeavor to

appear to the other. From the evidence a large number of these agreements have been fulfilled including:

- the case of Lord Brougham, an English peer, who was traveling in Sweden. He suddenly saw an apparition of a university friend he had not seen or thought about for years. Later he received a letter confirming that the friend had died in India at the exact time of the apparition. While at university the two had often speculated on the question of survival and had drawn up an agreement written in their blood that whichever of the two died first would appear to the other (Cited in Johnson 1971: 198-199)
- Mrs. Arthur Bellamy of Bristol who made a similar agreement with a school friend whom she had not seen for years. A night after the friend's death a lady was seen by Mr. Bellamy sitting on the bed beside his sleeping wife. He later identified her from a photograph as the same friend (Bennett 1939: 131-132).

Laboratory induced apparitions

Dr Raymond Moody, who became famous for his pioneering studies of Near-Death Experiences, worked on ways of inducing facilitated apparitions in a controlled setting. He took as his model classic works from Ancient Greece which suggested that when people wished to contact a deceased loved one they consulted with an 'oracle' at a psychomanteum.

A psychomanteum is a specially built laboratory using mirrors to help facilitate the psychic process. Part of the actual psychic process includes the sending of telepathic messages, *sending vibrations*, to the selected recipient in the afterlife.

Moody has reconstructed the process with astonishing results—85% of his clients who go through a full day of preparation do make contact with a deceased loved one—but not necessarily the one that they are

seeking to meet. In most cases this occurs in his specially build psychomanteum but in 25% of cases it happens later in their own homes—often the client wakes up and sees the apparition at the foot of the bed (Moody 1993: 97).

The psychomanteum phenomenon is still in the early stages but is spreading steadily in the United States. People are being trained to become psychomanteum facilitators. One of the most exciting aspects of this is the opportunity to continue to objectify the results. According to Dianne Arcangel, an associate of Dr Moody, in some cases when contact is made the person seeking contact is given information that they did not previously know (Arcangel 1997). The potential is enormous and the process is being refined all the time.

All of Moody's clients insist that this contact is not hallucination—there is clear two-way communication, in some cases physical touch. Moody himself expresses amazement that:

It became clear that the visionary reunions were being experienced as real events, not fantasies or dreams. So far almost all of the subjects have asserted that their encounters were completely real and that they had actually been in the living presence of loved ones lost to death (Moody 1993: 97).

He also notes that all the indications are that the person is experiencing a paranormal event which, like the Near Death Experience, changes the subject's outlook on life and leads them to become 'kinder, more understanding and less afraid of death' (Moody 1993: 98).

Moody gives full instructions on how to create your own psychomanteum in his book *Visionary Encounters with Departed Loved Ones* (1993 Ballantine Books New York by Raymond Moody with Paul Perry). Insights from an experiencer, April Vawter, can be gained on her [Psychomanteum page](http://www.psychomanteum.com/angelphotos/index.htm).

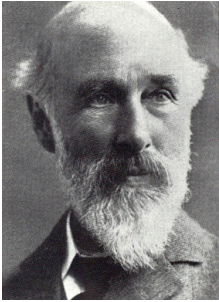
[<http://www.psychomanteum.com/angelphotos/index.htm>]

20. Deathbed Visions

'A new idea is first condemned as ridiculous and then dismissed as trivial, until finally, it becomes what everybody knows.'

William James

All through this century there have been books published detailing the observations made by doctors and nurses of dying patients.



Although deathbed visions can be found in the literature and lore of all ages, they were rarely mentioned in the scientific literature until the late 1920's, when they were studied by Sir William Barrett, a professor of physics at the Royal College of Science, in Dublin.

He became interested in the topic when his wife, who was an obstetrical surgeon, arrived home one night and told him about a woman who had died at the hospital that day from a hemorrhage after giving birth.

Just before she had died the woman, Doris, sat up and become very excited about seeing a wonderful landscape and said that her father had come to escort her to the other side.

What was most amazing to the Barretts was the fact that the woman suddenly expressed surprise to see her sister, Vida, with her father. It seems that the sister of Doris, Vida, had died only three weeks earlier. Since Doris had been so ill, the death of her beloved sister had been kept a secret from her.

This story was so inspirational to Barrett that he undertook a systematic study of deathbed visions. His was the first scientific study to conclude that the mind of the dying patient is often clear and rational. He also

reported a number of cases in which medical personnel or relatives present shared the dying patient's vision.

His book, published in 1926 was called *Deathbed Visions*. In it he noted that:

- many times at the moment of death people would see a friend or relative at their bedside whom they thought was still living
- in all cases when it was checked out, the person they saw had died before them without their knowledge
- dying children often expressed surprise that the angels they saw waiting for them didn't have wings.

In the 1960s Dr Karlis Osis of the American Society for Psychical Research did a pilot study of deathbed visions that confirmed the findings of Barrett and was later verified across several different cultures. His findings were:

- the most common type of vision was of people who had died before them
- bedside visions were usually of short duration, five minutes or less
- the dying patients stated that the visitor had come for the purpose of taking them away
- belief in the after-life has no significance on the frequency or the kind of apparition seen
- the majority of patients in the study had not received drugs which could cause hallucinations.

In 1977 Dr Osis and his colleague, Dr Erlendur Haraldsson, published *At the Hour of Death*. This book extended the original study and included reports from over 1000 doctors and nurses in India as well as the United States. In all it reported on the deaths of more than one hundred thousand people. These studies were all found to correlate well

with the pioneering work done over a period of 30 years and reported in the several works of Dr Robert Crookall of England.

According to the information provided to him by medical personnel:

- only ten per cent of people are conscious shortly before their death
- of this group one half to two thirds have near death visions
- these visions take the form of apparitional visits of loved ones, glimpses of the next world and medically inexplicable moods of elation.

Dr Melvin Morse claims that the French historian, Philippe Aries, has documented that before 1000AD the dying would tell of visions of God and of seeing those who had died before them. He complains that today patients who have such visions are treated for 'anxiety' with narcotics and Valium, both of which erase short-term memory and prevent patients from remembering any visions they might have had (Morse 1993: 60). He also claims that about ninety per cent of people who die in hospitals are 'heavily sedated, endlessly resuscitated and medicated' and that doctors see deathbed visions as a problem to be medicated away (Morse 1993: 63).

In his book *Closer to the Light—Learning from the Near-Death Experiences of Children*, Morse puts forward the view that deathbed visions are 'a forgotten aspect of life's mysterious process' and that they can have a wonderfully comforting and healing effect on both the dying patient and the family (1993: 65). He recounts several cases where dying children began to see visions of the afterlife during the last few days of their lives. They described amazing colors and beautiful places and deceased relatives whom they sometimes had not known existed.

Not hallucinations

Dr Osis himself began with the supposition that these experiences were simple hallucinations caused by the biochemical effects of a dying

brain. However, after investigating, he became convinced that these experiences were so extraordinary and so convincing that they could not be explained by the physical condition of the patient or by the medication they had been taking.

There are many cases on record with the Society of Psychical Research where the apparitional visitor has been seen by others at the bedside of the dying person, sometimes by several persons simultaneously:

- in one well documented case a deathbed apparition was seen by the dying woman, Harriet Pearson, and three relatives who were caring for her (*Journal of the Society for Psychical Research Feb 1904: 185-187*)
- in another case of a young boy dying, two witnesses independently saw his recently deceased mother at the child's bedside (*Proceedings of the Society for Psychical Research, Volume 6 p.20*).

Deathbed visions are consistent with and support the other evidence for afterlife. Of those who will experience conscious death, fifty to sixty percent will experience a vision of the afterlife.

The importance of deathbed visions

In his book 'Parting Visions' (1994) pediatrician Melvin Morse argues that:

- family members who know about the visions of the dying are known to spend more time at the dying person's bedside. This factor alleviates much of the guilt they might feel after the death
- spiritual visions empower the dying patients making them realize that they have something to share with others
- spiritual visions remove all fear of dying in the patient and are enormously healing to the relatives
- they can prevent burnout on the part of medical personnel

- if attended to they can dramatically reduce wasteful medical procedures that are often painful to the patient. He claims that 30-60% of the American health care dollar is spent in the last few days of a person's life and 'most of it is spent in irrational procedures that do nothing to prolong life' (Morse 1994: 136).



Carla Wills-Brandon M.A. Ph.D. psychologist, counselor and author of six published books, became interested in deathbed visions when her own son had one when he was just three years of age. Visited by an other worldly visitor who shared that he was there to take his grandfather with him, her son was confident his 'Da' was all right. In her book [*One Last Hug Before I Go: The Mystery and Meaning of Death Bed Visions*](#), she not only re-examines the research of Barrett and Osis, but also takes a look at many recent experiences.

Her conclusions are:

- that science cannot explain this phenomena
- death bed visions have been with us since the beginning of time
- these experiences point to an after life existence and
- we have an awful lot to learn from them.

Internet References

[Carla Wills Brandon](http://www.carla.wills.brandon.net/) [http://www.carla.wills.brandon.net/]

is conducting on-going research on deathbed visions and wants to hear from people who have had one.

To learn about further ongoing research work see the Internet site of the [University of Virginia](#) Division of Personality Studies.

[http://www.med.virginia.edu/medicine/inter-dis/personality_studies/].

21. The Ouija Board

'The borderland between the worlds of the living and the dead appears to be a kind of psychic jungle or 'outlaw territory', thronged with vicious, psychopathic personalities. If they can find and attune themselves to a victim, their destructive natures can operate with even less restraint than they did while embodied.'

Ian Currie

The Ouija board is one of the most widely used methods of 'untrained' spirit communication. The name is taken from the French and German words for *yes*—*oui* and *ja*. It consists of a flat board with the letters of the alphabet, some numbers, punctuation marks and *yes* and *no* printed on it. People using it place their fingers lightly on a pointer which then rapidly, and without the conscious knowledge of the members present, moves to spell out a series of messages. Sales of Ouija boards in the United States peaked during World War 1, and the thirties, forties and sixties witnessed national Ouija crazes during which the 'Mysterious Talking Oracle' became very frequently used by students (Hunt 1985: 5).

The Ouija board is included because it is often the first method used by amateurs to try to investigate psychic phenomena. It is scientific in the sense that people following the formula will get a similar result. Some will get *intelligent* messages. Intelligent in the sense that answers are given to specific questions. Depending on who or what is answering of course will depend the quality of responses.

Psychics and experienced mediums believe in the reality of spirit contact—that the responses to the Ouija board are *sometimes* made by human and non-human entities of different levels of refinement but most often by the lowest entities who operate close to our own 'wavelength'. If contact is made with a more refined entity, the response will usually be sophisticated. If the contact is made with uncouth, very lowly placed entities, then the information is usually the same as from a person on earth who is uncouth, vulgar, stupid, arrogant

and blasphemes for the purpose of shocking those around him or her. Psychic investigator Archie Roy likens using a ouija board to the practice of picking up total strangers in a bar and inviting them home (1996: 176).

The materialist view is that the messages come from the action of the subconscious or unconscious minds of the 'players'—a form of 'automatism'. For years the Ouija board has been sold in toyshops and game departments in the USA and people have tended to use it for fun or for personal advantage such as trying to get winning numbers for gambling etc.

But no skeptic has been able to explain how groups of normal decent people have elicited horrible blasphemies, curses and all kind of terrifying threats from the Ouija board in a way that they certainly did not from other methods which supposedly projected the unconscious.

Stoker Hunt, who researched the effects of using the Ouija board, summarizes a common pattern of communication that develops between users of the board and the 'force' with which they communicate:

The invader focuses on the victim's character weaknesses... If one is vain, appeals to vanity are made. 'I need your help, ' the seducer will say, 'and only you can help me.'... The entity is malicious and does not hesitate to lie, misrepresent itself (usually as a deceased loved one) and flatter. It's better for the invader, of course, if the victim is alone, isolated, exhausted and ill (Hunt 1985: 86).

Thus, the entity will encourage its victims to drop real friends and rely only on Ouija communication for counsel, advice and companionship. To this end it will recommend dangerous stunts and wild adventures while discouraging healthy activities and proper medical care. The victim will feel an uncontrollable desire to use the board or write automatically at all hours of the day and

night. If needs be the invader will terrify its victim, materializing in ghastly form, inducing grotesque visions, inciting poltergeist activity, causing objects to appear out of the blue, delivering false or tragic news, levitating objects, perhaps levitating the victim. All these things and more might be done—not as ends in themselves but as a means to an eventual complete possession (Hunt 1985: 87).

Mediums from around the world consistently report that those who are dead and living in despair in the lower vibration regions closest to the earth—sometimes called the lower astral regions—are very much jealous of those living on earth; they know that while on earth a person can increase his/her vibrations it is very difficult to do so in the *lower* spheres of the spirit world.

Despair is pushed to the extreme simply because they cannot *experience* the things that they used to enjoy while alive—excitement, alcohol, smoking, sex. If those uncouth who are responding to the Ouija board had the capacity for love, or a loving thought, or had some other positive spiritual attribute, they would not be in the condition they are in. If they even had the capacity to ask for help to relieve their misery, we are informed by the afterlife, help would be given to them.

Many EVP experimenters (see Chapter 3) have recorded voices coming from this level that speak in obscenities, sinister whispers and sometimes in a clearly hostile tone (Lazarus 1993: 158).

Whichever explanation you accept—the spirit hypothesis or the subconscious minds of the players theory—there are many cases of psychiatric illness that need to be taken seriously having come about as a direct result of playing with the board.

A Ouija board can be highly dangerous to anyone who is highly suggestible, anyone with any type of emotional or personality disorder or to anyone who has been using mind-altering drugs. The experts advise that under no circumstances should it be used by a child or by

anyone who does not have a strong sense of their own identity (Covina 1979).

Dr Carl Wickland, an American Psychiatrist, wrote his classic work on mental illness *Thirty Years Among the Dead* in 1924. In it he warns:

The serious problem of alienation and mental derangement attending ignorant psychic experiments was first brought to my attention by cases of several persons whose seemingly harmless experiences with automatic writing and the Ouija board resulted in such wild insanity that commitment to asylums was necessitated... Many other disastrous results which followed the use of the supposedly innocent Ouija board came to my notice and my observations led me into research in psychic phenomena for a possible explanation of these strange occurrences (Wickland 1924: 29).

Wickland found that he was able to cure many of these cases of diagnosed insanity by using an entranced medium (his wife) to be taken over by the spirit which was obsessing the psychiatric patient. He found that many of these entities were unaware that they had died. Without any knowledge of the afterlife they found themselves in a kind of twilight condition. With help from higher intelligences on the other side he was able to persuade them to leave the aura of the patient whose light had attracted them.

Hugh Lyn Cayce, the son of the famous American psychic Edgar Cayce, has likewise many case histories of negative Ouija experiences. In his book *Venture Inward* (1964) in a chapter on Automatic Writing and Ouija boards, he states that stories of people getting into extreme difficulties following both these practices are:

Not uncommon, unfortunately. The frightening thing about them is that they can be duplicated by the thousands from the case

histories of present-day inmates of mental institutions all over the world (Cayce 1964).

Paul Beard, as President of the College of Psychic Studies in England, studied many cases of Ouija board obsession and concluded that habitual use of the board or automatic writing can bring about prolonged contact with a malevolent dead person who can infiltrate the victim's protective aura and then make contact with the victim at any time by 'talking' in a 'voice' or through 'thoughts' in the victim's head. This can lead to 'practically continuous evil suggestions which may involve visual hallucinations' (Beard 1970). Ian Currie cites one case where a young mother was shown hallucinations of herself torturing and killing her baby (Currie 1978: 190).

Martin Ebon outlines his negative Ouija experiences in *The Satan Trap* (1975). He claims that he began by being thoroughly skeptical about anything to do with the occult but became hooked on the board when it accurately predicted New York's 1973 flood and gave him accurate 'inside' information about the death of a famous gossip columnist.

Another woman who warned against the board was medium Susy Smith in her 1971 book *Confessions of a Psychic*. She wrote:

Warn people away from Ouija and automatic writing until you have learned how to be fully protected. They say that innocent efforts at communication are as dangerous as playing with matches or hand grenades. They have me as Exhibit A of what not to do, for I experienced many of the worst problems of such involvement. Had I been forewarned by my reading that such efforts might cause me to be mentally disturbed, I might have been more wary (Smith 1971).

A few years ago I came upon a serious case of a young man who had been using a Ouija board, asking for winning numbers for gambling purposes. For some time he had indeed been winning and became very excited about the information given him by his new 'friends'. But when

he tried to give up using the board he began to be obsessed by voices and found himself woken up at one or two in the morning in great terror, literally being squeezed and suffocated by a vengeful presence, who claimed that it was owed a debt.

Some positive communications

But while experienced psychics warn of the dangers of the Ouija Board and point out that many communicators through the Ouija board are definitely not who they claim to be, there have been many positive long-term communications which began through it.

One spectacular case of positive communication was that of Pearl Curran who tried a Ouija board with her neighbor on July 12th 1912. After a year of experimenting she began to receive messages from Patience Worth, who claimed to be a spirit entity born in 1649 near Dorsetshire in England.

Between 1912 and 1919 she dictated through the board five million words—epigrams, poems, allegories short stories and full-length novels. Her collected works fill twenty-nine bound volumes, 4375 single-spaced pages. There were five full-length novels, the most successful being *The Sorry Tale* a 300,000 word story of the earthly life of Jesus which was reviewed as follows in the *The New York Times*, July 8, 1917:

This long and intricate tale of Jewish and Roman life during the time of Christ is constructed with the precision and accuracy of a master hand. It is a wonderful, a beautiful and noble book.

Patience Worth also wrote over 2,500 poems. She won a national poetry contest in which forty thousand contestants submitted multiple entries. She was regularly published in America's most prestigious annual poetry anthology.

One of her greatest admirers was the publisher William Reedy who was on the award-selecting committee for the first Pulitzer Prize for poetry. He was a regular visitor to Pearl's house and he said of her poems:

They contain passages of bewitching beauty, of rare high spirits, of pathos. It does not equal Shakespeare or Spencer. It is not so great as Chaucer. But if there be any intelligences communicating poems by Ouija board or otherwise... it is good poetry, better poetry than we find in our magazines as a rule—poetry with a quality of its own (Hunt 1985: 31).

The Seth books

Another famous literary relationship which began with Ouija communication was that between Seth and Jane Roberts and her husband who began using a Ouija Board in 1963. On their fourth try an entity introduced itself as 'Frank Withers' who said that he had most recently lived on earth as an English teacher and had died in 1942. Later he explained that he preferred to be called 'Seth' and that he had a special mission to help people better understand themselves and reality.

Through Jane, Seth has dictated several best-selling books which have dealt with the nature of reality, reincarnation, dreams, astral travel and the nature of God. He has given step-by-step advice to his readers on the development of meditation techniques and ESP. He has diagnosed illnesses, correctly described the contents of buildings and rooms many miles away and materialized as an apparition in well-lit settings (see Roberts 1974, 1994, 1997a 1997b).

There are many other stories of successful literary and creative relationships that have developed through using the board including that of James Merrill, a Pulitzer Prize winner who wrote *The Changing Light at Sandover* (1982) working with a Ouija board.

His frightening experiences (visions, bodily transformations, felt powerful presences) as well as his positive and joyous ones are vividly

reported in the poem. However after more than thirty years experience with the board Merrill claims that he no longer recommends that friends use it because:

One can never tell in advance how susceptible a given person will be.

Strong evidence for the afterlife

What I personally find staggering about the Ouija board literature is the extent to which it is consistent with the findings of researchers who have worked with top level mediums, with electronic voice phenomena and with the other areas of scientific research mentioned in this book. It is simply impossible to explain the staggeringly different kinds of communication that one receives when entities of different levels are communicating—often in quick succession—purely on the basis of projection of the unconscious of an individual or a group.

As well there have been a number of startling cases of drop-in communicators coming through the board. These are entities which although totally unknown to the sitters give correct and verifiable details of names, address, occupation and sometimes a large number of other details. Dr Alan Gauld investigated 37 of these who had appeared among 240 alleged communicators in a Ouija board circle which met in a Cambridgeshire home between 1937 and 1954 (Gauld 1966-72:273-340).

In his paper for the Society for Psychological Research he explains how he followed up the details of some of these in some cases more than twenty years after the original communication had been made and had been able to verify a significant number of details in at least four cases.

In the case of Gustav Adolf Biedermann Gauld was able to verify the personality of the communicator and the following specific

information:

I lived in London.

My house was Charnwood Lodge.

Nationality German.

Correct name Adolf Biedermann. I was always known and called Gustav

I was a Rationalist

I was turned seventy when I passed away

I had my own business

I am associated with the London University

I passed over a year ago

In these cases, Gauld points out, the sitters did not seek publicity or money and he was convinced that there was no way they would have gone to the trouble of accessing the public documents he obtained from a huge number of sources to fool the other circle members and then leave them for more than twenty years on the off-chance that somebody would happen by to investigate them.

22. Xenoglossy

'Even if telepathy were proved to be true,' an eminent biologist told William James, 'savants ought to band together to suppress and conceal it, because it would upset the uniformity without which scientists cannot carry on their pursuits.'

Quoted by Brian Inglis

One of the most amazing psychic phenomena, which religionists, skeptics and atheists have continuously and deliberately ignored is xenoglossy—the ability to speak or write a foreign language a person never learned. After all other possible explanations—such as fraud, genetic memory, telepathy and cryptomnesia (the remembering of a foreign language learned earlier)—have been investigated, xenoglossy is taken as evidence of *either* memories of a language learned in a past life *or* of communication with a discarnate entity—a spirit person.

Speaking and writing in a language never learned

There are many cases on record of adults and children speaking and writing languages which they have never learned. Sometimes this happens spontaneously but more often it occurs while the person is under hypnosis or in an altered state of consciousness. In some cases it is only a few words remembered but in other cases the person becomes totally fluent and able to converse with native speakers sometimes in obscure dialects which have not been in use for centuries.

- Dr Morris Netherton reports one case of a blond, blue-eyed eleven year old boy who under hypnosis was taped for eleven minutes as he spoke in an ancient Chinese dialect. When the tape was taken to a professor at the Department of Oriental Studies at the University of California it turned out to be a recitation from a forbidden religion of Ancient China (Fisher 1986: 202).

- American medium George Valentine under trance conducted séances in Russian, German, Spanish and Welsh. The Brazilian medium Mirabelli spoke and wrote long technical documents in more than thirty languages including Syrian and Japanese in the presence of scientists and crowds up to 5,000 (see Chapter 10 and Lazarus 1993:121)
- In 1977 doctors at a state penitentiary in Ohio, USA, discovered that a convicted rapist named Billy Mulligan had become possessed by two new personalities, both of whom communicated in a different language. Mulligan was born and raised in the USA and spoke no foreign languages. But when taken over by Abdul, Mulligan could read and write in perfect Arabic; as Rugen he spoke perfect Serbo-Croat with a thick Slavic accent (Lazarus 1993: 83).

Fraud and suppressed memory discounted

The most obvious explanations of these kinds of cases are either deliberate fraud or that the person concerned learnt the language in early childhood without being aware of it. Careful investigators always take care to thoroughly investigate these two possibilities.

Dr Ian Stevenson is one of the most respected scientists in the United States. He has done specialized research into xenoglossy and his book *Xenoglossy* (Stevenson 1974) is one of the leading scientific studies in this area. In it he documents a study he made of a 37 year old American woman. Under hypnosis she experienced a complete change of voice and personality into that of a male. She spoke fluently in the Swedish language—a language she did not speak or understand when in the normal state of consciousness.

Dr Stevenson's direct involvement with this case lasted more than eight years. The study involved linguists and other experts and scientists who meticulously investigated every alternative explanation.

Fraud was ruled out for a number of substantive reasons which Stevenson outlined in his study. The subject and her physician husband were thoroughly investigated. They were under extreme and continuous close scrutiny, did not want publicity and agreed to the publication of the study only if their names were changed to protect their privacy. Both the husband and wife were considered by their local community to be honest and decent and their behavior exemplary. Certainly there was no motive for personal profit. On the contrary they experienced a great deal of inconvenience to fully complete the study over many years.

Cryptomnesia—the recollection of a foreign language learned in the earlier years of a person's life—was also ruled out. Years of investigation of the subject failed to raise any possible suggestion that either she or her parents had learnt the Swedish language in her younger years or associated with anyone Swedish.

Another case Stevenson investigated with equal care was reported in the July 1980 edition of the *Journal of the American Society for Psychical Research*. It involved an Indian woman named Uttar Huddar who at aged 32 spontaneously took on the personality of a housewife of West Bengal in the early 1800s. She began speaking Bengali instead of her own language Marathi. For days or weeks at a time speakers of Bengali had to be brought in to enable her to communicate with her own family.

Author Lyall Watson describes a case of a ten year old child, an Igarot Indian, living in the remote Cagayon Valley in the Philippines. The child had never had any contact with any language or culture other than his own. Yet under trance conditions the child communicated freely in Zulu, a language he could not have even heard. Watson only recognized it because he had spent his early life in Africa (cited by Lazarus 1993: 84).

Peter Ramster, an Australian psychotherapist, has documented several thoroughly investigated cases. In his book *The Search for Lives Past* (Ramster 1990: 227) he cites the case of Cynthia Henderson, whose only contact with the French language had been a few months of very basic instruction in Year seven of high school. Yet under hypnosis she was able to carry on a long and detailed conversation in French with a native speaker who commented that she spoke without any English accent and in the manner of the eighteenth century.

Communication in dead languages

In some cases subjects under trance have communicated in languages no longer in use or known only to a handful of experts.

- Dr Joel Whitton cites the case of Harold Jaworski who under hypnosis wrote down twenty-two words and phrases which he 'heard' himself speaking in a past Viking life. Working independently, linguists identified and translated ten of these words as Old Norse and several of the others as Russian, Serbian or Slavic. All were words associated with the sea (Whitton and Fisher 1987: 210).
- In 1931 a young English girl from Blackpool, known in the files of the Society for Psychological Research as Rosemary, began to speak in an ancient Egyptian dialect under the influence of the personality of Telika-Ventiu who had lived in approximately 1400 BC. In front of Egyptologist Howard Hume, she wrote down 66 accurate phrases in the lost language of hieroglyphs and spoke in a tongue unheard outside academic circles for thousands of years (Lazarus 1993: 85).
- Pearl Curgen, a medium from Saint Louis who was barely literate, began to write in astonishingly accurate Middle English. Under the guidance of a spirit entity she produced sixty novels, plays and poems, including a 60,000 word epic poem (Lazarus 1993: 119).

Telepathy and genetic memory discounted

In addition to fraud and cryptomnesia two other 'explanations' sometimes given by skeptics for xenoglossy are 'telepathy' or 'genetic memory'. Yet there has never been, anywhere in the world, one documented case of a person being able to speak a foreign language they learned by telepathy.

The other so-called 'explanation'—genetic memory—is equally difficult to take seriously. The claim that somehow an Ancient Chinese language became embedded in the genes of an eleven year old Caucasian American enabling him to speak the language is laughable.

No credible alternative explanation

There are literally thousands of xenoglossic cases, many hundreds of which have been documented. They involve modern and ancient languages from all over the world. Psychic investigators, such the highly credible Dr Ian Stevenson, used scientific method to illustrate xenoglossy and claim that there are only two possible explanations—either spirit contact or past life memory both of which are evidence for the afterlife.

The onus shifts onto the skeptic to provide an alternative credible explanation. So far no-one has been able to do so.

Accordingly, in the absence of any other credible explanation and in context of the other existing hard-core evidence for the afterlife—electronic voice phenomena and mediumship—xenoglossy becomes easy to accept as further hard-core evidence for survival.

23. Poltergeists

‘Minds are like parachutes. They only function when they are open.’

Lord Thomas Dewar

The word 'poltergeist' is from German and literally means 'noisy spirit.' Research into this area from the United States, Brazil, England, Scotland, Ireland, Canada, Finland, Germany, France, Italy, Malta, India and Russia and other countries is quite objective and conclusive. The behavior of poltergeists ranges from the very gentle to the very destructive.

Tens of thousands of cases

There have been tens of thousands of poltergeist incidents recorded from around the world, with solid objects flying in the air, huge kitchen cabinets levitating, plates, glasses and clothing set on fire, human voices being heard from unknown sources, vases being smashed on floor and walls, matches being lit in the eyes of witnesses—as if some invisible person was lighting a box of matches, stones being thrown and other material things being moved and at times eliciting terror in those who happen to be present.

Michael Gross, a British writer, has written a very scholarly annotated bibliography of 1,111 sources about poltergeist cases from different countries (Gross 1979). Colin Wilson has produced a very easy to read and comprehensive 382-page book packed with cases (Wilson 1981). Guy Playfair's *This House is Haunted* is an excellent account of the Enfield poltergeist case.

Sometimes hardened police officers have witnessed and testified to this poltergeist phenomenon that cannot be explained other than by a disturbed intelligence from the afterlife. Many times professional mediums were able to contact the poltergeist who was able to explain why it was disturbed.

In Britain

One of Britain's most amazing poltergeist activities was at the Harper home in Enfield and lasted for more than sixteen months in 1977, starting in August 1977 and ending in October 1978. Mrs. Harper, a divorcee, lived there with her four children, two boys and two girls, aged from seven to thirteen.

The disturbances which did not come from physical-human origin were witnessed by a number of different people with different backgrounds and different religious beliefs, including skeptics: police, politicians, psychologists, psychiatrists, journalists and social workers all reported the poltergeist activities.

Two consistent and longitudinal investigators were a writer, Guy Lyon Playfair—a highly experienced observer of poltergeist activities in Brazil—and Maurice Grosse, a highly motivated member of the Society for Psychical Research (SPR). Playfair and Grosse estimated that over 2,000 inexplicable incidents were observed by at least 30 witnesses.

Some of the activities of this particular poltergeist included:

- throwing household items around; chairs were smashed, children's toys were seen flying in the air thrown from an invisible source
- lighting fires which extinguished themselves
- draining the power out of the journalists' camera and other electronic batteries immediately after the batteries had been charged
- throwing an iron grille from the bottom of the fireplace across the room narrowly missing Jimmy, one of the Harper boys
- ripping a heavy gas fire out of the wall.

Answering an investigator, one of the poltergeists stated he was 'Joe Watson.' Asked the reason for the activity the poltergeist answered: 'I was sleeping here,'—implying everybody else was a trespasser!

An indentation appeared on one of the pillows—as if an invisible head was resting there; this was witnessed by the investigator Guy Playfair. Voices saying '*F--- off you*', '*I was sleeping here*', and, '*I like annoying you*' were heard directed towards investigator Playfair.

In the United States

Thousands of poltergeist cases have been reported in the United States. In one well-attested case the police arrived on the 19th December 1976 at the home of Mrs. Beulah Wilson of Pearisburg, Virginia after she complained of regular poltergeist activities. Previously skeptical, the police had ignored the complaint but when they went into the house it is reported that they witnessed the destructive behavior of some invisible intruder who was smashing dishes, wooden chairs and other household items. In this particular incident the police witnessed the amazing sight of a 200 pound kitchen cabinet floating in the air without any means of support.

In Germany

A most powerful poltergeist activity occurred in a lawyer's office in the Bavarian town of Rosenheim in 1967.

The poltergeist activity centered around a young eighteen year old secretary Annemarie Schneider. One morning when she first got the job at the office, she walked down the entrance hall. Witnesses stated that:

- the hanging lamp started to swing,
- the lamp in the cloakroom started to swing too,
- a bulb directly above her exploded,
- the fluorescent lighting went out in the next room,

At other times:

- loud bangs were heard
- all the lights in the office went out at the same time
- electrical fuses would blow without any cause
- cartridges fuses ejected themselves from the sockets
- all four telephones would ring simultaneously with no one on the line
- calls were frequently cut or interrupted for short periods
- telephone bills suddenly soared to very high levels
- developing fluid in the photostatic copiers would often spill out without any disturbance
- investigating technicians captured swinging lamps and frames on cameras
- physicists F. Karger and G. Zicha could not find anything wrong with the electrical and other material things in the office
- drawers were witnessed opening by themselves
- twice a 400 pound cabinet was seem to move by itself.

Professors, journalists, police and other witnesses testified to the poltergeist phenomenon. Professor Bender, a parapsychologist who also investigated this special poltergeist, stated that the poltergeist phenomenon was centered around Annmarie. When Annmarie had to leave to work somewhere else, the poltergeist phenomenon stopped abruptly. No investigator raised any issue of cheating by Annmarie or by anybody else.

Elsewhere, in 1969 in Nicklheim Germany, it was reported that parascientists investigated apportations—the moving of solid objects 'by themselves' from one place to a different place. Parascientists communicated with this particular poltergeist and instructed it to remove perfume bottles from one room to be taken outside. Soon afterwards, in the presence of many witnesses, these bottles were seen falling from the sky.

What do the materialists and the closed-minded skeptics say?

The materialists have failed to give a credible, coherent and logical alternative explanation for *all* poltergeist phenomena. Beginning with Podmore in 1987 they have consistently argued for two explanations: fraud and the psychic force of the medium—the agent at the center of the disturbance (Stevenson 1972:233).

They claim that in many instances it is caused by a young *female* teenager in a household being 'naughty'. This is unacceptable, unreasonable, untestable for reasons which will be outlined below.

The materialist and entrenched skeptic Professor William Roll, a director of the Psychological Research Foundation in Durham, North Carolina *seriously* suggested that poltergeist activity is due to the extreme sexual frustration and anger of a teenager during the years around puberty. And it is the suppressed energy that 'externalizes' all the poltergeist phenomena. In some poltergeist patterns, this Professor says, the behavior relates to the female menstrual cycle.

Many readers I'm sure, like many people at my meetings, burst out laughing at the scientifically untestable, ridiculous claims of this professor. He does not explain how his theory accounts for:

- poltergeist activity usually lasting only for a relatively short time whereas puberty and the supposed sexual frustration goes on for a number of years
- the woman's 'exteriorized' energy from her menstrual cycle being able to give accurate facts and details such as names dates and causes of death of previous occupants in a house
- materializations of goods and ability to start a fire
- apparitions
- a jeep being lifted 40 feet up in the air (Playfair 1975)
- the voices of mature aged persons being heard
- very heavy furniture being lifted
- poltergeist stone throwing which occurs in many countries

- poltergeist capacity to accelerate vibrations of solid objects and transport these objects into a different house
- verbal or code responses by the poltergeist to questions and commands
- some poltergeist activities being very vindictive and harmful
- some poltergeist utterings being disgustingly filthy and obscene
- some poltergeists exhibiting personalities of vicious older males
- *some* poltergeists being gentle and even playful
- no poltergeist activity occurring in the overwhelming majority of houses inhabited by adolescents reaching puberty
- poltergeist activity occurring where no adolescents reside
- poltergeist activity immediately ceasing once the entity is contacted through a gifted medium and persuaded to move on.

We are informed that in the final analysis Professor Roll reluctantly did admit that in *some* poltergeist cases the spirit explanation has to be accepted.

The claim by the skeptics and the materialists in the Enfield case was that the girls in the Harper family had excess energy associated with puberty that caused the poltergeist problem. But this does not explain the specific incidents as explained above and the hundreds of other poltergeist cases. If the energy by young girls at puberty is the cause of poltergeist activity then more than half of Britain and the United States and the whole world where early teenagers reside would be pestered by poltergeist activity.

Ian Stevenson in his paper ‘Are Poltergeists Living or are they Dead?’ (1972) presents three cases to illustrate the possibility that parapsychologists should again consider discarnate agencies in poltergeist phenomena. He goes on to present in a table 13 factors which may be used to discriminate cases generated by a living agent and those of discarnate origin. Some of the points which he suggests favor a discarnate origin hypothesis include cases where:

- objects seem to be carried and deposited gently
- the subject is disadvantaged or injured by the phenomena
- meaningful responses are obtained from raps
- apparitional and visual phenomena occur early and abundantly
- communications come through mediums from apparent discarnate personalities
- the phenomena ceases upon intercession, placation or exorcism.

Thousands of poltergeist cases have been reported from nearly every country in the world. Those materialists and other negative observers who continue to deny the existence of poltergeists or who claim that the disturbances are caused by an unknown force have not so far given a logical, rational and scientifically objective alternative explanation to the claim that some poltergeists are disturbed entities who for a period of time cause people to notice him or her.

They don't know they are dead

Poltergeist activity is consistent with the information transmitted from the afterlife from hundreds of different sources, including of course, the higher source Silver Birch, that there are people who physically die and who, upon finding themselves conscious in an apparently solid body in a new dimension refuse to believe they are physically dead—some become confused and cause a lot of mischief for a time.

Information transmitted from the afterlife tells that just because we enter into a different dimension at the point of death it does not mean that our personality changes. The state of mind at the point of death is crucially important. The mind, character and personality immediately after death do not change, not one iota. And if a person is extremely disturbed at the time of death, there is a likelihood that the person will continue to be disturbed in the next world—for an indefinite period of time.

We are told that sometimes people get caught between the physical world and the afterlife. They think that they are still alive and continue to live in the same house.

Occasionally, one of the living people occupying the same house may be mediumsistic—a developing psychic sensitive. In the presence of this person the entity is able to make its presence felt.

In his book [The Strangers](http://www.colin-smythe.com/authors/mattman.htm) Matthew Manning [http://www.colin-smythe.com/authors/mattman.htm] writes of his poltergeist experiences when he was a teenager which, he claims, were triggered by a deceased previous occupant of his family home, a Robert Webbe, who unaware that it was a different century was complaining of other people living in his house.

Matthew Manning has since gone on to become an internationally-known psychic and healer. At the time he was experiencing the poltergeist phenomena he was thoroughly investigated by Professor George Owen of Cambridge, a world expert on poltergeists. Later he was investigated by a number of other scientists including Charles Tart and Nobel Prize winning physicist Brian Josephson. These scientists with the highest credibility and with international reputations confirmed that Matthew Manning's psychic experiences were genuine.

Unfinished business

In many instances, the motivation for poltergeist's activity is directly related to some serious unfinished business. Sometimes serious crimes such as murder, rape, torture and some other form injustice motivates the afterlife intelligence to seek justice or revenge.

While each case needs to be investigated thoroughly to rule out fraud and other natural explanations there is no doubt that *some* of the objective evidence available about poltergeist activity can *only* be explained by the existence of the afterlife.

24. Reincarnation

'The greater the ignorance, the greater the dogmatism.'

Sir William Ostler MD

To re-incarnate means to 'come back into flesh.' Latin 'carne' means flesh. Some Western theologians try to ridicule the idea of reincarnation by saying you can come back as a mosquito or a cockroach. But there is no EVIDENCE that human beings come back as anything less than human as some Eastern sects believe. Transmitted information from higher intelligences tells us that humans who come back to earth come back only as human. They say that there is NO crossing over of species and that the evolved human vibrations cannot be regressed to lesser species.

The modern evidence for reincarnation comes from past life regression, spontaneous recall of past lives, transmission of information from the afterlife, Theosophy, Edgar Cayce, and recent translation of Sanskrit texts. However in keeping with the scientific emphasis of this book concentration will be made on past-life regression, and spontaneous recall of past lives.

Some who do not accept re-incarnation argue that the evidence can be explained by possession or spirit influence. That may be so.

It is not the purpose of this book to argue either for or against reincarnation—simply to present some fascinating evidence. But whether you take the reincarnation view or the spirit possession view, the evidence builds more strongly the case for life after death.

Past life regressions

Past life regression simply involves placing a person under hypnosis and asking them to go back through their childhood to a time before they were born. In many cases the person begins talking about his or

her life or lives before the present lifetime, about their previous death and about the time between lives including the planning of the present lifetime.

The main reason why at least some of these claims must be considered as evidence are:

- the regression frequently leads to a cure of a physical illness
- in some cases the person regressed begins to speak an unlearned foreign language
- in some cases the person being regressed remembers details of astonishing accuracy which when checked out are verified by the top historians
- the emotional intensity of the experience is such that it convinces many formerly skeptical psychiatrists who are used to dealing with fantasy and imagined regressions
- in some cases the alleged cause of death in an immediate past life is reflected by a birthmark in the present life.

By 1950 past life regression was being accepted by doctors who had previously been total skeptics because it worked. As Dr Alexander Cannon wrote:

For years the theory of reincarnation was a nightmare to me and I did my best to disprove it... Yet as the years went by one subject after another told me the same story in spite of different and varied conscious beliefs. Now well over a thousand cases have been investigated and I have to admit that there is such a thing as reincarnation ' (cited Fisher 1986: 65).

Psychiatrists all over the world have found that regression works.
Dr Gerald Edelstein, psychologist:

These experiences (past life regressions), for reasons I cannot explain, almost always lead to rapid improvements in the patient (cited Fisher 1986: 65).

The very well known clinical psychologist, Dr Edith Fiore of the United States, says:

If someone's phobia is eliminated instantly and permanently by his remembrance of an event from the past (life), it makes logical sense that the event must have happened (cited Fisher 1986: 65).

Dr Gerald Netherton, who was raised as a fundamentalist Methodist, has successfully used the method on 8,000 patients. He was initially skeptical but as a result of his experience is now convinced of the effectiveness of past life regression. His patients, who included both priests and physicists, are almost always skeptical at first but this had no effect on the effectiveness of the treatment. He says:

Many people go away believing in reincarnation as a result of their experience ...What is the logical answer? That it actually is happened! (cited Fisher 1986: 65).

Dr Arthur Guirdham, English psychiatrist, maintains that he has been a skeptic ever since he was nicknamed 'Doubting Thomas' as a boy. But after his experience of 44 years doing hypnotic regressions he claims:

If I didn't believe in reincarnation on the evidence I'd received I'd be mentally defective' (cited Fisher 1986: 65).

Dr Helen Wambach was a skeptic who in 1975 undertook a major study of past life regressions in order to find out once and for all if there was any truth to reincarnation. By doing a scientific analysis on the past lives reported by her 10,000 plus volunteers she came up with some startling evidence in favor of reincarnation:

- 50.6 % of the past lives reported were male and 49.4 % were female—this is exactly in accordance with biological fact

- the number of people reporting upper class or comfortable lives was in exactly the same proportion to the estimates of historians of the class distribution of the period
- the recall by subjects of clothing, footwear, type of food and utensils used was better than that in popular history books. She found over and over again that her subjects knew better than most historians—when she went to obscure experts her subjects were invariably correct.

Her conclusion was: ‘I don't believe in reincarnation—I know it!’(Wambach 1978).

It may surprise the reader that Russian psychiatrists are also using past life regression. Dr Varvara Ivanova, held in high esteem by Russian scientists and writers, is only one of a number of psychiatrists who are successfully using past life regression for therapy (Whitton and Fisher 1987).

Peter Ramster

Of the research I have done over the years, the most impressive hypnotherapist I have come across in showing how past life regression is linked with reincarnation is psychologist and former skeptic Peter Ramster from Sydney, Australia.

The following information is taken from Peter Ramster's very important book, *In Search of Lives Past* (1990) and from a speech he gave to the Australian Hypnotherapists ninth National Convention at the Sydney Sheraton Wentworth Hotel on the 27th March, 1994 and from the films he made on reincarnation.

In 1983 he produced a stunning television documentary in which four women from Sydney, who had never been out of Australia, gave details under hypnosis of their past lives. Then, accompanied by television cameras and independent witnesses, they were taken to the other side of the world.

One of the subjects involved was Gwen MacDonald, a staunch skeptic before her regression. She remembered a life in Somerset between 1765-82. Many facts about her life in Somerset which would be impossible to get out of a book were confirmed in front of witnesses when she was taken there:

- when taken blindfolded to the area in Somerset she knew her way around perfectly although she had never been out of Australia
- she was able to correctly point out in three directions the location of villages she had known
- she was able to direct the film crew as to the best ways to go far better than the maps
- she knew the location of a waterfall and the place where stepping stones had been. The locals confirmed that the stepping stones had been removed about 40 years before
- she pointed out an intersection where she claimed that there had been five houses. Enquiries proved that this was correct and that the houses had been torn down 30 years before and that one of the houses had been a 'cider house' as she claimed
- she knew correctly names of villages as they were 200 years ago even though on modern maps they do not exist or their names have been changed
- the people she claimed that she knew were found to have existed—one was listed in the records of the regiment she claimed he belonged to
- she knew in detail of local legends which were confirmed by Somerset historians
- she used correctly obscure obsolete west country words no longer in use, no longer even in dictionaries, words like 'tallet' meaning a loft
- she knew that the local people called Glastonbury Abbey 'St Michaels'—a fact that was only proved by reading an obscure 200 year old history book not available in Australia

- she was able to correctly describe the way a group of Druids filed up Glastonbury Hill in a spiral for their spring ritual, a fact unknown to most university historians
- she knew that there were two pyramids in the grounds of Glastonbury Abbey which have long since disappeared
- she correctly described in Sydney carvings that were found in an obscure old house 20 feet from a stream, in the middle of five houses about one and a half miles from Glastonbury Abbey
- she had been able to draw in detail in Sydney the interior of her Glastonbury house which was found to be totally correct
- she described an inn that was on the way to the house. It was found to be there
- she was able to lead the team direct to the house which is now a chicken shed. No-one knew what was on the floor until it was cleaned. However on the floor they found the stone that she had drawn in Sydney
- the locals would come in every night to quiz her on local history—she knew the answers to all the questions they were asking such as the local problem which was a big bog—cattle were being lost there.

Cynthia Henderson, another subject of Peter Ramster, remembered a life during the French Revolution. When under trance she:

- spoke in French without any trace of an accent
- understood and answered questions put to her in French
- used dialect of the time
- knew the names of streets which had changed and were only discoverable on old maps.

Peter Ramster has many other documented cases of past life regression which in very clear terms constitute technical evidence for the existence of the afterlife.

Spontaneous Past Life Recall

The internationally acclaimed Shanti Devi case is one of the most spectacular cases in the history of spontaneous past life recall. This was a case in India that began in 1930, long before Dr Stevenson began doing his own research. However, he did review the case from the available extensive documented information and stated that Shanti Devi made at least 24 accurate statements of her memories which matched confirmed facts (*Reincarnation International*, Jan. 1994 No 1 Lon).

At the age of four in 1930 in Delhi, India, Shanti Devi began to mention certain details about clothes, food, people, incidents, places which surprised her parents. Briefly, Shanti mentioned the following which were later verified to be true.

She:

- identified herself as Lugdi who used to live in Muttra, 128 kilometres away
- spoke the dialect of that area without having learned it
- claimed to have given birth to a son and died ten days later, events which it was later found did happen to Lugdi
- when taken to Muttra recognized her husband of her former life, Kedar Nath, and spoke of many things they did together
- was able to identify with accuracy a number of landmarks where she used to live in the previous life in Muttra
- was able to correctly state how the furniture was placed when she used to live there in her home
- knew that in her former life where she had hidden 150 rupees in an underground corner of a room for safe keeping in the house. The husband of the previous life, Kedar Nath, confirmed that although the money was not there he was responsible for taking it himself
- correctly identified Lugdi's former parents from a large crowd.

This case was so impressive to the authorities that a committee of prominent persons, which included a prominent politician, a lawyer and

a managing director of a newspaper, was formally organized to investigate it. The committee was more than satisfied that Shanti knew things that she could not have obtained knowledge about by cheating, fraud or in any illegitimate way. None of the members of the committee knew Shanti or had any connection with her in any way whatsoever. Their definitive verdict was in very clear terms that all the evidence was conclusive proof of reincarnation.

The case became internationally known and attracted the attention of many, many sociologists and writers. For example, in the 1950s a Swedish writer, Sture Lonnerstrand, traveled to India to meet Shanti Devi and to continue to investigate for himself the documented facts. He too came to an irreversible conclusion that the Shanti Devi case is a foolproof case for reincarnation (*Reincarnation International*, Jan. 1994 No 1 Lon).

Arthur Guirdham and Mrs. Smith

An English case that convinced many experts including the psychiatrist Dr Arthur Guirdham, was that of Mrs. Smith, a perfectly sane ordinary English housewife who for years had been suffering from terrible nightmares of being burned at the stake (Guirdham 1970).

She gave Dr Guirdham copies of drawings and verses of songs she had written as a schoolgirl. Experts in Medieval French confirmed that she was writing in *langue doc*, the language of Southern France in the twelfth and thirteenth centuries.

She went on to astonish experts with her knowledge of the Cathars in Toulouse who had been persecuted by the forces of the Inquisition. She reproduced word for word in 1944 songs which were only discovered in archives in 1967; she knew historical details which only came to light later upon the most painstaking investigation such as:

- correct drawings of old French coins, jewelry and the layout of buildings

- correct details of the family and social relationships of people who do not appear in text-books but who were ultimately traced through the records of the Inquisition
- that the crypt of a certain church was used to hold religious prisoners
- details of rituals and religious dress.

So impressed was Professor Nellie, the greatest living authority on the period, that he advised Guirdham that in future when there was conflict between the accepted historical view and the memories of his patient, he should 'go by the patient.'

Guirdham later went on to discover several other people close to him who all shared the same memories that he documented in his book *The Cathars and Reincarnation*. He went from being a total skeptic nicknamed 'doubting Thomas' to putting his considerable professional reputation on the line to lecture his colleagues in the British medical profession about 'Reincarnation and the Practice of Medicine' (Guirdham 1969).

Dr Ian Stevenson

The scientific research into reincarnation by Dr Ian Stevenson, Professor of Psychiatry at the University of Virginia Medical School, is most brilliant. Specifically, he has investigated what is known as 'spontaneous past life recall'.

Over a number of years Dr Stevenson interviewed over four thousand children from the United States, England, Thailand, Burma, Turkey, Lebanon, Canada, India and other places, who claimed that they could remember a number of incidents from a past life. Procedural scientific investigation included the checking and analysis (where relevant) of documents, letters, autopsy records, birth and death certificates, hospital records, photographs, newspaper reports and the like.

Medical records are important especially when a child claims to have been murdered in a past lifetime, as Stevenson found that in cases of violent death the child may show a birthmark where he was knifed, shot or whatever caused his death.

An example of one of Dr Stevenson's birthmark cases is that of Ravi Shankar. He recalled being horrifically decapitated as a child by a relative who was hoping that he would inherit the child's father's wealth. The reborn child was found to have a birthmark encircling his neck. When his claim was investigated it was found that the person he claimed to have been, did in fact die by decapitation.

A second case involves a child in Turkey who recalled being a robber who when about to be captured by the police had committed suicide, shooting himself with a rifle by placing the muzzle against his right underside of the chin. The child who claimed to remember his life was born with a very distinct mark under his chin. On further investigation, he was found to have another birthmark on top of his head exactly where the bullet would have exited. When Dr Stevenson was investigating this particular case in Turkey, an old man informed Stevenson that he remembered the incident and testified as to the condition of the shot body.

What is to be kept in mind is that Dr Stevenson put his considerable reputation on the line when he introduced his scientific work to the world through most prestigious psychiatric journals like *The Journal of Nervous and Mental Disease* (September 1977) and *The American Journal of Psychiatry* (December 1979). He published several volumes about past life recall and each time a volume was published, greater detailed confirmation was accumulating for his evidence for reincarnation.

Stevenson's scientific research shook the academic world out of its usual skeptical complacency. It was one of the first times that a scientist with an established reputation in the physical sciences

produced clear evidence for reincarnation and inevitably for the afterlife.

[Books by Dr. Ian Stevenson](#)

[http://www.childpastlives.org/stevenson_books.htm] contains an annotated list of his major works and [Dr Ian Stevenson Articles and Cases](#) [http://www.childpastlives.org/stevenson_articles.htm] contains easy to read interviews with him about his work.

Of course, there were those who tried to criticize Dr Stevenson's research, but the critics were NOT scientists, nor did they have the necessary technical substance to deal with the scientific method used by Dr Stevenson. Many of these minor critics hold a particular belief system which is intrinsically hostile to reincarnation.

There were others who repeated the criticism leveled at Stevenson without first examining for themselves Stevenson's scientific work. For example, in Paul Tabori and Phyllis Raphael's book, *Beyond the Senses—a report on psychical research in the sixties (1971)* a former 'prominent' member of the Society for Psychical Research, George Medhurst, admits in answer to a question put to him that he knew very little about Dr Stevenson's work, but he says, and notice very carefully the blatant unfounded hostility against Stevenson's works:

I know only a little about these (*Stevenson's*) researches. I know that there have been some criticism about the results reported.... it has been said... that Stevenson would not have the right sort of contact with the people with whom he was dealing (1971:216).

First, George Medhurst admits technical ignorance of Stevenson's scientific research. Secondly, he is relying on somebody else to criticize Stevenson. Thirdly, Medhurst does not identify this somebody else, if there was somebody else. Medhurst accepts the criticism as valid, otherwise he would not have repeated it. This kind of intellectual dishonesty and cheating by Medhurst is an indication of the extent

some of these closed-minded skeptics will go to in order to denigrate great scientific work.

By contrast there were objective scientists with national reputations who attested to the professionalism and high credibility of Dr Stevenson's strict adherence to scientific method. These include Professor Dr. Albert J. Stunkard, Chairman of the Department of Psychiatry at the University of Pennsylvania. Among other most positive statements, he says:

Dr. Stevenson is the most critical man I know of working in that sphere, and perhaps the most thoughtful, with a knack for building research appropriate investigative controls.

Professor Dr. Gertrude Schmeidler, of the City College at the City University of New York says among other things:

Stevenson is a most careful and conscientious person of great intellectual ability and high professional standards. He has a most painstaking approach to collection and analysis of raw data.

Professor Dr Herbert S Ripley, Chairman of the Department of Psychiatry at the University of Washington in Seattle, says:

I think very highly of Stevenson. I regard him as thorough and honest. We are lucky, I feel, to have someone of his ability and high integrity investigating this controversial area.

Dr Harold Lief in the Journal of Nervous and Mental Disease (September, 1977) says among other things:

Either he is making a colossal mistake... or he will be known as the Galileo of the 20th century.

Dr Stevenson became interested in spontaneous past life recall when, at the pinnacle of his profession as a psychiatrist, he found that traditional

remedies in psychiatry were too restricted and did not deal effectively with the problems of the patients. He found many cases that could not be satisfactorily explained by genetics, environmental influences or a combination of these.

Marta Lorenz

One very convincing case investigated by Dr Stevenson was the Brazilian case of Marta Lorenz, who at the age of one year recognized a friend of her parents with the words 'Hello, Papa.' At around two she began talking about details of a previous life as her mother's best friend, the daughter of the family friend she had recognized. Many of these details were not known to the child's mother but were later confirmed by several different people.

She remembered one hundred and twenty separate and unrelated details about her previous life as Maria de Olivero, including details of what Maria had told her best friend (Marta's mother) immediately before she died—that she would try to be reborn as her best friend's daughter and that as soon as she was old enough would relate many details of her former life (Stevenson 1974).

Imad Elawar

In Lebanon, Stevenson went unannounced into a Druse village and asked the villagers if they knew of any cases where children talked of past lives. He was referred—again without any prior warning—to the home of five-year-old Imad Elawar. Since the age of one Imad had reportedly been talking incessantly about a former life in a village twenty-five miles away.

At age one his first words had been the names 'Jamileh' and 'Mahmoud'; at the age of two he had stopped a stranger in the street identified him as a former neighbor.

Stevenson interviewed the child and the parents and recorded over fifty-seven separate claims about his former life. When Stevenson went with the boy and his father to the other village to investigate the boy's claims it took them several days to locate the boy's former house. No prior contact with the relatives had been made. However:

- Imad was able to make thirteen correct statements and identifications about his former life including photographs of himself and his brother
- he recognized photographs of his former uncle, Mahmoud, and his former mistress, a prostitute named Jamileh
- he was able to point out details of where he had kept his rifle—a secret known only to his mother—and of how his bed had been arranged during his last illness
- he stopped a stranger and had a long talk with him about their experiences together in their army service.

In all Stevenson calculates that of the fifty-seven claims Imad had made about his former life, fifty-one could be verified (Stevenson 1978).

Alternative explanations

When critics are confronted with this most convincing evidence for reincarnation, they try to explain the results away. They claim it was caused by extrasensory perception, by telepathy or clairvoyance—'the child was able to tune in to the people around him and lifted from them all the information they had about the circumstances'. In the alternative, skeptics have argued, the whole thing could be fraud, cryptomnesia, spirit possession, fantasy, paramnesia, inherited memory/collective unconscious. Let us examine, as Ian Stevenson did, each of these arguments in turn (Stevenson 1977).

Extrasensory perception?

Initially, anyone who suggests that these children are tapping into the memories of living people would have to concede the existence of extrasensory perception, also known as telepathy or thought transference. This concession alone greatly weakens the position of the skeptic because for decades skeptics have been arguing, and still argue, that ESP and telepathy do not exist! Either ESP exists or it does not exist.

Further, Dr Stevenson claims, if children do have extrasensory powers they either do possess them generally or they don't. It is simply not logically consistent for the skeptic to say that a person has ESP for some things and not for others, that the children can have ESP in relation to their alleged past lives but not in relation to anything else.

Stevenson continues to explain that in context of what is known about ESP where mediums and sensitives are concerned, these children would have to have 'super ESP'. This is because in some cases, the children give significant amounts of information, extending the existing boundaries of all presently known cases of ESP.

In most cases the children would have to tap the memories of not just the one person, but of many people because the information is not stored with just one person. This would entail being able to read the minds of different people who would each have some of the information. Stevenson says that 'all the known information did not reside in a single living mind'.

No amount of ESP can explain the behavioral change of these children. In many instances the children take on the personalities they claim to have been. This is something that cannot be obtained by using ESP. Stevenson explains that it is difficult for any critic not acquainted with these cases to understand the 'magnitude of these features of behavior and personation'.

Another particular difficulty for the critic claiming ESP is the fact that many times children often reveal how things were when they were alive not how they are now. You have read above about the very famous case of Shanti Devi, who claimed that when she was alive in a previous life she had hidden 150 rupees in the corner of the room in the house where she used to live. While investigators dug in the place and no money was to be found, her former husband shamefully admitted that he was responsible for removing the money. If she had been 'tapping into his mind' she would have known this fact.

Birthmarks and deformities in the children are clearly beyond any scope of ESP explanation. These children, according to Dr Stevenson, often point to a mark or marks on their body and explain that is where they were shot or mutilated. Parents attest that these marks were present from infancy. Other children born with deformities or missing limbs or missing fingers claim that these deformities indicate what caused their previous deaths.

In a number of cases Stevenson was able to have had access to hospital records to confirm these claims. Accordingly, Stevenson was able to make a link between the birthmarks and the hospital / autopsy records revealing the cause of death.

Fraud ?

Initially one has to take into consideration the qualifications, the professionalism, the caliber and the integrity of one of America's foremost scientific investigators. Dr Stevenson has a long track record as a highly professional scientific investigator, psychiatrist and psychoanalyst. In addition, years of interviewing thousands of witnesses gave him enormous practical experience in detecting fraud. He himself wrote textbooks on psychiatric examination and diagnostic interviewing.

He says that his interviews and cross-examinations of so many children and witnesses clearly reveal that it would be a gigantic, a Herculean

task for anyone to try to organize the situation, the coaching of the parents, relatives, friends, witnesses—sometimes the number involved is over fifty people and even more.

Then there would have to be the staging of the emotions when there is a reunion of the child with the loved ones of his former life. The staging of the intense emotions of these situations is outside the human capacity to structure 'on site'. Having interviewed thousands of 'reborn' children, Dr Stevenson adds that, 'small children are not easy to coach for the assumptions of the roles that do not seem natural to them'.

Stevenson publicly stated that he does not give money to any of the people involved and consistently applies his policy that no payment is to be made for any testimony. Nor is publicity given as some incentive to co-operate.

Dr Stevenson has always been fully aware that the scientific investigations he conducted would be scrutinized in the minutest detail by other scientists, by outsiders and by those with vested interests who would not want him to succeed and who would try to denigrate and undermine his scientific investigations into the afterlife and reincarnation.

Cryptomnesia?

This simply means that the reborn child had learnt in this lifetime what he is saying about some previous life. The claim is that, consciously or unconsciously, the reborn child must have read the information, or heard about it, or been told about it, but forgotten it.

Dr Stevenson explains that some of the original information from some of the reborn children, especially from those who were as young as two years, was not known to those around the reborn child. From Stevenson's own observation, the child on learning to say a few words

would start to talk about his or her previous life. This greatly reduces the other possibilities where the information could have come from.

Inherited Memory/Collective Unconscious?

One of the most arguments most frequently expressed by the critics of spontaneous past life recall is that the allegedly reborn child has actually 'inherited memories'. This means that instead of the child having been re-born, the child is in fact remembering the life of one of his ancestors. It is claimed that somehow that ancestor's memories of different things the child is recalling have been genetically transmitted. Alternatively, the critics say that the child is getting his information through the 'collective unconscious'.

Stevenson very convincingly rebuts these arguments by explaining that what is so far recorded about any information coming from the 'collective unconscious' is very general. For example, someone might remember a great flood in some very distant land. Stevenson points out that although there are some isolated cases of the 'collective unconscious' these lack specific and minute details of the re-born child.

The genetic, the 'inherited memory' argument, has fundamental flaws. If a person was remembering the life of one of his or her ancestors there would have to be both a racial and geographic link between the remembered life and the life of the person's ancestors. However many people remember past lives as members of totally different races.

For the majority of cases, certainly in most of the Asian ones, Stevenson found that children remembered lives which ended only a few years before they were born, but in a different family and village to those of their parents and grandparents.

Secondly, as Stevenson says a parent could only transmit genetically to his or her offspring memories of events that had happened to the parent before that child's conception. It follows, therefore that the memory of a parent's mode of death could never be inherited.

Possession?

Some critics of reincarnation have argued that when a child claims that he or she remembers a past life, what is really happening is that a discarnate entity, a spirit, is taking control of the child's mind and the information is really coming from the spirit and not from the allegedly re-born child.

Dr Stevenson negates this argument by explaining that possession of young children, especially from two years on is extremely rare, if it ever occurs. In most of the cases, the children make certain 'past life' statements quite spontaneously, fully conscious and definitely not in a trance or in any altered state of consciousness. Anybody familiar with a medium in a trance state will notice a change of consciousness in the medium where the particular personality of the medium dramatically changes. This does not happen in these cases.

Another reason why the possession argument fails, says Stevenson, is that it doesn't explain birthmarks. It is not credible to imagine a spirit imprinting some birthmark while the child is in the womb or finding an actual person who died tragically with the same marks as the child in order to tell the child about that particular life.

And further still, why is it that the re-born child shows amazement at how some relative he used to know is now much older, has wrinkles or has no teeth? If there is a spirit with the child, why doesn't it recognize its relatives? And why does the child's knowledge about the relatives and the buildings around former environment cease exactly with the time of death of the former life?

Dr Stevenson states that the number of those who remember a past life is so great that certain specific features can be discerned. These features transcend national boundaries and are similar in different parts of the world. As stated earlier in this argument, the world conspiracy theory—

that all these people got together to concoct similar stories—is too ridiculous to take seriously.

The following are features in the cases of spontaneous past life recall that Stevenson investigated. A very good summary of these is in Cranston and Williams' book *Reincarnation—a New Horizon in Science, Religion and Society* (1984):

- age when the memories appear—usually between two and four
- age when memory fades—almost universally between five and eight
- behavior more characteristic of an adult than a child
- claims of strangeness of new body
- typical vivid events remembered
- incidents of violent death in a large percentage of the cases
- phobia for objects or circumstances causing deaths in previous life
- changes in people and surroundings detected by children
- dreams remembered by the mother or someone close in the family announcing that the coming child was a reincarnation
- the mothers reporting abnormal appetites or strange food likes and dislikes during their pregnancy which corresponded to the likes and dislikes of the person in the former incarnation
- the child possessing skills not taught or learned
- birthmarks or deformities.

For more details on the work of Ian Stevenson visit the University of Virginia [Children's Past Lives Research Centre](http://www.childpastlives.org/stevenson.htm)
[<http://www.childpastlives.org/stevenson.htm>]

For Books and Papers on Reincarnation go to [University of Virginia Health Science Centre Division of Personality Studies](http://www.med.virginia.edu/medicine/interdis/personality_studies/publications.html)
[http://www.med.virginia.edu/medicine/interdis/personality_studies/publications.html]

25. Answering the closed-minded skeptics

'We should not go for complete skepticism, but for degrees of probability'.

Professor Bertrand Russell

In my dealings with people I have come across different groups—from those who readily accept the afterlife as a belief to others who are skeptics. I have had twenty-five years experience dealing with non-believers. For nearly that long I was an open-minded skeptic myself.

An open-minded skeptic is someone who generally will not accept superstition or beliefs to explain physical or psychical phenomena. He or she will however accept scientifically and other objectively based results. As has been explained many of the most famous psychic researchers began their investigations as open-minded skeptics.

I am on record for publicly articulating a skeptical view of life in the sense that I was not prepared to accept things I was told on 'faith'. I doubted, I questioned, I read, researched and investigated. I still consider myself an *open-minded skeptic*—but not in the specific and the particular issue of the afterlife because I *thoroughly* investigated it.

Like many scientists, some of whom are regarded as the 'giants' of science, who *bothered to systematically investigate* the afterlife, I too came to the irretrievable conclusion that we do survive physical death. The evidence I was able to obtain myself for the existence of the afterlife is definitive, absolute, irrefutable and positively conclusive.

However, historically there are also what are known as closed-minded skeptics. The modern usage of the term 'closed-minded skeptic'—in context of psychic phenomena—is someone who does not and will not accept the afterlife or the existence of psychic phenomena even if scientific proof is shown.

These people have already made up their minds about everything. And be they investigators or scholars, like the clergy in Galileo's time, they will refuse to consider even scientific information that contradicts their personal beliefs. They have extended the definition of 'skeptic' from one who doubts' to 'one who will never accept'.

The term 'closed-minded skeptic' as used in this book refers to this latter group.

Closed-minded skeptics who claimed they investigated psychic phenomena have mostly rejected the results of psychic experiments and observations, even when the results were objectively obtained. Their logic was that if the results proved positive, the experimenter must have been unqualified or in collusion with fraud.

This is because they firmly believe that the afterlife and psychic phenomena do not exist and cannot exist. They took the role of prosecutor not investigator. Some of these unreasonably closed-minded skeptics have made most cowardly attacks on the lives and reputations of great men and women involved in psychic science and have been responsible for holding back knowledge of the afterlife for several decades. Many are still operating today, accepting large salaries and grants from the materialists to 'debunk' all things relating to the afterlife and psychic phenomena.

A classic comment which illustrates the inflexibility and the determination of the closed-minded skeptic to block any inconsistent new information was made at one of my meetings at a meeting of Humanists in Sydney, Australia. One hard-core, closed-minded skeptic burst out after I presented the objective evidence for the afterlife:

I would not believe in the afterlife even if you could prove it to me,
Victor!

Because of conscious and unconscious deletion, closed-minded skeptics only have some pieces of the jigsaw puzzle. They are NOT

seeing the overall picture. Yet some of them have been very vociferous about their unsubstantiable claim that the afterlife does not exist.

I concur with other empirical psychic researchers that even if the perfect demonstration of evidence for the existence of the afterlife—say, materialization of a loved one—was witnessed by closed-minded skeptics, these skeptics would refuse to believe the evidence had anything to do with the afterlife.

Historically, *closed-minded* skeptics have opposed every invention and discovery and have made fools of themselves:

- Sir William Preece former chief engineer of Britain's Post Office will be remembered for making one of the most 'idiotic' comments in history about Edison's inventions. Sir William stated that Edison's lamp (parallel circuit) was a '*completely idiotic idea*'
- professors, including Professor Henry Morton who knew Edison, stated immediately before Edison demonstrated the electric light globe: '*On behalf of science ... Edison's experiments are a ... fraud upon the public*'
- the Scientific American, The New York Times, The New York Herald, the U.S. Army, academics—including Professor of Mathematics and Astronomy Simon Newcomb from John Hopkins University—and many other American scientists all heaped derision, ridicule and denigration onto the Wright brothers claiming that it was: '*scientifically impossible for machines to fly!*'
- one of the leading scientists from the French Academy of Sciences stated that hypnosis is a fraud and stated after seeing a hypnotized subject with a four inch needle in the top of his arm: '*This subject has been paid for not showing he's in pain*'

- another scientist from the French Academy of Sciences, after listening to a record made by Edison, stated: '*... clearly that is a case of ventriloquism*'
- John Logie Baird, the inventor of television, was attacked by closed-minded skeptics who stated it was: '*absolute rubbish that television waves could produce a picture*'!!!

There are hundreds of other examples of how closed-minded skeptics refused to believe anything that was not consistent with their own entrenched cherished beliefs and their five senses.

But what has to be remembered is that the belief of closed-minded skepticism is NOT scientific. Closed-minded skepticism does NOT have the substance of science to show that it is correct. On the contrary, closed-minded skepticism, like religion, is a subjective belief and as a belief it is subject to fundamental error and to *complete invalidation*.

While there have been many eminent scientists who *after* investigating psychic phenomena did accept the existence of the afterlife, there has NEVER ever been any scientist in history—a physicist, biologist, geologist, astronomer or anybody else—who could rebut the existing evidence for the afterlife.

The rational and informed searcher will reject the world conspiracy theory—that all those highly accredited scientists in different countries who have worked to show that the afterlife exists got together over the last one hundred years or so to fool the rest of the world.

The afterlife is inevitable and the consequences of it are enormous.

Rebutting the skeptics on EVP and ITC

What do the hardcore skeptics say about electronic voice phenomena? Of the objections raised by the skeptics I quote a leading representative of the hardcore skeptics, an assistant Professor of Psychology at Pace

University in the United States, Professor Hines. In his book called *Pseudoscience And The Paranormal—a Critical Examination of the Evidence* (1987) we are told the following on page 76. Remember, this hardcore skeptic explicitly claims that his work is supposed to be a '*critical examination of the evidence*'.

... if one takes a tape recorder out to a graveyard one can record the voices of the dead. How? Put the machine in the 'record' mode with a blank tape and turn the volume all the way up. Then, when you play the tape back, if you listen carefully, you'll hear the voices of the dead. They're not very clear, to be sure, but if you listen long and carefully, you can begin to make them out... the tape recording... is picking up stray sounds from the environment and especially, the sound of the breeze or wind passing over the microphone...

If one expects to hear voices, constructive perception will produce voices... the Indians used to believe that the dead spoke as the wind swirled through the trees. The tape recorder has simply brought this illusion into a technological age (Hines 1987:76).

Now here was the opportunity for this assistant professor to identify the classic research done by some of the world's top scholars and others and to issue a credible scholarly rebuttal of the research on a scientific basis. He *was* expected to scientifically scrutinize the research of Dr Raudive in Germany, Friedrich Jurgenson in Sweden, Peter Bander in England, Marcello Bacci in Grosseto, Italy, Professor Walter & others such as George Meek in the United States, to name just a few.

The scientists and other reputable researchers mentioned do not go to 'the graveyard'. They usually work in carefully controlled conditions in laboratories with other observers who include amongst them some skeptics, atheists, journalists, clergymen, psychics. Sometimes they work in professional recording studios as with Dr Peter Bander's sessions.

The voices are clearly not auditory hallucinations—they have been heard by rooms full of people and by millions of people across Europe at the same time. You can purchase tapes full of them from any of the National EVP Associations (see links at the end of Chapter 3). You can listen to them on the Internet. Thousands of voices have been identified, recorded and corroborated by independent witnesses. Much of the subject matter has been checked and found to be factual. Electronic voice-pattern analysis has matched the voices to those of the person while alive.

Why did this Assistant Professor not deal with any of the evidence, starting with say, the contents of Dr Raudive's international book *Breakthrough*? Technically, when evidence for the afterlife is presented by the assessor, the onus shifts onto the other party not accepting the evidence to argue on what technical basis the evidence is not accepted.

This assistant professor should have examined some of the best 'spirit voices' of the 72,000 voices taped by Dr Raudive such as the voice of Raudive's own secretary Margarete Petrautski, who called out Raudive's wife's name 'Zenta' and identified herself as 'Margarete'. She then went on to say: 'Imagine, I really exist!'—English translation from German, 'Bedenke ich bin' (Bander 1973: 25).

Assistant Professor Hines should explain why the apparent voices were not really voices and if it is admitted that they were voices, why they were not those of the dead.

He should have taken a sample of this Margarete Petrautski's voice and compared it with the tape recording of her voice before her death as the researchers did. Highly sophisticated voice machines exist today which can accurately and scientifically measure all voice variables, e.g. pace, rhythm, accents, origin, etc. The Margarete Petrautski tapes are excellent subjects for scientific scrutiny because of the exceptionally good quality recordings of her voice. Yet this Assistant Professor chose

to ignore scientific method and fall back on his closed-minded entrenched skepticism.

If the Assistant Professor endeavored to adhere to scientific method and showed in some way that he could be technically correct, or that the evidence presented should not be accepted, identifying the project as subjective, one would perhaps discuss the project with him and explore the voices to ascertain where the voices could be coming from.

But he didn't. Assistant Professor Hines chose **not** to identify the classical scientific work done and being done on EVP on a global scale because he knows this scientific work is substantive and cannot be rebutted.

In scientific method, as in formal logic, if anyone does not formally rebut the evidence produced, then the scientific evidence stands as absolutely valid until it is rebutted—if ever it can be rebutted. That is a fundamental scientific premise.

My experience with closed-minded skeptics however is that some will never listen to reason. Some will refuse to add the $7 + 5$ and therefore will not even endeavor to discuss the result 12. Further I state that it is a waste of time and energy discussing anything with the closed-minded skeptics—they do not appear to have the capacity to be impartial or to rebut the evidence or to substantiate their claims in any way whatsoever.

For the agnostic or the skeptic or the non-believer, the voices captured on tape recorders making sharp responses to specific questions are in absolute and unequivocal terms the voices of people who have 'died'. Unequivocally, communicating with intelligences from the afterlife is indeed the greatest discovery ever made. The consequences of the information being transmitted are enormous!

26. Closing statement: summing up the objective evidence

‘Very shortly we will be giving scientific explanation for every known psychic phenomenon’.

*A promise made by the skeptics in 1900 A.D.—over 100 years ago.
We are still waiting.*

Approaching the year 2,000 A.D. *closed-minded* skeptics:

- have failed to scientifically rebut the argument for the existence of just *one* psychic phenomenon
- have failed to prove their *assumption* that life after death does *not* exist
- have failed to show that skepticism itself is not subject to complete invalidation.

Their successes?

- they have been able to retard—but not stop—knowledge of psychic phenomena
- because of vested interests and huge monetary profits, they have been able to find enormously wealthy sponsors—orthodoxy and the materialists—to finance anti-psychic crusaders at universities and in the media
- they have been able to unfairly and savagely censor publication of information about successful investigation of psychic phenomena
- some have lied, cheated, used vicious propaganda and malicious tactics to try to unfairly denigrate, defame, discredit and destroy the characters of some of the greatest geniuses of science and literature this world has seen who investigated and accepted psychic phenomena
- they have been able to obtain allies in the conservative establishment to protect taxpayers' funding in dead-end jobs, dead-end university research projects, dead end materialist programs

- some have been able to infiltrate organized psychic research societies to deliberately neutralize any genuine psychic finding.

On the other hand, the genuine psychic researchers:

- have obtained *repeatable* physical scientific evidence for psychic phenomena and the afterlife
- have attained unprecedented success in the dissemination of information about psychic phenomena throughout the world particularly via the Internet
- are using high technology to show through EVP and ITC the existence of the afterlife and other psychic phenomena
- have been able to continuously refine the objective evidence for the afterlife, especially in the areas of EVP, ITC, laboratory induced phenomenon, the aura, poltergeists and in direct communication
- can attest that throughout the world more direct *personal revelations* from the afterlife are being made to millions about the existence of the afterlife.

There is an *ongoing* exponential growth in the acceptance of psychic phenomena and the afterlife—it is now estimated that at least 90% of all people on earth accept the existence of some form of afterlife.

The evidence presented in the previous chapters including EVP, ITC, Computer Analysis of Voice Prints, the Psychic Laboratory Experiments, Mediums, Frederick Myers Correspondences, Proxy Sitzings, Near Death Experiences, Out of Body Experiences, Apparitions, the Ouija Board, Xenoglossy, Poltergeists and Reincarnation shows conclusively that there is overwhelming proof for the existence of the afterlife.

All these phenomena can be explained by the participation of intelligences from the afterlife, or in the cases of the OBE and the

NDE, by the fact that we do have an invisible etheric body within our physical body that becomes our true 'body' once we physically die.

The afterlife has nothing to do with religion or with beliefs or superstition. The afterlife is now scientifically established. Those who refuse to investigate or rebut the voluminous available objective evidence have no technical right or authority to deny its existence or to make any valid comments about it.

When materialists and closed-minded skeptics refuse to accept the objective evidence for the afterlife I am reminded of a courtroom scene. Imagine that the police prosecutor in a case of murder has brought in one hundred witnesses. All of these witnesses are highly accredited scientists, doctors, lawyers, writers, psychiatrists, psychologists, physicists and many others. All of the witnesses state that they actually saw the accused pull the trigger and shoot the victim five times in the chest.

Then the defense lawyer stands up and argues the skeptics' argument:

- all the prosecution witnesses are hallucinating
- they were all hypnotized
- they are all in collusion with the prosecutor
- alternatively all of these witness are projecting their own guilt onto the accused
- these witnesses exteriorized their own extra energy collectively which really killed the victim
- (and if all else fails) it was super ESP.

From my experience I find that the closed-minded skeptics are applying different tests to different things to deliberately mislead people:

1. The Psychic / Survival test or the impossible to pass test

Over the last one hundred and fifty years psychic history has shown that there is a core group of investigators who will not accept that

psychic phenomena can exist. These closed-minded materialists, some of them physical scientists, apply a test that will guarantee the psychic phenomena being investigated will not be accepted. This is the *'I will not believe in the afterlife even if you can prove it to me'* test.

The test is applied by those materialists working for the establishment who investigate psychic phenomena. As investigators they become the prosecutors, judge and jury who make sure that those who are producing genuine psychic phenomena are accused of fraud or cheating. Of course, psychics know there will be a very heavy price to pay for those who deliberately and willfully cheat, lie, deceive, manipulate to prevent other genuine seekers from accessing psychic phenomena and the truth about the afterlife.

2. Cartesian Logic Test

From the Catholic Jesuit Rene Descartes, who today is ignored by nearly all the people in the world. The Cartesian test is, *'doubt anything which can be doubted'*. The courts do not apply this test, the Churches do not apply this test and the materialists do not apply this test when testing their own beliefs.

3. Beyond Reasonable Doubt Test

This is the test used by the courts to establish the guilt of a person charged with a criminal offence.

4. On Balance of Probabilities

This is another test used by the courts to establish the liability of parties in a non-criminal, civil matter. It is obviously a much less stringent test than the criminal test of beyond reasonable doubt. The Church sometimes uses this test for its own beliefs since theology is subjective, personal, and no one can test theology on the basis of beyond reasonable doubt.

5. *Prima Facie* Test

The 'On the face of it' test. This is a very weak test. Circumstantial evidence is permitted to pass this test. Courts use it in criminal committal proceedings—the court decides whether a *prima facie* case has been established for the matter to be sent to a full hearing. Indirect evidence, sometimes even hearsay evidence, will be allowed. This is the test being used by some disciplines, such as psychology. All introspective psychology is accepted on the basis that it can establish *prima facie* that it may be correct.

In context of the above, it is not surprising that one of the reasons why psychic phenomena have not been totally embraced by society is because, relative to other tests, there are those in orthodoxy, material and religious, who for vested interests, fraudulently keep on applying test number one—the impossible to pass test.

Yet the evidence for the afterlife is objective, stunning in its consistency and volume, and taken as a whole amounts to technical, irrefutable *proof*. Materialists and closed-minded skeptics have NOT given a credible alternative explanation for any of the above-demonstrated phenomena.

In the absence of a credible alternative explanation, society has no alternative but to accept that the afterlife exists and that we will all inevitably experience it.

27. What happens when we die?

SOME OF THE SOURCES USED ARE:

Silver Birch (Ortzen 1988, 1989, 1990, 1991), Arthur Findlay, White Eagle, Anthony Borgia, Lord Dowding, Sir William Crookes, Sir Oliver Lodge, Sir Arthur Conan Doyle, Leslie Flint, Ivan Cooke, George Meek, HP. Blavatsky, Dr Carl Wickland, Sir William Crookes, Dr Robert Crookall, Sir William Barrett, the Rev. C Drayton Thomas, Geraldine Cummins, FWD Myers, Raymond Bayliss, Gary Williams, Arthur Ford, Johannes Greber, George Anderson, Charles Hapgood, Dr Maurice Rawlings, Allan Kardec, Emmanuel, Joe Fisher, Dr Ian Stevenson, Emmanuel Swedenborg, Martin Ebon, Robert James Lees, Ruth Montgomery, Stainton Moses, Ursula Roberts, Elisabeth Kübler-Ross, Jane Roberts, Helen Greaves, PMH Atwater and the Association for the Scientific Investigation of the After Life.

We are privileged to have this information. What is absolutely staggering is the consistency of the information about what happens to us when we die which comes from many people from many countries over many centuries.

The great scientist Dr Robert Crookall, D.Sc. Ph.D., who undertook a systematic study of many of the above sources and of hundreds of other communications from the afterlife and published the results in his book *The Supreme Adventure* (1961).

His work is considered 'scientific' in that it painstakingly and objectively examines the evidence, it is internally coherent and it provides hypotheses consistent with a great mass of factual evidence.

Crookall was amazed at the consistency of the evidence coming from all over the world. Communications from every country—from Brazil, from England, from South Africa, from Tibet from Europe, from India and from Australia are all consistent. He was also amazed that they

were identical with the beliefs held by the natives of the Hawaiian Islands, cut off from other civilizations for years prior to their 'discovery' by Captain Cook in 1788. He was also amazed at the consistency of the evidence given by people who had Out of Body Experiences and the communications of high-level mediums.

Crookall was a member of the Churches' Fellowship for Psychical Study that came into being in England to allow those who had personal experiences of a psychic and spiritual nature to share them and to examine them in the light of traditional church teachings on the afterlife. The preface to his book was written by a former Chief Justice of the British High Court who concluded that:

It behooves every ordained Minister in the land to use it.

Vital eyewitness messages from the afterlife

Vital messages from the Higher Intelligences transmitted in different countries to us humans on this earth in the last few decades REPEATEDLY inform us that, (succinctly put):

- All humans survive physical death, irrespective of their beliefs.
- At the point of death we take our mind with all its experiences, our character and our *etheric* (spirit) body—which is a duplicate of the earth body. It comes out of the earth body on the point of death and is connected to the earth body by a silver chord. Death occurs when the silver cord is severed from the physical body. Silver Birch, a high Intelligence from the afterlife who has transmitted more than nine books, informs us that in the afterlife the etheric body and our surroundings will be just as solid as our world seems to us now.
- Immediately after physical death many will feel an urge to lift themselves upwards.

- The state of mind at the point of death is crucial. Some pass over consciously and are fully aware of the loved ones who come to welcome the new arrival; others are unconscious and are taken to a special place of rest.
- Those who on earth are deeply caught in very strong addictions—drugs, alcohol, gambling, tobacco, or overindulgence in sex can get caught on the astral level trying to satisfy them.
- Some people at the point of death find it easy to get out of the dead physical body. With others, helpers need to actively assist in the transition. Some very materialistic people will have a very heavy duplicate body and it will be more difficult for them to separate from their dead physical body.
- A WARNING: Some hallucinogenic drugs have the potency to lift the duplicate out of the physical body. Seen by entities from the afterlife, drug takers, '...have pathetic looks as if they had no soul... they are vacant behind the eyes. When out of the body other lower entities try to enter the drug-taker's body—then you have possession.'
- There is no such thing as heaven 'up in the sky' or hell 'down below': the location of the afterlife does not change from the earth plane—different spheres interpenetrate—from the highest vibrations to the lowest.
- Those with dogmatic, unalterable fixed ideas about what to expect immediately after death are likely to experience serious problems.
- Atheists, agnostics and others may not be encumbered from passing on to the higher spheres—what they did in their lifetime and the motivation for what they did will be important not what they believed in.

- Love, unconditional love, is the most powerful force known in the universe.
- Unconditional love is the irretrievable link with our loved ones in the afterlife.
- Ordinary reasonable people are met by their loved ones—soul-mates are reunited. Higher Intelligences inform us that in the afterlife our appearance can regress to our best age—for most people from the early to mid twenties.
- Loved ones from the afterlife, recently arrived and others, do have the power to visit loved ones still living on earth.
- Recently arrived loved ones, usually within three months of transition, are permitted to transmit visually—by way of dreams or by apparition and other means—evidence that they are still alive.
- The kind of life to be lived in the afterlife—the beauty, peace, light and love which await most people are unimaginable.
- One can still learn spiritual lessons in the afterlife and progress to higher even more beautiful spheres.
- Once you enter the afterlife, you will experience a feeling of enormous lightness.
- Any physical disabilities people had on earth will disappear—once they have adjusted mentally there will be no such thing as deformity, sickness, blindness or any other thing which adversely affected them on earth.
- The mind has enormous power in the afterlife. It can create matter there and can cause the body to travel at the speed of thought e.g.

you imagine you are at any place in the world and you are there instantly.

- Those who were consistently evil are either left alone or are met by those others of the same *very low* vibrations, with the same *very low* spirituality to be attracted to the darker lower spheres.
- Some people on earth have a much better transition to the afterlife than others—the more knowledge we have about the afterlife, the easier the transition.
- Some people get stuck 'between the two worlds'. Because they still feel themselves solid, they do not accept that they have actually died. Many get into *mental* confusion and could get *lost* for decades and for much longer.
- Energy—positive or negative—is a 'boomerang'. When you send out good energy towards someone that good energy is returned sooner or later. If you send out negative energy by unfairly being dishonest against someone, or by cheating or lying or harassing or discrediting or causing harm to someone—that kind of negative energy will *inevitably* return to you.
- 'You will reap what you sow' is the recognized universal spiritual law. Karma means you will not get away with it. All negative deeds against others have to be experienced for the purpose of 'continuous spiritual refinement'.
- Every thought, every word and deed is recorded... in your life review you will experience the ripple effects of all of them .
- In the *higher* spheres you will be able to recall and see any event in any period of your existence three dimensionally.

- Abuse of power and systematic harassment of others are two of the *most* karmic actions. Horrific karma awaits those whose task it was to protect society but themselves willfully abused their power, indulged in willful transgressions and caused harm and injury to others.
- You will NOT be excused for your evil behavior by claiming that you were just obeying orders.
- Cruelty—mental or physical against humans *or animals*—is highly karmic and is *never* justified.
- It is *guaranteed* that those who *consistently* abuse and harass others will have to face their victims, in the afterlife before *severest* retribution.
- After the severest retribution of those who intentionally harassed and deliberately violated other peoples' rights, the transgressors will have to *apologize* and *seek forgiveness* by the victims *before* they are allowed to make any progress.
- Hell *for eternity* and *eternal damnation* were invented by men to manipulate the hearts and the minds of the unaware—they do NOT exist. Whilst there **ARE** lower spheres in the afterlife which are particularly dark, unpleasant and even *horrific*—some call them 'hell'—ending up there is **NOT** for eternity. The universal Law of Progress ensures that at some time in the future those with lower vibrations will eventually, even if it takes eons of time—centuries even thousands of years—obtain higher vibrations and graduate to the higher spheres.
- *No one judges you* or condemns you to the lower spheres. You condemn yourself to the lower horrific spheres ('hell') by the low vibrations (low spirituality) you acquired during life on earth.

- *Deathbed conversion?* We have been and we are repeatedly being informed by Higher Sources that immediately after we die our vibrations do not change—not even if one repents shortly before death. We take with us the accumulated vibrations (spirituality) we gained or lost during our whole lifetime on earth. Baptism, repentance are absolutely meaningless as a way of getting 'a better deal' immediately after death.
- If you helped just one person to attain the true knowledge you would have justified your existence on earth—Silver Birch.
- Preventing others from accessing true knowledge is highly karmic.
- No one on earth or elsewhere can hurt you spiritually.
- People on earth are not all born spiritually equal.
- Selfishness is one of the greatest transgressions against spirituality and is highly karmic.
- Not everybody has to 'reincarnate.'
- You do not come into this world to have a dream run—without pain, suffering, without problems. The more varied your experience, the more learning from many mistakes, the more valuable your lifetime.
- Many of you will be cheated, maligned, unfairly harassed... but justice will be done... not in your world maybe but certainly in the world to come.
- The universal laws operate whether or not you are aware of them.

- Whenever there is an inconsistency between science and a belief system—such as religion, traditional belief or skepticism, science inevitably prevails.
- Being religious does not necessarily mean being spiritual.
- Not participating in religious rituals e.g. baptism, confessions and non-belief in creeds and dogmas does NOT encumber anyone from attaining higher spiritually and the higher afterlife spheres.
- In the afterlife communicating is done by telepathy.
- Communicating from and to the earthplane with those in the afterlife can be (and is being) done by telepathy.
- There are some inherent dangers in communicating with entities from the afterlife.
- Those from the afterlife can read our minds and can put thoughts and ideas into our minds. Lower, mischievous entities can put negative thoughts and ideas and the positive more enlightened entities assist us with positive thoughts and ideas. A great deal is left to the exercise of free will.
- We are at liberty to call the powerful protectors from the afterlife to assist us in coping with our everyday problems but they will not make decisions for us.
- Materialists and others spend too much time worrying about their last ten or twenty years on earth and do not spend a tiny fraction of their time thinking what's going to happen to them in the next ten, twenty thousand years, fifty thousand years... and much, very much longer.
- What will happen to a person who suicides will depend on a number of things. Motivation is always very important. For

example, there will be a big difference if one commits suicide because of inevitable death and one who suicides to avoid responsibilities. Those who take their own lives to avoid problems and responsibilities are likely to *increase* their problems and responsibilities in the afterlife.

- There are different levels of spheres in the afterlife—from the lowest vibrations to the highest. On physical death we go to the sphere which can accommodate the vibrations we accumulated throughout our life on earth. Simplistically put, most ordinary people are likely to go to the 'third' sphere—some people call it the Summerland. The higher the vibrations, the better the conditions—which will take us to the higher spheres. We are informed that the higher spheres are too beautiful to even imagine. For those with very, very low vibrations, very serious problems do exist.
- Consistent with the Law of Progress, eventually, even if it takes eons of time, all will progress to the higher spheres,
- Like attracts like in the afterlife. Unlike on the earth plane, those with lower vibrations cannot mix freely with those in the higher spheres.
- There truly is a war between the Forces of the Light and the Forces of Darkness. Those who continuously disseminate darkness: ignorance, false and pernicious propaganda, hatred, *harassment of others, abuse of power, lying, cheating*, dominance to exploit and other negative energy will attract—and are very likely to become part of the Forces of Darkness. Those others spreading and working towards greater understanding, knowledge, peace, love, light, harmony and other positive energy will attract and become part of the Forces of the Light.

- Self responsibility—ultimately, you yourself are responsible for all acts and omissions during your time on the earth plane.

Internet references

For more information about the afterlife go to:

Silver Birch Anthology

<http://www.newage.com.au/library/SilverB.html>

Silver Birch is an extremely wise and loving spiritual teacher who spoke through English trance-medium Maurice Barbanell for more than forty years. A number of books have been published containing his teachings. He is an eyewitness to the afterlife and an inspiration to millions. A number of Silver Birch books are available from New Age bookshops.

Noah's Ark Society for Physical Mediumship

<http://www.noahsarksoc.fsnet.co.uk/ind2.htm>

This section of the site contains detailed information gained from hundreds of sources on what happens when we die.

Insights Into the Afterlife - 30 Questions and Answers on What to Expect

<http://www.ettl.co.at/uc/misc/insights.html> (Spurgin 1994)

Nora M. Spurgin was motivated to research this question when a dear friend was dying of cancer. Her findings are highly relevant.

On the Edge of the Etheric - Survival After Death Scientifically Explained

<http://wvnm.wvnet.edu/%7EGSA00121/books/books.htm>

Arthur Findlay was a successful agnostic Scottish stockbroker when he encountered by chance a remarkable trance medium named John Sloan. Through Sloan's mediumship Findlay heard the direct voices of his

own father and a family friend telling him secrets that no living human was aware of. From that point on Findlay devoted his life to the study of the afterlife and of psychic phenomena. This book is a personal favorite of mine and one of the first to introduce me to afterlife research. On this site you can download a free copy of the complete book that contains detailed information about the conditions you are likely to encounter immediately after you die.

There is no Death

<http://wvnm.wvnet.edu/%7EGSA00121/books/books.htm> (NB scroll down to bottom of page)

Florence Marryat (1838-1899) was a famous author, newspaper and magazine correspondent as well as a playwright, operatic singer, actress and journalism school instructor. In "There Is No Death" she gives an account of her 15 years of experience with materialization mediums on both sides of the Atlantic, including watching her materialized daughter, Florence, who died shortly after birth, grow from a small shy four year old child to a beautiful 19 year old woman. On this site you can download a free copy of her complete book.

Brazilian Spiritist Federation

<http://www.febrasil.org.br/>

This site contains several books containing teachings by highly evolved spirits through many different mediums on the nature of the afterlife and other topics which together comprise the philosophy of Spiritism. The books have been coordinated and edited by Allan Kardec. They are available in English as well as other languages and can be downloaded free of charge. For details of a newer translation of *The Spirits Book* which answers more than 1000 questions about life, death and the afterlife, and a summary see [Afterlife 101](#)

[http://www.afterlife101.com/Spirits_Book.html]

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The following books are included together with suggestions on how to obtain copies in some cases. For a complete up-to-date list of recommended Internet sites go to the Internet page

<http://www.victorzammit.com/links>

For links to Internet metaphysical bookstores go to [Spirit Writings](http://www.spiritwritings.com/General)

[<http://www.spiritwritings.com/General>]

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Glossary

Apparition: usually refers to the appearance of a dead person or persons.

Apportation: an object, sometimes materialized which is moved from one place to another through solid matter e.g. a brick wall.

Aura: the electrical energy fields which comes out of the human body and from inanimate objects. The aura has now been photographed and experts are in a position to predict a person illness by analyzing it.

Channeling: is the New Age name for mediumship. The entities contacted claim to be from higher spheres and are concerned with transmitting wisdom.

Cross Correspondence: usually refers to Myers' Cross Correspondence where Professor Myers and others in the afterlife related messages to several mediums around the world. Individually the messages were meaningless but when seen together, a clear, intelligent writing was easily perceived. **Clairaudient:** a gifted person who has the ability to hear intelligences communicating with him/her from the afterlife—as was St Joan of Arc.

Clairvoyant: a gifted person who can psychically 'see' auras and people from the afterlife and can see the future or past events.

Ectoplasm: substance drawn from the protective tissues of the body composed of cells which greatly assists in reducing vibrations for materializations.

Energy—positive & negative: everything we do—thought, word or deed creates energy (vibrations). Good deeds, words and thoughts create positive (energy) vibrations. The initiation of energy/vibrations affects our own etheric body— positive energy raises vibrations, negative energies lower the etheric vibrations.

Electronic Voice Phenomenon (EVP): afterlife voices captured on a tape recorder .

Instrumental Transcommunication (ITC): usually refers to communications from the afterlife by different electronic means—fax, television.

Intelligence, etheric, entity, spirit, astral body, discarnate entity: these terms mean exactly the same thing. Different writers use these terms interchangeably. These refer to beings living and communicating in the afterlife dimension.

Karma: directly related to 'cause and effect' and the universal law of 'you reap what you sow'. From Hinduism and Buddhism, karma refers to 'deeds' which have consequences. The good and the bad mental and physical deeds you perform in a lifetime will return to you in the same life or in a future life.

Materialism: usually refers to the belief that only those things which can be perceived by the five senses exist.

Materialization: when afterlife intelligences are able to reduce their vibrations to a level when they can be seen with physical eyes.

Mediumship—Direct Voice: refers to a situation where the medium's voice box is duplicated by afterlife entities so that other entities can use the voice box to speak to those attending a séance as they spoke when they were alive on earth.

Mediumship—Materialization: when a gifted medium has excess of *ectoplasm* (see above) afterlife entities will be able to lower their vibrations and can appear and

speak with people still living on earth—see especially the mediumship of Helen Duncan and Mirabelli.

Mediumship—Mental refers to a medium who does not lose consciousness and is able to receive information from and can communicate with intelligences from the afterlife.

Mediumship—Trance: this is where a medium while unconscious is taken over by an afterlife intelligence who speaks through the medium's body—as in the case of Mrs. Piper.

Near Death Experience (NDE): a term coined by Raymond Moody to describe a series of life changing visions experienced by a person (usually) on the point of death.

New Age: usually refers to beliefs in channeling, mediumship, crystals, spiritual healing and things outside the mainstream institutionalized traditional Western religions. Leading psychic figures such as Madame Blavatsky introduced Eastern spiritual concepts in the West—reincarnation, karma, meditation etc, which over time became absorbed by different spiritual groups pursuing spirituality *outside* traditional religions.

Objective/subjective test: Objectivity refers to anything which can be scientifically measured or which can be duplicated over time and space **Subjectivity** refers to anything which does not have the substance of science of objectivity e.g. all beliefs, religion, theology, atheism, agnosticism even skepticism—these subjective beliefs are personal beliefs, are subjective beliefs and therefore *all subject* to complete *invalidation*. Subjective beliefs tend to be static e.g. orthodox Christian, Hindu, Islamic, Buddhist religious beliefs. Accordingly, the **objectivity/subjectivity test** refers to a situation that where there is an *inconsistency* between objectivity and subjectivity, objectivity *inevitably* always prevails.

Out of Body Experience (OBE): The experience of moving out of one's body, retaining consciousness.

Ouija board: refers to a device with alphabet and numbers used to spell out messages.

Proxy Sittings: a person who goes to see a medium seeking information for somebody else. This is to remove the claim by the skeptics that the medium is reading the minds of those who are present.

Psychic phenomena: usually this refers to any phenomena perceived outside the five senses such as mediumship, telepathy, Out of Body Experience, near death experience, etc.

Psychic powers: powers which are regarded to be outside known physical powers.

Psychic research: research into non physical phenomena—e.g. in communication with intelligences from the afterlife, levitation, apportion, materialization, telepathy etc

Reincarnation: means to 'come back into flesh'—(from Latin, *carne* flesh) — to be reborn.

Religion: originally meant to 'bind together'—as binding the heavenly and the earthly things together. Modern usage refers to the teachings of and the rituals conducted by the Church or any other institutionalized religious organization.

Skepticism: the modern usage of the word skepticism refers to an active *belief* of not accepting anything in psychic phenomena and the afterlife. It also refers to a rejection of anything which is usually outside the five senses. Some claim that skepticism refers to 'doubting' anything until its alleged existence is proved but the author's experience shows that skepticism has become a *belief* in *nothingness*.

Skeptics—closed-minded/open-minded: an open-minded *skeptic* is someone who doubts anything which can be doubted usually accepts evidence. *Closed-minded skeptics* refer to those who reject objective evidence even if it is shown. The author in this work is an *open-minded* skeptic.

Spheres of the afterlife: transmitted information from the Higher Sources over the last few thousand years consistently state that after death the afterlife is divided into spheres graded according to their level of vibrations—from the lowest, slowest and coarsest to the highest vibrations. People die with a particular level of vibration and after death their etheric body is automatically pulled to the particular sphere which can accommodate their vibrations. The more spiritual a person is the higher the vibrations. In the highest spheres, there is peace, light, love and unimagined beauty. Evil people, those who consistently initiate negative energy to harass, murder and torture others etc, end up in the lower darkest spheres for an indefinite period of time, described by eye witnesses as the 'horrific darkest spheres'.

Spiritualism: refers to a religious belief based upon communication with the afterlife. Sometimes spiritualism allows for Christian beliefs and practice.

Spiritism: the belief and practice of communicating with intelligences from the afterlife, specifically following the teachings of Allan Kardec.

Spiritual healing: healing which takes place when a healer transmits positive energies to a patient.

Survival: the belief that we survive physical death—at the point of death the physical body with its dead brain is thrown away or burnt but the individual spiritual body with the mind and memory survives.

Telepathy: the ability to read other people's minds and/or to communicate by thought transfer

Xenoglossy: the ability to speak a foreign language—sometimes modern and other times a *dead language*—fluently while in an *altered state of consciousness* the person having no knowledge whatsoever of that language when fully conscious.

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