

"How ill this taper burns! Ha! Who comes here? I think it is the weakness of mine eyes that shapes this monstrous apparition. It comes upon me. Art thou anything? Art thou some god, some angel, or some devil, that makest my blood cold and my hair to stare?"

— *Julius Caesar, Act IV, Scene 3*

CHAPTER VII

I. PARAPSYCHOLOGY THROUGH THE AGES

- A. The scrapbook of history is filled with psychic occurrences. Reports of such happenings have been frequent.
 1. A close study of primitive cultures would yield rich results in this respect. One source of reference would be *The Golden Bough*, by Sir J. G. Frazer.
 2. *Herodotus the Historian* (c. 484-c. 425 B.C.) provides us with the earliest written description of a parapsychological experiment. Croesus, King of Lydia, dispatched messengers to test the knowledge of the oracles. The test was to determine what the king was doing on a particular day. On the day chosen, Croesus attempted to make it impossible for the oracles to conceive of what he was doing. Only the Delphic Oracle, by psychic means, correctly told the stunned king exactly what he had been doing. Thus, the Delphic Oracle, naturally, became the king's adviser.
 - a. The oracles, especially the Delphic Oracles, were much in the news according to the top writers of Greece from Herodotus to Plutarch (c. 46-c. 120 B.C.) who wrote the famous *Parallel Lives*. A definition of oracle would be "a transmitter of prophecies."
 3. *Socrates* (470-399 B.C.) An influential teacher of philosophy who claimed that he was guided by a "daimon" who apparently warned him against what was wrong. Plato indicated that Socrates enjoyed mystic experiences.
 - a. One who gives consideration to Socrates, Anaxagoras, Plato and Aristotle will discover a definite psychic thread running through their thought.
 4. The Bible is a psychic narrative from Genesis to the Book of Revelation. Extract the psychic element from the Old and New Testaments, and you don't have a Bible.
 - a. "From Genesis to Revelation, the nearness of the spirit world, and the intercommunication of spirits and mortals runs like a golden strand."

b. In the Bible you'll find ample evidence of:

- | | | |
|---------------------|-------------------|--------------------|
| (1) telepathy | (7) precognition | (13) exorcism |
| (2) clairvoyance | (8) trance | (14) healing |
| (3) clairaudience | (9) direct voice | (15) mediumship |
| (4) materialization | (10) dreams | (16) mysticism |
| (5) apparitions | (11) visions | (17) levitation |
| (6) angels | (12) psychometry | (18) psychokinesis |

c. The late medium, Arthur Ford, told me in 1968 when I interviewed him in Philadelphia that all the psychic can teach you is found in I Corinthians, Chapters 12 through 15. Note, especially, I Corinthians 12:4-11. Here you find the spiritual gifts; and what are they but psychic gifts?

d. Examples of the psychic in Scripture are:

- (1) "As he was speaking to me, I fell into a deep sleep with my face to the ground..." (Daniel 8:18) *TRANCE*.
- (2) "...The men who were traveling with him stood speechless, hearing the voice but seeing no one..." (Acts 9:7) *CLAIRAUDIENCE*.
- (3) "...And in the fourth watch of the night he came to them walking on the sea..." (Matthew 14:25). *LEVITATION*.
- (4) "And Moses turned, and went down from the mountain with the two tables of the testimony in his hands, tables that were written on both sides; on the one side and on the other they were written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." (Exodus 32:15-16) *AUTOMATIC WRITING*.
- (5) "...And the angel of the Lord appeared to the woman..." Judges 13:3). *MATERIALIZATION*. Read, also, Matthew 17:1-9 — the Transfiguration. Additional evidence supporting materialization.
- (6) "...And I, Daniel, alone saw the vision..." (Daniel 10:7) *CLAIRVOYANCE*.
- (7) Study the whole of I Samuel, Chapter 28. This is the remarkable and famous incident of the *Woman of Endor*. It is a vivid example of sublime mediumship. Study the passage thoroughly.
- (8) "...and he lay down and slept under a broom tree; and behold, an angel touched him, and said to him 'arise and eat.' And he looked, and behold, there was at his head a cake baked on hot stones and a jar of water..." (I Kings 19:5-6). *APPORT*.
- (9) "Now he was teaching in one of the synagogues on the sabbath. And there was a woman who had had a spirit of infirmity for eighteen years; She was bent over and could not fully straighten herself. And when Jesus saw her he said to her, 'woman, you are freed from your infirmity.' And he laid his hands upon her, and immediately she was made straight, and she praised God..." (Luke 13:10-13). *HEALING*.
- (10) Read of the psychic experiences of the Apostle Paul: Acts, Chapter 9; Acts, Chapter 26; Acts 22:9; Acts 16:9; II Corinthians 12:1-4.

- (11) "...And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him; and lo, a voice from heaven, saying, 'This is my beloved Son, with whom I am well pleased.' " (Matthew 3:16, 17). *CLAIRVOYANCE* and *CLAIRAUDIENCE*.
- (12) Study carefully the birth of Jesus: Matthew, Chapter 1, and Luke, Chapters 1 and 2. These narratives are crammed with psychic manifestations.
- (13) The Resurrection, a magnificent epic of survival, attests to the fact of our own survival. Here is proof! Study Matthew 28:1-7.
- (14) The Post-Resurrection appearances of Jesus bear careful scrutiny. A psychic interpretation of these appearances gives them a remarkable luster and credibility. Study Luke 24:13-35; Luke 24:36-43; John 20:11-18; John 20:19-23; John 21:1-14.
5. *Joan of Arc* (1412-1431). She was clairvoyant, clairaudient and precognitive. The Maid of Orleans was in communication with the world of spirit and the advice she received was instrumental in providing the impetus in her mission to deliver France.
 6. *George Fox* (1624-1691). This Quaker testified to having had many psychic experiences. He went into trance, heard voices and possessed the gift of healing. He was clairvoyant in that he had a vision of the great fire of London. He was also precognitive for he foretold the Revolution of 1689. His psychic power was so tremendous that in some of his public meetings the buildings shook violently.
 7. *Emanuel Swedenborg* (1688-1772). A Swedish mystic who was a learned genius. His work encompassed a variety of fields including philosophy, mathematics, geology, chemistry, music, poetry and engineering. Sometimes referred to as the first Spiritualist, Swedenborg came to the conclusion that there wasn't any death and that the next world resembled this one. He interpreted the Old and New Testaments. He had pronounced psychic gifts.
 8. *John Wesley* (1703-1791). Founder of the Methodist Church. He was familiar with poltergeist phenomena which invaded the Epworth parsonage before Christmas in 1716. The noisy intruder was responsible for rappings, crashes, and a variety of racket-producing phenomena. In 1786, John wrote about these experiences in the *Arminian Magazine*.
 9. *Immanuel Kant* (1724-1804). A German philosopher who was quite intrigued by Emanuel Swedenborg. Negative at first concerning the mystic's psychic powers, Kant investigated some of the reports about Swedenborg, especially the incident of the Stockholm fire. Regarding it, he said "What can be brought forward against the authenticity of this occurrence?"
 10. *THE BIRTH OF MODERN SPIRITUALISM* (1848). See Lesson VI, *The Contribution of Spiritualism*.
 11. *Friedrich Anton Mesmer* (1733-1815). A German physician, he was known as the father of Mesmerism, the original term for what we now call hypnosis; also called "animal magnetism." The phenomena produced by Mesmerists contributed to the advent of modern Spiritualism in 1848. Andrew Jackson Davis was also interested in magnetism. There was thus an identification between Mesmerism and Spiritualism, an affinity, due to a similarity of paranormal experiences observed by both, such as trance, healing and automatic phenomena. There is a direct link between Mesmerism and Spiritualism.

12. *THE GHOST SOCIETY*. Organized in 1851 at Cambridge University in England. A forerunner of the British Society for Psychical Research. The purpose of the Ghost Society was to "investigate phenomena popularity called supernatural." The phenomena were classified and an appeal was issued to friends outside the Society "...to aid them in forming an extensive collection of authenticated cases..." Members were mostly from the ranks of the clergy and were among the brightest graduates of Cambridge University.

13. *THE LONDON DIALECTICAL SOCIETY*. Established in 1867. The purpose was to afford "...a hearing to subjects which are ostracized elsewhere, especially those of a metaphysical, religious, social or political character."

In 1869 a resolution was passed to "investigate the phenomena alleged to be spiritual manifestations, and to report thereon." A committee was established with over 30 professional men to investigate Spiritualism. It published a report in 1871 which gave some credence to criticisms that the evidential standards of the committee were low. *The Times*, in reference to that report, said it was "...Nothing more than a barrage of impotent conclusions, garnished by a mass of the most monstrous rubbish it has ever been our misfortune to sit in judgment upon." However, the report was responsible for attracting the attention and interest of highly competent investigators.

14. *THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN*. Founded in 1875 by Serjeant Cox. The purpose of the organization was to investigate supernormal phenomena. In 1878, the Proceedings of the Society were published. Cox died in 1879 at which time the organization dissolved.

15. *THE BRITISH SOCIETY FOR PSYCHICAL RESEARCH*. Sir William Barrett (1845-1926), professor of physics at the Royal College of Science in Dublin, was initially the driving force that led to the founding of the Society. Long interested in hypnosis and the phenomena of Spiritualism, Barrett convened a conference on January 5-6, 1882, of persons with like interest. He suggested the organization of a society devoted to a systematic investigation of the phenomena of Spiritualism and hypnotism. A committee was set up to see if such a step should be taken. The conference met again on February 20, 1882 to hear the report of the committee. The need for such an investigative society was recognized, and on that day the British Society for Psychical Research was formally constituted with Henry Sidgwick as the first President.

a. It is interesting to note that "the foundation of the Society for Psychical Research was not primarily the work of those who afterwards became its leaders. Those chiefly responsible were Professor W. F. Barrett and certain prominent Spiritualists..."

b. There was quite a mix involved in the founding and early history of the Society. This mixture included prominent scientists, clergymen, poets, psychologists, philosophers, medical doctors and politicians.

c. Three of the names most frequently associated with the founding of the Society and known as "The Cambridge Three" are:

(1) *FREDERICK WILLIAM HENRY MYERS* (1843-1901). A minor poet, profound scholar and psychologist. He has been called by some the "Father of Psychical Research." Myers coined the terms telepathy, supernormal, subliminal and veridical. His epic, and a classic, is *Human Personality and Its Survival of Bodily Death*, published posthumously in 1903. Myers served as president of the S.P.R. in 1901.

¹Nandor Fodor, *An Encyclopedia of Psychic Science*, (Secaucus, New Jersey: The Citadel Press, 1966), p. 88.

²Ibid., 89.

³Alan Gauld, *The Founders of Psychical Research*, (London: Routledge & Kegan Paul, 1968), p. 137.

- (2) *HENRY SIDGWICK* (1838-1900). An educator and professor of moral philosophy at Cambridge University. He served as President of the S.P.R. in 1888-1892. A careful and skeptical investigator, he was noted for his integrity and as a result of his outstanding abilities, the S.P.R. was able to attract equally brilliant minds. Over a period of 18 years, while active in the Society, he made many important contributions to the organization's Proceedings.
- (3) *EDMUND GURNEY* (1847-1888). A fellow of Trinity college, Cambridge University. He was a psychologist, musician, a student of medicine and had a keen interest and knowledge of hypnotism. In October of 1883, when he was 36 years old, he became the honorary secretary of the S.P.R. Gurney was responsible for establishing high standards for the study and careful scrutiny of cases of spontaneous paranormal activity.
- (4) Among others involved were:
- (a) Sir William Crookes (1832-1919). A prominent physicist.
 - (b) Lord Rayleigh (1842-1920). An experimental physicist.
 - (c) Eleanor Sidgwick (1845-1936). Psychical researcher and educator.
 - (d) Arthur Balfour (1848-1930). Became a Prime Minister of England.
 - (e) Richard Hodgson (1855-1905). Psychologist and psychic researcher.
- d. The S.P.R. was the first organization to investigate in an orderly and scientific way things of a paranormal nature. Sound and critical scholarship prevailed. Standards were high, and the scientific spirit was very much in evidence.
- e. In an attempt to classify paranormal phenomena, committees were organized around six topics:
- (1) An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognized mode of perception (*Committee on Thought Reading.*)
 - (2) The study of hypnotism and the forms of so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance and other allied phenomena (*Committee on Mesmerism.*)
 - (3) A critical revision of Reichenbach's research with certain persons called "sensitive," and an inquiry whether such persons possess any power of perception beyond a highly exalted sensibility of the recognized sensory organs (*Committee on Reichenbach's Experiments.*)
 - (4) A careful investigation of any reports resting on strong testimony regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted (*Committee on Apparitions, Haunted Houses, etc.*)
 - (5) An inquiry into the various physical phenomena commonly called spiritualistic, with an attempt to discover their causes and general laws (*Committee on Physical Phenomena.*)
 - (6) The collection and collation of existing materials bearing on the history of these subjects (*Literary Committee.*)

- (a) Standards were high, for the founders were determined "...to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned enquiry which has enabled science to solve so many problems, once not less obscure nor less hotly debated..."⁵
- f. The *Journals* and *Proceedings* published continuously by the S.P.R. since its founding contain a wealth of detailed information and it is without rival. This primary source material is invaluable in any study of the early history of parapsychology. (56 vols.)
16. The S.P.R. lists many stellar achievements in its long and colorful history.
- a. The first major achievement of the infant S.P.R. was the publication of *Phantasms of the Living* in October of 1886. It is a landmark of psychical research and one of the standard works of parapsychology. The work contains over 1300 pages and was issued in two volumes. Myers wrote the introduction; Edmund Gurney is credited with writing the bulk of the material. Frank Podmore served primarily as the researcher-investigator. Myers begins his introduction to *Phantasms of the Living* by saying:
- "...The subject of this book is one which a brief title is hardly sufficient to explain. For under the heading of '*Phantasms of the Living*,' we propose, in fact, to deal with all classes of cases where there is reason to suppose that the mind of one human being has affected the mind of another, without speech uttered, or word written, or sign made; — has affected it, that is to say, by other means than through the recognized channels of sense."⁶
17. Another great achievement was the *Census of Hallucinations*. Begun in the spring of 1889 and published in 1894. The primary purpose of the census was to collect statistical data concerning apparitions. The question asked was: "Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living being or inanimate object, or of hearing a voice; which impression, so far as you could discover, was not due to any external physical cause?"⁷ There were 17,000 replies. Approximately 10 percent said "yes" to the question.
18. *THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH*. Founded in 1885. William Barrett, who provided the impetus that led to the founding of the British Society for Psychical Research, was also successful in stimulating the interest necessary for the formation of the American Society for Psychical Research in Boston in 1885. Several years following its organization, the celebrated psychic researcher Richard Hodgson became its secretary. Initially, the A.S.P.R. was affiliated with the British Society. In 1905, following the untimely death of Hodgson, the A.S.P.R. became independent under the leadership of Columbia University's James Hervey Hyslop. Much of the work of the Society was concerned with the trance mediumship of the Boston medium, Leonore E. Piper (1859-1950). The name of William James was closely associated with the American Society.
19. Edmund Gurney died in 1888, Henry Sidgwick in 1900 and F.W.H. Myers in 1901. With the loss of these pioneers, and with the advent of the new century, an era ended; a "golden age" was brought to a close.

⁵Rosalind Heywood, *Beyond the Reach of Sense*. (New York: E. P. Dutton & Co., Inc., 1960), p. 38.

⁶Edmund Gurney, Frederick W. H. Myers, Frank Podmore, *Phantasms of the Living*, (New Hyde Park, New York: University Books, 1962.) p. ix.

⁷Alan Gauld, *The Founders of Psychical Research*, (London: Routledge & Kegan Paul), p. 182.

20. A study of the early history of parapsychology reveals that researchers were primarily interested in investigating survival after death, mediumship, apparitions, automatic writing, etc. This interest commanded attention in the late 19th and early 20th centuries. In the late 1920's there was a noted shift in concern. It was the dawn of the experimental era which continues today.
- a. In 1911, \$50,000 was given to California's Stanford University to establish the Thomas Welton Stanford Fellowship in Psychical Research. Thomas Stanford died in 1918 and the sum of \$500,000 was given to the university for continuing research.
 - b. In 1912, the Richard Hodgson Memorial Fund was established at Harvard University, and \$10,000 was made available for psychical research. The money was to be used "in any manner designed to encourage the investigation and study of mental or physical phenomena, the origin or expression of which appears to be independent of ordinary sensory channels."
 - c. Following World War I, interest turned to Spiritualism and telepathic phenomena. The tragic loss of life in the war was a sobering experience and helped turn the attention of people to spiritual matters and away from the purely material.
 - (1) During the 1920's there were several mass telepathy experiments. In 1923, the Zenith Broadcasting Station in Chicago conducted such an experiment and, in 1927, the British Broadcasting Corporation devised a mass telepathy test.

21. *A NEW ERA BEGINS.*

The latter part of the 1920's witnessed the advent of modern experimental parapsychology. The name associated with this "birth" was Dr. Joseph Banks Rhine who, together with his wife Louisa, were invited by the renowned psychologist William McDougall to Duke University for post-doctoral study "...of the claims to scientific value of the field known as psychical research."⁴ Their field of inquiry would be primarily spirit survival and communication. "It is important to note that parapsychology came to Duke because of an interest in the problem of post-mortem survival..."⁵ There was a shift to the laboratory; a quest to ascertain whether certain phenomena could be repeated and verified statistically. Initially, telepathy and clairvoyance and related concerns were the subject of an intense scientific scrutiny. In 1934, Rhine's first book, *Extra-Sensory Perception*, was published which gave an account of his work to date. In 1935, Rhine received permission from University authorities to establish a psychical research section of Duke's Department of Psychology. It became known as the Parapsychology Laboratory. It was J.B. Rhine who adopted the German word *parapsychologie* for use in the U.S.A. It became parapsychology. The terms extra-sensory-perception and psychokinesis were introduced by the Parapsychology Lab.

II. **NAMES TO BE REMEMBERED IN RETROSPECT:**

- A. *Alfred Russell Wallace* (1823-1903). A naturalist and co-discoverer with Charles Darwin of the principles of evolution. Investigator of Spiritualism and a member of the London Dialectical Society.
- B. *William James* (1842-1910). Medical doctor, psychologist, philosopher and psychic researcher. A founder of the American Society for Psychical Research. Investigated the famous Boston medium, Leonore Piper.

⁴J. B. Rhine and Associates, *Parapsychology From Duke to FRNM*, (Durham, North Carolina: The Parapsychology Press, 1965), p. 5.

⁵*Ibid.*, p. 6.

- C. *Camille Flammarion* (1842-1925). A famous French astronomer and president of the British Society for Psychical Research in 1923. Renowned psychic researcher.
- D. *Charles Richet* (1850-1935). French physiologist and foremost psychical researcher. He won the Nobel Prize in 1913. In 1923 his book, *Thirty Years of Psychical Research*, was published.
- E. *Sir Oliver Lodge* (1851-1940). A world-renowned physicist and psychic researcher. President of the British Society for Psychical Research from 1901 to 1903. A prolific author. His classic, *Raymond*, is testimony to his belief in survival.
- F. *Frank Podmore* (1856-1910). Psychical researcher and staunch critic of Spiritualism. His book *Modern Spiritualism* was published in 1902 and is considered a most objective study of Spiritualism. The title of his work is now *Mediums of the 19th Century*. Two volumes.
- G. *Sir Arthur Conan Doyle* (1858-1930). Sometimes referred to as the "St. Paul" of Spiritualism. He was the author of the celebrated Sherlock Holmes detective stories, but wrote far more on the subject of Spiritualism. His *History of Spiritualism* was published in 1926.

III. OTHER PROMINENT PERSONS WHO WERE INTERESTED IN OR IN SOME WAY INVOLVED IN PSYCHIC MATTERS.

- A. *Henri Bergson* (1859-1941). French philosopher and Nobel Prize winner. Completely convinced of survival.
- B. *Alexis Carrel* (1873-1944). Surgeon and biologist. Nobel Prize winner. Intensely interested in the connection between clairvoyance and intuition. Wrote the noted book *Man the Unknown*.
- C. *Thomas Edison* (1847-1931). Interested in survival and spirit communication.
- D. *Sigmund Freud* (1856-1939). He said, "If I had my life to live over again, I should devote myself to psychical research rather than psychoanalysis." In a letter to Hereward Carrington, Director of the American Psychical Institute, he wrote, "I am not one of those who, from the outset, disapproves of the study of so-called occult psychological phenomena as unscientific, as unworthy, or even dangerous. If I were at the beginning of a scientific career, instead of, as now, at its end, I would perhaps choose no other work, in spite of all difficulties..."¹⁰
- E. *William McKenzie King* (1874-1950). A prime minister of Canada. For 22 years visited mediums both in the United States and Europe. Interested especially in survival and communication.
- F. *Abraham Lincoln* (1809-1865). Interested in Spiritualism. Said to have had sittings with mediums.
- G. *William McDougall* (1871-1938). Psychical researcher and psychologist. He was instrumental in establishing the Parapsychology Laboratory at Duke University as an adjunct to the University's Department of Psychology.
- H. *Upton Sinclair* (1878-1968). Pulitzer Prize winning novelist. His book *Mental Radio* gives an account of his wife's experiments. Albert Einstein wrote the preface.
- I. *Mark Twain* (1835-1910). He had a keen interest in psychic phenomena, especially in survival.
- J. *Queen Victoria* (1819-1901). She had regular sittings with medium John Brown.
- K. *Carl G. Jung* (1875-1961). Swiss psychologist. Had a life long interest in the paranormal.

¹⁰*Psychic World and the Occult*, article in the January 1977 issue, p. 28.

“For this perishable nature must put on the imperishable, and this mortal nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

*‘Death is swallowed up in
victory.’
O death, where is thy victory?
O death, where is thy sting?’ ”*

— I Corinthians 15:53-55

CHAPTER VIII

I. THE BEST IS YET TO BE

If I were to write a theology or philosophy book, my first chapter would be “Death: A Prelude to Life!”

A. Our personal outlook concerning death determines the quality of life we live in the physical body. If we say that death is the end of all things, we reflect that philosophy in our day to day living. If, on the other hand, we say that death is but a prelude to a larger and more bountiful existence, then life in our physical body becomes significantly meaningful. Indeed, *the best is yet to be! Purpose and meaning in life are defined by our opinions regarding death.*

1. “Nothing really matters except the answer to the burning question, ‘Am I going to live or shall I vanish like a bubble? What is the aim and issue of all this strife and suffering?’”¹
2. “Death is really a second birth into a new life. If you think of the conditions of birth and the conditions of death, there is a great similarity. They are both a painful coming into and a going away from.”²

B. Arthur Ford states in his book, *Unknown But Known*, that “Fear hinders growth. Life cannot be lived freely and abundantly when it is in daily, even hourly, fear of extinction. The greatest gift to life is removal of the fear of death; this is the conviction of the finest psychically gifted souls I have encountered in forty years of mediumship.”³

1. Ford emphatically asserts that years of diligent and careful research have established the fact of survival to the satisfaction of the person who approaches the subject with an open mind.⁴

C. Jesus said: “Do not let your hearts be troubled. Trust in God still, and trust in me. There are many rooms in my Father’s house; if there were not, I should have told you...”⁵ Such Scriptural statements should provide an anchor for our faith.

1. How beautiful and completely reassuring are the words of Jesus to the penitent thief: “Indeed, I promise you, today you will be with me in paradise.”⁶ Jesus wasn’t speaking of some far off tomorrow, but today!

¹Leslie D. Weatherhead, *The Christian Agnostic*, (New York: Abingdon Press, 1965), p. 252.

²Ena Twigg with Ruth Brod, *Ena Twigg: Medium*, (New York: Hawthorn Books, 1972), p. 125.

³Arthur Ford, *Unknown But Known*, (New York: Harper & Row, Publishers, 1968), p. 15.

⁴*Ibid*, p. 66

⁵John 14:2

⁶Luke 23:43

D. If life is to have any real meaning for us, we must be able to see the end; to be able to read the last sentence of its last chapter.

Job asks the question: "If a man die, shall he live again?"

1. The answer is positively, "YES!" It is an immutable law of the universe that *all* men and women survive the demise of their physical bodies.

a. "Everyone, whether good or bad, lowly or exalted, smart or stupid, will continue after biological death to live as a personal entity capable of independent thought and action and endowed with memory—this is psychic fact..."⁸

E. Life is ongoing, continuous, beyond the incident of physical death — this is *natural law*. Indeed, all psychic phenomena are under the domain of natural law.

1. ...All forms of spirit manifestation are subject to definite laws. These are part of the laws of the universe and are as real as those governing the motions of the planets, or the sending of a radio message...The natural laws of the spiritual world are only part of that great body of natural law which many have been accustomed to think of as appertaining only to grosser material things. This has been entirely the result of the failure to grasp the idea that the spiritual world was part of the material universe...⁹

2. We think of the "miracles" of Jesus, that they were "supernatural" and therefore in violation of natural law. With our knowledge of psychic phenomena we now term the miracles "supernormal," that is, they occurred in accordance with immutable natural laws of the universe. They were "natural" phenomena occurring in the spiritual dimension. The problem at present is that the laws which govern such supernormal happenings are not currently understood, although they are being investigated.

a. "Psychic power...is a natural force, operating in accordance with immutable laws of the universe. It alone can explain many wonderful and puzzling things recorded in the Bible..."¹⁰

3. ...Proof of the miraculous does not presuppose a collapse of old laws, but rather the operation of additional parts of the same old laws, *newly discovered*. It is patently not in the character of the Creator, as consistently revealed within the pages of the New Testament, ever to suspend the laws of His own creation. He doesn't suspend them. It is simply that He chooses, upon fitting occasions, to employ portions of the Law of His orderly universe, of whose operations we as yet know little or nothing. As sharers in the completion of this still imperfect creation, we are constantly narrowing the gap between the known and the unknown...¹¹

F. It is according to the natural order of things that when we die the dawn quickly follows. Resurrection immediately follows death. *Life is ongoing*. We have absolutely nothing to fear!

II. NATURAL LAW DOES NOT PRECLUDE THE FACT OF FREE WILL.

A. This freedom is a gift of the living God. Theologians and philosophers talk about a person's freedom to choose between good and evil; to live in fulfillment of God's purposes or his or her own. Freedom is the choice to shape our own future by deciding between alternatives. We have freedom of thought as well as of action, otherwise we would be a machine.

⁸Job 14:14

⁹Arthur Ford, *Unknown But Known*, (New York: Harper & Row, Publishers, 1968), p. 15

¹⁰C. L. Tweedale, *Man's Survival After Death*, (London: Grant Richards, LTD., 1925), p. 290.

¹¹T. Rowland Powel, *The Psychic Message of the Scriptures*, (Reigate, Surrey, England: The Omega Press, 1954), p. 18.

¹²John E. Large, *The Church and Healing*, (Cincinnati: Forward Movement Publications, 1965), p. 11.

1. Throughout our evolutionary journey, free will is operative. On this plane of being, as well as on others, we are free agents. We aren't forced to do anything. Changes in character and personality both here and on the other side depend upon our complete freedom to choose.
2. Susy Smith's volume, *The Book of James*, (ostensibly a work of the spirit communicator, William James, via the Smith typewriter) puts great stress on the importance of freedom of the will on the other side:

...Life after death is as individual an undertaking as life is on earth, and you are on your own just as much as you ever were. There are certain procedures one must follow as he begins his advancement in the next world, and these can be learned from those enterprising spirits you will find all about — whose goals are to uplift their fellows. If you do not listen to them, that is your business. Nobody can force you to do anything. There are no police or truant officers around here to keep you in line when you stray from accepted procedures, and there are no rulers of any kind...No one, then, can change your character or your personality except yourself...You have instead to choose your own paths and make your decisions just as you always did.¹²

¹²Susy Smith, *The Book of James*, (New York: G. P. Putnam's Sons, 1974), pp. 33-34.

Have you thoroughly mastered Lessons Five through Eight? You can find out if you answer the questions below. It is very important that you retain what you have studied because, as mentioned earlier, one lesson builds upon another. Much of this material may be new to you, so it is extremely vital that you absorb it. Answering the questions will help you do just this.

LESSONS FIVE THROUGH EIGHT

1. In reading Chapters Five through Eight, do you feel the critics of psychic studies are justified in their criticisms? If yes, why? If no, why?
 - A. What are your own personal criticisms?
2. Why do scientists attach such importance to the "repeatable experiment" in the scientific endeavor?
3. What is your opinion regarding the fundamentalist viewpoint of psychic phenomena?
4. Explain William James' statement: "There is no pain in the world like the pain of a new idea."
5. Comment on Spiritualism's "The Declaration of Principles."
6. With what you know about the Christian faith, its major beliefs, do you recognize any points of conflict with the principles and philosophy of Spiritualism?
7. It has been stated that the Bible is a psychic narrative from Genesis to Revelation. Following your study of the Biblical passages that give evidence of such psychic happenings, would you concur? Might there possibly be other explanations?
8. Were you surprised to discover so many prominent individuals, past and present, who have given evidence of psychic gifts? If so, what is your reaction?
9. Do you feel you have psychic ability? Explain. Give examples, if so.
10. In reviewing the various organizations devoted to the study and research of psychic phenomena, what in your opinion would be two of the most important? Why do you think so?
11. Purpose and meaning in life are determined by our opinions regarding death. Why? Would you agree?
12. The Christian faith speaks of the separation of the "sheep and the goats" following physical death. This implies that only the committed inherit God's eternal promises. The "goats" would be separated from God eternally. Discuss this in light of Chapter VIII.
13. Is there a conflict between "natural law" and "free will?" Why is it vital that we have freedom of choice in all matters?

"...The crucial point in survival evidence is the out-of-body experience, so often ignored by parapsychologists. It is in the light of the OOB that the visions of clairvoyants viewing death are understood, and the process of mediumship is comprehended."

— D. Scott Rogo

CHAPTER IX

I. THE TWO BODIES OF MAN

A. Psychic literature clearly indicates that man has two bodies:

1. The physical body.

2. The etheric body.

a. Other terms used interchangeably with the etheric body are:

(1) The spiritual body (5) The beta body

(2) The astral body (6) The vital body

(3) The subtle body (7) The spirit body

(4) The double (8) The mental body

3. ...Here in this world our bodies are dual; physical, which we can see and touch; etheric, which we cannot sense with our physical organs. These two bodies interpenetrate each other but the etheric is the permanent, enduring one, the etheric mind being the abode of our memory, personality, and all those qualities which make up our character. Those qualities pertain to the etheric. The mind never grows old, only the brain — the mind's instrument — which becomes impaired as the physical body grows old. Nothing we have learned, no intellectual wealth acquired, is ever lost.¹

a. "The 'spiritual body' is a replica of the mortal or physical body, and dwells within it during the existence of that body in the earth life. It is the ego, the personality, the living soul, the real man, and survives the death of the mortal body..."²

b. ...After the death of the body, and after the elements of the spirit body have had time to organize to form a new personality, the spirit, upon coming to consciousness, finds that it is in a body very much the same as the one it had on earth. The new body is solid and substantial, possesses apparently all the organs that the earthly body possessed and serves the uses of the spirit in very much the same way that the physical body did on earth: that is to say, the spirit walks the same as it did on earth and uses its arms, hands and other organs in the same way that it did on earth. The spirit body has eyes, ears, a nose and a mouth, and feels by means of nerves just as it did on earth. And through the instrumentality of its senses, objects about it are perceived just as they were upon earth. The

¹Arthur Findlay, *On the Edge of the Etheric*, (London: The Psychic Press, 1967), p. 187.

²C. L. Tweedale, *Man's Survival After Death*, (London: Grant Richards, LTD., 1925), p. 79.

new-born spirit in fact, finds itself almost exactly the same as it was while on earth, the only difference being that the new body feels somewhat lighter and more responsive to the commands of the will.³

- c. Stewart Edward White records the following information concerning the etheric body in communications from the other side.

...I am trying to perceive and understand bodily substance over here...It is fibreless, but definitely cellular...I don't know what those words mean; I don't know enough about construction...I have a definite body and not a vaporous or fuzzy one either. It is finer-grained substance than flesh. It is not fluid, but mobile. It is more sensitive, more easily acted upon; and at the same time more indestructible, more durable, more self-protecting. You would recognize in it a refinement of matter, a little understood etheric combination...⁴

4. The Scriptures have something to say about the two bodies of man: "So is it with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body."⁵
- a. The body placed in the grave still will not be resuscitated. The Apostle Paul states emphatically: "Flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable."⁶ I believe the Apostles' Creed is in error when it speaks of the resurrection of the body.

II. THE SILVER CORD

- A. The physical body and the etheric body are attached by a cord or cable through which life-currents or cosmic energy pass. It can be likened to a telephone cable.

1. Scripture speaks of the "silver cord" and reference to it is found in Ecclesiastes 12:6: "...Remember him before the silver cord is snapped...before the dust returns to the earth as it began and the spirit returns to God who gave it..."⁶
2. The silver cord is elastic or can be indefinitely extended, but when it is severed death follows.
3. The silver cord is apparently attached to the base of the skull; some say the solar plexus:

...This cord or cable, which affords striking similarities to the new-born physical body and the umbilical cord, is attached at the medulla at varying parts of the head, according to some claims at the solar plexus; it is a whitish grey colour in appearance; it is elastic to an unbelievable extent and is not unlike a single strand of cobweb when greatly extended...⁷

4. The late Arthur Ford, in speaking of the silver cord, remarked: "...When, in earth life, the beta separates from the physical body, the two bodies remain attached by the silver cord, which is so elastic that the beta may range the entire universe without being severed. On the death of the physical body, the silver cord is released, and the beta body continues, as vehicle of the soul..."⁸

³John C. Leonard, *The Higher Spiritualism*, (London: The Spiritualist Press, 1956), p. 353.

⁴Stewart Edward White, *Excursions Into the World of Other-Consciousness*, (New York: A Berkley Medallion Book, 1969), pp. 76-77.

⁵I Corinthians 15:42-44;50

⁶Ecclesiastes 12:6

⁷Nandor Fodor, *An Encyclopedia of Psychic Science*, (Secaucus, New Jersey: The Citadel Press, 1966), p. 101.

⁸Arthur Ford, *The Life Beyond Death*, (New York: G.P. Putnam's Sons, 1971), p. 176

5. It would appear that the etheric body leaves via the head at the time of death:

...Andrew Jackson Davis described long ago, in his *Great Harmonia*, the phenomena which he witnessed at the death of a person known to him. He tells how he saw the spiritual body withdraw itself from the mortal and issue from the head of the dying person first as a cloud of luminosity which hovered above the bed and was attached by a fine luminous cord — a sort of psychical umbilicus — to the dying person's head. This cloud then slowly took the form of the person, and this form continued to hover over the recumbent mortal body, attached to it by the cord of light just as a captive balloon might be moored to the ground.

As long as any trace of this cord remains death does not take place, and it is possible for the spiritual body to return to the mortal, and for the person to again be restored to normal health.

The point of interest is that such a connection and attachment has been observed, and that death does not take place until its severance.⁹

III. OUT-OF-BODY EXPERIENCES

- A. Out-of-body travel, or astral projection, occurs when the physical body is separated from the etheric body, but the silver cord still connects the two.

1. ...The astral body...coincides with the physical body during the hours of full, waking consciousness; but in sleep the astral body withdraws to a greater or lesser degree, usually hovering just above it, neither conscious nor controlled. In trance...while fainting, when under the influence of an anesthetic, etc., the astral body similarly withdraws from the physical. Such cases of withdrawal constitute instances of automatic or involuntary projection.

...As opposed to such cases we place those of conscious or voluntary projection, in which the subject 'wills' to leave his physical body, and actually does so. He is then fully alert and conscious in his astral body; he can look upon his own physical mechanism, and travel about at will, perhaps viewing scenes and visiting places he has never seen before. Subsequently, he can verify the truth of these experiences by visiting the scenes or places in question. While fully conscious in the astral body, he seems to be possessed of extraordinary, supernormal powers. He can at will return to his physical body, or may be drawn into it again automatically by reason of some shock, fright or vivid emotion.¹⁰

- B. In out-of-body phenomena, participants report that they have observed their own physical bodies lying inert; have seen and heard persons while they remained imperceptible; perceived and remembered people, things, places and events which were out of reach of the five physical senses.

1. "A few months ago while in bed at night, I found myself 'outside myself' looking down at my own body. I seemed to be about 2 feet above the bed, at the side, slightly at the back, looking down at myself."¹¹

- C. A very well documented case of out-of-body phenomena is the *Verity Case*:

...On a certain Sunday evening in November, 1881, having been reading of the great power which the human will is capable of exercising, I

⁹C. L. Tweedale, *Man's Survival After Death*. (London: Grant Richards LTD., 1925), pp. 87-88.

¹⁰Sylvan Muldoon and Hereward Carrington, *The Projection of the Astral Body*, (New York: Samuel Weiser, Inc., 1970), p. 16.

¹¹Celia Green, *Out-of-the-Body Experiences*, (New York: Ballantine Books 1973), p. 39.

determined with the whole force of my being, that I would be present in spirit in the front bedroom on the second floor of a house situated at 22 Hogarth Road, Kensington, in which room slept two ladies of my acquaintance, viz., Miss L.S.V. and Miss E.C.V., aged respectively 25 and 11 years. I was living at this time at 23 Kildare Gardens, a distance of about three miles from Hogarth Road, and I had not mentioned in any way my intention of trying this experiment to either of the above ladies, for the simple reason that it was only on retiring to rest upon this Sunday night that I made up my mind to do so. The time at which I determined I would be there was 1 o'clock in the morning, and I also had a strong intention of making my presence perceptible.

...On the following Thursday I went to see the ladies in question, and in the course of conversation (without any allusion to the subject on my part) the elder one told me that on the previous Sunday night she had been much terrified by perceiving me standing by her bedside, and that she screamed when the apparition advanced towards her, and awoke her little sister, who saw me also.

...I asked her if she was awake at the time, and she replied most decidedly in the affirmative, and upon my inquiring the time of the occurrence, she replied, about 1 o'clock in the morning.

...This lady, at my request, wrote down a statement of the event and signed it.

...This was the first occasion upon which I tried an experiment of this kind, and its complete success startled me very much.

...Besides exercising my power of volition very strongly, I put forth an effort which I cannot find words to describe. I was conscious of a mysterious influence of some sort permeating in my body, and had a distinct impression that I was exercising some force with which I had been hitherto unacquainted, but which I can now at certain times set in motion at will.¹²

- D. D. Scott Rogo in his book, *The Welcoming Silence*, feels that the OOB (Out-of-Body Experience) is a good illustration of the separation of the consciousness from the prison of the temporal body, and the ability of man to survive death. It is no accident that accounts of the OOB are uniform throughout the world and throughout time.¹³
- E. The spiritual body may exteriorize during great emotional or mental stress, during a severe illness, as a result of shock, when under anesthesia, during sleep, when in a trance or coma, because of a blow on the head, when unconscious, or as a result of voluntary projection.
- F. Astral projections are on the record of history and literature and folklore abounds with such excursions. One who studies Plato, Plutarch, Aristotle and Dante will soon confirm this.

IV. NEAR DEATH EXPERIENCES

A. A near death experience is when a person has been pronounced clinically dead, but who is later revived or resuscitated.

1. People who have told about near death experiences have usually been victims of

¹²F. W. H. Myers, *Human Personality and Its Survival of Bodily Death*, (New Hyde Park, New York: University Books, Inc., 1961), pp. 202-203.

¹³D. Scott Rogo, *The Welcoming Silence*, (Secaucus, New Jersey: University Books, Inc., 1973), p. 184.

auto accidents, drownings, heart attacks or have "died" on the operating table. Following such experiences doctors could not detect heart beats, brain waves or signs of breathing. Such victims were declared clinically dead because there were no signs of life.

- a. They reported that while detached from their physical bodies they witnessed the doctors frantically attempting to revive their physical bodies. They tried to communicate but could not be seen or heard.
- b. Such encounters with death have been very pleasant experiences.
- c. One of my students, Pat Kekaha, gave me the following account of her near death experience:

"I was declared dead following an overdose and what I experienced was an overwhelming sense of heat concurrently with a brilliant almost blinding light. It seemed to penetrate my closed eyes. It was followed by a great sense of peace. Then, I was looking down at my mother who was shaking and holding me saying she was not going to let me go. I remember trying to pull loose; I didn't want to come back. I saw her tell the doctor that my eyes had moved and that I was not dead, and when I came to two days later, I was very angry at her for not letting me go. I was not happy to be alive in this world again. Subsequently I have changed my feelings and am committed to carry out whatever mission God has in store for me."

B. The two names most frequently mentioned in connection with near death experiences are:

1. Dr. Elisabeth Kubler Ross. A Swiss psychiatrist. Noted authority on death and dying. Author of *On Death and Dying*; *Questions and Answers on Death and Dying*; and *Death: The Final Stage of Growth*.
2. Dr. Raymond A. Moody, Jr. A medical doctor (psychiatry). Also holds a Ph.D. Rose to prominence with the publication of his first book, "*Life After Life*." He followed this with *Reflections on Life After Life*. Pioneered with his accounts of persons who had near death experiences.

C. It is acknowledged that there are basic elements common to most near death experiences. They are:

1. **INEFFABILITY**. Persons who have had near death experiences have great difficulty in putting them into words. Synonyms would be indescribable, inexpressible, unutterable. Beyond comprehension is another way to put it.
2. **A FEELING OF PEACE AND CONTENTMENT**. The revived spoke of being at ease, being comfortable, relaxed, carefree and untroubled.
3. **HEARING OF NOISE**. One of the common elements described during the near death experience is the hearing of bells, a buzzing in the head, occasionally music — some repetitive sound.
4. **THE TUNNEL**. In the initial phase of the near death experience, people were conscious of being pulled through a dark space, tunnel, or impenetrable black void at great speed. However, there wasn't any fear.
5. **LIGHT**. This is another common element. This almost overpowering, brilliant and dazzling light radiated warmth, love, peace and acceptance. Moody indicates that it was a "being of light" that had personality. Telepathic communication with this being was experienced. The dying individual felt completely surrounded by the light and felt a part of it.

6. *ENCOUNTERING SPIRITS ON THE OTHER SIDE.* Noted in near death experiences is a reunion with friends and loved ones on the other side. These spirit entities appear to have come as escorts or helpers to the "dying."
 7. *OUT-OF-BODY EXPERIENCE.* Nearly all who had a near death experience felt a detachment from their physical bodies.
- D. People who have had near death experiences report that they:
1. Have a greater appreciation of life.
 2. Have a greater concern and love for others.
 3. No longer have a fear of death.
 4. Have a greater desire to live by moral principles.
 5. Feel that religion is important.