



RESEARCH NOTE: ONE WOMAN'S EXTRAORDINARY SET OF COMMUNICATIONS THROUGH MEDIUMS CAN BE INTERPRETED AS COMPELLING EVIDENCE OF LIFE AFTER DEATH: BUT SHOULD A NON-SURVIVALIST EXPLANATION BE CONSIDERED?

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INTRODUCTION

From its inception in 1882, one of the main research interests of the Society for Psychical Research (SPR) has been to determine whether mediums receive telepathic messages from the living mind of a bodily dead person, thus confirming personal life after bodily death, or from the mind of a sitter. Despite much continuing research, the issue as to whether we survive bodily death remains unresolved and subject to much vigorous debate (see the Bigelow Institute for Consciousness Studies, 2021, essay contest on the best evidence for life after death, and subsequent critiques by Augustine, 2022a, 2022b; Sudduth, 2024).

David Kennedy (1973) presents a very persuasive account of what appears to have been a series of spontaneous, unsolicited, medium-conveyed communications from Ann, his recently deceased wife, indicating observational awareness of events occurring in his life following her death, which may be unique in the literature. Despite this, there does not seem to be any reference to the case by the twenty-nine successful contributors to the Bigelow Institute for Consciousness Studies 2021 essay contest, and the SPR did not possess a copy of Kennedy's book until recently; it therefore seems unlikely that many readers are now familiar with Kennedy's account. The background to the case is as follows.

In 1942, David Kennedy, aged 26, then an electrical engineer working in Glasgow during the Second World War, met Ann, an amateur painter aged 28, and they married in 1944. Ann suffered from mitral valve aortic stenosis that severely reduced her physical activity. During 1945, she experienced several episodes of heart failure and cardiac asthma, having to sleep propped up on pillows, and was required to take 6 months of complete bed rest, followed by limited physical activity. Her condition was considered so severe that David was given a private prognosis that Ann had a year to 18 months at most. One night in February 1956, David woke up at 4 a.m. to hear a voice saying very clearly, "Ann will recover". He goes on to say, "I felt a load lifted from my shoulders, I knew she would recover, and she did" (Kennedy, 1973,

p. 12). Although Ann could not walk far without becoming breathless, for the next 7 years their life was transformed. They went to concerts, operas, plays, talks, and art galleries and exhibitions. They read poetry together and studied classical Greek philosophy and literature. David says that they discovered “the unutterable beauty of Socrates in Plato’s Symposium and Phaedo, read the tragedies of Aeschylus aloud to each other and marvelled at the civilized wit of Aristophanes” (Kennedy, 1973, p. 12) Ann was also absorbed by Russian literature, especially Chekhov. They became interested in psychical research, joined the SPR, explored the extensive literature on mediumship and the case for possible survival, including over 60 years of SPR research, and arranged occasional sittings with mediums in their early years. Convinced by what they considered to be the strong evidential case for life after death, they promised that whoever died first would ‘come back’ and provide evidence of postmortem survival in a manner that would seem beyond reasonable doubt.

During late 1951, Ann’s health deteriorated. She had a mitral valvotomy, and then nearly died from a pulmonary embolism, but in March 1952 she was well enough to come home. David felt God had given them another chance of life together, and in gratitude he gave up his successful engineering consultancy to retrain as a Church of Scotland minister, qualifying in 1956, aged 40. After a further 2 years of relatively good health, Ann started to deteriorate again. She had another heart valve operation and recovered enough to live a limited housebound life. From 1967 onwards, she became increasingly bedbound but felt mentally well enough to continue her literature studies. In December 1969, Ann caught influenza, was admitted to Glasgow Infirmary, and died on 11 January 1970, aged 46. They had been married for 25 years. Soon after Ann’s death, David started to visit mediums, hoping to hear from Ann.

Booked seances

Determined, as they had agreed, to remain objective in his assessment of what the mediums said to him, he audiotaped each sitting. In this way, he could identify instances of specific information that only Ann would have known from mediumship generalities about life after death. The main medium David consulted was Albert Best (1917–1996), who lived some miles outside Glasgow, and besides mediumship ran a healing centre. Another medium was Mrs Lexie Findlater, who lived in Grangemouth some 40 miles from Glasgow. During visits to London, David often saw the medium Ena Twigg. These sittings, including mediums whom David had not met previously, provided many examples of factually correct information concerning present and past family relationships that only David and Ann, or close relatives and friends, could have known. Based upon what he considered to be the balance of probabilities, David concluded that it was Ann in spirit who was providing the mediums with this information rather than any telepathic transfer of information from his, or any other person’s, mind to a medium.

Unsolicited messages

But what to David confirmed Ann's postmortem existence beyond all reasonable doubt came from a series of unexpected, unsolicited messages that mediums received as if from the voice of Ann speaking in their minds. These concerned everyday events and experiences occurring in David's life that Ann instructed them to pass on to him to demonstrate she was fully alive in spirit and remained close to him. These messages commenced several weeks after Ann's death. The seven examples below are quoted in full from Kennedy (1973) to illustrate the circumstances in which they occurred.

When the Church of Scotland commemorates the Sacrament of the Lord's Supper, it involves two 90-minute services with a lunch interval in between. During their marriage, David, on arriving home about 4 p.m. and feeling emotionally exhausted, would sleep on the sofa for about 90 minutes before Ann, often with difficulty, woke him to get ready to attend evening service.

(1) On the 15th March, 1970, which was the first occasion of commemorating the Sacrament after Ann's death, David again fell into a deep sleep on the sofa and was slowly dragged back into consciousness by the continuous ringing of the telephone. On answering it, he heard a woman's voice saying "Is that the Reverend Kennedy? My name is Mrs Lexie Findlater. I am telephoning from Grangemouth. Your wife is impressing upon me so strongly that I just have to telephone you now. I have tried to write a letter to put off this feeling, but I am being told that I must telephone you now. She is so very insistent, yet I have no idea why. Your wife is simply saying 'Get out now and use the old notes.' I don't know what it means but I have to do this." David thanked her for telephoning, explained why Ann was so insistent, and just made it in time for the evening service. (p. 45)

As David points out, Mrs Findlater knew his name and which area of Glasgow he lived in, but not his address, and had to spend time finding his number from directory enquiries.

(2) Three days later he was washing his yellow pullover and had poured in too many soapflakes resulting in a thick lather and the washbowl overflowing. The telephone rang and he heard Albert Best say "Are you shampooing? Not your hair but something woollen. I see lather, suds overflowing and something woollen in the basin. Your wife is saying that she was watching you do this." David explained what he was doing, and Best then said "Well, your wife is saying 'put in the black pullover while you are at it. The one with the egg stains, it badly needs washing' and 'for heaven's sake get an alarm clock and don't sleep in again at the end of the week'." (pp. 45-46)

(3) Sometime in mid April Best telephoned David to say "Your wife is here again. She keeps setting me puzzles. She is saying something about ballet shoes. You don't know anything about them, but you will ask when at home and then discover. She is laughing, it seems to be a joke about ballet shoes." Some twenty minutes later Ann's younger sister Mary calls David on a small matter and David takes the opportunity to ask if there was ever a joke about Ann and ballet shoes. Mary replies that this was

an unexpected question, as there was a joke that she thinks only the two of them ever knew. Mary had just started ballet lessons, and one day Ann had found the ballet shoes and tried them on. As they were too small for her feet, she was bending over, holding them on by pulling the shoe ribbons up while trying to point her toes when Mary came in, and they were both laughing. In a later phone call that same day Best said "Ann is saying 'You got the telephone call.' Yes, I impressed on her to call you. I don't know what she is talking about." (p. 50)

(4) David had taken a patient with severe arthritis to the sanctuary where Best practised healing. Suddenly Best turned aside from giving healing saying "Your wife says you telephoned Kilmarnock." David said. "Yes, it was to the Gemmells." Then Best continued "and you have cleaned the windows, you did something to the hem of the curtains, and finally your wife says that you came out today and found you had forgotten your handkerchief". All this was correct, and Best then said "This is just to let you know how close to you your wife is". (pp. 50–51)

(5) On another occasion when Best was giving healing to the same patient he turned and said to David "Your wife is here again. She says you have just lost your filling from your back lower tooth on the right side. A large filling and it is giving you trouble." David had lost the filling two days earlier. She then reminds him to collect her special Dunlopillow from the hospital and goes on to say that he had recently given a framed coloured photograph of her to their friends the Gemmells, and had recently dined out in a restaurant on the High Street. On this occasion, Best seemed increasingly irritated by these interruptions to his healing with patients, saying, "I really must get on with my work here. This must be the last message." But again he was mentally interrupted, and told David "Your wife simply won't go away. She asks me to add this last piece of evidence. She was with you last night when you tried to sew on the middle button on the coat of your suit." (pp. 85–86)

All these statements are correct.

(6) David was dressing in formal black for a funeral service he would be taking in an hour's time. Finding, to his horror, that he had no clean, starched, clerical collars left in the drawer, he was hunting through the pile of used collars to find the cleanest one. The telephone in the hall rang, and on answering it he heard Best say "Are you in the midst of looking for a clean, white, clerical collar, because Ann is impressing upon me to telephone you? First of all to let you know she was with you while you were looking, and secondly to tell you that if you look in the bottom drawer of the chest of drawers, in the right-hand corner under some shirts you will find three clean collars." David checked, and replied to say that the three clean collars were there. Best then said "And she says, do please send away the pile of collars to be cleaned, there are exactly twenty-three in that box now." David again checked and replied to confirm that there were twenty-three collars. Best ended the telephone call by saying "Ann says that you are going to take the funeral of a Mrs H in half an hour, and she will be with you. She helped her over at her passing last week." (p. 106)

(7) During a séance with a Mrs Constable, who he had not met before and lived in Aberdeen, she told him that Ann was saying to her "Tell him that things will move, 'You will wonder if your eyes and ears are playing you false.'" (p. 143)

Three days later he was in the brightly lit hall dressed for conducting a funeral. As he was adjusting his cufflinks, his attention was drawn by a loud bang to a large, heavy, 15-inch pottery vase Ann had made that stood on a solid oak cabinet. As he looked at it, he saw the vase begin rocking in a circular orbit with the top swinging "in a radius of a six-inch circle as if some unseen hand was slowly moving the vase in a circular motion." (p. 147)

The vase continued in motion for a while with diminishing effect until it was still again. This appears to have been a one-off event, as he does not mention any other psychokinetic activity.

These unsolicited messages through Best and other mediums also included examples of clairvoyant precognition of what he would find. For example, on one occasion, when David took a patient to Best's healing sanctuary, Best suddenly related an urgent message from Ann, saying, "Please check the lights on your car when you leave here, there is something wrong with one of them and it could be dangerous" (Kennedy, 1973, p. 125). When David checked his lights, he found the nearside front light was out, and the wires behind the light were dangerously overheating. These unsolicited communications through various mediums occurred while David, as a Church of Scotland minister, was fully employed looking after his Glasgow parish, visiting the sick, comforting the bereaved, organizing funerals and weddings, chairing meetings, preparing sermons, and learning to cope alone at home without Ann for company and support.

His account, which includes some fifteen audiotaped sittings and an estimated twenty spontaneous, unsolicited messages from mediums, with the latter conveying some seventy-seven separate items of information concerning his personal circumstances, covers the first 6 months after Ann's death in January up to July 1970. Six months later, he added a postscript with a few more examples and personal reflections on the implications of his experience. He also included three appendices concerning the Church of Scotland's attitude to Spiritualism, mediumship in the early church, and proposed prayers for the dead. There is a 1986 reprint but no later edition, so we do not know if the messages faded away over time, although there was a strong hint from Ann, through Best, that this would happen, as she felt she had presented her case and had her new life of spiritual study she needed to take up. David remarried in the early 1980s, an occasion that may have coincided with his decision to take clerical retirement in 1983, aged 57. He died aged 75 on 12 August 2001.

DISCUSSION

For the purposes of discussion, David's argument that the mediums involved in the unsolicited communications could not have known of these personal events in David's life is accepted. The anecdotal and empirical evidence for extrasensory perception (ESP), as in telepathy, clairvoyance, retrocognition, and precognition, as well as psychokinesis (mind affecting matter directly) is also accepted, as is the hypothesis that they are phenomena associated with

a mental faculty termed 'psi' (Batchelder, 1966; Broderick & Goertzel, 2015; Feather & Schmicker, 2005; Mayer, 2007; Osborne, 1961; Owen & Sparrow, 1976; Rhine, 1961; Vernon, 2021).

The commencement of such unsolicited communications seems to have been an unusual change of medium contact with a client. There is little, if any, reference to it in the considerable literature on mediumship, and may have been as much of a surprise to the mediums involved as to David. In each case, the medium was instructed by a voice in their mind, which they identified as David's deceased wife Ann, to contact David because she wished to tell him something. When he took patients to Best's healing sanctuary, Best often had to interrupt his healing to tell David what Ann was saying to him, as if she were present and aware they were talking together.

The question that David's account raises concerning these unsolicited messages is: which of two hypothesized agents is the most probable? Was it the Ann he had once known, now a disembodied spirit (hypothesis one)? Or it was 'Ann' as a mental entity created by David's mind in memory of the Ann he had known in life (hypothesis two)?

Hypothesis one

This is that it was the spiritual mind of the physically deceased Ann who telepathically communicated these unsolicited messages concerning David's circumstances to the minds of various mediums when they were in a psi receptive mode

According to this hypothesis, postmortem Ann, now bereft of her bodily senses and brain, remains the same person as before physical death but with additional psi-based abilities, as in communicating with different mediums. In her postmortem relationship with David, she observes what he is doing and who he is meeting as if with eyes, and hears, as if with normal hearing, their conversation. She is aware of what David is thinking and feeling, and she knows whose funeral he is, or will be, taking. She is able to access the minds of mediums when they are in psi-receptive mode, speaking to them as a recognizable voice in their inner minds. She can influence the mind of her sister despite her sister being unaware of Ann's psychic presence, and enabled Best to 'see' in his mind's eye what David was washing.

Despite much research attempting to demonstrate beyond reasonable doubt the postmortem existence of the same person after bodily death as before bodily death (Beischel et al., 2015; Beischel & Rock, 2009; Beischel & Schwartz, 2007), the concept remains one of personal belief because it is not falsifiable. Jesse Bering (2008) has proposed that the idea of continuing mental life as a bodiless person is an imaginary scenario created by minds unable to imagine the nothingness of their own death and the deaths of others. This proposition is based upon the concept of 'person permanence' with regard to one's self and everyone else. Everyday experience repeatedly confirms the concept of 'person permanence' to the effect

that when we are out of sight and sound of each other, we continue to exist as individuals until we meet again. Bering (2008) proposes that this confirmatory experience underpins the resultant belief that when someone dies, they leave the body they once inhabited but continue to exist as an invisible form of themselves who remains aware of what is happening to those 'left behind' (Charman, 2011).

In the evolutionary context, this hypothesis carries fundamental implications concerning the bodily death of everyone who has ever lived, whatever their age, their mental state at the time of death, and their relationships with regard to others, whether well intentioned or ill intentioned, including those they will meet in spirit after bodily death. The twin concepts of personal immortality throughout endless eternity imply that for millions of years, billions of pre-hominids, hominids, Neanderthals, and, latterly, humans are still alive in some discarnate state of unending being. The question must be: for what conceivable purpose? It also raises the question of when, in some line of ancestral regress, the separation of a personal mind from its normally integrated relationship with its brain on the occurrence of brain death first happened.

Hypothesis two

This is that 'Ann' was a mental entity created by David's mind in memory of the Ann he once knew. Before her death, David and Ann's daily relationship was as two separate persons who knew each other very well. After Ann's death, David's imagery of her became a powerful memory of how she had been as a very positive personality when still alive. He imagined Ann as living in her new state of spiritual existence, determined, as agreed, to demonstrate that she was still alive.

The advantage of this hypothesis is that the anecdotal evidence (as follows) can be tested by experiment, and so is falsifiable. When mediums are in a psi-receptive state of mind during a séance, they can telepathically access imagery in the mind of the sitter concerning the personality and circumstances of the person the sitter hopes will 'come through'. The medium, in complete non-conscious awareness, uses this telepathically acquired knowledge to create a convincing vocal presence of that person, known as the communicator, as if responding to someone who has survived death. In the audiotaped sittings, David says that mediums often adopted Ann's way of speaking, both in intonation and characteristic turn of phrase, which added a sense of personal authenticity. When this phenomenon occurs during a séance, it is likely to be interpreted by the sitter as evidence that the deceased is now alive in spirit, and interpreted likewise by the medium as their basic belief system. However, as the following sitter experiences demonstrate, there may be another explanation.

Rosalind Heywood (1885–1980), a former vice president of the SPR, recounts such an experience when acting as a sitter in her chapter on 'Death and Psychical Research' in the book *Man's Concern with Death* (Toynbee et al., 1968) under the subheading 'From Whence Does a Medium Get Her Information?'

Soon after the Second World War I decided to test a medium by having an anonymous sitting with her and mentally asking for the fate of a German friend of whom I had heard nothing since 1938. He was a prominent man of great integrity and I feared that he must have been killed either by the Nazis or the Russians. He soon appeared to turn up at the sitting, gave his Christian name, spoke through the medium in character, and reminded me of various pleasant experiences which he had shared with my family in America which I had forgotten. He said that he had been killed in grim circumstances which he did not want to talk about. (Heywood, 1968, p. 233)

If, in confirmation, it was subsequently discovered that he had been captured by the Gestapo and had suffered a gruesome death, this could be taken as good evidence of a postmortem, self-aware person who knew that his friend Rosalind wanted to know what had happened to him. He was aware that she was visiting this particular medium, and was telepathically communicating through the mind and voice of the medium. To ensure that she realized it was definitely him who was communicating and no one else, he identified himself by stating his forename and had spoken through the voice of the medium with the Germanic inflexion typical of him (he had spoken 'in character'). He provided memories of their shared past when on a joint holiday in America, memories that Heywood had forgotten but recalled when reminded, and had decided to spare her distressing details of how he was murdered. As an example of apparent postmortem communication from someone known to have died, it makes a very convincing case, but reality turned out to be very different:

After the sitting I made inquiries as to his fate. He was eventually traced by the Swiss Foreign Office to a neutral country and in reply to a letter from me he said that he has escaped both the Nazis and the Russians, had married, was living in two rooms and had never been so happy in his life. Here, then, it looks as if the medium, unknown to herself, was building a picture of my German friend from my conscious memories and my fears as to his fate. (Heywood, 1968, p. 233)

This finding carries the inference that visual and emotional imagery in the minds of sitters concerning a hoped-for communicator and their possible afterlife circumstances may be the unwitting source of some if not all such communications through the psi-receptive minds of mediums. Because neither sitter nor medium is consciously aware of this telepathic communication, the natural conclusion is that the voice and manner of speech of the communicator, recreated in the mind of the medium from the sitter's remembrance of his or her voice, is the deceased relative or friend who is physically dead but mentally still alive.

That many mediums can also visualize imaginary characters created in the mind of a sitter and reflect them back to the sitter as if they are postmortem communicators is demonstrated in the next example. The author and clairvoyant Phoebe Bendit (née Payne) attended a conference on mediumship where one of the lecturers, who, she says, was a "well-known authoress", described how a medium had given her messages from several apparently deceased persons,

including their names and descriptions of their historical circumstances. In each case, these were accurate descriptions of clearly visualized, imaginary characters in a historical novel she was writing at the time (Payne, 1938).

Imagined personalities as thoughtforms

All imagined personalities of other people, whether consisting of memories of someone known personally, biographical recreations, or characters created by the minds of novelists and playwrights, possess a semi-autonomous agency of will and action consonant with their imagined character that defines them. In the case of the latter, they may be so strongly imagined as individuals living within the social context of the novel or play that their character influences the shape and outcome of the narrative. They exist in the reality of the author's imagination as independent, self-aware personalities, and as a class of mental entities they can be collectively classified as 'thoughtforms'. Parker and Puhle (2018) preface their discussion of the concept of thoughtforms across history and cultures by defining a thoughtform as "An entity created directly and exclusively by the mind, whether consciously or unconsciously, which appears to develop a life of its own."

Phoebe Bendit provides an example of an imagined thoughtform imbued with enough agency to influence a medium when in receptive psi mode (Payne & Bendit, 1950). In the 1920s, she was a member of Hewat McKenzie's British College of Psychic Sciences. This was established to try to identify mediums of genuine ability, and Bendit, then Miss Payne, was often one of a group of sitters during séances. By chance observation, she discovered that if she imagined a narrative of events and people and held onto those mental images during the séance, the medium would almost always include them in their account as if accessing postmortem communicators. Finding this experiment was repeatable beyond chance coincidence, she put it to the test in public. On one occasion, she told her séance group in advance that she would get the medium to introduce an imaginary dead fiancé of a confirmed bachelor in the group who she knew had never had a fiancé. During the séance, Payne's strongly imagined dead fiancé duly communicated imagined details of her relationship with this man, saying that she loved him and although she had died, she was still with him in spirit (see also Charman, 2016a, 2016b) These experiments came to an abrupt stop when the director heard of them and forbade her to do it again, thereby, as Payne pointed out, rejecting a golden opportunity for real research. The self we refer to as the 'I' or 'me' having experiences and making decisions can be considered as the primary thoughtform, and the selves we imagine into existence, either as memories of someone or as imagined characters, as secondary thoughtforms.

David and Ann's relationship

Implicit in David's account is that their relationship throughout their 25 years of marriage was an exceptionally close and united one. Over the years,

he would have come to know far more about her family relationships than he consciously remembered, and the same about what had happened during their marriage. Each possessed a vivid imagination which enabled them to share a combined love of poetry, literature, philosophy, and the arts. They were convinced of life after death as a continuance of their immortal selves into eternity and had promised that whoever died first would provide factual evidence that they were still alive. They had often discussed this eventuality and ways by which this could be achieved. As is evident from his account, David was determined to remain objective with regard to assessment of any medium-acquired evidence that the Ann he knew and loved in life was still with him. From examples of factual evidence that the mediums supplied during sittings, and spontaneously at an apparent Ann's request, David became convinced that Ann was alive in spirit.

Deceased Ann as a David-conceived and -imagined Thoughtform Ann

David now imagined Ann as the strong, self-willed person that he remembered, determined to demonstrate, as agreed, that she still existed, and was still with him, observing what he was doing, and able to convey this awareness through telepathic contact with mediums. She became a very positive, self-willed, semi-autonomous thoughtform in his imagination. When they were in their psi-receptive state of mind, the mediums became aware of Thoughtform Ann as an exceptionally dominant personality, inwardly telling them to contact David with this or that unsolicited message concerning his present circumstances. She even appeared to be able to influence the mind of her sister to telephone David concerning the ballet shoes, and Best to inwardly 'see' David washing his pullover and the suds overflowing while inwardly listening to 'Ann' talking. She mentally forced Mrs Findlater to keep telephoning David until he replied. Once Thoughtform Ann, as David imagined her with such immediacy, had provided what she felt were enough examples of her continued existence, she said, through Best, that although she would still be with him, she now had to continue her own spiritual studies and would communicate less frequently. This is how he imagined the Ann he knew, as engaging with academic opportunities available to her in her new spiritual life. Through these unsolicited messages, she often said how close she was to him because, as Thoughtform Ann in his mind, she was mentally with him in daily life.

Mediumship and possible thoughtform research

David's account of these medium-received, unsolicited messages from an apparent postmortem Ann offers support for the possibility that psi, as in ESP, is a genuine mental faculty. The hypothesis that sitter thoughtforms are the telepathic agent, as Heywood and the "well-known authoress" discovered during a sitting, is open to experimental verification, as Payne demonstrated (Payne & Bendit, 1950). For instance, Charman (2015) has proposed a type of

sitter experiment that has not yet been performed, whereby a group of strong visualizers, possibly novelists, playwrights, and artists, agree a fictional story and strongly imagine it during the séance. If the medium, unaware of the experiment, includes that story during the séance, it would support the hypothesis that sitter thoughtforms are the telepathic agent. Such a proposal is not only falsifiable but could provide interesting insight into the possible source of information relayed by some mediums.

Another type of experiment could be to pre-rank experimenters, who would be acting as potential sitters, on the Vividness of Mental Imagery Questionnaire (VVIQ) scale (Marks, 1973), from complete aphantasia (an inability to voluntarily create imagery of a person or scene when not in the act of visual observation) through to hyperphantasia (extremely vivid mental imagery of a person or scene 'as real as seeing'). If sitter thoughtforms in the form of imagery of the deceased are the telepathic agents, then mediums will not be able to detect any sitter imagery in the minds of the former and, conversely, will increasingly detect specific sitter imagery of a person in the minds of strong to very vivid imagers.

Closing remarks

The main reason people book sittings with a medium is in the hope of hearing from a dead relative or friend, confirming their belief that the person continues to exist as the person they once knew. This conceptual possibility cannot be dismissed, as it may be true, although it can be neither proved nor disproved. In contrast, there is anecdotal evidence that mediums in receptive ESP mode may be able to become aware of thoughtforms in the mind of the sitter, and reproduce them as active and responsive communicators during the seance. It is proposed that this is what occurred in this case. David's strong belief in Ann's survival created a Thoughtform Ann so psychologically intense that telepathic communication with mediums occurred spontaneously as well as during formal sittings.

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