

A Book Proposal and Sample Chapter

S U R V I V A L A F T E R D E A T H

New Evidence

From the Life and Laboratory Experiences

of Dr. Alex Tanous

by

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Submitted by:

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AUTHOR CREDITS

<u>How to Double Your Vocabulary</u>	(Thomas Y. Crowell, 1964)
<u>Thoughts of the Imitation of Christ</u>	(Golden Press, 1965)
<u>In Defense of Ghosts</u>	(Simon & Schuster, 1970)
<u>Premonitions: A Leap Into The Future</u>	(Bernard Geis Associates, 1971)
<u>The Book of Psychic Knowledge</u>	(Taplinger Publishing Co., 1973)
<u>The New World of Dreams</u>	(The Macmillan Co., 1974)
<u>The Astral Journey</u>	(Doubleday & Co., 1975)

(Premonitions: A Leap Into The Future

was a Universe Book Club selection in 1972.)

Editor -- Modern Handbook of Humor, compiled by Ralph L. Woods
(McGraw-Hill, 1967)

Editor -- Roget's International Thesaurus

Editor and Writer for Reader's Digest, Ken Giniger, McGraw-Hill,
Thomas Y. Crowell in fields of law, nature, history,
humor, current events, etc.

Writer for Psychic magazine and Psychic World and the Occult

Television and Radio Writer

Member of the American Society for Psychical Research

Guest appearances on more than fifty radio and television stations
throughout the country.

Dr. Alex Tanous has been the subject of more laboratory experiments than any other psychic in America. He has lectured for many years on his paranormal experiences and has been a frequent guest on radio and television, both local and network. He has taught philosophy, theology, and parapsychology at several universities, currently at the University of Maine. He is the author of one book -- Beyond Coincidence, published by Doubleday and Co., in 1975.

Is it possible for one person to be in two places at the same time? To be in two physical bodies and be aware of it? Is the mind capable of materializing a second body that can function in every respect like the known physical body? If such an experience can be documented, would it prove that we survive after death?

Cases have been recorded in the annals of the Catholic Church of holy men who "bilocated" and were seen by witnesses. Most of them happened centuries ago, however, with the exception of Padre Pio, who was said to bilocate in Italy earlier in this century. There are also a few impressive non-clerical cases from the nineteenth century, such as that of schoolteacher Emile Sagee and of the dying Mr. Thompson who was seen in a photographer's studio in London. But the contemporary world is skeptical because these events occurred long ago and because of lack of written reports and the uncertain reliability of witnesses. In our own era, until recently no definitive out-of-body experience (OBE) of this kind has occurred complete with two physical bodies and the proper documentation.

Then in February 1976 Dr. Alex Tanous -- a college teacher, lecturer, and psychic -- saw and spoke with a friend who was a thousand miles away. The friend independently reported that he had been awakened in the middle of the night and had found Tanous standing on his doorstep during a snowstorm in Canada. Yet Tanous was lying on a bed in a house in New York City, not asleep but conscious of knocking on the back door of his friend's house.

What happened to Alex Tanous on that winter night was not an

isolated psychic event in his life but the culmination of astral projections covering nearly fifty years. It was the high point of his gradual development from childhood of the ability to leave his physical body at will and see what was happening sometimes thousands of miles away. Experiencing himself in the beginning as a ball of light in his psychic leap to other locations, his out-of-body consciousness has through the years taken on more and more substance, more of a material form recognized by friends and relatives around the world.

Dr. Tanous has been working for several years at the American Society for Psychical Research (A.S.P.R.) in New York City to refine the OBE process and gain control over his out-of-body projections, with the goal of materializing in the laboratory and hopefully being photographed in his second body. He reached this goal of materializing to another human being while consciously aware of it in the Canadian case and is on the verge of doing the same in a laboratory setting.

It is the theme of SURVIVAL AFTER DEATH that the materialization in Canada, added to Tanous' other cases of spontaneous projection and laboratory tests of recent years, will go far toward proving survival of the soul. The earlier cases and the first A.S.P.R. experiments have been described in several books, notably Tanous' own Beyond Coincidence and my Astral Journey. Hailed by Dr. Osis of the A.S.P.R. as the most exciting subject ever tested in the Society's survival projects, Tanous has carried the research several steps forward since the above-named books were published.

In addition to his work at the A.S.P.R., Tanous has demonstrated

his ability to affect physical objects while out-of-body at Kent State University, the New Horizons Research Foundation in Toronto, the Energy Research Group in New York City, and other research centers. These experiments, which will be described in detail in SURVIVAL AFTER DEATH, have been carried out under strict scientific controls and documented by such scholars as physicist Dr. Wilbur Franklin, biologist/mathematician Dr. George Owen, psychiatrist Carl Kirsch, and others prominent in their fields. The physical energy recorded by instrumentation in these experiments may well be a soul energy that can function independent of the physical body and continue to exist after death.

Tanous has gone out of his body on radio and TV programs to locate missing persons and tell what he saw over the air, often within minutes after the appeal for help. In one case he was asked by a woman in Maine if he could find her missing son. Tanous said: "Your son has been in an automobile accident in California. He was hurt badly but is now recovering in a hospital in Southern California."

Some time later the young man's sister sent Tanous a letter saying that about a week after the radio program "we received a call from my brother's girl friend, who had found my brother in a body cast, with a total memory loss, in a small hospital in Southern California. She said that he had been struck by an automobile while riding on his motorcycle."

During the "Sports Huddle, U.S.A." program in Boston on New Year's Eve 1972, Tanous suddenly saw a man on a plane going down at sea, and he said: "A great sports figure, most likely a baseball player now active, will die very soon, and the sports world will be in shock." He

then added, "It's happening right now."

Later news bulletins reported that Roberto Clemente, the superstar baseball player, had died in a plane that crashed in the Caribbean while on a mercy mission to Nicaragua. The time of the tragedy was fixed at 9:22 Puerto Rico time, an hour ahead of Boston's Eastern Standard Time. When I called Eddie Andelman, the moderator of the program, he verified all that Dr. Tanous had told me.

Tanous has solved crimes of murder by projecting to the scene of the crime even while speaking on the phone to a police chief, giving accurate information about the criminal and telling how the crime was committed. He has located lost objects through his OBEs, in one instance finding a missing box of valuable coins in New Rochelle, N.Y. while sitting in his living room in Portland, Maine.

What is impressive about each of these cases is the thorough documentation. I have in hand a letter from Chief Herman Boudreau of the Freeport, Maine police, describing how Tanous pinpointed the place where a small boy had been murdered and accurately describing the murderer. I have also a corroborating letter from the stockbroker who called from Wall Street to ask if Tanous could astrally locate his box of coins in New Rochelle. Another letter verified that Tanous zeroed psychically in on a lost envelope "containing money and a rent receipt."

In every case, whether the out-of-body projection was made during a radio or TV program, a telephone call, in the laboratory, and in another situation, letters and depositions have been sent acknowledging the success of Tanous' search for a person, an animal, or an object. Tanous' results in the laboratory experiments have

been corroborated by letters, personal and phone interviews, and by accounts in professional journals.

Another area of the survival problem in which Dr. Tanous has made a valuable contribution is communication with the spirits of the dead. This is more difficult to document, of course, but he has been able to give accurate descriptions of those he saw and mentally spoke with, even though he had never seen them before, as well as other facts about them that were later verified.

Soon after the death of Carlton Sherwood, a member of the Board of Trustees of the A.S.P.R., Tanous saw him at night in the Society's library and everything he learned from the alleged spirit was later admitted to be true by Dr. Osis. Another time Tanous was consulted by the grieving parents of a young couple accidentally killed on their honeymoon. Tanous had a vision of the young man and woman, accurately describing them to the satisfaction of their parents, and gave details of the accident that matched the facts.

On a trip through London's Westminster Abbey, Tanous saw and communicated with the spirit of Elizabeth Barrett Browning, who showed him where Robert Browning was buried.

The Canadian OBE may be the definitive one in the literature of astral projection. In most OBEs the projector is not seen by witnesses; when he is, he may appear as a nebulous substance, a gossamer presence, all the way up the scale of materiality to some few instances when he seems to be identical in every respect to a functioning human being with a three-dimensional body. Cases are very rare, however, of the "solid body" type and except for the saints, the projector is not conscious that he is out of his body.

In the "solid body" cases the projector is usually asleep or very much below par physically, often in a comatose state. Thompson, the dying man who was seen in the photographer's shop, was in a coma at the time. Emile Sagee, the schoolteacher, was often observed in a second body on the school grounds but she was not aware of a transfer of consciousness. Her lack of physical vitality may have been instrumental in what is called the separation of the physical and astral bodies.

What makes the Canadian case exceptional is Tanous' very real sense of being on the scene, his appearance as a solid body to his friend, and their conversation such as two normal persons in their familiar physical bodies would have. When the documentation is added, the case becomes a classic.

Tanous, who had been visiting in New York, returned early in the morning to his quarters on the fifth floor of the A.S.P.R. building. While sitting on his bed still clothed, he found himself in New Brunswick, Canada, knocking on the back door of his friend's house. The friend, Andrew Birch, opened the door, expressed surprise at seeing him and invited him in for coffee. After a conversation that lasted close to a minute, Tanous found himself back on his bed in New York.

Four days later a letter came from Birch that had been sent shortly after the incident, verifying everything Dr. Tanous had experienced, even the items of clothing he was wearing during the "trip." Tanous appeared to his friend as a flesh-and-blood person and they spoke to each other. Dr. Tanous provided me with all the details of his experience, including a copy of his report written right after the projection, the letter from Birch, and a transcribed interview with Birch by Dr. Osiris of the A.S.P.R.

In August 1977 Dr. Tanous and I motored to New Brunswick, where I interviewed Birch and got a detailed account from his point of view on my tape recorder. So impressed was I by the documentation on both sides and by the straightforward story told me by Birch and his wife, that to my mind this one experience, even without the hundreds of other psychic events in Tanous' life and his carefully controlled laboratory work, would be almost sufficient to prove survival. The complete story of this projection is presented in two chapters of SURVIVAL AFTER DEATH, one of them the sample chapter that follows.

Dr. Tanous' other-world experiences in which he has not only communicated with the dead but also received vivid impressions of what the next dimension is like are another facet of SURVIVAL AFTER DEATH. Tanous' scholastic training has been in theology and philosophy but unlike the usual teacher of these subjects, he has learned firsthand of the larger reality through his psychic penetration of the barrier between the two worlds. He has written passages immediately after these experiences in which he has voiced his philosophy of life and death coming not from books but from what he feels is the source. These religious and philosophical views will be expressed in SURVIVAL AFTER DEATH.

SURVIVAL AFTER DEATH will be written in a lively, popular but not sensational style. The psychic feats of Dr. Tanous as well as his experience of the next world will speak for themselves, along with his documented laboratory work attested to by scholars in physics, biology, mathematics, psychiatry, psychology, parapsychology, electricity, optics, and other disciplines.

Dr. Tanous is his own best promoter. Years of lecturing throughout this country and in Europe to college and seminar audiences plus his

appearances on local and network television and radio have given him a following that numbers in the millions.

We believe that the saga of Dr. Tanous' psychical and spiritual journey will be fascinating to readers of SURVIVAL AFTER DEATH and will give them a much clearer understanding of the reality of life and death.

AN ASTRAL VISIT TO CANADA

What happened to Alex Tanous on Wednesday, February 11, 1976 could well be a landmark in survival research.

Dr. Tanous was visiting New York City and staying on the fifth floor of the A.S.P.R. building at 5 West 73rd Street. Returning from a date in the early morning hours of the 11th, Tanous first went to the hall bathroom to wash up but as he opened the heavy door, it struck the right side of his lip. Although it was a painful blow, Tanous ignored it and went into the bedroom.

Extremely tired, he sat for awhile on the edge of his bed without undressing. He would have to get up very early to make his plane to Detroit, where he had a lecture engagement the next evening. His thoughts turned, for no apparent reason, to Andrew Birch*, a friend who lived in New Brunswick, Canada. Tanous lay back on the bed, thinking about Birch, whom he had not visited for several years, his legs draped over the front of the bed and his feet a few inches off the floor. He wondered if a book just published about his paranormal experiences had been mailed to Birch. It was 2:25 a.m.

What followed was written up the same night by Tanous and sent later to Dr. Karlis Osis, director of research at the A.S.P.R. Tanous' account reads:

I am sitting on my bed. I am dressed in off-white turtleneck sweater, blue sport coat, and red and dark blue pants. I am thinking of Andy Birch. Strangely I found myself there. I know it is early morning. I said I am no stranger, I'll knock on his back door.

* A pseudonym

In what may have been his astral self Tanous stood on the small enclosed porch and knocked on the door. He heard a dog bark and a few moments later the kitchen light went on. The back door opened and Birch stood there, wearing pajamas and a robe. They talked about Tanous' book. Birch asked him to come in and have a cup of coffee.

Tanous' report continues: "I know I am not dreaming. My clock tells me it is past three now, as I write all of this. I'll have to write to Andy about it. I know I was there."

But how could Tanous have been in New Brunswick and at the same time lying on his bed on the fifth floor of the A.S.P.R. building in New York City? Tanous told me that it happened almost instantaneously -- one moment he was lying on the bed and the next he was in New Brunswick, nearly a thousand miles away. The experience was vividly real to him, although it lasted no more than a few minutes.

The report concludes: "I undressed. I look in the mirror. My lip is broken and bleeding."

Except for the written report which was sent to Dr. Osis, Tanous told no-one what had happened and decided not to communicate with Birch for the time being. But when he returned to Portland three days later, he found a telephone message from New Brunswick marked "Urgent." He called Birch, who told him that something quite amazing had occurred and that it would all be explained in a letter he had sent to Portland.

Mail from New Brunswick to Portland, Maine, takes four or five days. The letter, which had been posted on February 12, arrived on Monday, the 16th. It reads in part:

Dear Alex:

You wouldn't believe what happened to me and I really don't believe it, either.

At 3:30 a.m. (AST)* this morning (Feb. 11), I woke to a loud knocking at my back door. I got up and turned on the kitchen lights as well as the inside and outside back porch lights and looked through the window of the door.

YOU were standing on the porch smiling. I opened the door and said: "For God's sake, come in. How are you and what are you doing in this neck of the woods at this hour?"

You replied: "Well, I'm fine and you are looking well. I just dropped by to tell you my book will be arriving here soon and I hope you like it ..."

I replied: "That's great. I really want to read it and see what you have been up to lately."

At this point Paddy (my golden retriever -- partly, at any rate, I think) was growling and acting very fierce. I turned around to tell her to quiet down and when I turned back you were saying something about the storm being over. We had about three inches of snow that morning and the weather changed during the night.

I said: "Well, come in out of the cold and I'll make some coffee. You must be tired. Did you drive up from Portland or fly up?"

You smiled and didn't answer but I noticed you had a funny look.

The dog was again very snarly and I turned to tell her to quiet down. When I turned back, you were totally gone. I looked for a car and there was none. There were also no tracks in the snow but a very slight odor of shaving lotion or a perfume in the back porch.

You can imagine my consternation and surprise at that. I thought then that I must have been dreaming or having a nightmare but if I was, the stove worked well in it and the coffee I made wasn't much better than when I am awake. I didn't go back to bed at all and the morning came so I didn't think I was asleep or really dreamed all that.

Deatils -- you were wearing a turtleneck sweater in an off-white or cream shade (author's italics) and had some sort of pin or emblem in the lapels of a dark blue or charcoal sports coat. You were hatless and clean-shaven. You had a light scar on the left side of the cheek above the mouth which appeared paler than the rest of the face and on the right side near the chin line a small fresh scar or blemish of some sort. Your hair on the left side of the part was a bit awry with a few strands falling over the forehead.

The dog reacted very funny. After I closed the door she whined to go out but would not enter the porch. She readily went out the front door and barked for awhile.

When I tried to get her in, she would not enter the back porch and I had to let her in the front. She hadn't been in or out the front since fall because we seldom use that door.

When the mail came at 11 a.m. that morning, there it was -- the book all done up by Doubleday. I opened it and remarked to my wife that I thought it should be coming soon but never mentioned the events of the night at all. She slept out the night and never mentioned hearing anything.*

I don't believe I will discuss it with anyone until we can meet and discuss it provately.

I recorded the details right after the event and am typing this at 4:04 a.m. so you can see what an impression it made on me and the details will still be fresh. (Feb. 12) ...

In a later interview with me, Birch explained that although he had taken notes immediately after the experience on the morning of the 11th, he didn't type the letter until the following day -- Thursday, February 12. Meanwhile he had received Tanous' book in the mail.

What correspondences are there between the details of the two written documents -- Tanous' report and Birch's letter?

1. The time element. Tanous wrote that the clock on the small table by his bed (see sketch) showed 2:25 a.m. just before he "traveled" to New Brunswick on February 11. Birch wrote that he heard the knocking at 3:30 a.m. New Brunswick is on Atlantic Standard Time, one hour ahead

*See next chapter

of New York, on Eastern Standard Time. Dr. Tanous and Andy Birch must have been writing their accounts at roughly the same time.

2. Tanous' clothes. Both wrote that Tanous was wearing a turtleneck sweater, off-white in color, under a blue (or charcoal) sports coat.

3. The scar. Tanous said that when he looked in the bedroom mirror after his astral trip, he saw his lip "broken" and "bleeding" on the right side. Birch wrote that he saw "a small fresh scar or blemish of some sort on the right side of the mouth near the chin line." Birch also mentioned a "light scar on the left side of the cheek" but Tanous has no scar there.

4. Both report that Tanous came through the back door.

5. Tanous knocked and Birch heard the knocking on the back door.

6. Both noted the presence of the dog.

7. Both said that they talked about Tanous' book and that Birch invited Tanous in for coffee.

It can be seen that Birch's letter gives a much more detailed report of the conversation, but the subjects discussed were the same. It is understandable that Tanous in his dreamlike state might not remember specific details of the event. One's memory when awakening from a dream equally suffers from the same lack of specific recall. A year later, however, Tanous filled in for me many of the details he had not recorded at the time. (See following chapter.)

Certain questions must be raised:

1. Why didn't Birch tell his wife immediately? This would seem

the most natural thing to do, and she could be an important witness if interviewed later. Experienced psychics and parapsychologists know the value of getting signed statements by witnesses before a paranormal event is verified.

2. Was Birch used to having psychic experiences, or was this an unusual event in his life? If it was a frequent occurrence, he might to a great extent be fantasizing.

3. Wasn't Birch concerned about the possibility that Alex had died? Seeing an apparition or a phantom has often been associated with the death of the physical body. These are called "crisis apparitions."

4. Was Birch dreaming, although he denies it? Could he have drifted off for a short period without being aware of it? As for Tanous, he admits he did not find himself back in the New York apartment until "after 3 a.m.". Since his "trip" lasted only a minute or so, where was he the rest of the time? Was he asleep, possibly dreaming? In that case, it could have been a reciprocal (parallel) dream shared with Birch rather than an out-of-body experience.

5. Why wouldn't Birch let his name be used?

6. What kind of person is Birch? What is his occupation? Would he be considered a man of integrity, an accurate witness of events?

When I spoke with Birch in August, 1977 (see next chapter), he told me that this was his first paranormal experience. Until meeting Tanous in 1970, he had been quite skeptical of the psychic field. In answer to question (6) Tanous explained to me -- and it was later verified by Birch himself -- that the Canadian was rather prominent in scientific

circles and had a hardheaded and analytical approach to all problems. He didn't wish his name used because it might expose him to ridicule by his colleagues.

As for the possibility that Tanous may have died, Birch told me he had read very little on the subject of psychic phenomena and knew nothing about "crisis apparitions."

Why didn't he tell his wife right away? What happened was so incredible that Birch thought he would look foolish unless backed up by Tanous. He did, in fact, tell her later before hearing from Dr. Tanous.

Were both Tanous and Birch dreaming? An interview with Birch and his wife by Dr. Osiris may give some clues. Other relevant items came up during the taped telephone conversation between New York and New Brunswick on July 13, 1976. Dr. Tanous also took part in the four--way conversation.

DR. OSIRIS (to Mrs. Birch): Did you wake up or didn't
you hear it?

MRS. BIRCH: No, I didn't. No.

OSIRIS: But he told you the next morning?

MRS. BIRCH: Next morning.

OSIRIS: Now what do you remember?

MRS. BIRCH: He got up the next day and I don't know if
we were talking about Dr. Tanous and he said,
"Yes, I saw him last night."

(Birch's letter to Dr. Tanous gives a different impression, but he may have forgotten that he finally told Mrs. Birch.)

OSIRIS: (To Andy Birch): And what happened then?

BIRCH: I opened the door, and I pushed the curtain aside and looked out and Alex was standing there.

OSIS: And when you opened the door did he come in or stay out?

BIRCH: No, he stood there a minute and he said he knew it was late and so on, and he apologized. He just wanted to tell me his new book would be coming soon. And I said, "Well, come in. Don't stand out there in the cold." I turned around, the dog was making a fuss and I went to push her away ... So when I turned around, he was gone ... I looked out, it was snowing and there were no tracks. There was nothing.

OSIS: But how long do you think the apparition was about — one second, ten seconds, a minute or more?

BIRCH: No, we had a conversation. It would be under a minute but more than half, and you know it was a fair-sized conversation.

OSIS: How about the voice? Now this is extremely rare when one talks, too. Did you hear the words clearly, or was it muffled?

BIRCH: No, perfectly normal.

OSIS: And how did Alex look?

BIRCH: Normal.

In out-of-body experiences, the visual sense operates most frequently on the part of both the projector and a possible witness. Rarely are speech and the senses of touch and smell involved. Dr. Tanous brought up these points.

TANOUS: Did you get a chance to touch me in any way?

You didn't. You mentioned over the phone, it wasn't in the letter, that you did smell my after-shaving lotion.

BIRCH: It was distinctly English Lather. English.

TANOUS: Which I wore, actually.

The matter of Birch's psychic ability came up.

OSIS: Are you not psychic?

BIRCH: No, not in the least. You know, coincidence, yes. Coincidence will happen. But not as far as any ability to predict anything or do anything.

About the dog:

OSIS: Is your dog really often barking at night and might get you out of bed because she is that way?

BIRCH: No. Not unless someone comes to the door... She wouldn't start that type of barking and the hair standing up as she was doing that night.

OSIS: Oh, was she really scared of Alex?

BIRCH: She was as upset as she ever gets because she's a very docile type of animal. She's not a watchdog. She'd save your life for you after you petted her twice.

OSIS: Now if Alex comes in person, in body, would she behave in the same way?

BIRCH: Yes, yes.

OSIS: It would not be a special response to the apparition? She would do the same to the person?

BIRCH: Right, yes ... To normal circumstances, sure.

(A question remains -- why did the dog avoid the back door after the incident if her response to Alex' astral presence would be no different from her actions when he was there in person?)

OSIS: Was there any other time when you had seen an apparition?

BIRCH: No.

OSIS: And then the letter was there the next morning?

BIRCH: I sat down and typed the letter that night.

Right after it. I had to go to the village the next morning and I posted it. I came home about 10-11 ... and I stopped in my mailbox and picked up my mail and there was the book.

(After six months the sequence of events relating to the letter and the book may not have been clear in Birch's mind.)

Birch ended the telephone interview with this heartfelt comment; "The thing that bothered me about it was that it was so damned real."

On June 20, 1977 I met Dr. Tanous at the A.S.P.R. building and went up to the fifth floor, the scene of his extraordinary experience. Then we went into the bedroom, where there were twin beds. Tanous lay down on the bed nearest the window, his head close to the back wall, his legs over the front of the bed, illustrating the position he was in when he "took a trip" to New Brunswick. (See sketch.)

I asked him if he could have been dreaming the whole time.

Dr. Tanous, pacing the room in his animated way, said emphatically, "But when I came back to New York, I said to myself, 'My God! I visited Andy! Her^b, I know I was there. I know I was there!'"

Tanous added another point that came up in a phone conversation with Birch. Birch said that when he turned around and found Alex gone, the outer door of the porch, which had been closed before the astral visit, was now open.

Was Tanous actually in New Brunswick in body as well as mind? Could he have teleported his physical self through another dimension? Alex leans somewhat to this belief, stressing his very strong sense of physical presence during the "visit." This theory could have been dramatically verified if someone had been watching him as he lay on the bed. Unfortunately, the kind of witness who is so desperately needed in situations of this kind is usually not there.

"If so," I said slowly, "you could have taken your body through a fourth dimension -- a dimension that bypasses space as we know it -- and come back the same way."

The theory of a fourth space dimension in which spirits dwell and which is accessible at times to physical objects and even persons, was put forth in 1877 by a German physicist after a series of experiments with a medium. Johann Zollner, a professor at Leipsig University, was the experimenter, assisted by three other scholars. Henry Slade, an American, was the medium. During the experiments a table vanished from sight and later descended from the ceiling, coins in a sealed box appeared outside the box, and two wooden rings, one of oak and the other alderwood, left a cord sealed at the open ends on which they were hanging and encircled the

leg of a table.

Zollner, who received messages on a slate ostensibly from spirits in the fourth dimension who claimed they manipulated the objects, theorized that the objects were taken into the next dimension and later returned to our three-dimensional world. Zollner was ridiculed by his fellow scientists, who charged that he was suffering from senility, although he was only forty-three at the time. They claimed that Slade, a controversial figure, had tricked him. None of Zollner's critics has ever explained, however, how sleight-of-hand could bring off this deception, given the conditions of the experiments as described in Zollner's book, Transcendental Physics.

Again, in the 1920s, a Boston medium called Margery held seances in which coins not only left a sealed box but wooden rings made of different woods somehow became interlocked, considered a physical impossibility by three-dimensional laws. Margery's spirit-control, her dead brother Walter, said that he had speeded up the vibrations of the rings, taken them partially into the fourth dimension where he linked them, then returned them to the three-dimensional table on which they had been resting.

A storm of ridicule also greeted news of this experiment, but the books that have been critical of Margery have never attempted to explain how the rings could be interlocked by normal means.

Today many physical scientists and mathematicians seriously believe that we live in a universe of infinite dimensions. If so, survival may mean a transformation at death into a different kind of reality that cannot be measured with our three-dimensional instruments. Instead of a faroff heaven, our relatives and friends may be as close to us as our own

skin in a parallel universe but one with a different time-space framework. In death we may move imperceptibly into a fourth dimension in which the physical body is left behind while the multidimensional soul takes up its new abode.

In Tanous' case, however, the physical body may have been moved intact through the next dimension in the same way that Zollner's table, coins, and wooden rings left the physical universe through whatever invisible channel allows such an escape and return.

Or perhaps he did not "teleport" his physical body from New York to New Brunswick but in some manner materialized another body in Canada.

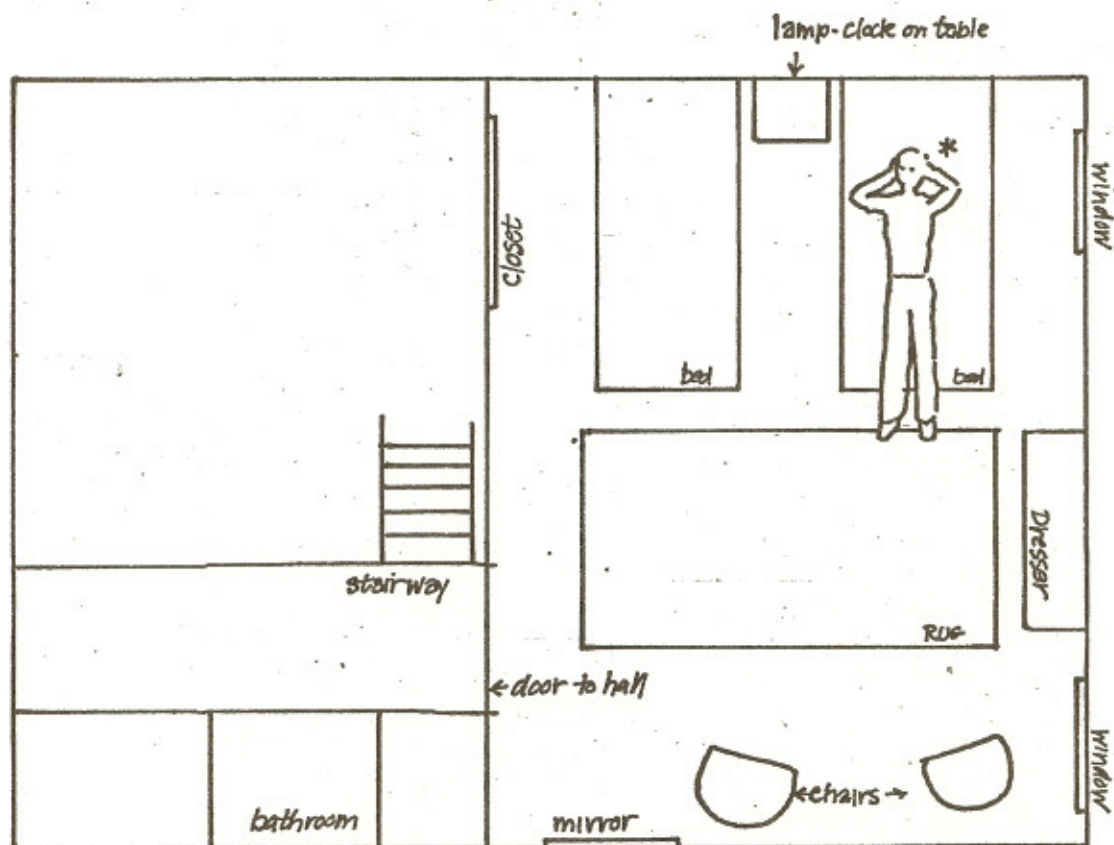
"What disturbs me about the teleportation theory," he said, "is that I was wearing no emblem or object in my lapel as Andy described it. So perhaps I did materialize a duplicate body."

Whether Tanous took his physical body through another dimension or created a second body, the projection to Canada has important implications for the survival theory. If what we call consciousness or the soul can 1) transport the physical body instantaneously through hundreds of miles of space or 2) live apart from it even briefly and 3) create a duplicate physical body far removed from the "real" one -- the possibility of surviving after death is greatly enhanced.

The reality of what happened is probably best expressed in Dr. Tanous' own words: "It was awesome. I had a feeling of wonderment... I've done it. I know I've done it!"

A chapter will follow the preceding one describing our trip to Canada by auto in August 1977 and my tape-recorded interview with Andrew Birch.

February 11, 1976 - 2:25 a.m.



Central Park West

FIFTH FLOOR OF A.S.P.R. BUILDING AT 5 WEST 73RD ST, N.Y.C.

* Alex Tanner's position in bed just before astral journey