

A: For the first time last week I had my first black ghost. I had seen black ghosts before on the personal level of investigation.

B: What is a black ghost?

A: A person that's black and not white. Usually it's a white person who calls us in. But it's rare that we have a call from black people who have ghosts in their house.

B: Where was the call?

A: The New York area. And I found out that there were two ghosts. And one of them we were able to verify that it was the mother of the woman who lived in the house. It had a relationship to the son, and I saw her with a child that she had died at the age of, I think, 39 with a child. But she was not from the house. She had died somewhere else, but she was a "visiting ghost" as I call them. And the other one was her brother, but we cannot verify that, ^{as yet} who was separated from his sister, after the mother's death he was adopted by someone else. So the only thing that we could come up with was the brother, but that needs verification. Now what we'll find out, if these are so, that I've come up with the answer, then the ghost will balance itself out, by balance itself out I mean it will quiet down, because they tell their story.

B: You mean the ghosts are there just until someone recognizes them?

A: Recognizes them, and tells me that they are visiting. That's all. And then after that, that's it. She. She was six years old when the mother died. She was adopted by someone else and B: So this was a different house?

A: A different house completely. The other was somewhere in the South. And they're living in New York. These ghosts are "visiting ghosts."

B: Why did they call you?

A: To find out if it's true or not. If it's the imagination or not.

B: They saw the ghosts?

A: What they saw was someone coming closer, lights, all sorts of manifestations, footsteps, the regular change of weather, I mean change of climate and so forth. So much of the things we're doing now with ghost-hunting, and we need for our research, others are of course in police cases but that is of course very much confidential...

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A: Do ghosts exist? I personally believe that ghosts exist. What are they? Are they a proof of survival? Because the work that I am doing is certainly to show whether there is proof for survival.

Now what would activate a ghost? These are all questions of great interest And how do you recognize a ghost?

There are manifestations of ghosts that are to one person alone. They may see something out of the corner of their eye, or maybe appear in the room, or maybe be seen pass by, but only one person is seeing them. When only one person is seeing them, it's extremely hard for any verification. But I will visit the house to see if this does exist. The thing that is done with me is this. When I go into a house, nothing is told to me,

about the house, none of the manifestations, I go there "blindfolded" so to speak, not blindfolded literally, and I go through and see what I can find, whether there is a ghost, and then give my report, and then we talk to the people about it.

Now there are several things one must observe when you go into a ghost house.

Could it be telekinetic? Meaning could the people in the house cause the objects to move or the things to happen. If there is an emotional problem in the house, it may cause objects to move, and not really a ghost. Or objects to fall. If there are young children in the house, it may also cause a telekinetic effect, they may be causing it by their minds consciously or unconsciously.

B: You mean young children have more telekinetic powers than adults?

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A: Oh surely. That's why young children bend spoons, they do a lot of things, and even activate ghosts. The case, I think, was in Virginia, where a boy eight or nine, it was written up, where he upset a whole house without realizing it, the frigidaire, he had everything turned upside down, it was investigated.

Other people might think that it's demonic. I've never found a house possessed by demonic ghosts. I've never found what I would call an evil ghost. No possessive ghost. Mischievous ghosts, ~~yes~~, where they would move objects when the person was gone, and this was realized. But as far as harming someone, no. Now there is some literature that claims that some of this has happened. I would have to study that literature and find out exactly what was the harm to the person. It's hard for me to believe an entity would do that. I've never found...

B: But people do that. People harm each other.

A: Yes. But ghosts I could not see. Ghosts will not harm people, but will move objects and hide them. And to the point that some have even burnt houses down. But harm to another person, or possession of another person, I've never seen. You know, cutting somebody else, or physical harm. I could imagine that a person having this experience could, through his own mind, cause a lot of these things. But personally I have not, at least in my research for a number of years, working with the American Society for Psychical Research, I have never found any.

Let's look at how do we sense a ghost. Usually a change in temperature in the house, if not it would be very cold. We do hear footsteps and knocks. True some of these have to be investigated quite strongly, whether there are ghosts or the cracking of the house.

One ghost house in Maine we were visiting, it had burnt three times, it was on one side of the house, one side of the road, and I took a group there, and I found out that it had been burned by an Indian, because the land had something to do with their land, and strangely enough the house when it was first burned by an Indian, was owned by a seaman, and his child and wife died, in the fire, yet when they rebuilt it for the third time, the inside of the house is built like a ship, and the woman never realized it. And I made that observation to the woman. And then we went all over, and sensed the coldness, and heard footsteps on the stairs. So we asked the photographer to take a picture, a series of pictures of the stairs, and the

imprint of the footstep is on the stairs. We have it on film. So they do have a physical effect.

B: What about smells?

A: Smells are also another thing. Flowers. Cooking. Smoke. You know, a pipe, and stuff like that. All that don't belong there. There are again characteristics which are very strong, if you go in a house and smell a flower which isn't there. And my role in it is to find out if these things are true. Now. How do I contact? How do I know? What do I do? There's very little. It's done through the Alex Two. I am able, at will, like I do the out-of-body at will, to meet them on their level. My personal consciousness, combined with the consciousness of Alex Two, the two of us, is able to contact ghosts. I would call it "ghosts," and I'll clarify that a little later.

The type of things that may happen. They may talk to me. Tell me what's going on. Or they will show me something like a movie. We relive the scene that has taken place. Like the one in Maine, I relived the scene where the woman was sitting in her chair, rocking her child, the house burning, her husband coming back and finding the house burnt. So he is looking still for his wife and child. We found no burial ground or anything else, but remember we're now in the late 1600's or 1700s, so it was not as evident burial as we have, so he's looking, and that's why they hear the footsteps. That's why the woman was able to see the rocking chair rock back and forth, and other manifestations, but they were real, and the pictures prove that they are there. So these things happen.

I have to make a distinction here between the spirit and the soul. I want to call spirit, "personality." And soul, "individuality." In other words the soul makes you an individual, we're getting into the philosophical here, but trying to get into the modern terminology. If life leaves your body, you die. If your spirit leaves your body, you do not die. These spirits as far as we can see, are energy, are still kind of earthbound, it has nothing to do with the individuality. It has to do with an experience, here and now, that took place, the burning of the house, the man looking for that person. Or a murder taking place, that needs to be retold, a story, or an event taking place, that we have to balance. ~~The other~~ That I would call "ghost," or "spirit."

There's also the individuality, the "apparition" now, where the individuality comes over and speaks to you.

B: So there you're talking about "soul"?

A: I'm talking about someone who has transcended, who is a person who has a soul, after death. In the past, any type of survival they said that it was a survival of personality. Yes, in the individuality there is a personality survival. You will still be Brad in the afterlife. I'm talking about here a personality in an experience, of an incident taking place, which has not.... usually it's something someone has to know about, someone's been buried alive, murdered, or if there is a separation one of these personalities is visiting these people because they've been separated and want to see them again, you know, over miles. Is it possible that the individuality would visit the house too, from a distance, the answer is yes.

B: Well, with the black mother in the house, she was a visiting ghost.

A: Yes. But the incident did not happen in the house.

B: Well how does that fit into this distinction between "spirit" and "soul"? Which is she?

A: Well I feel that that was spirit, and not a soul. The personality visiting and not the individuality. Perhaps the best way to put that is like a bilocation. Bilocation is a person being in two places at once.

I think that I do make a distinction between an "apparition" and a "ghost". In a ghost I feel that it's a replay of the incident that happened, or someone will see someone moving, there's really no dialogue, you know we're seeing a brutal murder, who killed him, or a burning house. At least at this point, that's liable to change.

While an "apparition" is really a confrontation with a person and you're talking to the person in the apparition. Now the person may look as the time when he lived, like my confrontation with Isaac Newton in the Bermuda triangle, he gave me proof, by taking my hand and drawing a zero minus formula for me which was advanced calculus which there was no way for me to know. The confrontation was real. It was like you and you would not know the difference. And that is part of that Alex II experiment. Because when they see Alex II, he is real like I am here, you can't tell the difference. They have often called me a living ghost. In other words I should not be there and I am there. Which would be a bilocation. Now in an apparition, if a personality is here, and his individuality, there is certainly a manifestation. So you see how closely it works with the Alex Two experiment.

B: So a ghost then is more like something leftover, like leftover energy?

A: I wouldn't call it "leftover energy." I would call it a historical incident, that has taken place, or a yearning at the moment when someone died to see, like that woman who when she died, all her children were given to different people, adopted, and she wanted to visit to see them, and she gave me at that time hymns, or parts of hymns, that the people recognized, to verify that it was her.

B: I don't know that story.

A: That's the black ghost one. She gave me certain things to verify. While the one in Maine, there was no real verification that we could get, except the footsteps, that the ghost was really there.

There always is a change when I interpret the information correctly, there are some times that the information was ... there might have been several ghosts in a house, and I picked one of them, but maybe not the one that may have been disturbing the house.

This building has many ghosts in it. I've had meetings with them.

B: Ghosts or apparitions.

A: They were apparitions. Like in the library I was looking for a book one night and the door slammed and a little man appears to me and gives me a message, speaks to me, I deliver the message and later we find out who he was.

B: What was the message?

A: Well the message was to Dr. Osiris. "Tell Dr. Osiris that I am pleased with what he is doing, and he will know who I am because at times I call him Karlus and at times I call him Osiris." And then disappear. And we find out that it was the board member, the only board member in a picture that had died, who was a close friend of Dr. Osiris.

B: What's the life of an apparition like? Where does he live?
A: All they have learned is that they can regroup their molecules, and can appear and disappear, if they want to. Heaven is not up. It is a dimension. A state of mind. And they are closer than you are to me. And that's why they can have an influence on us. They can travel faster than the blinking of an eyelash. At least these are my opinions and my conceptions.
B: Do they have bodies?
A: Yes. Which can materialize and dematerialize. They can go through walls and everything.
B: Is there one for every person?
A: Yes. To me we have two bodies. This physical one which we bury. And we also have another body which is spiritual. By which I mean immaterial. Meaning does not follow the law of nature, as we know it, it is more advanced in nature, and therefore can go through this table.
A good example is when I create Alex II, he's already created, but when Alex II appears, he can go through a wall, he can be in Peru in a split second, he can be anywhere in a split second. Now let's reverse that. Let's say that Alex II creates Alex I in a scene, our sitting here, let's say that we're all dead and so forth. You can then recreate sections of your life, and have it shown like a movie, there's talking, and telepathy, you know, your understanding and everything, it's the reverse.
B: Who can do that? You mean if you're a ghost you can do that?
A: If you are an individual, the individuality of the person can do that. That's my opinion.
B: But then I could do that. But I can't.
A: You can but you have not gotten into it. Let's say that someone who is dead, or who has transcended, he can recreate a scene that he once lived in for you. We're doing that with motion pictures. That's the best analogy. Or a negative. It's a negative.

I don't believe in devil possession. As an angel doesn't possess you, neither can a devil. A person who believes in devil possession, I believe that that's a personality problem.

B: Have you ever gone to house for ghosts where people thought there was possession?

A: Yes. Some people had been told by other people that they had a devil in the house, and it's possessed by evil, and all sorts of things. Certainly if you come from that religious point-of-view, you can create that. We went into a house where I was thrown out because I would not believe that someone was buried in the cellar. Because she believed that thro some form this info came to her and I said "forget it."

B: Why didn't you believe it?

A: Well the woman was doing automatic ~~person~~ writing. And the info came through the automatic writing. But I think automatic writing can be very unconscious, 99% is your unconscious, 1% can be informational.

B: So she had you come to the house just to find this body in the basement?

A: I said "forget it, there's no such person buried anywhere." I can tell you that there was an accident, where a young girl was brought into this house and died, and it turned out that the house had been some kind of public place, before it was

a house. But there was no one dead and buried. And these are things that people get into. No more than people who say that people are possessed by 36 demons. I think that we have to be very realistic. One of the realistic things that we must realize is there has been certain manifestations which are leadings us towards proof of life after death. There is no proof. It's like people who've had near-death experiences and have been brought back seem to tell us the same story. Here we have certain things that tell us the same experience. You know footsteps, apparitions, blobs of light, and we have found this through all of history.

B: You mean ghost stories from the past.

A: Of course ghost stories from the past are, a lot of legend is attached to them, but there is a core of truth. I go back and see if they follow certain patterns.

Here we go with a team. And we go through the house and we tape my impressions. They've already reported their manifestations. And after it's over, did I sense or see any of the same things that the people have seen in that house? So as we go through every room in the house, there it is, I report what I see, I don't know what they saw. And then I make an evaluation.

I meet ghosts everywhere. Everywhere I go there are some. But they may not all be having to deliver a message. They may just be very quiet ghosts.

You see the experience that has happened in a place, you and I sitting here, has now become a spirit, it's already recorded, so someone can walk in and say "Here's Brad and Alex talking," and they see two people and they look like us and they're talking, alright. That is like a motion picture.

B: But why would it be played?

A: If it needed to be played, it would be played. But if it didn't need to be played, it's still there. The camera has captured it. No more than your tape capturing it. When you replay this you're going to be replaying this experience.

B: What about actual film? Like the Amish people being afraid of having their snapshot taken because they're afraid it will take their soul. What does actual film do?

A: Nothing at all. This is all legend. It's part of their belief. I respect it. But I'm a scientist as well as a psychic. And I've never seen it. No more than when they brought television into the Congo, and they took pictures and then reshown the pictures on their television, the people were frightened by seeing themselves because they couldn't understand what was taking place. No more than certain people say you have to release the person with rituals and salt and benedictions and things like this. I respect that, but don't create certain things, which certain psychics do, rituals and all kinds of things, for their own ego-need. That's why the police and medical doctors and everyone else have to be extremely careful who they use to work with them.

B: What happens in a seance? Does that involve ghosts?

A: I have never seen a seance with the holding of hands, the lights low, and all this crap. I've never attended one. I believe that a ghost can appear in broad daylight, as they have appeared to me. I don't need candles, and table-lifting. That's all rigged. Rappings. I'm not saying that all of them are wrong. One night we were here, downstairs, and I created a rapping which was heard on the table, but that was telekinetic, and the people said "Oh yes. This is grandmother coming in." I said,

"Come on. You don't even know what I was thinking about when I asked for the rap." And it was recorded.

There are very few people who can contact ghosts. A lot of them may appear to you, but contacting them, and getting the information, and everything else, is different. A ghost can contact you. But not you contacting the ghost.

B: Can you ~~done~~ that?

A: This is what I do. By going into the house and seeing what has taken place?

B: Well why you do you think?

A: Why are you in your position and I'm in mine? Why is John Lennon shot? I don't know.

B: What about ouija boards?

A: What all that means again I don't know. In a group you can have a group consciousness. I know of one case in Maine where the family was playing on a ouija board and it said they should go to a graveyard ~~where~~ which they did and then find the grave and then came back and said well you passed over and went back and took a photograph and found out that the photograph appeared on film. And they did a whole series of these.

Photograph of the person who was dead. So there was a contact there over the ouija board and they were able to make what we call "psychic photography." And they were tested and found legitimate.

I also hear that a priest in Chicago, I think Chicago, through a ouija board helped the police by contacting and getting messages.

I think the strongest case in Chicago was this woman, she was not a psychic, who while she was in a trance or sleep, the message came through to her who had killed the woman in the hospital, and the info where the jewelry was, and that was how they arrested the murderer.

No more than the guy who was no psychic whatsoever who had the series of dreams of the DC-10 crashing in Chicago. And called up and there it was, it crashed as he saw it.

I've taken slides in a Church in Nice and I have the ghosts there. I visited there ~~and~~ three times and took pictures and I got ghosts all three times.

B: What did they look like.

A: One of them is a solid thing like you and I but just half in transparency. The other is an energy in completely different form.

B: Have ghosts helped you solve crimes?

A: Yes I'm able to relive like a movie, and relive, and speak to them.

A: I also went to the Witch's House in Salem, and was thrown out when we took pictures with a polaroid and there were two Indians which appeared on the photo, the face of the Indian, and actually the first concoction (?) that was done was done by Indians, given to a cat that started ~~running~~ all over the place, and the minister started preaching against the devil and things like this, and then you get the witches...

(see book for story of drawing mug shot in Maine)

B: Is there any special connection between graveyards and ghosts?

A: The graveyards and ghosts is because in the olden days when somebody was ill with a very serious disease they were sent out of the city, and graveyards were outside the city, so they lived there. It's very apparent in the Bible when Jesus is crossing the ~~lake~~, and these people who were very ill,