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## Experiences

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### Precognitive Dreams

In April 1991 I began logging my dreams in a series of what was to become seven completed notebooks and an eighth partially-completed notebook, altogether comprising some 1,578 dreams, the last one recorded in October 2000. Of particular interest is that, on occasion, some of these dreams might be classified as being of the precognitive or premonitory type. I leave that for the discerning reader to decide. In the following pages I will relate to the reader the more *intriguing* of these precognitive dreams, that classification being based on the criterion that such dreams usually pose more questions than they answer, which is typical of paranormal phenomena in general.

The first so-called precognitive dream occurred not long after I started keeping a dream-log. On June 19<sup>th</sup> 1991, I dreamt that I caught a glimpse of a sequence of six X-lotto numbers that a woman had recorded on a playing card. I could only recall five of those numbers: 20, 25, 1, 10, and 65. As I dreamt, I thought that 65 (which is outside the range of possible number choices in X-Lotto) must be some other number smaller than 45 (the range being 1 to 45). I felt it might be 25, although I already had that number listed. Entrants in X-Lotto usually pick six numbers per game, and the winning numbers are drawn on a Saturday night. I submitted a series of 12 games for the following Saturday night. The numbers drawn that night were 1, 40, 34, 38, 41, 25, 32, and 10. Therefore, three of my dreamt numbers (1, 25, and 10) were drawn *at a later date*, suggesting precognition. Or was it merely chance? Note that dreaming and playing only three winning numbers is insufficient to win a cash prize since at least four winning numbers must appear in the same game to win. Unfortunately, I only had three of the winning numbers. However, the odds by chance alone of selecting three winning numbers would be 1 in 3,548, or  $p = .00028$  (i.e.,  $4/45 \times 3/44 \times 2/43$ ), which suggests that dreaming the winning numbers is a considerably better 'system' than guess work!

The next precognitive dream occurred early on the morning of December 21<sup>st</sup> 1991. I dreamt that I was a cornet-player or trombone-player in a small brass band. Later that day, at the request of my mother, I paid a visit to the State Library of South Australia to research the meaning and

history of her family name, Blowes (note that I had not mentioned the dream to her). As it turned out, Blowes is an Old English name derived from the word 'bellows' and means quite literally a 'horn-player'. Upon reading this, I immediately recalled the dream of the previous night of myself as a *horn-player* (the son of a woman who came from a line of horn-players! so to speak), and wondered how I could have known of this derivation when even my mother was not aware of it. Was it a case of intuition?

The next precognitive dream occurred on the night of January 26<sup>th</sup> 1992. I dreamt that a group of nurses arrived at my parents' house to be photographed by me. In the dream I concluded that I must be visiting my parents' house as I was living elsewhere in real life. The nurses had just finished their school year and there were to be speeches on the front lawn. I have been a professional photographer since 1981, and in 1992 I was sharing the same business client with a friend of mine. We would take turns on assignments. In all the years we worked together, neither of us ever refused their turn. Five weeks later (March 3<sup>rd</sup> 1992), it was my turn to take the next assignment, which was at the Royal Adelaide Hospital. The brief was "to photograph a group of *students* on their graduation day." Imagine my surprise when I discovered a group of nurses all in uniform waiting for a photographer! If this was a case of a self-fulfilling prophecy, I find it hard to believe that I could have set myself up for that assignment since I did not have a choice in the matter.

I had two similar dreams to do with photography (December 12<sup>th</sup> 1991, and April 4<sup>th</sup> 1992). In the first dream, I dreamt that I was at Port Adelaide outside a huge man-made tunnel that had ocean-liners and submarines inside. In the second dream, I dreamt that a man was testing the prototype of a new submarine he had invented. The following month, on May 1<sup>st</sup> 1992, I was given a photographic assignment at Port Adelaide where I was to photograph a special testing facility for new submarines at the Submarine Base at Osborne (near Port Adelaide on the Port Adelaide River).

Finally, on November 11<sup>th</sup> 1994, I dreamt about installing an electronic security system in my house. In the dream I distinctly remember a feeling of fear that my house was going to be broken into and things would be stolen. Four weeks later, on the evening of December 12<sup>th</sup> when I was out, my house was broken into and things *were* stolen. Self-fulfilling prophecy? Being a security conscious person, the doors and windows of my house are always locked when I am not at home, and I think it a ridiculous claim that I might somehow have left a sign that would 'invite' a thief in.

Since late 1995, the precognitive dreams have come to a complete halt, but there are many other dreams like those above recorded in my notebooks, too personal to relate here, perhaps not as convincing to skeptics. However, these few dreams give some idea of the nature of precognitive dreams as I have experienced them. Whether they can or should be classified as chance events is anyone's guess, but I must state that these dreams carried the typical feelings that commonly accompany paranormal dreams, including a sense of urgency and reality. Whichever way they may be explained, these dreams are meaningful to me in the synchronistic sense because each dream and its associated event in real-life describes two events that were essentially the same, but were related in ways that I feel defy rational explanation. For me, these dreams add a dimension to human experience that is clearly paranormal, and I am not yet convinced that chance explains all of them.

—*Lance Storm*

## **Poltergeist Disturbances and Hauntings Brought to a Lasting Successful Conclusion (Some Failures Too)**

### INTRODUCTION

The spirit hypothesis evidenced in this report is that individual consciousness survives physical death and can communicate with living persons, especially spirit mediums, as well as other discarnate entities.

This research, covering a seven-year period, details eight cases where spiritualists were apparently completely successful in bringing hauntings and poltergeist disturbances to an end. The research also details a further eight cases where spiritualists were unsuccessful, due primarily to the psychological state of those seeking help.

### *Procedures*

Usually the disturbance has been ongoing for some years before it reaches crisis point and help is sought. The procedure that spiritualists use to attempt to “clear” hauntings and poltergeists is as follows:—

*First*, visit the site of the disturbance, usually a house, and interview the living persons about their experiences, including the chronological order of events and the frequency with which they occur.

*Second*, through questioning, the spiritualists discover which individual person is apparently psychically sensitive or who seems to be the focus of the disturbances. Sometimes there is no individual focus.

*Third*, spiritualists check every part of the house: each room, garage and garden, to check psychically for so-called energy wells, or interdimensional tunnels that purportedly connect from this physical dimension to another, unknown dimension.

At this point the spiritualist has gained sufficient personal impressions of the site, together with information from those being disturbed, to know, apparently, what is causing the disturbance, who the discarnate spirits allegedly are and why they are troublesome.

## THE CLEARING CEREMONY

The clearing ceremony is a solemn, mysteriously impressive, and somewhat sacred procedure. The spiritualist leading the ceremony acts as an intermediary asking for help. Note that *the clearing of unwanted entities is done by spirits (non-physical beings)—not by the spiritualist*.

In the same way that there are ghosts or hauntings caused by angry and/or confused individuals who are now dead, there are also kindly and wise spirits who enjoy the helping work they do. It is these good spirits who do the actual clearing. Spiritualists do not charge a fee for service since it is the benign spirits who are doing the clearing, and thus it would be unethical to do so.

The clearing ceremony usually takes the form of a séance with the living persons forming a circle. It makes little difference whether they are seated in full daylight or subdued light.

Firstly a “cleansing procedure” is performed. The participants are asked to visualise the room and house as being filled with a brilliant, intense white light. They then request that the spirits of the white light protect them from evil, and bring Love, Light and Truth. This is followed by an invitation specifically to spirit entities who are able and willing, to help resolve the disturbance. These spirit entities are usually well known to the

spiritualist because they have apparently worked together before on many occasions.

The troublesome spirits are invited by the spiritualist to “go to the light”. This is described as akin to the “near-death experience” of a light at the end of the tunnel toward which the individual is drawn. The references to this light are voluminous indeed, being referred to, for example, by Moody (1988), Ring (1980, 1984), Sabom (1982), Sutherland (1995, 1997) and Wilson (1987). The tunnel of light is quite visible psychically to the skilled spiritualist. This invitation is followed by the experience of love and peace that surpasses all understanding, with the free-will choice either to stay or return.

## DISCUSSION ONE

Spiritualists learn these skills in the same way that all pre-scientific cultures learned them—taught verbally and experientially from teacher to student and rarely written down. Both spoken and written language may be inadequate when attempting to describe the concept of psychic information exchange. This language is a form of instant knowledge—a visual/emotional/intuitive information exchange. The personally taught “hand me down” method enabled this skill to survive, in spite of Christian persecution, for over two millennia. Moreover this telepathy between humans and discarnate intelligences appears to be the lingua franca of the universe (Klimo, 1987).

The development of transpersonal psychology, begun some 30 years ago, provides a framework within which an understanding of spiritual psychology is possible. Central to this is the work of Ken Wilber in his book, *The spectrum of consciousness* (1977). Wilber describes how consciousness unfolds in a fixed identifiable developmental sequence. This understanding is further developed in *The atman project* (1980) and *Up from Eden* (1981). In this cartography of the psyche, Wilber identifies a stage he calls the Lower Subtle Level of Awareness. At this level individuals are able to transcend the limits of the body and access telepathy, clairvoyance, precognition and psychokinesis, or “psi” as it is known to parapsychologists. Out-of-body experiences, perception of auras and astral travel occur at this level, together with related phenomena. Beyond this stage the Higher Subtle Levels give access to intuition, symbolic visions, perception of divine beings, archetypal images and forms, awareness of sensed higher presences, divine light and sounds. Communication with non-

physical beings in order to gain accurate and useful information from intelligences that have no physical substrate is possible at this stage of awareness.

This ancient technology of appealing to a higher power for help, guidance and protection is very similar to the twelve-step procedure developed in the international organisation Alcoholics Anonymous. These are learned skills and are human potentials. Jeffrey Mishlove's book *Psi development systems* (1983) is a revised version of the dissertation for which he received his doctorate in parapsychology. Mishlove describes the four common ways of Psi development:

1. Spontaneous—this is not intentionally sought nor accidentally triggered. This is my own experience of the onset of psychic functioning as a teenager.
2. Accidental—resulting from life-threatening illness or injury such as the near-death experience.
3. Non-intentional—however, it occurs as a by-product of meditation or yoga, for example.
4. Intentional—refers to disciplines, traditions and programs purported to directly cultivate psi abilities.

I am pragmatic about this spiritualist technology because I have generally found it to be effective, lasting, and quite simply—it seems to work.

### CASE STUDY ONE—BANKSTOWN, JULY 1994

This was my very first “ghost job”. I had recently been elected the public officer of the Australian Institute of Parapsychological Research Inc. (AIPR) and because our organisation promotes research and public education into psychic phenomena I responded to a letter seeking help for a family beset with hauntings.

I had no idea of what to do to be of any help. Our then-President, Dr. Michael Hough, gave me some contacts and also mentioned that exorcisms were not very effective. Marilyn Newman agreed to meet me at the haunted house with her “trance control” Harry. Marilyn is a trance medium who developed her skills in spiritualist circles. A trance control's function is to bring the medium back to full consciousness at the completion of a procedure.

She asked to be shown through every room in the house and then accurately described apparitions the family had previously described to me, but of which Marilyn had no prior knowledge. Marilyn described their appearance, clothing and body posture. The mother, and daughter (aged 17), confirmed these details.

The home had previously been owned by an elderly couple of Slavic origin who had a huge emotional investment in their home as it was the sum total of their lives' achievements. They spoke poor English and had struggled financially all their lives. They didn't realize that they were dead and resented this family being in "their" home.

The father, an engineer, reported that the disturbances were worst when the family had been away for a few days, leaving the house empty. On their return the poltergeistery would begin. They heard banging on walls and doors, scratching sounds, and saw open doors being shaken. During the middle of the night the curtain pelmet was wrenched from the wall, flung across the bed and had awoken the couple. This had happened twice. Later, the father had been making the bed one morning and been touched from behind. On turning around he saw no one there. This was too much for him and the family, and they sought help from the AIPR.

The son (aged 20) took the view that it was all a lot of nonsense. Marilyn assembled us in the bedroom, because this was the focus of the poltergeistery and was much colder than any other part of the house. She went into a silent but physically dramatic trance. The atmosphere in the bedroom was emotionally charged and the experience was somewhat challenging to the family, who had only just met us. At the end of the ceremony, the bedroom was no longer cold.

The next day the mother telephoned me to say that everything was calm, the house was now warm and peaceful and the whole family had slept beautifully that night.

I had sensed a division in the family. The women were curious to know more and the men wanted nothing more to do with it. The mother telephoned again more than a week later to confirm that the house was still peaceful and to thank us for our help. The poltergeistery had ended and there was no further contact.

## CASE STUDY TWO—CENTRAL COAST, JUNE 1994

The AIPR received a letter dated 2nd June 1994 from a mother seeking help for her married daughter and her husband who had both experienced ghostly events and some poltergeistery. Close to the daughter's

21<sup>st</sup> birthday she saw a bright light in the hallway outside her bedroom. She said that she saw her Uncle Roger (deceased) holding a birthday cake for her.

Another time she felt someone sit on her waterbed next to her, and felt the bed move.

Her husband woke up one night to see a man sitting next to her on the waterbed, stroking her face. The husband never knew Uncle Roger so did not recognise that it was he. Uncle Roger had died in October 1990. He had a very strong belief in survival of physical death and had vowed he would return to prove it.

The daughter also reported to me having been awoken at about 3:00a.m. on a separate occasion by a very bright light. Again she saw Uncle Roger, this time holding a fluffy dog with a pink bow tie. The next night, at the same time, she was again awoken by a very bright white light which hurt her eyes. On this occasion Uncle Roger was holding a three-tiered white wedding cake with a long large red candle (!)

The young married couple were not concerned about the deceased relative. He was no trouble to them and they had a strongly felt affection for him.

But, as is often the case, there were other much less attractive entities present. Houseguests sleeping in the second bedroom reported bright green eyes staring at them from the wardrobe and later having bed covers pulled away from them, to the extent that one individual refused to sleep at the house again.

Kitchen cupboard doors could be heard to open and close, and there were banging noises in the roof. (However, rat-traps caught two rats.) Items would disappear and reappear days later in odd locations.

A newspaper was thrown across the lounge room scattering all across the floor, and pencils stored in a coffee mug jumped out onto the table. Sometimes a music box started to play softly. It had been unused for a long time and was not wound up. Other items would be moved from their usual location.

The young wife would shout at the activity “Stop it, you’re making me angry!” and the activity would cease for some time.

Both she and her husband reported the sensed presence of a character they named “Old Smelly”. She said that she would walk through the odour of an unwashed man, smelling of wine and urine. The smell would disappear quite quickly.

Her most frightening experience was in her kitchen when she stated that she felt that “it was in her” and she felt “the weight of someone in her”.

Marilyn and Harry cleared the house.

Months later Marilyn told me the couple had asked her to get Uncle Roger back because they missed him! In June 1996 I spoke with them at follow-up. They reported their home to be generally quiet although both reported psychic phenomena. The husband's grandfather had died in Queensland at 4:40a.m. and the husband was aware of the moment of death. The wife's cousin and great aunt had also died and the wife was telepathically aware of both events instantaneously.

They seemed to be at peace with this psychic awareness and had learned to live with it—but they still miss Uncle Roger.

### CASE STUDY THREE—ROSEVILLE, APRIL 1994

Julie telephoned me on 15th April 1994 seeking help. I went to visit her on 21st April at her home in the Sydney suburb of Roseville.

Julie's roommate had moved out because of the sensed presence, but there was no poltergeist activity reported.

On entering her home I sensed a female presence in the room to the left of the front door. The feeling of sadness and loss was quite clear to me; someone was seeking help.

The other rooms in the house, and the garden were unremarkable. This seemed to me to be a simple ghost job.

I told Julie that we would clear her home as soon as I was able to get everyone, living and discarnate, together for a ceremony. I had decided to experiment with remote clearing. On Wednesday 24th April I attended the Enmore Spiritualist Church in Sydney and joined the séance. I was told the spirits who regularly attend the Wednesday evening session with the living persons only need the request to help and the correct location as a formal protocol. No other information was given or sought. Thirteen days later (28th April) Julie telephoned me to say her Roseville home was warm and peaceful, the sensed presence was gone and her roommate had moved back into the house. She also mentioned she slept very peacefully on the night of 24th April.

### CASE STUDY FOUR—CROWS NEST, OCTOBER 18, 1994

Our next request for help had some familiar elements to it from Professor David Hufford's work, *The terror that comes in the night—supernatural assault traditions* (1982).

Kerrie, (not her real name) the wife of an accountant living in the Sydney suburb of Crows Nest telephoned me, feeling very frightened because of an experience during the night when she was awakened by her husband Patrick's (not his real name) frightened sounds during sleep.

Kerrie then became aware immediately of an animal like creature, "an evil growling, snarling animal sound, snapping, wolfish". Kerrie said this thing "wanted it to be known it was there in someone else's body". She then woke Patrick up.

I interviewed them both a few days later. Patrick revealed that for more than a decade, several times per year, he had experienced these "nocturnal assaults" when falling asleep, and always in the darkness of night. He had a sense of anticipation 4-5 minutes before each episode associated with a perceived drop in the room temperature. He then heard the sound of footsteps coming along the hallway towards the bedroom. Next he described "a huge ten foot bear like, panther or wild cat with dark green hands". This was always very frightening to him because he could not move his body, except for his eyes, yet his mind was alert. Patrick said this entity purred like a cat, had no smell or taste, but he was aware of it touching him. He said he could think quite clearly, and could avoid looking at it. The menacing entity always occurred before dream onset and always inside his home.

These experiences began ten years ago initially, presenting as a black formless shape, "cloudlike with red eyes". Patrick said he had no control over these visitations, unlike lucid dreams where some influence over the dream is possible.

On one occasion he asked telepathically "Who are you?" The reply came in a voice that sounded like his sister. "I am you." He never discussed this with his sister and had never told his wife of these events until she encountered the entity herself.

Patrick reported no poltergeist activity and had never played with a ouija board. He was not religious and didn't attend church. He didn't know how to meditate and had never undergone hypnosis. He reported one dream he intuitively felt to be a past-life experience and frequently had lucid dreams which never included the menacing entity. He noted that by sleeping on his side he could reduce his awareness of the entity. On one occasion he was able to reach out to his wife physically but the entity threw his hand away from her. Patrick wanted to understand and to know what was happening to him.

I arranged for a hypnosis session with Marilyn Newman, who suggested that this might be an uncovering process to try to understand what was happening to him. Patrick was an excellent subject. In a clear powerful voice, apparently not his own, he described events presumably from the past (but not from any period of history I could recognise) about titanic struggles between good and evil. I felt he may have been channelling. The voice was authoritative, with good English diction, and the speech was quite different from that which Patrick used. When he emerged from hypnosis he had no recollection of anything that he had said.

Patrick sought no further help from the AIPR and moved to a new address sometime later.

Both Marilyn and I are somewhat puzzled as to what to make of this case, but lacking ongoing contact, we can progress no further.

#### CASE STUDY FIVE—DOUBLE BAY, MARCH 1995

A mother and daughter had called the AIPR for help with all manner of accidents and injuries that had afflicted the family, some employees, and their horses. Some hauntings were also reported. At the interview both of these women behaved in a controlling manner and did not want to hear what I had to say. They were also uncooperative with questioning. I terminated the interview and suggested that they phone Marilyn Newman.

Marilyn later told me that both of these women feel so much anger and hatred that they unconsciously invite evil spirits to harm other people and animals.

There is a spiritualist saying, “Be careful what you ask for because you might just get it” which I believe is relevant to this case. The women were not receptive to our opinion that they were the cause of their own problems, albeit unconsciously, and we were unable to assist them.

There is a curious connection here with a very famous poltergeist case in England reported in the *Christian Parapsychologist* in September 1991 by Max Magee. I paraphrase here:

Every 5<sup>th</sup> November in England there is a tradition of burning a human effigy on a bonfire. This is similar to burning people at the stake, which was a punishment in the 16<sup>th</sup> century for practising witchcraft.

This occasion is called **Guy Fawke’s Night** and is named after the fellow who received such punishment for attempting to blow up the Houses of Parliament in London some 400 years ago. Fireworks and food are also part of this annual festivity, which is always a favourite with children.

Just prior to 5<sup>th</sup> November in 1974, two brothers aged 11 and 14 jokingly laughed, "I wish our neighbour Mr King was there instead of Guy Fawkes, then all our troubles would be over". When the brothers went to bed that night the household was thrown into agitated alarm by strange hammering on walls, scratching noises on headboards and loud, shuddering banging throughout the house.

The police were called. The downstairs neighbours, the Kings could also hear the noise. The poltergeist disturbances continued night after night and often during the day as well, with objects being thrown, and windows smashed.

The family was driven from their home by a crescendo of noise and paranormal activity, at the suggestion that they ask for help from the spiritualist church.

A succession of clergy from various Christian groups had already visited for services of cleansing and blessing as well as pastoral visits. In spite of all this there were still explosions of violence.

An exorcism lead by Professor of Practical Theology, the Rev. Murdo Ewan McDonald from Glasgow University brought about four weeks of relative quietness with some subdued poltergeist events. The Concise Oxford Dictionary defines "exorcise" as "to expel evil spirits by invocation or use of a holy name to clear a person or place of evil spirits." However, Roll (1977) concluded that exorcism is generally ineffective as a means of dealing with poltergeist outbreaks.

In early January 1975 the family watched a horror film followed by a documentary program on poltergeists. Later that night the fearsome noise and movements started up again with sledgehammer vibrations shaking the walls.

It seems to me that the family had unwittingly invited back the poltergeists by taking renewed interest in them. The boys were experiencing involuntary body movements. The boys' beds were being shaken violently. Professor Archie Roy from Glasgow University witnessed the boys being thrown into the air across the room from their beds. On another occasion the younger boy was being held to the floor by his uncle in an attempt to keep him still. Max Magee commanded in a loud voice, "Stop this at once" and the torment ceased for that evening.

Magee, in this case study, describes how he interacts with these poltergeists, both antagonising then pacifying them and later playing games with them. At the end of May 1975 Mr King died and all poltergeist activity ceased.

I make the point again to be careful what you ask for in case you get it.

## CASE STUDY SIX—AUGUST 19, 2001

Another common example is the unskilled playing with ouija boards. The novice asks “Is anyone there?” and absolutely anyone is invited in. Stoker Hunt deals with these issues in his book *Ouija, the most dangerous game* (Hunt, 1985).

Two sisters, friends of my son, had got into trouble with their ouija game. The older sister, Rebecca, is sensitive to psychic phenomena and after their game ended she heard a male voice calling her name and footsteps around her bed at night. This situation persisted for about a year. Rebecca would fall asleep with the TV on all night in her bedroom to drown out the footsteps and name-calling. The sisters moved house from Parramatta, but the haunting persisted.

I taught both sisters the spiritualist ritual of asking for protection and psychic cleansing and suggested they practise this each evening before going to sleep. Rebecca reports that the voice and footsteps have now ceased and her TV set is back in the lounge room and switched off at night.

## DISCUSSION TWO

The hearing of voices needs to be discussed at this juncture. In spiritualist circles it is said that if you are not hearing voices then you are not making progress. The skilled spiritualist is swimming with delight in the same ocean of consciousness that the schizophrenic is drowning in.

My own experience here during meditation to develop this skill was quite startling. A sarcastic and malevolent voice said “Hey guru!” I just about jumped out of my skin. With my back resting against the wall, I knew there could be no one behind me, from where the voice emanated. Being a man of independent thought, I told him to “Bugger off”.

The insight here is that such critical voices are to be ignored because they are low intelligence entities. Had the voice said, “Gee you are you,” (G-U-R-U) I would probably have laughed at such humour.

In the psychiatric model of consciousness “auditory hallucinations” indicate probable mental illness, such as schizophrenia and related psychoses. Psychiatrists predominantly meet individuals who are not coping at all well with these voices.

Spiritualists, in contrast, get useful accurate information from these “auditory hallucinations”. Spiritualists generally are high functioning individuals who hold well-paid jobs, run their own businesses and are successful parents. They are not mentally ill.

Further insight into this understanding is provided by clinical psychologist Wilson Van Dusen (Van Dusen, 1974) who worked for 16 years in Mendocino State Mental Hospital in California. He observed that, “Most of my patients seemed fairly sensible except for their hallucinations which invaded and interfered with their lives”. In addition these auditory hallucinated voices would “find a weak point of conscience and work on it interminably” and “their malevolence and persistence in undermining the patient was striking”. Van Dusen also stated, “Their voice quality can change and shift, leaving the patient quite confused as to who might be speaking. When identified as some friend known to the patient, they can assume this voice quality perfectly”—just as our accountant Patrick experienced in the Crows Nest case study.

“Patients may have three or four most frequent voices”, Van Dusen tells us, “and perhaps 80% of these voices are persecutory and evil in intention. These voices lack the ability to reason sequentially or think abstractly. The voices are extremely repetitive and may attack an individual for years over a single past guilt. Indeed these low intelligence entities are a good deal sicker than the patients.”

In contrast, “One patient described a higher order spirit who appeared all in white, radiant, very powerful in his presence, and who communicated directly with the spirit of the patient to guide him out of his hell. In one case I encouraged the patient to become acquainted with these helpful forces that tended to frighten him. When they did so their values merged into him, and the evil poltergeists, who had been saying for months they would kill him, disappeared.”

In a paper entitled “Patients’ strategies for coping with auditory hallucinations” (Carter, McKinnon & Copolov, 1996), I came upon this curious statement “Playing games or musical instruments, focusing on something other than the voices, and listening to songs were the methods rated most highly as being at least partially successful.”

The strategies with the highest percentage of users claiming complete success were singing, using earplugs, and playing an instrument. Using earplugs to block a hallucinated voice? Very odd!

Professor Charles Tart comes to the rescue here. “Any effect, whether interpreted as physical or non-physical is ultimately an experience in the observer’s mind” (Tart, 2000). So the mentally ill may be psychic and not coping with it. These persecutory voices may be ongoing night and day

and would wear down anyone who lacked the knowledge and self-confidence to cope with them.

Further on the issue of asking for help from guides, here is what Van Dusen observed in his mentally ill patients: "An unusually cooperative patient led me to ask if I could talk directly with her hallucinations; I did, and she gave me their immediate response". In these dialogues with the hallucinations Van Dusen learned of two orders of experience, self-styled as higher and lower. In most patients one higher being would contrast with four or five lower voiced beings:

"The higher order beings were light, as bright as the sun with a symbolic language richer than the imagination of the patient. These powerful and impressive Christ-like beings respected freedoms and would withdraw if they frightened the patient. These light beings were supportive, genuinely instructive and communicated directly with the inner feelings of the patient".

Van Dusen always encouraged his patients to approach the higher order beings because of their great power to broaden the individuals' values far beyond the patients' comprehension. The higher order claims power over the lower and demonstrates this at times. Van Dusen describes this as the struggle between good and evil. He also noted the consistency in what was reported independently by different patients. Also "the differences in the experiences of schizophrenics, alcoholics, the brain-damaged and the senile were not as striking as the similarities".

Another consistent finding was that patients felt they had contact with another world and objected to the term "hallucination" because they experienced this as real in the same way that skilled spiritualists do.

Now returning again to the importance of being careful about what you ask for, we must consider the case of Kelly Cahill. This illustrates some of the similarities between UFO abduction experiences and paranormal phenomena. Kelly describes herself as a Christian in her book "Encounter" (Cahill, 1996). She writes: "I found that the longer I was a Christian, the more intent I was on getting to know God. I wanted to get closer to Him and become perfect". Kelly spent more and more time closeted in the back bedroom of her home praying, reading her bibles and seeking His presence. I quote here:

"I stayed in the room for about six weeks straight, hardly eating. In the third week I was in the room praying my heart out to God for some indication that He really cared for me, and truly accepted me. I was doing this hour after hour and then I said a peculiar thing

“Why can’t you be closer to me? I want you here, I want your pure presence.

“As soon as I said this, an incredible thing happened. I suddenly felt a breathtaking, overwhelming presence in the room. A surge of energy washed over me, which caused my heart to race, my skin to flush, my hair to stand on end. I felt a tingling sensation all over my body and my heart was pounding so hard that I was on the verge of blacking out.

“I stayed like that for 15 minutes solid—I was afraid that I would have a heart attack if I moved. During these 15 minutes it seemed to me that something was being poured into my head, like high speed data transmission. When it finally left me I had the clear idea that my prayer had been answered by God showing me a small taste of His power.” (*sic*).

When she explained to her husband what had happened, he told her that he had seen a flash of light fill the night sky from horizon to horizon but there was no thunder or lightening. He connected it with what was happening to Kelly in her study room, and it frightened him.

A few days later Kelly Cahill and her husband were to become involved in Australia’s most extraordinary UFO alien abduction case. This case was a real breakthrough in UFO research in Australia. Prior to this event there was little persuasive evidence for the physical reality, of UFO alien abductions. Scientist Bill Chalker dedicates a chapter to this rare event in his book *The Oz files* (Chalker, 1996) detailing the abundance of corroborating evidence, six independent witnesses, medical records, chemical and magnetic anomalies at the site, physical evidence at the UFO landing site, etc.

At that time, Bill Chalker was mentoring me through the strangeness of UFO abduction cases, helping me to keep my metaphorical feet on the ground in this truly mind boggling study. I had to ask the obvious question—has anyone tested these abductees psychologically? Nobody knew what we might discover back then (in 1993).

The J. Allen Hynek Centre for UFO studies in Chicago, USA was running a psychological research program at that time. Adelaide researcher Keith Basterfield arranged for a modified Australian language version which used the following standard psychological tests: Minnesota Multiphasic Personality Inventory (MMPI), Inventory of Childhood Memories and Imaginings (ICMI) and the Dissociative Experiences Scale (DES). In addition there was an abduction data collection form and an eight page CUFOS.SP questionnaire on personal details.

To qualify for inclusion in this research the abductee had to have been taken against their free will from what they knew to be a normal terrestrial setting into what they knew or believed to be a UFO. Next they had to have been subjected against their will to an alien “medical examination” and then returned to a normal terrestrial setting. Some corroborating evidence to support their claim was also required. Kelly Cahill and sixteen others qualified for this study.

Keith Basterfield advised us that the preliminary results showed our (very small) sample was consistent with the more than half a dozen such studies carried out in North America to date—as a group, UFO abductees are no different from any normal population with the exception of elevated scores (32% in our sample) of “fantasy-prone personalities” who would range 3% – 4% in a normal population.

Keith Basterfield has detailed the paranormal and poltergeist phenomena involved in UFO encounters in the June 2001 issue of the *Australian Journal of Parapsychology*. I also remember Keith saying to me that UFO phenomena are (1) Physically real (2) Psychic (3) Interactive (4) Have a very high degree of strangeness.

There is considerable uncertainty about some claimed UFO alien encounters that may be haunting and poltergeist phenomena. Unless there is an alien UFO spacecraft involved we cannot be sure what we are discussing.

The UFO subject has been highly politicised by the governments of the United States and Britain, who insist that it can be explained away as “swamp gas or psychosis.” Interestingly the Royal Australian Air Force comes to the opposite conclusion as detailed in Bill Chalker’s work *The Oz files*, so named because he details air force and government records obtained under the Freedom of Information Act.

I am indebted to Bill for introducing me to Kelly Cahill and the others who are reluctant to talk to anyone of their experiences let alone complete several hours of psychological testing. Without their trust in him and his confidence in me this study would not have been possible.

Let us return now to Kelly Cahill’s book where she describes the alien encounters:

“The obvious question is why do I connect this to UFOs if at the time I was sure that the event was related to God? The answer lies mainly in the presence of energy going through my body. It was very similar to the energy I experienced during the encounter, except that my interpretation of it was totally different.”

This night-time encounter with aliens includes these other related details. As red-eyed aliens advanced across the paddock towards Kelly and her husband she picked up their telepathic thought “Let’s kill them next,” followed by “an incredible physical energy that hit me in waves of vibration carrying the emotion of pure unadulterated horror.”

She describes the red-eyed alien voices as “flawless, [with] well-rounded, perfect diction, enunciated precisely in best English, quite audible—not telepathic. “We mean you no harm.” The being’s voice veritably dripped with sarcasm. He was haughty, arrogant and condescending because his power and control over us was undisputed”. Kelly’s husband asked, “Then why did you hit Kelly?” The red-eyed alien replied “I wouldn’t harm her, after all I am her father.”

Kelly took this to be mockery because she always referred to God as Father.

These red-eyed “Gods” possess the same deceptive personae as Van Dusen’s lower order entities. I muse, could these be the Old Testament gods, the same gods who kill all the first-born children in Egypt? I found the UFO alien abduction research somewhat frustrating because, unlike poltergeist clearing, there is little we can do to assist the abductees, nor can we prevent future abductions. These abduction experiences statistically seem to be a young person’s activity, affecting those under 40 years of age.

It is worth considering some of the work of Ann Druffel. In, *Abductions: An update* (Druffel, 1988; 1992), Ann looks at techniques individuals have developed to successfully ward off unwanted contact from UFO aliens or other non-physical beings during “body asleep/mind awake” states of consciousness.

1. Sustained mental effort directed toward breaking the sleep paralysis by moving a toe or finger.
2. The making of one’s own sound silently within one’s mind, somewhat similar to a musical note reverberating in the upper body and head.
3. Prayer to Christian personages. Jesus helped somewhat, but Archangel Michael, a noted warrior against dark spirits, broke the paralysis even more quickly.

Druffel also notes “Intense verbal threatening of these entities will accomplish the same result as mental struggle, certain meditative techniques

and fervent prayer”. Interestingly one woman described merely “waiting out” and another mentally biting through the hands that clutched her.

In these body asleep/mind awake states of consciousness referred to extensively above, the entities cover a full spectrum of obviously non-physical haunting types through to unmistakably physically real UFO alien abductions.

The most puzzling element to me is that Kelly sought direct contact with the divine and got the opposite.

God is an idea, a recent Christian idea. The word “God” of course has so many meanings to so many individuals that the word itself is almost meaningless.

In Buddhist mapping of consciousness there is no God. There is a multitude of non-physical beings, the good, the bad and the ugly but no one has discovered a supreme being. Red-eyed aliens masquerading as gods? I don’t know.

## CASES WE COULDN’T HELP

### *Case One*

In February 1999 the AIPR received a request for help from a South American woman living in Sydney’s eastern suburbs, who was experiencing sexual encounters with non-physical beings and enjoying them very much, but was also fearful of the control they were exerting over her. She couldn’t decide which she preferred!

Medieval literature speaks of sexual intercourse with incubi and succubi as being more pleasurable than normal intercourse and resulting in a more powerful possession than simply having voices talk to one.

During my visit to her home with two other AIPR members, she was taught how to protect herself psychically and how to cleanse and protect her home. I recommended a book to her for this purpose (Goldberg, 1998). She was peaceful and relieved when we went home.

A few days later she telephoned me asking me to return and rescue her again because she was unable to say no to the incubi.

I explained to her that there was nothing more we could do. We had fully explained to her the rituals of cleansing and protection, and how to avoid thoughts of incubi, and not invite them back into her life. We are not able to help those who will not help themselves, and as recently as June this year she was still telephoning AIPR for help.

*Case Two*

A similar case occurred in January 2000, where spiritualism is unable to help until basic psychological counselling and therapy is accepted.

A feuding family distributed across Sydney's western suburbs was practicing psychic assault on each other using so-called Black Magic or Sorcery. The family members I spoke with by telephone failed to understand they would need to remedy their personality disorders and dysfunctional family behaviours before any enlightenment would be possible. I refused to involve the AIPR in this case. Such persons are clearly in need of guidance and society has yet to provide it.

*Case Three*

To continue on the topic of unskilled use of psychic functioning, two young women in the Gosford area of NSW were sharing a house with their very young children whilst working as tarot card readers and clairvoyants to supplement their income. They moved into a house that they knew had been used by a group who practiced witchcraft and other assorted technologies to attract lower intelligence entities. Their vocabulary was littered with "New Age" notions of sweetness and light about "the God within us". Both of them were very frightened when they telephoned the AIPR for help.

During the daytime cupboard doors and drawers were opening, doors slamming, lights flashing on and off, as well as what appeared to be blood spattered across several walls. When Mathew and I arrived at the house we found two clergymen, one a Methodist, explaining to these young women that if you don't understand what you are playing with then avoid it completely until you do have a knowledge.

The Methodist Minister's understanding concurred closely with spiritualist concepts and I enjoyed listening to his words to these two young mothers. Mathew and I withdrew back to Sydney, leaving the local churchmen to counsel.

### DISCUSSION THREE

I am not a Christian nor am I ever likely to become one. I have read back issues of the British publication the *Christian Parapsychologist* dating back two decades, and there is not one account of successfully dealing with poltergeists or hauntings using exorcisms. There appears to be

a repeated conflict in that publication between being able to reconcile the understanding of the phenomena with the dogma and theology of each Christian group—much religion and not much spirituality.

Philosopher Bertrand Russell (1957) makes the point that Christianity has never been interested in human happiness. The Church's purpose was power and control, social regulation, and winning the hearts and minds of the population—a branch of government.

Despite this I know of one Catholic Priest who clears hauntings and poltergeistery. He asks to remain anonymous because he does not want to incur the disapproval of the Church. I also know of Buddhist monks who are able to clear hauntings and poltergeistery and would not be surprised to learn that tribal people living in Papua New Guinea, the Balinese, Maori people and Australian Aborigines are also able to do this.

Another fellow who is a career soldier in the Australian Army has a psychology degree but risks discharge on grounds of being considered psychologically unfit if it were known of his spiritualist activities.

Science is the new theocracy, yet its best efforts and most recent publication *Hauntings and Poltergeists: Multidisciplinary Perspectives* (Houran and Lange, 2001) makes little reference to the work of spiritualists. It is notable in the foreword that John Beloff has never seen an apparition nor been present at a poltergeist disturbance. Shamanism is the oldest human technology, dating back to the Paleolithic era, out of which the yoga model of reality emerged some 5,000 years ago. This led to the Buddhist Science of Mind available to us today, with its companion Transpersonal Psychology. Little reference is made to this. James McClenon dedicates one paragraph on page 74 to shamans' ability to control hauntings and poltergeist phenomena, suggesting correctly that people reporting such events are potential shamans. On page 80, "Hindus and Buddhists advocate particular altered states of consciousness and accept the incidence of anomalous experiences as a result of this quest."

The work of Houran and Lange is highly technical. While intellectually interesting it is of no practical use for ending hauntings and poltergeist disturbances. This book lacks a comprehensive overview or hypothesis within which sense can be made of psycho-spiritual phenomena. In the afterword, Gertrude Schmeidler asks, "What research could lead to a meeting of minds and a new hypothesis?" My answer is that training in psychic functioning would enable the researcher to have direct experience of, and interaction with, psychic phenomena.

I found that the spiritualist churches generally lack intellectual curiosity and I was frustrated by their reluctance to answer my questions. Generally, spiritualists wouldn't waste their time trying to convince anyone of the authenticity of their work. Their attitude is that when someone is

ready for this level of knowledge and understanding they will be open to it. Until then it is fruitless to try to convince anyone of this reality of experience. Parapsychology's perspective on spirituality is mostly historical with scant interest in the subject in textbooks (Edge, Morris, Palmer, Rush, 1986; Irwin, 1989).

I shall next discuss a most unusual case we were unable to bring to an end, followed by two ongoing cases where success is slowly coming about. But before that I will describe a trouble-free haunting of an old large wooden house in the Sydney suburb of Guildford.

The house was being rented by one of our AIPR. "ghost busting" team Mathew and his wife. At night they would hear shrieks of laughter and joy from small ghostly children racing about the house chasing a billy goat and other animals. Occasional mischievous poltergeist tricks were played.

Mathew and his wife would talk to these small children and open up a circle of light for them to move on but most of them seemed to be having so much fun that they stayed! Mathew and his wife didn't mind: It was fun. Research showed that their home had been an orphanage/school during the 1916 influenza epidemic that killed millions of people worldwide.

### CABARITA CASE STUDY—NOVEMBER 1998

In November 1998, we received a request for help from a young couple in Cabarita, a riverside Sydney suburb. The problem was noticed soon after they rented the house. An unpleasant smell would fill the bedroom of their children, whenever they played in there. Once they moved to another room the smell would evaporate. Other phenomena occurred, such as the doorbell ringing when no one was at the door, and the outside light would switch on by itself.

I went around to investigate and clearly sensed something animal-like which caused my hair to bristle as if it was attempting to frighten me. This was quite clear to me. I had no idea what to do except to show no fear and be peaceful.

I later spoke with Simon, a member of our AIPR Ghost Busting team. He checked with his non-physical helpers who advised this would be a most interesting case to learn from.

We met at the Cabarita house a few days later and detected some former humans who went off to the light without any fuss. This left us with the *smelly* room. Simon reported that there is an inter-dimensional tunnel that ends in the children's bedroom.

An inter-dimensional tunnel seems to be analogous with the idea of “wormholes in space” that connect here to someplace else, and sounds similar to the tunnel described in near-death experiences (NDEs). It parallels the light at the end of the tunnel offered to lost souls in clearing hauntings during spiritualist ceremonies.

## ON INTER-DIMENSIONAL TUNNELS

In 1988 I had an out-of-body experience in my home during a meditation at the end of an eight-week course in Kundalini yoga meditation. This out-of-body experience was in full consciousness and lasted 32 minutes clock time. In my out-of-body state, from the corner ceiling of my lounge room, I could see the clock, hear the birds singing and watch the Ferry going by. I could also think perfectly clearly and see Robb Tilley sitting on the end of his lounge in meditation. It was a Divine experience.

The first time Simon came to my home, he pointed to that corner of the ceiling telling me that “a tunnel tips out onto the end of the lounge” which is why I ended up there out-of-body.

The inter-dimensional tunnel into the children’s bedroom at Cabarita had been accessed by what Simon described as “gothic like reptiles”, animals from who knows where, similar to a griffin or gryphons, the type of gargoyle seen on medieval churches and other buildings. When the children were playing in the room they would frighten these creatures and cause them to smell, skunk-like.

Simon went on to explain that he knew of no way of getting them to leave. Simon conferred with his non-physical friends who confirmed that there was nothing to be done about these creatures except teach the family to befriend them, get used to living with them and not frighten them. This is what they have done—come to regard them as family pets, and consequently the smell has ceased. A most unusual case!

## FORESTVILLE CASE STUDY, OCTOBER 2000

In some cases of haunting, poltergeists and psychic phenomena there is a process of psycho-spiritual emergence that can become a breakthrough or breakdown. Psychiatrist Stanislav Grof has detailed this (Grof, 1989) and also describes an aspect of it as psychic opening.

In October 2000 I went to interview a woman born in China and living in Forestville. Her husband had sought help from the AIPR and explained that about a year ago his wife went along to a Falun Gong Meeting in Chatswood where there is a large Chinese community. Her husband described Falun Gong as a form of Buddhism that had been high-jacked and politically banned in Mainland China by a paranoid government. After attending only a few Falun Gong meetings she experienced what is known in Transpersonal Psychology as a psychic opening, where she began hearing the voice of Lee, the leader of Falun Gong (now hiding in exile in the U.S.A.) She was also experiencing involuntary body movements, images of Lee with a different voice, strange body energies and a sense of being controlled by an arrogant Chinese persona. She reported a hot spot on the back of her head and an energy spot below her navel, similar to Kundalini chakra energy. Following assessment at Manly Hospital, she was admitted to the Psychiatric Unit and given anti-psychotic medication that she took for one year. During this time she had returned to China and experienced the entity speaking through her mouth and threatening to kill her.

After a year of this she was understandably depressed and dispirited as well as exhausted. A week later, Simon and Hannah joined me in visiting their Forestville home. Simon rebalanced the chakra energies in her body and led a spiritualist ceremony to clear away from the home the unwanted arrogant entity by white lighting for protection. I should mention here that Simon's team of non-physical helpers arrived at the Forestville home when we were all there. His helpers (he calls them "the good spooks") have a distinct energy signature that I have come to recognise. It is a spinning energy that goes clockwise around the room and is quite unmistakable.

The next day her husband phoned me to say that the entity was back and was suggesting that she leave her husband in order to get into heaven in five years time. I discussed this with Simon who felt that she was enjoying all the attention and had invited the entity back into consciousness.

I also discussed her case with a Psychiatric Registrar who suggested increasing the dose of her anti-psychotic Olanzapine that is usually kept low for Asian people because they are more sensitive to it. In addition, some anti-depressant medication was recommended to lift her mood and self-confidence with the hope of internalising her locus of control and ending her sense of being a victim of this psychic assault.

Her husband reported the anti-depressants were very effective, but that his wife's self-confidence was still rock bottom.

By August 2001, her husband reported that her energy levels were up and she had regained most of her lost self-confidence. Together they

were working with a group of friends using spiritualist technologies and asked a white angel to remove the arrogant entity they had nicknamed “Old China” and she has been free of him ever since. She has discontinued the anti-psychotic medication but continued the anti-depressants until the end of July 2002 and is now off all medication.

This is great news; she is very lucky to have a husband with a growing understanding of psycho-spirituality and the persistence to succeed.

For anyone interested in non-drug treatment for spiritual emergency I can also recommend the work of John Weir Perry (Perry, 1974, 1999).

## OTHER SUCCESSFUL CASES

### *Case Study January 2001—Campbelltown*

A psycho-spiritual emergence of a more benign type happened in January 2001 to a truck driver called Graham. Graham describes his health as normal now after a surprising recovery from cancer (multiple myeloma). Graham wants to know what is happening to him and his home. Usually on a Friday night he would fall asleep in front of his television, then awaken to find that the television, stereo, porch light etc., were all switched off.

During his hospitalisation in 2000, he sensed a calming hand resting upon his brow, which persisted until he was discharged home. Since he has been back at home there have been considerable poltergeist events of some violence. On Christmas Eve 2000, the backyard gate opened with an almighty loud bang even though the bolt and two padlocks were unopened. Consequently his dog, a Blue Heeler Queensland cattle dog, will not go near one corner of his backyard. These dogs are noted for their fearlessness, but it will not go near the lemon tree that is in that corner of the back yard.

Next, Graham’s extensive collection of CDs stored in a huge wall rack were ripped from the wall and thrown across the lounge room, then the TV remote control exploded damaging the wall opposite. A friend of Graham’s reported an apparition of a young woman walking in the hallway and lounge room. Graham is frustrated by all of this as no one will stay at his home anymore because of these hauntings and this poltergeistery.

Graham himself is not frightened by these events—he’s just genuinely curious as to what is happening.

Other members of the AIPR were very keen to set up all of their surveillance equipment and cameras. Even with Graham’s full co-operation

the results have been very limited. One member slept overnight in the bedroom where most phenomena were reported but nothing happened.

This seems to me to be a time-of-life opening for Graham who is still only 40 and is now retired on a pension. It is an opportunity to pursue the spiritual quest in good health and with a strong sense of himself. His poltergeist case was still ongoing as a learning opportunity for all until Debbie Malone and Hannah helped to clear his home on 12th February 2002. The home has been very peaceful ever since.

*Case Study, August 2000 – Petersham*

A young tertiary-educated woman living alone in Petersham, an inner Sydney suburb, asked for help with a haunting in August 2000.

She had got used to the banging and knocking, which consisted of three quick sharp knocks on furniture, front and back doors. It always occurred at about 3:00a.m. winter-time and 4:00a.m. eastern summer-time.

On Australia Day, January 26th 1994, she and three old friends slept the night in the Old Barracks on Macquarie Street in Sydney and went sailing on a tall ship the next day, just for fun. Prior to being a barracks the same building had been a prison. During her sleep on the second floor of the Old Barracks, second hammock from the north end, she became conscious during sleep paralysis. Her thoughts were clear, but she had difficulty breathing. She had a sense of being enveloped, being overtaken—of suffocation.

Since that time, she experienced repeats of the barrack paralysis, always in her own home. She also told us of seeing the apparition of a man sitting in her lounge room chair and on one occasion she felt a female hand grab her arm. Next, the bedside light switched on and off three times in quick succession. She telephoned the AIPR the next day.

Simon took control of the clearing ceremony and identified an elderly woman, the previous owner of the home, who had fallen and broken her pelvis. The repeated three sharp knocks were anxious appeals for help, which were easily dealt with once she realised that she was dead and went peacefully off to the light.

The three characters the young woman brought home with her from the barracks were less intelligent; I am reminded here of another quote by Charles Tart, viz. “dying doesn’t necessarily raise your I.Q.” These characters took about 40 minutes to go to the light, with two of them refusing to go unless the leader would go too!

This young woman had no interest in psychic phenomena and had no idea why this had happened to her; she just wanted to be rid of it. I

received a thank you call from her in September telling me the house has been quiet and peaceful since Simon's work in December 2000. She is willing to be interviewed by serious researchers to confirm these details.

*Case Study, Caringbah—December 2000*

A house in Caringbah, built upon an aboriginal sacred site in 1826, became the scene of another one of Simon's successes.

Details from the land titles office revealed this house once had many different owners and the new owners had bought and renovated this old house for a good price.

The wife noticed the agitated mood of her young children, and the tension between her and her husband, who had a history of psychic experiences. Strange smells and fragrances were noticed, plus scratching sounds, footsteps on the roof, and other such small phenomena. The husband saw an apparition of a female. The main concern was the effect on the moods of family members, particularly the small children. Simon identified the sacred site, because of a vortex of energy emerging from the earth under the centre of the house. He said the renovations in the centre of the house, blocking off interior walls, had jammed the system.

Complicating matters further, an inter-dimensional tunnel emptied out into one of the children's bedrooms.

Simon commenced the ritual clearing in the usual way. I had not noticed the energy signature of his usual group of non-physical friends and mentioned this. He replied that they couldn't be present—they were too busy elsewhere—but that a different group were in attendance.

Simon described the unblocking of the up-welling energy and the entities emerging into the house. I had no ability to see or sense this, nor did anyone else. The tell tale sign was the home security system monitoring every room in the house. We sat outside by the pool watching the electronic display indicating activity movement in every room of the house. This lasted for two and a half days.

The youngest child became calm and peaceful and over time the family tensions ended. The home is peaceful to this day.

*Case Study, November 1996—Far west New South Wales*

I have saved the biggest "Ghost job" for last. Professor Charles Tart is one of my heroes and I quote him here: "Psi takes place in human

beings, as part of a whole tapestry of life. Not merely as an isolated anomaly in the laboratory”.

Because of the richness of detail in this case, what I am about to describe is a case Simon described as his biggest and most difficult.

On 12<sup>th</sup> November 1996, I was contacted by a woman named Carol who made cautious enquiries of the AIPR and sought help on behalf of her boss, Peter, who felt slightly awkward and a bit embarrassed to ask directly for help. I was asked to meet Peter, and because he was in Sydney, we met the next day.

Peter had bought a very large rural property of 80,000 acres a few years before, in the west of New South Wales about 1,000 km from Sydney. The homestead is about 40 years old and is built on the site of the original homestead, which burnt down when it was about 80 years old.

The history of the property goes back to the mid-nineteenth century when the first white European settlers moved into the area and fought with the traditional landowners, the Wongaibon people. In this struggle, large numbers of aboriginal people were poisoned, shot or murdered before being dispossessed of their homeland.

The property was haunted with considerable poltergeist activity and Peter was becoming “a nervous wreck” because his state of mind and his mood were affected by these psychic events.

Peter knew what he was experiencing to be real, but considered that “this sort of thing was nonsense and didn’t happen in ordinary life, did it?”

The disturbances would start in springtime, after trouble-free winters. Some of his employees had often seen the ghost of a character named “Boxer Tops;” always dressed in grey bib and braces, the same work clothes he always wore for the 40-odd years he lived on the property. Boxer was from Yugoslavia and somehow ended up in Australia after the war with the Nazis in Europe. He reportedly arrived one day and asked the then property owners if he could camp on the property. They said yes and Boxer Tops stayed there until he died.

He built a home of bits and pieces salvaged from anywhere, made a still and brewed his own alcohol. He didn’t speak much English and was severely traumatised by his war experiences, becoming a bit of a hermit. He was frequently in and out of Brewarrina Psychiatric Hospital.

In 1996, Peter noticed that small items would disappear from the homestead: two pairs of scissors, a bottle of Worcester sauce, video tapes, spanners, fencing pliers, salt and pepper, peanut butter, honey, half a bottle of scotch and cigarettes.

At night Peter would hear someone running barefoot through the house, then the sound of two men fighting in the attic, but when he went to

investigate, he was always alone. By this time no one else would sleep in the homestead. One fellow, Greg, left the property because of the frightening disturbances. Another, a visitor to the property, described being strangled in his sleep.

Peter said that he had become accident-prone: he had chopped the top off one finger and cut his leg with a chain saw. He felt as though his personality had been influenced and he didn't like people coming into his home anymore.

I told Peter I would be able to clear the homestead as soon as I could get our group of people together. I didn't know yet when we would all be able to meet to do a remote clearing.

On Saturday 16<sup>th</sup> I met with Simon at his home in Sydney and we held a ceremony to remotely clear the homestead 1,000 km away. Simon psychically described old Boxer Tops as haunting the home. Another character, George, a young convict who escaped into the far west was also haunting the homestead and stealing all the items that Peter had reported missing. This rascal George had gone out to the district in the days when convicts were still transported to Australia. George hung around the Wongaibon people and got speared for his involvement with the women of the tribe.

George would steal items and share them amongst his aboriginal chums. Boxer Tops fought with George about this theft, a ghostly fight in the attic. Boxer was very protective of his host's property and resentful of George's behaviour. During the ceremony to clear the homestead, Simon asked that all the stolen/missing items be returned and we asked that spirit beings of love, light and peace open the tunnel of light, which Boxer was drawn to. George was somewhat fearful and suspicious. Simon persuaded him that there were "good pickings to be had" in the light at the end of the tunnel. He eventually left too.

Around one o'clock that night I was awakened by Boxer Tops's presence in my bedroom. I experienced my heart glowing, radiant and filling the width of the bedroom. I sensed Boxer's thanks for setting him free by introducing him to the beings of love, light, peace and beauty and he showered me with thanks. I was deeply moved. Boxer has free will, as we all do, to return to the light anytime, and for a few years after this event I sensed him with me whenever I talked about him or thought of him, but I know he has now gone.

I went back to sleep only to be woken up at 3:00a.m. by George in the corner of the room. "You were right about the pickings" he telepathed to me, and I haven't sensed him since.

Late the next day, Sunday morning, Peter telephoned to say that around 10:30p.m. the previous night he felt so peaceful and full of energy

that he went for a run in the moonlight. I said, "Well, that is when we finished clearing your home last night".

On January 3<sup>rd</sup> 1997, Peter phoned to say, "You're not going to believe this but missing items turned up". Three pairs of scissors in a cupboard, \$1,100 in cash in a filling cabinet, a gardening book and even odder, a full set of Tupperware in the kitchen had appeared. No one on the homestead knows where the Tupperware came from but they've kept it anyway!

Peter reported that the house was still peaceful and Boxer Tops was still seen around the other buildings on the property by himself and others.

Twenty-two months later on 7th October 1998, Peter was in touch with the AIPR again. While inside the homestead all was well, but once outside on the property or in the out-buildings, he noticed his mood and thoughts being negatively influenced. The cook, Kim, reported the same experience. They would go back inside the homestead and their mood would change back for the better.

Peter sensed being "dogged by bad luck" and feeling overwhelmed by this.

One employee, David, described a gate latch lifting by itself. The gate opened and then closed.

On 12th October, Simon checked with his non-physical helpers who advised that the traditional owners of the land, the deceased Wongaibon people, were all across the property. However, they had no intention of coming to Sydney for a clearing ceremony so we would have to go out there to do the job.

We made plans to travel on the 16th and come home on 20th October. Our advice was that we would need that many days to complete our task.

Simon and I arrived at the property about 11:00p.m. after a long drive. We sat around drinking tea and talking with Kim and Peter for an hour or so before going to bed.

I had been asleep for about two hours when the noise of people running around the wooden verandah floor and the banging of flyscreen doors woke me up. It was still very dark. Next, three glowing beings walked into my room through the door. They were humanoid and a sort of silvery sparkling glowing colour.

I could hear Simon snoring down the hallway and I knew Peter was sleeping on the other side of the house with a gun beside his bed.

I sat up in bed staring at these three tall beings. One was very tall, say, 7 to 8 feet, and the other two about 6 feet. I sent telepathic messages to them but received no response, except that the other noises were now quiet.

They were staring at me, but refused to communicate. This lasted for seven to eight minutes; they then vanished while in full vision.

I was having a cup of tea with Simon in the morning sunlight and mentioned this to him. He described these glowing beings to me. He described their height and their manner like soldiers on duty, letting me know of their presence.

“Oh don’t worry about them, they’re on our side” Simon said, “You don’t think I’d sleep in this place without protection do you?” I was pleased to hear this.

Simon later remote viewed the whole property and described a place that was the scene of a mass slaughter of aboriginal people long ago.

Peter said it could be one of three or four locations on the 100 square miles of property and we decided to locate this place after we had cleared off all the troublemakers, discarnate entities, in a few days time.

I was in over my level of skill on this job, and Simon was too. He asked his non-physical friends to guide him and they said “It’s to do with the turtle.” Neither Simon or I knew what this meant so I asked one of the aboriginal men who worked on the property, what it meant to him. He said that the turtle is symbolic of the source of all things, the creator. I translated this to mean the Gaia principle in transpersonal psychology—the intelligence of the earth.

Everyone who worked on the property, neighbours, the local police officers and anyone who had experienced haunting and poltergeistery on the property was invited to the ceremonial séance that evening. I think we got a full house!

After the sun had gone down, about 20 people sat circled on the verandah, which is wide enough for everyone. Simon called in his non-physical friends; “the light brigade” I nicknamed them, and they arrived with their customary energy signature spinning around the room.

A very large number of souls, discarnate entities who were former Wongaibon people, went off to the light without a second’s hesitation, abandoning the Kadaitja man (pronounced *Kadika*).

In Australian aboriginal culture the traditional men of high degree (Elkin, 1943) were of two types, positive and negative. The Kadaitja man is the payback man of ritual killings and sorcery. This pre-literate technology of the shaman exists unbroken to this day.

With Kadaitja man isolated and extremely angry at being abandoned by his own people, there commenced a titanic struggle between good and evil. Kadaitja man wanted his traditional land and power over his clan; he wanted everyone else scared away and was doing a good job of this.

The séance ended well into the night and people drifted home.

Simon was wondering what to do next and we sat out under the vast bright starry sky. Out there the land is as flat as can be for a thousand kilometres in any direction and the night sky is awesome, being so far away from anywhere. The annual sky show of meteors, the Leonids, commenced this night, falling in from space and blazing across the sky (there was no moon). We had no sleep that night.

We had arrived at the turtle point in this contest between good and evil—a demonstration of the power of all creation for good. Simon would channel this positive energy seated on a chair in the kitchen. I could feel the heat coming off him from across the room, even in the middle of the day.

Negative non-physical beings prefer to avoid the presence of good and move away, well away from the area when powerful energies of love, unity and kindness are invited in. This is a demonstration of the power of creative harmony of the universe and its intelligence. Higher spiritual beings are from this energy and they have the power to overcome evil.

Kadaitja man was trained in revenge killing and payback. He prevented his people from accessing the next world, seeking to terrorise the white settlers until they left the land. By the end of the day, he himself was banished from the homestead and his tribal lands.

On the following morning Peter, Simon and I all got into his Ute and set off in search of the site of the massacre. None of us had much sleep and it was a hot day bouncing along in the sun, the mud and flies. After visiting three sites, Simon called out “there it is!” as we crossed the concrete one lane bridge across the Bogan River.

We walked to the site, a billabong with many shade trees; it is a pleasant place to camp. The river was low and its muddy banks were on one side a grey coloured mud and across on the western bank, the earth is red ochre. The red earth of Western Australia is symbolic of the oldest earth on the planet, and divided by the water from the new land of the east.

From high up on the riverbank I could see the wooden pilings of the original first bridge across the river exposed by the low water. I pointed this out to Simon and Peter as they walked toward the pilings. As Peter walked ahead he noticed a cold air “tube” slightly to the south of the pilings. Simon experienced this as well. They both scrambled up to where I was to get a better look. From here Simon could see an inter-dimensional tunnel, a tunnel into the dreamtime and standing in the tunnel was an elder aboriginal spirit whom he recognised from a dozen years ago. This elder had told him then that he would be working on such a project as this. At that time it seemed very unlikely to Simon who is a city dweller like me.

Interestingly, this original wooden bridge is built only a few degrees off the dreamtime entrance to the tunnel, symbolic of conquest on a

subconscious level. Simon explained, "This is the site of the major massacre of Wombaigon, their favourite billabong and access to the dreamtime."

The next morning, it was time for Simon and I to leave after a celebratory barbecue and a few beers in which everyone partook the night before.

Simon's energy levels were still so high from the channelling of Gaia energy he couldn't eat much and refused alcohol for several weeks until his body got back to normal.

We drove the 40 km down to where the bitumen road starts and filled up with petrol. Two women operated the petrol station. When the tank was full they stood side-by-side and well back from Simon and me and there was a long silent pause. "Are you the ghost busters?" the younger woman asked. "No, he is" said Simon pointing at me. With a mischievous grin Simon zapped her with a shot of the energy still pumping through him. It made her jump, and frightened, she ran into the garage, the flyscreen door slamming behind her.

I spoke to Peter in December 2001 and he confirmed the place has been quiet and peaceful ever since our visit in October 1998.

Quite clearly the spiritualist/shamanic technology works and Peter is happy to be questioned about these events and confirm these details.

Some individuals mentioned in this research paper are willing to be interviewed by serious researchers on request and where appropriate.

The names of some people and places have been falsified to preserve confidentiality.

Almost all participants in this study, particularly Simon, who is a very private individual, request privacy and confidentiality.

## EPILOGUE

In summary, during the past seven years, I've found that psychically gifted and skilled individuals are able to clear poltergeists and hauntings using only psychic functioning in collaboration with their spirit friends.

Nothing else is of any use.

This is a learned skill, a human potential. These experiments in clearing hauntings and poltergeists are repeatable, testable and are confirmable. The only way the reader will ever know for sure the truth about these psycho-spiritual phenomena and will learn these skills, is by direct experience.

The individuals named in this paper who volunteered their help on behalf of the AIPR are, to quote Professor Kenneth Ring “Simply, born more psychologically sensitive than others [and] are psychologically sensitive to an extended range of human perception beyond normally recognized limits” (Ring, 1992).

Clearly there is a legitimate place for experimental psi education in Australian society. This will be of benefit to individuals who spontaneously experience psycho-spiritual openings and also for people whose personality development is inadequate to use their psychic potential in a positive and useful way.

In addition, these volunteers have the wisdom and maturity to use such skill for the benefit of anyone seeking help. Of these individuals, I believe that Simon is clearly the most accomplished.

Simon briefly attended a spiritualist group in Adelaide, but later formed a group who met regularly to experiment directly with non-physical spiritual guidance. Simon assures me that the “good spooks” taught him everything and when he doesn’t know what to do he asks them. He states that they have been correct through all of these experiments.

I often ask myself why I experience this expanded awareness and these unsought psycho-spiritual experiences. The answer I like best is the Buddhist explanation: *Humans are creatures of habit and each time we reincarnate we are attracted to the same things and drawn to the same interests, bringing with us the learning, the level of awareness, into each new existence and are thus just born more psychic than most.*

I suspect that a majority of parapsychologists are drawn to the field through their own psycho-spiritual experiences. This is certainly true in my own case. I notice that the academics seem to be reticent about this aspect of their lives, probably because there are few career points in academic politics to be gained by exposing these aspects.

A word of warning to experimenters in this field: It has been my experience that because of my involvement with poltergeists, much of it has followed me home, causing many frightening experiences for my son and other people visiting our home. We live on Bedlam Bay, just across the water from the 170-year-old Gladesville Psychiatric Hospital and I know this has something to do with it. Once I had been taught how to protect myself and others, the disturbances were fewer.

Finally, I ask you to consider the future implications of this research. Nevil Drury, an anthropologist and internationally published author in the fields of holistic health, esoteric traditions and consciousness, said recently on the ABC TV programme “Compass” that what might loosely be called the New Age was the future of religion. It will continue to grow because it is the emergence of a new religious expression combined

with a scientific paradigm, evidence-based and experimentally confirmed. The New Age is not strictly a religion because it lacks a hierarchy with “top down” power and control in its organisation.

In part, I suspect that Buddhism, the fastest growing religion in Australia, is so popular because of the experiential element where direct experience is available to the novice through meditation techniques.

Buddhism has all the qualities we admire so much in science. It is logical, testable, methodical, systematic and interestingly. Buddhism sees the whole world as a psychokinetic phenomenon (Mishlove, 1983, p. 26).

Parapsychology's contribution to the New Age will be obvious to you, particularly given the over-inclusive meaning most Australians attribute to it. Australians live in a spiritual void; there is no direct spirituality in the church, which is in steep decline, and no spirituality in science because of its inherited cultural bias against the church. It seems odd to me that certain professional parapsychologists profess no psychic ability or training, analogous to a swimming coach who cannot swim.

The individuals whom the AIPR has been able to help, as described in this paper, have all had their consensus reality deconstructed by their experiences and this has enabled them to discover something new about the mystery of the origin of their own being.

—Robb Tilley

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