

CORRESPONDENCE

To the Editor:

Do We Survive Our Biological Death? A reply to Kidd's book review

Graham Kidd (2025) published a review of my book on survival (Ng, 2024) in *JSPR*, 89(3). Though the review is largely favourable and evaluates my book as “highly stimulating and a joy to read” (Kidd, 2025, p. 169), there are some inaccurate points that need clarification.

First, a couple of inaccurate facts:

- (1) End of first paragraph: Kidd mentions that I have “published some 30 books and 300 papers on subjects besides economics and philosophy”. In fact, it should be on all subjects inclusive of economics and philosophy. I am not that prolific.
- (2) Next, Kidd mentions: “This book is just 180 pages long, including appendices and references”. This is not accurate and contradicts the page number of 219 given under the title of the book review.

There are also some more substantive inaccurate points:

- (3) On precognition, Kidd (2025, p. 167) mentions: “he states categorically that this does not in his view explain precognition, which therefore does not exist”. This does not reflect my view; I never deny the possibility of precognition, though I dismiss most, if not all, cases of alleged precognition I have encountered/read. In fact, I also speculated: “could some precognitions of psychics be based on their ESP of God’s mind?” (Ng, 2024, p. 82). Obviously, I would not speculate on the explanation of something I regard as non-existent.
- (4) On p. 168, Kidd states: “He cannot conceive of the emergent evolution of mind”. This is inaccurate. In fact, I argue to the contrary (i.e., on the possible evolution of mind). In the third paragraph of Chapter 13 of my book, I argue: “For the emergence of very novel new properties like the emergence of living things from non-living things, the emergence of consciousness or mind from living things without consciousness, such huge leaps, if possible, require very, very much longer times.” Thus, I did “conceive of the emergent evolution of mind”—just that it requires a much longer time span than the 14 billion years of our universe, if

it is not created for fast evolution; on this latter point, see Ng (2011, 2019) for details.

(5) On p. 163: “He quotes Carl Sagan’s belief that ‘extraordinary claims require extraordinary evidence’, in order, rightly in my view, to point out that this only applies if you have a paradigm that is committed to the opposite view.” This is confusing to me and may be interpreted to misrepresent my view. In fact, I quite agree with Sagan on this. However, what claims are regarded as extraordinary may depend on what paradigm one believes in.

(6) Other statements such as “Ng gives the impression that he is, modestly, not entirely convinced by his own logic” (p. 163) may also be misleadingly interpreted, though Kidd, in a personal communication, did say that “This is meant actually as a compliment as to your essential style, philosophical outlook and modesty!”

In his personal communication, Kidd was generous enough to virtually concede all the six points of inaccuracy I have outlined above, explaining that he was “a little confused by some of your [i.e. my] quite subtle points”, and that he may have “jumped to conclusions”, etc. Nevertheless, I certainly hope that Kidd was right in saying that my book “will be influential”.

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