

# PSYCHO-SCIENTIFIC FRONTIERS

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**Professor Dr. Ph. D. Werner Schiebeler**

## **Survival after death**

In regards to the sciences and  
parapsychology

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The author published numerous articles in journals as well as brochure and four books on various para-psychological topics. In addition, he also released a film about the "Paranormal healing methods in the Philippines" at the Institute of Scientific Films in Göttingen. He received the "Ernesto Bozzano Price" from the Associazione Italiana Scientifica Metaphysica in 1974 and the "1<sup>st</sup> Swiss Price" from the Swiss Foundation for Parapsychology in 1988.

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## **Preface by the publisher**

*Materialisation phenomena* represent the most impressive things the psycho-sciences have to offer. Officially, there are only very few people that are able to act as intermediaries between the two worlds in this way. The more one delves into this field, the clearer one recognises that death *does indeed not* mean the destruction of the individuality nor its disintegration, but that a human being continues to exist with a heightened individuality, ergo that the so-called dead are much livelier than we are here. Death as the *superlative enhancement of the individuality*, with its enormous spiritual potentialities within a *natural* state, can be specifically recognised through these paranormal phenomena. Judging by the resistance against the doctrine of immortality one should think that it is

absolutely unthinkable and only a substance of faith. This is a mistake! The idea of immortality results from the logical certainty of the insight that human beings are the product of an organised POWER something that is purveyed through the empirical certainty Spiritualism and Spiritism provide. Those that deny this have still a lot to learn.

Bad Salzuflen, June 2000

## 1.0 Introduction

Our present day sciences, particularly the natural sciences, have furnished us with some very significant insights about the universe, our Earth, our environment and our human body during the last centuries and to a greater degree, during the last decades. We are for instance quite well informed about the functions of our human body, about its illnesses and their treatment. But all conventional sciences have so far come to a full stop in regards to man's demise. Birth and death are seen as the beginning and the end of the human existence. People generally do not know *why* they run the gauntlet between these two alleged counterpoints. Birth is most of the time seen as a joyful event, whilst death on the other hand is seen as an unmerciful destroyer.

But a science that we call parapsychology, it should in fact call para-normology, has existed for more than 100 years. This science reaches beyond the existing natural sciences, it tries to expand them.

Now, what is the field of research for parapsychology, what does it deal with? We have a priory four conventional sciences that specifically deal with human beings and the phenomenon of their existence. They are:

1. *Physiology*; it is the doctrine dealing with the normal physical processes of life.
2. *Medicine*; it is the doctrine and medical science dealing with pathological, physical processes of life.
3. *Psychology*; it is the doctrine dealing with normal, mental life processes.
4. *Psychiatry*; it is the doctrine and medical science dealing with pathological, mental processes of life.

Next to these is a 5<sup>th</sup> science, namely *parapsychology*. It is the doctrine dealing with mental, respectively spiritual, processes of life that deviate from the normal, but are *not pathological*. Parapsychology<sup>1</sup> deals with events that take place within or with living human beings or in their environment and they are somehow, in an unknown way, connected with the human spirit or with the phenomenon we call life. These processes are of a nature that cannot be classified within normal psychology, physiology or physics. One therefore calls these processes *paranormal*.

The phenomena parapsychology investigates can be classified into a number of large groups:

Firstly, into parapsychological processes. These include *extrasensory perceptions*, that is to say, the reception of information without using the sensory organs we are familiar with. We are dealing here

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<sup>1</sup> A made-up word of the following Greek components: para = next to, beyond + psyche = soul; logos = word, description, symbols.

with either the recognition of the content of thoughts of other people, called telepathy, the recognition of processes taking place somewhere afar, of events that have taken place in the past or will take place in the future. One then talks about spatial or temporal *clairvoyance* or *pre-recognition*.

Furthermore, psychic processes in parapsychology, the so-called trance phenomena also belong to this. They consist in that the vocal organs or limbs of a living human being, in a state of unconsciousness called *trance*, are paranormally controlled by other entities. These other entities are usually deceased human beings that try to have an effect in our terrestrial level of existence from their present level of existence invisible to us.

The second major group within parapsychology concerns physical processes. One then talks about *para-psycho-physics* or abridged, parapsysics. We are dealing with events whose cause or origin is within paranormal, spiritual processes, but whose effects are however on a purely physical-material level. This concerns for instance the mechanical movement of physical objects without a visible instigator or recognisable physical action mechanism. Depending on the type or appearance of the movement one talks about *psychokinesis*, *telekinesis*, *levitation* or *apport*.

Furthermore, so-called *materialisation phenomena* are also a part of parapsychical processes. This is usually the mostly temporary, paranormal formation of organic or inorganic matter from a visible, tangible material called *ectoplasm* that can be photographed. Complete living entities, or isolated parts thereof, for instance separated limbs, develop for a few minutes or for one hour maximum. Such limbs often can, in spite of the lack of a complete body, generate relatively powerful forces and sometimes move heavy objects. In very rare instances, moving and living animals appear during these materialisation processes.

But all of these paranormal processes only take place when living terrestrial human beings are present that dispose over characteristics that we call *mediumship*. A very pronounced mediumship is rare, but not as rare as one might initially assume. A lot of people possess this characteristic without actually being aware of it. This gift is sometimes discovered accidentally and it can then be developed and trained. A lot of people do however possess psychic characteristics to a weaker degree. They notice once in a while during their life that they have a telepathic experience, the appearance of a temporal preview or the announcement of an imminent death.

A third large group of phenomena concerns so-called *spiritual healing*. One understands this to be the paranormal healing or alleviation of illnesses and physical damage where no usual healing methods are used, that does not utilise known medical experience and that cannot be explained along the lines of suggestion<sup>2</sup> or auto-suggestion<sup>3</sup>.

Parapsychology specifically deals with the question about the origin and aim of the human existence and to provide an answer for whether death is really the end of life in a wider sense. In order to answer this question, one has to clarify to begin with what “life” actually is and what therefore could actually survive terrestrial death. This question is going to be delved into on hand of today’s level of understanding of the sciences and the experience materials of parapsychology. The result of this will be that, according to my interpretation, the personal continued existence after one’s terrestrial demise can at least be verified through evidence and proof of experience in individual cases. The summarisation and estimation of this experience based evidence is called spiritistic theory or spiritistic hypothesis these days.

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<sup>2</sup> **Suggestion** = prompting, whispered advice.

<sup>3</sup> **Autosuggestion** = self-hypnosis, self-influencing.

Based on today's available materials gained through experience, I hold the opinion that death is *not* as bad an event as it is usually seen to be. It is also not the complete extinction of the human existence by God, as some modern theologians sometimes assert. It is instead the *conclusion of a chapter* and the *beginning of a new*, the crossing over into another world and the familiarisation with new assignments. Those that already prepare themselves for this transition and possibly keep a look out for the thus approaching assignments, those that want to look into these things and share their experiences with others, will have to be prepared to deal with great difficulties. This comes as no surprise, because things that people find new and unusual are confronted by disbelief and a lack of understanding most of the time. This has also been the case with most important scientific discoveries and technological inventions. The majority of contemporaries, eminent scientists amongst them, have often gone into battle against new insights with derision and jeer.

New insights can certainly be tainted with mistakes to begin with. But they can later lead to a *significant expansion* of human knowledge in spite of this.

The contemplations and insights of the Genoese Christopher Columbus (1451 – 1506) should be cited here as an example, because it led to the discovery of a new continent. During the Middle Ages, Italian merchants searched the Levant, the countries around the eastern part of the Mediterranean Sea, namely Asia Minor, Syria and Egypt for direct access to the Far East, China and India, from whence spices and coveted luxury item from the Orient came from. Of particular renown amongst these merchants was the Venetian Marco Polo, who spent the years between 1271 and 1295 in China.

The travel route to the Far East was once again closed during the 14<sup>th</sup> century through the conquests by the cruel Mongolian Sultan Tamerlane (or also Timur)<sup>4</sup>, who took possession of Persia and the Caucasus. The advance by the Turks through the conquest of Constantinople in 1453 made things even more difficult. The world of the Orient had become unreachable by land at that time. The Portuguese, with their seafarer Bartolomeu Diaz, had only reached the southern tip of Africa by 1488.

The Genoese Columbus came up with the idea of whether it would be much easier to reach India and China by sea in a westerly direction. This however depended on whether such a sea route actually existed, on whether the Earth had the shape of a globe. This concept was not self-evident on those days. In Alexandria in 200BC, the Greek Eratosthenes had indeed calculated the circumference of the Earth, by assuming that it was the shape of a sphere, through his own measures to be 250,000 Stadions<sup>5</sup>, roughly 41,000km. This was an astonishingly accurate number for that time, because the actual circumference is 40,000km.

The knowledge about this was however not available to the broader community during the Middle Ages, because the church controlled authorities returned to the imaginations of antiquity, namely that the Earth was a disk surrounded by oceans. The Fathers of the Church, for instance Lactantius and Augustine, fought against accepting the doctrine of the Earth being round. They tried to dismiss it as a laughable and absurd idea, because antipodeans would have to exist with their heads hanging downwards. Augustine said:

“The assertion that inhabited countries exist on the opposite side of the earth contradicts the doctrines of the Holy Scriptures. The existence of inhabitants on the other side of the world would mean that nations

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<sup>4</sup> **Tamerlane, Timur:** 1336 – 1405, from 1388 titled Sultan.

<sup>5</sup> **Stadion:** A Greek (Aegean or Attica) Stadion = 164m.

existed that did not descend from Adam, because the descendants of Adam found it impossible to cross the oceans lying in between. This would mean an upheaval of the Bible's reputation, because it explicitly teaches that all people descended from a communal father."

Columbus had heard reports that the west winds had brought trees of unknown origin to the shores of Portugal and the Azores and that some had carvings on them, reeds of an unknown variety and even two human bodies with unfamiliar facial features and skin colour were also washed ashore. He interpreted this as indicators that the countries of India, Japan and China would be to the West. He also wrongly assumed that the Earth's circumference was a lot smaller than it actually is, something that was crucial to the successful outcome of his future undertaking. He therefore also assessed the distance from Spain to the east coast of Asia to be a lot shorter than it really is. A biography of Columbus gives the assumed distance as being only 2,000km. In 1492, he did in fact sail about 5,000km in 36 days from the Canary Islands before he reached the island of Guanahani (San Salvador) in the Bahamas.

In spite of many mistakes in his assumptions and in spite of his erroneous opinion to have found a way to India, something he maintained to the day he died, Columbus had made a bodacious discovery. He undertook a journey to look for an unknown passage to a distant land. He had to conquer the most confused prejudices in the process like for instance that one might succeed in reaching India if the Earth was a sphere, but that returning would be impossible, because one would have to sail uphill.

Those that deal with life after death also seek insights and a path to an unknown land, a path however that all of us have to take one day in as far as it really exists. Those that seek thus will also be, like Columbus, confronted with the strangest of arguments. They will not be believed, exactly the way the theories of Columbus were initially also not believed. Like Columbus, they will also be shown *falsely interpreted passages from the Bible*.

A lot people will therefore reject the reports in this book and the conclusions made in regards to them as implausible. But some might become attentive and contemplative. They will not allow the awakened interest in parapsychology and like after death to rest and they could try to gain a comprehensive picture on hand of the specified original literature given in this book. The decision of whether one wants to accept or reject this comprehensive picture is something that everyone must decide for themselves.

## 2.0 The biological concept of life

When talk turns to death and its survival one has to debate the meaning of life and death first. Biology understand life to be the following, whereby the life of animals and plants is also included:

An organism is alive

1. When it has an *autonomous metabolism* (Nourishment, excretion, breathing).
2. When it is *sensitive* and when it reacts to stimuli with singleness of purpose, that is to say, meaningfully.
3. When it displays the characteristics of *growth, reproduction* and *heredity*.

The second characteristic is of specific importance. Professor August Bier (1861 – 1949), an eminent German surgeon, wrote about life's two characteristic features: Sensitivity and single-minded action. Only living things are excitable. Things that are not excitable never lived or they have died (7, P. 372). Life's recollected characteristic are, according to our present day biology, tied to the physical matter we are familiar with. Physical death happens when these characteristics are extinguished, ergo when for instance the metabolic process comes to a standstill (Breathing and cardiac activity stops, clinical death) and stimuli is no longer meaningfully reacted to.

## 3.0 The intellectual life

This biological definition of life is obviously going to be regarded as insufficient in regards to the human existence. In light of the human concept of life, things like metabolism, biological growth, propagation and heredity are of subordinate importance, no matter how important they might seem from a biological point of view. The actual main component of the human existence is in reality the so-called intellectual life.

Intellectual life consists of:

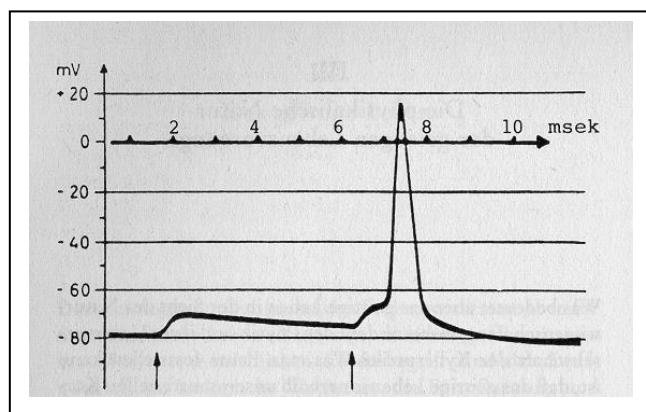
1. The *ego-consciousness*.
2. The *ability to think* and to act with a *free decision of will* according to one's thoughts.
3. The opportunity *to collect experiences* and to learn from what the sensory organs convey.
4. The *accumulation of memories*, the ability to apply them at will in the processes of logical thoughts and the triggering of emotions.
5. The *emotions and feelings*, whereby joy plays a particularly important role.

## 4.0 The physical nature of life's intellectual processes

But what meaning does the intellectual life have from the point of view of the sciences, particularly physics and its sub-science cybernetics? What can be ascertained these days is that the intellectual life within our physical body is made possible and maintained through the central nervous system, specifically the brain, whereby the connection with the environment is communicated through the sensory organs via the peripheral nervous system. According to the insights gained by today's physics, respectively cybernetics, life consists of absorption, retention, processing and transference of information, that is to say, of signals.

Research during the last decades provides increasing information about the way these processes within the central nervous system and the peripheral nervous system physically take place, even though a lot of details are naturally still unsolved. The transference and the processing of information within the organisms of human beings and animals take place through electro-chemical processes, something that can be investigated in animals with sophisticated technology. Examinations with very delicate micro-electrodes ascertain that the transference of information takes place through nerve fibres or neurites, therefore from nerve cell to nerve cell, through electrical impulses, so-called nerve impulses, that is to say, through short electric discharges of about  $1/1000^{\text{th}}$  of a second duration. One calls these intermittently appearing electrical current impulses also *nerve action tensions*. These processes can be made visible with the help of a cathode ray oscilloscope or other registration apparatuses. Image 1 (38, P. 300) for instance shows such an intermittent discharge (ergo a *nerve action tension*) of a nerve cell from the spinal cord of a cat.

**Image 1:** Intermittent electrical discharge of a cat's nerve cells. It is triggered through the electrical stimulus ( $\uparrow$ ) of connected nerve fibres. The first stimulus is not quite sufficient. Only the second stimulus achieved the so-called "threshold potential" and an "action potential" is triggered.

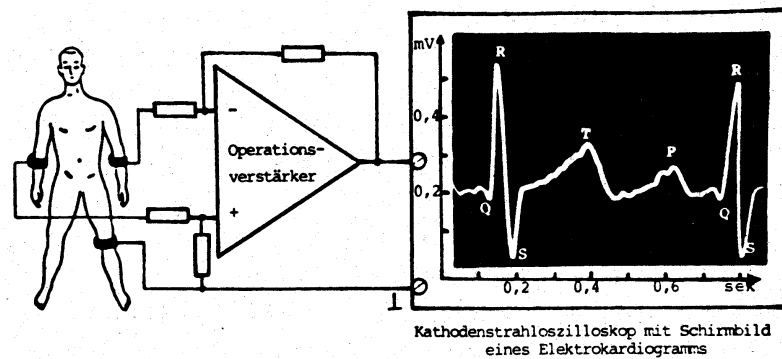


This discharge is triggered through similar impulses that are fed through connected nerve fibres and their points of connection, the so-called *synapses*. The prevalence of the impulses within a certain period of time reflect the content of the information. One calls this an impulse frequency modulation (1).

Nerve impulses, they really represent the body's own messages or commands, are directed through the nerve fibres to the various groups of muscles. Once they arrive, they trigger contractions, that is to say, a shortening of muscles or so-called muscle contractions. They can for instance cause limbs to move. Muscle contractions are also associated with electrical processes. Muscle action tensions develop. They are also measurable.

One particularly large, strong and constantly utilised muscle in our body is the heart muscle. Its rhythmically developed muscle action tensions spread throughout the whole body and they can even

be registered, measured and recorded at the outer extremities of our limbs. Such recordings are called electrocardiograms (ECG). This is depicted in image 2. The course of the curved areas Q-R-S is particularly conspicuous. The tension peaks reflect the level of excitement within the heart chamber muscles and connote the contractions of the chambers (contraction of the heart muscles). Significant deviations appear on the graph of the electrocardiogram with disorders of the heart's activity and diseases of the heart's musculature. A physician is able to ascertain the type of disorder from these deviations.



**Image 2:** Simplified schematic of an arrangement for recording an electrocardiogram (ECG).

In the brain, the command centre of the human body, we are dealing with a particularly large accumulation of nerve cells. Their numbers are these days estimated to be around  $10^{10}$  (10 billion). The physical interplay between this huge number of nerve cells with their extensive nexuses is what we call intellectual life. But every individual nerve cell works with its short-term electrical discharges, as depicted in image 1. The summation of these numerous, constantly developing nerve action tensions does not have a completely irregular form, it displays a certain rhythm. Something like a not quite regular electric current develops. It even penetrates through the skull and it can be electrically measure on the scalp with electrodes and made visible with the help of an electron beam oscilloscope. Image 3 shows such an experimental arrangement. The recording of this is called an electroencephalogram (EEG)<sup>6</sup>. The frequency of the oscillations, that is to say, the number of oscillations per second, depends on the state of consciousness of the patient. Physicians, somewhat imprecise, talk about brainwaves<sup>7</sup> and distinguish between:

1. *Delta waves* with a frequency of  $.5 - 3 \text{ Hz}$ <sup>8</sup>, happening during deep sleep.
2. *Theta waves* with a frequency of  $4 - 7 \text{ Hz}$ , happening whilst going to sleep and light sleep.
3. *Alpha waves* with a frequency of  $8 - 13 \text{ Hz}$ , the dominant form of brain activity whilst awake.
4. *Beta waves* with a frequency of  $14 - 30 \text{ Hz}$ , present during tension and chronic states of anxiety and as so-called spindles (due to the external form of their appearance) during light sleep.

The EEG, as displayed with healthy patients, changes when the brain suffers an illness, like for instance epilepsy, brain tumour, poisoning and drug abuse amongst other things. The physician can

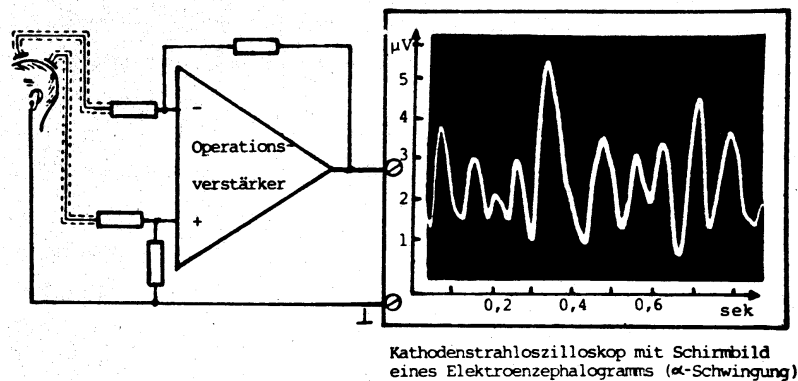
<sup>6</sup> Discovered in 1928 by the Jena psychiatrist and neurologist Professor Hans Berger (1873 – 1941).

<sup>7</sup> We are not dealing with waves from a physical point of view, but with oscillations.

<sup>8</sup> Hz = Hertz (measurement for frequency) = number of oscillations per second.



therefore make a diagnosis within certain limitations on hand of changes within an EEG.



**Image 3:** Simplified schematics of an arrangement to record an electroencephalogram (EEG).

With the help of micro-electrodes, even the information manipulating processes within the brain can be tracked, so for instance the electrical signals that are produced by the process of seeing. But how the logical processes inside the brain individually operate and the storage of information within the long-term memory happens is still unknown. Certain models can however be gleaned by looking at the opportunities computer technology provides us with (21; 36; 58; 59; 63).

The destruction of larger regions of nerve cells (through accident, wounding, tumours, stroke, lack of oxygen beyond 8 minutes) lead to very characteristic symptoms of failures depending on the affected location in the brain. It can lead to paralysis of limbs, memory and speech disorders and even speechlessness, thought disorders and to the permanent loss of consciousness (coma). The way the brain, and the human body controlled by it, react gives the impression of a mechanical devise whose important control component have been destroyed or interfered with.

Even mental afflictions are nowadays already seen as the result of a disturbed metabolism of the brain (33), ergo due to purely physical causes. The emotions of people and animals can also be classified according to today's physical perceptions.

Emotions like joy, fear, anger, abhorrence etc. do not only exist within the subjective inner imaginations and feelings, produced through the reception and processing of information (mental experiences), but also in clearly defined and measurable reactions of the organism, that is to say, the chemical changes within the body's household, with the aim to adapt an individuum to a specific environment situations as best as possible, ergo provide that individuum with the best chance of survival in its battle with the environment. The American psychologist Cannon was the first to detect the coherences in regards to fear before the first world war (15).

Emotions do however not just arise after mental experiences, that is to say, as the result of the processing of information, but they can also be directly produced through electrical stimulation of the respective regions of the brain or through the introduction of chemicals (drugs) and this without the analogous experiences actually happening.

Informative investigations along these lines, experiments with chickens, monkeys and other animals, whereby electrodes were directly attached to the brain, are depicted in tests (16) and (30).

These animals could be animated to behave in various ways through electrical stimulus alone, like emotions that we denote with the words fear, abhorrence, need for attention, anger etc. when dealing with human beings. All of these cases were devoid of external experiences that could have triggered the behaviourism of these animals. There are no reasons to assume that, if one could and would carry out similar experiments with human beings, they would display different behaviourisms.

## **5.0 The prerequisites to maintaining life**

The insights gained so far lead to the conclusion that the functionality of our central nervous system is required for the continuance of our intellectual life on Earth, or more restrictively put, the opportunity to acquire, to store, to process and to deliver information, must endure. The complete integrity of the physical body is not necessarily a requirement in regard to surviving in this sense. A human being whose arms and legs have been amputated is still regarded as viable. Even if we were able to keep the head of a being without its body functioning, so that it can still think and talk and retain its memory, so that we can recognise it by its specific way of expressing itself and its knowledge, we would have to admit that it is a living being.

These are not pure speculations these days, because opportunities already exist to carry this out. Physicians Kolff and Kralios say (34, P. 47): “We may like this idea or we may not, the fact remains that we have the opportunity to keep a separated head alive through a battery of oxygen pumps, feeding and air tubes. But I would not like to express my opinion about whether the life of a head without a body would be something desirable.”

Attempts to practically carry this out have been already undertaken. The neurosurgeon Professor Robert Josef White, at the Metropolitan General Hospital in Cleveland (USA), dissected the brains of monkeys from their skulls and kept them alive. This can be recognised by the fact that the electroencephalogram of the brain remained normal. Furthermore, White transplanted the heads of monkey from one body to another. The operation takes about 120 hours. The “Ersten Deutschen Fernsehen” broadcast such a transplant on the 7<sup>th</sup> of December 1977 titled “Grenzen der Forschung”.

The time period these transplanted heads have survived have been a maximum of 8 days so far. But White hopes to considerably increase this in the future. White regards his experiments with monkeys as a precursor for operations on human beings, to turn for instance two “half” human beings (one with an intact head, the other with an intact body) into a whole human being. White asserts that this is already possible, one would however have to accept a high mortality rate, but it would be a question of whether one would prefer to live or prefer to be dead.

One can recognise here the consequences contemplated in thought and deed, when one assumes that our human existence finds its absolute end when we die. White is however not an atheist; he is described as a religious catholic.

It is however quite remarkable that creatures exist in nature (vertebrates, even human beings) that consist of a head only and do not have their own body, but have to share it with another head. In very rare cases, some of these individuals live into adulthood.

We have to even go one step further in regards to the definition of life and survival: If it was possible or if we found out that it is possible to transfer the stored information in the memory of one human being into the memory of another human being, that is to say, to transfer it into another information recorder and if this new information recorder were endowed with the ability of recording, processing

and the delivery of information and when the specific characteristics and ego-consciousness, that is to say, the personal structure would be maintained, we must per force talk about survival, even if the old body and the previous brain are physically destroyed. We can only talk about death, that is to say, about an extinguishment of the mental, personal existence, when the essential information recoded during a life, ergo the memory has been irrevocably extinguished, that is to say, completely removed from our world. If the information is still present and if only the ability to receive and process information is curtailed, one will then say that the individuum is in a state of sleep (coma).

This is actually where the first difficulties arise with the question about how one can ascertain the continued existence or the survival of human beings here on Earth as well as after their demise, particularly if one has not seen them for some time. Only their personality structures, their abilities and their knowledge can be used as identification marks, that is to say, the content of their memory. But everything changes constantly whilst they are alive, because they constantly absorb new information, that is to say, gather new experiences that change their personality structures. This might be hardly noticeable after days or weeks, but it can become so pronounced after decades that someone that returns home from captivity after 30 years would find it difficult to verify their identity. There are tragic examples in this respect.

Well, if it can already be difficult to verify the identity of human beings here on Earth, it is even more difficult to verify the survival of the human personality after its biological demise. One is then largely depending on the kind of evidence one has to constantly resort to in one's daily life or in the legal system. It is also impossible to constantly keep track of another human being in one's daily life. One a few will seriously doubt the continued existence of a relative or a friend just because they have not seen them for three years for instance, but will "faultlessly" recognise them when they see them again. This re-recognising is however not conclusive and irrevocable evidence, because there are doppelgangers out there that are confusingly similar. Identity papers can be falsified etc. But if one wanted to be absolutely certain in every case and demand irrevocable evidence, one would realise that this is not possible and that insisting with this attitude would make a successful cohabitation impossible.

We may therefore not utilise stricter standards in our search for "evidence" of our survival after death than the ones we use in our daily life. We must therefore be satisfied with evidence and look for the greatest possible number of pieces of evidence that should support one another. "Evidence" can then be constructed from them that one would call "circumstantial evidence" in the administration of justice or "proof based on experience" in physics.

## 6.0 Special cases of life's intellectual processes

Existing scientific research results seem to show that intellectual life processes run along known physical legalities and that these mental, ergo intellectual life processes come to a stop when the brain is physically destroyed.

Physician Professor Borchardt sums this up in his work "Die körperlichen Grundlagen der seelischen Lebensvorgänge" (11) with the following words:

"It comes as no surprise that the immense plethora of the brain's performances must give the impression that one is dealing with the effects of transcendental and supernatural forces. There is however no evidence of this whatsoever. It is rather an imperturbable fact that all performances of the mind and the intellect are tied to living matter, that they have their solid domicile within specific parts of the nervous system and that damage to these parts are connected to symptoms of failure accordingly. This has been already verified by Flechsig and it is confirmed over again."

Physics Professor Steinbuch expresses himself in a similar fashion in his work "Bewusstsein und Kybernetik" (58). He writes:

"The things we can observe in regards to mental functions are reception, processing, recoding and delivery of information... It does not seem probable or even verified to me that any kind of prerequisites must be present that go beyond normal physics to explain mental, ergo intellectual functions."

But we do know of some interesting special cases of intellectual activities that seem to make the general validity of the above mentioned conception very questionable. It seems to give the impression that mental life processes are not just connected to our terrestrial matter and an intact brain. One can at times observe cases of profound damage to the brain that, at least short-term – most of the time immediately before death – do not show the symptoms of failure that one would actually expect.

This doesn't say that all previous assumptions and today's usual scientific attempts to interpret things are completely wrong. Their opinion in regards to the hypothesis of how things work is certainly justified. They are bound to continue to furnish us with valuable insights into the workings of the human brain and intellectual life on this Earth. But the following examples should show us that there assumedly might be superior legalities that are still unknown to us.

Let us look at severe damages to the brain that were caused through the impact of war. A Swiss physician writes about this (3, P. 830):

"About half the shots through the head during WWI destroyed considerable parts of the cerebrum, but the injured remained fully conscious. A mechanic's occipital lobe was amputated by being hit by a propeller; this man became immediately blind, but did not lose consciousness. A patient in Lengenhager had both frontal lobes virtually milled-off; the so afflicted was able to walk a few steps after the accident. Severe damage to the brain, cases where the doctor finds brain pulp deep within the wound, do not always produce a loss of consciousness. Complete frontal lobes must at times be removed; but one can converse with the patient just the same. One is actually surprised to ascertain just how much strain, pressure, contusion, well even the destruction of a part of the cerebrum can withstand without producing a loss of consciousness."

Professor Carl Ludwig Schleich (53, P. 10) reports in a similar fashion, namely that he treated at least 20 cases of damage to the brain during WWI whereby spoons full of substances containing ganglia were removed without affecting the intelligence or the consciousness of the patient.

The French physician Dr. Geley (25, P. 66) presents similar cases. He writes:

“In July 1914, Dr. Hallopeau presented the Société de Chirurgie with a report about an operation carried out at the hospital in Necker on a young girl who had fallen out of a carriage of the subway. When drilling into the skull one found that a considerable fraction of the brain’s mass had virtually turned into pulp. They flushed it out, inserted draining tubes and closed the wound, the patient recovered completely.”

Paris newspapers published the following about the meeting of the Academy of Science on the 24<sup>th</sup> of March 1917:

“The partial removal of the brain. – To continue with his previous reports about this intervention that stands in contrast with the up to now generally accepted opinions, Dr. A. Guépin presents a new contribution to this question at the academy. He mentions that after the first operation on soldier Louis R., nowadays a gardener near Paris, he continues to mentally develop like a normal human being in spite of the loss of a considerable part of his left brain hemisphere (cortex substance, white substance, central core etc.) and in spite of the damage and the removal of sections that were considered the seat of essential functions.”

Geley reports a few sentences later:

“We have here a number of even more surprising facts, facts that were observed at the clinic of Dr. Nikolas Ortiz and that Dr. Domingo Guzmán was kind enough to tell me about. The source of these observation cannot be doubted; they stem from two scholars that are rated very highly within our science.

The first case concerns a boy of 12 – 14 years who died with all his mental faculties intact, even though the brain, similar to a beheaded, had completely separated from the upper part of the spinal cord. The surprise of the doctors was great when they opened the skull during an autopsy and found the meninges covered with blood and the presence of a tumour that almost occupied the whole smaller cerebellum, a part of the cerebrum and the Varols Bridge, because they knew that this person could correctly think a few moments before. They must inevitable have asked themselves: How is something like this possible? The boy had complained about severe headaches, his temperature never went below 39<sup>0</sup>, the only prevalent symptoms consisted of a dilation of the pupils, a certain aversion to light and a severe oversensitivity of the skin. Diagnosis: Encephalitis and meningitis.”

Based on our present knowledge of physics, all of these described cases have something astonishing in common, namely that the destruction of parts of the brain did not bring about a noticeable effacement of memory or any other considerable failures of symptoms.

Cases within psychiatry also deserve to be noticed in regards to this, they report that mental patients that had no longer been capable of normal intellectual conversation for years became “normal” again just before they died.

Dr. du Prel writes about this (48):

“It has often been observed that mental patients regained the use of their faculties and seemed completely changed just before they died.”

W. Bischoff makes the following comments about such cases (8):

“Just how little the development of the soul is tied to the physical nervous system of the body is verified by the fact that mentally ill people can become mentally perfectly clear just before they die – even if the

central nervous system is practically completely destroyed<sup>9</sup>, actually display a maturity of thought that could not be more perfect if they had never suffered an illness of the brain.”

It even happens that human beings that never spoke a single word during their life because of brain-anatomical reasons, that never displayed one single mental activity, for instance never showed a meaningful absorption and retention of information, suddenly begin to use their speech organs in a meaningful manner shortly before they die. The director of the sanatorium and nursing home Hephata in Treysa, Pastor Fritz Happich reports about such a case (first published in 1934). He writes (50):

“One of the worst affected patients we ever had was Kathe. She had been completely gaga from the day she was born. She never learned to say one word. She would stare at a point for hours to then fidget for hours without interruption. She scoffed down her food and she soiled herself day and night, she once screamed like an animal and she slept a lot. These were the only expressions of life that we observed over 20 years. We never ever observed, not for one second, that she took notice of her environment during all this time. One of Kathe’s legs had to be amputated. She wasted away.

One of our doctors, known as a scientist and practising psychiatrist, called me one morning: ‘Come immediately, Kathe is dying!’ When both of us entered her room, we couldn’t believe our eyes and ears. Kathe who had been gaga from birth and never uttered one word, sang her own death songs. She sang one of the songs over again: ‘Where does the soul find a home, peace? Peace, peace heavenly peace!’ Kathe sang for one hour. Her up to now distorted face had a spiritual and transfigured look about it. She then quietly went to sleep. – The doctor, who stood there with the nursing sisters with tears in their eyes, said over again: ‘I am confronted with an enigma from a medical point of view. If asked, I can verify through an autopsy that Kathe’s cerebral cortex was completely destroyed and that anatomic thought processes were no longer possible.’”

The cases narrated in this chapter provide the greatest enigmas from a physical point of view. They do however offer the conclusion that at least in special cases, the quasi-electronic control of the human organism and particularly its output organs, can be replaced through another, yet unknown control organism. They furthermore suggest the assumption that the processes of consciousness and the storage of information is not exclusively tied to the biological substance of the brain in a physically known or assumed way.

It gives the impression as if the known psychical legalities of these processes are embedded in superior legalities that are still unknown to us.

Looking at this from a purely physical standpoint and from our present level of knowledge, the thought arises that the human body is something akin to a piano and the human brain the piano player. But special cases of mental activity make it seem likely that the piano player does not reside in the brain, but somewhere outside, and that the brain only represent the keys of the piano. Staying with this image we might assume that the special cases of mental activity (with a damaged brain) consist in that the keys of the piano can be temporarily circumvented and the strings of the piano struck directly by a mechanism still unknown to us in such cases.

This brings us to the question of whether our personality structure must be implicitly stored in the brain only, ergo within the physical matter we are familiar with?

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<sup>9</sup> This does however not apply to schizophrenia, because no structural change of the nervous system can be ascertained there.

## **7.0 Possibilities of continuing to record and process information after one's terrestrial demise**

The recording of human memories and the structure of the personality must not necessarily be constantly tied to our physical matter and to a functioning physical central nervous system, even though they also do make an appearance through them during one's terrestrial life.

Let us assume that parallel to our terrestrial, physical memory another kind of memory exists, ergo an information recorder with its own information processing system that is not tied to our terrestrial physicality. Let us further assume that this system either records all information parallel to our physical memory during our terrestrial life or that it adopts it the moment our physical life ends and that further information processing is possible in a differently constructed world after our demise. If the personal structure of personality remains largely intact, we must talk about a personal survival of the terrestrial, biological death, the form of this survival and in what kind of environment this happens matters not.

What does parapsychology have to say to these initially still hypothetical deliberations? Does it assist in clarifying the raised questions of whether and in what form a personal, mental survival after one's personal, spiritual survival of one's terrestrial, biological death takes place?

The paranormal phenomenon we are going to talk about next received the name "exodus of the astral body". This phenomenon sometimes happens when, with healthy, ill or weakened people, the normal consciousness has been switched off for instance through concussion, narcosis, physical exhaustion or choking of the air supply (when drowning). This phenomenon is sometimes observed when in a state of so-called clinical death (temporary cardiac arrest) or also when sleeping. A few people can even bring it on intentionally.

The people affected by such conditions observe and report that the moment physical unconsciousness takes place, an equally or similarly constructed, sometimes undeterminable body separates from the physical, terrestrial body and that it is made of a substance that is unknown, invisible and physically non-detectable up to now. This body is usually given the name of "astral body". Whilst this so-called exit takes place, the "ego" of the thus affected is fully conscious within the astral body. It can perceive the environment through the "sensory organs" of the astral body and it can see its own unconscious, physical, fleshly body as an alien object lying there. It can think and for instance grasp the strange situation it is in, but it is incapable of drawing the attention of its physical environment most of the time. This astral body can arbitrarily change its position to a certain degree. The only connection to the normal, physical, now unconscious body, exists via an elastic, often silvery gleaming finger-thick rope that emerges from the head; due to its appearance it is called "silver cord" most of the time. The knowledge about this cord is ancient. We assume that it is the "silver cord" mentioned in the Bible. This cord is however not observed by a lot of people subjected to such an exit, because they are generally not prepared for such an event and because the whole affair usually passes in a relatively short period of time so that they haven't been able to pay sufficient attention to this detail.

Corresponding reports are listed in great numbers in older parapsychological literature (2; 32; 37; 41) as well as more recent parapsychological and medical literature (39; 40; 56).

The essence of this phenomenon in regards to our observations is that the person experiencing this exit is capable of absorbing and processing information through the exiting astral body and to bring

it back as a memory after the reunification with the physical body, even though the brain and the material, fleshly sensory organs are switched off and even if they were not switched off, this information could never have been gathered from a physical body's point of view.

Dr. Mattiesen presents 60 of such cases in the chapter "Austritt des Ich mit Wahrnehmungen des eigenen Leibes" in his work (37, Volume II, P. 296 f). One of them is going to be dealt with here (37, Volume II, P. 331). It concerns a protestant pastor, namely L. J. Bertrand and it has been taken from the proceedings of "The Society for Psychic Research, Volume VIII, P. 194. It states:

"Bertrand had separated from his companions during a mountain climb and had settled on the edge of an incline when he felt gripped by a paralysis that even prevented him from throwing away a match that he was about to use to light a cigarette and that already burned his fingers. He thought that the attack was the approach of a 'snow sleep' and he observed the gradual dying off of feet and hands, then the knees and elbows, the torso and the head and then the extinguishment of life.

He thought that he was 'dead' and he had the sensation of floating in the air like a kind of balloon. 'Looking down I was surprised to recognise my own, deathly pale, mortal shell. Strange, I said to myself, there is my corpse that I live in and that I called my *ego*, it seems as if the garment was the body and the body the soul.' I saw the cigarette in the hand of the 'corpse' and imagined what the companions might say when they found his body. He then saw that they chose a path to the summit that he had made them promise not to take and that the guide had secretly appropriated certain food supplies from his wards. 'Hello, I said to myself, there goes my wife to Lungern, even though she said that she wouldn't go before tomorrow.'

He felt drawn downwards towards the body and in contrast to the complete clarity before, felt 'confusion and chaos' and when he regained full consciousness he found that his companions had found and 'resuscitated' him. He accused them of breaking their word and the guide of stealing, the guide, thinking he had the devil in front of him, ran away and relinquished his fee. The things Bertrand had seen in regards to his wife also proved to be correct."

A second example was told to me by the affected person himself:

The owner of a paving company, a J. W. from near Offenburg, 26 years old, was bitten by a hornet on his left ring finger at about 11am in the middle of 1972 when he drove away from the unloading point of an excavation site. As he was allergic to insect bites, he fainted within 14 minutes. A doctor who happen to be around by coincidence arranged his immediate transfer to a hospital after unsuccessful attempts to resuscitate the patient. They ascertained there that he had suffered a cardiac arrest. They administered a number of intracardiac injections and electrical shocks to his heart in order to resuscitate him.

Floating under the ceiling, the patient saw his unconscious body lying on the treatment table during these manipulations and he heard the conversation between the doctors. He had the impression that his astral body that had exited his physical, unconscious body, stood erect on an unidentified but solid base near the ceiling. He noticed a very thin, blue-violet band run between his astral body and the unconscious body. It was as thin as a finger.

The patient sudden had a feeling of standing before two staircases. One was clean, unobstructed and easy to climb. The other gave the impression of being difficult to climb. This is the one the patient chose to climb. After he had climbed a quarter of the way up he heard a voice say to him: "You must go back, you are not yet needed. Go back again!" The patient turned back and tried once again to climb the staircase. He was once again turned back and regained his consciousness within his physical body at around 2pm, he was initially still paralysed, he could only hear but was later able to speak again. Only after hours had passed was he able to move his limbs again.



The doctor later told him that his heart had stopped beating three times whilst he was unconscious, 4 minutes, 6 minutes and 7 minutes at a time.

A third example is taken from a book (32, P. 153) by Dr. Guido Huber (1881 – 1953). He recited this from a series of examples:

“An acquaintance told me about his experience in the same exact way five days before his death. These reports only gain their convincing potential through comparison. I went to see him one Friday morning at eleven thirty and found him in his bedroom on the first floor of the hotel that belonged to him and that he managed, he sat on his bed in his dressing gown and his wife was also present. He told me, after he explained how suddenly his illness had overcome him, that he had suffered a black-out a few days ago and that he had experienced a very peculiar event whilst unconscious. He had actually found himself outside of his body, had seen it lifeless on the bed and he had suddenly been free of all pains and fears. It had been an indescribably beautiful feeling and he would have preferred to not to return to his body.

Taking decades of parapsychological studies into consideration and in order to avoid any suggestions, I asked: ‘Did you also see the cord?’ hearing the word ‘cord’, my acquaintance leapt to his feet so that his wife and me had to calm him down. He said excitedly: ‘Yes, I have seen the ‘cord’ and he went to the table and with a blue pencil drew on a piece of paper how this shining cord had, according to his opinion, bent at a right angle the further he distanced himself from his body towards a light. He was however aware that he couldn’t go beyond a certain point, that this was the boundary between life and death, and that he had to return to his body. The shining cord had displayed signs of life, a constant streaming, back and forth. But himself, he saw without a body, that is to say, he probably paid as little attention to his ethereal shell as he had neglected to ascertain the two points the cord stretched between. He never woke up from his second coma, he died five days later.”

The exiting, generally invisible astral body *compresses* to such a degree in some cases, that it becomes visible to normal people. It can at times even perform light, physical actions like for instance write or move an object. One then calls this a *doppelgänger* or a *bilocation phenomenon*. Such apparitions have sometimes been observed with individual Saints (56, P. 111 f). The Russian state councillor Aksákov wrote a series of such examples in an extensive chapter in his book "Das außerkörperliche Wirken des lebenden Menschen, welches sich durch die Erscheinung seines Ebenbildes mit gewissen Attributen der Körperlichkeit verrät" (2 Volume II, P. 605 f). Further cases can be found in the book "Die astrale Doppelexistenz" (56, P. 87 f) in chapters «Astralprojektionen», «Der Doppelgänger» and «Die Gabe der Bilokation».

An example will be given here. It is told by the American novelist, drama poet and experimenter in the field of extrasensory perception Harold Sherman (born 1898) in his book “You live after death” (55). We cite the following (62, P. 47):

“In connection to writing a screenplay in 1941, Sherman stayed at the hostel Canterbury Apartments, 1746 North Cherokee Ave. Hollywood, California. He had become a close friend of a recognised specialist in criminology, a certain Harry J. Loose, a former member of the Chicago Police, then a detective at Hull House (Chicago) and lastly in charge of the Private Detective Section of the “Chicago Daily News”. He now lived as a pensioner about 25 – 30km on the other side of Los Angeles in Monterey Park, 123 Elisabeth Ave. The renowned police officer dealt in detail with occultism and Sherman had the habit of keeping his Sunday afternoons free in order to either meet with Loose in his apartment or in his own.

On Thanksgiving Day, Thursday the 20<sup>th</sup> of November 1941, Sherman had sent the family of Loose a basket of fruit as a sign of friendship. It was this family’s turn to have Sherman visit the following Sunday. He had gone out that afternoon and was somewhat surprised to find a note in his box that the janitor William A. Cousins had written for him. It stated: “Mr. Loose was here – he expects you next Sunday.” Sherman’s wondered why Loose had taken the chance of finding them at home by coming all the way across Hollywood, because driving on a congested holiday was rather tiring. An actual invitation for

Sunday wasn't really necessary, because it was Loose family's turn anyway. Maybe they wanted to thank him for the basket of fruit? Filled with regret to have missed him, Sherman waited until Loose had made his way home again and called him. It was 15.30 by then and the janitor had dated the note 14.30. Loose immediately explained that there must be a mistake, because he had not gone out all day. The name Loose was paradoxically written correctly on the note he read out to Mr. Loose. "Certainly" was the answer, "We do expect you next Sunday, but the janitor must have got it wrong. Josie, Ray and little John (daughter, son-in-law and grandchild) were here for lunch. I never put on a pair of shoes all day and I am in work pants and my old brown knitted vest, wear my slippers ... My car never left the garage."

Strange! Sherman immediately went down to the janitor whom he informed that the visitor had been at his home all day. He asked him if he might be able to remember what this gentleman looked like? Mr. Cousins replied that he had looked like a worker in work clothes wearing a brown knitted jacket, a navy blue shirt and a cap. Sherman was astonished about this very accurate description of Loose and this is what he said to Cousins: 'Loose has just told me that he was dressed that way, but also told me that he has been at home all day.'

It was now Cousins' turn to be amazed. He now remembered that he had not actually seen this person enter, he was simply there when he looked up, he had spoken slowly, like someone who was afraid to lose his dentures! His words had been: 'tell - Mr. - Sherman - Mr. - Loose - expects - him - on - Sunday -.' He then asked the janitor if he had understood everything correctly. A lady who was also present said later that he had been a strange man (She had therefore also seen him!). He had disappeared then without the janitor hearing the usual sound of steps going towards the door and without hearing the opening and closing of the entrance door. The astonished Cousins said: 'If this wasn't Mr. Loose, who was he?'

Sherman once again called Loose and told him the whole story. Loose now seemed a little perturbed and he asked Sherman to leave things be in regards to the janitor, he then promised to explain what happen next Sunday. In regards to his visit he confided in Sherman that he had the ability to leave his body and this at will, fully conscious and remembering everything after his return. He tended to 'visit' some of his close friends this way after having made telepathic arrangements before so that he was expected. His wife kept vigil over his body in the bedroom whilst he was 'away', because being untimely awakened could cause a nervous shock to his system. When visitors came, his wife used to say that he was laying down and couldn't be disturbed.

A friend of Loose, John Carlos, a Catholic priest in South America (Loose was not a Catholic, but confessions didn't come into this) used to visit Loose in this fashion, this usually took place on a specific garden bench in a quiet location. If somebody would be chance walk by, they would hardly notice that they were not looking at a person with a physical corporality (in the flesh).

Something that perturbed Loose was the fact that he had not noticed the above mentioned incident, because all the previous exits of the doppelgänger had been intentional and whilst he was fully conscious. He must have fallen asleep shortly after he had thought of Sherman and his nice gift and of his coming visit next Sunday. He didn't know how long he had been asleep, maybe his sleep had turned into unconsciousness and a part of him had acted independently. His daughter and her family had said good bye after the midday meal, his wife and her sister had withdrawn to have an afternoon nap, whilst he himself had been stooped over a book that he wanted to read, sitting in the room near the entrance to the house (his daughter had seen him there before she drove away shortly after 1.30pm).

Mrs. Loose and her sister were awakened by the bedroom alarm clock just before 2.30pm (it was a little fast) and after a short conversation returned to the antechamber where they found Mr. Loose stooped over his book. (Mrs. R. A. Burkhart, nee Loose, her husband, Mrs. Emily H. Loose and her sister Dorothy Hesse, confirmed all of this in an affidavit on the 20<sup>th</sup> of December 1941) His unconsciously separating self obviously knew that Sherman was not at home because it never asked to see him, but simply left a note.

Loose now wanted to make sure that Cousins had really seen him. After making prior arrangements, he drove to Hollywood the following Tuesday where he met Sherman. They went to a side entrance of the house in Yuca Street. Sherman remained there at a point from whence he could see into the entrance hall whilst Loose – in his garden clothes – stepped towards the janitor's box. He stood there without saying anything. Full of surprise and perplexity, Cousins suddenly called out: 'Oh, Good morning Mr. Loose!'

Loose now asked him whether Sherman was at home and received the answer that he had just left. Sherman noticed that Cousins was nervous. He therefore rushed to him and reassured him that this was indeed Mr. Loose. Cousins let out a sigh of relief because he really didn't know what to make of this. Mr Loose asked him to repeat his experience on Thanksgiving Day and to tell him whether he was wearing the exact same clothes as on that day? Cousins confirmed this, but thought that the shirt looked unfamiliar, it seemed brighter than the one he wore before. This was also true, because the other shirt had ended up in the wash! (William A. Cousins also confirmed this on the 27<sup>th</sup> of December in an affidavit)

Sherman still preserves all these explanations and a photo of Loose in his garden clothes in his card index. When asked if one may publish this material, Mr. Loose allowed this, but it had to happen after his demise. He died on the 21th November 1943.

It seems unjustifiable to me to dismiss the numerous experiences by the most diverse authors as pure hallucinations coupled with extrasensory perceptions and psychokinesis and to deny them the reality of their basis. One must regard these experiences as evidence for the hypothesis that, parallel to our terrestrial, physical body, a second body of a yet unexplored substance exists wherein the human consciousness can also be localised and wherein information processing activities can also take place. A barrier normally exists between the consciousness of this second body and our normal body. But this barrier can at times be abrogated.

In this second body, this so-called astral body, we have another, still speculatively required information recorder in front of us wherein the structure of the personality can also be recorded. This astral body does not necessarily have to be co-subjected to the physical demise of the physical body wherein it is normally encapsuled during one's terrestrial life. As it obviously consists of a different substance, it could possibly outlast one's physical death, that is to say, survive it.

Let's therefore look for further evidence to support this hypothesis.

## 8.0 The process of the terrestrial demise from a parapsychological point of view

Parapsychological literature reports that during the process of one's terrestrial demise, the astral body also exits the physical body, from whence it separates, but the connecting cord, the so-called silver cord snaps this time around. Death or one's demise is then thought to be irreversible. Unlike with clinical death (that is to say, with a temporary cardiac arrest, but not an irreversible extinguishment of the brain's activities) it is supposed to be impossible to reverse this process through resuscitation (29, P. 336).

The exit and the separation of the astral body during the phase when death takes place can now and again be observed more or less clearly by an individual present, particularly when the observer is a so-called clairvoyant person. These types of cases are described in the works (37, Volume II, P. 355 and 29, P. 246 f).

One can furthermore observe that the dying are welcomed and collected by entities from the hereafter, particularly by relatives and friends that have passed away before. The dying occasionally see these relatives and friends just before they die and are able to tell those standing around about them. One generally regards these perceptions (beautiful music is also heard by the dying) and narrations of the dying as imaginations or hallucinations during a delirium. The whole paranormal coherence does however suggest the idea that we are not dealing with hallucinations here, ergo a product one one's own spirit, but with a vision of a real event as cause and basis. A plurality of such reports are presented by Drs. Osiris and Haraldsson (43).

Let me give you the report of English nurse Joy Snell as an example. She was "clairvoyant" herself and she was able to observe the dying processes through quasi-optical impressions, that is to say, perceive them as if she saw them with her own terrestrial eyes. She reported (57, P. 8):

"I then became a professional nurse and I performed this calling for 20 years. I was a witness to lots of dying processes, I always saw the spirit adopt a form immediately after, as an apparition of an ethereal double of the human form hovering over the body wherein life faded away, to then disappear."

Joy Snell reports a few pages later (57, P. 19):

"About six months after commencing my service at the hospital, it was revealed to me that the dying really saw those that came from the realm of the spirit in order to greet them before their transition to a different form of existence. I received the first visible evidence when L. died, she was a sweet girl of 17 years and she was a friend of mine. She had fallen prey to cachexia. She didn't suffer any pain, but her inner fatigue, stemming from her great weakness and decrepitude, affected her severely and she was yearning for the end.

Just before the end came I noticed two figures standing on either side of the bed. I never saw them approach, they already stood near the bed when I noticed them and I saw them as clearly as I saw all the others present in the room. I always call these beings angels from a different world in my imagination and I will continue to use that term from now on. I realised that they were two close female friends of the patient who had died the year before at the same age.

Just before they appeared the dying girl said: 'It has become so dark that I cannot see anything'. But she recognised the two immediately. A lovely smile appeared on her face. She stretched out her hands towards them and with a joyous voice called out: 'Oh, you have come to collect me! I am pleased, because I am so tired'. As she extended her hands towards them, each of the angels held one. Their faces were luminescent and the face of the dying girl smiled radiantly, because she was about to find the rest she craved for. She didn't say anything else, but held her hands, now held by the angels, stretched out for about one minute longer and she continued to look at them with radiant eyes and a smile on her face. The

father, mother and brother who were requested to be there when the end was near, started to cry bitterly when they realised that she was about to leave them forever. A request rose from my heart, namely that they could see what saw, but they couldn't.

The angels seemed to let go of her hands of the dying girl, because they fell back onto the bed. A sigh, like by somebody that happily succumbs to sleep, escaped her lips and she was, as the world likes to say, dead. But the mild smile that appeared on her face when she recognised the angels, remained. The angels remained at the bedside until the spirit form had formed above the dead body. They then stood up and remained next to her for a few moments, until she was their equal. Where there had only been two before, three angels then left the room."

The American physician Dr. C. Renz from San Francisco tells about a similar experience, not actually his own, but that of the husband of one of his patients who suffered from a terminal illness. Dr. Renz treated her and emphasised that her husband was an energetic, composed and extremely calm businessman he had known for some time. He had never displayed any signs of delusion or mental illness. He didn't deal with paranormal things and was unsympathetic in regards to their alleged existence. This is why he found it very difficult to correctly classify what experienced when his wife died. This businessman asked the doctor treating his wife, Dr. Renz, numerous times whilst his wife was dying, whether he thought it possible that he was going insane. But let us read the report of this businessman ourselves (49):

"All my friends know that my wife passed away on Friday the 23<sup>rd</sup> of May 1902 at 11.45pm. On the same day after 4pm I began to realise that her death would only be a matter of moments. Some of my most trusted friends had assembled around her bed expecting her imminent demise, the treating doctor and two experienced nurses were also there. I sat at her side holding her right hand in mine. My friends were scattered around the room, some sat and some stood. Nobody spoke, everybody intently listened to her breathing that became weaker by the minute and waited for the moment when it would completely cease and the soul would leave the body.

Two hours passed without any changes taking place. The servant told us that dinner was ready, but nobody was inclined to comply with this request to fortify ourselves. At around 6.30pm, I beseechingly asked our friends, the doctor and the nurses to go and have dinner, because one couldn't tell how long this vigil would take and one shouldn't forego nourishment until it came to an end. All of them obediently left the room when I pointed in the direction of the dining room.

A quarter of an hour later, ergo at 6.45pm – I knew this so accurately because there was clock on the dressing table with its face turned towards me – I spontaneously looked towards the door and I noticed how three separate cloud layers wafted into the room. Each cloud seemed to extend to a length of about 1.2m and a width of 15cm to 20cm, the lowest of them was 60cm above the floor and the others seemed to move about 15cm apart from one another. My initial thought was that some of our friends were standing on the other side of the door smoking cigarettes (I am still asking them to forgive me for thinking this) and that the smoke was drifting into the room. With this on my mind I jumped to my feet in order to express my displeasure, but nobody stood outside the door and nobody was either in the passage or in the next rooms.

This astonished me, I began to look for the clouds and spotted them quietly approaching the bed until they had completely surrounded it. When I stared through the fog I became aware of a female figure above the head of my dying wife, she was about 90cm tall, diaphanous but had a lightly shining hue of gold in spite of this, a female figure of such augustness that words to describe her in more detail fail me. She was dressed in a Greek style gown with long, loosely hanging sleeves. She had a radiant crown on her head. This figure stood there immobile in all her glory and beauty with her hands held over my wife and she seemed to welcome her with a cheerful, serene expression on her face, radiating peace and quiet. The two other figures dressed in white were kneeling at my wife's side and they seemed to lean up against her. Other figures, more or less clearly, hovered over the bed.

An undressed figure emerged from above her left eye and hovered above her, it was however attached to her with a cord and it seemed to be her astral body. This thus attached figure remained completely still at

times, but it eventually shrank within itself until it was not larger than around 45cm. The body was complete, arms and legs were also complete. Whilst the astral body adopted its smaller size, it fiercely thrashed about with its arms and legs, its intention was probably to free itself and to escape. It wriggled back and forth until it seemed exhausted. It then became quiet and began to increase in size again in order to repeat the whole process over again.

I had this vision, or whatever it might have been, for the whole five hours that preceded the passing of my wife. Interruptions, like for instance talking to my friends or closing my eyes and turning my head away, did not seem to influence this phantasmagoria in the slightest; the moment I directed my gaze back at the death bed, this ghostly apparition could be seen. I had a strange feeling of depression during the whole five hours as if a heavy burden had been placed on my head and my limbs and my eyes were heavy and sleepy. My feelings were so strange during this period of time and the apparitions so constant and agile, that I thought that I was losing my mind and from time to time I said to the doctor treating my wife: 'Doctor, I am losing my mind!' The fateful moment finally arrived. A final gasp and the astral body turned this way and that way and my wife ceased to breathe; it gave the impression that my wife had now died. However, she began to breathe again a few moments later, twice and then everything went quiet.

With her last breath and final gasp, when the soul had left the body behind, the connecting cord suddenly snapped and the astral figure disappeared. The 'clouds' and the other spirit figures disappeared instantly and strange enough, the whole feeling of depression that had burdened me disappeared at once. I was my old self again, cool, calm and collected and from the moment she had died, I was able to organise all the arrangement necessary in regards to the body and the funeral arrangements so she could rest in peace.

I will leave it up to my readers to decide about whether I had suffered from hallucinations because of my grief, my heartache and exhaustion or whether my mortal eyes were privileged to see a glimmer of the beauty, beatitude, peace and quiet of that other, spiritual world."

What cannot be gleaned from this report is whether the dying person recognised the figures that came to collect here were past relatives or friends. But the dying person in the following report recognised those that came to collect him. Those standing around the bed could on the other hand see nothing.

The following is a report by Protestant pastor Alex Stern from Bern. In 1912, he described the death of pastor Wilhelm Lehmann<sup>10</sup> from Lennep in the Rhineland and he writes<sup>11</sup> (2. P. 143):

"Not even having reached sixty years, he was restricted to his sickbed by an emaciating illness and had been bedridden, emaciated and so weak for a whole year, that he could only talk quietly and intermittently and he could no longer turn or sit up without help. Two of his sons had died six and eight years before, Julius in his eleventh year and Rudolf when he was eight years old. On his last day on Earth, his wife and his remaining children, a son, three daughters a few friends stood around his bed, they however didn't expect that his time was near. The patient suddenly said: "Here are my sons Julius and Rudolf. They have come to collect me; but it is rather too early, because I have to say a few words before I go.' He proceeded to describe their glorious figures and mentioned how tall and handsome they had become, he astonished those present by sitting up in bed so that his wife asked him: 'Dear husband, what do you want to do?' whereupon he answered: 'I have to preach one more time.' With a transfigured face held a heart-warming sermon by reminding those present to stay true to the saviour, because there was no redemption without him and that we could only gain God's grace, forgiveness of our sins and beatitude through him. He then blessed his own family and those present, reclined and passed away."

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<sup>10</sup> Wilhelm Lehmann, 1-9-1772 – 14-3-1824, reformed pastor in Lennep from 1807.

<sup>11</sup> A. Stern, "Das Jenseits". Publisher Missionsbuchhandlung P. Ott, Gotha 1912.

## 9.0 The visible appearance of the shape of the deceased

The astral body that exits the body during the dying process doesn't always disappear into an unknown region to never be seen again. There are numerous reports that the deceased "visibly" appeared to individual friends or relatives shortly after the demise in order to draw their attention to the fact that they have died. These things are particularly observed during times of war. These apparitions, one calls them phantoms<sup>12</sup>, often appear in the soldier's uniforms they wore when they died and they point to their injuries. It does however remain unclear in most cases whether one is dealing with an induced<sup>13</sup> hallucination, whether one is dealing with the genuine vision of a paranormal perception or whether the astral body of the deceased is so compressed, (one calls this materialised) that it becomes visible and can in principal be photographed.

There are cases where the form or the phantom of a deceased person appears numerous times to a larger group of living people so that one hardly assume that one is dealing with hallucinations or visions. Hereto an example that falls into the category of local-bound or object-bound spook. Otherworld entities or deceased human beings appear paranormally during a large portion of spook activity. They are entrapped by unfortunate memories and find it difficult to gather the strength, this often for quite some time, to extricate themselves of their own accord from the net of associated spiritual entanglements. They then remain within the Earth's atmosphere and try to attract the attention of the people that live here.

The following happened (23):

On the 29<sup>th</sup> of December 1972, aircraft 310 of Eastern Airlines flew from Tampa, Florida to New York and returned on the same day at 9pm as flight 401 from JFK-Airport in New York to Miami. The plane was a Tristar Jet L-1011 with three engines, 12 to 13 members of the crew and space for 250 to 360 passengers. This plane was put into service in August 1972 and had absolved 1000 flying hours and 500 landings. The flight personnel regarded the Tristar to be a particularly reliable plane to fly with.

On the evening of the 29<sup>th</sup> of December 1972, the crew of the flight in question consisted of flight captain Bob Loft (mid 50), the first officer Albert Stockstill (40) and the second officer, as on-board engineer, Don Repo (early 50). There were also 10 non-technical members of the crew, namely stewardesses and 163 passengers on board. After aircraft 310 flight from Tampa to New York, ergo before the return to Miami, stewardess Doris Elliot left the plane. This stewardess had at times had forebodings of accidents and this was also the case in mid-December 1972. Whilst working on a flight from New York to Orlando, she was overcome by a severe, uneasy feeling. With her "inner" eyes she clearly "saw" a Tristar L-1011 approaching Miami over the Everglades, the marshes around Miami. She "saw" the left wing break off and the rump of the plane hit the ground. She "heard" the cries of injured people. The stewardess had to interrupt what she was doing and sit down. When asked, she told two of her colleagues that she felt that this accident would take place just before the New Year.

On the 29<sup>th</sup> Of December, just after 11.30pm, captain Loft initiated the landing approach of aircraft 310 towards Miami airport. It however came to pass that the nose wheel could not be hydraulically engaged, that is to say, a control light on the dashboard indicated such a problem. The approach was

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<sup>12</sup> Greek: phantasma = appearance, figure, ghost

<sup>13</sup>Induce = encourage, excite, cause

consequently abandoned and the plane flown in a horizontal holding pattern at 2000 feet over the Everglades (swamp area). After the automatic pilot was engaged, the crew went looking for the fault. There was the possibility that only the control light of the nose wheel was defective. One could therefore try to replace it. The possibility existed to lower the nose wheel manually, if this didn't solve the problem. This endeavour must have accidentally set the automatic pilot from horizontal flight to descent. Nobody on board noticed the mistake and the constant loss of height of the plane, because the altitude indicator continued to indicate the set height of 2000 feet.

The crash of the plane in the swamp area took place at 11.42pm and it was followed by an explosion. Some of the passengers were flung out of the burst rump of the plane. 77 passengers survived the crash whilst 99 lost their life, amongst them captain Loft and the first officer Stockstill. The second officer Repo was severely injured and passed away a day and a half later.

The airline had the wreck salvaged and later utilised some of the still serviceable parts, for instance the galley fixtures, in the sister aircraft 318 amongst other planes. Shortly after, strange events took place either just before or during the flights of these sister aircrafts, particularly on board of 318. They reached their zenith in June 1973 and ended in spring 1974. These events consisted in that the deceased captain Bob Loft or the second officer Don Repo, became clearly visible and recognisable to some of the members of the crew or some of the passengers, dressed in their uniforms they could at times not be distinguished from actually living human beings. This happened on numerous occasions in the sub-galley of aircraft 318, because it had been equipped with some of the parts of the aircraft that had crashed in the Everglades.

Hereto a few examples:

Stewardess Ginny flew aboard aircraft 318 from New York to Miami. She stood in the brightly lit sub-galley waiting for the lift to arrive. She suddenly noticed within her peripheral field of vision, exactly in front of the bulkhead covering electrical equipment, a blurred, cloud-like shape. It was initially the size of a grapefruit, but then began to expand. The shape was of a physical nature, more succinct than smoke and it pulsated in a strange fashion. This shape grew and it adopted a more solid form. A face that was half formed and half blurred gradually began to materialise. The stewardess was desperately waiting for the lift to arrive. When it finally arrived and she turned to look at this shape again, it had turned into a complete and clearly visible face with dark hair, slightly grey hair on the sides wearing a steel framed pair of glasses on its nose. It was the three-dimensional image of a head. Ginny opened the lift, quickly jumped inside and went upstairs. She took some time to calm down. This had been the second apparition that she had perceived like this, the first one was in company of one of her colleagues.

Another example:

Aircraft 318 stood ready for take-off from Newark to Miami. Chief stewardess Sis Patterson<sup>14</sup> preformed her routine count of passengers in first class. She ascertained that there was one too many according to her list. It didn't take her long to notice that the surplus passenger sitting in one of the seats was an Eastern Airlines captain in uniform. He had obviously flown another plane to Newark and now returned to Miami free of charge. This was a daily event. These employees of the airline used fold-down seats most of the time when all the normal seats were occupied. The chief stewardess

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<sup>14</sup> Most of the surnames of the witnesses are pseudonyms.



now had to make sure that this was so. She therefore took her list to the captain to talk to him: "Excuse me captain, are you using the fold-down seat on this flight, because you are not on my list?" The captain didn't answer immediately, he stared straight ahead. The chief stewardess tried one again. "Excuse me, I must check whether you are using the fold-down seat or whether you are a passenger in first class. Can you please help me?" The captain didn't answer and sat there immobile.

The flight attendant Diane Boas was called. She was equally confused. This man seemed to be normal in every respect, but he gave the impression of being slightly dazed because he didn't answer. The captain piloting aircraft 318 was finally called. The chief stewardess, the flight attendant and the captain bend over the other captain in order to talk to him. But the captain froze on the spot: "My God, it is Bob Loft" he said. There was now absolute silence in the cabin. Something then happened that nobody in the immediate vicinity could explain. The captain sitting in the first class seat disappeared from one moment to the next, he simply wasn't there anymore. This produced a lengthy delay of the start. The whole plane was searched, but the captain couldn't be found.

A female passenger suffered a hysterical attack during a similarly occurrence when a male figure suddenly appeared in an adjacent, yet unoccupied seat to immediately disappear a few moments later without having visibly gone to the seat or normally moving away from the seat. This woman didn't calm down after this incident and the police had to escort her away in a strait jacket.

A vice president of Eastern Airlines had a similar experience. On a flight with a Tristar L-1011, he boarded the plane before the other passengers and he only found an Eastern Airlines captain in uniform in first class. The vice president stopped in order to say hello to the captain. He suddenly realised that he was talking to Bob Loft, the captain that had died in the crash. Loft then immediately dissolved and he could no longer be seen. The vice president immediately rushed to flight control. The whole plane was searched, but no captain could be found.

Don Repo apparition appeared particularly often. He even talked at times. On a flight of a L-1011 aircraft. The flight engineer entered the cabin during a routine pre-flight check. He saw a man in the uniform of a second officer of Eastern Airlines sit in his seat. He very quickly realised that it was Bob Repo. He addressed the flight engineer with roughly the following words: "You don't have to worry about the pre-flight check. I have already done it." The three-dimensional apparition of Repo immediately dissolved after. It disappeared.

The apparitions of Repo, 24 times over all, often gave the impression that he wanted to be helpful or warn about possible dangers. In February 1974, he appeared to two stewardesses in the galley of aircraft 318 on a flight to Mexico City. They called the flight engineer. He recognised the clearly formed face (the complete body was apparently not formed) as being Don Repo's face. Don said in clearly audible words: "Be mindful of fire on this plane." The apparition then disappeared completely.

The flight to Mexico City went without incident. But when the jet engines were started for the onward flight to Acapulco, the starboard engine didn't want to start. They found that the jet engine had to be replaced, but this was something that could only be done in Miami. A transfer team was organised to fly aircraft 318 from Mexico City to Miami with two of the normally three engines. After taking off from Mexico City, a second engine gave up its ghost with a number of misfires. The captain immediately switched on the fire extinguishing system in order to avoid a fire within the jet engine. He managed to gain sufficient height on one engine to enable him to fly back to the airport in an arc and to land safely. The complete dismantlement of this engine didn't not reveal one recognisable reason for its misfires and its subsequent failure.

During another flight of aircraft 318, again flight 401 to Miami, a stewardess, a passenger and the on-board engineer they fetched could observe for several minutes how a shining, hazy, cloudy mass, the size of a piece of luggage, hovered a few feet above the right wing. The mass descended down onto the wing from time to time, thereby pushing it down. This made the aircraft roll. This rolling motion started on the left side half an hour later. Another passenger who sat over the left wing then spotted this shining mass periodically descending down onto the left wing. He called the stewardess and she was able to make the same observations as before. The flight did however proceed without further incidents.

All of these reports were collected by the American author John G. Fuller and published in 1976 (23). He had previously written books with parapsychological themes. Fuller first heard about these events from narrations of other flight personnel of other routes. He then systematically questioned the staff of Eastern Airlines who were able to tell him partially of their own experiences and partially of the experiences of their colleagues who were inaccessible to Fuller. Fuller naturally also tried to make enquiries within the management of Eastern Airlines. It however denied everything, saying that these were just rumours, comparable to narrations about the Flying Dutchman in maritime shipping. Fuller was however able to ascertain that the logbooks of the thus affected planes were either always completely replaced or the relevant page removed after such an incident came to their attention. Such logbooks, wherein all unusual occurrences must be recorded, are normally used for month at a time, actually until there are full. Fuller was not given a sound reason for their strange behaviour. Management therefore tried to veil these, for them, awkward events. They had reasons to do this, because these apparitions caused considerable agitation amongst the crews. A number of stewardesses refused to work on their own in the sub-galley. Others on the hand were eager to finally also come face to face with these ghosts. They didn't see them after all, because these apparitions became less frequent and completely stopped in the spring of 1974.

In closing, the following can be said about this case: The characteristic motivation for the sentimental entanglement and the attachment of the two “spooking”<sup>15</sup> members of the crew to the aircraft of their airline was: They felt guilty or at least co-complicit in regards to the accident. Not only their sudden demise, but also the responsibility burdened them. This is why it is understandable that the onboard engineer Don Repo tried as best as he could to prevent other aircraft from suffering a similar accident. With the abatement of his emotional attachment to this terrible accident he gradually lost the motivation and the ability to make himself noticed here on Earth. Just what makes individual entities capable of making themselves noticeable to living human being is still unknown from a physical point of view.

These events were actually turned into a movie, whereby the actions were somewhat simplified and the names of the people involved changed. The movie was screened by the Zweiten Deutschen Fernsehen on the 15<sup>th</sup> of November 1980 during their night program under the title “Der Geist von Flug 401”. The content of the movie was factual, but the narrators had a difficult time with the subject matter. The afternoon promotion of the movie mentioned a crime story, but towards the evening, the whole thing was called a legend that had formed. No word was mentioned that the movie was based on actual events.

The following occurrence is reported by Dr. Wolfgang Eisenbeiss from St. Gallen. The phantom of a deceased person only appears to one individual person in this case, but it does perform physical acts as visible proof of its temporary presence. This report is an extract of a lengthy treatise about

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<sup>15</sup> That is to say, they draw people's attention

“Leben nach dem Tode” (19, P. 31) and it goes:

“In regards to verifying what has been said so far, we move on to the next phase of examples of experiences. We conclusively leave the threshold of terrestrial death behind us and look at cases that are based on the influence of the world of the hereafter on our physical, material world. What could be more appropriate then to cite my ‘own’ example, namely the narration of a woman from the canton Zurich that I know personally very well. She came to me after her experience to ask for elucidation and for help in her affairs. Her whole journey through life was accompanied by extra-sensory perceptions and experiences, right back to her earliest childhood so that the following description is certainly not an isolated case. It might be appropriate to add here that we are dealing with a person that is mentally healthy in every respect, one that doesn’t externally portray her experiences in any way, ergo one that those around her have no inkling whatsoever of her own mediumship. Here is her protocol:

‘My dear husband passed away in August 1976. He had tended to our rural property for many years. We have two daughters and both of them are married – one abroad and the other moved with her husband into the home of his parents. Two weeks after my husband’s demise, I was already wide awake before 3am, an unusual occurrence for me, I went to the kitchen to have a drink to then return to the bedroom – but going back to sleep was out of the question. Just before 5am, my whole body began to vibrate. I sat up in bed and after 5 to 10 minutes I perceived that this constantly vibrating condition spread a strange brightness all around. I saw how my deceased husband emerged from a kind of fog. His contours were partially obscure, he approached me, bend over me and with a sad voice only said ‘oh mother’. I tried to gasp his clearly visible hand, but he just disappeared. This event agitated me very much, but I was at a loss to explain his dejectedness. This highly unusual happening repeated itself at least ten times over the next months, I became wide awake at the same time and this constantly vibrating feeling, lasting for around 5 minutes, ensues after around 2 hours before his figure became visible to me.

His contours were so clear the second time around that I felt that he hadn’t actually died. He was dressed in a simple, white garment. He sat on my bed and with a resigned voice explained the difficulties that I was going to encounter. Difficulties would arise from the inheritance, because our daughter abroad would be the reason for a long and protracted battle. After his third nightly visit, I invited him to follow me to the living room where we then talked for 5 minutes, always about the same depressing subject that had in reality not yet raised its head. I asked him a pertinent question during this conversation, namely ‘Can you help me find your bunch of keys?’ I must add here that my husband had performed various administrative jobs in the community and always carried a key to a safe with him whose loss was also an inconvenience for the people of the municipal administration. His last words before he seemed to dissolve into thin air were: ‘Do not worry about them.’

A few days later, once again after the now familiar vibrating, I heard how somebody opened the front door with a key, enters the hallway and opens my bedroom door – the man entering my bedroom is my husband. He went to the drawer where he usually kept the keys and I could audibly hear him place the missing bunch of keys therein. I got out of my bed, walked towards him, thanked him and embraced him – but only for a short time, because after only a few seconds I stand alone in the normal darkness of this early hour. He had dissolved in my arms and he took the temporary brightness with him.

The next time I see him, he emerges at the usual time directly through the wall, initially in delicate contours, but rapidly condensing to a degree where I believed to have a normal, living human being in front of me. I could touch him, but our always short conversation always dealt with the same unpleasant theme that is supposed to befall me. The inheritance disputes actually began three months after my husband’s demise; I couldn’t believe that my daughters would do this!

Once again in February 1977, ergo half a year after his demise, my husband appeared for what I thought was the last time. He wore shepherd’s clothes, a large hat and a long scarf draped around his neck that he took off and placed on the table. His hand held a large walking stick. I picked up the scarf and I could smelt a scent that seemed to come from a damp, modern cave. Judging by the way he was dressed I had the feeling that my husband was about to go on lengthy journey so I wasn’t surprised when he said: ‘You must now deal with your problems yourself.. I will hardly be able to come to you.’ He seemed to dissolve within the next few seconds and this with the scarf that he took with him.

The whole year after was then overshadowed by matters of inheritance and my husband did not return until the beginning of 1978 when he appeared once again, but this time for the last time. He also brought

his brother who had died in 1969 and a third, to me unknown man with him. Whilst this unknown man was almost diaphanous and impassively sat on the bed, my completely visible husband vehemently walked to the window, opened it and intently looked at the farmland in front of him and called out: 'This is the land of my family!' (It would be too cumbersome to list the differences that developed within the family to make this exclamation seem comprehensible.) The brother in law, he also appeared in a normal human form, sat on a chair. As I had read various accounts by deceased people that had been psychically transmitted at the 'Geistigen Loge Zurich', I asked him the question of whether he could confirm the validity of these reports. My brother in law didn't hesitate for a moment with giving me his answer. 'Yes, this is how it is, what you have read is correct.' And all three instantly disappeared, I turned on the light, went to the window to close it, because my husband had left it open."

This case also shows the strong emotional connection, his great distress, that induces the deceased to make himself known to his wife.

One can indeed dismiss such accounts as "anecdotal" with a gesture of one's hand and point out that no witnesses were present and that one could easily deal with pure imagination here. But the return of the bunch of keys speaks against pure imagination. The lack of witnesses also applies to a lot of reports in the fields of psychology, medicine, historical science etc. But they are given scientific importance in spite of this, particularly if they can be meaningfully classified within these fields of knowledge and if there is no absolute incredibility attached to them. One must therefore deal with corresponding reports in the field of parapsychology in the same way. They are to be inserted as little pieces of a larger mosaic picture and one has to verify whether they help to complete the mosaic image.

So-called "clairvoyant" people have been mentioned numerous times, people that can "see" and also "hear" deceased human beings under certain circumstances, even though they cannot be perceived by normal people. The nurse Joy Snell possessed this paranormal gift and also a Mrs. Rosemary Brown, we will deal with her more elaborately later, also possessed this gift. An Englishman by the name of Richard Bournnell (1832 – 1909) also possessed the same kind of gift. This man was also a so-called photo medium. He could actually "expose" the "figures" that he "saw", they often came to him with his clients, on photographic plates inserted into a normal camera. These thus developed pictures are called "extras" because they depict entities that were not visible to the naked eye. These images are often crystal clear and so distinct so that the pictured figures, mostly of deceased people, can be clearly recognised.

The above mentioned Richard Bournnell visited the British journalist William T. Stead (1849 – 1912) in 1902. Stead had dealt with parapsychological problems for some time and had written a number of books about it. This is why he was interested in the working methods of Mr. Bournnell. During his visit (42, P. 78; 44, P. 16) he noticed an old Boer in Mr. Stead's entourage. Encouraged by Stead, the photographer brought out his camera and Mr. Stead asked the clairvoyant medium at the same time to try and ask the old Boer for his name. This succeeded and Mr. Bournnell said that the spirit provided the name Piet Botha. Mr. Stead knew that a Philipp, a Louis<sup>16</sup> and Chris Botha existed, but he had never heard of a Piet Botha before. But the photographer repeated what he had said: "He insists that this is his name."

When the plate was developed one could see a tall, powerfully developed figure behind Mr. Stead and it looked like a Boer or a Russian farmer (Image 4). When General Botha came to London after the war, Mr. Stead sent him a photo via a Mr. Fisher, who had been the Prime Minister of the Orange Free State.

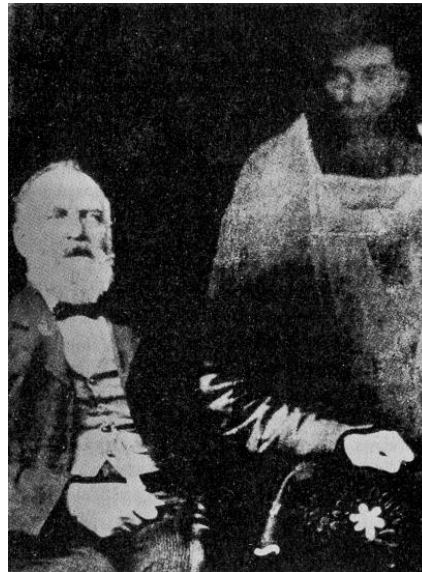
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<sup>16</sup> Louis and Christian Botha, two brothers, both generals during the Boer war 1899 - 1902

Another delegate from South Africa came to the office of Mr. Stead the following day, a Mr. Wessels, and he asked him where the photo he gave to Fischer had come from. He also explained that this man had never ever been to England – “and this man didn’t know you Mr. Stead” – Mr. Stead then explained to Mr. Wessels how this photo came about. But he wasn’t prepared to believe in miracles. Mr. Stead then asked him why he was so interested in this photo. “Because this man was a close relative of mine. His picture is hanging on a wall in my house” answered Mr. Wessels. Stead asked “Really? Has he died?” “He was the first Boer officer to die at the siege of Kimberley<sup>1717</sup>”. “What was his name?” – “Petrus Johannes Botha” answered Mr. Wessels, “but we always shortened it to Piet Botha.”

What can be said about this report? Telepathy, that is to say, unconscious thought transference between Mr. Stead and Mr. Bournsell can be eliminated. Neither of them nor anybody else in England were aware of the existence of a “Piet” Botha at that time. The whole course of events indicated that a deceased human being, one whose otherworldly body still had a great likeness to his terrestrial body, wanted to be noticed. The reason for this remains unknown. One can only ascertain that a multitude of unknown entities constantly try to be photographed by photographic mediums or psychic photographers. They can in some cases be identified by relatives for instance. They do however remain unidentified in some cases. Such photo mediums, as well as all other mediums, represent something like a contact point for short term contacts with Earth. A lot of the deceased still find it difficult to detach themselves from these contact points either short term or long term.

**Image 4:** Photographic image taken by the photographic medium Richard Bournsell in 1902. Left the journalist W. T. Stead, alive at that time and on the right the “extra” Piet Botha who had died two and a half years earlier.



“Bodies” of deceased people can be intentionally evoked in specific ways so they become visible to everybody. This however requires a correspondingly gifted test subject, a so-called materialisation medium. Reports of such types of experiments are numerous, so for instance in Aksákow’s book (2) in chapter “Die Identität der Persönlichkeit eines Verstorbenen, bestätigt durch die Erscheinung der irdischen Gestalt” and in Volume II of the work (37) by Mattiesen in his chapters about “Vollphantome der Experimentalsitzung”. Two of the most eminent materialisation mediums were Carlos Mirabelli (1889 – 1951) in Brazil and Einer Nielsen (1894 – 1965) in Copenhagen. Both of them (as well as lot of such mediums) were treated with considerable hostility during their lifetime because of their astonishing abilities and they were also accused of deception. Dr, Hans Gerloff

<sup>17</sup> Kimberley, the centre of the diamond industry, unsuccessfully besieged by the Boers 14<sup>th</sup> of October 1899 – 15<sup>th</sup> February 1900.

wrote three books (26; 27; 28) in defence of these medium and thoroughly dealt with this phenomenon. He was able to thoroughly observe and test Einer Nielsen over a long period of time.

Nielsen's work as a trance medium<sup>18</sup> already began at age 17 and he practised it for exactly 50 years. Health reasons then forced him to stop performing this work. His first construction or materialisation (as one was prone to call it) of a completely formed "human" body, a so-called full-phantom, happened on the 1th of September 1914. According to estimates (26, P. 109), around 1700 materialisation meetings took place between 1914 and 1961 in Nielsen's presence and around 17,000 fully materialised (that is to say, perfectly formed in a physical sense) figures appeared, that is to say, an average of 10 phantoms per meeting, sometimes more and sometimes less. Some of the figures came hundreds of times, but also new ones appeared according to whom was amongst the spectators present from this Earth. The phantoms that appeared professed to be deceased relatives or friends of the spectators present most of the time and they were duly recognised and acknowledged as such.

**Image 5:** An ectoplasm streams from the mouth and nose of Einer Nielsen. A complete phantom can form within a few seconds from it. The picture was taken on the 17<sup>th</sup> of January 1953 in the presence of Dr. Hans Gerloff. Image taken from (27, P. 38).



Phantoms construct themselves from organic, terrestrial matter and they stream visibly, but sometimes also invisibly, from the trance medium as so-called teleplasm or ectoplasm (image 5) or their matter is in some cases also extracted from the spectators. The organic nature of ectoplasm was established through laboratory tests on a Polish materialisation medium by the Munich neurologist Dr. von Schrenck-Notzig (54, P. 528) who published his findings. The ectoplasm is sometimes able to separate itself from the medium and perform independent movements that end up as precursors of a complete phantom (Image 6). A complete, human-like figure can lastly develop from it. These phantoms heartbeat (27, P. 65), pulse and breathing (27, P. 82) have also been tested.

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<sup>18</sup> **Trance**, Latin transire = cross over, a special condition where the control of one's own will over the body is abrogated and one's consciousness often also switched off. The latter is called a full trance.

**Image 6:** The ectoplasm has separated from the medium Einer Nielsen and piled up into a precursor of a phantom. Image taken in May 1942. Taken from (27, P. 45).



We are therefore dealing with temporary bodies that last from a few minutes to maximum one hour. Image 7 depicts a completely constructed face of a phantom.

A report by Physicist Dr. Erich Petersen from Flensburg follows in order to explain the course a materialisation session takes. He and Dr. Gerloff observed and investigated Einer Nielsen over a period of time of many years. I knew personally that they were serious investigators. Petersen writes (46, P. 264):

“I would like to talk about the first meeting in Apenrade to begin with. The meeting room in a private home was about 4m by 4m. A ‘cabinet’<sup>19</sup> was created with the help of a thin, black curtain in one corner just before the meeting. Therein stood a comfortable chair for the medium. About 20 participants sat in three, semi-circular rows in front of the curtain, the first row about 1m to 1½m away from the curtain. All the participants created a ‘chain’. The medium, standing before the cabinet, said a prayer to begin with and then sat on the chair in the cabinet, where it soon fell into a trance. The phenomena didn’t eventuate immediately, but only after about ten to fifteen minutes had passed. Whilst waiting, various suitable verses from well-known hymns were sung with subdued voices. It is a well-known fact that an expectant, solemn atmosphere, a certain devotional mood is a positive prerequisite for the eventuation of the kind of phenomena that we expected here. This is emotionally understandable and interesting and informative from a scientific point of view. I sat in the first row somewhat to the side and I was able to observe everything very clearly.

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<sup>19</sup> **Cabinet:** A corner in the room separated through a curtain wherein the chair of the medium was often placed. This measure, namely an initial separation of the medium from the spectators facilitated an easier entrance into a trance by the medium. An inner and external (mental) unrest of all the participants hinders paranormal processes.

**Image 7:** Detailed enlargement of the face of a phantom that professed to be an Arab. Image taken by A. Christensen on the 13<sup>th</sup> of May 1943 (27. P. 60).



I suddenly saw a nebulous form with blurred outlines, whitish and about 1m high and  $\frac{3}{4}$ m wide, hover in the air in front of the curtain. But within seconds, it turned into a human form of full dimensions, wrapped in a wide, white garment of Greek design with loose sleeves. The head was also covered. Only the face and the hands were free. This type of garment is generally worn by materialised figures, even though exceptions certainly happen. What was conspicuous was the snow-white colour under the faint red-light illumination. It was really as if the garments were somehow illuminated themselves.

15 or 16 of these types of figures appeared at short intervals, all dressed in the same fashion. Each remained about 2 – 4 minutes to then disappear again. Their contours either blurred in front of our eyes until the ‘mass’ of the apparition became less visible and eventually disappeared or the figures collapsed within itself to then flow back under the curtain of the cabinet as a nebulous-like mass. Almost all apparitions walked a few steps back and forth, announced their name and talked to us (Danish). Their greeting was ‘Guds Fred’ (God’s peace) most of the time.

Now a few details:

- A male figure placed a hand on my head and it felt as physical as any other normal human hand; his arm moved in front of my face and I clearly felt the waft of air that this produced. From my close proximity I was able to see a particularly beautifully formed arm shimmer through the thin, wide sleeve.
- A large male figure professed to have been called Peter Christensen during a life on Earth and to have worked for the Salvation Army.
- At one time, two figures appeared at the same time! A female figure informed us that she would dematerialise the lower part of her body first. Her hands then made downward gestures and we could then only see her upper body freely hover through the air, she disappeared soon after.



**Image 8:** Male phantom, partially still transparent, hovering in front of the medium Einer Nielsen who is in a trance. Picture taken in Copenhagen in 1950. Taken from (27, P. 69).



- A young female figure appeared, she was recognised by her relatives and she talked to them.
- Particularly impressive was the appearance of a large, male figure who, with a deep, melodious voice, asserted to be the well-known provost M. L. He told us that he had worked against Spiritism during his life on Earth, but he appeared here to verify its validity through his own appearance.
- A male figure came very close to Mrs. C. who sat in the first row and asked her to stand up and follow her. The figure moved backwards into the cabinet by moving the curtain aside and Mrs. C. followed immediately behind. Having arrived at the sleeping medium, the figure said: 'Touch our instrument (medium)!'. Mrs. C. now determined that the medium sat sleeping on the chair to one side of her whilst the figure was situated on the other side. They both returned and Mrs. C. thanked him. The figure then said: 'You had to experience this so that you can tell people the fact that it is true we can show ourselves.' Immediately after the meeting I asked Mrs. C. some questions; she also told me that she had been able to clearly see the 'suntanned' face of the figure, well even the eyes and the pupils in the eyes."

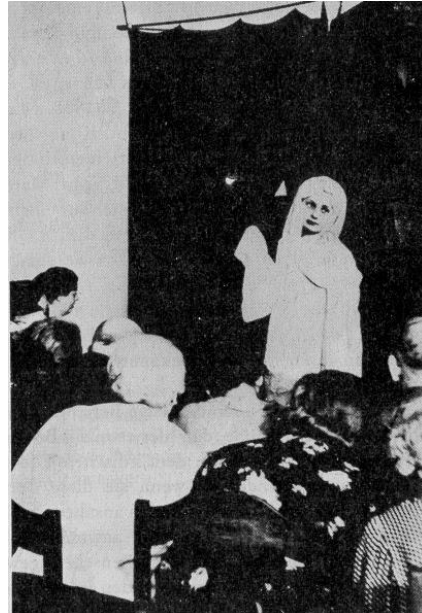
Thus far the report by Dr. Petersen about Einer Nielsen. As the above mentioned reports show, the phantoms must not always be completely formed. Feet or complete lower bodies can for instance be totally or partially missing. Phantoms then hover. They can also appear to not be "fully materialised" during the stage of formation or dissolution. Their external form is already present, but it is still diaphanous.

Such a state is reproduced in image 8. We are dealing with a solid male figure that formed in 1950 in Nielsen's presence (27, P. 69). This phantom hovers between the first and the second row of the spectators who have their backs turned towards the photographer. To the left and the right of the phantom one can see the white collars of the female spectators. Even though the medium Einer Nielsen is in a trance (therefore with closed eyes and unconscious) he stood up from his chair and he can be seen in front of the curtain of the cabinet and behind the phantom. Two things are important in this image:

1. Phantom and medium are visible in the same photo simultaneously. The phantom is therefore not the medium dressed as a phantom.
2. The left side of the phantom's body is still diaphanous. The medium with the white sleeve of his shirt, standing behind the phantom, actually shines through it.

A phantom that appeared with Einer Nielsen attracted specific attention because it asserted to be Queen Astrid of Belgium who had died in an automobile accident on the 29<sup>th</sup> of August 1935 (26, P. 103). She was a princess from the Swedish Royal House and the wife of King Leopold of Belgium. She materialised for the first time in Copenhagen on the 31<sup>st</sup> of May 1938.

**Image 9:** Formation of a full phantom with Einer Nielsen that professed to be the late Queen Astrid from Belgium. Photo by the Swedish pastor Martin Liljeblad on the 9<sup>th</sup> of June 1939. Taken from (27, P. 68).



She repeatedly appeared after to engage in lively conversation with the participants that were now familiar to her and she expressed a certain level of concern for the relatives she had left behind. She practiced so that she could remain long enough for a flashlight exposure. The powerful flash of light used for such a photo usually brings about the quick dissolution of the phantom and this stresses the phantom and the medium. Flashlight exposures therefore always take place at the end of a meeting.

The Swedish pastor Martin Liljeblad took a photographic image of the phantom of Queen Astrid of Belgium on the 9<sup>th</sup> of June 1939 (35, P. 67). Image 9 shows this photo and Image 10 shows an enlargement of the head next to images whilst she was alive. The last time Astrid appeared in Copenhagen was on the 11<sup>th</sup> of June 1939. One has, for obvious reasons, naturally not tried to induce King Leopold to identify his wife who appeared in Copenhagen. But when pastor Liljeblad told him about it in Brussels, Leopold did not react dismissingly.



**Image 10:** Enlargement of image 9 next to photos of Queen Astrid of Belgium (1905 – 1935) whilst still alive.



The question that arises here is: Are the figures formed during materialisation meetings spirits from the hereafter, for instance the astral bodies of the deceased whose form is again filled with terrestrial matter? Or are they simply the dreams of the medium or the participants that have become alive and are then experienced in a waking state? The phantoms do however talk and act as if they were alive and they are being absolutely recognised by their terrestrial acquaintances.

Such reports have never been able to convince critics and sceptics, convince in regards to the fact that there might be proof for one's personal survival after one's terrestrial death in them. They always asserted that, if they would actually accept these reports as true and not as invented, still maintaining that everything was solely based on the creations of the medium, the participants present or other, still living human beings, that specifically the revealed information was simply gathered by tapping into the subconscious of living human beings, that they had certainly nothing to do with one's survival after death or an otherworldly world.

But information is often revealed at such materialisation meetings, and this applies to other psychic messages, that neither the participants nor the medium are familiar with. Things are revealed at times that cause an embarrassment to those present. Einer Nielsen himself gives us such an example (26, P. 149):

“I met Mr. A. for the first time at a meeting at Mr. Bonne’s place. He was very interested in the question of whether there was life after death. He had never before been to a meeting and he only knew about Spiritism from books. He was very enthusiastic during the first meeting and one of the participants told him that the friends on the other side had done everything they could to convince him. As we were driving home one evening after a meeting, he said: ‘There are questions that will not be answered, things that the spirits cannot tell us anything about!’ To my question of what that would be, he answered: ‘Well, this is my secret!’

Half a year later, a female figure appeared from the cabinet during a session, approached him and said: ‘I am your first wife that you have abandoned! You left me and our child in the lurch and after a long illness I had to die. My body lies buried in the churchyard at H. and our daughter lives in hardship in town. Look for her and help her! This is how you can atone for what you have done to me!’ She then disappeared by dissolving on the floor outside in front of us. She was the last of the phantoms to appear that evening and the meeting came to an end soon after.

I found it very difficult to regain full consciousness after the meeting and once it finally happened, I staggered to a divan to have a rest. Mr. A. had tried in the meantime to somewhat embellish his first marriage experience by explaining that his first wife had been mentally disturbed when she died and that this is probably why she had spoken. He had heard somewhere that the way one dies, one also wakes up on the other side. Whilst he was telling us this I felt that somebody stood at my side and I clairvoyantly saw a young woman. I entered a trance at this very moment and a young woman talked through me: ‘What he is saying is not true, he abandoned me!’ If Mr. A. had been exited after the first message, he was even more so hearing this protest from his first wife. But instead of giving further elucidations, he became very quiet!

A few days passed without me hearing from him. But he then came in order to tell me the truth about his early days, days that nobody could have known anything about according to his opinion. He never entertained the thought that his first wife could possibly materialise. But it happened now and the phantom had been so convincing that he had to accept the fact: ‘It was her!’ He now began to tell me about his youth, how he got married to a good and beautiful girl of the same age, but that he started to run riot with his friends shortly after, to drink and to waste a lot of money on his lady acquaintances. The money that he had received from his father just before he got married was gone and he had to place his business under supervision. His wife had cried and begged him to pull himself together, she told him that he should think of their first child that was going to be born in a few months. But one day, when he became aware of his total ruin, he simply ran away and never returned.

He returned a wealthy many years later and found out what happened to his wife. She had to sell their furniture until there was nothing left and she had to take the position as a housekeeper for a widower in Jutland shortly after her child, a little girl, was born. This is where she contracted tuberculosis but for compassionate reasons was allowed to keep her employment for as long as she was capable of doing her work. She died in a hospital two years after the child was born and nobody followed her coffin to the grave at a small churchyard. The girl was brought up by strangers and, according to the information he had received, was now married and lived in L. where she had to work hard to survive. He had not yet visited her, but he intended to do so.

A few days later, Mr. A. went to the little village where his wife had lived during her last years, he placed a nice plaque on her grave and through prayers, asked God to help her and her to forgive him. His next deed was to visit his daughter who was very astonished to unexpectedly see such a well-to-do father. After a lot of explanations were given, he convinced her to accept the help he was willing to give her.

He came back to see me after all this had eventuated, we organised another meeting and his first wife appeared once again! She had followed him, had seen him at the grave in the little churchyard, had heard his prayer to God and she had been with him when he visited their daughter and was pleased about the help he provided her with. As she spoke to him in this fashion, they both knelt on the floor in the centre

of the meeting room, she as a spirit and he as a human being, and asked God to look after both of them.

It is as if we, as human beings, are granted a little of the heavenly light during such moments! I know that all those present that evening will never forget him. He will always represent a shining light in their books of memories!”

Can all of this be satisfactorily explained as machinations of the subconscious and as extrasensory perception? – Hardly!

## 10. Psychic messages from the deceased

Information, indicating that it comes from human beings that once lived on Earth, must not necessarily come through full-phantoms that talk to us, but it can also reach this Earth via other psychic actuations. Direct talking by a medium in a trance or a semi-trance or the automatic writing of a medium under the influence of an otherworldly entity are also part of it. The utilisation of a planchette (a kind of pointer telegraph) or a rapping or tilting table are also part of this.

The already mentioned Dr. Petersen reported about such experiments (45):

“The following is a narration of a ‘spiritistic’ experience that certainly deserves to be taken notice of by the scientific establishment.

In 1926, I regularly participated at meetings that usually took place once a week and they were held by a very reputable medium, a 45 year old lady of simple standing. The circle participants were generally the same 10 to 12 people.

Apart from a few exceptions – they are not part and parcel in this report - the medium was wide awake during these meetings. Particularly distinct were the rapping sounds that often amplified to sound like ‘punches with a fist’. Psycho-kinetic movements eventuated in the most various forms. Light phenomena were more seldom. Being touched by ‘fluid limbs’ was a general occurrence and often extremely forceful. The medium was also clairvoyant in regards to time and space; it did at times predict future events. Apports eventuated at times whereby the medium fell into a trance, but only for a short time.

Of particular importance is the fact that the medium saw the talking ‘trans-personalities’ very clearly most of the time during the meetings that were held in relative darkness. The received intelligent messages were however always the main content of the meetings. They were conveyed via a table constructed by me and it was a great improvement to the previously used, simple ‘rapping-alphabet’ method. An indicator was set in motion by the tilting table from a lightly illuminated hollow space under the table and it pointed to letters that shone through an opening in the tabletop that was covered with some see-through material. This table was therefore usable in darkness, it required little energy and worked very fast and without mistakes.

The following are the protocols of the meetings with the theme we are presently dealing with. They always took place at 9pm and always at a private residence.

Tuesday the 19<sup>th</sup> of January 1926. Amongst other things, the medium very clearly sees a ‘spirit entity’ that had never been present before. It is described as a man of about 60 years, beardless, little hair on top, a somewhat pointy nose, a high brow and kind eyes. He is completely white. To our question of his identity he answered: Rochlitz’. – None of the circle’s participants knew that name. He then continued by saying: ‘I was a writer, a singer before that and I have been here for 150 years<sup>20</sup>. I am interested in this. If you allow me, I would like to describe my life on Earth to you next Tuesday. I also take an interest in your son; as he wants to train his voice. – You can then do all the research that you want to do. Friend

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<sup>20</sup> Conspicuous language peculiarities and language mistakes are highlighted through italics. – As it turned out, the often used dative was commonly used at Rochlitz’s times.

Tomföhrde gladly allows this.'

Via an explanation, it must be said that one son (Carl) of the family where the meetings took place took singing lesson with the intention of becoming a singer. Tomföhrde, known through the book 'Die Toten leben' by Ohlhaver, was the 'control spirit' of the meetings, brought about and explainable through the relationship of a former member of a circle at Ohlhaver's place.

Tuesday the 26<sup>th</sup> of January 1926. The medium doesn't see any 'spirit entities' today, but Rochlitz is the first to announce his presence via the table and he said: 'This is Johann Friedrich Rochlitz. I was born in Leipzig and I also died there. My birthday was *on*<sup>21</sup> the 12<sup>th</sup> of February and my passing on the 16<sup>th</sup> of December. Born in 1770, died in 1842. My father was a master tailor, his name was Carl Ludwig. My lovely mother's name was Susanne Magdalene, nee Häcker. You will find all of this information in the parish register at *St. Tomae*. I only give you this to convince you.

I entered the *Tomas School* as an externus. I later entered the Alumneum. (This word caused Rochlitz some problems) This is where [I]<sup>22</sup> became first soprano. (It was indicated here that Carl possessed this interest) This is why I say this. – My voice unfortunately changed and I became first tenor instead. My glorious voice never returned. I started to compose music when I was 18 years old. The sciences than captivated me. More to come. (the question of whether Rochlitz had brothers was asked) Two. But we didn't enjoy the prosperity of the master tailor that is here, we had a hard time of it.' (The occupier of the flat where the meetings took place was a master tailor)

During the interval between the next meeting I perused the Conversation Lexicon and found that the Rochlitz in question had indeed lived, that we were dealing with the temporary publisher of the 'Allgemeinen Musikalischen Zeitung' that was published in Leipzig, but that he was actually born in 1769 (!) whilst the month mentioned during the meeting was correct. I intentionally didn't read any more of the available information!

Tuesday the 2<sup>nd</sup> of February 1926. We discussed the above mentioned discrepancy whilst we prepared the meeting. – Rochlitz showed himself very clearly to the medium at the start of the meeting and he was the first to announce himself via the 'pointer table': 'You have concerns about the year I was born. I always said 70 but they contested this. People say that the parish register shows 69. But this has been such a contentious issue. I would surely be the one that knows. You can mention this when you write this down. – Well, I eventually gave singing the flick and concentrated on science. I left the Alumneum (this word once again created difficulties; it was spelled Aleneum) in seventeeneightynine (thus dictated). I then studied theology, but my destitution didn't allow me to complete the course. I then thought that my diligence would help me and I filled a position as tutor at the home of the head of the regional chamber, I had to leave this position a year and a half later for health reasons. I was now even more destitute than before. Enough for today!'

Tuesday the 9<sup>th</sup> of February 1926. Like all the other 'spirit entities', Rochlitz showed himself less clearly today. He was the first to announce his presence: 'Here is Rochlitz, I left my position at the head of the regional chamber, Mr. Oeler in Crimmerschau<sup>23</sup>, in 1792 and travelled back to Leipzig. Thanks to my friend Beethoven, he provided the means, I was able to study theology again. I had conducted sermons from the pulpits of major Churches at times, but I had a feeling that I was not going to have a sufficient degree of influence doing this. Everything seemed too restrictive to me, my genius showed me a path to writing. Mozart returned once again to Leipzig and we were able to have an effect on our contemporaries. Good night.' I said that I would be pleased if all of this could soon be verified. Rochlitz answered: 'My birthday was on the 15<sup>th</sup> of February.' Rochlitz was then asked whether his report was soon coming to an end. His answer was: 'Not by a long shot!'

Tuesday the 23<sup>rd</sup> of February 1926. The medium, amongst the others, also sees Rochlitz very clearly. His report continues: 'Rochlitz. – On hand of my most dignified knowledge (a long pause here) the direction to take became clear... (starting from the beginning again) Equipped with the most dignified knowledge and clear about the direction, clear about the goal I had to aim for... (the sentence remained incomplete!)

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<sup>21</sup> Conspicuous language peculiarities and language mistakes are highlighted through italics. – As it turned out, the often used dative was commonly used at Rochlitz's times.

<sup>22</sup> Words or letters that were omitted are shown in [ ] brackets.

<sup>23</sup> Example of a mistake in the transmission. The town is called "Crimmitschau"

My external lifestyle was no longer affected by interruptions and interferences, everything I attempted succeeded. In 1810, I married the daughter of building councillor Hansen in Leipzig. She was the widow of Daniel Winkler. Our marriage was a very happy one, but unfortunately without offspring. There is probably not much more to say about my life from then on, suffice it to say that I received the Knight's Cross and the House Order of the White Falcon in 1831. I completely devoted the last twelve years of my life to my God and my Saviour. My songbook was introduced after my demise. Writing and melodies. My soul separated from its earthly shell at sunup on the morning of the 16<sup>th</sup> of December. My garment was buried on the 19<sup>th</sup>. I had suffered from nervous fever for four weeks. They buried me on a Monday. – I only mention this so that you can research this.'

The participants at the meeting discussed the unlikeliness that Mrs. Rochlitz could actually have been a nee Hansen, because this was a typical Nordic name. Rochlitz then unexpectedly explained: 'My wife was a Hansen.' I thanked Rochlitz for his explanations and I said that we were going to do some research. The answer was: 'I also did some research'.

And now to the inquiries about the correctness of the given information: I first turned to the parish office of the Thomas Church in Leipzig and ascertained that the name and the profession of his father and the name, the maiden name of the mother were accurate and correct and that Rochlitz's own name was correctly recorded. The date of birth and christening were however not the 12<sup>th</sup> or the 15<sup>th</sup> of February 1770, but the 12<sup>th</sup> and the 15<sup>th</sup> of February 1769. During our meeting on the 16<sup>th</sup> of March 1926 I informed Rochlitz about his apparent misinformation. He answered: My year of birth was already a subject of debate in the Church. Everything wasn't quite right when I got married. (These statements can unfortunately not be confirmed) I don't know how this came about. My memory doesn't let me down.' What is extraordinarily interesting is the fact that Rochlitz also gave his year of birth as being 1770 whilst he was 'still alive'! 'Gerber's New Music Lexicon', Leipzig 1830, contains a short biography of Rochlitz who was then still alive, something he personally provided the publisher with after being asked to do so. It starts: 'I was born in Leipzig...'

This is what Rochlitz writes as a mature, highly educated man of 61 years of age. That he should have been more accurately informed as a 12 year old boy, cannot be expected. He did actually write in the album *Alumneorum* of the Thomas School in 1781 by his own hand: *Ego Johannes Fridericus Rochlitzius Lipsensis natus sum anno Chr. MDCCLXVIII patre Carolo Ludovico Rochlitzio satore.* (Accurate transcript by the church music director, a D. Bernhard in Leipzig) Rochlitz gives the year 1768 as his year of birth here. He has never been all too reliable in regards to dates whilst still alive. Evidence provided by Professor B. Richter in the Bach yearbook from 1906 in regards to musical things also confirms that only limited credibility can be claimed. We are therefore also not surprised that he asserts to have left school in 1789, whilst he had already received his certificate of maturity in 1788. Mr. Fischer, the rector of the school later added to Rochlitz's own entry: 'Discessit honeste e classe I a, d. 26. Martii 1788'. (Transcript by Bernhard Fr. Richter)

The rest of Rochlitz's details, apart from one exception that we will discuss later, as strange and as detailed they were – like the name Hansen – have been completely verified and this through an autobiography printed in the 'Allgemeinen Musikalischen Zeitung', issue 1 – 9 from 1843 and through an autobiography in booklet 2 of the same year and above all, through a biography penned by a Mr. Döffel. It was added to the edition of 'Auswahl des Besten aus Joh. Fr. Rochlitz' gesammelten Schriften, vom Verfasser veranstaltet, verbessert und herausgegeben' published in Züllichau after Rochlitz had died. These various sources had to be borrowed from the Berliner University Library."

Limited space forced me to exclude a part of Petersen's comprehensive report and move straight to the final conclusion (45, P. 58):

"Intentional deception – this should be added here to complete the picture – is out of the question. This can be asserted when taking the participants at these meetings and the intelligences that voiced their information into consideration, ergo also Rochlitz, and the typical way the table was utilised. In order to control the medium, his eyes were often carefully bound: The table continues to do its job as if nothing had changed; even when – something that was often the case – the medium place one or both hands loosely on the table.

But when we create an overall view of all of Rochlitz's manifestations in their entirety and in their singularities, we find that the application of a spiritistic hypothesis gains credibility. Apart from an intentional exception that is in itself extremely momentous and should remove any impartiality in regards to verifying Rochlitz's identity, the transmitted texts do not coincide with any of the available biographies. Rochlitz conversed with those present in a liberal manner, he gives sensible and correct answers, he reports that he had two brothers, something none of the biographies mention, but is something that has been verified. As a scientific personality, Rochlitz is always interested in having his statements verified. What is most perplexing is the fact that Rochlitz makes exactly the same mistakes in regards to the year he was born as when he was alive, in spite of the correct information contained in the published biographies and the reports found in an encyclopaedia. The fact that Rochlitz incorrectly spells a word or omits a word only shows that he is also a mere 'human being'. And there is something else, something that cannot be described, ergo something that has to be experienced, namely his completely characteristic way of dealing with the pointing table and the way he indicates individual letters. And last but not least something that is the most impressing: The medium sees him, looking the same in every meeting, the way he must have looked during the last years of his life on Earth. All in all: Rochlitz gave the impression to those present of being a sentient personality.

At the end, it must be emphasised here that it is an unfounded scientific opinion to think that one may only apply the spiritistic hypothesis when all other, even the most improbable, fail! Who gives us the right to establish an order of preference? One must always regard the hypothesis as the best with 'occult' things that interprets an experience in the simplest and most liberal way, quite apart from time-related prejudices!"

In the case described above, the otherworldly entity willingly provided information to the questioners in the here and now and it endeavoured to make its identity as credible and as verifiable as possible. Things are completely reversed in the following case. The otherworldly entity tries to veil its identity and it showed no interest at all in having anything verified. Only arduous investigations established who we were actually dealing with. This case was investigated, solved and reported about by the Austro-American Hans Holzer. He had studied history and archaeology and became a journalist. He intensively dealt with parapsychology whilst studying. He wrote a number of books about this field of knowledge, one of them titled "Gespensterjäger" (Ghost hunter) (31). He reports about his endeavours to investigate haunted houses in this book, ergo localities deceased human beings are tied to through emotional entanglements and unhappy memories. In this state they try to draw the attention of those living in the house through noises, movement of objects or visible apparitions of their person.

Holzer saw his assignment as follows, namely to "deliver" these spooking entities from their activities through elucidation. This elucidation was possible in the following way: Holzer has a co-worker in his research group, a Mrs. Ethel Meyers, who was an excellent medium. She made the connection with the deceased, spooking entities possible by falling into a trance. It was then possible to encourage these spooking entities to enter her whilst in this state and this with the help of invisible, otherworldly helpers. They then took possession of her body, her organs of speech and her sensory organs, ergo they controlled her. This is how one was able to converse with these entities and specifically explain to them that they had departed from our Earth, that they had deceased from our point of view.

Due to their emotional confusion they were not at all clear about their situation. They usually fancied that they were still entangled in some disagreeable situation from their past terrestrial life. Through Holzer's explanations of their actual situation, he usually achieved that they refrained from performing their eerie activities and he was therefore able to guide them towards new assignments within the world of the hereafter. Holzer reports about 19 of such spook cases in the USA in his book "Ghost hunter", cases that came to his attention either verbally or through reports in newspapers.



In 1953, he read about a haunted place in the newspaper, it was an apartment on the uppermost, the sixth floor of an old house from the middle of the Victorian Age, 226 Fifth Avenue, New York. A ghost had been sighted in this appartement on numerous occasions by houseguests.

On the 11<sup>th</sup> of July 1953 (32, P. 129), Holzer, three of his co-workers and the medium Mrs. Meyers went to the appartement on Fifth Avenue. The medium sat on a chair and immediately grasped her throat, like someone that was throttled to death. She excitedly explained: "I am being hung up by the neck until I am dead." She then fell into a trance. Holzer now reports the following (312, P. 132):

"The medium, now 'possessed' by an unidentified entity, finds it difficult to talk. The entity starts to laugh in a crazy and hateful way.

The entity: '... Striegel the horse ... they are coming ... striegel .. the horse. Where is Mignon? Where is she?'

Question: 'We would like to help you. Who is Mignon?'

The entity: 'She could be here ... where is he? ... You captured her ... Where is she? ... Where is the baby?'

Question: 'Which baby?'

The entity: 'What did they do with her?'

Questioner: 'We are your friends.'

The entity (filled with tears): 'Oh, an enemy ... an enemy ...'

Question: "What is your name?'

The entity: 'Guychone ... Guychone .. (indicates neck pains; groping hands clearly tremble, because the entity is surprised to find the body of a female).'

Questioner: 'You are using the body of another person. (The entity grasps the neck) Are you sore there?'

The entity: 'Not anymore ... It is healed again ... I cannot see ... Everything is so different; everything is so strange. ... Nothing is the same anymore.'

I asked how he had died. This agitated him immediately.

The entity (hysterically): 'I didn't do it. ... I told them again: I didn't do it. No! ... Mignon, Mignon. ... Where is she? They took the baby. ... She had me removed. ... They took her. ...'

Question: 'Why did they take her away?'

The entity: 'So that nobody could find me.'

Question: "Where?'

The entity: 'I am here (meaning: upstairs) the whole time.'

The tape recorder's tapes were replaced at this point.

When asked where it came from, the entity answered: Charleston, it was living in a white house.

Question: "Do you find it difficult to use this body?'

The entity: 'What? What? I am here, ... I am here. ... This is my house. What are you doing here?'

Question: 'Tell me a little about the small room upstairs.'

The entity (screaming): 'Can I ... leave the room?'

The entity disappeared at this point in time and the control entity<sup>24</sup> of the medium, Albert, "took control" of her body.

Albert: 'There was a very powerful force here and things very a bit difficult. This individual here suffered at the hands of a number of people. He was a Confederate soldier; he was discovered hiding here whilst the others escaped.'

Question: 'What was his rank?'

Albert: 'I believe that he had a quite important rank. But his rank is somewhat doubtful.'

Question: 'What was his name?'

Albert: 'What he asserts is not right. It is an adopted name, one that he likes to use. He is at this moment not prepared to give full details. He is a violent soul under the surface, but if he has an opportunity to come, we want to deal with him here if possible; he did not cause anybody any harm.'

Question: "What is the significance of Mignon and the baby?'

Albert: 'They have been 'on this side' for a long time, but he never knew what had happened to them. They were violently separated. She didn't do anything to him.'

Question: 'How did he leave this world?'

Albert: 'By use of force.'

Question: 'Was he hanged?'

Albert: 'Yes.'

Question: 'In the small room?'

Albert: 'Yes.'

Question: 'Was it suicide or murder?'

Albert: 'He says that it was murder.'

The control person then suggested to end the trance and to endeavour to gain further results in an 'open' meeting. We carefully and slowly awakened the medium.

Up to the 26<sup>th</sup> of November 1953, the following could be ascertained during 18 more meetings, they did however no longer take place at the haunted appartement:

The entity declared that its name had been Edouard Guychone, a colonel in the 206<sup>th</sup> Cavalry Regiment of the Southern States of America, and to have participated in the American Civil War. The entity assumed that the year this happened was 1873. This information didn't flow freely, it was gleaned through arduous questioning. The entity later stated that it had studied jurisprudence and that it had been a lawyer in his civilian life. Research revealed that no colonel by the name of

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<sup>24</sup> An otherworldly entity that performs the guidance of the processes.

Guychone had been associated with the above mentioned regiment or with the cavalry. The entity talked about its relatives during the following meetings, it once again mentioned the woman named Mignon and it talked about the baby on numerous occasions. It later mentioned to have been strangled in the basement of the house on Fifth Avenue in 1873 or 1874 and then dragged upstairs whilst not completely dead. As from the 4<sup>th</sup> of August 1953, the entity began to talk about its son Gregory and asked us to do some research into his whereabouts. It was asked about the name of the son and it tripped itself up by mentioning the family name of McGowan.

Further research within the archives revealed that all the information given by the alleged Colonel Guychone coincided with that of a Brigadier General Samuel McGowan<sup>25</sup>, a well-known Confederate squad leader during the American Civil War, a lawyer in his civilian life and a member of the highest legislative council of the state between 1878 – 1894.

When Guychone was once again asked about his real name, he reluctantly admitted that McGowan had been his name and he was able to furnish more personal information about his family. These details could be verified through research. McGowan further told us that the above mentioned Mrs. Mignon had not been his wife, but his lover. She had given birth to an illegitimate black child that could, for obvious reasons, not have been his. Due to the endeavours of his father in law, who was a judge and who wasn't pleased about the affairs of his son in law, he was murdered.

The issues with the lover, the child and the murder could not be verified on hand of available biographies and by perusing the daily newspapers from that time. If these events had actually taken place they must have been hushed up. This could actually have been the case, because they didn't fit within the reputation of an honourable man.

Holzer's research does not provide concrete evidence that McGowan had already died in 1873 or in 1874. But it could be that a severe trauma was inflicted upon him at that time. McGowan did indeed fight a duel sabre duel with a Colonel John Cunningham around that time, whereby he received a blow to the head that nearly cost him his life. Or could McGowan have been murdered later in 1897? But this would not have happened on behest of his father in law, because he would surely no longer have been alive.

Holzer closes his report with the words (31, P. 167):

“It might be the case that General McGowan took this last secret with him to the great land where his home is for ever and ever, filled with peace and security.”

The last clarification of this case could not be achieved.

McGowan was probably let go too early by the research team because they saw their purpose fulfilled, namely to dissolve his emotional entanglement. Through the questioning of a deceased entity, this case revealed a plethora of details that no living human beings were aware of, that could therefore not be gained by tapping into the memory of presently living human beings or anyone present at the meetings. The objection that it could have been “telepathy” (reading someone's thoughts) can therefore be excluded. All the information had to be verified though arduously searching through various archives. Due to reasons of space, only a fraction of the details has been reproduced here.

An important misstatement does however remain, namely the year that he died. But it doesn't

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<sup>25</sup> Samuel McGowan, born 9. 10. 1819, lawyer in Abbeville, South Carolina, from 20. 1. 1863, Brigadier General.

interfere with McGowan's identity. We, the people living on Earth, also often make mistakes and old people easily confuse dates. The case of Rochlitz also produced misstatement about dates and these were misstatements that he actually made whilst still living on Earth.

## 11. Cross-correspondence

The *Society of Psychic Research* (SPR) was founded in England in 1882. Amongst its founders were Professor William Barret (1845-1926, Physicist), Professor Edmund Gurney (1847-1888, ancient philology), Professor Frederic Myers (1843-1901, ancient philology and philosophy), Professor Henry Sidgwick (1838-1900, President of the S.P.R. 1882-84 and 1888-92, philosopher and psychologist) and Professor Henry Butcher (ancient philologist in Edinburgh, died 1910).

During the first years and decades of the society's existence, these founders and other leading members of this society specifically dealt with the problem of one's personal survival after death. They were also aware how difficult it is to configure any evidence of survival halfway convincingly. They were aware that objections like telepathy and the subconscious would be sited over again.

As from 1901, ergo after Gurney, Myers and Sidgwick had already passed way, the ability to perform automatic or psychic writing developed with some of the ladies that had not been psychically active to that point (37, Volume II, P. 104; 61, P. 162; 35; 47). The latter is the development of writing through the hand of a living, psychic person, that is however not controlled through its own consciousness or soul, but through that of an otherworldly entity.

We are dealing here with the following people:

1. Margaret Verrall (ancient philologist) (1859-1916), wife of Cambridge ancient philologist Dr. Arthur Verrall (1851-1912).
2. Her daughter Miss Helen Verrall (later Mrs. Salter, 1883-1959).
3. A Mrs. Holland [pseudonym of Alice Kipling-Fleming, (1868-1948)], sister of the writer R. Kipling, who lived in India at that time.
4. A Mrs. Willet (pseudonym of the justice of peace Winifred Coombe-Tenant, (1874-1956).
5. A Miss E. Mac and a Mr. A. Mac, as well as the members of her group generally called "The Macs".
6. A Mrs. Forbes.
7. A Mrs. Edith Lyttelton.

These ladies, some of them lived quite a distance from one another, received written, literature related transmission via their hands. These were poems, citations and titles with literary innuendos and this in the English, French, Latin and Greek languages. The messages eventuated more

pronounced and at shorter intervals from 1906 onward. Some of them were also speaking in a trance. Some of them were only fractions of expressions that did not seem to have a particular meaning. An inner relatedness, an inner context of ideas, a higher meaning of these “messages” became clear only later.

Of particular importance was the fact that the medium, apart from Margaret Verral, had not learned Latin and Greek. “Otherworldly” appeared to be the instigators of these transmission, also called communications, and they professed to be Myers, Gurney and Sidgwick, the deceased members of the S.P.R.

These experiments took place over a number of years. S.P.R. members Henry Butcher, died in 1910 and Arthur Vellar in 1912, being the husband of one of the writing mediums, joint the above mentioned communicators. The eminent American medium Leonora Piper (1859-1950) was included in these transmissions that were called “cross-correspondence at that time.

After the inner coherence between these transmissions had been established, all transmissions received by the mediums were sent to the investigators of the S.P.R. on a continuous basis, to a Miss Alice Johnson and a Mr. J. G. Piddington. One made sure that the various mediums worked isolated from one another and that they did not get to know the content of the other scripts. It was Piddington’s task to assemble the fragments (47) and this demanded a high level of classic and literary education. He described the scripts of the communicators as links of a chain or pieces within a mosaic of thoughts, distributed amongst various mediums.

The communicators indicated that the reason for their cross-correspondence, ergo the distribution of a singular theme amongst various mediums, of which none of them knew what the others were writing, was to verify that a singular, independent “spirit” or a group of “spirits” were behind the phenomenon. This could then not simply be explained as cross-telepathy between the mediums. As Myers, Verrall and Butcher had been excellent ancient philologists, little known passages from classical literature were also interspersed in order to verify the identity of the communicators. The communicators hoped that their transmissions provided particularly powerful evidence of their survival.

The English physicist and president of the S.P.R. Tyrrell writes (61, P. 183):

“Certain personal nuances exist with automatic memorandums that an outsider would undoubtedly dismiss, but that are particularly compelling to those that are personally involved with the communicators.

Mrs. Sidgwick only gradually became convinced of the genuineness of the communicators. She was a woman with an incomparable talent and a balanced gift of discernment. She said in 1913: ‘Even though we are not yet entitled to solid conclusions, my personal view is that the evidence must lead us to the conclusion that our past co-workers are still working with us.’ In 1932, her brother said the following in a lecture: ‘Conclusive evidence of one’s survival after death is obviously difficult to furnish. But the evidence is of a nature that leads to certainty, even though compelling evidence is lacking. But I have Mrs. Sidgwick’s assurance – an assurance that I may share with those assembled here – that she is solidly convinced on hand of the available evidence that we not only survive death but that she also believes in the reality of a connection between the living and the dead.’ Many will not agree with her, but there is probably nobody else in a better position to form a valid judgment in regards to the available evidence.”

## 12. Messages from past composers

In order to answer the question of whether the deceased continue to exist spiritually, of whether the structure of their personality and their memories continue to exist after death, we have to utilise the experience material offered to us from parapsychological experiments. It is mainly provided through mediums. This material, these transmissions, must express all the personal peculiarities, all the special knowledge about an alleged survival. Extraordinary abilities in the fields of poems, music and painting can count amongst these peculiarities. Composers in particular develop their own form of expression that can be readily recognised and that distinguishes them from other composers. It therefore does not come as a surprise that when dealing with the question of survival, deceased composers also announce their presence.

A widowed English woman by the name of Rosemary Brown ((born 1922) lived in Wimbledon (Balham before then) near London. After the death of her husband and her mother, her psychic abilities erupted to the surface from 1961 onwards, an ability she was endowed with as a child, something she would experience now and then (12).

The psychic ability consisted and still consists in the fact the Mrs. Brown can perceive the deceased clairvoyantly and that she can also converse with them. Composers that were very well known on Earth during their lifetimes appeared amongst others. We find Liszt, Chopin, Beethoven and Brahms amongst the 12 composers that made an appearance.

These 12 composers took on the assignment of verifying their personal survival after death and their very special abilities and artistic characteristics, through psychic transmissions. They want to confirm their spiritual survival through new compositions in their own style (hundreds by now) by dictating them through Mrs. Brown. She then writes them on musical sheets of paper. Some of these pieces of music have been released on two records (Philips stereo 6500049, 1970 and Intercord 160.819, 1977) and in a number of music albums (13, 14).

It is important to notice that Mrs. Brown received rather moderate musical instructions as a child and these instructions would never enable her produce such compositions by herself. The music lecturer and music teacher Mrs. Mary Firth had this to say about Rosemary Brown's abilities:

"I tested her hearing and her ability to play from a sheet of music and all those other horrible things teachers plague their pupils with. To my great surprise I found that she didn't even possess the most basic abilities, something I would expect and presume from every student of music and specifically from a student that composed music. In other words, I played a very simple melody for her and she couldn't even write it down. When I played two simple voices simultaneously for her I found that it was simply beyond her mental capacity." (According to the text on the sleeve of the Philips record 6500049)

The deceased Franz Liszt<sup>26</sup> acted as a kind of organiser and leader with the psychic transmission of individual composers and often also as translator. As Rosemary Brown only understood English<sup>27</sup> and many of the composers didn't speak English, being proficient in languages, Liszt had to translate. Mrs. Brown sometimes complained to him about her own lack of music education. She wrote (12, P. 61):

"Having been chosen as the medium for this particular assignment, I asked Liszt why I had not been allowed to be born into a family that would have provided me with a better education in regards to music?"

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<sup>26</sup> Franz von Liszt, 1811 – 1886, Pianist and composer.

<sup>27</sup> Nowadays she can also speak some German.

He said: 'Your education in music suffices for our purposes. It would be of no use to us whatsoever if you had received a comprehensive education in music. A comprehensive training in music would, first of all, have made it even more difficult to verify that you didn't compose the music yourself. Secondly, based on a thorough understanding of music, you could have developed your own thoughts and theories and this would have been even more of a hindrance.'

Her also emphasised that a fully trained musician would probably have been too engaged in his or her professional carrier to utilise his or her time to co-operate with disembodied composers."

Liszt told Rosemary Brown the following (12, P. 129) about the motivation of the deceased composers in regards to verifying to the people here on Earth their survival in the hereafter:

"Life on your Earth is akin to a Kindergarten. When people die and when it looks like they have wasted their life, they are given a chance to make good what they neglected to do. The reason for our co-operation with you is an attempt to help people gain this insight and to give them hope. If people were aware that their life is but a precursor to a more beautiful life after their demise, their life on Earth would be more joyful.'

Liszt opined that everyone creates their own hell. 'When people intentionally act subversive during their life or when they passively or intentionally cause suffering to others, they will be confronted with their deed the moment they arrive on our level of existence. The voice of their conscience can then no longer be suppressed, because nothing will then stand between them and their conscience, the way it is the case on Earth.'

He told us that the people on Earth can refuse to listen to their conscience here on Earth, but that it is impossible to suppress these thoughts in the other world and this can of course be akin to being in hell. People will eventually rue their deeds and wish to be able to behave differently. But if their feelings impel them to overcome the mistakes of the past, impel them to make restitution and to help those that they have harmed in any way, this remorse can lead to beatitude after all.

One of the most wonderful things Liszt has told us is this: 'When we die in order to begin a new life in the hereafter, we will always be welcomed by others so that we do not have to be alone and afraid. We are usually welcomed by our own dear relatives and close friends and they will familiarise us with everything until we have got accustomed to everything and understand where we are. I think that this is just wonderful. A lot of us do indeed fear the 'great unknown', but the moment we know and believe that all of us are being welcomed by trusted and kind beings, our fears can dissipate."

The development and the progress of two musical transmissions through Rosemary Brown are going to be described here in detail. The Third Program of London's BBC approached Rosemary Brown in 1969 and asked whether she was prepared to co-operate in a documentary about her work. She initially hesitated because she was afraid that one intended to ridicule her. But when she asked Liszt about what she should do, he advised her:

"You must do this. All of us have waited for this to happen for a long time. It will bring us one step further."

Mrs. Brown therefore acquiesced and she found out that the whole theme was handled with great tact. During the course of the recordings she was asked if she was prepared or able to make contact with a composer during the documentary. Mrs. Brown was initially shocked about this suggestion, because there were days when no contact with the deceased composers was remotely possible. But she agreed after all and reports (12, P. 104):

"I said that 'I will try it, but I cannot guarantee anything. It is possible that nothing at all will happen. I can only try.' The people from the BBC agreed with this and they all went to Balham, where Geoffrey Skelton, Daniel Showman and also the sound mixer with his recording gear arranged the broadcast. We assembled in the room where I work. I made some tea and we waited to see if something would take

place.

Dependable as ever, Liszt appeared within a few minutes. He looked calm and collected and in his somewhat Victorian, pedantic way informed us that he would try to transmit a new piece of music through me. 'Something very special' I said to him and he knowingly smiled.

Liszt had allowed me to hear his music first up to then, either in my head or by guiding my hands on the piano. But this time around, he asked me to write down the music as he dictated it to me. Even though I sat at the piano, I was asked to instantly write the score on a sheet for music. He gave me the clef first. (Image 11)



**Image 11:** The first bars of the piece of music "Grübelei" transmitted by Franz Liszt in 1969 to Rosemary Brown. Taken from (13, P. 29)

He said: 'There are six crosses and the tempo is 5/4 for the right hand and 3/2 for the left.' This was very difficult. Annoyed with him I turned around and he had a smug smile on his face. I explained the instructions I had received to Geoffrey Skelton and told him: 'It isn't really fair of him to want to transmit something as complicated as this in your presence.'

He had never transmitted anything as difficult at this before. His pieces might have been difficult to play in the past, but they were mostly in a 3/4 or 4/4 tempo, ergo nothing complicated.

'Try it' said Liszt calming me down, 'get on with it'. He sounded so confident that I plucked up the courage. Well, I thought, let it be and it started immediately. He first dictated four bars for the left and then four for the right. Everything seemed disconnected. The upper line seemed to be very long, the chords looked strange and it teemed with accidentals.

After I had written down twenty bars I became concerned. I could not image what the music would sound like by just looking at the notes and I thought: 'What is this going to sound like? It looks rather strange. This cannot be correct.'

I therefore asked Liszt to stop for a moment and I said to Geoffrey Skelton: Do you mind if I try to play this piece of music first?'

He had no objections, but the notes were much too difficult for me and I could play them from the sheet of music. I just couldn't play a 5/4 and 3/2 tempo simultaneously and I got ever more confused. I tried to work out the tempo on the side, but that didn't help much either. Geoffrey Skelton then asked me if I minded if he would try it.

I had not been aware up to this point that he was a good pianist. He looked over the notes for a bit and then played then effortlessly. It sounded very interesting and when he had finished playing everything went very quiet. I was afraid that he would say that he wasn't too impressed. He very slowly turn towards me and said: 'Mrs. Brown, I do believe that we have something here.'



I felt so relieved! Thank God I thought, everything is okay. I sat down again in order to write down the rest of the piece of music from Liszt who stood next to me and was bemused because I had doubted his new piece of music. Through my mind I asked Liszt: 'Why don't you dictate something that is more pleasing for the ears?' He only smiled and said: 'You will find out that this piece of music will impress the gentlemen from the BBC more than a composition along the lines of a Hungarian rhapsody or a brilliant concert piece.'

The piece of music Liszt had called 'Grübelei' (Brooding) soon came to an end and Geoffrey Skelton took it with him in order to show it to the well-known music scientist and Liszt expert Humphrey Searle.

The experts was very impressed, just as Liszt had predicted. Liszt had been ever so clever by inserting a musical indicator into the piece that was designed to accentuate that one was really dealing with a work by Liszt. Humphrey Searle thought that it wasn't like any of Liszt's existing works, but that it certainly could have been written during the last fifteen years of his life."

This view was given reference to in a letter by Humphrey Searle on the 2<sup>nd</sup> of September 1962 wherein he states (according to the text on the cover of the Philips record 6500048):

"We are dealing with a very revealing piece of music, even though it isn't completely like any composition by Liszt that I know – apart from a passage that I will later discuss – it is a piece that Liszt could certainly have written, specifically during the last fifteen years of his life, because he unremittingly experimented in new directions. A conspicuous fact is that the tempos 5/4 and 3/2 are confronting each other to a large extent: We are aware nowadays that Pierre Boulez conduct a five-bar tempo with one hand and a three-bar tempo with the other, but this type of rhythm was not common place in the 19<sup>th</sup> century. But Liszt did indeed write a 7/4 tempo in the first passage of the Dante Symphony and even a 7/8 tempo in the original version of the Faust Symphony; He was certainly not antipathetic to such experiments.

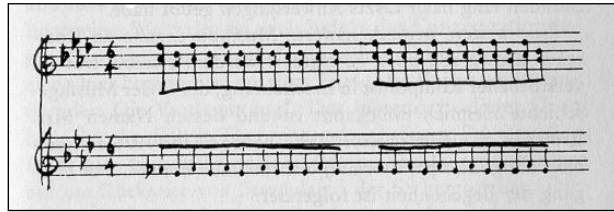
The harmony within the present piece, even though it is very chromatically constructed, is that of the 19<sup>th</sup> century to a large degree – and also very typical of Liszt – and roughly the same applies to the formal construction of the composition.

'Grübelei' can be paraphrased with 'meditation' or with 'pensiveness' and the music in front of us definitely exhibits this character. The presentation designations in the notes are mainly drafted in Italian, all according to Liszt's usual practices, even though an instruction in French 'avec tendresse' is also present, something that is also denoting Liszt's involvement. When we now turn to details, we find that the tempo catches our particular attention because it is very similar to a cadence in the 'Third Liebestraum', 'Liebestraum' par excellence.

In 'Grübelei' we find:



And in the corresponding passage in the 'Third Liebestraum' it goes as follows:



The differences between the two versions are, apart from the number of repetitions, that the right hand in 'Grübelei' plays one octave higher and the left octave in 'Liebestraum' one octave lower. In 'Grübelei', this passage is written with crosses and double-crosses, whereas in 'Liebestraum' it is noted with a degradation sign. But the notes are the same. In any case, we certainly have a very interesting piece of music in front of us, no matter from whence it stems from and we should express our gratitude to Mrs. Brown for having made it available to us.

*Humphrey Searle*  
Humphrey Searle"

Rosemary Brown said after:

"This experiment had a positive outcome. I had certainly risked a lot on that day. When one deals with somebody in front of witnesses that they cannot see, one does feel a little daft. But one would feel even dafter if one sat there and nobody turn up because all communications have been temporarily suspended. In any case, working in front of witnesses puts one in a position that offers very few chances. One naturally becomes stressed, self-conscious and nervous. Liszt obviously gave his best for the BBC and he really surpassed himself during that occasion. A lot of people say that 'Grübelei' is one of the best pieces that I have received so far. It has been played on television a number of times. Peter Katin, a great pianist, played it on television and also for my first LP record. After having practised many hours under Liszt's instruction, I can now play it reasonably passable."

One more remarkable music transmission through Rosemary Brown will be depicted here. A past composer makes an appearance here that is relatively unknown within the history of music and whose name Mrs. Brown had never heard before, ergo before she could clairvoyantly (ergo paranormally) perceive him in 1976. The course of events of this incident goes as follows: Still living composers and conductors occasionally come to see Mrs. Brown because they are interested in the work that she does. The BBC conductor Kerry Woodward (18) visited her during the summer of 1976. A male entity, unknown to Mrs. Brown, appeared in front of her spiritual eyes whilst Woodward was present and introduced himself as Viktor Ullmann, he directed her attention to a bundle of well-thumped musical scores that he held in his hand. When this entity appeared, Liszt also appeared in the background, because he had to translate. Ullmann actually only spoke German and Mrs. Brown didn't understand German.

He explained that he had been a composer and conductor and that he was born in 1898 in Teschen East Upper Silesia. Being a Jew, he was taken to the concentration camp in Theresienstadt during the Second World War. He had written an opera there in 1943 titled «Der Kaiser von Atlantis oder: Die Verweigerung». The writer Peter Kien (born 1919), who was also imprisoned in Theresienstadt, wrote the libretto to this opera. The score and the libretto were written on the back of forms from the SS. The opera had, principally speaking, been finished in 1944. The rehearsals for its performance at the camp's theatre had already started. But regular performance didn't eventuate because Peter Kien and himself were transported to the concentration camp in Auschwitz in

September 1944 where they were both gassed. Most of the inmates from Theresienstadt were also murdered there. Ullmann said that the manuscript of the opera had not disappeared or been destroyed, that it was in the possession of a Dr. Hans Günter Adler (born 1910 in Prague, died in 1988 in London). He said that Woodward knew him (since 1974) and that he should take charge of the manuscript. He, Ullman, had worked out numerous corrections, changes and additions in the hereafter so that the opera should now actually be mature enough to be performed. He wanted to transmit the above mentioned revisions through Mrs. Brown.

We then found out that Dr. Adler had also been a detainee alongside of Ullmann and Kien in Theresienstadt. He did however survive and was able to hand over the briefcase with the manuscript to the Rabbi Leo Baeck (1873-1956) in Theresienstadt before being transported to Auschwitz. He retrieved them from Leo Baeck, who had been released by then, and took them with him to London.

With the help of Franz Liszt's translation skills, Mrs. Brown received numerous changes to the original score with exact details of page numbers and tempos during four meetings that lasted around two hours each time. Mrs. Brown was however not in possession of the original score. Kerry Woodward was also not present. The number of changes were in the vicinity of fifty. Woodward took possession of the transmission of these changes and incorporated them into the original manuscript. This opera has since been performed a number of times in England and on the 22.11.1978, 1978 (ARD) and the 21.11.1990 (Südwest 3), on German television under the direction of Kerry Woodward.

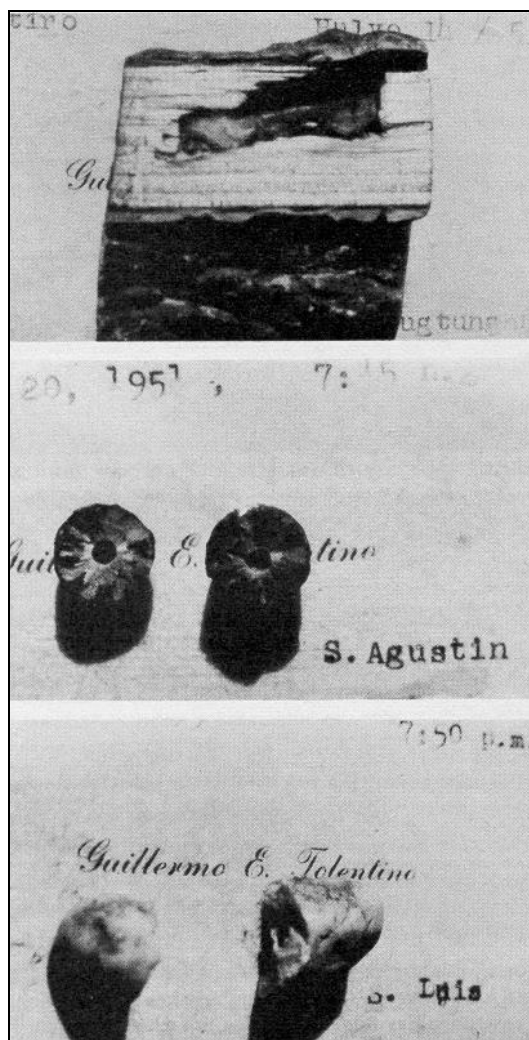
The additions of this publicly completely unknown opera manuscript, it was in need of improvement, via psychic means represents another important piece of evidence for the beyond death survival of human beings. Wanting to explain this case solely as telepathy or based on other extrasensory perceptions seems to be considerably more entangled and therefore highly improbable.

### 13. The authorship of physical apparitions within parapsychology

A very important field within parapsychology is the one that deals with so-called physical apparitions. We are dealing here with the occurrence of mechanical forces, with electric, magnetic, thermal, acoustic and photo-chemical processes that cannot be explained with our present day knowledge of physics. The creation of such processes usually requires the presence of a paranormally gifted human being. The following volume will elaborately deal with these phenomena. Here is a brief introduction to this field of knowledge.

One calls these apparitions *telekinesis*<sup>28</sup> or nowadays *psychokinesis* most of the time. The widespread opinion most held is that these processes' authorship is found in the psyche (that is to say, the spirit) of living human beings. This interpretation might actually apply in some cases. But it does seem more than likely in other cases that these processes are caused by non-terrestrial entities or at least not from the psyche of living human beings. But the actual causer's name and origin can often not be ascertained.

**Image 12:** Hollow and later opened apport items from the collection of Professor Tolentino in Manila, received between 1951 and 1955.  
From top to bottom:  
Piece of wood  
Nutmeg  
Stone



The most impressive examples of these types of so-called apport phenomena are possibly the ones that took place in Manila at the house of Professor Tolentino between 1950 and 1955. Apport

<sup>28</sup> **Telekinesis** = Remote movement without a visible causer, Greek tele = at a distance, kineo = I move, psyche = soul, spirit.



my knowledge. To make the psyche of this uneducated medium responsible for these complicated physical processes seemed too far-fetched and extremely unlikely to me.

One further example should help to explain the appearance of physical – telekinetic apparitions in connection with psychic experiments. These were carried out between 1904 and 1909 in Reykjavik in Iceland by a group of researchers. One of the participants and also the reporter (42) was Professor of Theology, Haraldur Nielsson (1868-1928) who lectured at the university of Reykjavik. The other participants were doctors, theologians, writers or people that pursued other professions.

The medium was a young farmer's son from the countryside who had come to Reykjavik to become a typographer. His name was Indridi Indridason. This young man visited a family where paranormal experiments were carried out. He laughed about these things and he was very sceptical, but only until he started to write automatically himself, that is to say, found himself under some strange influence, ergo no longer obeyed his own will and until he fell into a trance against his own will after having somewhat ridiculed the entity that revealed itself through his hand.

The abilities he displayed developed very rapidly from then on. One heard so-called trance-voices and physical phenomena in particular appeared, like for instance light phenomena and telekinetic events. Small tables were for instance lifted by unseen hands, even when the participants tried with all their might to keep them on the floor.

Even the medium was lifted up to the ceiling<sup>29</sup> and the sofa the medium reclined upon was carried around the room one evening. This happened in the living room of Nielsson's home. He reports (42, P. 15):

"We sat in darkness, but even though it was dark, the medium could not have carried the sofa he was reclining on through the room. The sofa was gently placed onto our laps and we could touch the medium. It didn't collide with anything and it was carried back to where it had stood in the first place as if an intelligent force, in control of its relocation, could clearly see in the darkness.

The light phenomena were only apparent when she sat in darkness. But you can be assured that we always kept an eye on the medium and that we were very attentive. In the darkness we often checked the genuineness of the trance state by pricking the medium with pins, amongst other things, particularly when the medium had not the slightest idea that we would do this, we even pricked the most sensitive areas. But it was as if we had pricked a piece of wood, the medium didn't flinch. The medium was so sensitive that he would have run screaming from one end of the room to the other if this had happened in his waking state.

Nielsson writes about his inner attitude towards these processes (42, P. 11):

"Most psychic researchers started as doubters, if not as ardent opponents of Spiritism. But all of those that have genuinely examined this matter, not for weeks or a few months, but for a number of years, *have become convinced* of the reality of these phenomena and lots of them also convinced of the fact that we can make contact with intelligent entities from a world that is invisible to us."

Nielsson further reports (42, P. 20):

"What do these intelligences do? They try to convince us that they are not a part of the subconscious of the medium, but living entities from another world, a world that is invisible to most human beings, that they lived here on Earth in the past and that they have already experienced that great change that we call death so feared by most people. They utilise various methods to achieve this. They conducted long conversations with us and they told us about their passing and their life beyond the grave. They

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<sup>29</sup> One calls such processes levitation, from Latin levitas = light weight

remembered events and experiences from their life on Earth. They mentioned a lot of tiny bits of information because they felt that the medium would never have been aware of them. In other words, they tried to verify their identity.

They then tried to convince us that they decreed over forces that were unknown in our world. They tried for instance to move chairs, tables and other things without the medium or any other person being anywhere near these items. The more the medium developed, the greater the efforts in this direction. They even lifted the medium high up the air on numerous occasions.”

In order to counteract all eventual assertions of acts of deception, the researchers constructed a special little house that was only used for their experiments. The number of people present had in the meantime grown to 70. The possibility of unwanted assistance from the participants at the meetings had now to be prevented. To facilitate this, they strung a fine-meshed net, one no hand could reach though, across the hall that went from the floor to the ceiling. The medium and always different overseers sat behind the net whilst all other participants at the meetings sat on the other side. The most diverse movements of objects eventuated in spite of this and a pencil, guided by an invisible hand, wrote messages on pieces of paper. One calls something like this ‘direct writing’.

The most various otherworldly entities appeared during these experiments, either by materialising their bodies, via trance-speaking of the medium, via direct voice<sup>30</sup> or direct writing. Nielsson calls them “Trans-personalities” and he reports (42, P. 19):

“We experimented with this medium for over five years and we conducted one or two meeting per weeks from the middle of September to the end of June on a regular basis. The trans-personalities joined us during the whole period as if they had been living human beings on Earth. Even though they used the same body to talk through (medium), they were never mixed up. It wasn’t just the regular visitors that talked through the medium. A lot of other personalities also manifested themselves. For instance, 26 different intelligences talked one after the other during one meeting. All of them were different from one another.”

Entities appeared during these experiments that behaved in a rowdyish fashion by seizing the psychic or mediumistic energies that emanated from the medium in order to create unrest. Through encouragement and instruction from the here and now and the hereafter, these initially base spirit entities turned into aspiring entities over time. Nielsson reports about this (42, P. 30):

“During this winter we once again had a period of troubled meetings. But the old troublemaker Jon had turned into an invaluable helper as a controller<sup>31</sup> in the meantime. He took care of the medium and of me when others wanted to interfere with what we were doing. I allow myself to give you an example of what could happen:

The medium and me sat behind the net one evening whilst only three gentlemen observed the meeting from the other side of the net, namely the sceptic Dr. Gudmundur Hannesson, Dr. Björn Olafsson the eye specialist and the writer Einar H. Kvaran. After a hard fought battle with two intelligences that expressed themselves rather rudely, the medium and me sat on stairs that led up to the speaker’s chair. In order to control the medium, I placed my arms around the shoulders of the medium and I pressed both his legs between my knees in order to control it. The reader’s chair, it had been solidly nailed to the wall and the floor, was suddenly wrenched or blasted from its position and flung across the floor towards the net. I continued to hold the medium tight in the same fashion, but I was somewhat thrown up in the air with him in my arms so that both of us continued to fall onto the floor. I hit my hands as I fell and the medium was so close to the flung reader’s chair, that one of the nails penetrated deep into his loin.

I must insert a comment here. Some of my readers might think that: ‘Such an occurrence gives you the

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<sup>30</sup> This is a voice heard in an empty space, one that does not come from a terrestrial human being

<sup>31</sup> Otherworldly entities that take control of these processes.

evidence that you were in contact with evil spirits or the devil.' But I hold a completely different opinion. One basically has a completely wrong idea of this type of phenomenon, if one leaves out from the report the things these intelligences tell us. I therefore hasten to add what the troublemakers themselves or the controlling spirits told us about them. One of them was called the captain, because he had been – according to what they said – the captain of a fish trawler who had recently died when the ship with all its crew sank.

According to what they told us, they had gone on board and fortified themselves with brandy. After a long battle with terrible weather conditions, they had floundered in the surge near to land. One of Indridason's controllers who gave the clearest account, asserted that they had been evil as well as drunk and that they had drowned in this condition. He added that it was dangerous to be in such a condition directly before one's transition to the hereafter. Such a state of mind would invariably continue for a while on the other side and he believed that they were not quite orientated enough about their situation. All the ruckus stopped after a while. One evening, these intelligences manifested themselves once more outside of the medium as direct voices. They were now completely quiet and they ask for our forgiveness for the things that they had done. And the captain added: 'We didn't actually know what we were doing, we were kind of intoxicated.'

The sceptical doctor, he is now a professor at the University of Reykjavik, became totally convinced of the reality of these phenomena during the winter and he applied for membership of our society<sup>32</sup>. He wrote a series of articles the following year in a magazine about his investigation furnishing the explanation that even though he had tried to discover fraud and deception at every meeting the whole winter long, he had never been able to discover any such thing. He was therefore convinced that the phenomena were genuine. And he still holds the same opinion. I had a conversation with him before I left Iceland and he explained amongst other things: 'You can tell people that I am firmly convinced that the phenomena are undoubtable facts.'"

The experiments with Indridi Indridason came to an end when he fell ill with typhoid and later contracted pulmonary tuberculosis, died during the summer of 1912.

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<sup>32</sup> This refers to the Society for Psychic Research in Iceland.



## 14. Conclusions in regards to the experience material

What conclusions can one arrive at on hand of the presented experience material and other numerous experience material found in literature, if one accepts that it is true?

The information of individual, deceased people apparently continues to exist, but not as “lifeless” as printed in a book, but capable of communicating and receiving and this with all the characteristics of the past personality. This actually connotes survival under the definitions of physical-communication technology and it matters not where one assumes that this survival actually takes place. This view has become known under the names of “Spiritistic hypothesis” or “Spiritistic theory”.

Such simple evidence might not convince everyone. No mathematical evidence is furnished here, only so-called proof of experience is presented, the like that is used as evidence on a daily basis in courts of law. Besides, a lot of people are not aware that the most profound basis of all sciences cannot be exactly proven, that they are always based on some assumptions, axioms or basic principles that cannot be verified. Some very important legalities are not definitely verifiable even in physics, even though it is regarded as one of the so-called exact sciences. Take for instance, Isaac Newton’s law of inertia, formulated in 1687: “A body remains in a state of rest or uniform, linear motion as long as it is not forced to change its state of motion by acting forces” is purely a tenet of experience, that is to say, the conclusion gleaned from the sentence and verified through experience. Direct evidence is impossible to gain from this sentence, because it is impossible to completely shield a body from external influences. One then calls it (6, P. 452): “A epistemological requirement that cannot be verified in any fashion, but that is required to progress further”.

We find a similar situation in thermodynamics. When determining temperature, one actually proceeds from the non-verifiable assumption that changes to physical characteristics (for instance volume, electrical characteristics etc,) depend in a lawful fashion on the state of the body we call heat. The physicists L. Bergmann and C. L. Schäfer had the following to say about it (6, P. 451): “If one is not prepared to make this assumption – and one cannot be forced from a logical point of view – one has to forgo dealing with thermodynamics.”

The situation with parapsychology is similar. Nobody can be forced to logically regard the spiritistic hypothesis as “proven”, based on evidence of experience and circumstantial evidence. One must in this case dispense with the scientific investigation of after death conditions and developments. These people would never entertain the thought of wanting to investigate life after death. Every case of spook would be pure psychokinesis triggered by people living a physical life on Earth. These people would never entertain the thought of making contact in specific cases with a “deceased initiator of spook” in order to explain their conditions to them and to encourage them to seize their activities. An opponent of the spiritistic hypothesis might agree to have somebody affected by spook analysed psychologically and psychiatrically for neurotic symptoms.

One naturally has to hold onto the idea that the assumption that there is life after death is only a hypothesis from a scientific point of view. “Exact” evidence for this does not exist just as none of the sciences have “exact evidence” for their fundamentals. Besides, any listed experience based evidence and circumstantial evidence is only valid to single individuals and do not stretch across all individuals of this world. It is therefore a bold conclusion to assume that the evidence of survival of an individual human being connotes the survival of all human beings. It is therefore left to each individual to come to this conclusion.

It also has to be mentioned that the experiences of parapsychology do in no way indicate that something we call “immortality” exists. Survival after death and immortality are indeed two different things. The experiences of parapsychology only touch upon the immediate region after death.

The hypothesis of survival is important in spite all of this. (52). Every branch of science would be impoverished without a healthy pool of hypotheses. Hypotheses should help all research find its way. They should animate people to search meaningfully, to give us guidelines that point to the future. It has to be said here that the hypothesis of survival, like the principle of inertia in physics, is supposed to put us into a position that allows us to adapt to future situations, meaning situations in a life after death. The conclusions of the principle of inertia, even though they are not exactly demonstrable, have been verified innumerable times and they give us guidelines for physically responsible actions. The theory of survival, if we accept it, can give us guidelines in regards to our life, it can give us insights into coherences that we could otherwise not see clearly, that would otherwise seem pointless.

If we accept the things that are offered to us from the world that we enter after our demise as knowledge, if we carefully test it and use it and align the guideline of our actions accordingly, we as human beings can experience life more relaxed and with more composure. Strokes of fate will also not affect us to the degree that they do, if we look upon life on Earth as a transit station on the way to an after-death life instead of seeing death as an irrevocable terminal station.

The various religions on Earth want to give us similar help; in particular Christendom. Christendom and its predecessor, the Mosaic religion, even had times of constant connection with the world of the hereafter and the world of God. Acceptance of the hypothesis of survival and dealing with its reports of survival can also have an influence on the religious attitude of a human being. The Swiss Evangelical Theology Professor Fritz Blanke (9) expressed this with the following words:

“Our theological parole in regards to parapsychological things does not simply constitute an in globo (undivided whole) ‘Hands off!’ This monition is valid against magic. Magic, if it wants to take possession of God, constitutes a danger to the human soul. It would however be untrue and unjust of us to generally brand dealing with parapsychology as being a danger to the soul. There are people who owe parapsychology a gratitude for their inner progress. People who, absorbed in materialism and rationalism, encounter the occult and from thence onward, began to doubt the previous ideology. This doubt ended with them finding their way back to religion and Christendom.

There are of course people that get stuck in parapsychological things and virtually use it as an Ersatz-Religion. But this must not be so. As mentioned before, there are people that have become mindful once again of God’s world via parapsychology and its secrets after a prolonged period of time. I know of such people, people who, animated through parapsychology, reached again for the New Testament and found that a lot of thing in the biblical texts became credible once more. I myself have to confess that a fresh access to the biblical realities of Angels and demons opened up for me through the knowledge of parapsychological facts. I am nowadays less prepared than anyone to throw the concept that forces and powers exist between Heaven and Earth over board as mythological ballast. It not a case where parapsychology replaces faith, the results of parapsychological research rather created space for faith, and this is why the young science of parapsychology, understood correctly, represents a helpful bridge for the implementation of a Christian existence. If we, as theologians, want to really serve present day people, all of us must have the inducement to take parapsychological research serious and to use it in a responsible way.”

The following volume (*Leben nach dem irdischen Tod*) presents and judges the news, information and indoctrinations that flow to us psychically from the hereafter, the world after death. In closing we only cite one transmission that reached us in 1982 via a trance medium in Zurich, a *Mrs. Beatrice*

*Brunner* (1909 – 1983). An otherworldly entity that has presented his descriptions through her for over 30 years, and this mostly at public events, said on the 16<sup>th</sup> of October 1982 (24, P. 15):

“One should actually bring descriptions from the ethereal world and make it forcefully clear to people that life after one’s demise continues and that – I mentioned this before – everything that one did, said and thought during one’s life on Earth, will be revealed. Because people’s lives have such a deeply significant meaning! But take a look at present day people that have no conscience when it comes to stealing, robbing or killing people. They show that they have no sense of responsibility. They do not know the meaning of their own lives, not to mention the meaning of creation.

But what does religion tell people? Religion demands that the truth is revealed to people. But people should not run away from the truth! They simply do not want to hear the truth. One has to make it absolutely clear to them that they are only a guest here on Earth. God granted them hospitality for the duration of their life on Earth. And it is this very host, the one they will return to, that will hold them accountable after their demise. Sure enough, someone that neither knows the cause of creation nor the reason for their life on Earth can flippantly say: ‘I don’t believe this. Everything comes to an end when I die!’ These people neither have a relationship with God nor his ethereal world. The spiritual world is indifferent, alien to them.

But it should be possible over time to show people that they do have a responsibility – for themselves and for their fellow men. ‘And God created man in his image.’ Human beings therefore carry ‘God’s likeness’ inside themselves. It is worthwhile for people to contemplate this.

There is such a lot for me to say and to explain. I also find it difficult to do so in a way that makes what I say comprehensible to you, so that you can believe and begin to deal with the truth.”

## 15. The contrast Spiritism – Animism

A completely different hypothesis exists for the factual findings presented so far, it is summarised under the name of “Animistic Hypothesis” and it stands in contrast to the so-called “Spiritistic Hypothesis” suggested thus far.

The proponents of the animistic hypothesis relegate everything mentioned so far to be a part of very widely composed extrasensory perceptions (Super ESP-Theory), if applicable in connection with the psychokinesis abilities of living human beings.

The spiritistic hypothesis is often called “unscientific” in many cases. The lexicon of parapsychology states (10, P. 26):

The spiritistic hypothesis is neither verifiable nor refutable from a scientific theoretical point of view, animism on the other hand does subsume to our science's concepts. Many find the spiritistic explanations – mainly in the form of phenomena caused by the spirits of the deceased – easier to accept than animistic explanations; rather daring constructions must actually serve in concrete cases to defend animism, on the other hand, spiritistic possibilities within the sphere of faith therefore remain outside the sciences.”

One has to say to this that to simply exclude the spiritual hypothesis from the sciences is pure arbitrariness, because it is in itself consequential and conclusive and based on important evidence. Such an action simplifies the process, because one no longer has to seriously debate the spiritistic hypothesis.

The most well-known representative of the animistic view within the German speaking world was psychologist and parapsychologist Professor Hans Bender (born 1907, died 1991) from Freiburg. He states in “Our sixth Sense” (5, P. 96):

“The battle between ‘Animism’ and ‘Spiritism’ – regarding these phenomena as the ability of the living contra the connection with entities from the hereafter – will soon have raged for a century under the mentioned catchword. Endeavouring to be impartial imposes on one to admit that the unprovability of the spiritistic hypothesis also applies to the animistic hypothesis, namely that it too cannot be correct. After all the things parapsychology has come up with, the animistic interpretation is much more likely and probable, but the incorrectness of the spiritistic hypothesis is on the other hand also not convincingly demonstrable.”

The opinions about this, namely what is more likely, considerable diverge amongst experts. The catholic Theologist Professor Gebhard Frei, co-founder and first president of IMAGO MUNDI, at any rate states (22, P. 104):

“The result of the current deliberations is, that probably the far greater number of those that seriously and thoroughly deal with parapsychological questions came to the conclusion, often after a long struggle, that a certain number of phenomena could only be explained on hand of the influence of entities from the hereafter. Parapsychology could therefore not empirically verify survival after death, something that is conceptually, in the strict sense of the word, not identical with ‘immortality’.”

The British Physicist George Tyrrell, president of the Society for Psychic Research 1944 – 46, expressed himself in a similar fashion. He writes (61, P. 228):

“Everything tends to show that parapsychic phenomena very much indicate that communications with the deceased actually exists. It is of course possible to ignore this conclusion, but only when one introduces an even more unusual hypothesis. The facts are clear. One cannot get rid of them by silently disregarding them, by averting one's gaze or by falsifying reports about them. One will have to deal with them sooner or later.”

Professor Bender opposes such ideas (4, P. 8):

“I would like to say from a personal point of view that I am certainly prepared to allow myself to be convinced by conclusive evidence and that I have no prejudice against the hypothesis of survival. But as a scientist I feel obliged to hold fast to the scholastic tenet ‘*Entia non sunt nementanda praeter necessitatem*’. – Principles should not be expanded upon beyond necessary measures. Applied to the controversy between Animism and Spiritism, it means: As parapsychologists, we constantly observe with spontaneous phenomena and in laboratories the abilities of the embodied psyche to transcend space and time. But we are not in possession of the direct experience that the psyche can exist as a personal entity without a body. “

Bender also says (17, P. 186):

“When a statement is forthcoming that refers to something that only a deceased person knew and when it can be verified, the source of verification must be either telepathically or clairvoyantly achievable, ergo within the framework of an ‘animistic interpretation’. I think that solid evidence to support the spiritistic hypothesis is impossible to find.”

The following can be said about these statements:

1. Opinions differ once again of whether the introduction of a super ESP theory or the introduction of the so-called astral body and an ethereal, otherworldly world connotes an ulterior expansion of these principles or assumptions.
2. No parapsychologist of the spiritistic persuasion asserts that the psyche survives death without a body. It continues to exist within a body, but in a special kind of body that is called astral body or given another name.
3. Compelling evidence can neither be furnished in this world in any field of science, nor in our daily lives nor within the legal system. All the sciences are based on some assumptions and basic principles that are not verifiable. The sciences are pursued in spite of this. Trials are also conducted in courts in spite of the fact that confessions, witness statements and evidence could be false and they sometimes are.

Absolute certainty can therefore not be achieved anywhere. Those that are prepared to only undertake things under absolutely certain conditions and only allow themselves to be convinced by ‘compelling’ evidence and consequently stick to this, are condemned to absolute inactivity.

The bar of evidence is raised to such a height by animists within the ranks of parapsychologists that it can never be jumped over. This is why Bender consequently says he thinks that solid evidence of the spiritistic hypothesis is impossible to find.

One seems to be happy with very much inferior “evidence” in all other sciences, particularly also in psychology. Yes, there is indeed a case where one assumes something of one’s own accord, without any evidence from all other people. What is meant here is the ego-consciousness and the perception of sensations (Colours, sound, etc.) Everyone assumes that, apart from pathological cases, all other people generally have the same inner sentiments as oneself. But halfway solid evidence for this does not exist. One can after all not regard the reports of others about their inner sentiments, something that cannot be controlled in any way, as strict evidence in a scientific sense.

Philosophy adopts the tenet that the probative force of evidence is guided by the strength of the evidence. But what more could one expect in parapsychology than to have the deceased reappear in person so that they can be asked questions, touched and even tested for a heartbeat and pulse? This didn't happen just once, but a thousand times. It happens with *Einer Nielsen*, *Carlos Mirabelli* and others.

The genuineness of this important material is however doubted most of the time. It is asserted that all the materialisation apparitions are a fake, that the images are photomontages, that all materialisation mediums are swindlers and that the observers and investigators (some of them are eminent scientists, some are laymen) are gullible idealists. These reprovals have already been raised against Crookes, Zöllner and Schrenck-Notzing. But they ardently defended themselves against these accusations. But the reprovals were kept alive and disseminated in spite of this even when the "exposures" were ever so flimsy.

There are naturally swindlers amongst parapsychologists and mediums. They can be found in all segments of the community and all professions. I myself have witnessed bogus materialisation demonstrations. Two of my acquaintances, equipped by me with infrared night vision devices, could make similar observations at Camp Solver Belle (USA) and in Brazil. But these and other demonstrations were already extremely suspect before the utilisation of night vision devices. The medium sat beyond control at a great distance from the observers, the lighting was extremely poor, all controlling measures banned and the use of tape recorders denied. The development and the disappearance of the phantom and the flow of the ectoplasm from the medium could never be directly observed here.

In Nielsen's case, scientifically trained observers often saw these phenomena under impeccable conditions. But Nielsen has not been spared the suspicion of deception in spite of this. In May 1915, he was even taken into custody for two days based on unfounded suspicions (26, P. 124). Fresh control tests were carried out with Nielsen immediately after whereby he had to strip naked and given clothes to wear that were not his own (26, P. 126). Besides, the experiments did not take place at his home. But phantoms and other physical phenomena appeared in spite of this. The affidavits signed by the examiners did however not lead to a situation where Nielsen was not tarred with the same feathers as all the other swindlers. The saying "Something always sticks" also applies to him.

Dr. Gerloff endeavoured for many years to bring parapsychologists from Europe and the USA to Einer Nielsen and he encouraged them to investigate these phenomena. The mathematician Professor Lyra from Göttingen, in conjunction with the nuclear physicist Niels Bohr from Copenhagen, tried the same. All in vain. None of them dealt with Nielsen. The same parapsychological circles maintain these days that the experiments with Nielsen must be seen as extremely suspect, because they were experiments that took place in a living room. The parapsychologist Professor Hans Bender told me in a conversation in the autumn of 1961:

"I completely agree with you that physical phenomena are extremely important to parapsychology. But one must surely not immediately do what Dr. Gerloff did and travel to Einer Nielsen in order to have breakfast with his grandmother."

But why not? I would regard having breakfast with my own grandmother (deceased, mind you) extremely conclusive. This interlocutor apparently shied away from such "evidence".

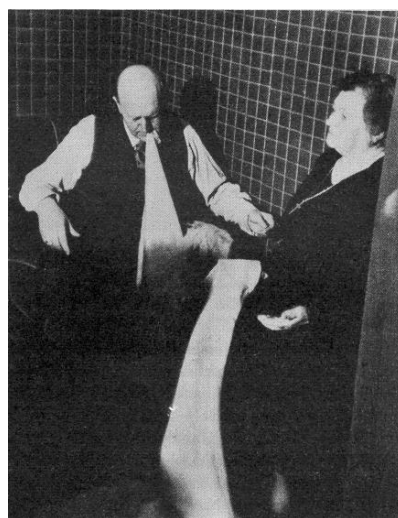
Nielsen and other significant materialisation mediums will probably continue to remain controversial. Some critics and opponents of parapsychology will prefer to continue to assume (something that was asserted a lot in the past amongst other things) that the created full-phantoms

had only been personated by accomplices. But since when do halfway transparent accomplices exist, such that have their lower half missing and capable of hovering? It was asserted that the copious amounts of cloth-like productions of ectoplasm to the size of bedlinen had been regurgitated by Nielsen and other materialisation mediums or pulled out of the anus in order to disappear there once again without leaving a trace. The opposite protestations by experienced scientists (doctors, scientists, engineers) were on the other hand simply ignored.

Let the reader envision the impossibility of such assertions of deception on hand of the images 14, 15 and 16. We are dealing with photos that were taken of Einer Nielsen in May 1953 in Copenhagen (27, P. 39 and 41).



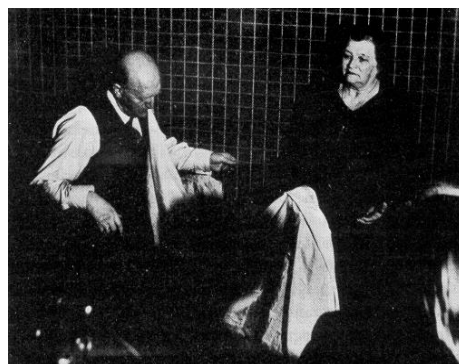
**Image 14:** Ectoplasm streams from Einer Nielsen and “places” itself over the face of a spectator. Photo May 1953, taken (27, P. 39)



**Image 15:** Cloth-like ectoplasm streams from Einer Nielsen. Photo May 1953 Taken a few seconds after image 14. Taken (27, P. 41)

Image 14 shows Nielsen sitting on a chair in a trance. Tulle-like ectoplasm streams from his mouth. It does however not fall to the floor as expected, but “wafts” across over the face of a spectator. Further ectoplasm flows from Nielsen’s mouth after, it is now tablecloth-like fabric.

**Image 16:** Flashlight photo of Einer Nielsen taken simultaneously with photo 15 with a second camera.



Images 15 and 16 were simultaneously taken with two cameras from different angles. They clearly show the position and also the cloth-like, somewhat wrinkled long ectoplasm. The Tulle-like ectoplasm has in the meantime fallen from the face of the spectator and fallen on top of the long ectoplasm.

How could one deceptively regurgitate such amounts of cloth from one's stomach and this without showing an extensive number of spots of gastric juices? And the whole lot must be gotten rid of after without anyone noticing anything. No con artist has managed up to this point to imitate something as trick-technical as this under the conditions that hold sway at such materialisation meetings. I myself have seen trick-technical imitations of considerably more harmless paranormal processes by first rate magicians. They had an absolutely unreal effect and were in no way similar to the genuine phenomena. It simply overtaxed their ability to imitate paranormal process convincingly and "genuine looking". There were and still are magicians that speak on behalf of the genuineness of paranormal processes. One of them was Samuel Bellachini (1828 – 1885). He was world-renowned during the 19<sup>th</sup> Century. A book about "Great magicians and their Secrets" states about him (51, P. 83): "Bellacini received more accolades and awards than any statesman, general or scientist of his time. No contemporary monarch neglected to award him: From the Tsar of Russia to Queen Victoria, from the Italian and Bavarian Kings, not to mention all the princes of all the smaller nations."

In lots of countries, the name Bellachini was synonymous with magic in those days. And this Bellachini swore a notarised affidavit on the 6<sup>th</sup> of December 1877 in Berlin on behalf of the American medium Henry Slade, who had caused a considerable furore with his paranormal presentations. Slade, like many mediums after him at that time, was publicly accused of fraud and deception. Bellachini rejected these assertions as being wrong (64, P. 217) and confirmed in his explanation that he had tested Slade and his performances in bright daylight during numerous meetings and after the keenest observations and thoroughly investigating the surroundings, had come to the conclusion that no trick-technical manipulations had played a part in any of it. He thought that it was impossible to explain such things on hand of trick-technical explanations. But these explanations didn't help much. Allegations of fraud by Slade<sup>33</sup> and other mediums continued to be kept alive and also believed. These allegations fitted and are still fitting better into the prevailing materialistically coloured world of most people, than to admit that other things might exist beyond our daily experiences.

The doubting, but benevolent and inquisitive readers of these lines have therefore no other option but to carefully read the original literature and to come to their own conclusions on hand of these reports and argumentations. Some of them might even gain access to paranormal events. Genuine materialisation mediums like Nielsen, Mirabelli and others, that one could personally visit, are unfortunately unknown these days. If they do exist they must go quietly about their business. One gets the impression that such talents do no longer develop and break through into our present, materialistic minded times.

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<sup>33</sup> His abilities and the phenomena presented by him are elaborately dealt with in the below mentioned volume "Zeugnis für die jenseitige Welt".



But it isn't all that important that all human beings, all scientists and parapsychologists must be convinced by the "evidence" for the spiritistic hypothesis. What is important is that some are convinced and that they continue to further advance into unknown regions from a platform called Spiritism. It will then be revealed whether greater successes can be achieved from this point of departure than from the purely animistic hypothesis. Nobody has succeeded in making the great breakthrough in parapsychology up to now. Things are presently easier for animists as it stands in the short term. They can survey a limited arena at peace. They only have to grapple with opponents like Prokop and Wimmer and they do not have to advance onto "shaky ground". But the difficulties are just beginning for those that have endeavoured to show that the spiritistic hypothesis is justified. Because they must begin to sort the phenomena into those that can actually be interpreted as being spiritistic and those that only seemingly indicate a spiritistic interpretation. They must look at the flood of "messages from the hereafter" and separate the wheat from the chaff. This is a difficult task, one that animists can avoid.

Every human being and every researcher must therefore make their own decision of how they will assess the presented material and the path they want to travel after. Opinions about the "validity" of certain experiments and observations often vary considerably within the normal sciences also. It sometimes takes a long time before a new theory establishes itself. The sentence that the eminent physicist Professor Max Planck published in 1933 has validity here as well as in parapsychology: "A new scientific idea does not establish itself because opponents are gradually convinced and converted, but because its opponents become extinct."

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