

The Prince and the Servant Girl

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Jane Evans¹ and her husband were having tea with Arnall Bloxham and his wife when she happened to mention that she loved to read about Greece and Tibet, although she had no idea what caused her fascination with those particular countries. Being a renowned hypnotherapist² who specialized in getting people to recall other lives in other times, Bloxham immediately asked Evans if she would participate in a hypnotic-regression. She agreed, and that first session was followed by another and another; each uncovering a separate and distinct life in the past. After six sessions and six lives recalled, Evans became overwhelmed with all the uncovered trauma and called it quits.

Five years later, television producer Jeffrey Iverson was reviewing Bloxham's notes when he came across Jane Evans' story. Iverson was digging up material for a BBC production on hypnotic regression and he quickly realized that he had struck a major vein. He proceeded to not only interview all involved parties and thoroughly research the facts revealed by the entranced Evans, he also convinced her to undergo another session while being videotaped.

In her current life, the woman known as Jane Evans was a Welsh office-worker in her mid-thirties who seemed energetic and intelligent. She insisted on the pseudonym to protect her privacy, shunned publicity, and never enjoyed any fame from her role in the sessions. Before meeting Bloxham she had no interest in the possibility of having lived before. Under his influence – but without prompting of any sort – she recalled incidents, in great detail and with convincing emotion, concerning six other personalities and places:

- The wife of a tutor in third-century Britain
- A Jewish matriarch killed in York in 1190
- A servant to a French merchant prince in the 1440s
- A servant to Catherine of Aragon in the early 16th century
- A seamstress in London during the late 17th century
- An American nun who died around 1920

Exhaustive research by Iverson and company could uncover no conflicts with historical fact. Each incident was described as if observed by a single personality. Much that is generally known was not depicted – indicating that history books were not a source – while confirmation of many statements required reference to the most arcane sources. Some facts could not be confirmed, but none could be plausibly denied – every statement Evans made was considered to be quite possibly true, if not verified absolutely.

Despite all of that, the first incident in the list cannot be considered as evidential. This is because of the many similarities between it and an account by Louis de Wohl published as fiction in 1947 titled *The Living Wood*. Of course, we cannot tell how the two accounts came to be so

¹ This is a pseudonym assigned by Iverson to protect her privacy for the television production.

² Most of Bloxham's hypnotherapy practice was in Cardiff, Wales. In 1972, he was elected President of the British Society of Hypnotherapists.

similar. Did Jane Evans read *The Living Wood* in her youth, as some critics claim, and then forget all about it consciously? This is certainly possible. It is also possible that both she and deWohl tapped into the same consciousness to obtain their details – whether that conscious was the oversoul of Evans or some other spirit entirely. And, it is possible that Evan’s account is a mixture of both past-life memories and current-life experiences. Whatever the case may be, the value of the other accounts as evidence of Survival is not affected.

Of the remaining accounts, the one providing the most confirmable data is that of Alison, a young female servant to Jacques Coeur, a merchant prince in mid-15th-century France. Coeur possessed great wealth and influence but he made the mistake of loaning more money to royal houses than they could repay. In the tradition of monarchies everywhere, the king’s solution was to arrest Coeur on trumped-up charges and appropriate all of his properties.

No popular book contained more than a few of the hundreds of facts revealed by the entranced Evans about this man and his environs. In fact, Iverson could only confirm many of her statements by going to France and querying experts there. While touring the area where Coeur spent most of his time, Iverson “began to realize just how very much Alison knew about medieval France. ... Alison could talk copiously of the costume and dress of the period, she had a real knowledge of fifteenth-century painters, could describe Coeur’s house at Bourges inside and out, and was familiar with the objects he owned and collected.”³

Some facts confirmed were not to be found in even the most obscure books in the libraries of these historians. Perhaps the most evidential of Alison’s revelations was her description of a “beautiful golden apple with jewels in it” that Coeur told her had been given to him by the Sultan of Turkey. Although the merchant’s ships often visited Turkish ports, no expert, French or otherwise, knew of this item and no record could be located until a local historian found what he termed “an obscure list of items confiscated by the Treasury from Jacques Coeur.” On that list was a “grenade” of gold. As Iverson points out, “a grenade is a pomegranate, in shape and size so like an apple that the English term even contains the root word *pomme* or apple.”⁴

Discussion

Special note should be taken of the number of lives recalled. Six lives for one subject is an uncommonly large number. And it lays to rest any conjecture about forgotten books read or movies viewed. While it may be conceivable that Jane Evans completely forgot her acquisition of the information necessary to fabricate an amazingly accurate description of one life in another era, the idea that she could do so even twice is dubious, three times is untenable ... six times is beyond ludicrous. Being as there has never been any hint of fraud or deception by anyone involved, at least four of the other regressions should be considered supporting evidence for Survival.

Adding to the credibility of the case is the fact that Evans did *not* recall any lives in either Greece or Tibet. Perhaps additional sessions would have revealed such, but their absence shows that expectations are not as influential as some skeptics would have us think.

³ Iverson, p. 92.

⁴ Iverson, p. 101.

For further information

See *More Lives Than One? The Evidence of the Remarkable Bloxham Tapes* by Jeffrey Iverson, Souvenir Press, 1976. Also see "The Bloxham Tapes Revisited" at <http://www.ianlawton.com/plr1.htm>.

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