

# Past-Life Memory Sources of Dreams: Angela Grubbs' Recollections of Francine Donovan, Recorded Before Verification<sup>1</sup>

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**Abstract:** Like memories of the present life, apparent memories of past lives may be incorporated in dreams. Past-life dreams seldom furnish enough information for a previous incarnation to be identified, but occasionally they do. The dreams of Angela Grubbs are exceptional in their extensiveness and consistency with what is known about the life of a deceased individual, a nurse named Francine Donovan who died in 1923. The memories are largely episodic rather than fragmentary autobiographical memories. Although many elements cannot be substantiated, the dreams contain no demonstrable distortions. The dreams of Grubbs are rendered more important by her having recorded them in emails before their details were verified. The majority appeared shortly after she saw the movie, *What Dreams May Come*, which may have served as a catalyst for them. This case not only adds to the growing evidence for reincarnation, it contributes to the study of the memory sources of dreams. The function of memories in dreams may involve more than memory consolidation. A key aspect may be subliminal emotional processing of past experience that includes past-life experience if it is relevant to, or remains unresolved in, the present life.

**Keywords:** dreams and dreaming, episodic memory, exotic dreams, extraordinary dreams, memory reliability, past-life memory, reincarnation

## Highlights

- Like memories of the present life, apparent memories of past lives may be incorporated in dreams.

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- The dreams of Angela Grubbs are exceptional in their extensiveness and consistency with what is known about the life of a deceased individual, a nurse named Francine Donovan.
- Grubbs' dreams are rendered more important by her having recorded them in emails before many of their details were verified.
- Grubbs' dream memories are largely episodic rather than fragmentary autobiographical memories and contain no demonstrable distortions.
- Grubbs' dreams suggest that dreams involve subliminal emotional processing of past experience that includes past-life experience if relevant to, or unresolved, in the present life.

Episodic memories of the present life are estimated to appear in 1–2% of dream reports (Fosse et al., 2003), much less commonly than more fragmentary autobiographical memories do (Malinowski & Horton, 2014b). Apparent past-life memories sometimes surface in dreams as well, albeit rarely, accounting for only 0.9% of a cross-cultural sample of exotic dreams collected by Krippner and Faith (2001). With children, past-life dreams typically are less important than waking memories, whereas with adults, dreams are likely to be the main or sole vehicle for the recollections (Matlock, 2019a, 2019b). Dreams alone seldom furnish enough information for the previous incarnation to be identified—one reason there are many fewer “solved” adult cases than child cases (Wehrstein, 2017)—but occasionally, dreams have furnished sufficient information to permit identifications (Grubbs, 2006; Matlock, 2022; Rawat & Rivas, 2021, 88–91; see also Hassler, 2018, although here, along with dreams, there were waking flashbacks).

The dreams of Angela Grubbs, a Georgia-born lawyer now residing in Tennessee, are exceptional in their extensiveness and consistency with what is known about the life of a deceased individual, a nurse named Francine Donovan (Matlock, 2019a). Grubbs's dreams are rendered more important by her having recorded them in writing before many of their details were verified. Grubbs's case is one of fewer than three dozen reported cases in which past-life memories were documented prior to verification, what Schouten and Stevenson (1998) called “before” cases (Matlock, 2021).

Unfortunately, because Grubbs (2006) related her story in a fictionalized format designed for a general readership, it is not well known by the research community. Hassler (2020) discussed the case, but his analysis is limited by sources available to him at the time. Although my investigation came over 20 years after Francine Donovan's identification, I am able to correct distortions in Grubbs's (2006) novelistic ac-

count, drawing on contemporary emails and documentation she provided me, along with interviews with her, her parents, her ex-husband, and a friend who accompanied her on a visit to Lexington, Kentucky, the site of Donovan's life and death, in April 2003. In early September 2023, I visited Lexington in the hopes of tying up loose ends. I argue that Grubbs's dreams represent scenes from Donovan's life as reflected in marriage notices, obituaries, and other items. A secondary concern of the paper is to improve our understanding of the past-life memory sources of dreams.

Francine Donovan died in 1923, 48 years before Grubbs was born. In childhood and later, Grubbs had dreams of an apparent intervening life as a Spanish-speaking girl. Although this intervening life seemingly has had an influence on Grubbs, primarily in her attraction to the Spanish language and interest in Latin America, her memories of it are much less well developed than her memories of Francine Donovan and the girl has not been identified. Consequently, I focus on Grubbs' reminiscences of Francine Donovan. A timeline of developments in the case is presented in Table 1.

### **Waking Memories and Dreams of Francine Donovan**

Angela Grubbs was born on December 18, 1971. As a young child, she played at nursing and was obsessed with medical paraphernalia and practices, to the point that her mother was convinced she would go into the medical profession as an adult. At an early age, she showed herself to be solicitous and caring for her family. Growing up, she was attracted to articles from the early 20th century. When she was about 10, she began collecting replica Steiff teddy bears from that era. Beginning when she was 20 and started living on her own, she has decorated natural Christmas trees in the Edwardian fashion, with vintage-looking lacy ornaments and pearls.

Angela was obsessed with old automobiles and exhibited a difficult-to-account knowledge of them. From about age 4, she would talk about car rumble seats and search everywhere for one. When she was 7, her parents took her to a vintage car show, where she spotted a car with a rumble seat. The owner allowed her to sit in it. "Mama, look!" she exclaimed. "This is where you ride when you get married!" (Grubbs, 2006, pp. 80–86).

**Table 1***Timeline of Events in the Case of Angela Grubbs*

<b>Date</b>	<b>Event</b>
January 31, 1895	Francine Donovan born in Lexington, Kentucky.
before 1915	Francine trains to become a nurse.
April 22, 1919	Francine marries Augustine Klair Weitzel.
October 15, 1919	Klair purchases house on East Maxwell Street in Lexington.
March 17, 1920	Margaret Elizabeth Weitzel born.
June 3, 1922	Charles Jerome Weitzel born.
February 24, 1923	Francine dies in Lexington, Kentucky, at age 28.
December 18, 1971	Angela Grubbs born in Atlanta, Georgia.
c. 1975–c. 1985	Angela has recurring Honeymoon Dream.
c. December 1999–c. May 2001	Starting at age 28 when she is pregnant with her first child, Angela has a series of other dreams she gradually realizes are from the same person's point of view.
mid-May 2002	Angela emails accounts of five of her dreams about Francine to her friend Liz.
c. May 25, 2002	Angela has Park Dream, hears names Francine Donovan, whose husband's name is "Claire" or "Cal."
c. May 27, 2002	Angela begins searching for Francine Donovan.
May 28, 2002	Angela contacts Franklyn Prieskop, Francine's great-grandson-in-law, who is doing genealogical research on his wife's family.
c. July 8, 2002	Liz goes to Lexington, Kentucky, on a business trip, visits cemetery and photographs the graves of Francine and Klair Weitzel.

July 10 and 15, 2002	Angela emails Prieskop texts her dreams of Francine Donovan, including the Park Dream, for his appraisal.
April 11–14, 2003	Angela travels with Liz to Lexington. While there, they determine the accuracy of several details of Angela’s dreams about Francine Donovan.
2006	Angela self-publishes <i>Chosen to Believe: Present Dreams, Past Lives</i> , in which she tells her story in a slightly fictionalized narrative.
July 27, 2023	Independent investigation of case begins.

During the same period, Angela dreamed of being a young woman, walking down the hall of an opulent hotel, her right arm locked in her new husband’s left arm. On her husband’s right was an important man from the hotel. Somehow she knew that her husband’s family was in the hotel business and that they had arranged this tour. The hotel man was talking, but she was not paying attention, wanting only to savor the moment. Suddenly a fire alarm sounded and she was instructed to go outside and wait. She was separated from her husband, which made her unhappy, although she had the feeling that they were not in any real danger. Over the years, as this dream recurred, it came with different endings. In one ending, the woman saw her husband walking with other women and felt angry and scared of being alone. In an alternate ending, she was greatly concerned about something she had left in the closet of her room. She came to refer to this as her “Honeymoon Dream.”

Angela had five related dreams starting in early 2000, when she was 28 (the age at which Francine Donovan died) and pregnant with her first child. The dreams began shortly after she went to see the 1998 movie, *What Dreams May Come*, the story of a man who dies in an automobile accident, then discovers that his wife has killed herself out of grief over his loss (<https://www.imdb.com/title/tt0120889/>). Angela uncharacteristically had a crying fit and had to leave the theater because she was so upset, apparently the only audience member to have such a reaction. She missed the end of the movie and refuses to watch it again.

Angela wonders whether *What Dreams May Come* acted as a subliminal prompt for her memories of Francine Donovan, which surfaced in dreams over an 18-month period beginning soon after the movie screening and continuing through the sum-

mer of 2001. Angela is not certain of the order of the dreams, so I have arranged them chronologically in terms of Francine's life. The narratives I present below are drawn from Angela's emails to historian and genealogical researcher Franklyn Prieskop on July 10 and 15, 2002. These accounts were based on a dream journal no longer in Angela's possession. Before emailing Prieskop, Angela sent similar accounts to her friend Liz, but although Liz confirms having received them, she has lost the electronic files; thus, these early records are not extant, either.

*Potatoes!* I am in a cellar. I have been sent down by my sister to get potatoes. They always send me down to get potatoes because they don't want to get their aprons dirty. I'm not real happy about getting mine dirty either! My apron is white. It's damp down here. There are stairs over to my left.

Next: I have the potatoes gathered in my apron. I am at the end of an elongated kitchen. There are women around me. My attention is drawn to a woman leaning over the sink, scrubbing potatoes. In front of her are windows. It is daylight. The windows are unique. They are smaller than normal windows and run from in front of the sink along the counter towards me. Not the entire counter beside the sink, but most of it (it's not that big). I am taking the potatoes to her.

*Shopping for Shoes.* I am walking on a sidewalk. I am looking down at my hand. I have on white gloves and there are 3 large gold coins in my hand. I am looking at the coins, but my attention is drawn to my wrist. The sleeve to my dress at the wrist has a pretty blue trim. I added the trim to the dress. I am dressed in my best clothes. I am going to buy shoes. The store is ahead of me to the left.

I look up and see the city. I am walking along the left side of the street on the sidewalk. People are crossing the street back and forth. They are crossing in the middle of the street. Ladies are dressed up with hats and colorful long dresses. The buildings are short and boxy. None appear to be over 4 stories. There is no intersection at the end of the street, the street just seems to end into nothing.

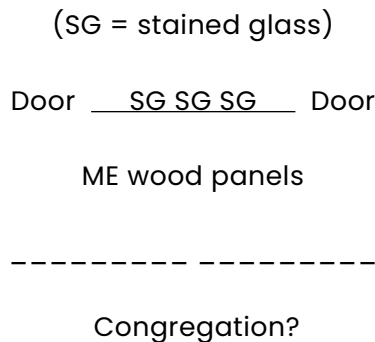
I am in the shoe store. I am lacing up a pair of pumps on a stool.

*The Church.* I am in a church. I am holding out my left arm straight to my side. My left arm is covered in white draping material. I am touching the wall. This is my wedding day. I look down and see all the material. I am at the entrance to the church, just inside. I know that when I entered, I turned

left. People are fixing my dress behind me. I look up to my left and see tall beautiful stained glass windows. They are narrow and tall (elongated). I feel Catholic. I feel very happy and at peace.

The stained glass is incredible. It looks like it is glowing! Underneath the beautiful stained glass (that starts right above the head level) are dark wood (mahogany?) square panels on the wall. The wall to my right ends with an open space and begins on the other side closer to the other door (like the congregation would be to my right after the wall ends). There is another door on the other side of the church in the direction I am facing. That door is open. I can see light pouring in on the other side of the church. Other than the glowing stained glass and other open door, it is kind of dark.

Here is a rough drawing (I hope it transmits right).



(With this diagram Grubbs meant to convey that as she was standing in the church foyer, she looked up and saw tall, narrow stained glass windows on the front wall, above her head. The wall of the foyer beneath the windows was faced with dark wood panels, with exterior doors on the left and right. An opening in the interior wall of the foyer led into the sanctuary, where the congregation sat).

*The Train.* I am on a train. There is wood paneling and I can feel the vibrations of the train. I am upset with my family. I feel alone and a bit abandoned. I am on my honeymoon and my husband has decided to have a business meeting on the train. He's older than I am and a bit serious. I'm upset with my family because they were worried about the safety of the train. I'm also upset because they didn't come along with us. I say to myself that trains are nothing new and they shouldn't be so backwards. My husband's family is not like this. (I get the feeling that my family is from a lower class than his.)

I see my husband coming. He has on a white long-sleeve shirt with a high neck collar—almost like a tux, but no real fold on the collar. His shirt is slightly unbuttoned and he’s relaxed. He knows I’m upset. We are in a narrow hallway of some sort. He says not to worry, that this meeting is important—business related—and he’ll return shortly. I’m so tired of trains and business/work talk in general. He places both hands on my shoulders and presses me against the wall and gently leans down to kiss me. I literally think to myself that his kisses reach my soul.

Next scene: I am on the train. I’m alone again and turning right into a room or around a corner. There is an oval mirror with gold leaf trim on the wall to the left and I can see myself. This is not me. I’m taller, thinner, and have long dark straight hair. I have on a long white cotton gown-like dress with an open square-shaped opening at the neck/chest area, with long sleeves. I can see my shoulder bones at my neck.

Next: I’m in a room, being “lectured” by my husband’s aunt. I have told her about the business meeting my husband went to. (I cannot tell if I’m still on the train.) I’m in a room with dark furnishings. I care for her and like her a lot. I respect her opinion. She’s telling me about a woman’s place and how I have to allow my husband space to develop his career. He will support the family and I have to support him. She is very made-up with hair up off her shoulders. She is a little overweight.

Next: We are in a wild town. I don’t like it. I don’t feel safe. I hear myself say that, “This is no town for a respectable woman.” My husband is out and I am worried. I am going back to my room to wait for him, but I know I shouldn’t be out walking unaccompanied. I feel lost and stuck in some kind of circular pattern. I believe I am staying with his family for the night—his aunt? I believe I am in New Orleans.

*The Empty House.* I am in a kitchen. It is the daytime. This kitchen is empty. My husband is behind me. I am looking to my left at the walls. They are painted in bright colors! I hear myself complaining about the paint color to my husband, “who paints a kitchen this color?” In front of me (connected to the kitchen) is another small room—almost like an open pantry/closet area. I step over something when I enter this small area. It is painted a different color than the kitchen. Unbelievably tacky. My husband says it can be painted again and indicates it is no big deal. He is laughing at me.



He has picked out this house and wants me to look at it. It doesn't have any furniture. The previous owners have moved out. I go through the little open closet/pantry into a formal dining room. There is a window in front of me. To my left (standing in the middle of the dining room) is the foyer area. The front door is between the dining room and a living room area. The stairs are in front of the front door to the right. The staircase curves slightly at the bottom. I think this is a really nice house.

We begin up the stairs. My husband is still behind me. As I begin up the stairs, I feel myself reach down and lift my dress. I only make it 4 or 5 steps before I'm almost knocked down by two kids (a boy and a girl) running down the stairs playing and laughing. They almost knock me over and I think how rowdy and misbehaved they are. My attention is drawn to the girl (she's the last one running down the stairs). She has brown straight hair and has on a long dress, but it's short enough that she doesn't have to lift it to run down the stairs. She is holding onto the banister, laughing, as she runs down the stairs. She looks to be about 7. I am pushed up against the wall.

I reach the top of the stairs and then turn left (towards the front of the house). Then, I turn left again. I am in the master bedroom. The master bedroom is in the front of the house over the living room. There is a large (double?) window to my right. My husband is still behind me. I go over to the window and look out. There is a large tree slightly to the left of the window. I look down and I can see some grass and then the street. I think to myself that we are close to the street.

I then feel my husband's arms wrap around me and he kisses me on the side of my neck. I laugh and tell him to stop—that the kids might see us. I turn around and look up at him—although he's not that much taller than me. He is the same one from the train. I wrap my arms around his shoulders and just look at him. He smiles and says, "I'm remembering too." This jolts me awake.

Few of these dreams recurred, as had her childhood Honeymoon Dream, but all stayed with Angela after waking, unlike her regular dreams. All presented from a field perspective, as if she were the person undergoing the experiences. In many instances, images were accompanied by related thoughts and emotions. Several of the dreams featured the man she felt to be her husband, bringing the realization that all were connected. She did not know who these people were, but could not shake the feeling of relation to them, and was disappointed when the dreams stopped coming for over a

year. She began to be concerned that she was going mad or developing a dissociative identity disorder. Finally, in mid-May 2002, she confided in her friend Liz and emailed her copies of the dreams. She appealed to God to either stop the dreams or to reveal who they were about, so she could comprehend them. It was at this point that she had what she calls her Park Dream, an account of which she sent to Franklyn Prieskop on July 15, 2002.

*The Park.* I am in a park. It is so beautiful and peaceful. I am sitting in the grass on a blanket/throw even though I am aware that there are benches. I don't care about the benches. I want to sit on the ground. I have on a long dress and I'm sitting on my side, leaning on my left arm. Behind me and to my right is a winding sidewalk. The park is well manicured and big. The curving sidewalk (inside the park) disappears behind a large bush to my right. In front of me is a little girl playing in the grass. She is of toddler age. She is leaning over, examining the grass. I know she is my daughter. Behind her is a black iron fence. On the other side of the fence is a road with houses facing the park. I can smell the grass and hear the birds. I am waiting for my husband to get off work and meet us here.

I look to my right and feel excitement when I see someone come around the bush on the walkway. It is my husband. I call to my daughter. I hear myself say "Greta." When he begins to get to us I can feel my pregnant body.

At this point the dream begins to become lucid and I become very aware of a separation of reality and this dream. I immediately get angry and ask myself, "what's my name?" Very clearly I understand/hear/just know my name is "Francine Donovan." I'm starting to wake up and I look again at my husband coming down the walkway. He is smiling and walking towards me. I am stopping this dream. "What is his name?" I hear "Kal." I wake up completely and immediately write down the names.

In a note on this dream made in late 2003, Angela says: "I did not include the entire name 'Klair' in my email to the genealogist [Franklyn Prieskop] because I did not want to scare them away. And, by the time I sent this email, it was already known to me that his name was 'Klair.' I did however record the names 'Claire' and 'Cal' in my personal dream journal." In *Chosen to Believe* (Grubbs, 2006), she supplies additional details:

[Francine] looks over to her husband, now completely in front of the bush with his arms outstretched and a smile on his face. With newfound confi-

dence, [Angela] demands to know, “What is his name?” as a cloud of [her] consciousness begins to cloud his image.

He comes closer and his face becomes clear again. “Claire,” she hears a voice say just as clearly as it named Francine Donovan.

“No,” Angela says in her dream, “that’s a girl’s name. What is his name? Please!” she calls out in desperation. “Cal” she hears in response. She awakens just as Cal is starting to kiss her on the cheek. (p. 96)

### Investigations and Verifications (2002–2003)

Within a day or two of her Park Dream, Angela began searching online for Francine Donovan. She quickly found the [rootsweb.com](http://rootsweb.com) record of a Francine Donovan, born January 31, 1895, in Lexington, Kentucky, who married Augustine Klair Weitzel on April 22, 1919, when she was 24. The couple produced two children, Margaret Elizabeth Weitzel, born March 17, 1920, and Charles Jerome Weitzel, born June 3, 1922. Francine Donovan Weitzel died on February 24, 1923, at 28, when her daughter was not quite three years and her son nine months old.

Further research on the family led Angela to a blog post by Franklyn Prieskop, married to Margaret Weitzel’s daughter, who was doing genealogical research on his wife’s family. Angela first wrote to Prieskop on May 28, 2002, declaring her interest in Francine Donovan and asking if he knew if Margaret was called “Greta” and what name Francine’s husband went by. Prieskop replied that as far as he knew, Margaret had been called “Tag,” short for “Tag-along,” a name bestowed by her elder cousins, whom she regularly followed around. Francine’s husband had been known by his middle name (his mother’s maiden name), Klair.

Angela inquired also if the Weitzels had been involved with railroads and if the couple might have ridden on a train on their honeymoon. To this, Prieskop replied that although the Weitzels had no connection to railroads, the Donovans did. Francine’s father and three of her brothers were employed by the railway. He thought he recalled that after their wedding, Francine and Klair had taken a train, but he would have to confirm his memory of this. Later, he wrote to say that the honeymoon train trip he recalled from a newspaper article concerned Francine’s half-brother. He could not confirm that Francine and Klair also had travelled by train on their honeymoon, although neither could he rule out the possibility.

Francine’s name is spelled “Francina” in her official baptismal record but “Fran-

cinea" in the Donovan family Bible, Prieskop reported. It is given variously as Francine, Francina, and Franciana in other sources. The most common variant is Francine, which may have been the name she went by, even if her baptismal name was different. Francine was born in Lexington, and grew up there. She completed a nursing program by 1915 (she is listed as a nurse in the Lexington city directory beginning with its 1914–15 edition), probably at Lexington's Good Samaritan Hospital (whose nursing program was initiated in 1893: <https://kyhi.org/good-samaritan-hospital/>).

Francine and Klair likely met at St. Paul's Catholic Church in Lexington, where Francine was baptized and they were married. The Weitzel and Klair families were politically and financially prominent in Lexington in the day; Klair's maternal uncle, William F. (Billy) Klair, was the city boss during these years (Bolin, 2000). Judging by their wedding notices in local newspapers, Francine and Klair were well-respected socialites. Francine was said to be "one of the most popular graduated nurses of the city" and Klair "a prosperous young business man of the city." They travelled to Cincinnati and Chicago on their honeymoon (<https://www.wikitree.com/wiki/Donovan-180>).

Francine died while having teeth extracted "under the influence of gas." The dentist had drawn four teeth without difficulty, but when he was about to pull a fifth, Francine suddenly stopped breathing. An autopsy attributed her death to "a blood clot on the brain, a stroke of paralysis or apoplexy," according to her obituary (<https://www.wikitree.com/wiki/Donovan-180>). Following Francine's death, Klair appears to have spiraled downward emotionally and physically. He left the children to be raised by Francine's sister Margaret, and in his will made Margaret the children's "statutory guardian." He gave up their house, never remarried, and lived by himself in an apartment building adjacent to Margaret's home until his death at 49, from an unspecified illness, on September 10, 1936. He was the proprietor of a restaurant at the time of his death, Prieskop informed Angela (December 8, 2003).

In July 2002, Liz went on a business trip to Lexington. After her meetings concluded, she visited Calvary Cemetery, where Francine and Klair were buried, and located their graves. The name on Klair's headstone was A. Klair Weitzel, confirming that he was known by his middle name. Francine's marker was next to his. From the cemetery, Liz drove to the address recorded on the back of their plot card in the cemetery office. It proved to be a commercial building, and she was able to go in. She described the interior to Angela, but its layout did not match either of the houses of her dreams, nor was it near a park (Grubbs, 2006, pp. 114–121). When Angela relayed the address to Franklyn Prieskop, he informed her that this had at one point been Francine's mother's home. He had another address for Francine and Klair, 207 Woodland Avenue, not far from Woodland Park (Franklyn Prieskop to Angela Grubbs, July 11, 2002).

Angela and Liz traveled to Lexington for four days of research in April 2003. As they entered the city, Angela felt a strong sense of familiarity and directed Liz, who was driving, to make a series of turns that took them to St. Paul's Catholic Church. Over the weekend and the following Monday morning, they visited Calvary Cemetery, the municipal library, the court house, and key addresses in Lexington, compiling a large dossier of materials bearing on Angela's dreams (Grubbs, 2006, pp. 138–196). Angela organized these materials in a binder copied them for me to review in August 2023. She had earlier shared the same materials with Dieter Hassler; they served as the basis of his discussion of the case in 2020.

### Follow-up Investigations (2023)

At the start of September 2023, I visited Lexington, Kentucky, in order to see for myself places that figure in Angela's dreams, and try to obtain documentary support for details she had not yet verified. I located Francine's and Klair's graves in Calvary Cemetery and went by St. Paul's Catholic Church and the Good Samaritan Hospital. I walked the length of Curry Street, where Francine had lived with her family before her marriage; drove along East Maxwell Street on the route she would have taken from her home to Woodland Park; and inspected the northeast corner of Woodland Park, where she would have waited for Klair. I did research in the special collections department of the University of Kentucky library and at the Lexington Public Library. The Lexington History Museum unfortunately was closed the days I was there.

I had hoped to obtain the date of Francine's confirmation at St. Paul's, but was told that there was no record of it between 1914 and 1919, the date of her marriage; the church confirmation records did not go back before 1914. Nor was I able to determine the date Francine received her nursing diploma, or where, although in the Lexington city directory I found her identified as a nurse from 1914–15 onward. Unfortunately, records preserved by the University of Kentucky, which has absorbed Good Samaritan Hospital, do not include a list of students in the nursing program in the 1910s: <https://exploreuk.uky.edu/fa/findingaid/?id=xt7m901zd842>.

I was unable to find photographs of Woodland Park in the 1910s, although the public library did have a book with a chapter on the history of the park (Birchfield & Birchfield, 2022) which suggested that its appearance then would have been consistent with Angela's dream, and saw for myself that a city street bordered the park from close to its corner near the terminus of East Maxwell Street. Also, a search of archival photographs posted online by the University of Kentucky turned up a picture of North Limestone Street,

showing a shoe store at the end of a block, with the cross street under construction beyond it, consistent with Angela's Shopping for Shoes dream (see below).

Later in September, I interviewed Angela's parents and her ex-husband. I had already spoken with her friend Liz. The chief purpose of my interviews was to assess the validity of Angela's story as told in *Chosen to Believe* (Grubbs, 2006). Consistent with what Angela had told me, I concluded that the book is a lightly fictionalized autobiographical account. All names other than Angela's are changed and her ex-husband's nationality is altered, but except for minor, insignificant details, the story it tells of Angela's fundamentalist Baptist upbringing, her dreams about Francine Donovan, and her attempts to verify them stood up well. I discovered nothing to make me believe that the narrative had been altered in any important way.

Franklyn Prieskop responded to my email queries in October 2023, supplying new details about Francine's life. Francine's granddaughter, to whom he had been married, was then deceased. However, as Francine and Klair's principal heir, Prieskop's wife had received some of their furniture as well as monogrammed silverware and china in a pattern Angela recognizes as similar to hers. Klair decided to expand their tableware to "at least a setting of 12," Prieskop wrote. Angela reports that she had "always thought silver and china is stupid unless you actually use it."

### **Correspondence of Angela Grubbs' Dreams to the Life of Francine Donovan**

In this section, I discuss Angela's dreams in relation to what is known about Francine Donovan, beginning with her childhood Honeymoon Dream.

*The Honeymoon Dream.* Angela had the feeling that this dream was about her honeymoon, for which Francine and Klair are known to have gone to Cincinnati and Chicago. No record of a 1919 hotel fire in either city has been located, perhaps because it was too minor to make the news. Angela's sense in the dream that Klair's family was in the hotel business is confirmed: Two of his uncles owned the Leland Hotel in Lexington, although they sold it about this time (Grubbs, 2006, p. 167).

*Potatoes!* The 1914–15 and 1917 Lexington city directories show Francine living with her family at 410 Curry Avenue. When Angela and Liz tried to find this address in April 2003, they discovered that the house had been replaced by a gas station. The houses along the street were similar to one another, however, and at least one had a series of unusual half-windows of the sort Grubbs had dreamed about. The 1917 city direc-

tory records nine people living at 410 Curry Avenue—these were Francine, three of her elder sisters, and their mother, consistent with a kitchen occupied by several women. By September 2023, all but one of the Curry Street houses were gone, replaced by a construction site. The siding and windows of the remaining house had been replaced, so no half-windows were to be seen, but it was built on a slope with indications of a basement at the rear.

*Shopping for Shoes.* The shoe store to which Francine was headed was very likely Feeney's Shoe Store on North Limestone Street. This store is shown in a photograph dated 1920–21, situated on the left side of North Limestone, at the end of a block, with a cross street then under construction ([https://exploreuk.uky.edu/catalog/xt7qrf5k-b01p\\_185\\_1?q=Shoe+Store&format%5D%5B%5D=images&per\\_page=20](https://exploreuk.uky.edu/catalog/xt7qrf5k-b01p_185_1?q=Shoe+Store&format%5D%5B%5D=images&per_page=20)). City directories list a William Feeney under the heading of Shoes–Retail Sales with an address (perhaps a home address) three blocks from the store, from 1914–15 onward. Thus, although we cannot document the existence of the Feeney Shoe Store in the last block of North Limestone before 1920, it is possible that it had been in existence for some years at that date. Angela was impressed with the consistency of this photograph with her dream; it even showed the shoe store was at the end of the block, she said, although since this detail was not included in her dream, I have not counted it as a hit.

In her dream, Angela recalled seeing three gold coins in her hand as she approached the store. Several gold coins were in circulation in the 1910s, in \$2.50, \$5, \$10, and \$20 denominations (<https://www.jmbullion.com/coin-info/us-gold-coins/>). The detail of adding blue trim to her sleeves is noteworthy, because Francine wore a blue travelling suit for her wedding, suggesting that blue was her favorite color. In fact, in Angela's images of Francine, she was regularly dressed in white and blue, Angela's favorite colors.

*The Church.* Angela was able to confirm several elements of this dream in April 2003. Standing in the church foyer, Francine looks up and sees tall, narrow stained glass windows on the front of the church. The lower interior of the foyer, beneath the windows, has dark wood paneling. Except for paneling on the front wall, none of this matched the appearance of the church foyer in April 2003, but Angela encountered a woman on the building's historical preservation committee who took her behind the renovations completed after 1923. They climbed a flight of stairs to a choir loft, from which Angela saw a pair of tall, narrow stained glass windows that had once graced the front wall of the church. An opaque protective film covering the windows meant that the stained glass was no longer visible from outside and a ceiling added to the foyer made the windows invisible from below in 2003 (Grubbs, 2006, pp. 149, 172–175).

The church was closed during my visit in August 2023, and I was unable to enter to see the current layout of the foyer.

Although Angela interpreted this dream to be about Francine's wedding, Francine's wedding dress was blue rather than white, and Liz suggested the dream may have been about Francine's confirmation instead (Grubbs, 2006, p. 192). According to canon law, Angela would have had to have been confirmed before being married in the church, but the date of her confirmation is unknown. St. Paul's church has no record of it between 1914 and her marriage in 1919. Hassler (personal communication, November 2023) points out that it is "draping material" that is said to be white; Angela did not note the color of Francine's dress, so it is possible that this dream does indeed depict preparations for Francine's wedding.

*The Train.* Although it has not been possible to verify that Francine and Klair rode the train on their honeymoon to Cincinnati and Chicago, it seems possible that they did, inasmuch as one of Francine's brothers is known to have ridden the train on his honeymoon. In her dream, Angela was aware that Klair was in a business meeting on the train. She felt "so tired of business/work talk." She also had the impression that Klair was older than she was and that he came from a better family than she did. Klair was indeed a few years older than Francine; he was born in 1887 and she in 1895. His family was prominent on the Lexington business as well as political scene and their wedding announcement identified him as "a prosperous young business man of the city." Francine was the only professional woman in her family, which had a distinctly lower social status than Klair's.

Angela recalled seeing Francine reflected in a mirror, looking very different from herself. Unfortunately, it has not been possible to obtain a photograph of Francine, so what she looked like is not known. When Angela saw a photograph of Klair's uncle Billy Klair, she was struck by his close resemblance to Francine's husband, as he appeared in her dreams. Francine's Klair had an aunt, Mary Slavin, who was active in her community and described as a "quintessential socialite" (Grubbs, 2006, pp. 166, 167).

Francine's being upset about her family's concern about trains seems odd, given that her father and three of her brothers were railway employees (her father was a flagman; her brothers were locomotive engineers). There is no known connection of the Klair family to New Orleans, the city Angela felt was associated with the dream's last scene. However, the Louisville and Nashville (L&N) Railroad system connected New Orleans as well as Cincinnati to Lexington: [https://en.wikipedia.org/wiki/Louisville\\_and\\_Nashville\\_Railroad#/media/File:1901\\_Poor's\\_Louisville\\_and\\_Nashville\\_Railroad.jpg](https://en.wikipedia.org/wiki/Louisville_and_Nashville_Railroad#/media/File:1901_Poor's_Louisville_and_Nashville_Railroad.jpg).



*The Empty House.* The building Franklyn Prieskop identified as Francine and Klair's residence, 207 Woodland Avenue, turned out to be a commercial property in 2003, as well as earlier. The 1923 Lexington phone directory, organized by street, lists this address as the American Shoe Hospital, with other businesses flanking it. In the Lexington courthouse, Angela and Liz discovered the record of Klair's purchase of a two-story brick house at 135 East Maxwell Street, on October 15, 1919, six months after his marriage to Francine (Grubbs, 2006, p. 188). The house has since been replaced by the University of Kentucky Good Samaritan Hospital Diagnostic Center, but the general description of the house Klair purchased matches the house in Angela's dream.

The children who figured in the dream running down the stairs and pushing Francine aside could not have been her children. Her daughter Margaret was not born until March 1920, and Klair had no children by a previous marriage (he was a bachelor when he married Francine, then a spinster). In the dream, Francine did not feel them to be her children. Perhaps, as Angela suggested in an email to Franklyn Prieskop (July 15, 2002), they were relatives Francine and Klair had with them on that day, but there is an unrealistic feel to the account that suggests that this element may have been introduced by Angela's dreaming consciousness.

*The Park.* When they visited the area in April 2003, Angela and Liz discovered a 19-acre urban park, Woodland Park, whose northeast corner is near the end of East Maxwell Street, a few blocks from where Francine's and Klair's house stood. The appearance of the park was different in some respects from Angela's dream. Although the park was bordered by streets and houses, it had no iron perimeter fence and there were no benches. In the century that had passed since Francine's time, many changes evidently had been made. The park, however, was in existence in her day, the grounds having been acquired by the city of Lexington in 1902 (Birchfield & Birchfield, 2022, p. 132). A wooden perimeter fence was dismantled after 1904 and the city considered replacing it with a wire fence (Birchfield & Birchfield, 2022, p. 133, citing a local newspaper story), although it is not clear that this was done.

In the Spring of 1922, Margaret would have been two years old and Francine would have been pregnant with Charles, who was born in June of that year. It is possible that Francine visited Woodland Park regularly and waited there for Klair to return from work. The name by which Francine called her daughter is not known, but she may well have used a nickname, because Francine had a sister named Margaret, and Margaret also was their mother's name. The "Tag" sobriquet which followed Margaret (Greta) in later life was given to her by the cousins with whom she began to live following Francine's death in February 1923.

**Table 2***Correspondence of Angela Grubbs' Dreams to Francine Donovan*

<b>Memory Detail</b>	<b>Correspondence to Francine Donovan</b>
<b>The Honeymoon Dream</b>	
There was a minor fire in the hotel in which she stayed on her honeymoon.	Unconfirmed, but conceivable.
Her husband's family was in the hotel business.	Correct; two of Klair's uncles owned the Leland Hotel in Lexington.
<b>Potatoes!</b>	
She was sent down to the basement to collect potatoes.	Unconfirmed, but conceivable. A house in the same street had indication of a basement in 2023.
There were many women in the kitchen.	Unconfirmed, but plausible. Francine lived with eight other family members, including two older half-sisters and two older full sisters, as well as her mother.
The kitchen windows were unusually narrow.	Unconfirmed due to the house having been removed, but plausible. At least one other house on street had a series of half windows on one side in 2003.
<b>Shopping for Shoes</b>	
She had three gold coins in her hand.	Unconfirmed, but plausible. Several gold coins were in circulation in the 1910s.
She had added blue trim to the sleeves of her dress.	Unconfirmed, but plausible.
She was headed for a shoe store on the left side of a street.	Unconfirmed, but plausible. A photograph from 1920-21 shows Finney's Shoe Store on the left side of East Limestone St.
The street ended without a cross street.	Unconfirmed, but plausible. The 1920-21 photograph of East Limestone St. showing the shoe store shows the block ending without a cross street, which was then under construction.
Men and women walked back and forth across the street.	Unconfirmed, but plausible.

Women wore colorful dresses.	Unconfirmed, but plausible, given 1910s clothing styles.
She tried on pumps in a shoe store.	Unconfirmed, but plausible, consistent with 1910s fashion.
<b>The Church</b>	
From the foyer, one could see tall stained glass windows.	Correct for Francine Donovan's lifetime, confirmed by sight in 2003.
There was dark wood paneling on the walls beneath the stained glass.	Correct for Francine Donovan's lifetime, confirmed by sight in 2003.
She was wearing white draping material over her dress.	Unconfirmed, but conceivable. Francine's wedding dress was blue, but she could have worn white draped over it.
It was her wedding day.	Unconfirmed, but conceivable, if Francine wore white draping material over a blue travelling suit.
<b>The Train</b>	
She was on a train during her honeymoon.	Unconfirmed, but plausible. The rail line through Lexington extends north to Cincinnati and Chicago, where Francine and Klair traveled on their honeymoon.
Her husband was a little older than she was.	Correct. Klair was 8 years older than Francine.
Her husband was conducting business on the train.	Unconfirmed, but plausible. In their marriage announcement, Klair was called "a prosperous business man."
Her family was concerned about the safety of the train.	Unconfirmed, and although conceivable, rather odd, because several men in her family were employees of the railway; however, it is possible that they therefore had more concerns about trains than the general public.
Her husband was dressed in a long-sleeve shirt with a high collar.	Unconfirmed, but plausible; appropriate men's attire for period.

Reflected in a mirror, she (Francine) had a very different appearance than her present self (Angela).	Unconfirmed, but conceivable. No photographs of Francine have been found that could show whether or not there is a resemblance between Francine and Angela.
She was wearing a long white cotton gown-like dress.	Unconfirmed, but plausible; appropriate women's attire for period.
She was lectured by her husband's aunt.	Unconfirmed, but plausible; her husband is known to have an aunt.
This lecture may have occurred in New Orleans.	Unconfirmed, and although conceivable, unlikely. The L&N rail line through Lexington reached New Orleans. However, the Klair family had no known connections to New Orleans
<b>The Empty House</b>	
Her husband has picked out a two-story house for her to look at.	Unconfirmed, but plausible. Klair purchased a two-story house in November 1919, 6 months after he married Francine.
Going up the stairs, she is almost knocked down by two children.	Unconfirmed, and although conceivable, rather odd. Although it is possible that these were the children of relatives, they would not have been Francine and Klair's children.
<b>The Park</b>	
She is in a large park waiting for her husband to get off work.	Unconfirmed, but plausible. The northeast corner of 19-acre Woodland Park is a few blocks down the street from where Francine and Klair's house stood.
The park was surrounded by an iron fence.	Unconfirmed, but conceivable. Fence not present in 2023, but might have existed earlier.
There was a curving walkway.	Unconfirmed, but conceivable. In 2003 and 2023, Woodland Park was observed to have curving walkways.
There was a bush by the walkway.	Unconfirmed, but conceivable. Small bushes as well as trees were observed in 2003 and 2023.

There were benches.	Unconfirmed, but conceivable. Benches were not present in 2003 and 2023, but could have existed earlier.
She had a toddler daughter.	Correct for Francine in Spring of 1922. Francine’s daughter Margaret was born on March 17, 1920.
Her daughter’s name was Greta.	Unconfirmed, but plausible. Florence likely called Margaret by a nickname, as Margaret was also the name of one of her sisters and their mother.
She was pregnant.	Correct for Francine in Spring of 1922. Her son Charles was born in June of that year.
Her name was Francine Donovan.	Correct.
Her husband’s name was Cal.	Unconfirmed, but conceivable. We do not know if Francine used “Cal” as a pet name for her husband. At the time she wrote out this dream, Angela was aware that the name was Klair. Elsewhere, she says she heard the name in the dream as “Claire,” which would be correct.

Details of the apparent memories abstracted from Angela’s dreams are listed, along with their correspondence to Francine, in Table 2. Of the 37 items, none are demonstrably false. Eight (22%) are judged Correct and 29 (78%) Unconfirmed, in regards to what is known about Francine’s life. Of the 29 Unconfirmed details, 16 are plausible and 13 are conceivable, although three of the conceivable items seem odd (Francine’s family’s purported fear of railroads; the children in the House dream) or unlikely (meeting with Klair’s aunt in New Orleans).

## Discussion

The oldest written accounts of Angela’s dreams—her dream diary and her emails to Liz—have been lost. The earliest extant written accounts appear in emails to Franklyn Prieskop on July 10 and 15, 2002, six weeks after Angela identified Francine Donovan as the protagonist of her dreams. There are no extant records from before Francine Donovan was identified, so if that is the standard of a “before” case, Angela’s case does not qualify. However, Angela sent accounts of the dreams to Prieskop before she verified many of their details, so her case does meet the (some might say lesser) standard of documentation before verification. Angela verified many details of her

dreams through research at the Lexington public library and in the Lexington courthouse in April 2003, and I verified others in September 2023. The materials Angela and I collected are important for what they tell us about the life of Francine, Klair, and their families. Over half (18 of 33) of published “before” cases include documents supporting the previous-life side of the case, obviating reliance solely on witness testimony for confirmations (Matlock, 2021). Angela’s case is another case with documentation on both sides.

In addition to verifications through documents, several details of Angela’s dreams were supported by observations in Lexington by Angela and Liz in April 2003 and by me in September 2023. Two of the houses Angela dreamed about were no longer standing in April 2003—one having been replaced by a gas station, the other by a hospital building—but known or plausible architectural features of both are consistent with her dreams. Angela’s dream of the church foyer and stained glass windows matched the configuration of the foyer before renovations. Her dream of the shoe store on the left side of a street that ended without a cross street is confirmed by an archived photograph. She recalled placing white “draping material” over her wedding dress, which should not have been necessary had the dress itself been white. Angela also displayed behaviors consistent with Francine’s time and place, well before she knew her name, although none except Angela’s childhood play at being a nurse can be related to Francine. The play, however, is a significant datum (see Stevenson, 2000, on children’s play consistent with their past-life memories).

Taken together, the many congruities between Angela’s memories and behavior and Francine’s life are hard to dismiss as chance, and the credibility of various sorts of social construction is undermined by the “before” records. Nonetheless, reincarnation faces obstacles to its acceptance, given its a priori unlikelihood from the point of view of materialist science, and the lack of theoretical understanding of how it might work. Matlock’s (2019b) processual soul theory can help here. Matlock conceives of what reincarnates as a stream of consciousness continuous with embodied life. The stream of consciousness in Matlock’s view is duplex, composed of both conscious and subconscious strata. Clairvoyance, telepathy, and psychokinesis, operating from within the subconscious, provide the basis of perception, communication, and action for a disincarnate consciousness, supporting the persistence of personal identity after bodily death.

A key feature of Matlock’s model is the idea that memories, personality, behavioral dispositions, and other kinds of information are recorded in the subconscious stratum of the consciousness stream. When the consciousness stream possesses a new body, there is a reset at the conscious level and experiences begin to be mediated by the new brain, but at the subconscious level the totality of the previous identity

is retained and continues to influence the new incarnation from within. Under certain circumstances, memories of previous lives may rise into conscious awareness. In Angela's case, we see subconscious influence on her childhood play (and perhaps in her interest in vintage cars, in replica Steiff teddy bears, and in Edwardian Christmas tree decorations), with autobiographical memories of Francine surfacing in her dreams.

Matlock (2019b, pp. 123–136) discusses ways past-life memory retrieval is similar to present-life memory retrieval. Both past- and present-life memories may be cued by sights, sounds, and similarities of circumstance. Often the onset of past-life memories is in response to some event, such as Angela's viewing *What Dreams May Come*. Past-life memories, like memories of the present life, sometimes present as flashbacks and sometimes as episodic memories. Like memories of the present life, past-life memories show recency effects and reminiscence bumps and they tend to be emotionally tinged. They may have either positive or negative valences that vary in their intensity.

Emotional waking-life experiences of the present life seem to be preferentially incorporated in dreams (Malinowski & Horton, 2014a), a characteristic also of past-life dreams. Angela judges all of her dreams to be highly salient emotionally, with a positive valence, although in some she was irritable. She felt "bitchy" when Francine's sisters sent her to the basement for potatoes, on the train before Francine was joined by Klair, and during their tour of the empty house, when Francine was pregnant. Angela's series of dreams is unusual not only for their number and detail, but also for their overall positive emotional tone. This is due perhaps to Francine having died under anesthesia: Angela did not have a traumatic death to recall, unlike Scott Perry, who suffered from recurrent nightmares about a sudden death by drowning (Matlock, 2022); Udo Wiczorek, who dreamed of a man shot during the First World War (Hassler, 2018); or Christina K., who dreamed of dying of smoke inhalation in a burning house (Rawat & Rivas, 2021).

We are only at the start of studying putative past-life dreams, but already it is apparent that comparing them to dreams incorporating memories of present lives is a productive approach. Angela's dreams contain many accurate or plausible images, but this is not generally the case with memories in dreams, most of which constitute autobiographical reconstructions (Hartmann, 2010; Malinowski & Horton, 2014b). Even most replicative posttraumatic nightmares contain inaccuracies (Esposito et al., 1999; Levin & Nielsen, 2007). It is not clear why Angela's dreams should be more accurate than most dreams with memory content (regarding past-life dreams, see Matlock, 2019a). The sole identifiable distortion is the children running down the stairs in the empty house, and even that is not demonstrably wrong. Might the unusual degree of

accuracy in Angela's dreams have to do with her manner of death? The dreams of neither Christina K. (Rawat & Rivas, 2021) nor Udo Wiczorek (Hassler, 2018) include major distortions, however. We do not yet know how to explain why some memories are incorporated in dreams faithfully, whereas others are not, or how the degree of accuracy is related to episodic versus fragmentary autobiographical memories,

The function of memories in dreams also requires clarification. In mainstream research, dreams are believed to play a role in memory consolidation, but this is probably only part of the answer, even if memories are consolidated in the subconscious rather than in a neurological substrate. Past-life memories arising in the waking state typically express "unfinished business" or unresolved psychological conflicts (Matlock, 2019b), so it is probable that past-life memories play similar roles in dreams. Perhaps not coincidentally, Angela experienced her long series of dreams when she was 28. Francine died at 28, leaving two young children and a husband with whom she appears to have been deeply in love. A key function of memory in dreams may be an emotional processing of past experience that includes past-life experience if it is relevant to, or remains unresolved in, the present life.

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## Les Sources des Rêves dans la Mémoire de la Vie Passée : Les Souvenirs d'Angela Grubbs sur Francine Donovan, Enregistrés Avant Vérification

James G. Matlock

**Résumé:** De même que les souvenirs de la vie présente, les souvenirs apparemment liés à des vies antérieures peuvent être inclus dans les rêves. Les rêves de vies antérieures fournissent rarement suffisamment d'informations pour permettre l'identification d'une incarnation antérieure, mais il arrive qu'ils le fassent. Les rêves d'Angela Grubbs sont exceptionnels par leur étendue et leur cohérence avec ce que l'on sait de la vie d'une personne décédée, une infirmière nommée Francine Donovan qui est morte en 1923. Les souvenirs sont en grande partie épisodiques plutôt que des souvenirs autobiographiques fragmentaires. Bien que de nombreux éléments ne puissent être corroborés, les rêves ne contiennent pas de distorsions manifestes. Les rêves de Mme Grubbs sont d'autant plus importants qu'elle les a enregistrés par courrier électronique avant d'en vérifier les détails. La majorité d'entre eux sont apparus peu de temps après qu'elle ait vu le film « *What Dreams May Come* », qui a pu servir de catalyseur. Ce cas ne vient pas seulement s'ajouter aux preuves de plus en plus nombreuses sur la réincarnation, il contribue à l'étude des racines mnésiques des rêves. La fonction des souvenirs dans les rêves pourrait aller au-delà de la consolidation de la mémoire. Un aspect essentiel pourrait être le traitement émotionnel subliminal des expériences passées, y compris les expériences de vie antérieure si elles sont pertinentes dans – ou non résolues par – la vie actuelle.

French translation by Antoine Bioy, Ph. D.

## Erinnerungen an frühere Leben als Traumquellen: Angela Grubbs' Erinnerungen an Francine Donovan, aufgezeichnet vor der Verifizierung

James G. Matlock

**Zusammenfassung:** Wie Erinnerungen an das gegenwärtige Leben können auch scheinbare Erinnerungen an frühere Leben in Träumen enthalten sein. Träume aus früheren Leben liefern selten genug Informationen, um eine frühere Inkarnation zu identifizieren, aber gelegentlich tun sie es. Die Träume von Angela Grubbs sind außergewöhnlich in ihrem Umfang und ihrer Übereinstimmung mit dem, was über das Leben einer verstorbenen Person bekannt ist, einer Krankenschwester namens Francine Donovan, die 1923 starb. Bei den Erinnerungen handelt es sich weitgehend um episodische und nicht um fragmentarische autobiografische Erinnerungen. Obwohl viele Elemente nicht belegt werden können, enthalten die Träume keine nachweisbaren Verzerrungen. Grubbs' Träume gewinnen dadurch an Bedeutung, dass sie diese in E-Mails aufzeichnete, bevor ihre Einzelheiten überprüft wurden. Die meisten erschienen kurz nachdem sie den Film *What Dreams May Come* gesehen hatte, der möglicherweise als Katalysator für die Träume diente. Dieser Fall untermauert nicht nur die zunehmenden Beweise für die Reinkarnation, sondern trägt auch zur Untersuchung der Gedächtnisquellen von Träumen bei. Die Funktion von Erinnerungen in Träumen kann mehr als nur eine Gedächtniskonsolidierung beinhalten. Ein Schlüsselaspekt könnte die unterschwellige emotionale Verarbe-

itung vergangener Erfahrungen sein, die auch Erfahrungen aus dem früheren Leben einbezieht, wenn sie für das gegenwärtige Leben relevant sind oder dort noch nicht verarbeitet wurden.

German translation by Eberhard Bauer, Ph. D.

### **Memória de Vidas Passadas como Fonte de Sonhos: Lembranças de Francine Donovan por Angela Grubbs, Registradas antes da Verificação**

**James G. Matlock**

**Resumo:** Assim como as memórias da vida presente, memórias aparentes de vidas passadas poderiam ser incorporadas aos sonhos. Os sonhos com vidas passadas raramente fornecem informações suficientes para que uma encarnação anterior seja identificada, mas, ocasionalmente o fazem. Os sonhos de Angela Grubbs são excepcionais em sua extensão e consistência em relação ao que se sabe sobre a vida de um indivíduo falecido, uma enfermeira chamada Francine Donovan, que morreu em 1923. As memórias são extensamente episódicas (pessoais), ao invés de memórias autobiográficas fragmentárias. Embora muitos elementos não possam ser comprovados, os sonhos não contêm distorções demonstráveis. Os sonhos de Grubbs se tornam ainda mais significativos por ela tê-los registrado em e-mails antes que seus detalhes fossem verificados. A maioria apareceu logo após ela ter visto o filme *What Dreams May Come*, o qual pode ter servido como catalisador. Este caso não apenas se soma às crescentes evidências acerca da reencarnação, mas também contribui para o estudo das memórias como fonte dos sonhos. A função das memórias nos sonhos pode envolver mais do que a consolidação da memória. Um aspecto chave pode ser o processamento emocional subliminar de experiências passadas, incluindo de experiências de vidas passadas caso relevantes para, ou não resolvidas na, vida presente.

Portuguese translation by Antônio Lima, Ph. D.

### **Recuerdos de Vidas Pasadas como Fuentes de Sueños: Los Recuerdos de Angela Grubbs sobre Francine Donovan, Registrados Antes de su Verificación**

**James G. Matlock**

**Resumen:** Al igual que los recuerdos de la vida presente, los recuerdos de aparentes vidas pasadas pueden incorporarse a los sueños. Los sueños de vidas pasadas rara vez proporcionan información suficiente para identificar una encarnación anterior, pero ocasionalmente lo hacen. Los sueños de Angela Grubbs son excepcionales por su cobertura y coherencia con respecto a lo que se sabe de la vida de una persona fallecida, la enfermera Francine Donovan que murió en 1923. Los recuerdos son en gran medida episódicos y no recuerdos autobiográficos fragmentarios. Aunque muchos elementos no pueden corroborarse, los sueños no contienen distorsiones demostrables. Los sueños de Grubbs adquieren mayor importancia por



haber sido registrados en correos electrónicos antes de que se verificaran sus detalles. La mayoría aparecieron poco después de que Grubbs viera la película *What Dreams May Come*, que puede haber servido de catalizador. Este caso no sólo se suma a la creciente evidencia de la reencarnación, sino que además contribuye al estudio de las fuentes de memoria de los sueños. La función de los recuerdos en los sueños puede implicar algo más que la consolidación de la memoria. Un aspecto clave puede ser el procesamiento emocional subliminal de experiencias pasadas, incluyendo experiencias de vidas pasadas, si son relevantes para la vida presente o no se han resuelto en ella.

Spanish translation by Etzel Cardeña, Ph. D.