

A Lawyer Presents the Case for the Afterlife

Victor James Zammit

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FOREWORD



Answer this. There are many people on the earth vibration who live in ignorance that there is another dimension to dwell within after what is known as “death”.

There are many people that live upon the earth vibration in a state of unhappiness, in a state of desolation within the heart.

And of course, by proving to people that life exists beyond death, the greater purpose is to bring about a realisation that life upon the Earth vibration can be far different to what it is at this moment.

But of course, if the Earth’s vibration can be changed by proving to the wider world that life exists beyond visible death, just think, my friend, what the difference would be upon your vibration.

And let me tell you this: the purpose of individuals coming together like yourselves is for the purpose to prove the existence of the human soul, to alleviate suffering, to alleviate despair, to bring light to the multitudes of individuals that live in complete ignorance of what there is for each living person.

Tell me this, how can any self respecting individual that has the proof of the continuity of life deny bringing this wonderful revelation to many other individuals?

Any reader who picks up Mr. Zammit’s book will see by his empirical evidence, his truth, his honesty and his clarity of mind that he has taken the time to investigate the true purpose of the human soul’s transition from the state of living within the Earth vibration to the state of what is known as the next life.

There is much information contained within these pages that readers, be they novice or learned in the understanding of life after death, will find interesting.

This book can surely change the inquirer's mind to understand that [whereas] once they thought that death was the end, that their mind will be released of the bondage of uncertainty and that they will surely see that life exists beyond the grave.

William Cadwell

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 a former practicing attorney-at-law formally qualified in a number of university disciplines. I am also an open-minded skeptic.

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 irreversible conclusion that there is a great body of evidence which, *taken as a whole*, absolutely and without a doubt proves the case for the afterlife. I will not be arguing that the objective evidence has *high* value as proof. 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 that would constitute objective evidence. This evidence would be technically admissible 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 - modern materializations, near-death experiences, out-of-body experiences, after-death contacts, voices on tape, psychic laboratory experiments, the best mediums, the cross correspondences, The Scole Experiment, proxy sittings, poltergeists 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 evidence?

For many years there has been hostility towards psychic science in the mainstream media, in universities and in some of the churches. The discoveries of serious scientists working to prove the afterlife have been misreported, distorted and censored with the result that members of the general public know very little about the great body of scientific research that has been accumulated.

Many people who are genuinely seeking to explore this fascinating area have not been able to access unbiased factual information because they may not have the money, skills or the time to purchase, read and analyze the huge number of technical books and articles available on this subject, many of which have not been translated into multiple languages (see Bibliography). In some societies these books are still simply not available because of formal and informal censorship.

Knowledge which is “subjective” includes all information which

cannot be independently substantiated. This includes personal beliefs: Christianity, Islam, Hinduism, Buddhism, Judaism and other religions. Subjective information 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 that 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 invalidated.

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. Sometimes I use the word “empirical” instead of “science”. “Empirical” relates to the use of scientific method to measure paranormal or afterlife evidence.

The studies of voices on tape (see Chapters 4 and 5) and mediumship have clearly showed this element of repeatability. Investigators working independently, in many different countries, have been able to duplicate each other’s work.

But not all science is conducted in the 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 the scientific method. As long as there is strict adherence to scientific method, the results of the observations can 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, empirical evidence.

You are being given access to some very important objective information about the afterlife, 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 and explain 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.

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.

We need to be aware that once people feel comfortable with a set of beliefs, they do not want to change them even if new, objective and scientific information shows they are completely invalid. Many beliefs become part of the emotional makeup and are hard-wired into the nervous system. These beliefs become very hard to shift. 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, history, culture, values and traditions.

Beliefs shaped by our environment

We just cannot ignore the fact that where we were born has a huge bearing on what we believe. For example, if you were born in China today, or in Japan, or in some remote village in Africa or in Alaska, or in India or in Russia or in the Middle East, you would very likely have beliefs different from someone born in North America. And you would probably be willing to die for those beliefs.

For that reason, in order to decide whether our beliefs are based on evidence, we have to examine our belief system very closely and not assume that it is correct simply because it's what our parents or teachers believed, or because it's what we were brought up with.

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 to accommodate the empirically based evidence for the existence of psychic phenomena and the afterlife.

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...”

James Hyslop, Professor of Logic at Columbia University

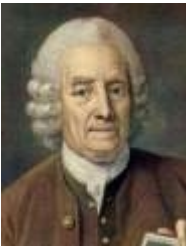
The brilliant scientists mentioned above were among the very first to scientifically investigate the afterlife. Initially they were all open-minded skeptics, and it was only after thorough investigation that they accepted the afterlife. There were other world-renowned classical scientists and thinkers around the world such as Sir Arthur Conan Doyle, Arthur Findlay, Camille Flammarion, Professor Charles Richet, Alfred Russell Wallace, Professor Robert Hare, 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 (pictured), 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.

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.

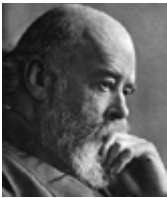
In his 490-page *History of the Paranormal*, Brian Inglis (1977) makes reference to Emmanuel Kant, the great rationalist philosopher, who investigated Swedenborg. Although Kant was an open-minded skeptic he felt that the evidence for the afterlife provided by Swedenborg was, as a whole, overwhelming. 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 and physical mediumship phenomena, which were associated with the medium D.D. Home. Conclusive photographs were taken as part of his experiments and the total absence of fraud and trickery were verified by a number of other leading scientists of the day.



In his group were scientists Lord Balfour, Sir William Barrett, Sir Oliver Lodge (pictured) 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.

For over a hundred years some of the most brilliant minds in the United States and the United Kingdom worked quietly to accumulate evidence of survival of the human spirit. In the first century of the existence of the Society for Psychical Research, founded in 1882, among the fifty-one Presidents there were nineteen professors and other famous scientists renowned for their work in psychology, physics, astronomy, and biology. The American Society for Psychical Research was founded in 1885 by another group of top intellectuals including William James, renowned Harvard psychologist and Professor of Philosophy and James H. Hyslop, formerly Professor of Logic and Ethics at Columbia University. It too attracted men of top intellectual caliber who, after years of investigations, became convinced of survival after death.

Pioneer inventors

Thomas Alva Edison, 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).



Another brilliant inventor who, after investigating, became totally convinced of the existence of the afterlife was American George Meek (pictured). When he was 60 years old George 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 says that he was a “natural skeptic” and felt that what he been told about the afterlife just “didn’t make sense.” So he began his own extensive library and literature research program and traveled all over 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 his Metascience Foundation in Franklin, North Carolina, which sponsored the famous Spiricom research, an extensive demonstration of two-way instrumental contact between people alive and people living in the afterlife (see Chapter 5). 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).

European Scientists



In Europe from the early 1900s through the 1920s other scientists including Baron von Schrenck-Notzing, Professor Charles Richet (pictured), Professor Eugene Osty, and Professor Gustav Geley were studying mediums and photographing appearances of people who claimed to be returning from the dead under controlled laboratory conditions. Their written reports, supported by the testimony of many skeptical scientists who acted as witnesses, showed that they had investigated and ruled out all possible sources of trickery and fraud.

One hundred well-known scientists, all profoundly skeptical, and some openly hostile, declared themselves, without exception, completely convinced after having worked under the direction of Dr. Schrenck-Notzing with his medium Willy Schneider (Geley 1927).

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

Medical doctors



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. Glen Hamilton (pictured) was a highly respected 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).

Dr. Kübler-Ross, who has had global impact on the way that dying people are treated, became totally convinced of life after death through her close association with thousands of dying patients. She writes: “Up until then I had absolutely no belief in an afterlife, but the data convinced me that these were not coincidences or hallucinations.” (1997: 188)

Dr. Kübler-Ross became so convinced about the existence of the afterlife that she wrote four books specifically dealing with it: *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).

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).

Professor Archie Roy



Scottish professor Archie Roy (pictured) is a Professor Emeritus of Astronomy in the University of Glasgow, a Fellow of the Royal Society of Edinburgh, The Royal Astronomical Society and the British Interplanetary Society. He has published 20 books, six of them novels, some 70 scientific papers and scores of articles and directed Advanced Scientific Institutes for NATO.

For the best part of thirty years he has also been passionately interested in psychical research and helped to found PRISM (Psychical Research Involving Selected Mediums) which encourages, guides and funds research work with mediums. He has worked with Tricia Robertson, vice-president of the Scottish SPR, on research work which validated mediumship. Together they have published three papers on mediumship with the Society for Psychical Research.

In addition to such experimental work Prof. Roy has, over the past thirty years, investigated innumerable spontaneous cases of allegedly haunted places and haunted people. His 300-page book *Archives of the Mind* presents over twenty of the best authenticated cases from over a century of research and rejects the possibility of fraud and coincidence.

Professor Gary Schwartz

In 1993 Professor Gary Schwartz, then Professor of Psychology, Medicine, Neurology, Psychiatry and Surgery at the University of Arizona, USA, and Director of its Human Energy Systems Laboratory, began his own personal search for evidence of the afterlife. With impressive academic credentials and more than 400 scientific papers to his credit, he was initially highly skeptical and kept his investigations secret.



However, in 1995, Professor Schwartz met the renowned medium, Susy Smith (pictured). She had been vitally interested in ESP, parapsychology and psychic research since the 1950s and had written more than 30 popular books about her investigations. In 1971 she had set up the Survival Research Foundation to collect scientific evidence for the survival of consciousness beyond physical death.

Since that time Professor Schwartz has conducted a number of double blind research studies with some of the top mediums in the United States. In several scientific experiments (Schwartz et. al. 2001) he found that under research conditions mediums could receive impressions about people who are deceased without even being in the presence of the subject.

The information was precise, meaning it could not result from guessing. The messages contained information not known to the subject, so the medium was not reading the subject's mind. Some messages had very personal messages describing occurrences in people's lives, meaning they were from the living consciousness of the deceased who are still part of life, just in a different form.

The researchers calculated that, in one case, the probability of the medium getting the information about one subject and his other friends and family correct by chance alone was less than one in 2.6 trillion. (Schwartz and Russek 2001).

Professor Schwartz writes:

These mediums have been tested under experimental conditions that rule out the use of fraud and cold reading techniques commonly used by psychic entertainers and mental magicians. (Schwartz 2002, and website <http://veritas.arizona.edu/>)

Drs. Joseph B. and Louisa Rhine

While evidence of the existence of psi (a neutral term for all extrasensory perception and psychokinetic phenomena like telepathy, clairvoyance and precognition) is not strictly evidence for the afterlife, in practice the two are intertwined since many of those who experience clairvoyance and precognition also claim communication from the afterlife.

The two are linked together in popular culture and “psychics” is a term used to describe both those with “a sixth sense” as well as those who experience direct communication with the deceased who prefer to be called mediums. Materialist science has not been both able to account for either psi or the afterlife.



Extensive experiments into psi have been carried out at the Rhine Research Centre, started by Dr. J.B. Rhine and his wife Dr. Louisa Rhine (pictured) who coined the term “parapsychology.”

In their book *Extra-Sensory Perception After Sixty Years* (Rhine et. al.) they claim that by 1940, 33 experiments had been done involving almost a million trials, with protocols which rigorously excluded



possible sensory clues, e.g. by introducing distance and/or barriers between sender and receiver, or by employing precognition protocols where the target has not yet been selected at the time subjects make their responses. Twenty-seven (27) of the 33 studies produced statistically significant results.

These studies were replicated in 33 independent replication experiments by different laboratories in the five years following Rhine’s first publication of his results. Twenty of these, or 61%, were statistically significant whereas 5% would be expected by chance alone.

The predictable skeptical responses – “they cheated” or “the experimenters were sloppy” or “they employed people who cheated” – just don’t stand up in the face of the numbers. Honorton and Ferrari conducted a meta-analysis of the precognition experiments conducted between the years 1935 - 1987. This included 309 studies, conducted by 62 experimenters. The cumulative probability associated with the overall results was $p = 10^{-24}$ (that is equivalent to .000000000000000000000001, where .05 is considered statistically significant).

Dr. Dean Radin



In 1997 Dr. Dean Radin, director of the Consciousness Research Laboratory at the University of Nevada, published a ground breaking book *The Conscious Universe – The Scientific Truth of Psychic Phenomena*. In it he analyzes the overwhelming scientific evidence for telepathy and clairvoyance.

Typical of the staggering experimental results was a meta-analysis of all psi experiments conducted at the Stanford Research Institute from 1973 to 1988 by Edwin May and his colleagues. The analysis was based on 154 experiments with more than 26,000 separate trials conducted over 16 years. The statistical results of this analysis indicated odds against chance of more than a billion billion to one (Radin 1997:101). Radin notes that as yet few scientists and science journalists “are aware of this dramatic shift in informed opinion.” (Radin 1997).

Professor David Fontana

In 2005 Professor David Fontana, Professor of Transpersonal Psychology at Liverpool John Moores University, published a scholarly 500-page book called *Is There An Afterlife?* that reviews some of the evidence for the afterlife accumulated during more than

one hundred and fifty years of systematic research. The highly recommended book is by someone who has directly witnessed and investigated under controlled conditions some of the best cases of more recent times.

In the *Introduction* to the book, Professor Archie Roy points out that *as yet most mainstream scientists are simply unaware of the evidence for the afterlife*. They have never done psychic research and have never read the evidence, but they are often hostile to it because they think it challenges their scientific world view.

Skeptics haven't done their homework

Without exception I have found that the materialist closed-minded skeptics who oppose the existence of psychic phenomena and the afterlife are still grounded in outdated scientific paradigms and just have not done their homework. They simply have not read volume after volume of first-hand accounts by the greatest minds of science who were all initially highly skeptical and had no belief in the afterlife before they started their own personal investigations.

Earlier this year I published on the Internet replies to comments by the late Professor Carl Sagan and to Professor Richard Dawkins – both internationally recognized for their contribution to orthodox science.

Professor Carl Sagan wrote in Chapter 12 of his book *The Demon-Haunted World: Science as a Candle in the Dark* (1996):

If some good evidence for life after death were announced, I'd be eager to examine it...(1996)

He was apparently not familiar with any part of the evidence mentioned in this chapter. He showed he was just happy to read and research information which was consistent with his own negative partiality. My response: “A Lawyer Responds to Prof. Carl Sagan, a

Scientist/Astronomer, about the Afterlife and the Paranormal” is available at <http://www.victorzammit.com/articles/sagan.html>

In his article “What’s Wrong with the Paranormal” (1998) Professor Richard Dawkins went out of his way to attack psi scientists, empiricists, researchers and gifted mediums. He imputed dishonesty and fraud, the only refuge of the skeptic. Whilst Dr. Richard Dawkins may be a good theoretical scientist, close content analysis of his criticisms of the paranormal and the afterlife shows he does not understand what “admissible evidence” is. My response, “A lawyer rebuts Prof. Richard Dawkins on the paranormal” is available at <http://www.victorzammit.com/articles/dawkins.html>.

I sent my research to leading scholars, theologians, scientists, materialist closed-minded skeptics. It has been placed on the Internet for world consumption. I have invited rebuttals. A few people stated they would be in touch again, but today, years later, no one has contacted me again. Not one person has shown that the evidence presented in this work can be rebutted or negated in any way.

3. My Materialization Experiences

“A round hundred of scientists, all profoundly skeptical, and some openly hostile, declared themselves, without exception, completely convinced after having worked under the direction of Dr. Schrenck-Notzing with his medium Willy [Schneider]... I myself took part in twenty-five of these experiments, and have convinced myself that telekinesis and materialization are facts. This conviction was shared by all the other scientific witnesses. They are all in accord that the hypothesis of fraud is quite untenable.”

Dr. Gustave Geley

“The point is, if you want real conviction of life after death, physical mediumship is the answer.”

Leslie Flint

When you come across something really spectacular, a sensational experience which contradicts your beliefs, your culture, tradition and history, what do you do? You can forget all about it or you can investigate more. I chose to investigate.

The Western world has known for a couple thousand years that, under certain circumstances, it is possible for Etherians (spirits from the afterlife, also known as the Etheric realm) to temporarily appear as solid flesh-and-blood beings through the agency of gifted materialization mediums. But it was usually described in the context of religious or shamanistic experiences.

When people in America today hear the word “medium,” they think of someone like Allison Dubois (of the television series *Medium*) who is able to hear and see people who have died and convey to clients what they are seeing and hearing. This is called mental mediumship because it happens in the medium’s mind; the person observing cannot see or hear anything.

But a physical medium can enable all the people present to see and hear and feel a variety of paranormal things for themselves. Initially this might be the levitation of a heavy table and other objects, raps and bumps that respond intelligently, spirit lights that move around at high speed, or objects that are materialized.

In the case of some very rare “direct voice” mediums (see Chapter 15), everyone present can hear the voices of spirits and take part in a conversation with them. The rarest of all physical mediums is the materialization medium. In the presence of this one-in-a-million medium, human forms appear. They can touch and be touched. They can speak and answer questions. They can move around and make noise. They can embrace their loved ones and bring to them the message that there is no death.

From the middle of the nineteenth century there have been a number of empirical investigations of materialization mediums by scientists. A major investigation over a number of years was carried out by Sir William Crookes, the greatest scientist of his time. He, as a scientist, confirmed that materialization really happens (see Chapter 10).

Materialization mediums are very rare in the world today, so much so that many people have never heard of them. To my knowledge, there are only four materialization mediums giving public demonstrations in the Western world, three in England and one, David Thompson, in Sydney, Australia.

Brief report on a materialization experiment with David Thompson on Friday June 30 2006:

Seven Etherians (spirits) including Sir Arthur Conan Doyle and former Society of Psychical Research researcher, Montague Keen, actually materialized. You can listen to audio tapes of their voices on my website www.victorzammit.com.

I actually shook hands with Sir Arthur, who died in July 1930, on Friday, 30 June 2006. Experiences like this alone will inevitably cause a revolution in the belief in and the acceptance of the afterlife.

Set-up and precautions



The experiment took place in a private home at Castle Cove, Sydney. Along with the medium, David Thompson (pictured) were a total of 9 people (3 female and 6 male, all professionals including a lawyer, an accountant and a media professional – all open-minded skeptics).

Some of the sitters are highly experienced in physical mediumship and very familiar with the tricks used by impostors claiming to be physical mediums. I myself have completed a three year study of Scientific Method as an adjunct to a major in Psychology from the University of New South Wales, Australia. So that I was fully aware what variables had to be controlled and what procedures I had to take to prevent fraud and to ensure that what was to be reported during these materializations experiments actually happened.

Prior to entering the room another sitter and I searched the medium and confirm that he had nothing under his clothing, concealed in hems of his trousers and no belt. Another sitter and I checked his track pants, pockets, his cardigan and his shoes to make sure that they were normal. All of the other sitters were searched as well and asked to leave outside anything metal, lighters, matches, mobile phones, etc.

Thirty minutes prior to the beginning of the séance we set in motion an MP3 recorder with a very sensitive microphone which recorded the entire 90-minute session.

The room was a small lounge-dining room in a middle-class suburban rented house in a quiet area. At the end of the room where we were sitting, the windows had been locked from the inside and all light blocked out. There was no furniture except for a number of straight-backed chairs and a large modular display cabinet about 2.5 meters (8 feet) tall in which it would have been impossible to conceal even a small person. There were no trapdoors in the walls, floors and ceiling or recesses in the room.

Once everyone was seated, the only door to the room was locked and the key given to me. A large sheet of cardboard was stuck over the door to block any light and to seal the only door to the séance room. A chair was placed behind the door underneath the handle for added security. I was sitting adjacent to this chair, so that the door could not be opened because of the obstacles placed.

The chair on which the medium sat was a metal one. The arms were securely fastened, there were no loose connections and there was nothing unusual beneath the chair. The chair was placed in the corner of the room. The sitters sat in a semi-circle facing the medium. The medium was strapped into the chair by means of secure belts and buckles firmly attached to the chair.

As well, heavy plastic one-way (self-locking) cable ties were secured through the buckles and cut off short so that the only way they could be released was with a metal clipper. I checked that the bindings were reasonably tight and that the medium could not slip either arm back out of the ties.

The medium had a black gag tied securely around his head through his open mouth preventing him from making any more than muffled sounds. I checked the knot and helped secure a cable tie to the gag. As well, cable ties were used to tie the buttons of the medium's cardigan to the buttonholes and clipped off very short.

On the mantelpiece in the room were a set of drum sticks and a glass of water. Beside the séance leader's chair were a CD player with a music CD, a small lamp with red globes and a simple cardboard cone, the end of which was lined with luminous tape. In physical mediumship circles this is called a "trumpet" and is used as a simple megaphone to amplify spirit voices.

The experiment

The séance experiment took place in total darkness. This is because ectoplasm – a whitish gaseous substance which is taken from the medium and sitters and used by the spirits to make themselves visible – is extremely sensitive to light and to other forms of physical energy such as electricity (for more detail on ectoplasm see Chapter 10).

The séance experiment began with one of the sitters offering a short prayer, a procedure which must strictly be adhered to according to the medium, David Thompson. This has to do with controlling negative energy, he said. This was followed by the playing of the hymn "Jerusalem."

Soon afterwards we heard very distinct, fairly heavy breathing and the loud clear voice of "William," an afterlife entity, who is responsible for protecting the medium and organizing which spirits are allowed to speak. He welcomed us all, talking slowly, using a low-pitched resonant voice. The voice had authority and projected a feeling of warmth.

Paranormal activity

The intention of this session was to ascertain whether or not paranormal activity was taking place. I can report that the following actually happened:

1. William welcomed everyone to the circle and introduced us to some

spectacular movements of the trumpet. We could see the luminous end of it whizzing around the room. At times it passed just an inch (about 2 centimeters) away from our faces. We could feel a rush of air as it passed us. At one stage it repeatedly tapped myself and my wife on the head, moving rapidly from one of us to the other although we were separated by another person.

William then returned, and promised that the phenomena in the circle would become stronger over the next few months. He told us that the spirit scientists working from the afterlife were trying to create natural light. He stressed the importance of harmony among the sitters.

2. Timothy was the next to speak. He is the Etherian (spirit person) in charge of the ectoplasm, responsible for the movement of the trumpet and lightening the atmosphere. He claims he died when he was nine years old. He tries to liven up the experiments with his sharp one-liners, sharp bursts of laughter and other entertaining activity such as extremely loud drumming with the drumsticks.

3. Montague Keen, a well-known psychic researcher from the British SPR who died in February 2004, spoke directly to me by name and said he would be working with me to prove the existence of the afterlife.



4. Sir Arthur Conan Doyle (1859-1930, very well-known author of the Sherlock Holmes books) gave an eloquent speech on the topic of survival after death and how one's state of mind on crossing over determines what one experiences. During his talk he approached me and shook my hand. His hand felt warm and solid and was huge – at least twice as large as the hand of the medium David Thompson and significantly bigger than the hand of anyone else in the room. There was a very distinct "whooshing" sound at the beginning and end of his materialization.

Before each entity materialized we heard and recorded a peculiar loud “whooshing” sound which can be heard in all of the MP3 recordings. There was a similar but shorter sound when entities dematerialized. We heard seven definitively different voices which were clear, loud and distinctive with different pitch, rhythm, pace, intonation and modulation. All of the voice answered questions intelligently from the sitters, who could constantly hear each other speaking from their original positions.

Often the entities would begin speaking using direct voice – an artificial larynx constructed from ectoplasm (see Chapters 10 and 12), the sound coming from close to the medium. Then they would materialize with a distinctive sound and we could hear them speaking from different positions in the room.

Several sitters commented on the abnormal cold around their feet and legs, something which is usually associated with the production of ectoplasm.

Several of the sitters including, Wendy, Rosheen, Mitch and I were able to see the fingers of a materialized hand in the light of the luminous strips on the trumpet while it was held high in the air.

At the end of the meeting when the lights went on the medium was still bound and in his chair, but the chair had been moved without a sound into the middle of the circle, about six feet (approximately two meters) from its original position and right in front of me. The medium’s cardigan was still on, with the plastic ties still unbroken, but it had been reversed so that the buttons were up the medium’s back.

Precautions against fraud

- There was extra care in searching the medium David Thompson himself.
- There was extreme care in tying both his hands and legs and placing

the gag to make sure he could not vocalize. The tags were locked irreversibly, which meant we had to use clippers to free David after the experiment.

- There was also extreme care in inspecting the chair he sat on.
- There were no floor, wall or ceiling trapdoors.
- All the sitters were asked to hold hands whenever materialization was about to take place.
- Towards the end of the meeting, Timothy invited me and another sitter to approach the medium in his chair and feel that he was still bound and gagged while the entity continued to talk to us. All security measures on the medium David Thompson and the chair were still intact. While my hand was on David Thompson's gag, we could hear the materialized Timothy still giving instructions from a different direction. It would have been a physical impossibility for the medium to say anything under the circumstances.
- I held the only key then available to the only door of the séance room.
- The only door to the séance room was sealed from the inside.
- Care was taken to identify where the voices were coming from – it was noticed they came from different areas and heights of the room.

In a subsequent materialization experiment, we replaced the gag with sticking plaster. This was of the kind that if removed would lose its stickiness and would no longer stay in place. We then drew a straight line with felt pen through the tape onto the medium's face on both sides of his mouth. If the sticking plaster had been moved even slightly, the lines would not have matched up. The voices still came strongly and after the meeting the tape was still firmly in place and the lines perfectly matched.

Conclusion

I am absolutely convinced that paranormal activity took place, that materialized entities conversed with us and that the entity that called himself Arthur Conan Doyle did in fact shake my hand.

The group is now in the process of conducting a number additional experiments, including using more sophisticated electronic equipment to analyze the voices. This is especially important because I have since attended meetings where two entities claiming to be world celebrities – Louis Armstrong and Mahatma Gandhi – materialized.

We continue to proceed with caution and go to the forensic audio equipment to do full correlation tests. So far, the conduct of the entities is consistent with what we know about them. Full results will be published in a future book.

For those of us fortunate enough to have the personal experience, these materialization experiments are overwhelmingly convincing evidence for the existence of the afterlife.



The author with materialization medium,
David Thompson, Sydney 2006

4. Voices on Tape (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 rarely 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 more than 76,700,000 listings for EVP (up from 50,000 in 2002). 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.

Persistent investigators get a powerful shock when they decide to investigate Electronic Voice Phenomena because by using the proper method of tape recording and follow a specific procedure they are

likely to hear voices of loved ones or friends who have died.

Colin Smythe and Peter Bander

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 decided to publish Konstantin Raudive's book *Breakthrough* (1971) in English he asked Peter Bander to help him verify the voice phenomena following the procedures outlined in Raudive's book. 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 was 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 (pictured). 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.

AAEVP



The American Association for EVP, run by Tom and Lisa Butler (pictured) is an excellent starting point for people interested in experimenting with EVP. Tom and Lisa have written an excellent book on their experiences called *There is No Death and There are No Dead* and their website has lots of examples of voice phenomena that listeners can access.

The AAEVP also has excellent instructions for people who wish to try their own recordings. <http://snipurl.com/aaevp>

A number of experimenters have written detailed, moving accounts of their evidential voice communications with loved ones who have died via EVP. Highly recommended is Martha Copeland's *I'm Still Here*, the story of how she continues to work with her daughter, Cathy, from the other side. Martha has formed a group within the AAEVP called the "Recording Circle Bridge to the Afterlife." Cathy has come through with children who are on the other side to connect with their loved ones who are participants in the recording circle (see <http://bigcircle.aaevp.com/>)

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 nickname 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 Kubris 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. Frei 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 (see picture left).



Jurgenson wrote to Bander, 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 it 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. Pfleger 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 for 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.

5. Instrumental Trans-communication (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 extended and recent voice contact is called Instrumental Transcommunication (ITC), 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.

According to Mark Macy, Convener of the American Continuing Life Research Foundation and a leading researcher in this area:

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).

According to Mark Macy’s World ITC website, scientists working for the International Network for Instrumental Trans-communication (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 that 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, gave 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 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 Associacao Nacional de Transcomunicadores. Her work is based on scientific control and her site contains scientific declarations issued by the most respected university in Brazil, the Universidade de São Paulo.

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 voices 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.

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 January 15, 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*, referenced here 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 devised a way to get pictures on television tubes of persons who had died (see picture above). 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. The work of Schreiber (pictured left) was closely supervised by experienced investigators, Professor Senkowski and the formerly skeptical Rainer Holbe of Radio Luxembourg, both of whom knew Schreiber personally and were satisfied that his results were genuine (Holbe 1987; Fontana 2005:379).

At the same time in Luxembourg, Maggy and Jules Harsch-Fischbach received images on a television screen after previously being told to expect them in an ITC audio communication. Present were investigators Professor and Mrs. Senkowski, Professor Resch and George Meek. These images were the same quality as those recorded by Schreiber (Fontana 2005: 379).

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 claimed to have established computer contact that 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 in the presence of experienced investigators (Locher and Harsch-Fischbach 1997).

The first color television picture of a spirit entity was reported in October 1995 in association with a computer contact, when a German researcher, Aldof Homes, 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 Friedrich Jurgenson, the early EVP experimenter, 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 next room, he discovered his computer had been switched on paranormally and on the screen he found a typed message to him, “This is Friedel from Sweden. I am sending you a self-portrait...” (Mark Macy, http://www.worlditc.org/a_02_macy_itc_history.htm)

Marcello Bacci’s Voices



Today Marcello Bacci (pictured) can be considered a leader Instrumental Transcommunication. For 35 years he has been receiving paranormal voices on a regular basis in his laboratory in Grosseto, Italy.

Bacci uses an old valve radio tuned to white noise in the short-wave band. For many years, he has been holding sessions on Friday nights with parents who have lost deceased sons or daughters who claim to be able to hear the voices of their deceased children. Many books have already been written about his work, and Bacci today continues his research using his old valve radio.

Many researchers have visited Bacci’s laboratory to test the phenomenon of the Bacci voices. Physicist Prof. Salvatore Mario Festa worked with Bacci analyzing the voice weekly for six years. Here is part of a report he wrote for world ITC: “The phenomenon of the voices of Bacci is authentic, there is no trick of any sort”.

Technical verifications have been carried out in order to verify the

paranormal nature of the phenomenon over more than thirty years. Professional independent researchers, such as Daniele Gullà, Dr. Marabini, Paolo Presi among others have investigated the voices and analyzed them using the most sophisticated electronic equipment.

The voices are received only when the experiment is personally performed by Bacci, which means that a certain level of mediumship in the experimenter is needed. A similar effect was noted in the experiments carried out in the 1980s by William O'Neill with the Spiricom device.

Dr. Anabela Cardoso



One of the leading figures in ITC today is Dr. Anabela Cardoso. A professional Portuguese diplomat, and animal rights campaigner, she has a successful record of a brilliant career. Her work has been studied in depth by Prof David Fontana, and in his book *Is There An Afterlife?* he eloquently outlines Dr. Cardoso's brilliant work building on and validating earlier work in EVP/ITC –

see Chapter 14.

As well as her wonderful work as an individual experimenter, Dr. Cardoso has taken on the role of coordinator of the work, running an international ITC journal which is published quarterly and co-ordinating international conferences.

Now in its fifth year of existence and with an International Editorial Board, the ITC Journal publishes articles by leading researchers and specialists who have achieved successful results with ITC, among them Adrian Klein (Israel), Anabela Cardoso (Portugal), Carlo Trajna (Italy), Carlos Fernández (Spain), Carlos Luz (Brasil), Cristina Rocha (Brasil), Daniele Gullà (Italy), David Fontana (UK), Enrico Marabini (Italy), Ernst Senkowski (Germany), François Brune (France), Jacques Blanc-Garin (France), Nils O. Jacobson (Sweden), Paola Giovetti (Italy), Paolo Presi (Italy), Sinesio Darnell (Spain), etc.

International Conferences on ITC

The first International Conference on “Current Research into Survival of Physical Death, with Special Reference to Instrumental Transcommunication,” was held by the ITC Journal in Vigo, Spain in April 2004. The Proceedings are available in the form of a soft-covered book of 192 pages and contain copies of all the 14 papers delivered at the Conference. The papers are in either English or Spanish (with one paper in French).

A second International Conference, “Current Research into Survival of Physical Death with Special Reference to ITC,” was held in Vigo from April 28 to 30, 2006. It featured presentations by a number of leading European and US authorities on ITC, such as Daniele Gullà, Dr. Sinesio Darnell, Hans-Otto König, Dr. Anabela Cardoso, Professor Ernst Senkowski, Professor Salvatore Mario Festa, and Sylvia Hart-Wright . Also included were contributions on other aspects of research into survival from Professor David Fontana, Dr. Enrico Marabini, Mario Varvoglis, Dr. Alexander Trofimov, Dr. Walter von Lucadou, Jean Pierre Girard, and Dr. Peter Fenwick.

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 cooperation of two teams of dedicated scientists, one on Earth and one on the “spiritside.”

Sonia Rinaldi writes in *Associação Nacional de Transcomunicadores* 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 who have communicated with a number of different scientists working independently including the late George Meek and Dr. Anabela Cardoso.

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. Experience has shown that if there is dissonance or disharmony, or even emotional disturbance, the contact field is interrupted.



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 have experienced 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* gives details of this work.

Mark's new book, '*Spirit Faces' Truth about the Afterlife* is based on his fifteen years of research, with special emphasis on a growing collection of unique photographs in which he captures clear faces of nonphysical beings spirits using a device called a "*Luminator*". These photographs and other results of his research provide solid evidence, and verifiable proof, that life continues after death of the physical body.

6. Near-Death Experiences (NDEs)

“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 that, because of recent advances in medical science, is becoming widely reported. 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 many. It is also consistent with evidence for other psychic phenomena such as 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 and its interpretation .

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, sometimes 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, considered the classic work that 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. Michael Sabom, a Georgia cardiologist, interviewed 100 hospital patients who had narrowly escaped death. Of these, 61 percent reported experiencing a 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, Jr. reported that eight million Americans, approximately five percent 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, such as 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) and 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 or so 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 of which they had no prior knowledge. 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 reincarnation
- 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 percent experienced major difficulties in close relationships as a result of their changed priorities
- an increase in health consciousness
- most drank less or gave up alcohol and almost all gave up smoking
- most gave up prescription drugs
- most watched less television and read fewer newspapers
- an increased interest in alternative healing
- an increased interest in learning and self-development
- seventy-five percent experienced a major career change in which they moved towards areas of helping others.

Increased psychic sensitivity

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 laptop 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).

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!”

Rawlings says at first 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 this highly credible and highly qualified cardiologist, his whole life changed after this experience.

Frightening or hell-like near-death experiences are not uncommon and have been the subject of in depth research by Bruce Greyson, M.D. and Nancy Evans Bush, M.A.

The Pharmacological Explanation?

Some suggest that NDEs are caused by drugs administered to the patient at the time of his crisis. Drugs such as ketamine and morphine have been suggested. Dr. 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 i) were markedly different from each other and from genuine NDEs in content and intensity and ii) 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 had near-death experiences before there was any physiological stress, and in some cases, when there was no physical injury at all (Moody 1975:163). Dr. 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 or 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 to be justification for their own skepticism and 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 (pictured) 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 (Fenwick1996).

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 that 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 neuropsychiatrist 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 horrifically 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 consistently leads to the breakdown of a sense of time and its relationship to the “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 people who have a near-death experience become measurably more sensitive to electro-magnetic forces and measurably more psychic?
- 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 déjà-vu and the statistically significant increase in psychic experiences that follow NDEs?
- How do the skeptics explain the incredible consistencies between NDEs and OBEs?

The critical Pam Reynolds case

The leading skeptics used to say that the near death experience was the

result of the activity of the dying brain or the recovering brain; that no one can have a NDE while “dead” – no one. But Dr. Michael Sabom, cardiologist, reports on a well-documented case of a person who had a prolonged NDE with veridical out of body perception while clinically dead for an hour.

Pam Reynolds underwent a rare operation to remove a life-threatening giant aneurysm (an abnormal widening or ballooning of a portion of an artery, related to weakness in the wall of the blood vessel) in her brain. The only way that the doctors could operate was to connect her to a machine to process her blood, lower her body temperature to 60 degrees, and stop her heartbeat and brain activity. During the hour that Pam was in standstill, she experienced remarkably detailed veridical out-of-body observations during her surgery were later verified to be very accurate.

According to Dr. Sabom, “This case is considered to be one of the strongest cases of veridical evidence in NDE research because of Pam’s ability to describe in detail the unique surgical instruments used while she was dead, what the nurses said to the doctors while operating other and procedures used. Pam Reynolds had this spectacular ability to describe in detail these events while she was clinically and brain dead.” The Pam Reynolds case has devastatingly rebutted the argument that a NDE is a product of the brain. (see <http://www.near-death.com/experiences/evidence01.html>)

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. They (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. Pim van Lommel (pictured) and his team, who studied 345 cases who would have died without resuscitation. Ten percent 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 percent of the patients suffered a shortage of oxygen, 100 percent were given morphine-like medications, 100 percent 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).

Further evidence against the physiological explanation is provided by the fact that many people who have them are not even remotely close to dying. A questionnaire conducted by the International Association for Near-Death Studies found that 37 percent of those who considered themselves to have had a Near-Death Experience had theirs in a setting that was unrelated to anything life threatening. Yet they had the same psychological and physical after effects. (Atwater 2000, p. 39)

7. Out-of-Body Experiences

“The greatest illusion is that man has limitations.”

Robert A. Monroe

While out-of-body experiences have been reported all around the world for over twenty centuries, it is only recently that techniques for experiencing them have been systematically taught. The non-profit Monroe Institute 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 18).

An out-of-body experience (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 spontaneously. A person who experiences an OBE does not have to be ill or near death.

OBEs in history:

- 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 physical one.
- 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 (1884-1917), born Marcel Louis Fohan, 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 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, including Ernest Hemingway, Tolstoy, Dostoevsky, Tennyson, Edgar Allan Poe, D.H. Lawrence and 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. 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 and 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).

Scientific study

Because of the cooperation 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, thus photographing exteriorization.
- Other experimenters, including Robert Morris at the Psychical Foundation of North Carolina, spent two years investigating OBEs. A volunteer subject, Keith “Blue” Harary, claimed to have been having out-of-body experiences since childhood. He 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 the experimenters.

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 experiencer who died in 1995. A former vice-president of Mutual Broadcasting Corporation, Robert Monroe was president of two corporations active in cable-vision and electronics and produced over 600 television programs.

Monroe developed a system called Hemi-Sync® which he claimed could trigger altered states of consciousness and OBEs by sending different sounds (tones) to each ear through stereo headphones. The two hemispheres of the brain then act in unison to “hear” a third signal – the difference between the two tones. His work is being carried on by the Monroe Institute, in Charlottesville Virginia (USA) which offers six day residential *Gateway Programs* for people wishing to experience for themselves “development and exploration of human consciousness; deeper levels of self-discovery; expansion of one's awareness; willful control of that awareness; communication with and visits to other energy systems and realities.”

Out-of-Body experiences and the afterlife

Like Swedenborg, Monroe too talked about traveling to the “astral” worlds of heaven and hell complete with spirits and thought-forms. One of the graduates of his program, Bruce Moen, has written a number of books claiming that anyone can learn how to use Monroe's techniques to explore the afterlife for themselves.

The Out of Body Research Foundation (OBERF), founded by Jeffrey Long, M.D. and Jody A. Long, J.D., focuses on scientifically researching the phenomena and its relationship with the afterlife.

8. The Scole Experiment proves the afterlife

“For the open-minded skeptic, the evidence collected over a period of six years and with more than five hundred sittings by the Scole experimenters and the afterlife team is absolute, definitive, irrefutable and irretrievably proved. Many regard The Scole Experiment as the greatest recent afterlife experiment conducted in the Western world.”

Victor Zammit

The Scole Experiment was a recent example of physical mediumship and materialization, which are dealt with in more detail later in the book in Chapter 10. It is a very well-documented current experiment, witnessed by a number of people of the highest credibility, many of who are still very much alive.

When skeptics attack the evidence for the afterlife, you will find that they are all strangely silent about The Scole Experiment. While they theorize about how physical mediums could have cheated, not one of them has offered to conduct even one demonstration to produce even a fraction of the phenomena that these wonderful experiments produced, on a weekly basis, for over six years in several different countries under the strictest scrutiny in premises that were often assigned to the group on short notice.

Six years of experiments

Scole is a village in Norfolk, England. Using it as a base, several experimenters of the Scole Group, including mediums Robin and Sandra Foyand Alan and Diana Bennett, produced brilliant evidence for the afterlife in experiments conducted in England, the United States, Ireland and in Spain.

Senior scientists and investigators who participated in The Scole Experiment included Professors David Fontana, Arthur Ellison and

Montague Keen. Of course, over the six 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; biologist Dr. Rupert Sheldrake; Professor Ivor Grattan-Guinness, all with scientific or other relevant background, and a 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 1999:73,189).

One critical thing that the reader is asked to consider is that during these 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 like Helen Duncan, the gifted medium who died in 1955 (see Chapter 11).

The Scole Report

A scientific report from the (British) Society for Psychical Research is available that contains documents all of the following phenomena. 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 have known 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, a silver charm of the “Grim Reaper,” an original copy of *The Daily Mail* dated 1 April, 1944; an original copy of *The Daily Express* dated 28 May 1945; and many others.

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.

One of the most spectacular phenomena of The Scoble Experiment was the materialized psychic lights that whirled around the room performing various maneuvers. 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, 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 eyewitnesses, 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 (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 fiberglass 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 Scoble 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 Experiment, but one which I found particularly interesting was about a member of the “spirit team” named Kingsley Fairbridge .

The experimenters were told by the spirit that he, 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. A picture of him was materialized.

The Scole group made some effort to investigate and published the details in the new Scole Bulletin asking for help. As a result they were contacted by the daughter of Kingsley who was still living in Australia. When the Scole group sent her a copy of a materialized photograph she confirmed the accuracy of the information and that the photograph was an excellent likeness of her late father (Solomon 1999)

Scole Experiment Update

A new edition of *The Scole Experiment* (Solomon, 2006) contains details of new communications received by the mediums five years after the cessation of The Scole Experiment. A further book, *The Norfolk Experiment*, is planned.

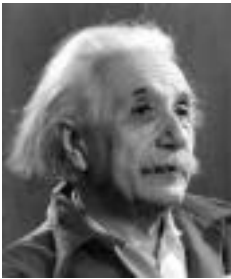
9. Einstein's $E = mc^2$ and materialization

“Great spirits have always encountered violent opposition from mediocre minds.”

Professor Albert Einstein

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, hardcore skeptics (see Chapter 10).



David Ash and Peter Hewitt's book *The Vortex* (1994) gives, among other things, one scientific explanation for materialization. They argue that Einstein's formula $E=mc^2$ – energy equals mass to the speed of light, shows that mass (m) is equivalent to energy (E). This explains how materialization and dematerialization operate by matter being transformed into energy.

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, the trees and the sky and see everything else with physical eyes.

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 super-energy, a new dimension, a new world, but in that new dimension, the person or thing will be as solid as you and I in this dimension. The only thing is that the vortexes 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 super-energy 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.

One possible scientific explanation for materialization is that the vortexes 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 vortexes 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 vortexes of the spirit atoms increase, and they can no longer be seen with our physical eyes and disappear 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 or object in the afterlife – can materialize or dematerialize. But, Ash and Hewitt rightly point out that dematerialization is not dissolution. It is the accelerating and decelerating of the vortexes 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 materializations took place in the presence of scientists and hundreds of others in daylight in Brazil.

10. Materialization Mediumship

“The ultimate in personal experiences came when my wife Irene, who passed four years ago, manifested to me on no less than four occasions with individual mannerisms and characteristics so familiar to me. With her final visit she brought a single red rose and kissed me. Well, what can one say in the light of such happenings, except that it was not only very moving but the most wonderful experience of my life.”

Allan Crossley, Psychic Investigator

While I wasn't able to speak personally with Allan about his experience before he died, I have been able to interview at length three other very credible witnesses to the Rita Goold séances held in Leicester, England, in 1982.

Michael Roll's account is on the Internet at and the online interviews with witnesses Pat Jeffrey and Gwen Byrne are available at <http://survivablebooks.org/russell/russbyrne.htm> together with extracts from a book that Gwen wrote about her experiences being re-united with her “dead” son Russell.

But isn't materialization all fraud?

Undoubtedly, there have been some frauds pretending to be mediums who tried to make money by fooling the gullible; and there have been genuine mediums who resorted to fraud on some occasions.

However there is also abundant evidence from top scientists that physical mediumship is real, that direct voice mediumship is real, that ectoplasm is real and that materialization is real (See also Chapter 8 on the Scole Experiments). Closed-minded skeptics fall into the trap of citing only the charlatans and the quacks to show that materializations are not real. Skeptics never do systematic analysis of the gifted materialization mediums and never explain why the results of the

gifted materializations medium cannot be accepted.

Professor Richet, winner of the Noble Prize for Physiology, studied materialization and writes of the phenomena in his book *Thirty Years of Psychological Research*:

I shall not waste time in stating the absurdities, almost the impossibilities, from a psycho-physiological point of view, of this phenomenon. A living being, or living matter, formed under our eyes, which has its proper warmth, apparently a circulation of blood, and a physiological respiration which has also a kind of psychic personality having a will distinct from the will of the medium, in a word, a new human being! This is surely the climax of marvels. Nevertheless, it is a fact.

The archives of the (British) Society for Psychical Research and the American Society for Psychical Research contain numerous accounts of materialization mediums who were investigated for years by some of the top scientists and professors of the day – people like Sir William Crookes, the greatest chemist of the nineteenth century, Professor W.J. Crawford and Dr. Gustave Geley.

Weight loss

Professor W.J. Crawford, who was a lecturer in mechanical engineering at Queen's University, Belfast, 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 one materialization the weight of his medium dropped from 120 pounds to 66 pounds. 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).

George Meek (1987) found that during a materialization experiment 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).

Alexander Aksakof, the Russian psychic investigator, recorded testimonies of ten witnesses to the partial dematerialisation of the body of medium Mme. d'Esperance from the waist downwards and, with the testimonies of those present, published the full story in his *A Case of Partial Dematerialisation* (1896).

Ectoplasm

We are told that groups of scientists work in the afterlife work with physical mediums to create communication between the dimensions. They extract a mysterious substance from the body of the medium and from the sitters and the furniture and use it to make a mysterious substance called “ectoplasm.”

Ectoplasm can be manipulated into hardened rods, and spirits can direct these rods to move large objects like tables and chairs and levitate a person. It can also be molded into an artificial voice box or stretched out into flat sheets of material with which spirits cover themselves in order to lower their vibrations and become solid.

The word ectoplasm, from the Greek meaning “exteriorized

substance,” was coined by 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 who investigated it for thirty years.

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).

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), which accounts for the observation of drop of temperature around physical phenomena

Baron Von Schrenck-Notzing, a Munich physician, showed that ectoplasm is composed of leukocytes – 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).

Baron Schrenck-Notzing, in *Phenomena of Materialization*, sums up hundreds of experiments conducted for a period of five years with Eva C.:

We have very often been able to establish that by an unknown process there comes from the body of the medium a material, at

first semi-fluid, which possesses some of the properties of a living substance, notably that of the power of change, of movement and of the assumption of definite forms.

In Munich, with the Polish medium Stanislaw P., the Baron succeeded in making a cinematographic record of ectoplasm as it flowed out of the medium's mouth.

Skeptics claim that *ectoplasm does not exist* and photographs of it are *all faked*, usually by the medium rolling up cheesecloth in the mouth or anus prior to the séance. This was the argument put forward by a Professor from the SPR when trying to discredit the mediumship of Helen Duncan.

I once challenged this Professor, in the British newspaper *Psychic World*, to demonstrate to us exactly how this could be done. He would need to be able to convince sane and rational people that the cheesecloth was in fact their dead relatives walking around the room and talking to them, telling them facts that no-one else present knew. And of course he would be tied to his chair hand and foot all the time. He has not yet replied to my challenge. I wonder why?

But why can't they turn on the lights?

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. Fodor (1932) lists the following examples of mediums being hurt by the sudden retreat of ectoplasm

Kluski received an open wound from a violent retreat of ectoplasm. Conan Doyle quotes the case of a medium who exhibited a bruise from the breast to the shoulder caused by the recoil of the band. Evan Powell, at the British College of Psychic Science, suffered a

bad injury on the chest owing to an unintended violent movement of a sitter, touched by an ectoplasmic arm. Hemorrhage may also result from sudden exposure to light. Dennis Bradley speaks of an instance in which George Valiantine got a black bruise, measuring about two inches by three, on the stomach by the shock of returning ectoplasm when a powerful electric light was suddenly switched on in his garage which faced one of the windows of the séance room.

Because of this sensitivity to light, most physical mediums have to work in the dark or in infrared light, and those responsible for their safety have to use absolute care in selecting sitters who can be trusted to stay still and hold hands during materialization.

During a recent materialization experiment with David Thompson in Sydney, Australia (August 7, 2006), I was present when one of the sitters, startled by the medium's chair being levitated and dumped in the middle of the room at the end of the session, let out a sudden scream. When the lights came on the medium's face showed a number of small cuts that had not been there before the session. As he put it, "a sudden noise creates an effect similar to glass shattering".

A recent series of experiments which produced physical phenomena in abundance, through a new form of energy not using ectoplasm, was the Scoble Experiment (see Chapter 8).

Senior scientists and investigators who participated in the Scoble experiments included Professors David Fontana, Arthur Ellison and Montague Keen. Of course, over the four years and five hundred sittings, 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, biologist Dr. Rupert Sheldrake, Professor Ivor Grattan-Guinness, all with scientific or other relevant background, and a host of other highly credible witnesses who have had years of experience in dealing with the paranormal. In the

United States, sessions were also attended by a number of scientists. There were 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.

Famous materialization mediums

Some of the most famous materialization mediums of the last two centuries include Daniel Dunglas Home, who was investigated in a laboratory by Sir William Crookes; and Franek Kluski, the Warsaw medium who was notable for materializing large numbers of animals. His mediumship was verified by Dr. Gustave Geley, who participated in Kluski's séances at the Paris Institut Metapsychique International, and by Prof. F. W. Pawlowski.

When you read the sheer number of testimonies of credible witnesses of the phenomena of materialization you cannot help but be struck by the sincerity of the witnesses and the similarities in the phenomena.

Accounts written from the 1850s onward, and explanations of how the materialization is effected, are identical with my experiences with David Thompson today.

For example use the Internet to read the online accounts of the following well-known materialization mediums:

- * Elizabeth S. and May E. Bang
- * Bertie Lilie Candler
- * Arnold Clare
- * Florence Cook
- * Margery Crandon
- * Stella Cranshaw,
- * Frank Decker
- * Elizabeth Hope, who worked under the pseudonym of Mme. d'Esperance

- * The Eddy Brothers
- * William Eglinton
- * Helen Duncan (see Chapter 11)
- * Alec Harris, whose wife Louie documented his mediumship in the book *They Walked Among Us* (Harris 1980)
- * Minnie Harrison, whose son, Tom, documented her work in the book *Life After Death - Living Proof* (Harrison 2004)
- * Cecil Husk
- * Stainton Moses, an Anglican clergyman
- * Eusapia Palladino
- * Estelle Roberts
- * Rudi and Willy Schneider
- * Hunter Selkirk
- * Jack Webber, whose work was documented by Harry Edwards in *The Mediumship of Jack Webber* (Edwards 1962)

Brazilian evidence

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 hardcore skeptics.

Carmine Mirabelli (1889-1950) produced fantastic physical phenomena witnessed by scientists from many parts of the world which up until today have not been rebutted, nor are they likely to be rebutted.

In 1927 there appeared in Brazil a book entitled *O Medium Mirabelli*, containing a 74-page account of phenomena which occurred in broad daylight, at times in the presence of up to as many as sixty witnesses 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, 72 doctors, 12 engineers, 36 lawyers, 89 men of public office, 25 military men, 52

bankers, 128 merchants and 22 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 Psychicos using the same controls to which European mediums had submitted.

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 which were searched before and after the sitting (Inglis, 1984:223).

Is the fact that there are so few physical mediums today evidence of fraud?

Skeptics argue that the virtual disappearance of physical mediumship in the West at a time when the potential for electronic investigation intensified is *prima facie* evidence that the phenomena was always essentially fraudulent. But it can be argued that the same development of electrical instruments which increased the ability to investigate materialization mediumship dramatically decreased the probability of it developing. We know that light, heat and electricity are closely related on the electromagnetic spectrum and that ectoplasm and physical mediumship is highly sensitive to electrical activity.

And even if someone has the rare natural potential, physical mediumship needs to be developed by a group or “circle” of people who are prepared to meet regularly together and sit in the dark for, say, an hour and a half every week for a number of years. Boddington (1992:10) claims it takes at least twenty years to develop a physical medium. Often nothing happens for two or three years. The Scole Group (see Chapter 8) sat for *three years* before anything significant happened, as did the Harrison home circle. Leslie Flint, the famous direct voice medium (See Chapter 15), sat with a group weekly for *seven years* before anything significant happened.

With the spread of electrical appliances and the development of radio, television and computers, how many people are willing to show such patience to-day? In the late nineteenth and early twentieth centuries, when people had fewer distractions from radio and television and computers and less interference from electrical fields, physical mediumship was well known.

The Noah’s Ark Society for Physical Mediumship, which operated in England from 1990 to around 2000, was established to provide a safe haven for mediums and to promote the development of physical circles worldwide. Its work is being carried on by the Zerdin Fellowship. In the United Kingdom there are three well-known physical mediums who demonstrate their gifts at public séances. As well there a number of quietly-run home circles in England, South Africa and Spain and other countries where hundreds of mediums and sitters are working patiently to develop physical mediumship.

At the time of writing I am not aware of any physical mediums demonstrating publicly in the United States, although David Thompson is planning a tour there in 2007/8.

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 (pictured) 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.
- 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. They traveled from all over the world to explain in detail their psychic experiences with her. Many senior barristers and Q.C.s when canvassed stated that this is “unique”.
- her death reveals the very real risks physical mediums face.

During World War Two, 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 that 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 had 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 how critical it was for the British Admiralty to make sure that any secret information which could be leaked to the enemy was not accessed. 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.

It would have been far more humane for the British Admiralty to give her some sort of a pension until the war was over instead of some bureaucrat at the Admiralty making the decision to use all available resources, at whatever cost and by all means necessary, to send her to prison.

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. Sir Winston Churchill, 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 made Spiritualism 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, the British intelligence, the “stool pigeon” naval officer who was involved in the matter – all looked not-so- intelligent, absolutely humiliated, disgraced, embarrassed and shamed.
- 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 burned 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 “hand-picked” jury were specially selected for their subservience and an a priori acceptance that the defendant would be found guilty as charged.
- Helen Duncan was 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. But from conduct, the Crown put pressure on to the judge NOT to allow Helen Duncan to demonstrate her mediumship gifts for the court – because it was guaranteed she would have made them look absolutely stupid
- 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. Why else would they bother?
- 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, all testified in court that they had experienced meeting loved ones in a materialization séance with Helen Duncan.
- 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 and 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 knowingly and intentionally made gross errors of judgment. These brave witnesses 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.

Typical testimony:

- Nurse Jane Rust testified on oath at the Old Bailey that, 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, 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.

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 darkness or semi-darkness, and that if the lights are put on suddenly, very serious injury or death to the medium can occur. Their cold-hearted, callous and cruelly negligent attempt to try to catch a medium allegedly committing fraud was a total disregard for human life.

When they were admitted to the home they made a grab for the medium's cabinet, grabbed the medium and took flash photographs. But again, the police found no physical evidence of any fraud whatsoever. No cheesecloth, no false beards, no sheets.

However Helen Duncan had been seriously injured by the sudden recoil of ectoplasm into her body and according to her daughter, Gena, she had electrical burns on her breast and stomach area. Her doctor had her admitted to hospital where she died five weeks afterward at the untimely age of 59.

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

12. 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 cooperation was achieved between intelligences from this dimension and the afterlife. It is proposed here to give details of only a few experiments.

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 (pictured) was one of the greatest scientists who ever lived. He was showered with honors from many countries – from 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 unshakable 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.

One of the most disgusting attacks was the claim by skeptics 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.

Sir William Crookes did a great deal of psychic investigation with Daniel Dunglas 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.

Crookes concluded that he had discovered a “new force” to which he gave the name 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 in investigating it (Crookes 1874:17).

In another carefully constructed experiment, a musical instrument, an accordion purchased by Crookes, played 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 Home's 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 (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.

Rudi Schneider physical psychic experiments

One of the most tested physical mediums of all time was Rudi Schneider. English psychic investigator, Harry Price, arranged for him to come from his native Austria to London for a series of test séances which took place between April 12-22, 1929. The second series lasted from November 14, 1929, to January 20, 1930. Both were eminently successful. As Harry Price says in his conclusions of his book, *Rudi Schneider*;

The fact remains that Rudi has been subjected to the most merciless triple control ever imposed upon a medium in this or any other country and has come through the ordeal with flying colors. The genuineness of the phenomena produced at his London séances has impressed nearly one hundred persons, including scientists, doctors, business men, professional magicians, journalists, etc. (Price, 1930).

The triple control was: the holding of Rudi's hands and feet by one controller, a second person always having one hand upon the four locked hands of the medium and the controller; the electric indicator; the dressing of the medium in a pajama jacket to which metallic gloves were sewn, he being invariably searched besides.

The phenomena witnessed are summed up by Harry Price as follows:

Cold breezes felt by everyone; an occasional fall in the temperature of the cabinet, violent movements of the pair of curtains, movements and levitations of the luminous waste paper basket and the coffee table, the ringing of the bells and the twanging of the toy zither, even in mid-air, the emergence from and withdrawal into the

cabinet of a handkerchief, afterwards found in a far corner, tied into a tight knot, the touching and brushing of the sitters at the wonderful thirteenth, fifteenth, twenty-first and other séances, the intelligent knocking of the table when it was resting against a sitter's leg near the end of the circle farthest from the medium, the tugs-of-war with Olga, and finally the emergence from and withdrawal into the cabinet of hands, arms and tubes, some perfectly formed. (Price 1930).

The following scientists have been present at the experiments: Lord Rayleigh, Prof. A. O. Rankine, Dr. F. C. S. Schiller, Dr. William Brown, Prof. Nils von Hofsten, Prof. A. F. C. Pollard, Mr. C. E. M. Joad, Mr. A. Egerton, Prof. A. M. Low, Dr. Brown, Dr. David Efron, Dr. Eugene Osty and Dr. Jeans. (Price 1930).

After the end of the séance on April 15, Harry Price casually remarked to Hannen Swaffer that he would give a thousand pounds to any person who could produce the same effects under identical conditions, provided that if the person failed he would pay a like sum to the Laboratory. This was published as a challenge in the *Daily Express* and other papers. No one appeared," writes Harry Price, "to want a thousand pounds, and the magical fraternity showed a sudden and strange lack of interest in psychic things ... What baffled magicians was the fact that the phenomena occurred inside the cabinet while Rudi was outside, nearly five feet away. (Fodor 1934).

Will Goldston, the famous magician, attended some séances and declared that under the same conditions a whole group of magicians could not produce the phenomena which he witnessed. (Fodor 1934).

In October and November of 1930, Dr. Eugene Osty, head of the Metaphysic Institute in Paris, replicated Harry Price's findings. He showed once more that, under laboratory conditions, Rudi Schneider, was able to produce genuine physical phenomena without fraud.

This is how Carrington describes 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 infra-red 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 ensued, 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 table top. But something had nevertheless been moving about over the table because the beam of infra-red 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 saying that he had obtained the cooperation 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. Some 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 ectoplasm is produced. 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).

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. Eileen Garrett, 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 from Zurich, 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.

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 which together comprise a substantial body of evidence.

13. 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 and other dimensions. Closed-minded skeptics, without any evidence whatsoever, 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 are honest but less skilled, 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 called “cold reading” 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 form of mediumship nowadays is mental mediumship, where the medium communicates through inner vision or knowing, clairaudience, automatic writing and automatic speech. Trance mediumship occurs when the medium becomes unconscious and a

completely different entity takes over the medium's body temporarily. There is also physical mediumship which is characterized by rapping, levitation and movement of objects as in The Scole Experiment (see Chapter 8).

Some rare physical mediums are able to produce independent direct voice, where the voices of departed loved ones speak to the audience independently of the medium's vocal cords. Rarer still nowadays are materialization mediums, in whose presence objects and human and animal spirits actually appear. In transfiguration mediumship ectoplasm is laid over the medium's face and other faces appear or other parts of the medium's body appear to change to resemble the communicator.

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 labor 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.

Gifted mediums rare

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.

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.

Famous sitters

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

Another was one of the finest minds of his age, Sir Oliver Lodge, who was made a Professor of Physics at 30. He was knighted and elected a Fellow of the Royal Society in 1902. Lodge's original work in physics includes investigations of lightning, the voltaic cell, 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.

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 14, 1915.

On November 25, 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 3, 1915, Raymond, communicating through Mrs. Piper'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 (Maynard 1917 and Stemman 1975:22-25).

Queen Victoria, although nominally the head of the Church of England, for years communicated with her deceased husband Albert through John Brown, a trance medium, whom she had installed in her castle. She brought all her children up as Spiritualists. The recent Queen Mother often used the services of the medium Lillian Bailey to communicate with her late husband, King George VI (Neech 1957).

Sir Winston Churchill was a close friend of the trance medium Bertha Harris during World War Two. Bertha Harris had many Sunday evening visits to Number Ten 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). Churchill was appalled when materialization medium Helen Duncan was imprisoned.(see <http://www.helenduncan.org.uk/wcletter.html>)

Séances in the Vatican

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 cooperated 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

Allison Dubois



A highly talented young modern medium is Allison Dubois (pictured). She has been investigated by the the University of Arizona over a number of years with exceptional results.

A highly talented young modern medium is Allison Dubois (pictured). She has been investigated by the the University of Arizona over a number of years with exceptional results.

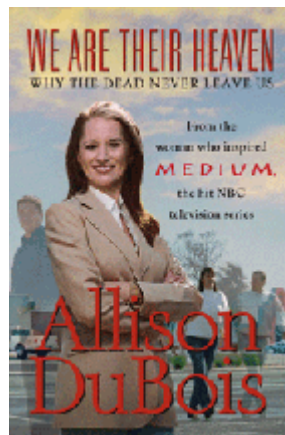
In 2001 Allison was part of a reality TV pilot in which 120 mediums

were narrowed down to five. The show didn't go into production but she so impressed the producer, Kelsey Grammer, that he proposed a series based on her life.

That program, *Medium*, has been spectacularly successful in many countries, making Allison a household name internationally and spreading the awareness of mediumship and the afterlife. A large part of its success and its contribution is that it portrays a working medium as someone who is completely normal, with all the usual stresses of raising a family, along with the very real pressures of being a medium.

It also beautifully portrays the inner conflict of her formerly skeptical scientist husband, Joe, as her comes into daily contact with the overwhelming evidence of her gift, a gift inherited by their three daughters.

Because of the overwhelming demand that the series has created Allison is no longer in a position to take additional bookings for private readings and instead is putting her energies into promotion of her two books, *Don't Kiss them Goodbye* and *We are Their Heaven*.



14. The most investigated medium ever

“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 (pictured) from Boston. No one, not even the most hardcore closed-minded skeptic, after investigating her mediumship for a period of almost *sixty* years ever suggested fraud. Her mediumship was thoroughly investigated by not one but by six of the leading psychic investigators of the day.

In America Professor William James, Professor of Psychology at Harvard University, personally organized séances for her for a year and a half. Then Professor Richard Hodgson, Professor of Legal Studies, the greatest and most notorious debunker in the world, took over. And finally Professor James Hyslop, Professor of Logic and Ethics at Columbia University, took control of the investigations. Together they brought hundreds of sitters to her under false names, they hired detectives to follow her and intercepted her mail.

Dr. Hodgson arranged for Mrs. Piper to visit England in November 1889. She was met at the station by Sir Oliver Lodge and escorted the next day to Cambridge by F. W. H. Myers, at whose house she stayed. Myers later stated,

I am convinced, that she brought with her a very slender knowledge of English affairs and English people. The servant who

attended on her and on her two children was chosen by myself, and was a young woman from a country village, whom I had full reason to believe to be trustworthy and also quite ignorant of my own or my friend's affairs. For the most part I had myself not determined upon the persons whom I would invite to sit with her. I chose these sitters in great measure by chance; several of them were not residents of Cambridge; and except in one or two cases where anonymity would have been hard to preserve, I brought them to her under false names--sometimes introducing them only when the trance had already begun.

Under the supervision of Myers, Lodge, and Walter Leaf, founding members of the Society for Psychical Research, Mrs. Piper gave 88 sittings between November 1889 and February 1890. Wherever she stayed in England, her movements were planned for her, and even when shopping she was accompanied by a member of the SPR. Prior to her stay in Liverpool, Lodge's wife engaged an entirely new staff of servants. Lodge locked away all documents relating to his family and throughout the duration of her stay, all of Piper's correspondence passed through the hands of Lodge, who had permission to read it.

Yet at all her sittings Mrs. Piper brought forward brilliant evidence. In one case of incredible details she gave about an uncle's childhood in Barking, Sir Oliver Lodge sent a professional inquiry agent to the scene to see if these details could have been gathered by diligent enquiry. After three days of full-time investigating the agent reported back:

Mrs. Piper has certainly beat me. My inquiries in modern Barking yield less information than she gave. Yet the most skillful agent could have done no more than secure the assistance of the local record keepers and the oldest inhabitants living.

The English investigators were particularly keen to eliminate the possibility of telepathy and in Sir Oliver Lodge's report published in

1890 he listed 38 cases in which Mrs. Piper gave information not within the conscious knowledge of the sitter.

In 1898, after Mrs. Piper had been tested for almost fifteen years Professor William James wrote in the *Psychological Review*:

Dr. Hodgson considers that the hypothesis of fraud cannot be seriously maintained. I agree with him absolutely. The medium has been under observation, much of the time under close observation, as to most of the conditions of her life, by a large number of persons, eager, many of them to pounce upon any suspicious circumstance for (nearly) fifteen years. During that time not only has there not been one single suspicious circumstance remarked, but not one suggestion has ever been made from any quarter which might tend positively to explain how the medium, living the apparent life she leads, could possibly collect information about so many sitters by natural means.

Specific details

Skeptics argue that mediums work by guesswork and give vague suggestions which are then confirmed by the sitters in a technique known as “cold reading”.

But just one example, from the many thousands of examples given in formal reports about her mediumship, was when the Reverend 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 Hodgson's Report on Mrs. Piper *Proceedings of the SPR* 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 her doll Dinah, 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.”

An incredible test

When one of Hodgson's own friends, George Pellew, died suddenly at the age of 32 he began speaking through Mrs. Piper when she was in trance and became her “control.” Hodgson was now in a unique position to ask his dead friend hundreds of questions about their relationship. Over five years Mrs. Piper – or more correctly George Pellew speaking through her – answered his many questions correctly.

Over several months Hodgson introduced over 150 sitters at séances to the entranced Mrs. Piper. Only 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!

Richard Hodgson's hardcore 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 stunning. 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.

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. According to 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).

James Hyslop, Professor of Logic and Ethics at Columbia University in 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 founded the American Society for Psychological Research and wrote seven books on the evidence for survival: *Science and a Future Life* (1906), *Borderland of Psychological Research* (1906), *Enigmas of Psychological Research* (1906), *Psychical Research and the Resurrection* (1908), *Psychical Research and Survival* (1913), *Life After Death* (1918) and *Contact with the Other World* (1919).

In *Life After Death* (1918) he wrote:

I regard the existence of discarnate spirits as scientifically proved and I no longer refer to the skeptic as having any right to speak on the subject. Any man who does not accept the existence of discarnate spirits and the proof of it is either ignorant or a moral coward. I give him short shrift, and do not propose any longer to argue with him on the supposition that he knows anything about the subject.

15. Direct voice mediums

“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 voice box constructed of ectoplasm, a substance taken from the living cells of the bodies of the medium and the sitters (See Chapter 10).

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 (pictured) was convinced of the afterlife 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. He began a monumental study of psychic science and produced the series of world-renowned classics listed in the Bibliography that I very highly recommend.

Leslie Flint

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:

...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).

Flint describes how he gave sittings *ex tempore* in hotel rooms, in houses of strangers, in foreign countries, in halls, theaters and churches.



In 1948 Flint submitted to a series of experiments conducted by scientists from the Society for Psychical Research. The *Psychic News* of February 14, 1948 reports in detail one experiment where he conducted a séance with elastoplasts pressed over his lips, bandages over the elastoplasts, 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 stubborn 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.

Lawyer identifies judge's voice

Dr. Aubrey Rose, OBE, CBE, one of the most brilliant lawyers in England, attended many sittings with Leslie Flint and claims that through Flint he received “the most detailed evidence of survival of the individual beyond this life.” In his recent autobiography *The Rainbow Never Ends* (2005) he states that his investigation into the afterlife

began when he heard a tape-recording of a voice, recognized as that of the deceased Judge Lord Birkett, speaking through Leslie Flint. Rose became a close friend of Leslie Flint and went on to become a spiritual healer himself.

No cold reading

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 Two 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 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 (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 firsthand; 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).

Emily French and Edward C. Randall

Another American direct voice medium who was thoroughly investigated over many years was Mrs. Emily French of Buffalo, New York. For fourteen years this frail elderly woman sat in a séance every week at the home with a leading lawyer from Buffalo, Edward C. Randall, his wife and his close associates.

For five of those years they were joined by a prominent judge, Dean Shuart of Rochester, “a learned jurist and man of such impeccable character that he had been repeatedly elected to the responsible office of Surrogate Judge.”

Every person who attended the circle was initially skeptical and sure that the voices were fraudulent. And each person was allowed to conduct however many exacting experiments they needed to be

convinced that they were genuine.

It is inconceivable that these people would waste their time in this manner if they had any hint that the phenomena were not 100% genuine. Mrs. French was from a well-known family, had a reputation in her close community for over sixty years as a person of unimpeachable integrity and never took a cent for her mediumship.

Were they all deluded?

In 1905 Edward C Randall wrote to Isaac K. Funk, D.D. LL.D, a prominent psychic researcher and co-owner of the publishing house Funk and Wagnalls (New York/London), asking him to arrange for Mrs. French to be scientifically investigated.

Dr. Funk agreed, on the condition that Mrs. French would come to New York City and conduct sittings every day for two weeks in the homes of people she did not know, surrounded by highly experienced and skeptical observers.

Then 72 years old, extremely feeble and frail with a dangerous heart condition and almost totally deaf, Mrs. French sat with Dr. Funk with barely any time to rest after a long journey from Buffalo. She was surrounded by people who were skeptical of her. And night after night she produced magnificent direct voice evidence of the afterlife.

The full favorable results of these detailed tests were published by Dr. Funk in his *The Psychic Riddle* and are reprinted in Chapter 11 of N. Riley Heagerty's highly recommended book *The French Revelation* (1995).

16. The Cross Correspondences

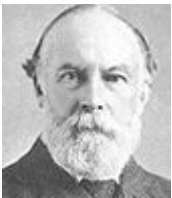
“The most convincing proof of the reality of life after death ever set down on paper.”

Colin Wilson

"Ask any critic of the paranormal to account for the evidence of the cross-correspondences and you can be assured of bewilderment or, at best, ignorant dismissal."

Montague Keen

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 science has been most successful in showing that, with genuine mediums, neither telepathy nor their unconscious has anything to do with information transmitted from the afterlife.



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) was a Cambridge writer and scholar of classics in the late nineteenth 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-correspondence – 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 very 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 learned 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, and questions were asked about her friends and about those she spoke to. All the investigations proved her innocent of fraud, conspiracy and 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. Furthermore, 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).

The Willett Scripts

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 details 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.

17. “Proxy Sittings” refute the allegation of mind reading

“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

Another 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.

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. Leonard 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 methods to ascertain what was being transmitted, thoroughly investigated the medium Gladys Osborne Leonard, one of the most gifted mediums of the twentieth 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 coincidence 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.

18. 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 Swann 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 used by the U.S. Military, but gradually the term has come into general use as the ability to perceive hidden or remote information by psychic means.

Although not direct evidence of the afterlife, it is included here because its validation by extensive testing is evidence of “the sixth sense,” the same ability which psychic detectives and mediums call upon to go forward or back in time and to solve crimes.

Different from OBEs

Puthoff and Targ wrote in their classic paper “A Perceptual Channel for Information over Kilometer Distances” (1976) that for these mechanisms, they were choosing the term “remote viewing” as a neutral term, free from prior associations and bias such as in terms such as autoscapy (medical literature), exteriorization 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 experience claim that there is a difference between the two kinds of experience. They say that in an out-of-body experience the

viewer perceives things as if physically present, whereas in remote viewing the viewer is able to clairvoyantly tune into all sorts of information about the target that 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 out-of-body experiences 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

For more than 20 years, the United States military had a multi-million dollar a year budget 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.

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 as 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 (Cover of Schnabel 1997).

“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 (Cover of Schnabel 1997).

“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 (Cover of Schnabel 1997).

“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 (Cover of Schnabel 1997).



The Stanford Research Institute in the United States was the venue where many of the original experiments were conducted. Physicist Hal Puthoff (pictured) was the chief of the Remote Viewing Program there. Some of the personnel involved in this military astral projection/ remote viewing program (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, a 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, a highly gifted psychic and 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 the Russian installation at Mount Narodnaya in the remote northern Ural Mountains. The CIA confirmed the accuracy of Price's remote viewing.

The official end of 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 religious fundamentalists. Clearly, the military and spy agencies decided that the objectively proved 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 via the Internet.

Since remote viewing has come out into the open it appears to be proving its effectiveness in the marketplace – at the time of writing (2006) Google returned over 51,700,000 entries for remote viewing.

19. Apparitions and after-death contacts

“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 throughout 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 and Bayless 1973:17).

The first systematic inquiry into apparitions was instituted by the English Society for Psychical 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 1894 report fills almost the whole of Volume X of the *Proceedings of the Society for Psychical Research*.

Further studies by the American Society for Psychical Research and by the French researcher Camille Flammarion, who compiled thousands of cases in his books *The Unknown* (1900) and *Death and Its Mystery* (1925), also found that after-death communications were a very widely

experienced phenomenon.

In 1973 a 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 percent answered that they had (Greenley 1975). A similar survey in Iceland (Haraldsson et al. 1976) found that thirty-one percent said yes.

Dr. W.D. Rees, a British physician, found that of a sample of widows in Wales, forty seven percent 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 percent.

This study was repeated in Canada by Dr. Earl Dunn (1977:121-122), who also found that fifty percent 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 an elevator 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. Observations 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 residents of 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-third of all apparitions are seen by more than one person, and are seen differently by each viewer according to their subjective perspectives.

4. Conveying information not known to the observer:

In many cases the person who appears conveys to the observer information about how he died, his 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, 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).

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 his 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 9 pm. 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 (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 (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 built a “psychomanteum” based upon the settings used by the oracles in ancient Greece. His specially built laboratory used mirror gazing to help facilitate the psychic process.

Moody claims that 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-built 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 the results are being replicated by others trained as 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 that, like near-death experiences, 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 for readers to create their own psychomanteum in his book *Visionary Encounters with Departed Loved Ones* (Moody with Paul Perry 1993).

Induced After-Death Communication

Allan Botkin, a clinical psychologist, created a new kind of therapy while using eye movement desensitization and reprocessing (EMDR) with grieving Vietnam veterans. In 98% of cases he found he could induce an experience which allowed clients to feel they were having a vivid meeting with someone who had died.

Initially Botkin thought these experiences were hallucinations, until he discovered that the observing psychologist could "tune into" and observe the encounter (Botkin 2005, pp.91-99). Although it is still early days, the process is repeatable, teachable and promises to be an interesting new avenue for research, as well as an immediate benefit to those who have lost loved ones and are overcome with grief or guilt.

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 throughout this century and the previous one 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 1920s, when they were studied by Sir William Barrett (pictured), 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 near 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. He also found that 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 that

- 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 afterlife has no significance on the frequency or the kind of apparition seen.
- the majority of patients in the study had not received drugs that could cause hallucinations.

In 1977 Dr. Osis and his colleague Dr. Erlenddur Haraldsson published *At the Hour of Death*. This book extended the original study and included reports from over 1,000 doctors and nurses in India as well as the United States. In all it reported on the deaths of more than 100,000 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 percent 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 1000 A.D., 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 percent 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 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 patients 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*, Vol. 6:20).

Deathbed visions are consistent with and support the other evidence for the 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), 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)

In his most recent book *Where God Lives - The Science of the Paranormal and How Our Brains are Linked to the Universe* (2000), Morse argues that communications with the dead, visions of the future, seeing things at a distance with the mind, and past life memories might be real perceptions from our right temporal lobe, and suggests that certain activities like prayer and meditation can stimulate this area of the brain.

Psychologist Carla Wills-Brandon, M.A., Ph.D., a 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 otherworldly 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.

Nearing-End-of-Life Experiences (NELE)

Drs. Jeff Long and Jody Long are researching Nearing-End-of-Life Experiences, which they describe as a new category of research in which a person may see beings and bright light, at or as far as six months prior to the time of death.

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 One, 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 closely following the formula will get a similar result. Some will get intelligent messages – intelligent in the sense that answers are given to specific questions. Of course, the quality of responses will depend on who or what is answering.

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 blasphemous for the purpose of shocking those around him or her. Psychic investigator Professor Archie Roy likens using a Ouija board to the practice of picking up total strangers in a bar and inviting them home (Roy 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 toy shops 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 need 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 fairly quickly; 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, etc. 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 – they would be in the sphere of the light. 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 4) 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), within 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 12 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 of 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 that was reviewed as follows in the *The New York Times* of 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 Spenser. 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 that 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” and 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 and 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, feelings of powerful presences), as well as his positive and joyous ones, are vividly reported in the poem. However after more than thirty years of 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 that, although totally unknown to the sitters, give correct and verifiable details of names, addresses, occupations and 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 Psychical 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 as 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

“Then it burst upon me, that I was listening to Chinese of a purity and delicacy not now spoken in any part of China ... The style ... was identical with that of the Chinese Classics, edited by Confucius 2,500 years ago. Only among the scholars of archaic Chinese could one now hear that accent and style, and then only when they intoned some passage from the ancient books.

*Neville Whymant, Classics scholar in a sitting with direct voice
medium George Valiantine*

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. The phenomenon is encountered in incidents of past-life-recall, and states of altered consciousness such as trance, delirium, and in mediumship.

After all other explanations have been investigated – such as fraud, genetic memory, telepathy and cryptomnesia (the remembering of a foreign language learned earlier), 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.

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).

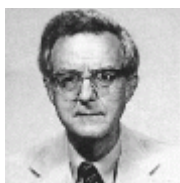
The American direct voice medium George Valiantine conducted seances while entranced in Russian, German, Spanish and Welsh (Fodor 1934).

The Brazilian medium Carlos 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 (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 U.S.A. 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).

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

Dr. Ian Stevenson



Dr. Ian Stevenson (pictured) 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 number of substantive reasons that Stevenson outlines 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 learned the Swedish language in her younger years or had 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 Psychological Research*. It involved an Indian woman named Uttar Huddar, who at age 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 (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 7 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. 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 as Rosemary in the files of the Society for Psychical Research, began to speak in an ancient Egyptian dialect under the influence of the personality of Telika-Ventiu, who had lived in approximately 1400 B.C. 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 Curran, who was barely literate, began to write in astonishingly accurate Middle English. Under the guidance of spirit entity Patience Worth she produced sixty novels, plays and poems, including a 60,000-word epic poem (Lazarus 1993:119).

Other explanations?

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 ridiculous.

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 the scientific method to illustrate xenoglossy and claim that there are only two possible explanations – either spirit contact, or memories of past lives, 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 hardcore evidence for the afterlife – electronic voice phenomena and mediumship – xenoglossy becomes easy to accept as further hardcore evidence for survival.

23. Poltergeists

“Minds are like parachutes. They only function when they are open.”

Lord Thomas Dewar

The word “poltergeist” is German for “noisy spirit.” Research into this area from the United States, Brazil, England, Scotland, Ireland, Canada, Finland, Germany, France, Italy, India, 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 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, 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 of 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 from August 1977 to October 1978. Mrs. Harper, a divorcee, lived there with her four children – two boys and two girls aged seven to thirteen.

The disturbances, which did not come from physical or 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 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 and 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 19 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 it is reported that when they went into the house, 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 an eighteen-year-old secretary, Annmarie 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, and
- 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 seen 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 apports – 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 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 agent at the center of the disturbance (Stevenson 1972:233).

Professor William Roll, a director of the Psychological Research Foundation in Durham, North Carolina, has 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.

While this "exteriorization of energy" is undoubtedly *a factor*, it does not explain why no poltergeist activity occurs in the overwhelming majority of houses inhabited by adolescents reaching puberty, most of whom experience extreme sexual frustration and anger. 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.

Clearly there are some other factors which need to be present in the teenager who is the center of the poltergeist activity such as undeveloped mediumistic ability. This could explain:

- accompanying apparitions
- the voices of mature aged persons being heard
- 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
- 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.

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 that 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 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 explanation.

They don't know they are dead

In *some* cases poltergeist activity is consistent with the information transmitted from the afterlife from hundreds of different sources, 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 do 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 mediumistic, a developing psychic sensitive. In the presence of this person the entity is able to make its presence felt.

In his book *The Strangers*, Matthew Manning writes of his poltergeist experiences when he was a teenager. He claims they 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. (Manning 1974)

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 of 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, M.D.

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, a concentration will be made on past-life regression and spontaneous recall of past lives.

Some who do not accept reincarnation 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 that, 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; and
- 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” (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 (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 (Fisher 1986:65).

Dr. Morris 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 has 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!” (Fisher 1986:65).

Dr. Arthur Guirdham, an 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 (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).

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 March 27, 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 that 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, 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 that were confirmed by Somerset historians.
- She used correctly obscure and 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 that 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 directly 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 a dialect of the time, and
- knew the names of streets that had changed and were only discoverable on old maps.

Peter Ramster has many other documented cases of past-life regression that 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)

At the age of four in 1930 in Delhi, India, Shanti Devi began to mention certain details about clothes, food, people, incidents, and

places that 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 kilometers 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 confirmed that although the money was not there, he was responsible for taking it himself; and
- 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)

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 that 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, and
- details of rituals and religious dress.

So impressed was Professor Nellie, the greatest living authority on the period, that he advised Guirdham that in the 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, which 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.

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 (1971), a report on psychical research in the sixties, 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 justify their own skepticism and 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 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 and 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 or a 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 access 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 cooperate.

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 learned 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 onward, 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 that corresponded to the likes and dislikes of the person in the former incarnation
- the child possessing skills not taught or learned
- birthmarks or deformities.

25. Quantum Physics and the Afterlife

“Those who recognize that significant discoveries in science are very often prompted by observations that do not fit expectations will find a stimulating challenge in accumulating evidence that it is possible to elicit psychic functioning in experiments with ordinary volunteers acting as subjects. Even more convincing results occur with specially selected subjects.”

Nobel Laureate (Physics) Professor Brian Josephson
and Professor Jessica Utts

Those who think they can rely on outdated science to support a materialist view of a universe without an afterlife and psychic phenomena are clearly misinformed.

A revolution going on in science

Over the last few decades there has been a significant increase in research into quantum physics, the study of the characteristics of and relationships between subatomic particles and energies. Innovative, unorthodox physicists tell us this important research has a strong bearing on the understanding of the paranormal and the afterlife.

These physicists are discovering no conflict at all between physics and belief in the paranormal and the afterlife. Indeed they are showing that the phenomena we now call “paranormal” are normal and consistent with the laws of science.

Professor Fred Alan Wolf sums up this view when he writes:

I believe that the findings of quantum physics increasingly support Plato [who taught that there is a more perfect, non-material realm of existence]. There is evidence that suggests the existence of a non-material, non-physical universe that has a reality even though

it might not as yet be clearly perceptible to our senses and scientific instrumentation. When we consider out-of-body experiences, shamanic journeys and lucid dream states, though they cannot be replicated in the true scientific sense, they also point to the existence of non-material dimensions of reality. (1998:245)

British scientist, Ron Pearson, in his article "Survival Physics," argues that survival of death is a natural part of physics and efforts to discredit evidence of survival after death are misplaced:

Since survival can be shown an essential and integral part of physics, the hope must be that the efforts still being made to discredit all evidence of survival will soon come to an end. This theory has achieved publication in Russian conference Proceedings (1&2) of 1991 and 1993 respectively, and in the peer-reviewed scientific journal "Frontier Perspectives" (3) in 1997. Furthermore Prof. Peter Wadhams, Professor of Ocean Physics at Cambridge University, supported the theory during a joint broadcast on the American Radio Shows in 2001. (Pearson, 2004).

For more than a hundred years numerous physicists have been at the forefront of psychic research. They have seen no inconsistency between science and existence of the paranormal and the afterlife.

Sir Oliver Lodge, one of the greatest physicists of all times, accepted life after death after using his scientific genius to prove it. He was a founder of the Society for Psychical Research. So many people have a lot of respect for Sir Oliver Lodge and would like to provide a short quote from his article "Linking Life After Death To Subatomic Physics":

If, then, we can adduce any evidence that life or mental activity exists in space, and only sporadically makes itself evident by some material activity, the state of our present knowledge of physics renders our acceptance of the fact entirely harmonious. We have to

do no violence to our physical conceptions if we admit the fact of survival. Life and mind never were functions of the material body, they only displayed themselves by means of the material organism.

Other notable physicists who investigated survival or psychic phenomena include Dr. Harold Puthoff, Professor Russell Targ and Professor Dr. Ernst Senkowski.

Dr. Harold Puthoff is a physicist and current Director of the Institute for Advanced Studies in Austin, Texas. He has made significant contributions towards empirically establishing the validity of psi, particularly in the field of “remote viewing.” This was a term he jointly coined to describe a form of psychic functioning historically known as clairvoyance.

Professor Russell Targ is a physicist and author who pioneered the development of the laser. He also co-founded the Stanford Research Institute's investigation into psychic abilities in the 1970s and 1980s. He authored numerous books suggesting that the mind itself reaches to the far ends of the universe and that it is this “non-local” quality, rather than any particular mechanism, that accounts for the remarkable data of parapsychology.

Professor Dr. Ernst Senkowski is a professor of physics and electronics who conducted intensive paranormal and afterlife research for over twenty years. Dr. Senkowski repeatedly obtained positive paranormal and “afterlife” results.

Several physicists have recently published books arguing that materialist science is incomplete and therefore unable to adequately account for positive paranormal evidence. They urge the acceptance of a new paradigm, or worldview, that includes psychic phenomena and the existence of multiple universes, including the so-called afterlife.

Dr. Amit Goswami is a former Professor of Physics at the Institute of

Theoretical Sciences at the University of Oregon. He is currently a senior resident researcher at the Institute of Noetic Sciences. His book *Physics of the Soul – The Quantum Book Of Living, Dying, Reincarnation And Immortality* defines consciousness, not materiality, as the primary reality.

Professor John Bockris in his book *The New Paradigm--A Confrontation Between Physics and the Paranormal Phenomena* (2005) discusses the evidence for the paranormal, including telepathy, near-death experiences, out-of-body travel, mediumship, reincarnation, apparitions, possession, distant healing and other phenomena. He concludes that other concepts such as the paranormal, theories about consciousness, and interconnectedness must be integrated into science to enable a superior understanding of reality.

His central proposal is that we are living in a “synchronized universe,” one layer of which we see and interact with and are synchronized with. This is what we identify as the “real” universe. There are other universes alongside this, he argues, which are just as real as this one. This, he states, “begins to offer a way to understand how the soul, the center of human consciousness, can exist in a permanent form, surviving human death. It offers a useful beginning to a deeper understanding of the universe and of ourselves.” (Bockris 2005)

Another physicist, Dr. Claude Swanson, has collated the “best evidence” illustrating the inadequacy of our present scientific paradigm. In his book *The Synchronized Universe* he describes scientifically controlled remote viewing and ESP experiments, demonstrations of long-range healing, psychokinesis, scientifically controlled experiments in levitation, teleportation and out-of-body phenomena (OBE). He outlines numerous examples of these strange forces being demonstrated under rigorous scientific conditions, with odds of millions or even billions to one against chance. Dr. Swanson argues that there is a need for a new, truly "unified field theory" that can explain and understand both science and consciousness.

Dr. Dean Radin

In his new book *Entangled Minds* (2006), Dr. Dean Radin contends that those who think that science has no place for the paranormal do not know what they are talking about.

He writes:

New discoveries in science are forcing an expansion to ideas of who and what we are, and that those who are most hostile to this topic know little or nothing about the evidence.

According to Lyn McTaggart, many impressively credentialed top-grade scientists are independently making discoveries in areas such as homeopathy, bio-electrography, remote viewing and healing through prayer. These are all areas that challenge traditional reductionist scientific thinking. Their findings support the new view of a world in which everything is interconnected in a pulsating energy field (McTaggart 2001).

Rather than being lifeless matter, subatomic particles are being revealed as having consciousness. Michael Talbot describes an experiment by Aspect, Dalibard and Roger in 1982 that he predicts will be the most important experiment of the 20th century:

Aspect and his team discovered that under certain circumstances subatomic particles such as electrons are able to instantaneously communicate with each other regardless of the distance separating them.

University of London physicist David Bohm believed Aspect's findings imply that objective reality does not exist and that despite its apparent solidity, the universe is fundamentally a phantasm, a gigantic and splendidly detailed hologram. (Talbot 2000:196).

Many other physicists are converting to the view that rather than being made of inert matter and energy, the universe is essentially consciousness.

As Professor Jacob D. Bekenstein puts it:

a century of developments in physics has taught us that information is a crucial player in physical systems and processes. Indeed, a current trend, initiated by John A. Wheeler of Princeton University, is to regard the physical world as made of information, with energy and matter as incidentals. (Bekenstein 2003).

Science is not static

During the nineteenth century, it was generally accepted that atoms were solid substantial particles that cannot be broken down any further. Quantum physics is demonstrating that what we think of as solid is mostly empty space. “Matter” is, to use Einstein’s term, “frozen energy” (Ash and Hewett 1990:16-26), and we are living in a universe that is essentially consciousness.

Professor Jessica Utts and Nobel laureate Dr. Brian Josephson state that science needs to adapt to accommodate the evidence.

They write:

What are the implications for science of the fact that psychic functioning appears to be a real effect? These phenomena seem mysterious, but no more mysterious perhaps than strange phenomena of the past which science has now happily incorporated within its scope (Utts and Josephson 1996).

These physicists and other scientists – some of the most inspired and most brilliant scientific minds on earth – are stating that there is an overwhelming amount of evidence to support the paranormal and the

afterlife

The record confirms that those orthodox, negatively entrenched materialist-reductionist scientists who fail to explore quantum physics, have been unable to rebut the existing empirical evidence for the paranormal and the afterlife.

As established above, there are now many physicists around the world who have demonstrated clear verification of psi and the afterlife.

When added to other overwhelming evidence presented in this work, quantum physics is a powerful tool in proving that consciousness survives physical death.

26. Lawyers Who Were Convinced by the Evidence

“Furthermore, let me say that over twenty years in the active practice of law, largely in trial cases, coming in contact with many great minds, has qualified me to do certain things: i.e. to estimate the weight and value of evidence fairly; to detect fraud in any guise; to know when a fact is proved.”

Edward C. Randall, attorney and afterlife researcher
(Heagerty 1995:39)

Space does not permit us to delve deeply into the writings of the number of lawyers who have investigated and accepted the paranormal and the afterlife. Accordingly, I have chosen three very exceptional lawyers who would be representative.

More than the members of any other profession, lawyers and judges are trained to evaluate the credibility of witnesses, and the strength of evidence. So I was impressed when I found a number of lawyers and judges, at the top of their profession, who *investigated* the evidence for the afterlife and were prepared to make a public stand to support it, with absolutely nothing to gain, and often at great personal cost.

These were men of the highest intellectual caliber who all approached the subject in a rational and objective manner applying the legal test of ‘beyond reasonable doubt’. All had been open-minded skeptics to begin with and all maintained their conviction until their deaths.

Judge John Worth Edmonds’ dramatic conversion

Judge Edmonds was at the height of his career in early 1851 when he decided to investigate the mediumship of the Fox sisters. He had been a member of both branches of the New York State Parliament, and, for

some time, President of the Senate and a Judge of the New York State Supreme Court.

He detailed his investigation of the afterlife and his conclusions with the same precision as he would write a judgment on a matter before the court, in a letter addressed "To the Public," published in the New York Courier and dated New York, August 1, 1853.

It is worth quoting this judge, using his own words. It shows his depth, his intellect, his emotions, his empirical perception, his feelings and his his rationale. It also shows the long process which *all* informed open-minded skeptical enquirers go through, as they try to balance the evidence of their own eye-witness experiences with their "intellect" and materialist conditioning:

It was January 1851 that my attention was first called to the subject of "spiritual intercourse." I was at the time withdrawn from general society; I was laboring under great depression of spirits. I was occupying all my leisure in reading on the subject of death and man's existence afterward. I had, in the course of my life, read and heard from the pulpit so many contradictory and conflicting doctrines on the subject, that I hardly knew what to believe.

I could not, if I would, believe what I did not understand, and was anxiously seeking to know, if, after death, we should again meet with those whom we had loved here, and under what circumstances. I was invited by a friend to witness the "Rochester Knockings." I complied more to oblige her, and to while away a tedious hour. I thought a good deal on what I witnessed, and I determined to investigate the matter and find out what it was. If it was a deception, or a delusion, I thought that I could detect it.

For about four months I devoted at least two evenings in a

week and sometimes more to witnessing the phenomena in all its phases. I kept careful records of all I witnessed, and from time to time compared them with each other, to detect inconsistencies and contradictions. I read all I could lay my hands on, on the subject, and especially all the professed "exposures of the humbug."

I went from place to place, seeing different mediums, meeting with different parties of persons, often with persons whom I had never seen before, and sometimes where I was myself entirely unknown-sometimes in the dark and sometimes in the light-often with inveterate unbelievers, and more frequently with zealous believers.

In fine, I availed myself of every opportunity that was afforded, thoroughly to sift the matter to the bottom. I was all this time an unbeliever, and tried the patience of believers sorely by my skepticism, my captiousness, and my obdurate refusal to yield my belief.

I saw around me some who yielded a ready faith on one or two sittings only; others again, under the same circumstances, avowing a determined unbelief; and some who refused to witness it at all, and yet were confirmed unbelievers. I could not imitate either of these parties, and refused to yield unless upon most irrefragable testimony. *At length the evidence came, and in such force that no sane man could withhold his faith.*

After depending upon my senses, as to these various phases of the phenomenon, I invoked the aid of science, and, with the assistance of an accomplished electrician and his machinery, and eight or ten intelligent, educated, shrewd persons, examined the matter. We pursued our inquiries many days, and established to our satisfaction two things: first, that the sounds were not produced by the agency of any person present or near

us; and, second, that they were not forthcoming at our will and pleasure.

While these things were going on, there appeared in the newspapers various explanations and "exposures of the humbug," as they were termed. I read them with care, in the expectation of being assisted in my researches, and I could not but smile at once at the rashness and the futility of the explanations. For instance, while certain learned professors in Buffalo were congratulating themselves on having detected it in the toe and knee joints, the manifestations in this city changed to ringing a bell placed under the table. (cited by Doyle, 1926, i, 126)

The judge went on to explain how his own secret thoughts had been revealed (much as was reported in the Scole experiments) and that plans he had kept in his own mind and spoken of to no-one were known to the spirit communicators (Doyle, 1926, i, 129).

He notes also that he had heard the mediums use Greek, Latin, Spanish, and French when they were ignorant of these languages. He records that facts were revealed which were unknown to any of the people present but afterwards found to be true. (Doyle, 1926, i, 129)



Judge Edmonds (pictured) maintained his convictions in spite of attempts to ridicule and attack him and preferred to resign his position as a Supreme Court Judge rather than keep quiet about his life-changing discoveries.

He went on to become a medium himself and also detailed the trance mediumship of his daughter, Laura, who in trance spoke in nine languages unknown to her in waking life (First Spiritual Temple Website <http://www.fst.org/edmonds.htm>).

Above all, he retained until his death his excitement about what he had learned through communication with higher spirits.

Judge John Worth Edmonds' decision to make his discoveries public would have influenced many American people.

As a senior judge, he would have had in-depth understanding of assessing credibility of anything presented to him for consideration and an expert in the admissibility of evidence. He had the opportunity of examining the evidence at first hand and then building on it with personal experience.

Distinguished Lawyer Edward C. Randall and Judge Dean Shuart

Edward C. Randall practiced law in Dunkirk, New York, and in the city of Buffalo, where he has attained distinction both as a lawyer and businessman. He acquired not only high professional honor, but organized and financed various industrial enterprises. He was one of the leading men in the industrial world and was the executive head of various companies in addition to being president of a number of corporations.

Initially an open-minded skeptic, he came to accept the evidence for the afterlife through hearing the incredible voices that came in the presence of direct voice and materialization medium, Emily French.

He and his wife spent *twenty two years* in recording sittings with her and he became a major writer on the afterlife. (See Randall *The Dead Have Never Died*).

For five years they were joined by a prominent judge, Dean Shuart of Rochester, "a learned jurist and man of such impeccable character that he had been repeatedly elected to the responsible office of Surrogate Judge."

Randall writes that *every* person who attended the circle was *initially* skeptical and sure that the voices were fraudulent. And that each person was allowed to conduct however many exacting experiments they needed to be

convinced that they were genuine.

I strongly recommend the reader to obtain a copy of Edward C Randall's *The French Revelation*, obtainable from the book's editor, email nrileyh@hotmail.com

Dr. Aubrey Rose

Dr. Aubrey Rose OBE, CBE, a leading British Human Rights lawyer, has stated in his recent book *The Rainbow Never Ends* that he totally *accepts the evidence* for the existence of the afterlife.

After empirically investigating transmissions made by one of his colleagues through direct voice medium, Leslie Flint, he stated that without doubt the voice came from the afterlife, and was that of Judge Lord Birkett, who had crossed over some time before.

From the afterlife, he says, he heard Lord Birkett state:

When I was on your side, I supported the death penalty, but now I am here, I can see that it was wrong. We have no right to take life.

These highly intelligent, logical, successful lawyers and judges were fortunate to have had the opportunity of sitting with brilliant direct voice/materialization mediums who provided them with evidence of the afterlife that they simply could not deny.

All were initially skeptical, but, to their credit, once they had the opportunity of carefully examining the evidence for themselves, they *accepted* the evidence and had the courage to become open campaigners for the existence of the afterlife.

27. Answering the closed-minded skeptics

“We should not go for complete skepticism, but for degrees of probability.”

Professor Bertrand Russell

In sharing the results of my research into the afterlife, I have come across many different reactions, from those who eagerly accepted the the evidence to support what they already intuitively felt to others who are skeptics and debunkers.

An open-minded skeptic is someone who generally will not accept superstition or beliefs to explain physical or psychological phenomena. He or she will, however, accept scientific and other objectively based results. As has been explained, to a person, all 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. I was not prepared to accept things I was told on “faith.” I doubted, questioned, 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 the afterlife.

Like the many scientists who bothered to systematically investigate the afterlife, I too came to the irreversible conclusion that we do survive physical death. The evidence I was able to obtain myself for the existence of the afterlife is for me definitive, absolute, irrefutable and positively conclusive.

However, historically there are also what are known as “closed-minded skeptics”, or “debunkers”. These people have already made up their minds about everything to do with the paranormal and the afterlife.

And, like the clergy in Galileo's time, they will refuse to consider even scientific information that contradicts their personal beliefs.

Without a shred of evidence and without rebutting the existing afterlife evidence, mostly closed-minded skeptics work on the presumption that there is no paranormal and there is no afterlife, therefore, they claim, they are wasting their time investigating the afterlife evidence.

They have changed the definition of “skeptic” from “one who doubts” to “one who will never accept.”

Those other 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 there was fraud. These closed-minded skeptics take the role of a prosecutor, not investigator.

The “experimenter effect”: in the context of testing the paranormal (psi) and afterlife evidence, it is critically important to fully understand the very serious implications of the “experimenter effect.” So far it has shown that professional psi experimenters have become victims of their unconscious (and perhaps even conscious) and of their negative partiality when conducting psi experiments.

The classic experimenter effect was demonstrated by Professor Marilyn Schlitz and Professor Richard Wiseman (1997 and 1999) in collaborative studies into whether or not a person can detect when someone is looking at them from behind. In these experiments, Professor Marilyn Schlitz, who is open-minded toward psi phenomena, achieved positive results while Professor Wiseman, who is a closed-minded skeptic, did not. This happened even when they used the same experimental equipment and procedures and the same pool of subjects.

Some unreasonably closed-minded skeptics/debunkers 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 a meeting of Humanists in Sydney, Australia. One hardcore 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, debunkers 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 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 debunkers would refuse to believe the evidence had anything to do with the afterlife.

Historically, as Richard Milton points out in his *Forbidden Science* (1994), closed-minded skeptics and debunkers 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 (a 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, and 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 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, one of the inventors of television, was attacked by closed-minded skeptics who stated it was “absolute rubbish that television waves could produce a picture!”

There are many 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” in itself is NOT scientific, not empirical. Closed-minded skepticism does NOT have the substance of science or objectivity 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. I put my objective afterlife evidence for more than eight years on the Internet, no one has been able to rebut this afterlife evidence.

The rational and informed searcher will reject the world-conspiracy theory – that all those highly accredited scientists and those brilliant gifted mediums around the world 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 debunkers say about electronic voice phenomena?

Of the objections raised by the debunkers and closed-minded skeptics, I quote a leading representative of the hardcore skeptics, an associate Professor of Psychology at Pace University in the United States, Terrence Hines. In his book *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 (then 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. Here was the opportunity to demonstrate his knowledge of scientific method (if he had any) to rebut EVP.

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, the evidence produced by the American Association for EVP and 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, physicists, engineers, journalists, clergymen, psychics. Sometimes they work in professional recording studios, as in 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 and have been taped. You can purchase tapes full of them from any of the National EVP Associations. 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 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 presenter, the onus shifts onto the other party not accepting the evidence to argue on what technical basis the evidence is not accepted.

This 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 the German “Bedenke ich bin” (Bander 1973:25).

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 Professor chose to ignore scientific method and fell back on his closed-minded entrenched skepticism.

If the Professor endeavored to adhere to the 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. He avoided rebutting the evidence. He was hoping the evidence will disappear. 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, as in litigation – court proceedings from the lowest to the highest level, 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 and debunkers, however, is that they do not investigate the best empirical evidence.

28. Closing statement: Summing up the objective evidence

“Very shortly we will be giving scientific explanations for every known psychic phenomenon.”

*A promise made by the skeptics in 1900 A.D. – over 100 years ago
We are still waiting.*

As of 2006 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 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 restrain taxpayers' funding in dead-end jobs, dead-end university research projects and dead-end materialist programs.

- Some have been able to infiltrate organized psychic research societies to deliberately neutralize any genuine psychic findings.

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 and now on television.
- are using high technology to show through EVP and ITC the existence of the afterlife and other psychic phenomena.
- have made huge progress in near-death experiences showing that even when the brain is completely dead, the NDEr is able to recall instructions of the medical specialists operating on her.
- have been able to continuously refine the objective evidence for the afterlife, especially in the areas of EVP, ITC, laboratory-induced phenomena, 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. Surveys have shows that 65% accept the existence of the afterlife, 30% are in the “yes, maybe” category and only 5% are closed-minded skeptics.

The evidence presented in the previous chapters including EVP, ITC, Computer Analysis of Voice Prints, the Psychic Laboratory Experiments, Mediums, the Frederick Myers Correspondences, Proxy Sittings, Materializations Experiments, 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, 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.

Analogy of a murder trial

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 closed-minded 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.

Imposing a different standard of proof

From my experience, I find that the closed-minded skeptics are applying to evidence for the “paranormal” a totally unrealistic standard that is different from the tests applied by the courts and by science in other areas, such as the safety of medical treatments and drugs.

1. The “impossible to pass” test

Over the last one hundred and fifty years, psychic history has shown that there is a core group of critics who will not accept that psychic phenomena can exist. These closed-minded materialists apply a test that will guarantee the psychic phenomena being investigated will not be accepted under any circumstances.

The test, also called the “I will not believe in the afterlife even if you can prove it to me” 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.

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 offense. The testimony of one reliable witness is enough to find someone guilty of murder.

4. On the 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 a basis beyond reasonable doubt. It is also the test usually used in medical research to test the safety of new drugs and in most areas of science.

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.

There are those in orthodoxy (material and religious) who, for vested interests, fraudulently keep on applying test number one – the impossible to pass test – to evidence for the afterlife, while applying far lower levels of proof in the courts and in other research.

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, debunkers and closed-minded skeptics have NOT given a credible alternative explanation for any of the above-demonstrated afterlife phenomena.

29. What happens when we die?

“There is nothing more important, as critical, as significant and vital as accepting that communicating with afterlife entities is the greatest discovery in human history.”

Sources

Just some of the voluminous sources on which this study is based include: Silver Birch (Ortzen 1988, 1989, 1990, 1991), Arthur Findlay, White Eagle (Grace Cook), Anthony Borgia, Lord Dowding, Sir William Crookes, Sir Oliver Lodge, Sir Arthur Conan Doyle, David Thompson, Leslie Flint, Ivan Cooke, George Meek, Dr. Carl Wickland, Sir William Crookes, Dr. Robert Crookall, Sir William Barrett, the Rev. C. Drayton Thomas, Geraldine Cummins, F.W.D. Myers, Raymond Bayliss, Arthur Ford, Johannes Greber, George Anderson, Charles Hapgood, Dr. Maurice Rawlings, Allan Kardec, Dr. Ian Stevenson, Emmanuel Swedenborg, Martin Ebon, Robert James Lees, Ruth Montgomery, Stainton Moses, Ursula Roberts, Elisabeth Kubler-Ross, Jane Roberts, Helen Greaves, The Proceedings of the Society for Psychical Research, Professor James Hyslop, Mark Macy, The American Association for EVP, Edith Fiore, Dr. Raymond Moody, Edward C. Randall (N. Riley Heagerty).

Once you are on this planet Earth, it is extremely important to know what is going to happen to you when you die. But how can you find out?

Whilst I respect your beliefs, what you will read on this site has nothing to do with religion. It is based on information gathered by hundreds of courageous open-minded investigators over the last hundred and fifty years who used careful empirical observation and analysis.

Why does the empirical information have more authority than the descriptions of the afterlife given by the Christian, Hindu, Jewish, Islamic, Buddhist and other religions?

First, beliefs about the afterlife in religions that rely on a "holy book" were written down by people who lived some thousand or more years ago and based up their *own* psychic experiences. One big problem is that often the original documents do NOT exist any more and over the centuries they have been changed by unknown copyists.

We do NOT have the original, authentic Biblical texts. We have copies of Biblical copies that we know have been changed a number of times over the centuries, and therefore we can only analyze what we have today. Historians and Biblical experts agree that what information from the ancient texts we have to day is highly unreliable.

Would it not be reasonable to investigate who these people were, where they came from, the extent of their learning and experience, their character, their beliefs, their motivation, who asked them to write, their intentions in writing and on what basis they stated the things they stated? But we can never answer these questions. We, the people of the world, are asked to believe in these religious writings just because our parents and our ancestors believed in them.

Those who do want to believe what was written over two thousand years ago, by people about whom we know nothing, have to balance those beliefs against the documented experiences of millions of people recorded using strict empirical methods in modern psychic science.

For example, those who want to believe that the dead lie in unawareness until the sounding of the trumpet on the day-of-judgment have to balance that belief against the experience of millions who have seen and spoken to their loved ones after their death.

Not too many people in the world today accept that some people will

be punished in “hell for all eternity in the afterlife. But some religions still teach that.

So why should you accept the empirical explanation as to what is going to happen to you when you die and the conditions that exist in the afterlife when you inevitably cross over?

The need for objective information

Note carefully: all knowledge/information can basically be divided into that which is scientific (or empirical, with which the scientific method is used to validate or to measure phenomena) on the one side and the unreliable subjective beliefs on the other side.

Another way of saying this is that science is “objective” – i.e. science has the substance to be independently substantiated – and all beliefs are “subjective” – beliefs do NOT have the substance to be independently substantiated and are regarded as personal beliefs. One most important problem with all beliefs (including skeptical beliefs) is that anything subjective, i.e. all religious beliefs and all skeptical beliefs, are themselves subject to complete invalidation.

The advantage of anything scientific or empirical is that given any empirical formula or principle, it can be repeated over time and space, and keeping variables constant obtains the same results. That is powerful and that is irrefutable. Where one can predict with accuracy, by way of repeating the same formula using the scientific method and obtaining the same results, it would be impossible to show that the formula is wrong.

It will follow that whenever there is an inconsistency between science (the empirical) and beliefs, inevitably, science (the empirical) prevails and will ALWAYS prevail over beliefs – even if beliefs have been around for thousands of years. It can never be any other way.

The consequences of the afterlife are enormous. The more you get to know about the afterlife conditions, the easier your transition will be. There is one universal agreement in this world: we ALL have to make the journey, we all have to cross over.

Where can we get empirical information?

There are at least seven major areas of modern evidence for what happens when you die.

First, there are Near-Death Experiences, or NDEs.

Second, there are out-of-body journeys and the experiences of shamans and remote viewers.

Third, there is direct experience through apparitions, clairvoyance, clairaudience and deathbed visions.

Fourth, there are revelations through other than conscious states of awareness, such as hypnosis, dreams and holotropic states. (The word holotropic is from the Greek holos, meaning “whole,” and trepein, meaning “moving or oriented towards.” It relates to a powerful method of self-exploration, personal transformation, and healing created by Christina and Stanislav Grof, M.D.)

Fifth, there are revelations through mediums (mental mediums, trance mediums and materialization mediums) from loved ones who have died.

Sixth, there are revelations through electronic voice phenomena (EVP) and instrumental trans-communication (ITC).

Seventh, there are transmissions from spirit teachers of high degree speaking through mediums, channellers and automatic writers.

These kinds of direct experiences of a psychic nature have led people of every culture that ever existed to understand that life continues after physical death. In every culture they have formed the basis of religious beliefs.

Since the end of the nineteenth century, however, a body of scientists in England and America have set out to investigate large numbers of such experiences. They work systematically, using empirical methods to reach conclusions that are based on sound research and on repeatable observations, thus taking the study of the afterlife out of the province of “religion” and into the realm of psychic science.

Over the last sixteen years I have researched hundreds of the most highly credible sources I could find. I was particularly interested in the investigations of researchers who were highly qualified, highly trained observers, such as scientists, doctors, engineers, lawyers and judges who were of impeccable character and who had more to lose than gain from putting their credibility on the line.

In the case of revelations through mediums, I wanted to know about the character and motivations of the medium, and whether that medium had been able to produce empirically verified survival evidence before a number of credible investigators. I also wanted to know whether those investigators had established over a long period of years a consistent relationship with the communicating entities. I was particularly impressed by the work of the following investigators.

Dr. Robert Crookall

The great scientist Dr. Robert Crookall, D.Sc., PhD, undertook a systematic study of hundreds of such communications from the afterlife obtained through many of the above avenues and published the results in his book *The Supreme Adventure* (1961).

His work is considered “scientific” because 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 and continent – from Brazil, from England, from South Africa, from Tibet, from Europe, from India and from Australia are all consistent. He was surprised 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 also noted the consistency of the evidence given by people who had out-of-body experiences, near-death experiences and the communications of high level mediums.

Crookall was a member of the Churches' Fellowship for Psychical Study, which came into being in England to allow those who had personal experiences of a psychic and spiritual nature to share them and 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.”

Arthur Findlay

Another brilliant and highly respected investigator was Arthur Findlay, a practical businessman and successful stockbroker, who approached the task of psychic investigation with a cool and rational mind. For five years he undertook a special investigation with John Sloan, one of the most gifted direct voice mediums of all time.

As he put it:

I have created conditions so as to make fraud and impersonation impossible, and, by persistent enquiry have obtained information about the Etheric (Spirit) World, its inhabitants and how communication takes place which should satisfy the average individual ... I have dealt with hard facts all my life. I have required a knowledge of economics and mathematics in my business life, and, outside of this, my special interest has been in physics. I have therefore approached this subject in a matter-of-fact way, and have obtained information which makes the phenomena, to my unbiased person, both reasonable and natural.

His first book *On the Edge of the Etheric The Afterlife Scientifically Explained* (1931) made it very clear that the subject of survival after death comes subatomic physics. *Where Two Worlds Meet* (1951) is the verbatim record of a series of nineteen seances with John Sloan, Glasgow direct voice medium. *The Way Of Life* (1953) is gathered from various works written by Mr. Findlay; it tells inquirers all we should know about the journey through death to a much more intense and wonderful life in the spirit world.

George Meek

At the age of 60, George Meek retired from his career as an inventor, designer and manufacturer of devices for air conditioning and treatment of waste water. He held scores of industrial patents that 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. For years he conducted his own investigations and worked closely-

with the pioneers of ITC in America and Europe. His last book, *After We Die What Then* (1987), outlines the conclusions of his years of full-time research on the nature of the afterlife.

Alan Kardec



The name “Allan Kardec” was the pen name of H. Leon Denizard Rivail, a French educator and philosopher born in Lyon on October 3, 1804. He spoke several languages, and taught courses in comparative physiology, astronomy, chemistry and physics in a prestigious scientific school in Paris. He also organized and taught free courses for the

underprivileged.

In 1854, at the age of 50, Rivail heard of the mysterious paranormal phenomena that had taken America and Europe by storm. Despite his skepticism he was convinced by close friends to attend an experimental séance where he was able to witness such occurrences first-hand.

Like most intelligent people he was skeptical at first and searched for a rational explanation. Using the same logical rigor that he had applied to his work in education and science, Rivail set out to understand and test the phenomena. He compiled hundreds of questions on the afterlife and sent them to the best mediums he could find, in different countries.

He was absolutely stunned to find that the answers coming back were totally consistent. The answers were compared, analyzed, and organized for inclusion in *The Spirits’ Book*, which was first published in 1857. This was followed by a number of other books also compiled by seeking answers from spirits of high degree speaking through different mediums in different countries.

His books include: *The Gospel – Explained by the Spiritist Doctrine*; *Christian Spiritism*; *The Medium’s Book*; *Heaven and Hell*; *Genesis*, and *Posthumous Work*.

Leslie Flint, George Woods and Betty Greene

Leslie Flint was a direct voice medium whose work is documented in Chapter 15. The hundreds of communications received would have been shared by only those people present, and then lost, had they not been carefully recorded by Sidney George Woods who sat with Leslie Flint from 1946 onwards and Mrs. Betty Greene who joined him in 1953.

In 1956, the voice of Ellen Terry, a famous actress of the British stage, who died in 1928, came through and said to them:

You are going to have some remarkable communications. And I suggest you keep these contacts going regularly to build up the power, and to make possible this link which has been deliberately arranged for your tapes. The tapes you record give us the opportunity to reach many people in all parts of the world.... We shall bring various souls from various spheres to give talks and lectures. We need willing helpers on your side.

This marked the beginning of their self-sacrificing work which continued for seventeen years until Mrs. Greene's death in 1975. George Woods (1890-1983) was to keep the work of distributing cassettes going in spite of his age for eight years more until he joined her. Leslie Flint died in 1994.

In the Woods-Greene collection of recordings, which are now easily accessible on the Internet, you can hear person after person, talking in their own voice, about what happened to them after they died.

Edward C. Randall and Emily French

Another excellent detailed source of information about living in the afterlife is contained in the work of attorney, Edward C. Randall, who sat with direct voice and materialization medium, Emily French, on more than seven hundred occasions taking detailed "statements" from wit-

nesses. The reader is referred to N. Riley Heagerty's compilation of his work *The French Revelation* (Heagerty 1995)

Shared Experiences

The last fifteen years has led to an unprecedented explosion of knowledge about and interest in the afterlife and in "other than conscious ways of knowing". There has been an increase of interest in the discipline of "Transpersonal Psychology," a discipline that is concerned with the study of those states and processes in which people experience a deeper or wider sense of who they are, or a sense of greater connect- edness with others, nature, or the "spiritual" dimension. Some of the topics it explores include altered states of consciousness, "peak experi- ences", near-death experiences, mystical experiences, death and dying, meditation.

The Internet has made the sharing of large numbers of such experiences much easier, and has further taken them out of the restrictive confines of "religion," where observation has been mixed with "beliefs" and rituals.

It is now possible for ordinary people to record and share their experiences, and to contribute to the accumulation of knowledge without the restriction of dogmas. An excellent example of this is the knowledge that has emerged from the study of near-death experiences – see Kevin Williams' wonderful Internet site www.neardeath.com.

A number of researchers, such as the staff at the University Of Virginia Division of Perceptual Studies, are actively working to collect and analyze exceptional experiences.

From all of these sources a picture of the afterlife and the higher dimensions emerges which is internally consistent and incredibly beautiful.

Personal verification

As an additional avenue of research, I followed the teachings of several advanced mediums and myself became clairaudient. I was then in the fortunate position of being able to obtain personal direct confirmation of what I had learned from people I trusted who had passed on.

Through David Thompson's materializations experiments I was able to actually converse repeatedly with those who had died decades ago, like Sir Arthur Conan Doyle and Arthur Findlay, and again get cross corroboration on what I had learned.

Vital eyewitness messages from the afterlife

Vital messages from afterlife 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.
- 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. Just as there are different radio frequencies within the same room different worlds or “spheres” or “planes” inter-penetrate – from the highest vibrations to the lowest.

- There are different levels or “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 – this 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.
- 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 that are particularly dark, unpleasant and even horrific – some call them “hell” – ending down there is NOT for eternity. There is always help available for any soul willing to learn the lessons of kindness and unselfishness.
- Once you are freed from the body and enter the afterlife, you will experience a feeling of enormous lightness. Some communicators liken it to taking off a heavy divers’ suit.
- 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.
- In the areas nearest to our world, the mind creates reality. So those who expect to find nothing may well stay in a deep sleep.
- Those people who have been ill for some time may need to be helped to change their mental picture of themselves and create with their minds a healthy etheric body. “Hospitals” exist for this purpose.
- 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.

- 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.
- Not participating in religious rituals, e.g. baptism and confessions, and non-belief in creeds and dogmas does NOT encumber anyone from attaining higher spirituality and the higher afterlife spheres.
- Soon after crossing over you will experience a life-review. In your life review you will experience all of your thoughts, words and deeds and effects they had on others. No-body judges you. You judge yourself by comparing the reality of your life and the effects it had on others with what you set out to do.
- Loved ones from the afterlife, recently arrived and others, do have the power to visit loved ones still living on earth and some of them may even become their “guides”.
- 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.
- 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. Many choose to attend their own funerals.
- 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 that 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.
- 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. It also helps if you are able to control your mind, think positively and concentrate on one thing at a time.
- Some people get stuck “between the two worlds.” Because they still feel themselves solid, they do not accept that they have actually died. Some are afraid of going to the light. Many get into mental confusion and could get lost for decades and even for thousands of years.
- In the afterlife, there is no need to eat or drink or go to sleep. There is no night-time, no rain or bad weather. All is light.
- You will have the opportunity to mix with others of the same vibrations and join with them in co-operative endeavors.
- You will usually find yourself in a house, often the exact replica of a favorite house from your life. Of if you have a clear mental picture of the house you have always wanted and you have earned it, you can create it.
- All animals also survive death. You can expect to be reunited with loved pets who are usually cared for by someone close to you until you arrive. Undomesticated animals continue to exist in their own spheres.
- You can continue to pursue your favorite interests. You can continue to read, enjoy art, music, attend concerts or play sports. Or you can do gardening.

- One can still learn spiritual lessons in the afterlife and progress to higher, even more beautiful spheres.
- You also will have the opportunity to go to the Halls of Learning, and continue to do spiritual work – helping those crossing over or helping others less informed. You may like to do rescue work – informing those lost in the darker realms and who qualify to be in the sphere of the light to come up towards the light. You can be creative in how you spend your time.
- Ultimately, there will come a time when you have to increase your vibrations by increased spirituality to continue to spiritually refine and graduate to a higher realm where circumstances would be much more beautiful and better than the one you were in before.
- This “transition” to the next sphere happens gradually and naturally. You find yourself going into a deep sleep and awaken on the next level.
- In the higher spheres, you will be able to recall and see any event in any period of your existence three dimensionally.
- Love, unconditional love, is the most powerful force known in the universe. It is the link with our loved ones in the afterlife.
- 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.
- Those who were consistently evil are, on their transition, either left alone or are met by those others of the same very low vibrations and with the same very low spirituality. They are naturally attracted to the darker lower spheres.
- However 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 or even thousands of years – obtain higher vibrations and graduate to the higher spheres.

- Selfishness is one of the greatest transgressions against spirituality and is highly karmic.
- 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, lying, harassing, discrediting or causing harm to someone, that kind of negative energy will inevitably return to you.
- “You will reap what you sow” – the Law of Cause and Effect - 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.”
- Selfishness, 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.
- Those who consistently abused and harassed others will have to face their victims in the afterlife to ask for forgiveness. After the severest retribution, the transgressors will have to apologize and seek forgiveness by the victims before they are allowed to make any

progress.

- 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.
- 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.”
- 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 as repentance is 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.
- 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.

- There are some inherent dangers in communicating with entities from the afterlife. Those from the afterlife can sometimes 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.
- 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.
- Self-responsibility – ultimately, you yourself are responsible for all acts and omissions during your time on the earth plane.
- The kind of life to be lived in the afterlife – the beauty, peace, light and love that await most decent people – is unimaginable.

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