

Supernormal Phenomena: Distinguishing Serious Research from Commercial Exploitation

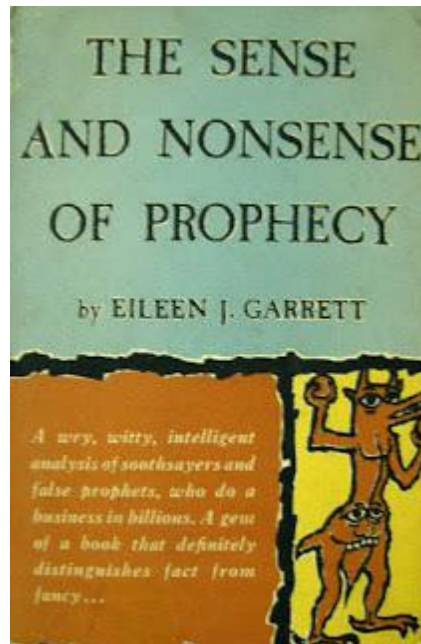


This photograph of Eileen Garrett later in her life is from the 1983 book *Strange Talents*.

After the publication of several autobiographical books, Eileen Garrett (1893-1970) wrote *The Sense and Nonsense of Prophecy* (1950). She explained that the new book resulted after her peace of mind was disturbed by a "fan letter" from a young lady who realized herself to be psychic after reading the book and was then inspired to purchase a 'dream book.'

". . . because my book had thrilled her, why shouldn't any unfounded occult volume—and *nothing* is more nonsensical than a dream book—do the same thing? . . . I suspect that her every last penny is now being spent to discover that if she dreams of olives she's going to meet a fair-haired stranger . . . She has confused me—and all serious researchers in extra-sensory perception—with the tea-leaf readers, the astrologists, the bearded prophets, the 'reverends' who prey upon a foolish and extremely gullible public—rich and poor alike—to the tune of many millions of dollars a year."

Nonetheless, Eileen acknowledged in the new book: "I believe that everyone is slightly psychic, although just how psychic depends on the degree of sensitivity of the person."



An early instruction in the book concerns "serious workers and what they represent"

The study of the operation of the psyche is the basic concern of psychical research, just as it is of psychology or psychiatry; but e. s. p. goes farther in that it embraces the super- or paranormal manifestations of the psyche. Lest there be any doubt about what I mean by supernormal, I use it simply as a short equivalent for "Not as yet recognized by general scientific opinions," and it is free of all implications that such phenomena are supernatural.

She reflected about her experiences as a medium and psychical researcher.

I became a guinea pig for research, and while suspicious psychologists prodded my brain, scientists evaluated the results obtained from endless and exhausting tests for clairvoyance, and often shook their heads in negation. There were no crystal balls, no beaded curtains, no incense; *my* seance chamber was a cold laboratory, my "clients" were hard-bitten, doubting scientists who set traps and fired questions at me for three years, and my fee for services rendered was a series of severe headaches. But when the investigation was completed, I accepted the fact that I was a genuine sensitive and that any discoveries I might be fortunate enough to make in the realm of the supernormal would be authentic, however minor.

I just wanted to know if it were possible to discover the sum total of Eileen J. Garrett's mind. Where was the mind? Was it within or was it external?

The book offers a concise review of what Eileen identified as the array of paraphernalia utilized by modern fortune tellers to take advantage of troubled people motivated by some pressing need or fear: the crystal ball, astrology,

numerology, tea-leaf reading, phrenology, tarot cards, palmistry, graphology, gurus and even yoga.

She mentioned one crystal gazer who had found renown: "One of the best in Europe was the late Nell St. John Montague, who was killed in an air raid in London in World War II. Her skill with the crystal gave her great prestige in European circles." John Dee (1527-1609) was not mentioned; however, previous blog articles offer some information about his case chronicled in diaries ([1](#), [2](#), [3](#), [4](#)). I am reminded how researchers such as Eileen each have their own unique access and selection of resource materials, which will influence their perspectives and insights into the subjects investigated.

Concerning mediumship, Eileen was worried about unblushing frauds duping unhappy people out of as much money as they possibly could with bogus spirit messages. She also informed: ". . . I do know that there is genuine physical mediumship."

I have seen Rudi Schneider submit to every known form of control in Harry Price's laboratory in London and still produce amazing results. The same was true of Stella, who went to sleep under the care of a matron from one of the large hospitals in London. Both ladies were secured; but the experiment was highly successful.

Here are some of Eileen's comments on "witchcraft and sorcery as it is today" –

In the "most advanced" country in the world, one can still leaf through pulp magazines and discover advertisements for lucky charms, lodestones, amulets, love philtres!

If anyone were to ask my advice on witchcraft, spells and sorcery—and far too many have—I could sum up my whole sermon in two words: "Ignore it!"

One chapter provides a succession of names of philosophers who made an impression on Eileen. Another chapter offers her perspective of actual "cults and cultists" or "people in search of salvation." She even quoted from "crank letters" she has received over the years.

Eileen mentioned becoming acquainted with philosopher "showman" Aleister Crowley. She may or may not have been aware that Crowley with *The Book of the Law* became a transcriber of transcendental communication. Another acquaintance was G. R. S. Mead, editor of a Theosophical Society magazine. Eileen reminisced about Mead:

During my research days in London he always examined the results of my experiments in psychic research. Never a spiritualist, he was intensely interested in the wider aspects of the subject and its abundant evidence. He had no time for the theory, but he was intensely interested in the control personalities and their method of functioning. During my experiments with him, he carefully noted any alleged appearances of H. P. B. . . .

Evangelists also come under general scrutinizing, including Aimee Semple McPherson, leading to some superficial and assumptive commentary about the "I Am" movement without any consideration of the complexity of the transcendental communication chronicled in the books of [Mr. and Mrs. G. W. Ballard](#). One aspect of the case is mentioned: "Ballard himself was a reincarnation of George Washington, Mrs. Ballard of Jeanne d'Arc, and young Donald of Lafayette . . ."



photo from *The History of the "I Am" Activity and Saint Germain Foundation* (2003): "The Ballards visit the Mount Vernon Exhibition, 1938"

The Ballards in their books described how voices of 'ascended masters' had spoken to them with the couple publishing numerous transcripts. The expression "beloved" was often found in these transcripts, just as Eileen's 'controls' had referred to her as being "beloved" of them.

Eileen commented about reincarnation —

I have no quarrel with the subject because I'm not interested in it. I don't *think* I've ever had another existence—that I am an "old soul," as reincarnationists like to call it—and even if I have had, I don't honestly believe that it would do me any great good to know about the former me. I am I. Many intelligent people, however, are staunch believers in reincarnation and I respect their opinions. Only the worst eccentrics are tiresome about the subject . . .

In contrast, the topic of reincarnation and evidence concerning it is included among the articles at this blog (including [1](#), [2](#), [3](#), [4](#), [5](#)).

Perhaps the most illuminating chapters of *The Sense and Nonsense of Prophecy* are those concerning "what psychic research really is" (laboratory work in e. s. p.) and

"what can be done" (how serious workers can help) in relation to Eileen's own experiences and research in relation to psychic and trance mediumship.

He who resorts to out-of-the-way theories to explain paranormal results may well be no more than denying his own being, as I know to my cost, having been the victim of my own doubts for many years. My doubts, I hasten to add, did not concern the basic truths from which I came into contact—they were concerned rather with control personalities, *their* meaning and environment, the reason for *their* appearance and *their* action upon my own personality.

The clairvoyant can have an auditory experience at the same time that vision is being projected through his senses, so he strains to catch both experiences, but he not only hears and sees, he experiences the sensations of pain and joy or sorrow as he hastens to act out the drama.

. . . the intellectually curious who persist in following the trail of the mysterious will eventually find that the facts of metaphysics are no more strange than the facts of any other field of science. My own experiments within the field of metaphysics lead me to believe that the faculty of cognition is a very real one, and is as veridical as historical science, which also rests on human testimony.

At the British College of Psychic Science in London, where I worked on experiments for ten years, I followed an exacting schedule. I had three or four appointments per day, and I was expected to be punctual. In fact, it was suggested that I show up fifteen minutes before an appointment in order to get in the right frame of mind by concentration. I quickly found out that such a period of time would be spent in irrelevant thought. On my way to an appointment at the college, I was often troubled by doubts as to my ability to produce any results. I would be faced with someone who might be making his first attempt at exploration into spiritualistic philosophy, and who would usually enter the room with a fixed and awful stare. That didn't improve my state of mind. Nevertheless I was expected to get myself into a sleep state as quickly as possible, without even the preliminaries of an introduction.

Under these circumstances, it was difficult to enter into the somnambulistic state, but once I did my faculties would begin to function in the fields of clairvoyance, intuition, and prevision. The experiment might last from an hour or two or even three, at the end of which I would return to my normal self, refreshed, to meet the fixed glance of the notetaker . . .

I don't believe that there is a family in the world that does not have a legend about a grandmother with "second sight" who "saw" a child drown, a son killed, a baby born. Of course, these family stories lose nothing in the telling, but even discounting fifty per cent of them, they do indicate that paranormal intelligence exists everywhere and in everyone.

To explain to the reader how her psychic abilities function, Eileen included an excerpt from *Adventures in the Supernormal* that included the following:

A woman comes to see me. Her life is being torn to shreds by a long-sustained tension between her hopes, her fears, her growing despair. "My son George was reported missing months ago," she tells me. "I have had no further word of him. He was my only son. Can you tell me whether he is alive or dead?" In the present case, in which I am seeking a particular man named "George," I know in my mind that such a person exists somewhere in the universe, dead or alive, for a woman who claims to be his mother has declared his reality. In my clairvoyant picture, a man stands out prominently, as though my attention were volitionally centered on him. This is George, the man I am seeking. I see every detail of his person, from his bare feet to his unshaved face and his unkempt head. I am able to assure her who sits beside me that her son is alive. If she asks me how I know, I say I have "seen" him. And if she is too distraught to understand that I have truly seen her son, I describe him, with emphasis on some personal peculiarity which she, his mother, can recognize.

My perception of George and his environment was instantaneous and complete. It occurred in a stream of being which is not conditioned by our conceptions of time and space. Upon the mother's entrance into my office, I caught an equally vivid impression of her disturbed state, long before the usual greetings could be exchanged at conventional and rational levels. There is another difference here. While I may forget the mother with whom I had contact, I will never forget the clairvoyant circumstances surrounding the son. The full perfection of its original clarity will always be preserved.

An example is presented in relation to how a psychic or medium can accomplish something prophetic.

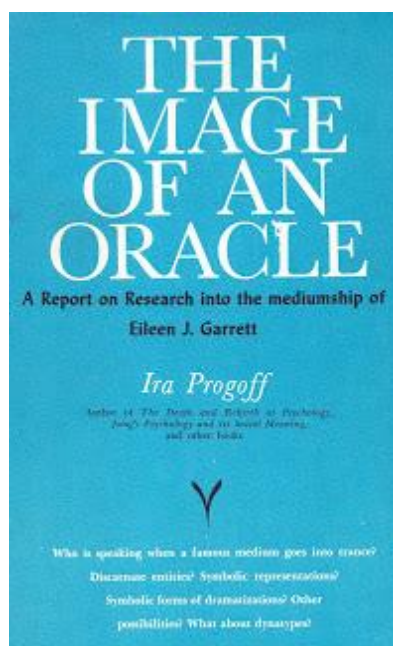
Quite recently I was autographing a book which somebody had requested. Halfway through the signature, my conscious mind was arrested for a moment. I finished the signature, however, and then perceived that I had inscribed it for February, although it was still January. I let it stand, and thought no more about it. The recipient of the book was intrigued, however, and telephoned to know if there was any particular reason for drawing his attention to February. Then I had a peculiar clairvoyant impression that certain factors were beginning to work in February which might change the course of his life. Had I examined the lapse of consciousness at the time that it happened, I would undoubtedly have seen just what those factors would be.

Eileen concluded about "serious psychic workers":

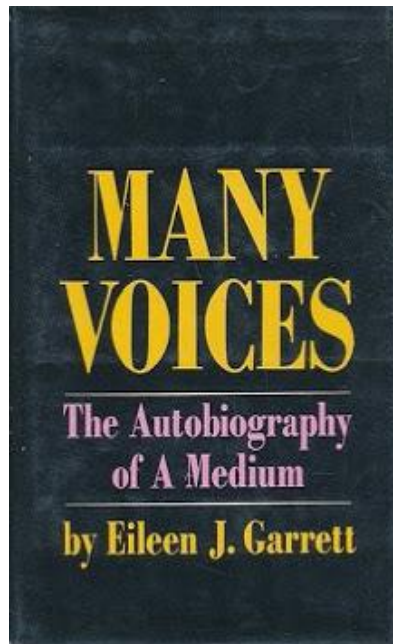
It is true that we're far less scintillating than the street corner swami who will "reveal all" at a modest price; it is true that we will most usually refer the disturbed and ailing to psychiatrists and physicians. But when we help, we help with care and sincerity, out of kindness rather than avarice.

. . . remember that we are heading toward a new world of knowledge—the like of which has never been known—a new age. Today, in our humdrum laboratories, we stand on the very brink of a discovery so vital, so important, so exciting as to make the "tall dark stranger" seem the joke he really is.

Eileen Garrett and Ira Progoff's Trance Medium Research Collaboration



Ira Progoff's *The Image of an Oracle: A Report on Research into the Mediumship of Eileen J. Garrett* (1964) is an investigation of four "control figures" ('Ouvani,' 'Abdul Latif,' 'Tahoteh' and 'Ramah') who spoke through trance medium Eileen Garrett (what today is called 'channeling'). The book provides 12 transcripts of trance session recordings. The concept of a shared subconscious and Superconscious Mind among all of humanity—an aspect of spiritual 'Oneness'—is not fully articulated by Eileen Garrett or Ira Progoff; however, some of their written reflections suggest intimations of this insight.



In the concluding pages of her last autobiography *Many Voices: The Autobiography of a Medium* (1968), Eileen reflected about her psychic abilities after the four years of working with Progoff. She accepted the concept of a "collective unconscious" and expressed that she "came to grips with myself not only on a deep subconscious level but in the universal cosmic revelation." Garrett also stated in the book:

Consciously, and without prompting, the unconscious mind reveals its tapestry. It is only sad at times that the majority of people fail to understand this task of nature as the unconscious threads that orient us to each other.

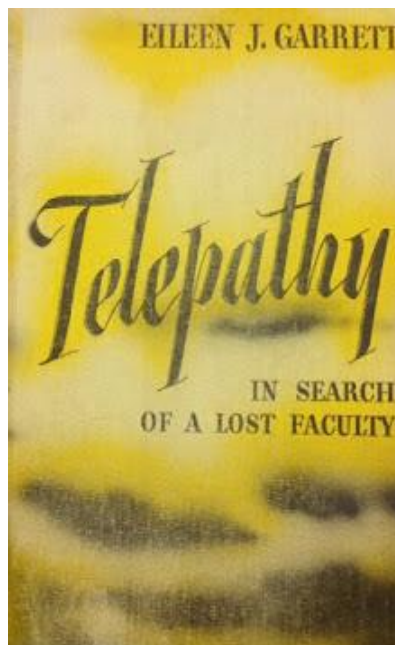
. . . around us is a field of force which includes all that the planet is. Akin to a sea, it is timeless in its momentum.

Progoff concluded in the final chapter of *The Image of an Oracle*:

The meaning of the relationship involved in these conversations was certainly different for Mrs. Garrett than for me; and yet there was a ground of meeting where a dialogue in the depths of being of both of us took place. The quality and content of this dialogue can only be known directly, alluded to, or sensed, but it cannot be encased in words. It carries a reality that transcends all outward events and material conditions.

It is elusive in its content and in its implications, but certain of its aspects indicate that it conveys the essence of the human contact with ultimate meaning in life. During the past decade, from the pioneer work of C. G. Jung to the more recent writings of existential psychology, it has increasingly been noted that an experience of ultimate meaning is necessary if work in the field of psychotherapy is to succeed. Seeking to answer this need, the various existential psychologists have tended to move into philosophical discussions, but there is ample evidence already that intellectual philosophies do not reach sources deep enough to meet this need.

In some of her books, Eileen considered attributes of her mind that she equated with the 'subconscious' and 'superconscious.' As she wrote in *Telepathy* (1941), her experiences of 'telepathy' included psychometry and automatic writing while 'telekinesis,' 'physical mediumship' and the 'trance' were identified as "greater and rarer evidences of mind-energy at work."



Telepathy includes the recollection of participating in 'Zener cards' ESP testing with mundane results.

The whole process interested me afterwards, but at the time that I was making a sincere effort to work telepathically, I was acutely unhappy because of an inner *knowing* which manifested itself in several ding dong voices which reiterated, "This is wrong—you cannot do it!"

She equated this occurrence with "the intrusion of my subconscious" while accepting other psychic phenomena as confirmation of a state of "superconsciousness." Eileen concluded a discussion of the function of symbolism in telepathy by summarizing the three important points she endeavored to bring out concerning her techniques to ready herself for psychic experiences:

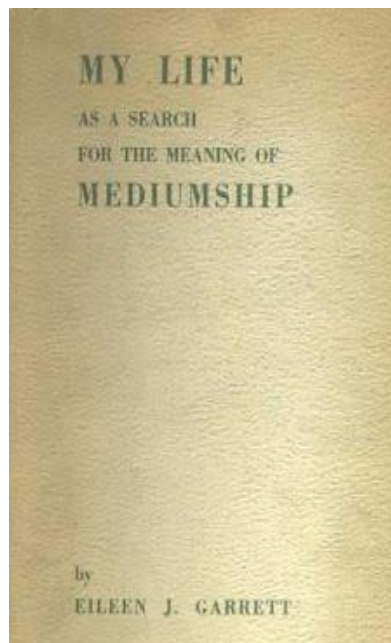
(1) Symbology is utilized by me entirely as a key to that state of *alertness* in which I can best work telepathically; (2) when that alertness is present, I attain a *superconsciousness* which makes possible valid and clear telepathic communication; and (3) neither the subconscious nor the normal mind are instrumental in telepathy. The symbol of the yew tree, which I use to bring about the prerequisite alertness, is, then, the key to the garden of the "oversoul," or impersonal consciousness, in which the melody of harmonious knowing forever greets my ear—a state of superconsciousness.

As I understand the process by which I am telepathic, I feel that I am participating in an

experiment which is happening outside of myself, and that through a process of selectivity I am able to *know* this process for myself as it is being received into the common collective thinking of the universe. It is like a storehouse to which I gain the entry the moment that I accept the fact of this universal consciousness. I perceive because of both a belief that I can know and that I desire to know. Telepathy, therefore, presents no difficult "innerforce" or mental process for me.



postage stamp showing Taxus baccata 'Fastigiata' Irish Yew



In her first autobiography *My Life as a Search for the Meaning of Mediumship* (1939), Eileen also offered perceptions about a universal force involved with humanity and encompassing different levels of consciousness —

Mind, in the universal sense, I know to be without and not within the human body. I am able to *see* the impressions emanating from the outer universe register in the *magnetic field* of all living organisms. As such ideas, sensations and emotions reach man from without, they are, I recognize, received by certain centres located within his own *magnetic field*; these impressions are then passed on to register within the physical body. From my own experience, I am prepared to state that the brain of man registers and directs the activity of

only a limited part of the impressions of his own mind. For the mind of man consists not only of the conscious and the subconscious, but of the superconscious as well . . .

Mind is the true force that creates all things in the Universe. Just as the architect must image in his own mind the building he will some day erect, so must mind in the Universe, conceive all things before they can be born. First comes the image or vision to the artist or creator and then follows the realization of the dream in a completed work of art, or a world.

Excerpts from the trance medium session transcripts in *The Image of an Oracle* may be read in the preceding [blog article](#).

[Trance Medium Transcripts: Excerpts from The Image of an Oracle](#)



In the Introduction to *The Image of an Oracle: A Report on Research Into the Mediumship of Eileen J. Garrett* (1964), Ira Progoff recalled being introduced to psychic and trance medium Eileen Garrett in 1957. She asked him a question that he found clear and direct: "Could I, on the basis of my studies in the field of depth psychology, tell her what was the nature and meaning of the voices that spoke through her? Were they in truth discarnate entities in which spiritualists were entitled to believe? Or did they have some other significance?" He acknowledged: "My answer to that question, together with the researches it made necessary, is the content of this report."

Progoff decided that basic research would consist of conversations with the 'control figures' who spoke through Eileen Garrett when in trance.

. . . I would undertake to discover what the meaning of those voices was for the personality of Mrs. Garrett as a whole.

To prepare for these trance sessions, it was necessary that I first familiarize myself with the history and background of Mrs. Garrett's life. Ample material was available here in printed form to prepare me for our talks both in the waking and the trance state. Of her several books, one was of particular assistance in this connection, her autobiographical study, *Adventures in the Supernormal*. There were in addition numerous reports and transcripts of studies and seances

conducted in connection with Mrs. Garrett's work under the auspices of the Parapsychology Foundation and other organizations. There was no dearth of material to study. What there did seem to be was a shortage of fresh insight into an old and intriguing subject.

My primary plan of approach to the problem was to establish as full a contact as I could with the dimension of the psyche of Eileen Garrett through which these control figures, as they were called using the terminology of spiritualistic mediumship, appeared. I would ask her to enter into the trance state in her accustomed manner and then I would speak with whichever figures appeared, and whichever ones wished to appear. Above all, I would treat the figures as persons, whether they were really to be understood as spiritual entities or not. I would see, in my conversations with them, to reach into their personalities, to draw forth their desires, and enter into communication with them concerning the goals and possibilities of their existence, just as I would with any individual in depth psychological work who came to talk to me.

In an attempt to communicate these unfolding relationships and the relationship developing through the sessions as a unity, I am presenting this report in the form of a record of the trance experiences as they took place. There were four control figures with whom I spoke, Ouvani, Abdul Latif, Tahoteh, and Ramah. The sessions were irregular, sometimes separated by several months. I did not hold all my sessions with Ouvani and then move on to Abdul Latif and then to Tahoteh, and so on. The sessions rather were interspersed.

. . . I had ample opportunity to recognize the difference in voice and style between Ouvani and Abdul Latif. Ouvani's voice was subdued with a Spanish or Arab-type accent and a quiet manner. Abdul Latif, on the other hand, had a hearty, extroverted manner that instantly identified him and contrasted him to Ouvani. My ear is not sharp enough to differentiate the accents of the various voices. Eventually I could distinguish the four who spoke to me on the basis of their style of speech. Abdul Latif remained the only one with an extroverted style. Both Tahoteh and Ramah seemed to me to be similar to Ouvani in a general way. Tahoteh spoke more seriously than Ouvani and in a slightly heavier tone. He was, however, exceedingly fluent and relaxed in his conversations with me, regardless of how abstract and difficult some of our subjects of discussion became. When Ramah spoke the accent seemed very similar to my untutored ear, but he was identifiable by the ponderousness of his manner and a heavy style in his speech that gave the impression that each word was being delivered from a great distance.

A biographical paragraph about Ira Progoff (1921-1998) is included on the book cover back flap –

Dr. Progoff was born in 1921 in New York City, where he now lives. As a Bollingen Fellow from 1952 through 1958, he studied in Europe, working with C. G. Jung among others. He is on the faculty of the Graduate School of Drew University. His

books include *The Symbolic and the Real*, *Depth Psychology and Modern Man*, and *The Cloud of Unknowing*.

Eileen Garrett (1893-1970) wrote about her life and experiences as a medium in such books as *My Life as a Search for the Meaning of Mediumship* (1939), *Telepathy* (1941), *Awareness* (1943), *Adventures in the Supernormal* (1949), *The Sense and Nonsense of Prophecy* (1950), *Life Is The Healer* (1957) and *Many Voices: The Autobiography of a Medium* (1968).

During the first research session when Eileen entered the trance state and the transcendental communicator spoke, "the tape recorder was faulty and the session could not be transcribed." Therefore the first conversation in the book is actually the second conversation that Progoff held with 'Ouvani' [spelled 'Uvani' by Eileen in her books]. The following are excerpts from this conversation transcript.

Conversations with Ouvani
The Keeper of the Door
(Excerpts)

EG: Are we not in a sense the dramatic experiment through which and by whom changes are made in the methods of man's thoughtfulness.

IP: Well, may I ask a question in between this? You used the word "we" and I couldn't help wondering how you could describe what that "we" refers to.

EG: Oh, I think I can describe it very easily for you. You see, Ouvani is the doorkeeper appointed in the beginning who deals with the various questions of the peoples, all that is of very little importance. What he means, that is as you see it, but let me show it to you as he sees it. Finally we have here what we will call something that for the sake of better visual impression I could describe to you as the light through which the life is thrown out to sea. Now if anyone can come in and move this life in all directions, there will be much confusion, not only out at sea, but close at hand. So when Ouvani refers to himself as the doorkeeper, he is not thinking of you, and you, and you, he is thinking of all this that is necessary to keep the equilibrium. For if there is a lighthouse, many people would like to send their message. Very well, imagine what a confusion there would be, if there were not anyone able to stand between confusion of imagery and that part of the impression of the instrument herself. So you see there has to be order and perhaps I am, therefore, best able to be recognized as he who sustains the order.

IP: Is there some other servant, some other gatekeeper, like you, who comes, you and Abdul Latif, is there some other?

EG: Yes, and then we have one to whom we very often go on matters connected with deep philosophies. We go to him who is the keeper of the word. I think I tell you, he is known in many of your languages as Ta-ho-tay.

IP: Tah . . .

EG: Ta-ho-tay, the giver of the key of knowledge. And then there is one who cares very much who is the great master of Abdul Latif and he is known by the name of Ramah. Now we go in our turn to these, just as you would go tomorrow to one of your masters when you have need of help. And do believe me when I tell you that there are these areas of thought, for thought does not come you know, by happenstance. It is woven into dreams and passed from one area or level of experience to the other, as man is able to receive it.

In the second 'Ouvani' conversation, one of the metaphysical terms used may be found in other transcripts of transcendental communication: 'Cristus' (spelled phonetically by the author) as 'Ouvani' is quoted: "How many men was the Cristus? How many Cristuses are there? . . . it was the events of the time that made him a symbol."

During "Conversation No. 2 with Ouvani," Progoff's question about "whether you and Tahoteh are the same in your natures" resulted with a statement about human individuality —

EG: . . . there is the uniqueness for each one [of humanity] that makes very certain that the great rug of Abdullah that rests in his temple may be worked upon by the hands of many technicians, each technician contributing his own share, each technician taking excellent care not to interfere nor yet disguise the plans of his neighbor. If he did, the basic concept of life would be thrown out of focus as has happened today. It is the uniqueness of each one and what he brings to his task that makes for the order of the universe, of the many universes. So while you may say that the biped that is man may look alike when you regard him away from you, yet you yourself must know that in man each one is the uniqueness that is spirit. That is the miracle, the mystery, the consolation, finally to return to wholeness. Is it not so?

The following are excerpts from the first 'Abdul Latif' conversation transcript.

Conversations with Abdul Latif
The Psychic Healer
(Excerpts)

EG: . . . And I think it is very necessary and very important to let it be understood, though, if perhaps in this universe it may not be agreeable to many people to think that the soul as it goes through has many names and many lives, it is obvious of course to you that we have not just come here to you like this today to go away tomorrow and that is all. What of memory? What would be the use of all this if we appeared as what-you-say, a phenomenon of nature, and went out the door as another phenomenon of nature and that were all. It would not be in the meaning of life. The meaning of life is that we commence from the very beginning of timelessness, that we begin eternally, and that we continue to move through all the areas that man calls evolution. But all the areas of time and timelessness, always in eternity, but definitely as we are going through—not am I thinking now as

man or woman—taking experience according to how the glands of the creature who brought us to bear have behooved us to shape ourselves. And our own wish, will, and desire, to experience, which is limited. Now it is not possible to believe that we just forget all this.

IP: No, it remains.

EG: It remains. So what is Abdul Latif? The It, is it not so?

IP: The It, yes.

EG: Is it not so? It has come through all these experiences and is part of the—

IP: Is it possible for you to say a bit more about what the "It" is; that is, Abdul Latif you say is that "it" who has come through all these experiences in time, through time.

EG: And he's part of this instrument.

IP: Yes, is part—is part, yes.

EG: Of the memory, of the whole. Abdul Latif is Abdul Latif, but Abdul Latif is not Abdul Latif.

EG: But you see, it is very difficult . . . to make people understand Abdul Latif as a separateness and as their ownness.

EG: . . . We are it now. We are the world now. We are the world to come. And all our work and all that we are and all that we do is grinding out this experience, turning the unconscious into the conscious, in order to give experience. We are the dynamos, are we not? It is very difficult to make it clear. We are here, we will be here, we will be there, but we are it, the word.

Concerning the six 'Tahoteh' transcripts presented in the book, Progoff commented: "I do more work with Tahoteh than with any of the others because Tahoteh was most fluent and responsive with me." The following are excerpts from the 'Tahoteh' conversation transcripts.

Conversations with Tahoteh
The Giver of the Word
(Excerpts)

EG: (*Moans, sighs, goes into trance state.*) It is I, Ouvani. I give you greetings, friend. Peace be with you and with your life and on your work and within your household. I ask a moment of you for I have not come to stay but only to make certain of the tranquility of my instrument and to open the way for questions that you desire to put to one of our revered friends. Abdul Latif must ask, therefore, that we leave the way open for you and in a moment another one will speak with

you, though I will be near to close the door. Therefore, Tahoteh will explain his presence to you of himself and I will offer you my salutations and leave you with the door ajar. (*Moaning preliminaries.*)

(*Additional groans, sighs and deep breathing as Ouvani departs and another figure with a different voice and accent enters.*)

EG: Now, my friend, you would have words with me?

IP: Yes. You are Tahoteh?

EG: I am known as he who is called Tahoteh.

IP: Yes. Can you tell me something about your nature?

EG: Yes, I think it will be very easy for me to explain to you. My nature is universal. It is the breath of life. It is the breath of the elements. It is the breath of the tempest and the breath of the stars. It is the breath of the times, the breath of the sea, the breath of the running streams. It is, indeed, the breath of life that is as much therefore as you will claim for you, or I will claim for me. For it is this element that makes it possible for us to meet for amiable discussion. But I have been regarded as a symbol of good by some men and as a symbol of freedom by other men, as a symbol of what is within the makeup of man by others, as a symbol of that creative side of man. May I not then call myself truly in relation to you, the creative principle of life; and if I am then the creative principal of life and have been known as such in life, it is obvious that if I have been, I am. If I am, I must continue and therefore must have for myself a dual meaning for myself and for all men. Now, bear with me a moment. In the orthodoxy of your age, I have no place?

IP: No. No, we know not of you.

EG: I have not a place, but that does not say I am not very, very important; I have had my place.

IP: Yes. Can you tell me of this place or of these places?

EG: I have been, and what is always more important for you to remember, is that I am always in the heart of man in suffering. I am that symbol of man himself, many countered, many edged, many sided. I have been taken according to man's way, shall we call it man's pleasure, and called by many names; according to the process of his understanding have I been named. I have been known as the winged messenger, I have been known as he who travels by sea, by wind, by air. Phoenicians have made their statues to put upon their ships and men have made statues to put within the contours of their gods. I have been given many of the faces of man. But in your time I do not think that I have a face, eh?

IP: No, this is so.

EG: So, he who has not a face is therefore not suspected.

IP: Now when you come, when you come to people in our time, do you come to many? Do you come in the same way as you come to this instrument?

EG: Ah, not exactly the same way, and yet, in many ways, to some, very closely; to some of your leaders in a kind of prayer form. Oh I have many many many many symbolisms in which to tell man, to induce man to take a little comfort from me. Oh, yes, I have many symbols. I think I could point out to you many men, that there are many men within the whole structure of your being who are being willfully blinded, who really do not know what they are doing, because the whole process of man's mind—I am talking now of the whole, I'm not talking of any country—the whole process of man's mind is turned toward another image. Is it not so? Another image of his universe altogether.

EG: Now, man in his very beginning must also have had the concept of being held tightly in the allness and the wholeness. But the urge to be identified with the uniqueness of himself demands that in order to understand what he is, he must stand away from the all-enveloping shadow; for if he did not stand away from the all-enveloping shadow, he would not be born. He would be of it. He would still be related and as long as he was so related, there would not have been the use in being parted. So he must step out of the shadow into that place where he can observe, touch, feel, know the oneness and then begins the spinning wheel of life's identity with him. But he is certain from the first moment—whether that moment is the grain of sand that blows before the wind, there is still that certainty within that grain of sand of its eventual destiny, which is a return to the oneness from which, however, it must divorce itself in order to experience nonbeing and then go through the long journey identifying with all things before it can return to what it knows, that its true identity is with the infinite. Therefore, you see, man and God in his invincibility and in man's creativity are dependent one upon the other. The very continuum of this work is the method by which the continuum of the wholeness is completed.

EG: . . . it is terribly important that you never forget that you are part of the wholeness; and you can't, because man is always longing to return to that wholeness. He cannot forget it. This is the guiding lesson in this life. No matter what experience he may seek, and in the final journey it does not matter; it matters if he has experience. It matters also that during the experience he has given back to the cosmic life that which he has produced from the dynamo of himself; and it matters also that in doing this he is rubbing shoulders with his kind—not only with his kind, but with all life kind. Consequently when he thinks that he is on his journey experiencing for him, he is also experiencing for the cosmos, giving it the life, stamping it as he goes on; but he is also making experience for the other cosmic energies around and about him, moving, do you see?

IP: Yes; adding to life.

EG: This is the cosmic. The continuum of the wholeness, of infinity, is

important.

IP: Its nature is to grow. That is, the continuum grows. If it stops growing, it will die.

EG: There would be nothing. So do you begin to see what a tremendous force this is? How terribly important it is; and yet, if we begin to think of the importance of the self in relation to it, we almost stop the work from progressing.

IP: Ah, yes—the consciousness of it would stop it.

EG: Yes. And it would in a sense destroy what is called the mask, the cocoon, within which lies the whole dynamic structure of what you might call this Schweitzer [When asked to name a 'historical character,' Progoff said "Albert Schweitzer"]. This ego, therefore, you see, is very profoundly important; and this is important for you because you see that in dealing with it you must regard it as something natural, as the child looks at something with such admiration, at its color, its expanse.

The following are excerpts from the 'Ramah' conversation transcripts. Progoff noted that during the first of the two conversations "the tape had run off" so the concluding portion of the transcript consists of "statements paraphrased from notes." None of the following excerpts are from the 'paraphrased' part of the transcript.

Conversations with Ramah
The Giver of Life
(Excerpts)

EG: I am known by many names. Many cultures have thrown their cloaks to obliterate, or perhaps even not to permit the light to penetrate but dimly. May I present myself as Re or Ra or Rahm.

IP: My greetings, Rahm, and my thanks that you have come to speak with me.

EG: I speak with some difficulty but this difficulty will soon disappear.

IP: Can you tell me what this difficulty comes from?

EG: Ohh. Yes, I can tell unto you, it is a tiredness in the organism, probably of the instrument I do not many occasions use. I veil my identity in many ways. I do not think it is necessary to toss golden coins before children who do not comprehend the meaning of the finer alloy. I am not as communicative at all times, but in a moment the resistance will cease and we will converse. (pause) You will talk with me. I will do but answer for you.

EG: I am the giver of life. I am the representative in man's mind of the giver of life.

IP: But, before there was man, was there you?

EG: Yes, of course. Man is a very new unit in this universe, you know, comparatively new. Now what was there do you think that caused this creature to stand up and look and regard and seek and ask? What was the great explosion that must have taken place within this creature to give him this great urgency, this vitality to understand that his cries of emotion, his cries of hunger, his cries of hate and battle and love could also have other meanings? Must there not have been a great principle involved in making this sudden—shall we call it—primitive step?

IP: Uh-huh. And this principle?

EG: And this principle—what is it?

IP: Is it life, is it you?

EG: It is force. It is thought.—Now what is thought? What is thought?

IP: Perhaps you would say that thought is a form of life?

EG: Is it not the energy that is flowing through you in all your moments, even when you are within the womb? Is it not this that is bombarding you? Is it not this, this that is contained around you, which is continually pressuring you, pressuring you, pressuring you, until you cry out to find ways and means to take the pressure of this away from you. And finally something happens in the area of what man calls his being—let us not speak of his brain—but in the area of his being to make him finally cry out in joy or sorrow, in hurt or triumph, in anger or in joy, and finally when this has happened to him he begins to shape the energy that has bombarded him. He begins to find a direction for the energy, he begins to ask himself what is this; and then he begins to entrap it, to encircle it and finally to use it. True? Without this, the word is of little importance. So perhaps what Tahoteh was telling you was that, if you want to seek vitality, if you want to seek depth in yourself, if you want to reach a response, then you have got to speak to this principle because without this principle all else cannot be magnified.

IP: . . . I am you, and you are I.

EG: You are looking for the moment in the mirror of your own creative intelligence. You have lifted the blind and you have asked, "Who is living in the house?" And I tell you what is living in the house is that that has made the nations. You will never make nations with men, you will never make great rules with men, you will never make great doctrines with men, but you will have one who will see, who will touch, who finally will know and he will say, "This is it." This is what you have been looking for all your days.

IP: So it is, so it is true.

EG: That is Rahm. That is the personification of the creativity of life that has broken man away, that has made him seek, breathe, demand, desire, and finally, having desired, found ways and means to make signs and sounds that finally have come together to make the poetry of understanding possible for his problems. This is what you are asking for and this is why we have spoken to you in this way and not to any other, nor is it perhaps likely that we shall speak in this way again. Just to you. But I do not think that in the instrument's lifetime these words will be spoken. I would that they were. They are spoken to you because you are looking for them and the time comes that you must be ready to take them and give them fidelity, that force, that vigor, that instantaneous growth of all life to the word.

EG: It would never have been given to you if your soul in its adolescence did not demand this light. It would never have been given to you if we had for one moment the feeling that you would abuse it. Now you will be called many things by many men, and we are quite aware of this. But you will always laugh and with the laughter of the gods you will rub shoulders with men and you will remain true to the principle of the creative, vital force that is in it. And as you begin to understand this, you will understand the Pantheon of Gods in the primeval world and in the modern. You will begin to see the necessities and you will begin to see that they were just and necessary and wise and thoughtful. And all these things will be revealed to you little by little . . .

IP: I thank you, O Rahm, for what you have given me . .

EG: I have given you the mirror in which to see yourself.

EG: And be not one who will smudge that picture. For the picture is yours. Keep it clear and just. I do not say clean; I know not the meaning of the word. Clear as the freshet that streams out of the earth; and just, as the law of your universe is just. To these words may your heart beat within you eternally. So let it be.

(Deep breathing, moans, etc., as Mrs. Garrett emerges from the trance state.)

Transcendental Communications from 'Abduhl Latif'



Trance Medium Eileen Garrett (1893-1970)

In the nonfiction book written and compiled by R. H. Saunders, *Healing Through Spirit Agency* (1928), Saunders described how he "first heard of Abdul Latif from the spirit side."

For some time we had formed a little circle sitting to obtain that phase of psychic phenomena called the "Direct Voice." We had been told by spirit friends that with patience we should develop sufficient power to secure what is undoubtedly the highest expression of psychic phenomena, the Spirit Voices.

To help us in this quest, Mrs. Etta Wriedt of Detroit, the well-known American medium, and our two best known English Direct Voice Mediums, Mrs. Roberts Johnson and Mrs. Blanche Cooper all kindly gave us sittings, and at the private residence of one of our group, and through Mrs. Wriedt's mediumship, Abdul, for the first time in all the centuries since his passing out, manifested. About midway through the sitting, a steely blue light in the form of a ball, some three inches in diameter, shot at an angle across the room, coming from the ceiling furthest from the Medium (and apparently far beyond the ceiling), and alighting on the floor near her, and a voice addressed us. It had a curiously foreign accent, unlike any European accent I've heard; was deep, clear, deliberate, and rather laboured, as though there were difficulty in selecting or pronouncing the words. As is customary with me, I took down the words as the Spirit spoke. And this is what we heard:

"Friends, I am here to take part in the development of the power which is being generated in this circle. I am permitted to help in all work that is good—working and thinking. I am the guide of your circle, and I am empowered to help you, and I am learning your ways and manner of life and language with that object. Our power

though great at times is limited at others. We draw from you to the extent of your strength. We dare not deprive you of all. We take what the sitters throw off, and mould it to our purpose."

This was said in the "Direct Voice," that is outside, and not through the Trumpet, which had been used by previous spirits during the sitting, and was delivered in a most impressive voice tinged with a curious accent, but during the many communications since Abduhl's English has improved. On many occasions Abduhl would break into rapid French or Italian, but he soon mastered our tongue until it became just as fluent and correct as any educated Englishman's.

I asked: "Would you please tell us who is speaking, and when did you pass over?" The reply was: "Long years ago—I am Abduhl Latif." "How do you spell it?" I queried. The spirit spelled out the name letter by letter, and added: "You will find my life and work in your British Museum."

I asked: "have you ever manifested before?" and the reply was: "Not in this form. I have often impressed both spirits and mortals in communications to Earth, but I have never previously divulged my name."

Much has been written of the subliminal, and usually by those who know least of it, and it is one of the problems critics of spiritualism have to face when they attribute what they cannot account for to the subconscious mind. Not one of us had the faintest idea who this Spirit was—we had never heard or read of him—and it is not to be wondered at, in the light of subsequent research, for some of the greatest Encyclopædias do not even mention his name.

The next morning, I went to the Reading Room of the British Museum and consulted six of the best Encyclopædias in the world in the English language. The *Encyclopædia Americana* had not a single word, and even the *Encyclopædia Britannica* had only a few short paragraphs, and others dismissed Abduhl with a few curt sentences. Yet columns and columns were devoted to Abduhls in plenty whose lives were of little use to humanity. I was disappointed at the result and came away. At the very door something struck me that I ought to ask the Librarian (I learned afterwards I had been impressed to do so) if he had heard of Abduhl Latif. The Librarian, a learned Orientalist, thought he had, and kindly took me to the Oriental section, and there turned up copious references to Abduhl occupying many quarto pages but they were in Arabic and other languages.

The name of Abduhl Latif ibn Yusef, to the majority of the English-speaking peoples, is unfamiliar and conveys little, but to a limited and thankful few it is associated with gratitude and heartfelt blessings and a return to health and happiness, as will be related in due course.

R. H. Saunders later published a follow-up book featuring transcripts of twelve lectures delivered through trance medium Eileen Garrett. *Health: Its Recovery and Maintenance* (1929) may now be read online without charge at the [Universal Library Project website](#). Saunders explained that Garrett's mind "sunk into the most profound oblivion, permits spirit entities to assume control of her voice organs, and offers a clear passage for messages."

Here are some excerpts from the book's introduction written by Saunders.

I obtained a sitting with this lady and found her mediumship was of the highest order, and the evidence I secured overwhelming in character and volume. Her spirit control is a Persian who passed away over a century ago, and it occurred to me to ask him if he knew Abduhl Latif. His reply was: "Abduhl Latif has honoured my medium by speaking through her." As this was at the end of a sitting when the "power" had waned, I said, "I will arrange for another sitting and perhaps you will kindly tell Abduhl I should like the privilege of speaking with him." The guide simply replied: "That shall be."

At the next sitting Abduhl manifested at once. "This is the opportunity," he said, "I foretold would be ours, and I am pleased to say this vehicle is admirably adapted for the work I propose undertaking with your co-operation. I would wish to give to the world knowledge it does not at present possess. From my position in the Spheres, I view the functions of the body in a way no earth doctor can, and I will tell you of the action of the heart, of the lungs, of the liver and of the other organs of the body, how they are affected by the emotions, and how the subconscious and conscious minds act and react upon each other. I should be grateful if you would organize séances to enable me to do this."

A few words as to the sittings themselves. They were held in daylight at the London Spiritualist Alliance, Queensberry Place, S.W. The medium in a few minutes would enter the trance state and her guide, or Abduhl Latif, would then take charge. Normally, Mrs. Garrett has a soft and pleasant voice, speaks deliberately without any special emphasis, and does not gesticulate, but when controlled by Abduhl the transformation is quite remarkable. Her features assume a masculine appearance, the voice becomes stronger, and Abduhl plays upon the vocal chords as a master musician would upon an instrument. In his day Abduhl was one of Persia's greatest orators, and he utilizes her voice in true oratorical manner.

The research by Saunders enabled him to report that Abduhl Latif ibn Yussuf was born at Baghdad in 1162 and passed away in 1231 at the age of 69.

In the book's preface, Arthur Conan Doyle wrote:

One of the most remarkable and convincing stories in the whole wonderful annals of psychic experience is that which is given in Mr. R. H. Saunders' previous book: "Healing Through Spirit Agency," which tells of the return of the Great Persian Philosopher, Abduhl Latif, to that earth sphere which he quitted some seven hundred years ago. The narrative is absolutely convincing to anyone who knows, as I know, the scrupulous integrity of the narrator.

Since then I have been brought in contact more than once with Abduhl, and was privileged once to sit for more than an hour listening to his own account of his life, with anecdotes of ancient Cairo, Saladin, the Crusaders, and many other events which occurred under his own eyes. It was a unique experience to partake of the ripe, gentle wisdom of this great sage, never bitter, never sarcastic, eminently reasonable and courteous, answering through the lips of an unconscious woman

every kind of difficult, historical, ethnological, or philosophic question.

It is these mental tests of Spiritualism, not the physical, which impress me most.

Here is the concluding paragraph from the "First Address":

It has been a privilege to talk with you, and I thank you. I look forward to many talks when we may be able to understand not only ourselves, but all those other human souls who are in brotherhood with you. When we understand the brotherhood and our relationship one to the other, then we can begin to understand the great scheme of things. I thank you, and I leave you with the blessing of the Great Infinite always about you.

Posted 1st January 2012 by [Mark Russell Bell](#)

Some Reflections about Channeling and the Creative Process

Recent blog articles encourage consideration of human thought processes and I have now decided to offer some further posts on the topic of 'channeling.' The word 'channel' has long been synonymous with trance mediumship. In the "Prefatory Remarks" to [Biography of Mrs. J. H. Conant](#) (1873) Allen Putnam wrote: "She has been the channel through which more than ten thousand different spirits have sent messages to their kindred and friends on earth."

The first memoir of Daniel Dunglas Home (1833-1886) *Incidents In My Life* (1862) is supplemented by [Experiences in Spiritualism with Mr. D. D. Home](#) (1869) by Viscount Adare. The latter book offers data of 78 seances with Adare having acknowledged in his Preface that he endeavored to write down as well as he could the substance of what Home said while in a trance. A previous [blog article](#) includes commentary about the 'channeled book' *Health: Its Recovery and Maintenance* (1929) featuring 12 lectures delivered through trance medium Eileen Garrett; while another [article](#) considers "Channeled Perspectives of the Brain" via Edgar Cayce and Eileen Garrett.

I should remind my readers that not all claims by 'trance channelers' do I accept as signifying authentic so-called 'psychic phenomena.' Throughout the articles presented at this blog, I've carefully researched and considered these cases and found them well-documented or otherwise wouldn't mention them.

When my book *Testament* was published in 1997, I decided not to have a by-line as the nonfiction book was a case study consisting of transcribed recordings of interviews and audio journals. The declaration on the book's cover "Transcribed by Mark Russell Bell" made some people unfamiliar with the book think it was a 'channeled book.' To this I reply that at least it was not channeled in any unconscious way – the technique of trance channelers. Perhaps I should have specified 'Interviews transcribed by'; however, records of trance communications attest to individual human minds being influenced in their thoughts and decisions by other intelligences in the ascended realm, leading us to contemplate our perceptions and understanding of our individual identities.

The diverse psychic phenomena chronicled in numerous books suggest human beings have a shared 'subconscious' mind and this all-knowing Source of human creativity is the reason one

will be able to find curious 'co-incidences' and synchronicities related even to commercial art forms such as movies and television shows. A book that years ago made an impression on me was *The Making of Kubrick's 2001* edited by Jerome Agel (1970). The screenplay for "2001: A Space Odyssey" was written by Arthur C. Clarke in collaboration with Stanley Kubrick. Clarke later commented about investigations of paranormal phenomena for television documentary programs such as "Arthur C. Clarke's World of Strange Powers" (1985) – see my post ["The Poltergeist In Retrospect."](#) Agel's book includes some quotations of Clarke concerning his perspective as "2001" novelist/screenwriter.

"We recently discovered there is actually a Buddhist sect that worships a large, black rectangular slab. The analogy of the Kaaba has also been mentioned. Though I certainly did not have it in mind at the time, the fact that the Black Stone sacred to Moslems is reputed to be a meteorite is more than quaint coincidence."

"We had our first freakout in Los Angeles. A kid went up to the screen and screamed, 'It's God, it's God.' The movie seems to be alive. People are telling Stanley and me things we didn't realize were in the movie. A theological student said he saw the Sign of the Cross – and he may have, which would have been interesting, since Stanley is a Jew and I'm an atheist."

"There's an awful lot of symbolism in my fiction, some of it intentional, some unconscious."

"I don't know what to think about UFOs. They're being seen by reliable people. There may be something odd going on."

"Many people thought I was some kind of nut when I predicted the enormous and revolutionary impact of communications satellites."

Some other details presented in Agel's book include Michaela Williams of *The Chicago Daily News Panorama* mentioning the discovery of an authentic living counterpart to the fictional character Dr. Chandra and Douglas Trumbull stating that alternative scenes had been considered during the making of the film. Trumbull was quoted:

"At an early stage, all the astronauts were to make it to the room in the penultimate scene. I told Stanley to kill all except Bowman, and he told me I was ridiculously stupid."

When I worked as a publicity writer for Paramount Pictures between 1987 and 1995, I gained experience writing about and researching a variety of subjects associated with movie plotlines as I developed press kit production information and press releases. Many films had metaphysical themes, including "The Butcher's Wife" (psychic abilities), "Dead Again" (reincarnation), "Fire In The Sky" (UFOlogy), "Ghost," "Indiana Jones and the Last Crusade," "Leap of Faith" (spiritual healing), "Scrooged," several "Star Trek" films, and "We're No Angels." In 1995 I began working on a case study of my experiences after visiting Oklahoma to investigate a contemporary 'talking poltergeist' haunting.

JUST PUBLISHED!

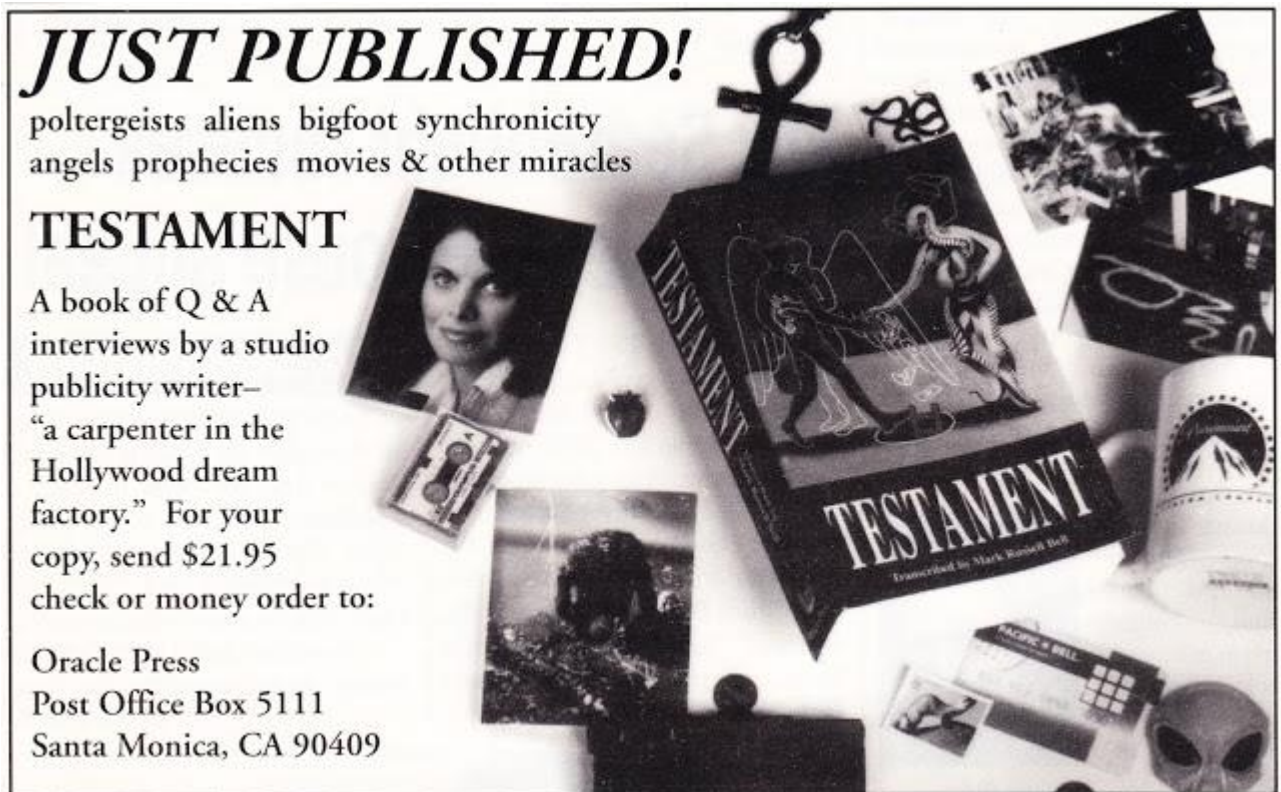
poltergeists aliens bigfoot synchronicity
angels prophecies movies & other miracles

TESTAMENT

A book of Q & A
interviews by a studio
publicity writer—
“a carpenter in the
Hollywood dream
factory.” For your
copy, send \$21.95
check or money order to:

Oracle Press
Post Office Box 5111
Santa Monica, CA 90409

I noticed that when the first ad for my book appeared in the January 7, 1997 issue of *Daily Variety*, the printing made everything darker and the tape recorder (lower center) shown in the ad photograph ended up resembling the famous ‘Monolith’ of “2001: A Space Odyssey.”





Eileen Garrett (1893-1970)

The first autobiographical book written by Eileen J. Garrett was *My Life as a Search for the Meaning of Mediumship* (1939). After becoming aware of having psychic abilities, she became a member of a London spiritualist society and joined a circle for psychic development. This is how Eileen Garrett described in the book her first trance experience after setting out to learn about "the way in which the clairvoyant functioned."

I met the new circle, composed of half a dozen women, who gathered together once a week in a dark room at the society's headquarters. The meeting opened with the Lord's Prayer; I was then requested to place the tips of my fingers on the surface of a table with those of the other women. Each time that I was present they claimed that the table moved more rapidly and spelled out more swiftly, tapping out messages "from the dead" using the accent of the table leg on the floor.

I was intrigued by these experiments and tried them out at home with my husband and our friends. We had excellent results and received some unexpected communications. I recall one episode in which a cousin of my husband, who was sitting with us, asked the alleged communicating intelligence, to inform him of the exact address of the place where he was born. He did not know himself at that time, and only verified the truth of what was told him later. This type of objective verification impressed me enough to make me continue my investigations.

The third time that I sat in the circle with the group of women, something unexpected happened. I found myself growing drowsy and before I knew it I was sound asleep. When I came to I was being roused and shaken by the other women who

seemed frightened and upset. I found myself in a somewhat nauseated and giddy condition with an effect of lights playing before my eyes. I heard them that say that in my sleep I had given evidence of their dead ones being present, entities who spoke to them all. I was thoroughly frightened at what had occurred and I hurried home to tell my husband; he was indignant and said, "This is awful. You must not go to that society any more." For the moment I had a sense of relief that his decision had put an end to these experiments.

The secretary of the society advised Garrett to consult a friend of hers, a Swiss man named Mr. Huhnli.

I went one day, in trepidation, to see Mr. Huhnli by appointment, at his modest rooms in Lambeth; I was relieved to find him a gentle and simple person. He asked me what had been happening to me and said that he had received a letter from the secretary of the spiritualist society telling him something of my problem. I told him of my experience and he listened sympathetically, suggesting that I sit down quietly in a chair and relax. I did so and felt myself becoming sleepy again; he told me not to worry about it, and again I lost consciousness. When I awakened, he said, "I want to talk to you of what has been happening while you were asleep. You are potentially a *trance medium* of great power." I had not heard these terms before and asked him to tell me what *trance* really was. He explained that it was a condition dependent on an extreme passivity of mind and that it could either be of a light or a profound nature. In this deeply entranced state, the individual lost control over his own consciousness, in what appeared to be a sleep-like state; but at this time, some external "spirit" intelligence might enter in and take control of the organism, and he added, "This is what has happened in your case. I spoke with the controlling entity who used your mechanism whilst you were apparently asleep. He is a man of unusual intelligence, who declares that he is an Oriental; he wishes to do serious work to prove the validity of the theory of survival. He gives the name of *Uvani*."

Mr. Huhnli's words bewildered and frightened me. I left as quickly as I could, and when I found myself again in the street, I was sure that none of this experience had really occurred to me. I jumped into a taxi, rushed home to my husband and told him the whole story. He was most annoyed that I had seen fit to go and visit this stranger, and then in angry tones he assured me that if such things had taken place, I was not merely on the brink of insanity, but had already lost my reason. I began to think he was right, and for the first time in my life I knew the meaning of fear. For weeks I never slept without a light burning in my room, and wondered all the time if this unknown, *Uvani*, saw and heard everything that I did in my daily life. I also wondered if this Oriental might not be a figment of my imagination; I could hardly believe that I had "made him up," as I had no particular interest in Orientals. I endured this state of conflict as long as I could alone, then in desperation, I went back to see Mr. Huhnli again.

When I returned to Mr. Huhnli, I explained to him that what troubled me, was the possibility that if this personality, the *control*, *Uvani*, really existed in such close relation to me, that he could certainly spy on my most intimate and private behaviour. He assured me that the *control* personality would not be interested in such matters, and had succeeded in reaching me for some profound purpose. I was somewhat relieved when Mr. Huhnli said, "Your *control* may not approach you unless you prepare the way for him by going into an entranced state." I replied, "I must have it in my power, then, to avoid trance, and so dispense with him."

He doubted whether this was possible and he feared that if I did so, I might harm my health; for the control personality, he explained, had already established himself through me and had made his purpose clear, having stated that he came to try to prove the truth of survival after death. I doubted the whole thing, but the sincerity and honesty of Mr. Huhnli made me trust him, and believe what he said about those mysterious areas of my being, which I did not understand, and over which I had no control.

Mr. Huhnli then suggested that he could help me to deal with both myself and the *control*, if I would continue to allow him to speak with this *Uvani* whilst I was in a trance; and that he could thus help to direct and train him. I followed Mr. Huhnli's suggestions as far as I could and gradually came to accept his point of view, that I had the makings of a mental medium.

Eileen Garrett commented in her 1939 memoir that her experiences made her "aware that there was some Force outside myself which worked through me to produce supernormal functioning." Here are some other observations of Garrett from the book.

In ancient times it was known to teachers, leaders and many others that inspiration was the power which linked man with the Supreme Forces of the Universe. When this power of true communication with the Highest was lost to man, he not only forgot the method by which he had reached those states, but also the memory of this inspiration; what remains to him of this inspiration, man still reveres in his Sacred Scriptures as the living Word of God.

Mind, in the universal sense, I know to be without and not within the human body. I am able to *see* the impressions emanating from the outer universe register in the *magnetic field* of all living organisms. As such ideas, sensations and emotions reach man from without, they are, I recognize, received by certain centres located within his own *magnetic field*; these impressions are then passed on to register within the physical body. From my own experience, I am prepared to state that the brain of man registers and directs the activity of only a limited part of the impressions of his own mind. For the mind of man consists not only of the conscious and the subconscious, but of the superconscious as well; and of these three areas, the subconscious and the superconscious are, as I sense and see them, located in the *magnetic field*; the conscious mind simply registers within the body a limited pattern of daily living.

Mind is the true force that creates all things in the Universe. Just as the architect must image in his own mind the building he will some day erect, so must mind in the Universe, conceive all things before they can be born. First comes the image or vision to the artist or creator and then follows the realisation of the dream in a completed work of art, or a world.

12/26/13 Update: In relation to my noticing synchronicities involving the word Bell since accepting the word as the last part of my pen name in 1995, I have an additional fact to

share about "2001: A Space Odyssey." I have learned that the title of the song that the computer HAL 9000 sings in the movie is "Daisy Bell." A 2011 article about this facet of the movie is ["Little-known sci-fi fact: Why HAL 9000 sang 'Daisy' in 2001"](#) by Don Kaye. It turns out that HAL 9000 wasn't the first computer in fact or fiction to warble the song.

Posted 9th July 2012 by [Mark Russell Bell](#)

[Eileen Garrett and the "Fantastic Territory"](#)



"psychic medium" and "trance medium" Eileen Garrett (1893-1970)

Ira Progoff is the author of *The Image of an Oracle: A Report on Research Into the Mediumship of Eileen J. Garrett* (1964). The book presents transcripts of tape recordings of what was said during 12 sessions beginning in 1957 when Eileen went into a trance and four "control figures" ('Ouvani,' 'Abdul Latif,' 'Tahoteh' and 'Ramah') conversed with Progoff. The author worked as a psychotherapist and "conducted pioneer research into the creative and social aspects of human personality." One session was preceded by "an informal conversation with Mrs. Garrett which was picked up by the tape recorder." The transcript of what becomes "Conversation No. 2 with Abdul Latif" begins with Eileen Garrett describing her appointment with a woman who was a cousin of a man that had consulted the medium six years previously.

And then she said, "I suffered a great loss." And I said, "Yes, don't tell me any more. Your husband, here he is, this is how he looked, his eyes, this is how he was, the mustache he wore. This is what he did. He was an engineer. Yes? Or he was a business man. He should have been a priest. These are all the things he was, these are all the things you lost.

She goes away and she says, "Perfectly remarkable."

Eileen went on to express to Progoff her intention of continuing to explore her own psychic abilities and extemporaneously described experiences when she found herself in a "fantastic territory."

EG: . . . We can say that Eileen Garrett is communicating with the dead husband of Mrs. So-and-so. And yet it is not certain. Where does this thing come from? Who is it? So, Eileen Garrett came to the conclusion that she must push herself through contemplation beyond the light she sees in the tree, beyond expectation, beyond anticipation, and into exaltation, in other words, where the territory in which I am is boundless and endless.

In this territory I then see these people, living in houses in communities. The houses are made of colored glass. Their communities are quiet, are orderly. They are going about something, but what they're going about, I don't know. It's no good telling me that they had been people on earth because I don't believe it; but they are going about something. They are taken up with themselves. I have come across a bunch of philosophers sitting peacefully reclining, almost like Chinese vases. I've gone so far that I have shaken one, to see if he is a piece of jade. I find that he has flesh. He is a person. He lives. I shake him. He looks at me kindly. I go my way. All right. Do they talk to me? No.

While I am able to walk around them and examine them, they are in a strange community where there are bright, bright lights, blues, greens, yellows, but all kinds of lights and I cannot even conceive the color. Here is the great difficulty that comes in a moment of emotion in all this, when you cannot any more find words. So I am stopped. I don't know what they are doing, I don't know what they are saying, and they don't seem able to communicate with me. But I have walked around them; that's the thing. I have touched their houses and have been within their halls. They are objective; they are glassy; they're like sugar candy.

I've looked at their mountains. I've looked at their green. It's greener green than any green I can tell you. The mountains are higher mountains than anything I can tell you. And I have come back from that exhausted and said, "So? What have I done now? I have simply found that earth is no more than a modest reflection of what I have been looking at. And after what I have seen, now that I'm here, it is pale. It is insignificant. It's colorless, it's small, it's constrained, and therefore all that I have done is to come back with a photographic impression of something that is happening over there. Far from giving me peace of mind, this has left me in a further difficulty. Now if I could remain longer with them maybe I could pinch some of them awake, maybe I could get some knowledge from them. Maybe I'd find out why they were, who they were, and above all things, where am I.

IP: When have you done this that you have been speaking of?

EG: Two summers ago in France.

IP: And how did you go about doing it?

EG: I expanded myself until I had so much air that I myself was no longer. But I had given myself directions beforehand what I wanted to do.

IP: Yes. And was anyone with you?

EG: No. I had come back. I felt slightly nauseated. I went home sick. I went home and I wrote the whole thing down. Now I would like to get out there again. And be

questioned when I'm out there. But I would like someone who understood to be there to bring me back. Now this would be the only use mescaline would have to me. Because I have gone as far out as I can go in clairvoyance, to the edge of that cliff where the mind almost refuses to take in any more, because of the color, because of the need for more oxygen, because of the almost bursting point of exaltation in which one gets.

IP: I'm wondering though if it could be done without that. You said that what you saw there was an image. How did you mean that?

EG: They wouldn't talk to me. And so when I broke into this place, they didn't any longer seem to be flesh and blood like they are when I sit down and tell Mrs. Doakes, "Your husband is there and this is what he says." Now I have created another difficulty for myself: Is the husband there? Is he saying this? Where is he? Where is he saying it from? Is he saying it from this extraordinary fantastic territory and is that territory of the mind or is it territory into which I had escaped again?

As the conversation progressed, Ira and Eileen considered an 'unconscious' or 'subconscious' source of psychic information with Progoff observing: ". . . something took place spontaneously that got you onto another dimension or aspect. Somehow your consciousness opened then." Eileen asked:

EG: Then what is the process by which it happens? What happens?

IP: Supposing that you wanted to do that deliberately. Could you do that deliberately? For example, now, at this moment?

EG: No.

IP: But if it would happen. It happens when you are walking down the street.

EG: It won't. Not with then. Why that one? Why this one? Why? What choice? What is the trigger? What is it? Do you see? I'm not troubled about whether they live or die or whether I see death or I didn't. I want to know what area I'm in.

Eileen soon thereafter stated: "At any rate, let me go to sleep and then explain it." Ira replied: "All right, let's try it with Abdul." The transcript continued with Ira spelling some of the utterances phonetically —

EG: (*Moans, groans, heavy breathing, yawns, etc., as Mrs. Garrett goes into trance.*) Eet ees I, Oo-way-nee [usually spelled 'Uvani' by Eileen]. I give you greetings, friend.

IP: My greetings, Ouvani.

EG: Peace be with you, your life, your work. You would speak with me?

IP: Well, Ouvani, I would like to speak with certain persons who are working with me psychologically and I wanted to discuss their qualities. But I had thought that Abdul Latif would be the one for this.

EG: Well, I will withdraw so that Abdul Latif, may his name be blessed, may present himself to you. So be it.

IP: Thank you very much.

EG: (*Further deep breathing, moans, groans as Mrs. Garrett deepens trance.*) Well, well, my friend, it is well with thee? (*Note: This was said in a hearty, extroverted manner with a much fuller tone of voice than that used by Ouvani.*)

The transcript of the ensuing conversation provides what Progoff described as "a fairly representative instance of . . . a clairvoyant reading of the characteristics of a person who is not present."

It is the concept of a shared subconscious and Superconscious Mind among humanity and all living organisms—an aspect of spiritual 'Oneness'—that may have been meaningful for Eileen and Ira as they attempted to develop a perspective of her trance mediumship.

During "Conversation No. 4 with Tahoteh," the transcendental communicator mentioned: "But you cannot take us away." Ira then asked: "Who is 'us'?" The following is the response transcribed by the author.

EG: You cannot take us. We must remain with her, for the sake of the conflict and for the sake of the work. We are the ideas. We are in a form. We are in the cup which she hands to others. We are the breath. We are the life. That we are fitted into the different aspects according to the need that we have—not you—the need that we have, to fulfill our obligations in this life experience.

IP: All right. And now let me ask you what is perhaps for me a most important question. Now you have said some things about the life situation of your instrument and of your relation to her. That is, that . . .

EG: And yet I have not the relation to her.

IP: Yes? How do you mean?

EG: The wine that you pour into the cup is not very interested in the cup, is that true?

IP: Yes, except that it must have the cup. The cup must stay whole.

EG: But in order that the wine reach your lips the cup stays whole. But it does not matter to the wine whether the cup is of the most exquisite floral design or whether it is of a crude material. It is sufficient to the wine that it is placed in a form which will hold it, and then it is given out from that form. Does that clear a little bit?

IP: Yes, now if I were to recall the whole context of our discussions, if I recall the point that was made at one time—I think again it was the first time, Tahoteh, that we spoke—that the person who comes to know the giver of the word will come to know

him in the form in which his contact is made and in accordance with his unique life pattern. Now, would this be correct or not: That your instrument has come into contact with you, Tahoteh, as giver of the word, has come into contact with the Giver of the Word, by means of these forms or entities in the way in which she has come to experience them. That this is the form in which the word reveals itself and manifests itself to her and through her. But would it be true that this may take place in another form, for another person?

EG: To take place for you, I have fulfilled practically the thing which I have come to do with you. Not quite, not quite, but what I have done, you see, is to come in a form that has for you a sympathy. You like this form. This form strikes a chord in you that you do not yet comprehend. But this image, this system, call it now what you like, has impregnated you, for all time. You are now going to look into every aspect of that that I have been. You must; you cannot help yourself. The seed has been sown. And that seed is of this particular seeder that you call Tahoteh. Now, you must go find the branches of him everywhere until the time will come that you will not know at what point is Tahoteh.

IP: Yes. At what point he is Tahoteh, and . . . ?

EG: At what point . . . he is you. This is the creativity of this force. Therefore, I should be giving this to you in the quietude of your own senses because this is now part of that search, until you will yourself be gathered into that community.

Another book with transcripts of transcendental communication through Eileen's mediumship is *Health: Its Recovery and Maintenance* (1929) — a topic of a previous [blog article](#).

From 'The Other Side' — Eileen Garrett Trance
from-the-other-side-medium-e-garrett-Mediumship Transcript Excerpts 1928 & 1930

The Hinchliffes Eileen Garrett

This article presents passages from transcripts included in John G. Fuller's paranormal case study *The Airmen Who Would Not Die* (1979). The 1928 Eileen Garrett trance sessions were conducted for Emilie Hinchliffe, the widow of Captain W. G. R. Hinchliffe who made his transition to the ascended realm of human existence along with his copilot—heiress, actress and socialite Elsie Mackay—when they attempted to cross the Atlantic Ocean from England in a 32-foot long Stinson Detrouer monoplane in March 1928. Emilie Hinchliffe was personally able to transcribe the sessions as during her career she had been the executive secretary to the general manager of the Royal Dutch Airlines. She had met Captain Walter Raymond Hinchliffe when he was Chief Pilot for the company. The sessions were conducted at the London Spiritual Alliance. Also presented in this article are the first and last of seven session transcripts recorded by Major Oliver G. G. Villiers, a British Air Ministry officer in 1930 who also personally wrote down the discourses he witnessed. He was an experienced note taker and journalist whom in 1977 was interviewed by John Fuller. Villiers was pleased that these complete transcripts were being published in *The Airmen Who Would Not Die*. The Captain of the R101 was Flight Lieutenant Herbert Carmichael Irwin and among those who also made the transition to 'the Other Side' due to the Crash include Sir Sefton Brancker, Director of Civil Aviation; Reginald Colmore, Director of Airship Development; E. L. Johnston, Navigator; and N. G. Atherstone, First Officer. A profile article about the book may be read at the Metaphysical Articles blog: ["'Trance Mediumship' Session Accounts Pertaining to the Continuance of Individual Personality Beyond Earth Life"](#). The article is part of a series profiling the Fullers' autobiographical books about their metaphysical research and experiences that expanded their understanding of life. For more information about Eileen Garrett, see the [Mediums and Psychics articles index page](#). For comparing other transcendental communication perspectives of 'The Other Side' see the [Afterlife articles index page](#).

Excerpt No. 1 of Emilie Hinchliffe's Trance Session Transcripts

What I want to tell you is what very few people understand: how it feels to go out of the body; what I personally have been doing ever since the realization of the fact came to me; and finally to acquaint you with the impressions I have gained in the new life here since.

Transition from the physical body to the ethereal body occupies only a matter of moments. There is no pain in the severance of the two, and so alike are they, that it is some while—probably in some cases, days—before this transition from one state to the other is noticed. In my case, it was noticed quickly, because I had been conscious of facing death for many hours before actually passing.

As you can imagine yourself, when I found myself high and dry in another country, I began to think. What had happened? Only one of two things could have happened. Either I had been rescued whilst unconscious and taken to a land I knew nothing of —

or I had died.

It was the latter. If therefore the waking up in my case was attended with so little change registered in my mind, you will understand what an easy process passing from one life to another is.

Actually, I feel no different. Nothing angelic, nothing ethereal, nothing one would think of as being connected with Heaven or the Hereafter.

My actual experience is that I am as real in the life as I have been to you, and that all growth towards that great happiness and that great Heaven they talk of, must be a slower process than most people believe.

Milly, people will not agree that this is true, but it is my firm belief that I am right. The soul or ego is such a delicate structure, that no quick change can take place without shocking that soul and, for a moment, putting the whole thing into a disorganized state. If you ask me where I am, what I am, and what I see, I have to tell you that in the first instance, I found myself in a grey, damp, and most disagreeable country that looked to me barren, almost like the wastes of Belgium I used to fly over. Imagine such a country, with here and there groups of three or four badly grown, distorted trees visible under a grey fog, and I think you will get an idea as to what I awoke to.

You should know why I should want to get out of such a state — one in which many people dwell for years. . . .

I cannot understand why humans say that after death all is happiness, all joy, all rest, all cheerfulness, all brightness. Surely they should be brought to the realization that as they have lived on Earth, and worked, and done the right thing, so shall their reward be in the hereafter. For though here physical suffering is not, mental suffering is much more severe than it can ever be on Earth.

People will say: Why? Because here you are more awake, more alert, more able to perceive things by virtue of possessing a much freer mind, housed in a much finer body, which does not bind you as much.

Altogether, you are in a refining process, and not until you have passed through very scrap of refining process there is in every state of life here, are you permitted into the brighter state.

This brighter side exists, but at first you are only allowed to see it for moments. . . .

I passed over holding no thought of the future, like the average young man of my age.

And as on Earth, I wanted to get out of the mess as soon as possible on finding myself in it, so here did I determine to get out of the dreary, dreary country I found myself in when I first realized I had passed over. . . .

Excerpt No. 2 of Emilie Hinchliffe's Trance Session Transcripts

What do we do? We do everything for which we are fitted. There are huge systems of education, huge laboratories and institutions, that deal with all the conditions for which a man has fitted himself while on Earth. Here our necessities are met by mental thought, and are organized and focused.

The organized thought starts here, travels around the spiritual states, gathering strength as it does, and eventually finds it[s] final capacity for work through its human receiver. None of this destroys free will. Rather, it helps you who are still on the earth I have so lately left, to realize your affinity with those who have gone on, to realize their very great humanity and interest to you. Instead of taking anything away from the beauty of the picture, does it not add to it that your day of usefulness is only dawning when you come over here?

I have not found any evil here. I have found many people, I assure you, who are ignorant of every law, but that does not constitute evil. I have nothing to say about the man who is

an atheist. So long as he truly believes what he professes, he stands as great a chance as the man who is bound up in his religion. Each one of us has an absolutely straight chance of working out his own salvation.

There are hells and there are heavens just as we have been taught to believe. There are weak people, dissolute people, vicious people, all seeking to still take part in the life they once knew, rather than enter fully into this new life. The man who takes a risk is the fellow you find in the higher states here. Each of these states has to be reached by man's own endeavor.

There are laboratories full of youth, full of life, all working for good, just as there are others whose energies are mistaken ones. Really there are no evil spirits. There are ignorant ones, interfering ones, malicious ones, and blind ones—that is blind to our own faults—and these constitute the so-called evil here, just as they are the pests of your life. I work all the time mentally and in a sense physically, in the things that interest me. One does work. I revel in it, because here in this state, I find myself free, alert and decisive, my energies no longer curtailed or held down by all the pains, ills and depressions. What do we work at? We work mentally, and rejoice in so doing — except at making money. Only now one desires to possess the gifts for the soul, and the gift of knowledge, and the gift to enable one to see more clearly, to understand and to realize the greatness of the universe.

Do we eat and drink? That's another question many people often ask. Certainly not in the way you sit down in your lavish restaurants. Such a pity, because I liked doing it. This ethereal body, so like our earthly body, has still some of the physical structure about it, and it is therefore not perfected yet. It must retain something that is very akin to the physical state. We take food in what would seem to you a compressed or compounded form.

Do we use our senses in the same way? Yes, we do. After a while we begin to drop our earthly need for speech, and begin to use thought transference by sending and projecting our thoughts from mind to mind.

Such a lot of nonsense is being told. I assure you this is all the truth. It may upset some people, for few have the courage to tell the truth of their experiences.

R101 Airship

Transcript No. 1 Oliver G. G. Villiers Trance Session Transcripts

31.10.30 7 p.m. M. Garrett C. Control Spirit. X. Visitor. C.I. Irwin talking through Control Spirit.

From 7 to 7.30 many individuals made their presence known to the Control Spirit but nobody that I knew or had any interest in whatsoever.

C. I am so distressed that I have not made contact with any person who wishes to be put in touch with you. I am so distressed and I fear it is no good my staying any longer.

There was a pause and then a faint voice was heard from afar. About 7.30 p.m.

C.I. "Irwey, Irwey" louder, "Urwin, Irwin, don't go please, stay I must speak."

X. Don't worry old boy. I am so glad you have come.

C. I see a slim fellow resting with his arm across your shoulder and his head resting against you, rather exhausted.

C.I. Oh dear, we feel like damned murderers, oh its awful, old man, awful. We ought to have said no.

X. Now old boy, don't view the matter in this light. All that matters is this. You and

others had a choice to make, when you are faced with a choice again such as this remember, *results don't matter*. Just do what is right and that's all. Keep your mind on this point. Who are the "we" you mention?

C.I. Johnnie, Scottie and I.

X. Now try and tell me all that happened on the Saturday and Sunday. C.I. She was too heavy by several tons, too amateurish in construction, envelope and girders not of sufficiently sound material.

X. Wait a moment, old boy. Let's start at the beginning.

C.I. Well, during the afternoon before starting I noticed that the gas indicator was going up and down which showed there was a leakage or escape which I could not stop or rectify at any time around the valves.

X. Try to explain a bit more, I don't quite understand.

C.I. The gold beater skins (he used the word gas skins) are too porous and not strong enough and the constant movement of the gas bags acting like bellows is constantly causing internal pressure of the gas which causes a leakage at the valves. I told the chief engineer of this.

I then knew we were almost doomed. Then later on the meteorological charts came in and Scottie and Johnnie and I had a consultation. Owing to the trouble of the gas we knew that our only chance was to leave on scheduled time. The weather forecast was not good, but we decided that we might cross the Channel and tie up at Le Bourget before the bad weather came.

We three were absolutely scared stiff and Scottie said to us: "Now look here, we are in for it, but for God's sake let's smile like damned Cheshire cats as we go on board and leave England with a clean pair of heels."

X. Did Colmore know?

C.I. No, you will understand. We had to make the fatal decision and we felt it was not fair to let him shoulder this decision.

X. Could not Thompson have helped?

C.I. Oh dear. It's awful. You see I told Thompson when he arrived at Cardington that gas had been escaping. Thompson said, "But this is negligible and surely for this small matter you don't contemplate postponement. It's impossible. I am pledged to be back for the Imperial Conference. We must leave according to scheduled time." I disagreed and consulted Scottie, but we decided to go. You know how late we were starting and after crossing the Channel we three knew all was lost. We were desperate.

X. Well now, how exactly did the end come and what was the cause? All evidence seems to show she dived, straightened and dived again, and crashed.

C.I. Yes, that's so. Now I will tell you the truth. One of the struts in the nose collapsed and caused a tear in the cover. Now listen very carefully. It is the same strut that caused the trouble before and they know. The wind was blowing hard and it was raining also. Now you see what happened. The rush of wind caused the first dive and then we straightened again and another gust surging through the hole finished us.

X. Yes, that is quite clear, but what caused the explosion? Was it the electrical installation that fused?

C.I. No, not that. It was the engine.

X. But, old boy, how could an engine cause the explosion?

C.I. It was this way. The diesel engine had been popping or back-firing after crossing the Channel because the oil feed was not right. The oil is of too thick a consistency and has given trouble before. You see the pressure in some of the gas bags was accentuated by the under girders crumpling up and since gas had been escaping the extra pressure pushed the gas out and came out with a rush and at that moment the diesel engine back-

fired and ignited the escaping gas. That caused the first explosion and others followed.

X. Before you go, how is dear old Branks?

C.I. Poor Brancker is often very depressed and is worried about his wife and other lady friends and about his unfinished work. You know yourself how some days he was up in the air like a boy and sometimes his temper was short. Soon after we left Cardington he showed how annoyed he was at the delay in starting and did you realise that Brancker was very capable of picking up thoughts? Because soon after leaving he realised that Scottie, Johnnie and I were absolutely scared with fright and what was ahead, and he also took fright, we noticed it. It was he that asked for a bottle of bubbly at dinner to pull himself together (and you know how fond he was of his bottle). There is one thing you must try and help in. Don't let the other come out and do long journeys. Over here we call her the "Inventor's Nightmare," she is all wrong in construction.

X. Try and explain what really is wrong in the present form of construction.

C.I. The main thing is this — the stress calculations are correct but the forces she can be subjected to in bad weather and wind currents are too strong for the present system of calculations.

C.I. Even supposing we had not lost gas and had encountered worse weather I believe her frame would have buckled owing to the pressure on her bulk size causing her to twist. (Here "C" demonstrated with both hands).

I. If you had suffered no leakage of gas and had had good weather do you think she would have accomplished the journey?

C.I. Yes I think so, but she is no good unless she has the strength to live up to bad weather. Another thing, they are talking of Helium. That is no good because in capacity you want 1 1/2 times as much and the present system of gas bags are not strong enough. More gas, bigger gas bags, more pressure on bags, system of hanging gas bags all wrong now and will be more so if enlarged.

Oh dear, it's dreadful to hear what they are saying, all bosh, and they know it and won't speak the truth. (i.e. this refers to enquiry). No more now. You must come soon as Scottie and Johnnie say they must each come and give you their own story, it helps them. Please come soon and thank you for your thoughts. Come soon, come soon.

Finished about 8.40 p.m.

Transcript No. 7

Oliver G. G. Villiers Trance Session Transcripts

28.11.3010 a.m.

B. Brancker C.C. Colmore J. Johnston A. Atherstone

B. The whole gang are here at your command and Atherstone has been chased around and here he is.

C.C. B. has told me all the news of your S.O.S.

X. Branks were you in my office when I called for your help?

B. Yes, of course. Your description of Colmore's room was good. You certainly "used your intelligence" in sending out that S.O.S. (Note — He then repeated my description accurately).

X. Good old man. Now I know I can get you quickly which is very useful. Now Colmore old chap. Darby says the safe is not there. Can you describe the safe accurately?

C.C. Yes, of course. Don't I know my own room?

X. I know of course you do, but I want to have my evidence for S. absolutely pat.

C.C. Yes of course, you are right. I see your point. The safe is not the ordinary small safe but a lock-up filing cabinet. You have one, we all do, you know how we must keep all secret files and papers locked up.

X. Yes naturally, and in that filing cabinet you kept all your copies of minutes and correspondence?

C.C. Exactly and how could Nick lie and say I never had those books or kept copies of minutes — he's mad.

X. What about the old char?

C.C. What the devil does she know? Would your old char describe details of your room? We never did trust that fellow — I told you before, but I never thought he would blacken our characters like that. I suppose he thinks "dead men tell no tales." Well that's where he is mistaken and he'll damn well know it one day.

B. I never heard such absolute nonsense. Why Johnnie is saying Colmore was so methodical he probably had the time of his bath painted on the bottom of his bath so as to be on time!!

C.C. When that yellow devil left the ship I felt he would tear us to pieces if he could shield himself, provided we didn't come back. Now I know.

X. Well old boy, we must find these books. C.C. But are you sure they aren't in court?

X. That I don't know, but will discuss with S. Now Colmore, Branks mentioned your last fight to stop date of sailing, was this verbal or in writing and when?

C.C. About 10 days before I recorded my views, and correspondence is, or was, in my filing cabinet between myself and A.M.S.R. and Richmond. Good God, it's awful, if these books and papers have been tampered with.

B. I warned you X. old boy. I had my strong suspicions. X. Yes I know, but how am I to trace these documents?

B. Well dear boy, don't worry. We are all working hard and will let you know if we get a clue.

X. Before I forget I want Colmore.

C.C. Yes, what is it?

X. Darby said the pigeon holes behind your writing table were also removed. I described them to him.

C.C. Oh dear, you have put him on a wrong scent. Look here, it's a long board divided up into sections — one on top of the other.

X. Oh lor, I see — of course now I know — what we have on the edge of our writing tables to place daily files on.

C.C. Yes exactly, that's what I meant. X. Then only non-secret papers were there.

C.C. Yes naturally, all secret papers were kept under lock and key.

X. Johnnie old boy, are you still there as I want to ask one or two points about the journey.

J. Fire away, and Scottie and Irving are also here. X. Well, where about did you "make up ballast"?

J. Just after Dunkirk, just after we crossed the French coast we shifted ballast because owing to the gas bumping against the sides of the bags, and some worse than others, it made steering difficult, but we could help to a certain extent by retrimming her ballast.

X. You are certain you didn't throw out ballast?

J. No, no of course not. We had to keep low to keep lift, and that was difficult enough.

X. Could you have crossed the Channel higher?

J. Well we might, but she was fairly steady at that height, so we just allowed her to trundle herself across and concentrated on plans when reaching France. We knew over the sea we should hit nothing, but over land we had to get up somehow and thank God we got that lift when we did. You know we got into fog off the French coast that didn't help matters.

X. O.K. Johnnie, that's clear. Now Branks, I think I had better read out my draft that S's private secretary had done, so listen very carefully and pull me up if it's not right or clear. (Note — I read it out and Johnnie stopped me because I had not brought out clearly the effect of the movement of gas on the handling of the ship. I pointed out I had when describing over France. All was O.K. except the last sentence about her lying on an even keel. I dictated the actual words which can be seen on my draft when handed back to S's secretary).

X. Now Atherstone, we have never spoken before, but somehow it makes no difference. You know I told Scottie that I had heard on best authority that you had made an entry in a diary voicing your feelings very clearly. In which diary was it? Had you two, because the court has seen one which is "beautiful?"

A. I did not have two, only one.

X. You admit you did write some such words, well where did you? Don't you see I must know the truth as it will be invaluable for S. to see for himself.

A. But I didn't count or cut much ice.

X. That's not the point Atherstone. Colmore do try and explain why I must know.

A. (After a pause). Well I kept a pocket diary which I gave to my wife before going on board with letters inside, as I somehow knew I might not come back.

X. Thanks very much. Now I don't know your wife, has she a telephone? A. No.

X. Well Johnnie, has your wife one and does she know Mrs. Atherstone? J. Yes certainly, they are friends.

X. Then Johnnie, shall I telephone to your wife and go over and tell her how I must have the book and ask her to take me across to Mrs. Atherstone?

J. Yes, by all means, as Mrs. Atherstone is very shy and may have been warned. So you will have to go very slow and watch your step old boy.

X. Well I will discuss this with S. B. Yes I think I should.

X. Now Branks, things are going very well and Darby is out to help I am sure. At first I think he was a little uneasy at my demands, but now I am sure he trusts me.

B. Yes things are working well. Who would have believed they would have discussed that Bill. Funny wasn't it?

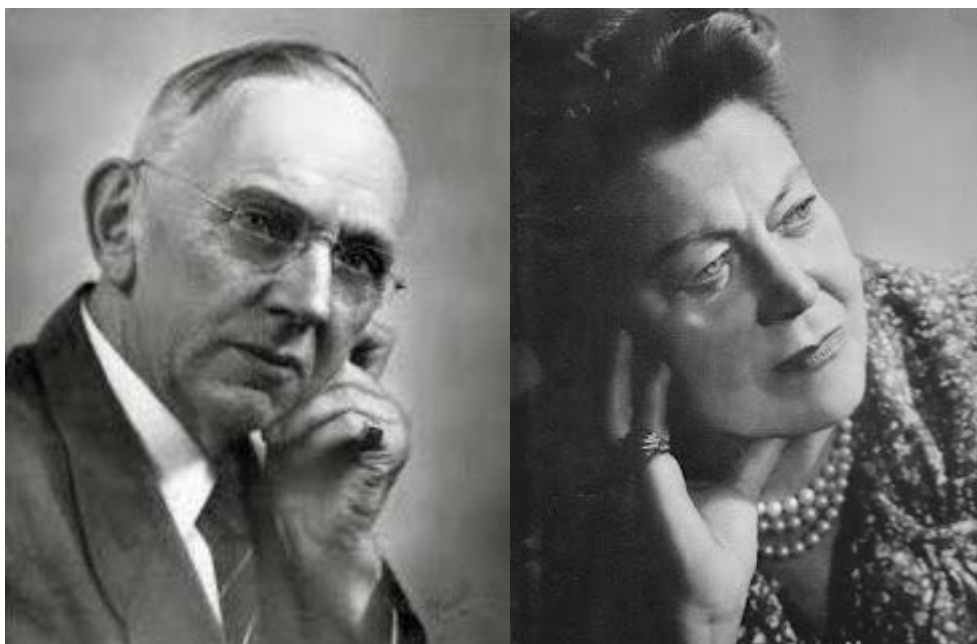
X. You mean the Medium?

B. Yes, things are working better than we expected. X. Now, suppose I get S. to agree to my plans.

B. By Jove, that would be splendid and "the boys" are mad keen for you to try. They won't mince matters.

X. Well Branks, I must get back to work, and keep in touch with me and I will tell you the time and place of meeting with S.

B. Yes, you bet we'll be there and listen with all ears and help you all we can. The "boys" send their love and will back you to the hilt.



Edgar Cayce (1877-1945) and Eileen Garrett (1893-1970)

For my readers who aren't knowledgeable about authentic 'channelers' (for lack of a more suitable word), here are excerpts from channeled reading transcripts facilitated by two well-known individuals whose lives have been extensively documented. In fact, Edgar Cayce and Eileen Garrett exchanged readings for one another on February 3, 1934 and transcripts are available of the information obtained.

Edgar Cayce

An elaborate collection of more than 14,000 transcripts comprises the record of channeled readings voiced by Edgar Cayce after going into a trance. In reading 294-142 from April 23, 1932, a question was asked if glands in the body were connected with psychic development. The transcript of the response includes:

3. (A) . . . the heart and the liver are of the physical body the motivating forces, or impulses, that carry the stream of life itself; or as the brain is that motivating center of impulse or mind.

281-13 from November 19, 1932 included the following.

14. The spirit and the soul is within its encasement, or its temple within the body of the individual - see? With the arousing then of this image, it rises along that which is known as the Appian Way, or the pineal center, to the base of the BRAIN, that it may be disseminated to those centers that give activity to the whole of the mental and physical being. It rises then to the hidden eye in the center of the brain system, or is felt in the forefront of the head, or in the place just above the real face - or bridge of nose, see?

Reading 281-51 (on the subject of the endocrine system in the human body) from January 15, 1941 included the following.

9. There has long been sought, by a few, the interpretation of the seven centers; and many have in various stages of awareness, or development, placed the association or connection between physical, mental and spiritual in varied portions of the body. Some have interpreted as of the mind, motivated by impulse; and thus called the center from which mind acts.

10. This is only relatively so, as will be understood by those who analyze those conditions presented through these interpretations; for in fact the body, the mind and the soul are ONE, in the material manifestation. Yet in analyzing them, as given through the Revelation by John, they are active in the various influences that are a part of each living organism conceived in the forces making up that known as man; that power able to conceive - in mind - of God, and to demonstrate same in relationships to others; that in mind able to conceive of manners for the destruction of its fellow man, little realizing that it is SELF being destroyed by that very activity!

826-11 from January 11, 1938 included the following. There is a typo "for the that" from the source transcript.

51. . . .Thy BRAIN is not thy mind, it is that which is used by thy mind!

What then IS thy mind? The gift of God, that is the companion with thy soul, that is a part of same! Then if ye would develop that by its use, by its application, it is ministering good and goodness; not for self. For that ye give away ALONE do ye possess! For the that would have life must give it. He that would know the faculties of the psychic force, or the soul, must MANIFEST same in the relationships to spiritual truths, spiritual law, spiritual application.

The nature of the Cayce channeled readings was addressed in transcript 3744-3 of October 9, 1923, among others.

11. (Q) From what source does this body EC derive its information?

(A) The information as given or obtained from this body is gathered from the sources from which the suggestion may derive its information.

In this state the conscious mind becomes subjugated to the subconscious, superconscious or soul mind; and may and does communicate with like minds, and the subconscious or soul force becomes universal. From any subconscious mind information may be obtained, either from this plane or from the impressions as left by the individuals that have gone on before, as we see a mirror reflecting direct that which is before it. It is not the object itself, but that reflected, as in this: The suggestion that reaches through to the subconscious or soul, in this state, gathers information from that as reflected from what has been or is called real or material, whether of the material body or of the physical forces, and just as the mirror may be waved or bended to reflect in an obtuse manner, so that suggestion to the soul forces may bend the reflection of that given; yet within, the image itself is what is reflected and not that of some other.

Through the forces of the soul, through the mind of others as presented, or that have gone on before; through the subjugation of the physical forces in this manner, the body obtains the information.

Eileen Garrett

The book *Health: Its Recovery and Maintenance* (1928) edited by R. H. Saunders is a compendium of transcripts of twelve addresses by Abduhl Latif (the name's spelling was once dictated to Saunders) speaking through medium Eileen Garrett in trance. The book's author is designated to be Latif (1162-1231), "the great Persian physician and philosopher." It seems fitting that the word 'great' was used on the title page as it was a word often used by Latif in his discourses. Here is an excerpt from Latif's fourth address.

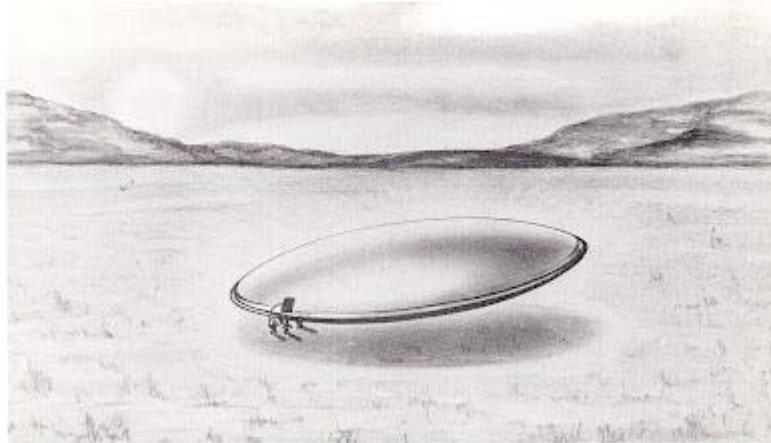
. . . If we, for instance, take the brain of this sensitive that I now hold, there is no longer life, where has it gone?" And I say: "Yes, there is certainly no power within that cranium that I can take out and show to you that there is life." But there is, after all, too much spoken of in connection with the flame of the candle.

Man produces the flame of the candle, the light, the coal, and we know by what process he lights his fire. But . . . tell me why it is that the light can be produced, and from whence, to light that coal, to give the tree life to become coal, to give that coal life by which it will become ignited by something with which it is in sympathy, and what it is in all the elements by which you can strike your tinder and get sympathetic light and action from the tree and substances that these things have become? What is the life within these things? Where are we getting it from? Are we not relative with that? What is it that produces understanding? You can take away the brain—and I want to illustrate this to you—there are many cases in your asylums today where part of the brain is active and the health goes on, but the moment that the whole brain becomes inactive you will yet see that the subconscious is still able to keep something alert and alive. Will you also tell me why it is when the brain has ceased to act there is still pulsation in the heart?

The fact that they look for life in the brain is not right. Life is not in the brain. Life permeates or moves the brain as it moves and permeates the whole system. It is a great glow, if you like. It is a great flame which man cannot produce by the sympathetic action of two foreign bodies but which is produced by the great Creative Force, and no allegorical understanding can be given by any scientist or medical man, however great, until he can go forward and say to his student, "That and that is what electricity or life is; this is how it is produced, and this is the relation of this sympathetic body to your life." No man is able to answer this question. And until your great scientist can tell me what, in the first instance, and why it should be, that produces life in the tree, the wood, in the coal—it is no good that he come and talk to me of matter; I ask him what is matter? No scientist can tell me what matter is, and why it should be

In Comparison: Four Transcendental Requests

In this article, excerpts are presented offering examples of some phenomenal requests found in the annals of transcendental communication, encompassing reports from flying saucer 'contactees' and psychic/trance mediums.



ARTIST'S CONCEPTION OF FLYING SAUCER AS DESCRIBED BY TRUMAN BETHURUM.



Truman Bethurum while aboard a flying saucer was provided with letters that offer proof of his experiences. The first book published about the case is *Aboard a Flying Saucer* (1954).

There have been previous blog articles about the Truman Bethurum flying saucer contactee case (including [1](#), [2](#), [3](#), [4](#), [5](#)). Truman wrote about boarding a flying saucer on eleven occasions and meeting 'Aura Rhanes,' the female captain ("approximately four feet, six inches" tall) of the mysterious spacecraft. Her crew were also "olive-skinned, dark-haired and dark-eyed people" with the tallest of the men "about five feet, two or three inches."

Truman later described being at home when he experienced a unique visit from Aura (*The Voice of the Planet Clarion*, 1957). The recalled commentary is not verbatim.

**"VISIT IN PRESCOTT, ARIZONA"
First Week of December, 1955**

Aura said, "I want you to find sufficient land in your area to promote and build a 'Sanctuary of Thought,' away from any populous center, high above your town, where the people of your Earth—all people—may come to visit in a healthy, peaceful atmosphere! Where all may hear and be heard!

"A SANCTUARY where religious beliefs, racial status, poverty or wealth will neither be an asset nor a liability! A place where equality alone will be recognized! Where only the laws of your land, the laws of your Bible and the rights of your fellowmen, will be your accepted guide!

"You are directed to locate a desirable location of sufficient size for the expansion of the Sanctuary as conditions warrant.

"You are to make this your determination, and to see this project through to completion!

"The financing of the complete Sanctuary is to be through your friends and my friends! Yes, the friends of PEACE in this world of yours!

"My purpose in bringing this message to you is so that you and your people of your Earth planet can, and will, bring PEACE to your troubled world!

"Yes, this MUST and WILL be done!"

There were additional instructions as recalled by Truman. Some more details of the incident are included in *The People of the Planet Clarion* (1970) edited and compiled by Timothy Green Beckley. The book presented a compilation of unpublished material by Truman.

On or about December 1, 1955, while I was living in a little yellow house on Granite Street in Prescott, Arizona, I was awakened in the middle of the night by AURA RHANES walking into my room from the parlor!

This proved how true was her previous assertion, that she could find anyone anywhere at any time.

She was dressed as I had seen her before, with a black velvet jacket or blouse and a

red pleated skirt, except that this time she was she was covered with a raincoat that appeared to be of a heavy transparent plastic, of brownish-grey hue. After her radiant smile of greeting, her face became very serious indeed as she leaned against the bureau by the side of my bed.

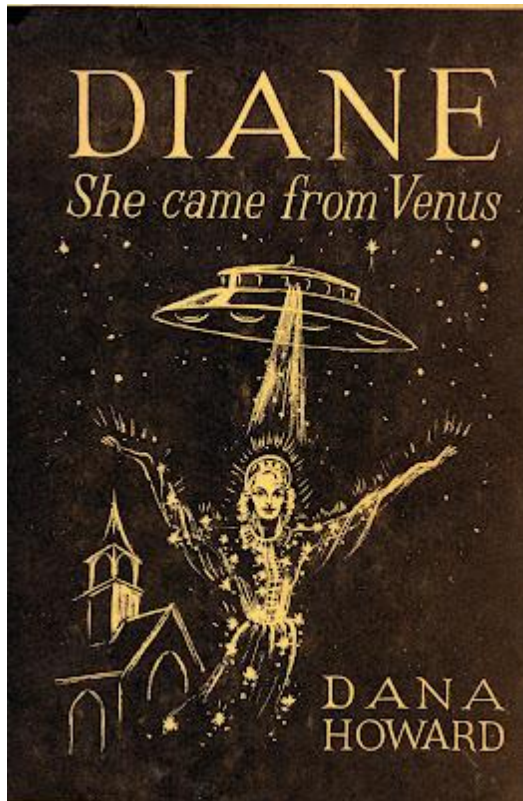
There was a description of what happened after Aura's discourse.

Then she walked out the way she came, after nodding adieu to me with another brilliant smile. I wanted to follow her, but something held me fast, sitting on the side of my bed.

Another person was in the next bedroom, and the next morning she told me she had overheard every word and surmised that it was AURA RHANES. She wanted to come into my room to see her too, but that same "something" also had held her so that she could not move when she tried to arise from her bed. To verify her assertion, I asked her to repeat some things she had overheard, and they were correct. She was an unseen witness to this phenomenon.

As it hadn't been raining when AURA visited me, I wondered why she had worn a raincoat. Was she using it as a portentous symbol of something in the future from which I would need protection, or was it as a suggestion to cultivate endurance and persistence in following her advice?

Another of the 'contactees' (a topic of a [previous blog article](#) when 'Diane' from Venus materialized during a Los Angeles seance)—Dana Howard—wrote that 'Diane' instructed her to erect 'The Alter in the Wilderness Shrine,' which Howard described would be "a nucleating center for the healing of the ills of mankind." Howard planned to build the shrine in the vicinity of San Jacinto Mountain.



Dana Howard's books include *My Flight to Venus* (1954), *Over The Threshold* (1957) and *Up Rainbow Hill* (1959).

Here are excerpts from *Diane—She Came from Venus* (1956).

The beautiful DIANE came to your author sixteen years ago. Her melodious voice vibrated through the vastness of the cosmos. This same voice has been heard on many occasions since the release of MY FLIGHT TO VENUS. Sometimes it has followed me over the cactus-studded desert where I love to roam. It has come in silent moments driving along the highways.

A section of the book was entitled "The Discourses of Diane." The following passages are from the final discourse entitled "ON—HEALING."

"Inspired vision is the harbinger of events to come. One of the great revelations of your day came when you were told to erect a healing shrine on this strip of hallowed earth. Countless miracle healings will take place here. Many who come to visit will be carried away on waves of spiritual ecstasy. Others will experience newly awakened minds. There will be a few to whom illumination will come. In the days ahead this holy shrine will be one of the contact points between the Planet Venus and the Planet Earth. Many will hear the voices from other spheres.

"My daughter . . . the sacred incandescent flame enkindled in you before departure for our land of glory will be likewise enkindled in others. I say to you, keep the incense pots always burning. Keep your fires alive on the holy altar. You will then be able to see our beacon lights. You will be able to communicate with us. Moreover you will know GOD in the true light of *knowing* GOD.

"I take my leave now, my daughter, for I have much work to do on other planes. I work not only on the concrete planes of existence, but in the etheric worlds as well. I go now to my etheric home on Ether-Cana.

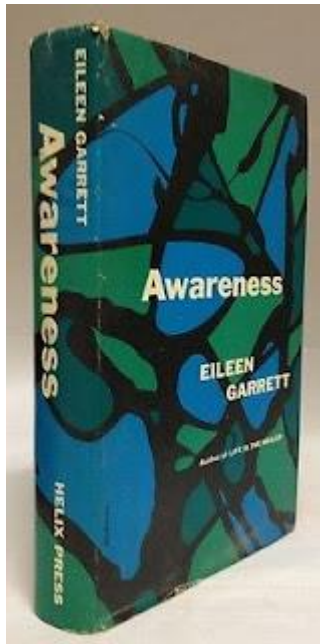
"I shall return—but in the interim of waiting, carry on your work with an enlightened heart. Fear not the setbacks that will be strewn in your path. The door to transcendental realizations has been opened. Use your potentialities to the utmost limit. When in doubt—you will always find the answer here in your desert sanctuary.

"God bless you, my earth child . . . till we meet again."

DIANE

Dana Howard and Truman Bethurum each resided in the Los Angeles area during a period of their lifetimes. *The People of the Planet Clarion* is available in a 1995 edition entitled *Messages from the People of the Planet Clarion: The True Experiences of Truman Bethurum* edited and with an introduction by Timothy Green Beckley. In a chapter about his life before his first contact, Truman mentioned having bought a home near Bellflower, California. Contactees Orfeo Angelucci and Daniel Fry (whose cases are reported in many previous articles at this blog) also resided in Southern California during an interval of their lives.

A famous medium who wrote about visiting Southern California was Eileen Garrett ([1](#), [2](#), [3](#), [4](#), [5](#), [6](#), [7](#)). Among the anecdotes in Eileen's autobiographical book *Awareness* (1943) was one that occurred at Cannes in France during World War II.



The incident occurred at a small thirteenth century church, St. Cassian's, where Eileen wrote that she heard St. Cassian speak to her about the history of the site. She explained that at the time she had three friends for whom life was being drastically difficult.

So, at last, under the pressure of the time and place, I asked St. Cassian for three miracles—that the disaster which threatened each of my friends might be solved and averted in right ways, and that their present distresses might be turned into joy. And as the weeks went by I had news from each of my three friends. The illness of one had been healed; the financial threat to the second had been relieved by the notice of an unexpected legacy; the danger had been definitely removed from the future of the third.

So I went again to the little church to thank St. Cassian for his three miracles. And in the timeless silence of the empty place he said to me, "You asked for three miracles. I ask for but one. Will you do it for me? I caused this shrine to be erected in order that the faith of men might be justified through the healing of their distresses. But that purpose has been forgotten. You know the power is here, do you not? Will you, then, restore this shrine to its original intention, for only in that way can it again fully justify its existence?"

"I am willing in spirit and gratitude," I said, "but the flesh . . . What can I do? I have neither money nor prestige sufficient . . ."

"You recognize the power, and you have the faith."

"Yes, I have," I acknowledged. "And I will do what you ask—somehow."

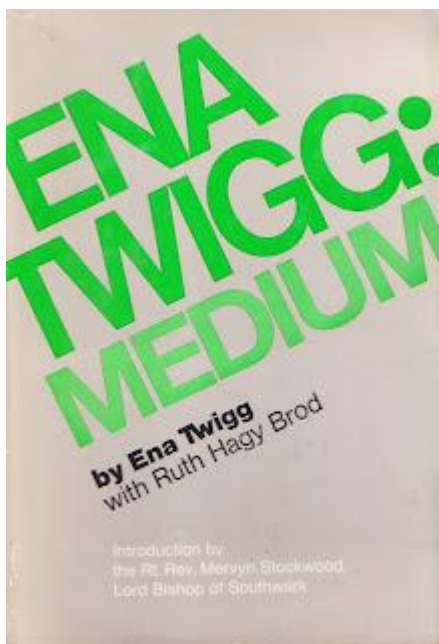
"It is well," he said. "You can also show me a kindness. In the Tanneron, I have another little shrine. It is known as the Shrine of St. Cassian. Be good enough to go there and open the door—that is all, just open the door."

A few days later I drove out and found the little chapel, which was in a ruinous condition, and I opened the door, as I had been directed. As I did so, three bats flew out, and I knew, strangely but clearly, that the little building no longer held the spirit of holiness, but was consigned to a fate of utter ruin and disintegration.

Incidentally I may say that the Church of St. Cassian, at Cannes, still awaits rededication to its original mission. To do something about this is my uncompleted undertaking. I do not possess St. Cassian's facility in miracles; yet I am very sure within myself that when this war is ended, and France is recovering from her wounds, St. Cassian's at Cannes will become an important center for the manifestation of new faith and healing in the world . . .

Eileen divulged that upon telling of this experience to her friends, she had been asked, "But how did he speak to you? Were you in trance?" She explained: "I heard him speak to me directly, as one person might hear another speaking distinctly in an adjoining room. It was an unusual experience for me, in the drowsy sunlit afternoon—an aural experience, direct and purely sensory."

An account of a 'phenomenal request' made through trance mediumship is included in Ena Twigg's 1972 autobiography. Presented below, this chapter is entitled "Philip Communicates" and subtitled "Advice To The Spiritual Frontiers Fellowship."



The information is presented: "It is only on very rare occasions that Philip, Ena's spiritual teacher, communicates with her sitters. He uses the medium's body and voice to bring advanced teaching and enlightenment to those invited for this special occasion and purpose. His communications to the president and officers of the Spiritual Foundation Fellowship are of heightened interest because of their rarity."

A small group of Spiritual Frontiers Fellowship officers met with Mrs. Twigg in August of 1970 for the purpose of receiving guidance for the organization. Philip, Ena

Twigg's spirit teacher, made it a rare occasion by coming through to advise the group, which included the Reverend Ross Sweeny, pastor of the Riverside Methodist Church, in Riverside, Illinois, the current president of SFF; his wife, Agnes Sweeny; William Holes, vice-president of the SFF; and Paul Wilkinson.

Said Philip: "We wish you to form small dedicated units who will sit in silent meditation and open themselves to their God, not for the sake of self but to understand what God is going to use them for more fully. We want very much to see a place situated in your country where people can gather and foregather, be instructed and guided. They would be assisted by those who are sensitive enough to our world, in whatever capacity those sensitives can serve. It would be much more than a school or a church. It would be like a university."

"The blessing is already there, and the building is in the etheric already," Philip said through Mrs. Twigg. "There is water running near this ground and it is high ground and there are mountains somewhere, right?" The group agreed.

"My sons and my dear daughter, when you have this place solid on your earth, will you invite us into the interior of the building that we might strengthen, support, guide, instruct, and give what we know of wisdom . . . and all we have of love? These things are important. Keep faith. Keep in tune with the universal harmony. . . . People have been caught up in a rhythm of destruction and materialism, and so our world dropped you as stars in your environment to shine."

At one point Mrs. Twigg said: "You feel the power around you. You feel the sense of belonging to your God, and Philip says, 'My children, if you knew the joy you give us giving us the opportunity to speak to you in simple language. This is so treasured by us. Your world is so deaf. It does not feel the gentle persuasion from our world. There is a better way, is there not, and Jesus said that he would not leave you comfortless, didn't he? . . ."

"This is one joy in our world: if we find those who listen, take the little message to your heart and into your soul. Do you know what your soul is? You have found your souls. You know it is you. It is you. And the soul and the spirit welded together will forge onwards and upwards to new dimensions of understanding."

In one segment of the sitting Philip spoke of Agnes Sweeny. "There is one who would long to teach and to give instruction, and he would be behind the lady," he said. "Be aware, and the words will be given to you after your prayer; and the door is open, and through it is the new insight, the new strength, the new courage."

Suddenly, partway through the sitting, a voice came through Mrs. Twigg, speaking with a strong foreign accent. It said: "I was a little boy who was killed in the Spanish War, and this lady not have me speak before. First peoples I have ever speaked to."

Agnes Sweeney: We are very happy to have you.

Twigg/Pedro: I am Pedro and much happy, much happy, much good happiness.

Agnes Sweeney: You are joyful.

Twigg/Pedro: Yes, and I have come to tell you something. I have come to make myself known to this Aunt Agnes lady. I come because I want you to know me. And I will not stay with this lady. I will come with you.

Agnes Sweeney: Come with me, Pedro.

Twigg/Pedro: Philip said to me—he is a wise old man and he said to me, "Come, little one, you make them speak. You speak to them . . . because you for son Agnes lady, and you go to altar in a church, you know, and you put little flowers for the children. I will help you, please." When I was killed, I no longer had a body, and I was Catholic, you see? . . . And I do not know what to do without a body because the body was gone; it was broken up . . . the big bang . . . and the body was gone, and so I had a big job to wait to put myself together. And Philip said, "Now is the time; here they are." . . . And I want you to pray for me.

Pedro said he had a donkey with him. "Why not a donkey in our world? Because Jesus sat on a donkey, and if it is good enough for Jesus . . ."

Pedro said again to come into the church and put flowers there, and "the children from my world will come and pray. This is what we try to do: make two worlds one."

When Pedro left, Philip came in to say, "That was a surprise, wasn't it? But it was necessary that you go nearer to him, have him as one of your helpers and supporters, a little child who knew little of love and little of life and much of poverty and much of fear. He has now found security, and he is now ready."

Ena Twigg commented about 'Philip' in her autobiography:

On the Other Side there are highly evolved entities who come to us to teach, to help us evolve spiritually, and sometimes to impart to us the plans that are in preparation in their world for our world. Teachers like Philip are never involved in bringing evidence of survival or of the departed loved ones of sitters. We love our teacher dearly, and many learned and advanced people—scholars, clergy, government leaders—have come to our home to listen to Philip. Of course, I am always in a trance, but we have many recordings and transcriptions of his lectures.

Some Reflections about Channeling and the Creative Process

Recent blog articles encourage consideration of human thought processes and I have now decided to offer some further posts on the topic of 'channeling.' The word 'channel' has long been synonymous with trance mediumship. In the "Prefatory Remarks" to [Biography of Mrs. J. H. Conant](#) (1873) Allen Putnam wrote: "She has been the channel through which more than ten thousand different spirits have sent messages to their kindred and friends on earth."

The first memoir of Daniel Dunglas Home (1833-1886) *Incidents In My Life* (1862) is supplemented by [Experiences in Spiritualism with Mr. D. D. Home](#) (1869) by Viscount Adare. The latter book offers data of 78 seances with Adare having acknowledged in his Preface that he endeavored to write down as well as he could the substance of what Home said while in a trance. A previous blog [article](#) includes commentary about the 'channeled book' *Health: Its Recovery and Maintenance* (1929) featuring 12 lectures delivered through trance medium Eileen Garrett; while another [article](#) considers "Channeled Perspectives of the Brain" via Edgar Cayce and Eileen Garrett.

I should remind my readers that not all claims by 'trance channelers' do I accept as signifying authentic so-called 'psychic phenomena.' Throughout the articles presented at this blog, I've carefully researched and considered these cases and found them well-documented or otherwise wouldn't mention them.

When my book *Testament* was published in 1997, I decided not to have a by-line as the nonfiction book was a case study consisting of transcribed recordings of interviews and audio journals. The declaration on the book's cover "Transcribed by Mark Russell Bell" made some people unfamiliar with the book think it was a 'channeled book.' To this I reply that at least it was not channeled in any unconscious way – the technique of trance channelers. Perhaps I should have specified 'Interviews transcribed by'; however, records of trance communications attest to individual human minds being influenced in their thoughts and decisions by other intelligences in the ascended realm, leading us to contemplate our perceptions and understanding of our individual identities.

The diverse psychic phenomena chronicled in numerous books suggest human beings have a shared 'subconscious' mind and this all-knowing Source of human creativity is the reason one will be able to find curious 'co-incidences' and synchronicities related even to commercial art forms such as movies and television shows. A book that years ago made an impression on me was *The Making of Kubrick's 2001* edited by Jerome Agel (1970). The screenplay for "2001: A Space Odyssey" was written by Arthur C. Clarke in collaboration with Stanley Kubrick. Clarke later commented about investigations of paranormal phenomena for television documentary programs such as "Arthur C. Clarke's World of Strange Powers" (1985) – see my post ["The Poltergeist In Retrospect"](#). Agel's book includes some quotations of Clarke concerning his perspective as "2001" novelist/screenwriter.

"We recently discovered there is actually a Buddhist sect that worships a large, black rectangular slab. The analogy of the Kaaba has also been mentioned. Though I certainly did not have it in mind at the time, the fact that the Black Stone sacred to Moslems is reputed to be a meteorite is more than quaint coincidence."

"We had our first freakout in Los Angeles. A kid went up to the screen and screamed, 'It's God, it's God.' The movie seems to be alive. People are telling Stanley and me things we didn't realize were in the movie. A theological student said he saw the Sign of the Cross — and he may have, which would have been interesting, since Stanley is a Jew and I'm an atheist."

"There's an awful lot of symbolism in my fiction, some of it intentional, some unconscious."

"I don't know what to think about UFOs. They're being seen by reliable people. There may be something odd going on."

"Many people thought I was some kind of nut when I predicted the enormous and revolutionary impact of communications satellites."

Some other details presented in Agel's book include Michaela Williams of *The Chicago Daily News Panorama* mentioning the discovery of an authentic living counterpart to the fictional character Dr. Chandra and Douglas Trumbull stating that alternative scenes had been considered during the making of the film. Trumbull was quoted:

"At an early stage, all the astronauts were to make it to the room in the penultimate scene. I told Stanley to kill all except Bowman, and he told me I was ridiculously stupid."

When I worked as a publicity writer for Paramount Pictures between 1987 and 1995, I gained experience writing about and researching a variety of subjects associated with movie plotlines as I developed press kit production information and press releases. Many films had metaphysical themes, including "The Butcher's Wife" (psychic abilities), "Dead Again" (reincarnation), "Fire In The Sky" (UFOlogy), "Ghost," "Indiana Jones and the Last Crusade," "Leap of Faith" (spiritual healing), "Scrooged," several "Star Trek" films, and "We're No Angels." In 1995 I began working on a case study of my experiences after visiting Oklahoma to investigate a contemporary 'talking poltergeist' haunting.

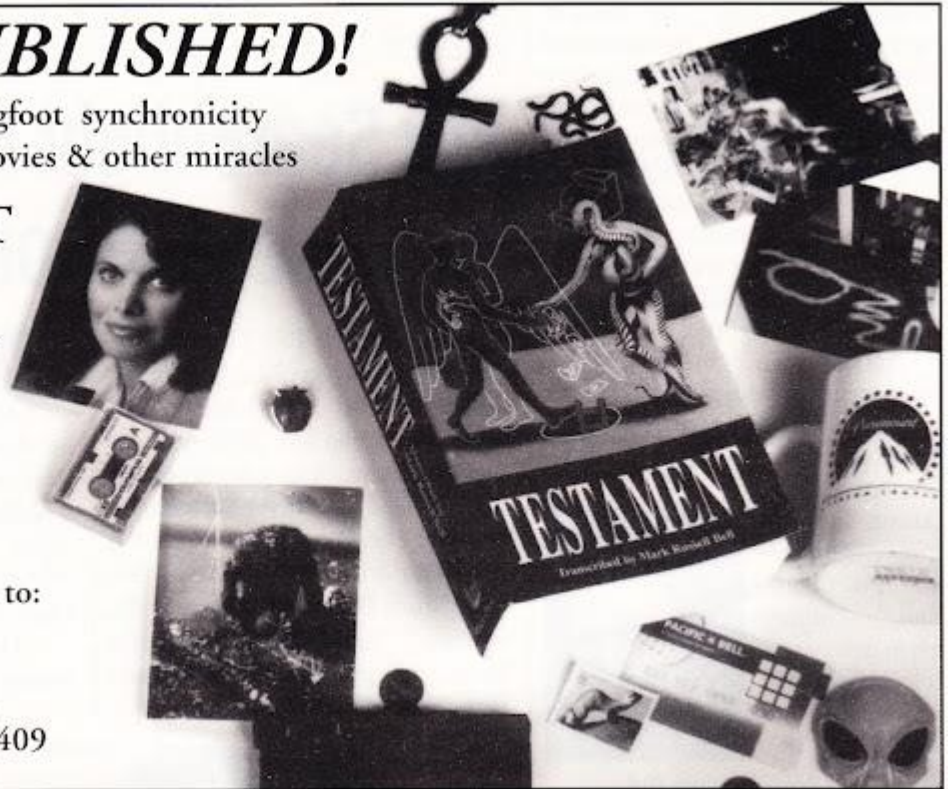
JUST PUBLISHED!

poltergeists aliens bigfoot synchronicity
angels prophecies movies & other miracles

TESTAMENT

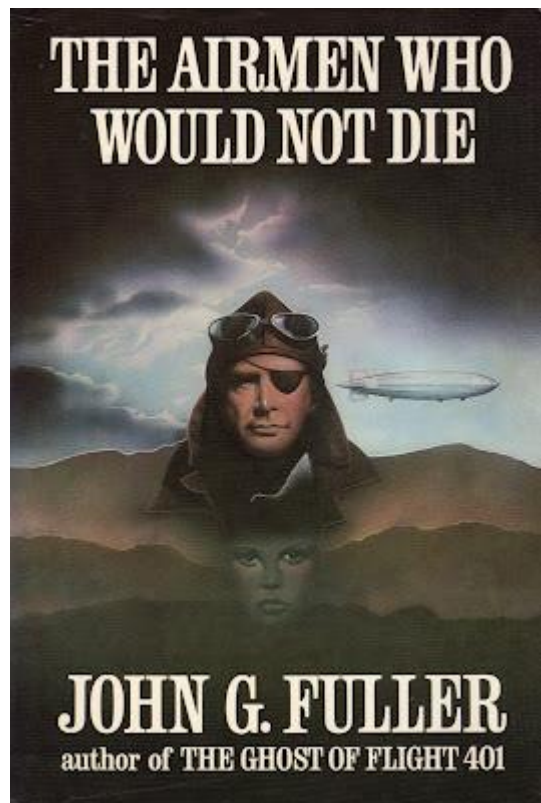
A book of Q & A
interviews by a studio
publicity writer—
“a carpenter in the
Hollywood dream
factory.” For your
copy, send \$21.95
check or money order to:

Oracle Press
Post Office Box 5111
Santa Monica, CA 90409



I noticed that when the first ad for my book appeared in the January 7, 1997 issue of *Daily Variety*, the printing made everything darker and the tape recorder (lower center) shown in the ad photograph ended up resembling the famous 'Monolith' of "2001: A Space Odyssey."

'Trance Mediumship' Session Accounts Pertaining to the Continuance of Individual
Personality Beyond Earth Life



John G. Fuller followed *The Ghost of Flight 401* with another nonfiction case study encompassing aviation catastrophe and transcendental communication, *The Airmen Who Would Not Die* (1979). Data presented in the book includes excerpts of Eileen Garrett trance mediumship session transcripts. John Fuller and his wife Elizabeth devoted 90 days for research in England while writing the book, including two weeks of interview sessions with former Air Ministry journalist Major Oliver G. G. Villiers and a visit with former Air Marshal Sir Victor Goddard. Prior to going to the UK, the Fullers had already been gathering "an enormous dossier of letters, memos, transcripts, news clips and other material preserved over the years since 1928." It appeared that Eileen Garrett was being used as a 'channel' "to prove to a skeptical world that we did continue as conscious personalities after death."

John's *Author's Note* attests: "Particular care has been given to the transcripts of the psychic sessions with mediums. These are reproduced verbatim from either expert shorthand transcriptions or from copious notes of the transcripts of the purported messages . . . The author has attempted to show these apparent communications with the minimum of editing. They have been taken from the original transcripts still preserved from 1928 to the present."

In 1928 Captain W. G. R. Hinchliffe planned to make the first east-to-west trans-Atlantic airplane flight piloting a 32-foot long Stinson Detrouer monoplane despite in recent months eight people having perished during their attempts to accomplish the easterly Atlantic crossing against headwinds. During World War II the bridge of Hinchliffe's nose had been shattered by a German bullet that also left him blind in one eye he had accumulated "9,000 hours of flying time" in commercial flights. He was 33. Secretly involved in Hinchliffe's plan was Elsie Mackay, a British heiress/socialite/actress who arranged to pay all flight expenses and be his co-pilot

and passenger during the flight. The flight embarked on March 13, 1928 with no wireless radio on board.

Forty hours later when the last of the fuel would be depleted, there was no word of a successful crossing. The captain's wife Emilie remained hopeful yet the sad reality of what had happened became more evident with each passing day. When her solicitors contacted Elsie Mackay's bankers, it was learned that the promised sum of ten thousand pounds in life insurance money arranged with Elsie for some reason had not gone through and the estate was now under the control of her father, Lord Inchcape.

In April and May, Emilie received two startling letters that her husband had been trying to get a message to her. One letter was from a woman whom she didn't know and the other was from author/Spiritualist Arthur Conan Doyle with the latter affirming "A second medium has corroborated the message." When Emilie eventually met with the woman who is given the pseudonym 'Beatrice Earl' in the book, the result was that a session was arranged with trance medium Eileen Garrett.

The session took place on May 22 at the London Spiritual Alliance. Emilie Hinchliffe was personally able to transcribe the sessions as during her career she had been the executive secretary to the general manager of the Royal Dutch Airlines. She had met Captain Walter Raymond Hinchliffe when he was Chief Pilot for the company. After Eileen went into a trance, a 'guide' or 'control' named 'Uvani' spoke through her. The following passages are some excerpts from the transcript provided in the book with John's additional commentary presented in parentheses. John mentioned that the trance voice could switch back and forth from different manifesting personalities in succession and these shifts might come at any moment.

"Then here comes someone dear to you. A very young man. He went out suddenly. He was very vivacious and full of life. You must have sensed his presence. He passed on due to strong congestion to the heart and lungs, but he was in the state of unconsciousness." (The congestion — could it be drowning?)

"He must be your husband. He keeps pointing to a ring on a finger. Was he married twice, or have you two wedding rings?" (The latter was correct, although Emilie only wore one at a time.)

"He mentions the names Hermann and Wilhelm. He has seen them both here. . . ." (Hermann Hess, a close friend of Hinchliffe's, was killed in a crash in Holland in 1925. Wilhelm Hepner was killed in another flying accident in 1926.)

"He came into death quick, few miles from land. Approximately one or two. He consulted his compass after the strut broke, hoping to reach land in the shortest possible way, or easiest way. But his companion was terrified, out of all limits. At 3 a.m. he gave up hope completely. . . ."

"Have you seen Brancker? Brancker told you not to hope any more. I curse myself I did not listen to Brancker. I went against all observations. Everyone said the weather was bad. You knew I wanted to do it. I was coming to the end of my flying. I could not have flown very much longer. You knew I had to do it. I could have only gone on two or three years, my eyesight was my life. I was drowned twenty minutes after leaving the wreck. I knew there was an island group near. It seemed easier to go south to reach land. But you know it was my intention to go north. I had prepared for weeks and weeks."

"You have been worried about finances. You have been waiting, waiting, waiting. But you will hear good news soon."

The name Wilhelm was spoken again, this time stating that he flew to Brussels. Yes, Emilie recalled, Wilhelm Hepner was killed flying from Paris to Brussels. The large letter "M" was mentioned. Hinchliffe often called his wife "Milly." Brancker was mentioned again: "Have you seen Brancker? Thank him for helping you."

This, of course, was verifiable. Sir Sefton was trying to help and was a great comfort to Emilie. Then suddenly the voice of Uvani increased in pitch and tempo:

"Oh, God. Oh, God. It was awful. From one until three o'clock. He had forgotten everything but his wife and children. As he grows stronger, he will communicate better . . ." Uvani's voice spoke, as if passing on a message from the airman: "Tell them there is no death, but everlasting life. Life here is but a journey and a change to different conditions. We go on from unconscious perfection to conscious perfection."

The trance session was over. Mrs. Earl and Emilie were silent. Very slowly, Eileen Garrett opened her eyes. Emilie Hinchliffe was emotionally exhausted. She closed her notebook. She found it difficult to find words. She rose, thanked Eileen warmly, but without identifying herself. She joined Mrs. Earl and they left the room.

Emilie arranged for another session with Mrs. Garrett two days later with John noting, "The appointment had of course been made anonymously, according to the customary practice at the Alliance." Emilie was admitted to the seance room just after the medium went into a trance condition with John Fuller describing Emilie as "keeping herself alert for every possible verifiable clue from which she could rationally judge the outcome." The guide Uvani's description of the communicator suggested a physical change in the "gentleman" who "has been getting in touch with you." The description given by Uvani affirms that in Raymond's current sphere of existence the scars of Earth life were now gone. The following passages of Uvani's commentary are from the session transcript presented in the book.

"He was a little shaky over the plugs because he had not tried these on a long-distance flight. He says that one was not sparking, and that cost him. Because there is no hope as soon as anything like this begins. There was much backfiring, and this

really started the trouble with Elsie. Do you remember, he says, the conversation we had to change the make of plugs?"

"He knows you sorted out the papers in his desk and drawers. The studs are in a little box in the cupboard."

John Fuller commented about Emilie's response to the session: "All these poignant details were devastatingly accurate . . . She felt reassured. But one major point would have to be checked: the place where her husband's studs were located . . . When Emilie arrived back at her home, she went immediately to the cupboard Raymond had described, if indeed it was her husband who had spoken . . . This time, she noticed a little box in the drawer. She opened it. Inside the box were the studs, just where she had been told they would be."

A third session for Emilie with Eileen Garrett took place on June 9, 1928. The guide spoke through the entranced Mrs. Garrett about Emilie's husband: ". . . His great responsibility is in connection with monetary things. He is desirous and anxious to bring things to a head. He promised you that from the father of the girl there should be some recompensation forthcoming. It seems your husband is worried over Inchcape's attitude. If he will not listen, here is the way out of it: Your husband refers to someone at the *Daily Express*. He says you know who he means." The description of the session continues:

Emilie thought a moment, then said: "Does he mean Sir Arthur Conan Doyle?"

"No, not him. But Arthur Doyle would know. If Inchcape would not agree, write him again or get someone else to approach him. Tell him you are without funds, tell him about the children and also tell him that you are a stranger in this country. Tell him that it is all very well for him to say that I am responsible. But tell him that it takes two to make this arrangement, and that I am not morally responsible for the flight, or the conditions. If it is made known through the press to Elsie's father, I think he will then give some money. Talk this over with the *Express* . . ."

John Fuller interjected:

But now the message suddenly shifted to Hinchliffe and his friends, both alive and dead. It brought up the two fliers who had met death in the Atlantic just before his own flight:

"I saw Hamilton. I believe they had a terrible time. There was also Minchin. You remember the tale at the time? Everything was true. They turned back and got as near as in sight of the Irish Coast. Hamilton says they never had a hope, and they caught fire. I saw them. They had struck very bad weather conditions."

The message went on to ask about other airmen they knew . . . the entire list of names being exactly correct . . . "I have seen two Georges here . . . I have met a lot of the old crowd, and those who were killed in the war. I am getting my memory back, bit by bit."

John Fuller commented about the third session:

. . . at some point during this long session—Emilie could not be certain exactly when—she moved to a full and unshakable belief that it was true, that we did live after death, and that the evidence she had encountered was incontrovertible. It was as if she had stepped into a new world herself.

It was Uvani's cadences that closed the session: "He will keep you near until you are free of worry. God bless you and your household. Remember there is no death, but everlasting life."

In early July, a reporter from the *Daily Express* showed up on Emilie's doorstep after a statement was issued by Lord Inchcape that his daughter's private fortune equaling \$2.5 million would be entirely allocated to an Elsie Mackay Fund that wouldn't be touched for almost half a century. Then the money having accumulated interest and dividends was to be presented to the government for the sole purpose of reducing the national debt. Soon there were newspaper headlines proclaiming "MR. HINCHLIFFE NEARLY PENNILESS" and "MRS. HINCHLIFFE'S DISTRESS OVER CHILDREN'S FUTURE."

Emilie went to a new session with Eileen Garrett in mid-July. Uvani informed her about the anticipated solution to her financial crisis: "He promises that it is still coming. But it may run to the last day in July. But it will be in July. . . ."

At 8:30 p.m. on July 31, Emilie received a telephone call from a *Daily Express* reporter who read to her a statement made by Winston Churchill that Lord Inchcape had arranged for the sum of ten thousand pounds to be given to the Public Trustee for administration accordingly — the amount obviously intended for the benefit of Emilie Hinchliffe.

John wrote: "She went again for a session with Eileen Garrett the following day . . . She wanted to press for exactly how and where such an afterlife existed."

While delineating his research of transcendental communication transcripts offering descriptions of the transition to 'the other side,' John mentioned: "The files of the British Society for Psychical Research were also bulging with cases like this . . ."

John described how a new focus for concern developed for Emilie.

As her rather joyful and hopeful session drew to an end on the first day of August, she was alarmed by a sudden sense of urgency the next words took on. They brought up the subject of the struggling airship program:

"I am afraid they are getting things rushed. How can I tell Johnston? You remember the last bad accident." Johnston was the navigator assigned to the R101. [hydrogen dirigible airship]

"I wish to goodness," the words continued, "it were possible for John Morkham to tell Johnston. I may sound silly, but I am certain, if things go on, there will be a buckling

because some of the wires holding the fabric are not strong enough. I cannot help thinking there may be trouble with it. I want them to have another look at the wires, to see that all is in order. Johnston must know. I knew Johnston well. If Morkham could tell them in confidence, and ask them to be more careful. I know what I am talking about."

She continued her shorthand as the message went on:

"There is also a new type of engine they are trying out which interests me. It is *not* going to be a success. Things are not right at headquarters. Bear it in mind. A new type of engine. It will not be a success. Tell them to be careful. It is not stabilized as it should be."

Emilie Hinchliffe's experiences of transcendental communication compelled her to inform others about this momentous discovery. Her first philanthropic public lecture was on November 22. Two more sessions with Eileen Garrett brought Emilie additional insights. ([transcript excerpts from these two sessions](#)) The author noted that during the most recent session "Raymond was still trying to get warnings and suggestions to his earthly fellow airmen" and "He still kept wanting to talk to his navigator friend Johnston about the problems with the R101."

After being advised that wreckage had been found from her husband's airplane earlier in the year, Emilie attended another session with Eileen Garrett at the end of September. John noted: "Very suddenly, the message of Hinchliffe coming through the voice of Uvani changed its normal tone to one that resembled Hinchliffe's."

I want to say something about the new airship. You know some of the people who have to do with it, but you will not like to broach the subject.

They will start without thinking of disaster, but the vessel will not stand the strain. It will come down on one side first.

One of the people Emilie told about the warning messages was Captain Morkham, who agreed to join her at a session. The warnings persisted at each new session and eventually Emilie made two efforts to warn navigator Johnston. Arthur Conan Doyle accompanied her during one of these occasions. The reaction of Johnston is described by John Fuller: "He told them he appreciated their coming, but reassured them that everyone was taking every possible precaution to make sure that the ship was free of flaws." Johnston would be among those to lose their lives aboard the R101.

After the ailing Doyle made his own passing from Earth life during the summer of 1930, Emilie continued lecturing. The first flight of the airship above the town of Bedford was on October 14, 1929 with three of the five engines being used. Test flights would continue for another year.

She concentrated on writing a short book about her experiences with the messages from her husband, but found herself hemmed in by pressure from family and friends against revealing the personal and intimate details of both the financial struggle and the R101 involvement. In spite of these restrictions, she felt that she could reveal

enough to convince many of the reality in her mind, that we continue to live after death.

At a dinner party that Eileen Garrett attended, a friend brought to her Air Vice Marshal Sir Sefton Brancker, Director of Civil Aviation, who was also a guest at the event. Upon learning of Captain Hinchliffe's apparent warnings of impending disaster for the R101, Brancker indicated to Eileen Garrett that he wasn't going to change his plans for being on the airship for the scheduled first flight to India. He would be accompanied by Lord Thomson and other distinguished officials and dignitaries. Flight Lieutenant Herbert Carmichael Irwin was Captain of the R101.

After 2 a.m. on October 6, 1930, the R101 'flying hotel' en route to India burst into flames upon crashing into a hillside in France. The survivors were engineers Bell, Binks, Cook, Leech, Savory and wireless operator Disley; none of the officers or passengers had been saved among the 48 lives that were lost.

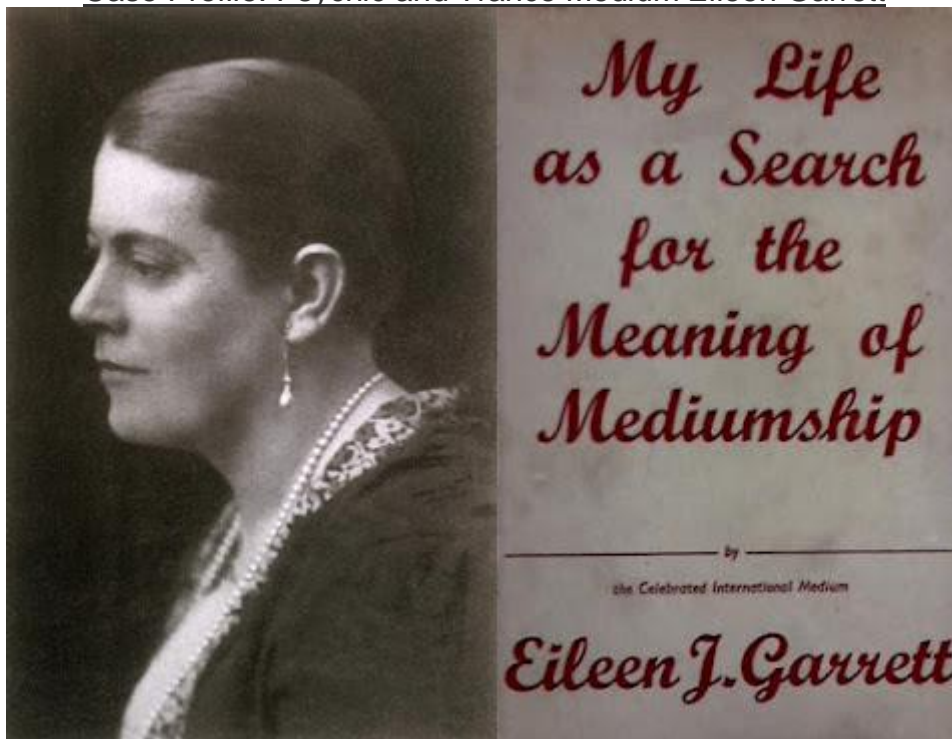
The following day Eileen Garrett conducted a trance session for a well-known Australian journalist of the popular British magazine *Nash's* alongside author/psychical researcher Harry Price, who apparently considered the experience as experimental; however, considering Price's at times denialist writings about phenomena associated with Spiritualism his secretary's transcript made of the session may perhaps be questionable in relation to being unexpurgated and offering verbatim accuracy. John Fuller wrote about the "big problem" for Ian Coster: "it was a news break that couldn't be used. Even if it could be taken as factual, who would believe it? . . . Coster left to get on with his other work. He had to interview Edgar Wallace, the mystery writer, on how to deal with gunmen . . . He planned to keep in close touch with Price about getting expert opinion on the transcripts . . . He didn't quite know how to handle this for *Nash's* and *Cosmopolitan*."

Major Oliver G. G. Villiers was a British Air Ministry officer whose duties included being the editor of the official journal and annual report of the Air Ministry. His director Sir Sefton Brancker was a victim of the crash. Villiers attended a total of seven Eileen Garrett trance sessions between October 31 and November 28, 1930. He personally was note-taker with John Fuller commenting: "For Villiers, the situation boiled down to this: The material he had received in the seances not only had great importance as far as the hearings were concerned. It extended to the larger question of whether man lived after death. He was now sure that he had been in touch with a group of identifiable entities . . . they seemed to be able to transmit articulate technical information to him, almost as if they were still living . . ." The full session transcripts made by Villiers are presented in the book. ([first and last Villiers session transcripts](#))

John Fuller reported that an article about findings related to Harry Price's seance transcript in May 1931 "appeared rather inconspicuously in the *Morning Post*. Suddenly, it was picked up by the press all over the world. It made many front pages, from Hong Kong to Brisbane. Then just as suddenly, it died down." Studying the Eileen Garrett seance transcripts compelled John to consider: "Does man's individual consciousness and self-awareness go on after death — in a form not markedly different from our own life here on Earth?"

The author offered his reaction upon perusing the numerous volumes in the library of the Society of Psychical Research: ". . . one evident fact emerged: If anyone took the time to study the most rational reports on the evidence of life-after-death, it would be difficult not to at least accept it as a distinct possibility . . . Although we spent many days going over selected material, we could barely scratch the surface."

Case Profile: Psychic and Trance Medium Eileen Garrett



The life of medium and author Eileen Jeanette Garrett (1893-1970) is documented in a succession of autobiographical books chronicling her life as a psychic whose rare abilities encompassed what at the time became associated with her being a 'trance medium' (or what today would be called a 'channeler'). A 2010 blog post presented [channeled perspectives of the brain](#) as documented in Eileen Garrett and Edgar Cayce case chronologies. One distinction prior to the publication of her first memoir is that in 1934 she and Cayce engaged in trance readings (or 'channeled readings') for one another. ([article](#))

Eileen Garrett's 1939 memoir *My Life as a Search for the Meaning of Mediumship* begins with her earliest recollections of living in a farmhouse in Ireland. After the suicides of her parents, she resided with "a cold and distant aunt" and an uncle "ever cheerful." Garrett was

devoted to this uncle yet he was another of her close relatives who died during her childhood.

She recalled that when she told her guardian aunt about the visit of another aunt holding a baby, she was questioned closely and then whipped. The news soon arrived that the aunt in question had died while giving birth with the infant also having perished. Her uncle also visited her in this phenomenal manner.

Eileen's early memories include making friends with children no one else ever saw and noticing for each living person, animal or plant a 'surround' consisting of transparent changing colors. For people, the colors sometimes became dense and dull according to the variation in moods. A marriage at the age of 16 in London was followed by the birth of a son. Garrett described removing the five-month-old child from his perambulator and hearing "a faint sigh over my shoulder, then I heard my name called distinctly and a voice, cold and admonishing, warned me that I must not lose my temper with the child as he would not be with me much longer." The following year, a second son was born and both sons succumbed from meningitis. A third son died a few hours after birth.

During World War I, she gave birth to a daughter. Garrett reported that on another occasion a strange 'voice' was heard to say: "You knew that this marriage would not last." She wrote: "A part of me had always known that I must some day create a place for myself in the world . . . The swiftness of my desire to end my marriage shocked both my mother-in-law and my husband. He could not see why his temporary unfaithfulness, while I was still ill, would be a sufficient reason for the break-up of our marriage."

After a successful enterprise assisting as a partner in her friend's restaurant, she started her own. "In the two years that I ran my own place, it grew rapidly, with the patronage of the soldiers from the nearby hospitals." However, she decided, ". . . I had had enough of that special type of activity. Everyone was then engaged in some form of war work, and I felt impelled to do something of that kind." The new plans made were delayed by "a severe attack of rheumatic fever which the doctor attributed to over-work. When I had recovered, I leased some large premises in central London, where I set up a resting home for wounded soldiers."

She discovered that her "*seeing* and *sensing* were now opening into other types of perceptions. I began to see fragments of incidents and episodes connected with people whom I knew, flashing before me like blurred pictures on a dark screen . . . I began to see events taking place in the lives of my friends, before they had actually occurred to them." She found herself drawn to an officer who'd contracted a fever.

I noticed, when the men spoke of their war experiences, that he shuddered and would say, "I wish you fellows wouldn't be so bloodthirsty" . . . One day he came home very upset and told me that his regiment would be leaving in a week's time for the front. "I can't," he said, "face the going away from you, nor the horror of war, unless you marry me" . . . I did so . . . About a month later, came a day when I knew that my husband was going through hours of terrific suffering and fear . . . At eleven-thirty, as I went out of the crowded room, the vision of my husband dying, began to open; I seemed for the moment, to have lost my own identity, and was caught in the midst of a terrible explosion. I saw this gentle, golden haired man blown to pieces . . .

. . . I came to feel that Mind was a greater phenomenon than anyone had yet seemed to realize.

When her daughter was ill with pneumonia, Eileen was caring for the child when she heard a voice say to her, "Be careful! She must have more air. Open the windows and allow a new current of air in the room." She then saw "the outline of a figure leaning against the bed . . . I was too petrified to look very closely at him . . . I knew I must approach the bed, and put the child back on it. As I laid her down, I was aware of this man in gray garments, standing beside me, with a sympathetic and kindly smile . . . I knew he had come to help me save the child." Her daughter was a young woman of 22 when Eileen's first autobiography was published.

One of the people staying at her resting home talked with her about being clairvoyant, spiritualist beliefs and one of her interactions with him was realized to offer "proof that I had the power to *psychometrize*." He took her to a meeting where "a clairvoyant was giving messages to the audience from dead relatives and friends" and the next day Garrett "took out a membership in this society." She attended lectures and clairvoyant demonstrations. She soon joined a group of several women meeting once a week for psychic experimentation.

The third time that I sat in the circle with the group of women, something unexpected happened. I found myself growing drowsy and before I knew it I was sound asleep. When I came to I was being roused and shaken by the other women who seemed frightened and upset. I found myself in a somewhat nauseated and giddy condition with an effect of lights playing before my eyes. I heard them say that in my sleep I had given evidence of their dead ones being present, entities who spoke to them all. I was thoroughly frightened at what had occurred . . .

The secretary of the spiritualist society arranged for her to her to consult "a friend of hers, who had a profound knowledge of psychic matters." The man informed her that she was "potentially a *trance medium* of great power" and that an entity had spoken through her who declared he is an Oriental with the name 'Uvani.'

At a moment when she was considering to *close off* her trances and move to Australia, there was "an impulse to call on the secretary and this call changed the course of my life." The secretary had been informed by another medium's control that she herself would be instrumental to helping Garrett continue trance work. This led to Garrett meeting Mrs. Kelway-Bamber (editor of transcendental communication transcript anthologies *Claude's Book* and *Claude's Second Book*, 1919/1920) who arranged for her to have experimental sittings with "most of the leaders of the spiritualist movement in London."

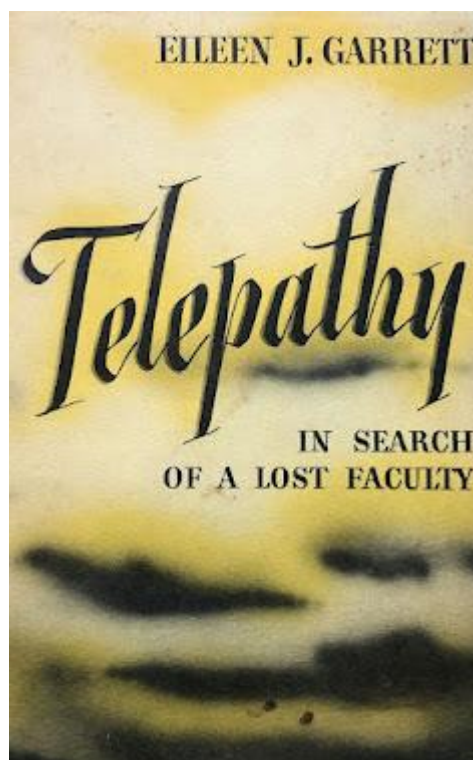
Garrett was especially impressed by Hewat McKenzie, who with his wife had founded the British College of Psychic Studies. She began working as a trance medium at the College. After Hewat's passing in 1929, she also became affiliated with other spiritualist societies. When she grew concerned that sitters possibly were becoming less independent and "feared that this might lead to a serious weakening of their mental fibre," there was consideration for Garrett beginning "a new cycle of living." It was then that she became ill with para-typhoid fever followed by "two serious operations which suspended all my activities for many months."

Upon resuming her trance mediumship, she learned that a new personality had emerged during a trance session, 'Abdul Latif.' This control had appeared and worked through a number of mediums in different parts of the world before and after he spoke through Garrett.

When there were further ailments Garrett again contemplated giving up her trance mediumship work. When she "went right ahead with my plans," a manifesting voice is quoted: "Make the most of your happiness; it cannot last." She married a "dear and valued friend . . . and life moved ahead smoothly enough for us, until the day that the banns of our marriage were published. On that very day both my fiancé and I fell very ill. I developed an active mastoid and he caught a serious chill, which quickly developed into septic pneumonia. Within a week he was dead and I was lying in a hospital, dangerously ill from the complications of a burst appendix and a mastoid."

She developed a high temperature and underwent a throat operation. During convalescence, there was an unusual anomalous incident of a tottering wardrobe cabinet and explosive sounds. "I was just able to touch my bell before I passed out in a dead faint. It took me twenty-four hours to recuperate from the effects of this experience." There quickly followed that autumn of 1931 "in an almost miraculous manner" the invitation for her to go to the United States and work there under the auspices of the American Society for Psychical Research. Garrett participated in psychic experiments at universities and other sites through 1937, including Duke University, Johns Hopkins University and Oxford University.

Throughout her life, Garrett continued dedicating herself to participating in scientific studies of her psychic gifts. One scientist who published a book reporting about his tests of Garrett's trance mediumship is Hereward Carrington (1880-1958) with *The Case for Psychic Survival* (1957). The same year Garrett published a book about the subject of healing, *Life Is The Healer*. Her publishing ventures include being publisher and editor of the American magazine *Tomorrow* (1941-1962) and in 1951 she founded the Parapsychology Association in New York City.



Eileen Garrett's book *Telepathy* was published in 1941. In a chapter about the function of symbolism in relation to her psychic experiences, she offered some idea of the scope of conditions:

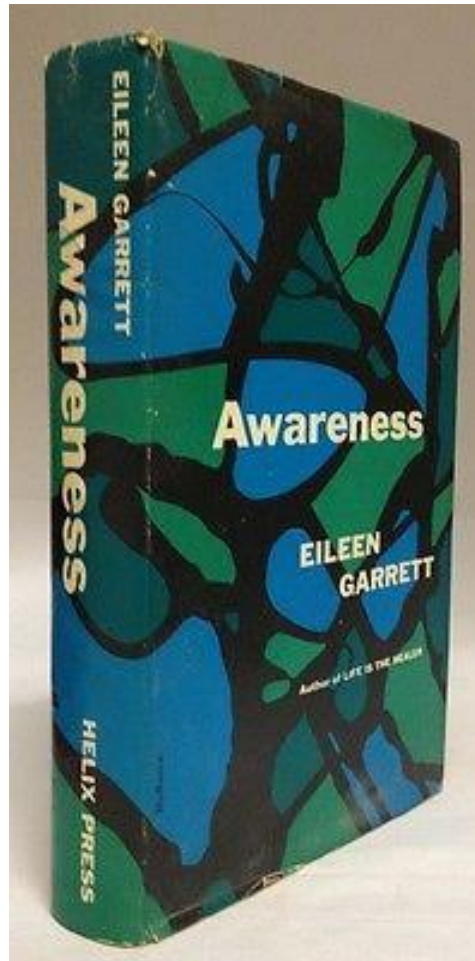
. . . it was only after I gave up working with the control personalities (see the *Preface*), and re-examined the mechanics of my psychic functioning, that I realized that better results were achieved when I projected myself into a detached, yet highly accelerated state of breathing and rhythm . . . I had found access to a greater *reality of self* — another self, which from now on I will refer to as the *superconscious*.

She mentioned that while working with the Zener cards she heard several phenomenal "ding dong voices which reiterated, "This is wrong — you cannot do it!"

In another chapter she wrote about childhood interaction with a man named Michael whose job was taking care of a house she would sometimes visit.

An episode out of my childhood suggests that I very early had access to the universal consciousness, and, at the same time, presents a further illustration of telepathy in the dream-state.

Michael told her about what he perceived as being the thwarted romance of the house resident Miss Cecily due to her domineering guardian uncle only for Garrett to have a dream about the young woman who responded to Garrett's thoughts during the dream. Cecily said she sent away the young man, Hugh, after dreaming that both of them must die soon. The following winter after the young man had left the house, Cecily had a severe fall while hunting that some months later caused her death. A few weeks after Garrett's own dream, her uncle told her he'd just learned that *Hugh Goring* had died due to being thrown from his horse in India: "You remember him? He was the popular young officer to whom Cecily was engaged. What a pity it is about those two children, and what a coincidence that they should both die in the same manner!"



In *Awareness* (1943), Garrett included a chapter entitled "Trance and the Controls" that provide further observations and details about her abilities along with observations about theories related to her states of consciousness. Garrett stated that the condition of mediumistic trance is "not understood or defined."

Garrett conceded in *Awareness* that she personally had no determinations to announce concerning the nature and identity of the controls communicating through her trance.

Uvani was the first control who used my trance for communication. Over a period of several years, he gave repeated evidence of the survival of human life beyond death, and transmitted messages of the most personal nature between people living on this earth and their known "dead" in the conditions of the "beyond" . . . in all of his communications, he has appeared most gentle, kind and meticulously considerate.

In the transcripts published in *Health: Its Recovery and Maintenance* (1928) brought to publication by R. H. Saunders, there are a few Uvani comments among the transcripts chronicling 12 discourses orated by the Latif voice. When asked by Saunders during the *Twelfth Address* "you are the same race as Abduhl Latif?," the following sentences are found from the response recorded in the transcript.

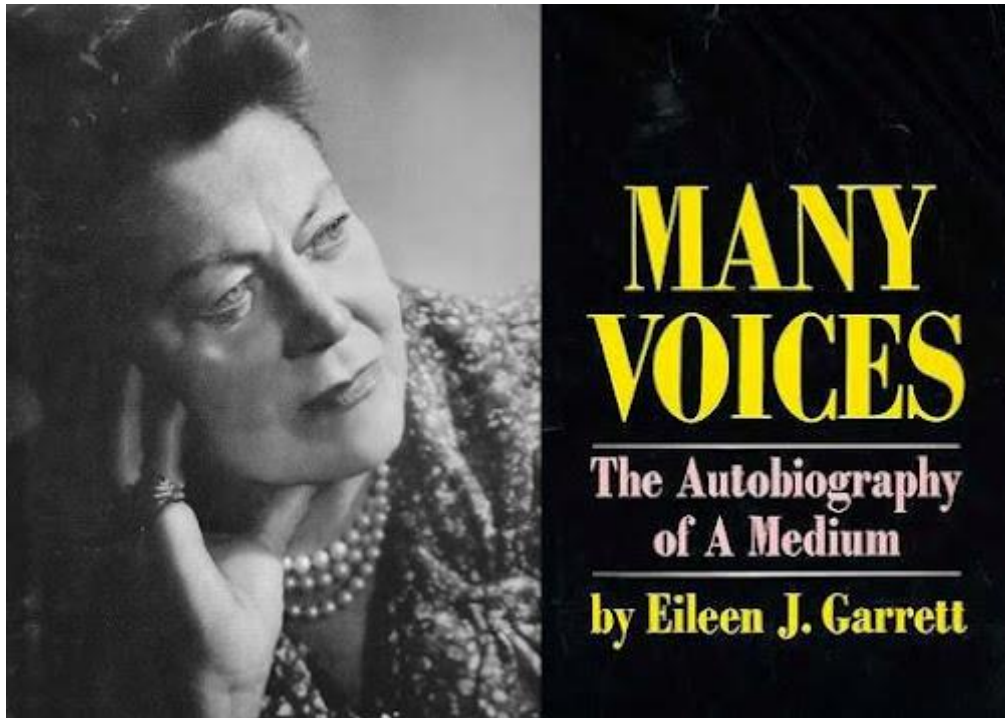
I have lived only one hundred years ago . . . I had realised in my own day that the principles for which our great race stood were not everything, and that one could learn a great deal from the white man. Being killed in warfare myself I was not ever permitted to understand

anything of the principles of this race, but when I go out as I do, knowing nothing of anything of life but that the sun came up and went down, that the air was good, and the wine was sweet, I asked for instruction from the English, and then I realised that if ever the East is to get back that great knowledge which, unfortunately, my brethren, she has lost, it behooves us each son of the great civilisation that once was—of the great civilisations, which is the better way to put it?—to do his poor best to work through the mind that will convey the knowledge, and so try to give back to the East that which she has lost.

But I am not Uvani. I call myself Uvani, meaning: "the son of happiness"; it was a name given to me. I was killed in that warfare by the Turk. I am Youssef, Ben Hafik, Ben Ali, and I lived in Basrah where my family is a noble one of merchants and soldiers.

Eileen reported that Baron Sylvestre de Lacy had collected and transcribed the numerous references to Abdul Latif in Arabic literature, while in the Bodleian Library at Oxford was a book written by Abdul Latif himself known as *Al Mokhtasir (The Compendium)*. Abdul Latif's own Arabic handwriting is displayed among 133 pages telling about his travels in Egypt. Another case study book reporting about Direct Voice manifestations of "the great Persian physician Abduhl Latif" including "information concerning the life hereafter" had previously been written and compiled by R. H. Saunders. The spelling of the name of 'Abduhl Latif' was on one occasion told to Saunders, who first heard the voice while attending a sitting conducted by Mrs. Etta Wriedt of Detroit. "About midway through the sitting, a steely blue light in the form of a ball, some three inches in diameter, shot at an angle across the room, coming from the ceiling furthest from the medium (and apparently far beyond the ceiling) and alighting on the floor near her, and a voice addressed us."

"Friends, I am here to take part in the development of the power which is being generated in this circle. I am permitted to help in all work that is good-working and thinking. I am the guide of your circle and I am empowered to help you, and I am learning your ways and manner of life and language with that object. Our power though great at times is limited at others. We draw from you to the extent of your strength. We dare not deprive you of all. We take what the sitters throw off, and mould it to our purpose."



Garrett in her books—including the 1949 memoir *Adventures In The Supernormal*—always was reluctant to reach a conclusion about 'the controls.' Her final memoir was published in 1968 as *Many Voices: The Autobiography of a Medium*. The book includes passages providing an overview of her psychic ability when conscious to experience clairvoyant images and colors in meaningful array —

I have seen ships that might have been sailed by Phoenician fisherman, and busy but ancient seaports; all of these images, when translated, might point to a journey to be undertaken.

A person passing by my office door will set in motion a whole assembly of ideas, or a word will turn my attention toward some other necessary detail.

When I encounter forms alleged to be entities, they are seemingly transparent — an eggshell blue, an opaqueness that alerts one to their difference in aspect, for it is seldom that one sees one's fellows glittering blue and magnificent.

Pregnancy often announces itself in a blue-purple.

We live in a green world. It is a color that appears of itself to be transitory. In hospitals, I have noted the dark brown cloud of the ailing body giving way to a green-blue when the visit of the physician breaks into the atmosphere with cheerful news of the restoration of good health.

Many Voices includes a description of Garrett's visit to Los Angeles in 1933. She was working with the California branch of the American Society for Psychical Research and a

Society officer who was a songwriter at Paramount escorted her and her small daughter to observe filming taking place. While watching Cecil B. DeMille directing Elissa Landi, Garrett described seeing a woman dressed differently from the others in the manner of an elderly teacher. The woman spoke to DeMille but "nothing at all happened. I saw him scratch the back of his head, as though he were reflecting upon her words . . ." There was the possibility of herself having lapsed into a psychic experience. Then the woman began speaking to her directly, asking Garrett to speak to him on her behalf. It would be 1935 when Garrett was able to obtain an appointment with DeMille and she told him about the incident:

I began to relate the episode of two years before, when the little lady bade me talk with him. Even as I spoke, I felt I was no longer alone. The little lady was at my elbow giving me confidence, for I must say that DeMille's reception had not made me feel too welcome. She urged me on, saying: "Go on, go on." I had a stream of consciousness which I can only describe as being in a state of receptivity where her personality overflowed to drown mine. I was speaking with her precision, taking on some of her personality, and actually using her gestures. I remember that she spoke sharply, rather like a schoolmistress, and in an assured manner that commanded attention.

Garrett related the spirit woman's desires for DeMille's life and her commentary revealed that he was her son. After the mother's messages were given, Garrett noticed that DeMille had become quite emotional and he told her he'd been waiting for such an experience for more than 20 years.

In *Many Voices* Garrett mentioned that *Health: Its Recovery and Maintenance* was made possible through the efforts of Sir Arthur Conan Doyle and R. H. Saunders, who used a Q & A format with oration transcripts. Saunders noted in the introduction to *Health* that occasionally some distinguished person was present at the sittings (including Doyle) attended by Mr. A. L. Morris and himself. Morris was identified as a gifted healer whose work manifested the wonderful 'Pearl Ray,' the discovery of which is described in *Healing Through Spirit Agency*.

Shortly after he came through to us, he discovered that one of our group possessed what Abduhl called the "Pearl Ray," the hyperbolic way the Orientals describe something very rare and valuable. This Pearl Ray is an emanation from the human body, purely physical and can be seen by the spirits, who state it is grey in colour, and is probably a form of ectoplasm. It has the property of being able to burn up the diseased tissues, and so give nature the opportunity of recuperation. Nature is ever desirous and working to readjust the balance of disturbance, and is a prime factor in the healing of disease. This Ray, tangible to Spirits, can be detached from the body and taken by Spirit Agency, and applied to sufferers at a distance.

As recounted in *Health*, upon learning about Garrett Saunders arranged a sitting where he asked her spirit control if he knew Latif. The reply was that Latif had already spoken through Garrett. At his next sitting with Garrett, Latif manifested at once and proposed that seances be organized: "I would wish to give to the world knowledge it does not at present possess . . ."

Here are some excerpts of Latif's commentary from *Health*.

It was meant that our food should be eaten crisp, and young, and green. If we would take care to have less of the lead and chemical compositions in our foods we would be wise, and if we

would realize when we have pain that that is the way this material body kicks, if you like, against the disorders that we insist on piling upon it.

The average citizen, the average normal living man to-day as you look upon him, without any other fluid that he may introduce into the system and which has not the same washing effect — he needs at the very, very least three pints per day of clear running water.

Remember that what is good for you, brother, may not be good for the other man. Do not, therefore, sit in judgment and say: "Because I do this, you may" . . . We are going to teach him how to be healthy and clean-minded. We are going to take away all the scornful, idiotic laws of Church and State, we are going to banish them from his mind and we are going to ask him, not to be only a lawful citizen of a king or country but, before he begins to be that, be a lawful citizen of God Who made him.

Let us regard ourselves as temporals of the mighty life force, sympathizing with man and realizing that each man, whoever he may be, has something to give to his fellow men.

It is in the subconscious that all the potentialities are stored.

I have not much understanding of time, but since I have been coming to you again and again, I have been measuring my moments in eternity in your own time so that I should not be far away from you. Truly, my dear friends, it is a great miracle that I have, after all these years, been privileged to speak of those things that I know to be true — a great miracle, one that I am not unaware of, and I do thank you at this, almost the end, or the material end, of our little communion for permitting me to come to you and speak with you. Tell mankind at the end of my speech with you, that he who thinks that he is deriving help from that spiritual world and giving none is sadly making a mistake.

There have been three blog articles about Garrett's four-year research collaboration with psychotherapist/author Ira Progoff. ([1](#), [2](#), [3](#)) The resulting case study book *The Image of an Oracle: A Report on Research Into the Mediumship of Eileen J. Garrett* (1964) includes discourse transcripts involving 'control figures' 'Tahoteh' and 'Ramah.' The concept of a shared subconscious and Superconscious Mind among all of humanity—an aspect of spiritual 'Oneness'—is not fully articulated by Eileen Garrett or Ira Progoff; however, some of their written reflections suggest intimations of such an insight.

Another 2016 blog post compares an incident in Garrett's life with three other accounts of [transcendental requests](#). The scientist who first informed her that she was a potential trance medium was identified as [Mr. Huhnli](#). A paranormal case study involving Garrett's trance mediumship is *The Airmen Who Would Not Die* (1979) by John G. Fuller. This book is the subject of the article ["'Trance Mediumship' Session Accounts Pertaining to the Continuance of Individual Personality Beyond Earth Life"](#).

Hearing Voices: A Common Human Experience

HEARING VOICES

A Common Human Experience



JOHN WATKINS

"A beautiful book which will be very valuable for people hearing voices."

Professor Marius Romme (Co-founder, Hearing Voices Movement)

Perceptions about the subject of 'voice hearing' from an Australian 'mental health counsellor, researcher, and educator for over thirty years' are provided with *Hearing Voices: A Common Human Experience* (1998; revised edition 2008) by John Watkins. A preface by the author includes the statements: "Since the first edition a growing body of research has demonstrated that childhood trauma of various kinds (including emotional neglect, abuse, loss of loved ones) figures prominently in the histories of many people who hear disturbing voices — the kind usually associated with psychosis, schizophrenia in particular . . . mainstream mental health systems have been extremely resistant to the idea of incorporating spiritual values and experiences into their conceptual and therapeutic frameworks."

The author's *Introduction* begins with some overview sentences:

Inner voices, invisible companions, the voice of conscience, locutions, inner guides, spirits, angels, demons, ghosts, muses, thoughts-out-loud, radio waves of divinity, the voice of God, language magic, the Other Order, cold castigation language, persecutors, court-pf-law punishment language, elf-talk, inner helpers, splinter psyches, sub-personalities, auditory hallucinations. These and many other terms have been used to refer to voices which have no ordinary physical cause. The very diversity of these names reflects the enormous variety of experiences that human beings can have, which can range from the sublime and spiritually uplifting 'locutions'

described by many saints and mystics, through to seemingly malevolent invisible 'presences' which verbally harass, threaten and attack.

If the various kinds of voice hearing experiences have anything in common it is that they are poorly understood and often harshly judged.

The contents of book chapters include descriptions mentioning that 'voice hearing' ranges from "the relatively common experience in which a person hears their name called out loud while falling asleep" to "encounters related by those who have had profound spiritual experiences . . . even the most disturbing voices, such as those which occur in association with the enigmatic condition called schizophrenia, invariably have significant psychological (and possibly spiritual) dimensions, although these are very often overlooked."

There are "complex questions" to consider "regarding personal identity, the nature of consciousness, the relationship between mind and brain, and the place of spirituality in human life." The reader is reminded, "Throughout ancient Egypt, Rome, Babylon, Tibet and Greece the advice and guidance of oracular voices was sought and highly valued." Another overview statement in the book is: "The lives of many people throughout the world have been influenced in a positive and beneficial way because of the experience of hearing voices."

The chapter "Voices and Mental Illness" involves the orientation of people associating 'voice hearing' with 'mental illness.'

A psychotic disorder involves a state of extreme mental and emotional disturbance in which the affected person experiences a number of the following: fixed false beliefs ('delusions'); unshared sensory perceptions ('hallucinations'); markedly illogical or disorganized thinking ('thought disorder'); and labile or inappropriate emotions. As a result of these experiences the person may be said to be 'out of touch with reality' (i.e. consensual reality) to a greater or lesser degree.

The following passages are from the chapter "The Voices of Schizophrenia."

Since Professor Eugen Bleuler introduced the concept of schizophrenia to psychiatry in 1911 the experience of hearing voices has always been seen as one of the most characteristic symptoms of this disorder.

It appears that even deaf people with a diagnosis of schizophrenia may 'hear' voices! Thus, in a study of twelve prelingually profoundly deaf persons, ten were found to have had experiences analogous to auditory hallucinations.

It is clear to some people that the voices they hear are a private perceptual experience which has a subjective origin. Thus . . . some people recognise that the voices are somehow connected with their own thought processes: the 'thoughts-out-loud' or 'voices of conscience' and so on are felt to be internally generated experiences. Some people identify their voices as 'auditory hallucinations' which they accept as being symptoms of schizophrenia (such people are sometimes described

as having 'insight' into their 'illness'). On the other hand, some people are so convinced of the objective reality of these experiences that they adamantly refuse to apply such terms to them, as one clinical psychologist discovered whilst working with groups of hospitalised patients who had been hearing voices for many years:

In no case did patients accept the term hallucinations for these experiences. The term was offensive. It implied they were not real. Almost all patients had private terms of their own for these experiences: The Other Order, The Eavesdroppers, etc . . . There may be one or several figures. Some familiar ones come around day after day, such as one old codger called 'The Old-Timer.' (*The Natural Depth in Man* [1972] by Wilson Van Dusen)

Voices sometimes seem to have such an intimate knowledge of the hearer's every thought and all the private details of their past history a supernatural or occult origin is attributed to them. The apparent omniscience and omnipotence of the voices leads some people to conclude that they must be spirits, angels, even God . . . or that they have something to do with various psychic or occult influences such as ESP, telepathy or magic.

People who hear voices for the first time during the emotional upheaval of an acute psychotic episode sometimes simply accept them at face value since they assume that others also hear them.

If the voice content is positive the hearer may feel comforted, uplifted or even inspired by it.

. . . people develop various explanations for their voice experiences which make sense to them at the time. Thus, some people may ascribe them to electronic equipment such as TV or radio or else to others in their surroundings who they insist are talking to or about them.

Some people only hear them for a relatively short time—lasting anywhere from a few days or weeks to several months—before they eventually stop. Sometimes the voices will disappear spontaneously. Occasionally they might cease quite abruptly, possibly even announcing their imminent departure beforehand . . .

Because hearing voices is commonly seen as a sign of 'madness' many people deny or conceal the fact that they had such experiences. Even if a person has already received a diagnosis of schizophrenia they may feel disinclined to admit that they are still hearing voices since such a disclosure may result in negative judgements being made about them ('You're still sick'), or lead to unwanted increases in medication dosages or even a return to hospital . . . The realisation that others rarely share their convictions about the voices leads many people to conclude that it may be best to simply keep quiet about the whole thing.

A chapter about 'Multiple Personality Disorder' offers the statement "Among the various mental disorders in which voices can occur as a significant feature, Multiple Personality Disorder is undoubtedly both the most extraordinary and the most challenging." A reader may consider about case chronologies categorized in this way that in addition to authentic cases that have been chronicled, individual comments about 'voice hearing' or 'multiple personality' experiences may be a means for someone to offer some manner of potentially socially familiar excuse after being known for having committed a crime.

John Watkins observed about 'paranormal phenomena': "During the past one hundred years many cases have been reported of voice experiences which appear to involve premonitions, extrasensory perception (ESP), telepathy and various other kinds of so-called 'psychic phenomena' . . . many people seem to have had at least one mysterious and apparently paranormal experience at some time during their life . . ." Several articles of this blog have included commentary about 'solar plexus voice mediumship' involving paranormal voices emanating from a person's solar plexus region of the body. ([1](#), [2](#), [3](#))

The author's paranormal research acquainted him with commentary of Sigmund Freud. Watkins reported:

Freud wrote a number of important papers on the subjects of telepathy and the occult and in 1911 joined the Society of Psychical Research. Toward the end of his life he had clearly developed a keen interest in parapsychological phenomena. Thus, in 1921 he said: "I am not one of those who dismiss *a priori* the body of so-called occult psychic phenomena as unscientific, discreditable or even as dangerous. If I were at the beginning rather than at the end of a scientific career, as I am today, I might possibly choose just this field of research in spite of all the difficulties." (*Freud: The Man and the Cause* [1980] by Ronald W. Clark)

Comparing different cultural influences in different countries of the world, Watkins wrote: ". . . fear and stigma are often much lower (or even completely absent) in many non-Western societies where voices and other unusual kinds of experience are accepted and given supernatural or other non-stigmatising and culturally valued explanations."

The author commented in the concluding paragraph of the book:

What is needed now, above all, is a new approach which places the psyche—the human soul or spirit—at the *centre* of our considerations rather than dismissing it as an illusion or a mere epiphenomenon of brain functioning.

*

This blogger once discussed experiences of anomalous voice-hearing with a friend and co-worker, Sharon (a nurse). She told me that one day in August 2006 her friend Tom was driving her home from his brother-in-law's house where she'd adopted a

puppy. She was sitting in the front passenger seat of his truck when she heard a firm masculine voice in her right ear near the closed window. The voice spoke after Tom asked her what she was going to name the puppy. The voice told her "Julie — Julie." Sharon said to me that hearing the voice induced her to laugh at the time because she was reminded of an earlier occasion in her life before her husband's death. Her husband had been born in Egypt and spoke with a French accent because his mother was French. He'd bestowed the name (spelled phonetically) 'Cat-ee' on a pet feline and when she'd asked him how to spell it he'd replied, "C — A — T — H — Y, of course." In the truck, Sharon responded to the uncanny voice by saying, "Okay, how are you going to spell it?" The voice answered: "J — U — L — E — E, of course."

There had been a single previous occasion when she experienced a similar situation in May 2004 while preparing to place her mother in a nursing home for Alzheimer's patients. One Sunday after visiting a nursing home and finding this to be a suitable facility for her mother, Sharon remembered feeling anxiety about her mother's unstable mental condition and then heard a voice say, "Go call the home." She left a message not expecting to receive a response until the following day but she soon heard the voice again: "She's calling you back now." The telephone rang and the owner of the nursing home asked Sharon, "Can you bring her now?" I asked Sharon if she'd noticed during the two occasions if the unattributable voice had spoken with an accent. She told me that she hadn't noticed any accent.