

Association TransCommunication NewsJournal

Founded in 1982 by Sarah Estep to Provide
Objective Evidence That We Survive Death
in an Individual Conscious State.

Published by Tom and Lisa Butler

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Viewpoint

The Moon

Imagine the wonder the moon must have held for our ancestors. For many, even an understanding of the clockwork mechanism of orbital dynamics cannot diminish the wonder evoked by moonrise of a full moon.

In the [Hermetic Traditions](#) of the [Tarot](#), "The Moon" (Key 18) represents conscious living. As the moon reflects light of the sun, so do seekers after truth express the source, depending on their progression. Seeing the Tarot as an illustration of the cycle of life: the seeker's urge to learn (Key 4 - "The Emperor") acts on a growing perception of the principles governing the operation of reality (Key 11 - "Justice") to begin the conscious path toward self-determination (Key 18).

The concept is that we are governed by the primitive body consciousness until we have attained sufficient understanding to consciously direct our spiritual evolution.

White crow

In the page 10 essay, "On Being a Good Witness," Tom talks about "white crows": those encounters with the paranormal that cannot be dismissed as imagination or mistaken identity. White crows are necessarily personal experiences. They may be a shared encounter but whether or not they are or should be convincing depends on how well informed witnesses are and how well they can set aside unconscious social conditioning.

An important white crow for us occurred during a recent David Thompson séance. The entity responsible for managing energy required for phenomena during the séance, Timothy, had just finished demonstrating how small his

hands were by showing each sitter a small, six-inch-square luminous plaque partially covered by one of his tiny hands.

We had seen this before but the impact of what should be an important demonstration of phenomena had been lost because the poorly lit plaque is so difficult to focus on.

This séance was different. Timothy sat aside the plaque and went around the circle to touch each sitter's hands. We were all holding hands as a way of assuring that none of us were moving about the room. Timothy came to each of us, and without hesitation or fumbling, grasped our fingers with his tiny hands. As Tom described it, "His hand was very small. I felt his short fingers wrap around one of my fingers on each hand.

The distance between his knuckles could not have been

more than three-eighths of an inch. His hands were warm and soft, like a child's. There is no way anyone in that room could have faked such small hands or moved about in the completely dark room with such confidence."

For us, that demonstration put everything else in perspective. All of Timothy's actions; swinging a trumpet, playing with drumsticks and touching us, were from the physical perspective of a small child with tiny hands. Considering the need for the demonstration to be in complete darkness, that one white crow put the remaining forms of

evidence into perspective, allowing us to accept the reality of that small boy's materialization.

This poses an interesting question for sitters. Pretty much everything in David's séance's is designed to remove doubt while convincing the sitter that we survive beyond transition. Continued page 20



May 5, 2012 moonrise; closest to the earth for the year

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Article Contributions: Articles that explain techniques, the concepts of transcommunication and/or provide a role model to which others can aspire are considered. The average column is 450 to 480 words—fewer with pictures. Articles should be short and to the point as they would be for a newspaper. Feature articles may be up to four columns, serialized or presented as a brief which refers to the full article which can be placed on the Association website. Announcements of member activities and reports of successes working with these phenomena with brief comments about your observations, are welcome. Email submission to atranscom@aol.com or mail to Association TransCommunication, PO Box 13111, Reno, NV 89507, USA.

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Tom and Lisa Butler

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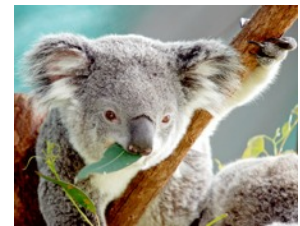
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Early EVP Work: The Lamoreaux Brothers

by Joan Lamoreaux

Brothers Joe and Michael Lamoreaux are both obsessive types, who tend to eventually tire of a subject and move on to something else. They were involved in the study of Electronic Voice Phenomena (EVP) for maybe five or six years in the 1970s, and especially concentrated on it for the first year. Michael was doing graduate work at the time, and with the help of some of his professors, managed to get credit for his efforts. He was therefore able to devote nearly all of his time to this. Although Joe was working, he spent nearly all of his free time doing the work. After several years, they were finally satisfied that they had asked all of the questions they had, and received enough information to draw satisfactory conclusions. They then moved on to other areas of esoteric and paranormal study.

The brothers' interest in EVP originally began after Michael read Raudive's book, *Breakthrough*. (Raudive, Konstantine—*Breakthrough*, New York: Taplinger, 1971) He tried a few experiments with inconclusive results. He came home from college, and Joe mentioned needing a project. Michael asked if he was interested in contacting the spirit world, which Joe was decidedly not interested in, until he learned it was by technological means. That got his attention. A few days after returning to school, Michael received a call from Joe, very excited about a tape he played for him, in which several voices were heard speaking rapidly and excitedly, saying things like **"Hello Joe!" "Can you hear me?" "One man hears you." "Listen." "Can you really hear me at all?" "We're here to talk."** This was one of the loudest and clearest recordings they ever produced.

Trained "ears"

Because Joe had been a decoder in the Air Force, he found he could apply the same techniques to distinguishing the voices. He taught the technique to Michael, who after much practice was able to distinguish them well himself. This began an interesting journey wherein both brothers experimented from different areas of the state, and were able to compare results. Sometimes they would record together, or in the presence of other interested individuals.

Their process was to begin with an introduction, then ask a question. They would then take a great deal of time listening to and transcribing the replies before moving on

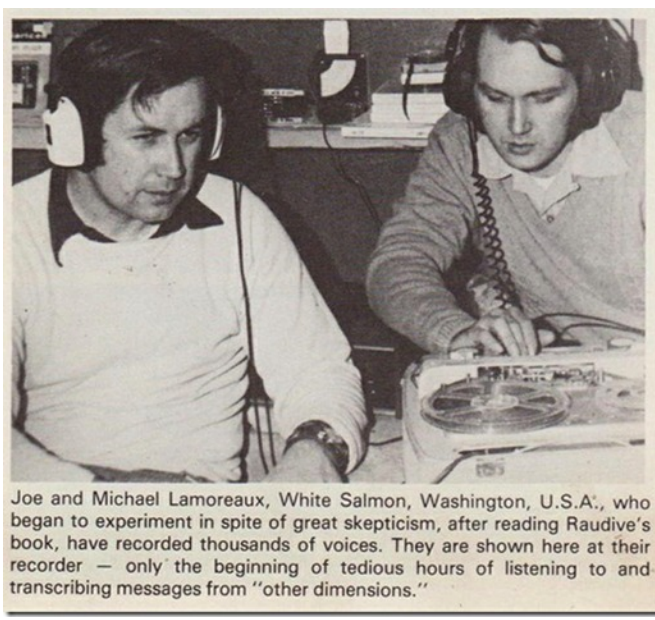
to the next question. Invariably, many voices responded. They would often say contradictory things, talk among themselves or make simple bids for attention. It became evident, and was even explained to the brothers by the voices, that this was a group process. Occasionally, certain voices would come in louder and clearer than others. The brothers initially made an effort to transcribe everything they heard but eventually concentrated more on the voices who answered their questions, as many of the replies were not relevant and seemed directed more toward having the attention turned to them. The brothers concluded, with affirmation from the voices, that the

beings were receiving a type of energy from the concentration it took to hear them. At the same time, it was quite draining to the brothers. Listening was a tedious process.

Who were the communicators?

They did not initially accept that what they heard were necessarily voices from the dead and opined many theories. They were also not entirely convinced that the persons represented were who they said they were, and suspected that they were presented as representations to appease them. They did find that if they were insistent enough, they could contact anyone they desired to speak to, though not necessarily immediately. There was often a process or search that had to be performed.

Naturally, they did experiments to ascertain the accuracy of the individual identities. Because others were interested in the process, but could not clearly hear the messages themselves, this was often done by asking questions of a personal nature which the brothers did not know the details of. Often this would be in the form of nicknames used in life by the person contacted. The results were satisfactory enough to convince the questioners, as well as the brothers themselves. Michael's most notable confirmation came when a perfect stranger showed up at his door, having heard of his work. He believed he was having contact with his deceased wife, but sought confirmation. Armed only with her name, Michael established contact, then asked for the proof the man requested. She replied, **"Tell him 'a blue sweater.'"** The man burst into tears. She had been knitting him a blue sweater when she died.



Lamoreaux Brothers Continued from page 3

On another occasion, Michael was asked for assistance by the police, who were desperately trying to locate a missing woman, who would later be associated with the Ted Bundy murders. Although the results were sparing, the voices did say that she had been taken north across the river. As several rivers were possible, he pushed for details. A loud, creepy voice hissed out the word **"Yakima!"** pronounced "yah-kee-ma." This was clearly audible to the officers, who about jumped out of their skins. Later the woman's body was found northwest, across the Yakima River.

It became evident that they were indeed speaking to the deceased, although questions remained as to what degree individuality is retained. They were told some interesting things. Once they were told **"There are not as many people as you think."** Also **"We have many bodies; they float around us like a dream."** When questioning Edgar Cayce about reincarnation, he said that it was true, but not as we understand it. He described it as **"a simultaneous directing of personality conditions."**

Levels of existence

They received descriptions of a multi-planed existence, with varying frequencies or vibrations. Our own plane is joined with these. One question Michael has never fully resolved relates to this description being similar to the Mormon concept of afterlife. Since they were raised in a Mormon home, they wonder if this influenced their perceptions. There were indications from the voices that one's religious upbringing could influence the communications. Things were explained in terms they could best understand. Although they presented names to these levels or areas, they also said, sometimes with annoyance, that they did not use words or names, but were translating into concepts the brothers could understand. Therefore, other descriptions or words may not exactly match these findings.

One of Michael's English professors, now a noted author in his field, researched word roots as they applied to these names, and found them to be applicable to areas described. There seems to be something of an evolutionary process in moving through these levels, which is pursued at the individual's own pace and comfort level. There is a kind of lock-up area of limited "movement," called Nilow, which is directed at reformation rather than punishment. This has the least freedom, and is not generally an entry point following death.

The voices, while displaying varying degrees of knowledge and comprehension, might complain about their current conditions, and/or the residents of adjacent areas. Some were perfectly content. Others were content but aspired to greater "movement" associated with higher tiers. In other words, you had all permutations of human

nature represented. Cheery, grouchy, wise, opinionated, argumentative, authoritative ... you name it.

The communication process is transmitted from specific areas. The Moozla, who described their area as Deenah, were the original group contacted. After a while, the Moolit, from Ree, gained the technology also, and would sometimes compete with the Moozla. Everybody wanted the attention. Moozla would often complain about or praise the Moolits, usually a mixed bag all in one reply. There are always many voices chattering in reply, or talking among themselves. Some have a lot to say of relevance, others are just talking.

Rules

The one conclusion both brothers feel strongly about is that this communication process is an activity that is tolerated but not widespread. They felt that they were a little group of weirdos talking to another little group of weirdos. There were many references to rules they must follow. Sometimes they would gain permission for frowned-upon activities, usually from Montayloo, which seemed to be a more evolved level beyond Deenah.

Materialization is one of those activities. Ghosts and poltergeists are somewhat naughty unless invited by the person here on earth. Michael had a female stalker, quite a determined individual who was obsessed with him. She frightened him a few times with surprise materializations which he did not find comfortable or welcome. She was something of a rebel, who could easily make her presence known. She was warned many times by the voices to knock it off. At one point they said she was "risking Nilow" with her behavior. I believe Michael said she even ended up in Nilow at some point. Nilow is not hell, but it is confined and restrictive, compared to the preferred "movement" so often described. It is called a "hospital" by those who are not there and a "prison" by those who are.

Freedom of movement

So there is a concept of relative freedom. Ree was the level above Nilow, which was often described as a hospital or healing area that is more physical. Ree and Deenah actually seemed almost parallel, but were often competing or critical of one another. The voices described how one may avoid Ree and go straight to Deenah as a starting point after death, implying a greater degree of evolution. Often, Moozla would go to Ree for a time for healing or restorative purposes. They praised the healing abilities of the Moolit (even if they did complain about them from time to time). As to the nature of their maladies, one can only surmise it is in the nature of confusion.

The communicators

Certain individuals were readily accessible, and provided reliable and detailed answers. They were not necessarily louder than other voices.

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Lamoreaux Brothers Continued from page 4

There was always a lot of variance in volume and clarity. However, those folks known to them became recognizable in their vocal qualities and inflections, so the brothers would target their remarks in the listening process. Some of these folks were people known to them in life. Others were requested by recommendations of people they knew. Others were unknown to anyone in life, but would identify themselves by name.

Although this is only my observation from reviewing the transcripts, it appears that those known to them in life often described themselves as Moozla or Moolit. Other summoned individuals often described themselves as Montaylooins, who resided in the area of Montayloo, beyond Deedah.

Montaylooins had a certain amount of control over the rules to be followed. They also seemed to have a greater degree of wisdom. Many of the people sought for having had wisdom or knowledge on earth resided in Montayloo. This area was described as having levels within itself that are progressed through at an individual pace. They had to travel somehow to Deedah in order to communicate. There would often be a certain delay in retrieving them for the process of communicating. Many came with reluctance, or could only stay for a short time.

Communication technology

In sharing with an EVP group in the UK, I found that one commonality encountered is the reference to lenses being used by the other side to produce audible results. There were also descriptions of telescreens, which the Moozla stated were used to facilitate their own visualization of us. They also described a device called a Domnit, which they used for various things, primarily materialization or a kind of crossing over, going "through the curtain."

They eventually gave the brothers a detailed description of a Domnit for construction. This device, intended as a visual aid, produced some interesting results. It was difficult to interpret the instructions and to construct properly, and they had some unlikely assistance along the way. But they finally achieved the approval of their instructors in the construction of the device. However, this was built toward the end of their initial research, so they did not do lengthy experiments with it.

The lenses were frequently referred to. Sometimes a reference would be made to the darker lens being more effective. Once, someone turned a lens around to induce volume, followed by some exceptionally loud remarks. Among them was **"Turn it down!"** A great deal of objection was raised towards this. The lens got turned back around, and the volume went down again. Michael felt that they had the means to moderate the volume, but were somewhat restrained to keep the volume low, forcing the

listener to really concentrate on the response. Just one of the rules they seemed constrained to follow.

The moon was also referred to as being facilitative of this communication process somehow. There were no real specifics about lunar position that seemed relevant to this side. There were several references to this being a process involving light; though not in a framework we could understand.

The brothers theorize that ambient noise and/or light waves are being manipulated at their end to produce sound at ours. Originally they thought that their results were related to the magnetic tapes they used, but now feel that any other avenue of sound can be utilized. They did numerous experiments with different diodes, microphones, radio and TV. Michael never felt that the changes made much difference, except for in the first message received after the change. It would often be improved, then revert back to the same volume. Joe was a proponent of certain diodes.

As to the methodology used today, from recent examples they do not feel that there has been much improvement in the reception. There seem to be advantages in modern filtering methods. However, with certain notable exceptions in volume and vocal clarity, which were always popping up in their work also, the recordings remain challenging to discern. I think it's still a rule: don't make this too easy.

There were many references to warning them about something. However, there were also admonitions among them that we are not to be warned of anything. There is something of a non-interference policy. When pressed for specifics about the warnings, they would simply say that they wanted them to be prepared for when they got to Ree or Denah. The afterlife would not be what we expect, and there is a period of adjustment.

Predictive EVP

On occasion, certain specific warnings were given. Some made no sense at the time, but seen in retrospect years later, were quite significant. Other immediate ones were acted upon, so the alternative could not be known. One day they were insistent that Michael not ride his motorcycle, so he didn't.

Most memorable was the response when Michael asked when the end of the world would come. The voices all chimed in in agreement upon the year 2001. It's very unusual for them to agree. Michael later asked for confirmation of the end date of 2001. He was told "It won't be as bad as we thought." This is interesting now in light of 9/11. It also gives credence to their ability to view future possibilities, which may be amendable. Changed perceptions of outcomes may be due either to their ability to view them, or to ongoing events.

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My Amazing Experience in a David Thompson Séance

by Patti Chick

My life was about to change with new understanding. I was to sit in a materialization séance with [David Thompson](#). David first explained what to expect in the séance and the precautions that would be in place. He and partner, circle leader, Christine Morgan also explained the reasons we were to be searched before the séance. As they explained, ectoplasm is used for the spirits to materialize and this can be dangerous for David if someone tries to touch a materialized being or if a light, like a flashlight, is turned on during a spirit materializing.



Patti's father Seborn Caldwell

David told us where to sit; I was told that this is to balance the energy of the circle. We waited while the sitters were searched by two people that I knew did not know David. David put on his sweater, it was buttoned up and then zip tied closed. After he sat in his chair in the cabinet he was bound, secured with zip ties and gagged. The lights were turned off and the door was locked. A music CD was played and we were instructed to sing to the music until Christine instructed us to stop.

When William made his presence known to Christine, we were told to hold hands and not let go until told to do so. You could hear William walking around the room as he welcomed us and encouraged us to ask questions. You could hear his boots on the floor! His accent was old British (Victorian) but easy to understand. Many people asked questions, and after answering each sitter, William placed his hand or hands on their head and asked them what they felt like.

I have muscular dystrophy and asked about optic neuritis and if it would interfere with my seeing with my mind's eye. William told me that this would not interfere with my psychic sight but also said that he would send Dr. Theobald Slavinski to look at me. William then came over to me and placed his hand on my head. It was very large and warm. I could feel his boot next to my toe and could tell it was a boot with a very stiff leather sole.

After William retreated into the cabinet, Dr. Slavinski materialized and asked where Patti was. I spoke and he approached and asked if I had glasses on and which eye. I told him I had taken them off and it was my right eye. He took my head into his hands and tilted my head back. His hands were smaller than William's. He then asked if I would

open my eye for him. I could feel him looking inside my eye and felt him tilt my head to see. He then told me that what he was going to do might hurt. He rubbed the area next to my eye, between my eye and my hairline and then made a pulling motion with his fingers like he was dislodging something. Then he bent my head forward to exam my neck and I could feel him touching my neck. He tilted my head up to his face to look. He rubbed the top of my head on the side and made the same fast pulling motion, again like he was dislodging something. He told me that I would have a headache but not to be concerned and that he was sorry if he hurt me. I thanked him very much. I could also feel his boots against my feet; hard leather soled.

Timmy then came in, playing with his toys. He first used the trumpet. We were told that he formed a rod out of ectoplasm and used it to maneuver the trumpet. It zoomed around the room and touched many people on their heads or parts of their bodies. He then had quite a bit of fun rapping on things with drumsticks. He rapped people with them and even stuck them in both of one person's ears; in the total darkness and without hurting them. Next, he held his hand over a luminous plate in front of each sitter so that they could see his very small hand. Most people felt his touch, with these very small fingers. He explained he is 9 3/4 years old and passed in 1904.



Patti's father as a young man

The next person to come through was the father of one of the sitters. He went to her and she asked if he was her natural father or stepfather. He told her he was her natural father who passed when she was four. He asked if she had her mom's jewelry box. The sitter said that her mother had several. He wanted her to have the jewelry box that he had given her mother. He also wanted her to have the medals that he received after WW2 and was quite insistent that she get them. He then dematerialized with a slurping sound as the ectoplasm returned to the booth. (After the séance, the sitter mentioned how she would not have wanted to hear from her stepfather as he had been abusive.)

We next heard a male voice coming out of the cabinet who asked for Patti. I knew immediately that it was my father. I told him to follow my voice. He took my head in his hands and kissed

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Amazing Experience

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my cheek and put his cheek next to mine. I could feel his whiskers! My father had a very heavy beard, and if he went out at night, he would shave again. He thanked me for caring for him and told me how much he loved me. He also told me how proud he was of me and said that he is always near me and will try to help in a circle that I sit in.



[David Thompson](#) and [Christine Morgan](#)

Again, he told me he loved me. I told him I loved him and what a great father he was. I then heard him back up and then heard the slurp of returning ectoplasm. I was crying with happy tears. His appearance took me back to when I was a small child sitting and rocking on his lap before bedtime. I again felt that unconditional love that only a parent can give. I didn't want it to ever end.

Louie Armstrong and Quentin Crisp also made appearances. To be honest: I don't remember too much after my dad appeared.

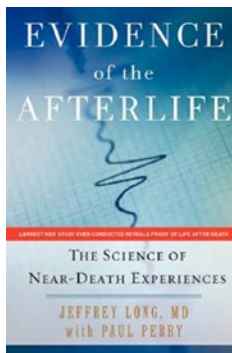
At the end, William reappeared and explained that our time was up. We all thanked him for coming and being with us. We were then told to sing while David returned to consciousness, and after a few minutes, I heard a very soft noise coming from the opposite side of the room. The door was then opened slightly, and in the light from the hallway, we could see David sitting in his chair, bound and gagged at the opposite side of room from the cabinet. His sweater was on backwards, still zip tied.

I slept so well that night. I knew my dad was there and I was safe. His birthday was the next day, February 21.

After Death Communication Research

The After Death Communication Research Foundation has extensive information and resources regarding after death communication (ADC), bereavement, grief, and life after death. The website is part of a triad of websites that is designed to collect information on all aspects of consciousness. The main website is [nderf.org](#) where the focus is on studies of near-death experiences (NDE). The other website [oberf.org](#) studies all other aspects of consciousness that are not an NDE or ADC. The founders of the foundation are Jody Long and Dr. Jeff Long who is the author of the bestseller [Evidence of the Afterlife](#).

When asked about having dreams of a "dead" loved



one and if they were evidential, Jody Long answered, "I, personally, think that being in an altered state of consciousness (the dream) makes it easier for loved ones who have passed to communicate with us on earth. Far from being non-evidential, I would argue to the contrary. The way that we process our reality is that before our subconscious will alert our conscious mind, the input must pass a threshold test. If it is important then the subconscious will allow the input to move into our rational or conscious level of mind. In the dream state, this threshold may well be less since we do not have the waking overload of input from the five senses. Therefore, communication that may normally be able to occur in a dream or drowsy state, would reach us easier than in the waking state of consciousness."

The Helene Reeder Memorial Fund for Research into Life after Death

Announcement for Grant 2012

Stockholm, April 2012: The Helene Reeder Fund (HRF) is pleased to announce the availability of grants for small and medium-sized scientific research projects concerning the issue of life after death. Grants will be awarded in the range of EUR 500 – 5000 maximum (\$730 – \$7,300).

The topic, **Research into Life after Death**, should be the main objective of the project.

Applications in English are to be submitted by email to the HRF c/o edg.muller@comhem.se and should include a detailed description of the project, including:

- Objectives of the project
- Methodology
- Cost budget
- Timetable
- Plans to publish the results in some scientific journals
- CV (Curriculum Vitae) of the applicant
- How the applicant plans to report back to the HRF about progress and result
- Any other financing other than from HRF

Applications should be received by the 15th of October, 2012. It is the intention of the HRF to evaluate the applications and to make decisions regarding the grants before the end of December. Applicants will be notified by email after the decision and the grants will be payable during December.

For further information, please apply to the above email address.

The Helene Reeder Memorial Fund for Research into Life after Death, HRF.

Edgar E. Müller

Dreams: Direct Connections to Those in Spirit

by Rita Dwyer

When I left you, darling, you thought I was gone from you forever, or at least until you also passed over. But I was never so near to you as after I had, what you called, died.

W. T. Stead

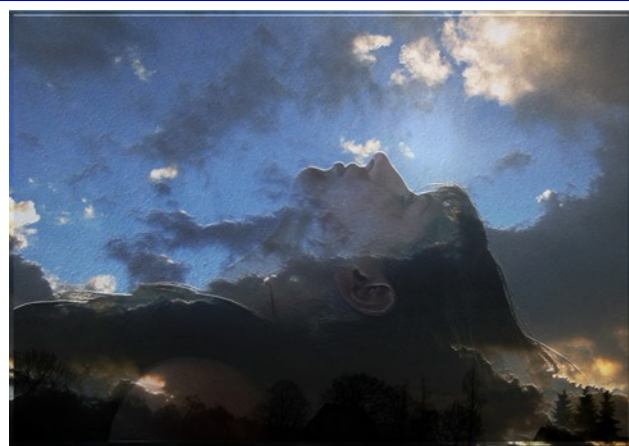
a life in spirit that is vital and active without the encumbrance of a physical body.

Through the several decades in which I have facilitated an ongoing dream support group and been actively involved as a Founding Life Member in the International

Researchers, for years now, have been exploring body-mind-spirit connections and while most of us are aware of these studies, we seldom seriously consider them as acting outside of ourselves in unison with others here, no longer on this planet, and the All. We go to the gym and watch our diets, use various medications, cosmetics and appliances to improve our health and appearance; we seek to improve our minds by attending schools and universities to enlarge our knowledge and hone profes-

sional skills; but do we pay adequate attention to that part of us which is spirit? Charles Tart's book, *Body Mind Spirit: Exploring the Parapsychology of Spirituality*, does a superb job of explaining why we sometimes neglect what is perhaps the most important aspect of our being. He writes of "scientism" which discounts that which cannot be measured according to our current scientific paradigms, and thus, tosses out those surprising extraordinary experiences which have been recounted across time and cultures; experiences which many of us have had, yet cannot adequately explain to others.

Dr. Tart's latest book, *The End of Materialism: How Evidence of the Paranormal is Bringing Science and Spirit Together*, pits his outstanding reputation in consciousness research against scientism and those who discount or diminish the importance of the spiritual. What does this have to do with dreams and the studies which [Forever Family Foundation](#) (FFF) supports through their research, publications and conferences? FFF mediums do a spectacular job of making contact with those in spirit, in which they act as intermediaries bringing back messages by soul-to-soul contact with the departed, and then relating that information to the third party who is soothed by the contact, showing there are no boundaries to love shared and presence felt, even beyond physical death. Dr. Tart explains how dreams are a direct contact between souls in the earthly dimension and the place some call the afterlife. Suzane Northrop, at last year's FFF annual conference in Connecticut, affirmed her belief that dreams are the truest form of communication with those in spirit in the afterlife,



Dreaming by h.koppdelaney
[flickr.com/photos/h-k-d/2319262604/](https://www.flickr.com/photos/h-k-d/2319262604/)

[Association for the Study of Dreams](#) (IASD) I have heard or read countless dreams which incorporated persons no longer on this physical plane. They are usually spontaneous dreams, and may be triggered by a birthday, anniversary, holiday, chance meeting or experience which evokes a memory. Just a thought may be the catalyst needed to link soul-to-soul, or spirit-to-spirit. Terminology is less important to me than results. And thought does have

form, albeit unseen until manifested.

Yet a major question remains: Are these dreams OF or WITH the person in spirit? OF dreams reflect psychological issues, such as sorrow, blame and shame, unfinished business, loneliness, etc., and come in service of wholeness and healing, once the dream message is understood and acted upon, or a satisfactory resolution is achieved. WITH dreams are quite different and appear to be real contacts with the person in spirit, and these bring profound belief in the continued existence of this dear one who wishes to be with us.

How to achieve WITH dreams? These can be spontaneous, as easy as receiving a phone call in your own home, wherever that may be, from the one living in the afterlife, wherever that is. They can also be sought through a process called dream incubation. In this case, there is a deliberate attempt to make a connection in much the same way as we plan anything.

Beginner's method

- Begin to recall and record your dreams as frequently as you can. Science has proven that everyone dreams every night, so when a person says, "I never dream," this is not true. We all dream; we just don't remember unless we make an effort. Doing this brings valuable information on all levels of being.
- Say before bedtime, "I know I will dream tonight and I wish to remember and record my dreams." Keep a pen or pad or dream diary at hand to record your dreams. Record the date and any day activities or concerns before going to sleep.

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Keith Johnson

by Kim Johnson

In 1991, my husband, Keith had a Near-Death Experience (NDE). He was told to “return through terrible pain and go back and save your people.” We did not know what that meant, but we spent our lives trying to find out. About eight months later in Atlantic City, I was playing a quarter slot machine when I noticed a female security guard staring at me with intensity. I moved and she quietly moved along with me. I was so uncomfortable that I began to cash out. She approached me and asked if she could talk. Keith who had been a couple of aisles away joined me. She told us about her own NDE during a coma event two years prior in which she was shown my face and given my first name and told to go back and “find Kim.” Both Keith and I were shocked speechless by this event. Hearing about someone else’s near-death experience refortified Keith’s resolve in carrying out his purpose.

In the summer of 2003 I heard a male voice say to me, while awake, “Move from here now, a big wave is coming. Everyone will drown.” With much hesitation, I told Keith. I flat out expected he’d put me in a rubber room somewhere. But, he shrugged and said, “OK. We’ll sell the house and move.” And, so we did. We moved to Lucedale, Mississippi, onto “higher ground.”

In 2005, our former house in Biloxi, Mississippi was broken into two chunks by an approximately forty-foot whitewater-speed tidal wave/surge in that section of Biloxi’s old “Point Cadet” peninsula. This was during Katrina. Half of the house impaled itself into the 100-year-old Methodist Church across the street.

In that part of the city, corpses were left where they washed up ... for weeks; humans as well as animals. Survivors were few. There were not even any songbirds left. Utter silence. While the nation remained riveted on the horrors taking place in New Orleans, tiny Biloxi had been wiped off the map.

Last year, June of 2011, my beloved husband was accidentally killed by a doctor while I sat in the chair next to the table. Currently, I remain a “broken teacup” in spite of the fact that Keith has reached out to me several times from “across the veil.” These bizarre and wonderful communications have given me joy, but the joy remains short-lived. I wish otherwise.

On August, 27, 2011, Keith appeared to me in a lucid dream. He looked strong, vital and YOUNGER. And, I said to him, “Keith, you are DEAD!” And, with a burst of his old

personality which appeared to be completely intact, he replied to me, “Kim, I am NOT dead.” He was getting a little snippy and irritated with me because I wasn’t listening to him. I repeated, “No, Keith you are DEAD.” And he, once again, looked directly into my eyes and said, “I am NOT dead.” He walked away from me, and in the wake of his footsteps, I observed on the ground small pools of urine. This puzzled me and I researched it. My very best theory is this: the urine is territorial and intended to provide “protection” for me.



Keith and Bella his pet bronze turkey

On December 1, 2011, I was awakened at 3:35 a.m. with the words “I’ll be ready!” being repeated to me over and over again, along with a melody that seemed familiar, but I couldn’t readily place it. By this time, I had just begun to experience the very oddest vibrations

while sleeping at night. Not scary, but comforting. I bolted out of bed, and got the coffee pot perking, wondering about the words and the melody. It hit me in a “eureka” moment and, I said to myself, “really? This song; Keith, Really?” The song was the theme from the television program *Bay Watch*. But when I looked it up I was amazed by the words:

Some people stand in the darkness
Afraid to step into the light
Some people need to help somebody
When the edge of surrender’s in sight.

Don’t you worry!
It’s gonna be alright
‘cause I’m always ready,
I won’t let you out of my sight.

I’ll be ready (I’ll be ready)
Never you fear (no don’t you fear)
I’ll be ready
Forever and always
I’m always here.

In us we all have the power
But sometimes it’s so hard to see.

My last contact was on January 1, 2012. I had an “awareness” with it. I was in a strange environment ... a motel room; I was putting on makeup using a mirror as I was going to a wedding. I wore a peach-colored cocktail dress. A black cat walked by me, wearing a colorful ruff, and stopped and stared into my eyes, followed by a Jamaican maid, with towels.

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On Being a Good Witness

by Tom Butler

A very well-established scientific community helps us understand everyday experiences. In academia, a vast international library system helps researchers develop a consensus understanding of nature which leaves little doubt about how we should think of our ordinary experiences. However, when it comes to transcommunication and psi functioning—phenomena not recognized by the mainstream as either possible or real—there is virtually no academic or scientific community to guide us. There are also few people in our community able to help us understand these phenomena. What we allow into our belief systems is pretty much up to the individual.

Organizations like Association TransCommunication help by reporting what others are saying. As ATransC directors, interfacing with so many people in this frontier field has helped us develop something of a consensus opinion of how to relate to many of these phenomena. This viewpoint has become our guide for the NewsJournal and the website. In this way, ATransC and similar organizations help develop a shared, informed point of view which would normally be developed for us by mainstream science.

It is important that people in our community feel free to ask questions. Perhaps our most effective defense against delusion is discernment through critical thinking, and that is accomplished by the free exchange of ideas. This is not to say that one opinion is as good as another. Reality behaves according to principles which are knowable. In fact, an opinion must remain a personal opinion if it is not supported by empirical evidence.

In this regard, it is important that people do not believe something is paranormal that is not. This has been a real problem in our community, as artifacts of technology have been widely seen as “evidence” but later understood for the mundane artifacts they really are. One form of photographic orbs comes to mind as a good example.

A case study

If we were to write a case study to illustrate this point, it could be based on recent comments about darkroom séances. With our first report of a darkroom séance, we noted that a person who was knowledgeable about EVP sent us an email announcing that “It seems fake to me.” He went on to say, “I believe there is a trap door or something like it. Notice that he’s behind the curtain for no real reason other than to shield eyes from whatever he’s doing. He may be an escape artist. He may have an associate sneak in from the floor or wall, etc. If he hid a small speaker in the wall outlet it could sound like this. He literally could have someone in another room speaking into a wireless mic and then it can be projected through the hidden speaker.”

This person also expressed a common complaint about pictures of ectoplasm: “The ectoplasm is most likely cotton gauze or some such item that he hides somewhere on his body. In the old days, they would hide it in their mouths then let it dribble out....”

We recently received a similar email from a person who experienced a darkroom séance, and there is a most disturbing blog of a similar nature posted by a person in England. In both cases, the person is quite knowledgeable about some forms of these phenomena but appears to lack understanding of materialization mediumship. Most important, though, is the potential damage their comments may have on the community.

We have given this considerable thought. Given that questioning experiences is important, how does one do so without seeming to be negative? The answer may be in the initial assumptions people have when they formulate their questions. We see three basic viewpoints: the “proof” is faked, the “proof” is real and what we refer to as “suspended judgment.”

Assumption of trickery

It is easy to assume an instance of phenomena is faked by saying, “There must be...” [assumption it’s faked] rather than “How could that be?” [open-minded]. Offered explanations about how something could have been faked are seldom supported by how the explanation could realistically explain the evidence. The “There must have been a trap door” explanation is a good example. It ignored our report that we had thoroughly examined the room and that the circle had just moved into the rented house. The trap door explanation may sound reasonable. For people who assume trickery, it may even seem right. Once the trap door explanation is accepted, then all of the remaining “proofs” are easily ignored as more of the same trickery.

We saw this assumption of trickery in that English blog take on a life of its own as people claiming to be Spiritualists went into something of a feeding frenzy as they found all sorts of “trap door” explanations for a well-known physical medium's work.

Assumption of fact

Assuming the validity of phenomena without question is equally damaging. Not knowing why a person believes something is true too easily leads to the appearance of faith-based systems of belief. The mainstream community will not take our frontier field of study seriously so long as vocal members of our community claim obviously mundane events as paranormal.

One of the most important factors keeping this community from maturing into the mainstream is the indiscriminate belief in “evidence” that

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On Being a Good Witness

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is not actually evidential. It has prevented us from developing a common, credible point of view and assures that mainstream society will continue to accept the [pseudoskeptics](#) view that we are delusional.

Suspended judgment

As an engineer, I have been trained to examine the dynamics of a system to determine the forces influencing its operation. If I miss one of the forces, I fail to understand the system. I am also trained to understand that there are few definite answers. While I must go forth with the assumption that I understand a system, it would be irresponsible of me not to include safeguards in the design intended to prevent unintended consequences of the design. There are no absolutes, only current viewpoints.

The attitude I attempt to maintain when I witness phenomena is one of suspended judgment. This to me is the middle way in which experiences can be taken at face value, uncontaminated by assumptions based on belief rather than evidence.

My first experience with darkroom séances was a sitting with [David Thompson](#). Lisa and I tried very hard to write the Winter 2010 NewsJournal report of that experience in terms of what happened without too much examination because we had so little background knowledge. Since that sitting, we have sat with David several more times and with other circles. We have also conducted a great deal of study and have spoken with many experts in the field.

Today, we understand that most of the phenomena that are given a “trap door” type explanation can be explained by more realistic hypotheses. For instance, one complaint from the English blog was that the order of events in the medium's séances is always the same. Of course, we have noted this, but we have also noted that virtually all of the mediums we have sat with have a similar order. I asked Stewart Alexander about this and he indicated that he did not know about his actions while in trance, but that he needed everything to be exactly the same leading up to his entering into trance.

A new hypothesis we are developing is that the familiar order of events in a séance helps to entrain the medium's mind, leading the medium to ever deeper levels of trance. In a different form, as reported in the Fall 2010 NewsJournal, [Hoyt Robinette](#) appears to use a long billet reading session (saying what is sensed in closed envelopes) to help him produce the astounding precipitation phenomena for which he is known. The sameness is not a proof the medium is in too much control. It is probably a necessary mechanism that makes the phenomena possible. It took us many experiences and much study to see that.

White crows

Philosopher [William James](#) told us: “If you wish to upset

the law that all crows are black, you must not seek to show that no crows are; it is enough if you prove one single crow to be white.”

It is not necessary to believe all that you experience. Instead, ask yourself if there is a single aspect of an experience that is convincingly paranormal. If so, then, based on your background understanding about things paranormal and how others have responded to the experience, you probably have reason to



A “white crow”: The white area between Kai Muegge's shoes is ectoplasm which has been formed into the likeness of a hand in the bright area, center-top. We witnessed the “hand” move independently of its surroundings.

say that there may be truth in the experience. Say to yourself “I am not necessarily convinced about most aspects of this experience, but that one aspect is very convincing so I will keep the whole experience in my ‘wait and see folder’ as I seek better understanding.”

The “white crow” may take a while to show up. This is why suspended judgment is so appropriate. For instance, some darkroom mediums finish séances with their chairs moved from the cabinet to the open floor of the room. The theory is that the entities use this to safely dissipate the accumulated energy, and of course, to provide something of an exclamation point to the demonstration.

Moving the chair and the rearranging of the medium's clothes has been difficult for me to put into evidential perspective. However, at the end of the demonstration Stewart Alexander provided during the 2011 [Stewart Alexander and Friends Conference](#), several of us witnessed the glow tabs on Stewart's knees pass by at eye level, less than a foot from our faces. He had been partially awakened for the experience and complained something to the effect, “I really do not like this part.” Later, with the lights on, we discovered Stewart's undershirt lying on the floor.

That was a “white crow” for me. While I have no theory as to how the chair is levitated and clothing is removed or reversed, I have pretty much exhausted my knowledge of possible mundane explanations. Sure, it is strange behavior and yes, I cannot do it, but strange or beyond my capability does not automatically lead to the assumption of trickery.

The etiquette of doubt

Suspended judgment does not mean not asking questions, but here are a few considerations:

- Some skeptics will only accept an admission of fraud as the “right answer” to their questions. Be careful to keep an open mind about answers to your questions.

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When Mainstream Media Investigates the Phenomena That We Study

From the Forever Family Foundation Editor's Desk by Robert Ginsberg

I recently watched an ABC prime time television show which focused on the near-death experience. I am always interested when the mainstream media "investigates" any of the phenomena that we study. I was especially intrigued by this episode, as the host of the show, Bob Woodruff, had a near-death experience of his own after being injured from a near-fatal explosion that occurred while he was on assignment in Iraq.

As usually is the case, the show producers and writers once again missed the mark. They approached the topic by incorrectly assuming that the afterlife is exclusively a religious concept. The interviewees included experiencers who were either pastors or individuals with deep religious convictions, thereby making it "acceptable" for mainstream network TV. In a feeble attempt at balanced reporting, they also interviewed an "atheist minister." Even the contention that near-death experiences were simply dreams or hallucinations had to be presented from someone who "didn't believe in God." Neuroscientist Dr. Andrew Newberg was interviewed, but only from the perspective of patients who were religious vs. non-religious. The only voice of reason came at the end of the episode from Dr. Sam Parnia who pointed out that one can't dream if they have no brain activity.

Why is it that so many can think of an afterlife only in religious terms? I understand that images of pearly gates, harps, angels and an all-knowing deity with a long beard have been ingrained into our psyches since ancient times. I also grasp the fact that religions most likely began as an attempt to stem the fears of death that paralyzed the flocks. However, after thousands of years, has religion succeeded in alleviating our fears of death's finality, or has it fostered personal exploration? Does the prospect of a judge meeting you after death and condemning you to an eternal hell or an eternity in a nebulous purgatory soothe your fears in any way? Similarly, does the sought after existence of sitting forever on clouds in white robes offer everlasting hope?

The evidence shows that near-death experiencers, as they translate the ineffable to language, interpret their experiences based upon their cultural, societal and religious beliefs and influences. As such, the reports of seeing various gods and religious figures are perfectly understandable. But what about all of the other experiences that are

commonly reported by those who are non-religious? Leaving one's body and having veridical experiences have little to do with religion, as do seeing loved ones already deceased, life reviews, a sense of peace, receiving messages telepathically and extremely sensory experiences at a time when the body is clinically dead.

It is clear that the majority of near death experiencers return with a new clarity and purpose in their lives, accompanied by the elimination of the fear of dying. In this respect, whether the interpretation is deemed to be mystical, spiritual or religious is not the issue. The real significance is the new knowledge and evidence that we do, in fact, survive our physical deaths. Other dimensions are part of the life continuum, and they don't require a



Eight Flying Doves by to H. Kopp-Delaney
[flickr.com/photos/h-k-d/6068181763/](https://www.flickr.com/photos/h-k-d/6068181763/)

religious pass to transition from one to the other. Perhaps this is why many have noticed that some of today's physicists are starting to sound "spiritual." Their theories of unseen energy fields, quantum entanglements and parallel universes seem to fit neatly alongside basic spiritual concepts. The point is, the suggestion that we are all inter-connected is indeed the ultimate spiritual concept but it should not necessarily be interpreted as part of any specific religious grouping. Many feel more comfortable by putting things into neat and explainable categories. It's the same reason that we tend to label anything that cannot be explained by reductionist reasoning as "paranormal."

I am not arguing that having religious convictions is something to be avoided. All religions were originally based in the same philosophies of love, light and compassion. It wasn't until the segmentation of people with different rules, dogma and gods took hold that we ran into trouble. How we continue to destroy each other because "my god is better than your god" never ceases to both amaze and anger me. Many people do not see any difference between religion and spirituality. When I examine both, it seems to me that spirituality is far more individual and fosters personal exploration without rules.

I believe that the near-death experience is truly a spiritual rather than a religious experience. In my opinion, the fact that experiencers individually report seeing Jesus, Buddha, Mohammed, Moses, Krishna and a host of other deities, prophets and angels points to the fact that they are all interpretations of the same indescribable light and universal source.

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The question was asked and answered both times way back in the 1970s.

One of the predictive warnings received involved a tragic event that later occurred to Michael's son, wherein he was going to "join" them, but they would try to intercede. He did later come close to losing his life under very odd circumstances, but managed to survive and recover by rather miraculous means. The warning preceded the event by several years, and made no sense at the time.

More cosmology

Other areas were also described, although the nature of them became increasingly vague. Beyond Montayloo lay Piloncentric, home of the Sentra. Music was frequently spoken of as coming from Piloncentric, and presumably other arts as well. Ultrareena was a level higher than Ree and beyond all these there was Metanah. Little information was gleaned about these areas. They seemed far from the sources of the communications, and difficult if not impossible to describe. Advancement seemed to involve effort, and an increasing capacity for "movement."

The voices made frequent references to work they were engaged in. The nature of the work seemed to involve healing and facilitation of communications between the parts of the whole. It could not be described in terms we would comprehend.

Many of the voices were singsong or mechanical in nature. Some had very distinct and individual characteristics of human speech. This is still evident in modern recordings. There seemed to be neither rhyme nor reason to the varying patterns and volumes of speech. Some may be loudmouths with little to say, others may be soft spoken educators.

Conclusions

The brothers feel that there are few researchers who have delved into this as deeply as they did, carefully analyzing all responses, instead of focusing only on the easiest to hear. As you know, the listening is a tedious, time consuming and draining process. This is why they are largely satisfied that they have pursued it as far as they care to. They were satisfied with the proof of the phenomenon early on, and set out to glean as much information as possible. The desire to obtain proof alone still seems to be a focal point for many involved in the process today.

Certain individuals do have the ability to hear the voices better than others. Michael gave a demonstration to a group of honors students once, and a friend of one tagged along. He was a young basketball player who had a remarkable ability to clearly distinguish the voices, even hearing them without benefit of headphones. Michael tried repeatedly to engage him in the listening process, but he made it clear that he had no interest.

One problem with paranormal research is that one tends to become so involved in one's area of study that they risk disrupting the ability to communicate in the here and now. Several of the voices, including Albert Einstein, expressed doubt that this activity was beneficial to those living life here on earth. It is important to be here now, and maintain your filters. However, it seemed to be the consensus that there is some benefit to knowing about these phenomena, as long as it is not taken to the point of distraction. They did want the word to be spread.



Early EVP researchers, Ael, Joe, Mary Jo and Walter Uphoff

They also stated that they communicate with us directly and through dreams, although we often overlook the validity of these communications. They have the proven ability to view our lives in present time when invited, but may not be paying attention if we are not thinking of them in some manner.

One interesting comparison with UK researchers I've found, in attempting to transpose transcripts of the 1990s ET contacts, was a reference to seven scientists. They describe being united in seven dimensions, which they have awareness of. This information came from the purported ExtraTerrestrials (ETs); however the UK researchers found this reference in their typical communications related to the voices assumed to be of the deceased. The ETs supposedly communicated with the assistance of the Moozla. I think it is something well worth considering, due to the distinct similarity.

Further considerations by Joan Lamoreaux

I have only given a brief summary of the opening transcripts. There are many more to be gone through. It's a shame that we don't have the resources to invest in compiling, transcribing and analyzing notes already in existence from diverse sources. This is the mundane aspect of science that must be funded somehow to accomplish. Creative minds conduct EVP research. They are not inclined to plow through the difficulty of transcription to a new format after the original process.

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I've been in contact with a few serious researchers here and in the UK, and have made some important comparisons, valuable especially by the variation in time and distance between captures by complete strangers. This is where the most important information lies. But EVP researchers are also somewhat guarded about their work. It represents a lot of time and effort on their parts, and considerable expense for many today who seek to upgrade their equipment.

One problem I see in this field, as with every other paranormal field, is that the advocate runs the risk of developing a tunnel vision about the nature of the phenomenon, when in fact this may not turn out to represent exactly what they expect. This is a dimensional phenomenon that has broad-reaching implications and applications. There are many solid indications of the survival of consciousness. But what the nature of that consciousness is remains remote now. I do know that many times the Moozla wanted to warn Michael, the term they used, about what to expect when he arrived at their level.

One researcher friend likens the voices to hecklers, tricksters and truth tellers. I think it is wise to caution listeners that while we are obviously dealing with intelligent communication, which appears to be human consciousness at some level, we may not be dealing exclusively with our own intelligence. (By the same token, we may only be dealing with our own consciousness; always something to be considered.) There are indications that this process may be used for communications with other intelligences beyond our own. No matter what the source, not everything spoken is necessarily gospel or wise, and one should always trust one's own judgment on matters of living life here on earth.

Another caution is in names and labels, which we are told are not used there, and may be translated according to the individual. It is interesting to note that EVP communications come in languages and even accents appropriate to the listener. A translation process has been alluded to. But preconceived notions about structure and processes may be utilized to describe an environment that we have no reference for. Therefore the names that I have given you may or may not find other references.

I am interested in all similarities, such as the descriptions found in UK research of lenses and screens being employed to facilitate the process, and the interesting reference to The Seven Scientists. In comparing other notes with people, we have agreed the voices are psychic, able to read minds, have predictive abilities, and can, on occasion and with

practice, be able to be heard audibly during the session. This can go even further by making themselves audible when uninvited as well. One should always approach this field in full control of one's filters, and stay grounded. They have also been known to materialize in different manners of light and shadow. The voices of people still living have been captured on occasion also, including a researcher with a distinctive voice. This again opens a door to a much larger picture of possibilities.

I would also caution people not to get too drawn into that area to the exclusion of fully appreciating this experience in the flesh. This is unique in itself and should be savored. The rest will come.

Perhaps the biggest lesson the brothers learned was that they could not know with certainty exactly what causes these phenomena. As Michael says, it

could be plants talking for all we know. Whatever the implications, they are vast no matter how you approach them, and demonstrate some sort of connectedness that should be reassuring to us when we fear that we are all alone. [You can contact Joan at jif@gorge.net]



Joan and Michael Lamoreaux

Keith Johnson Continued from page 9

She smiled and said, "You are nice people." I wondered what she meant by "people." I was the only one there.

Someone began to knock on the door. I walked over and in came my husband, Keith. He said, "I've been looking for you everywhere." and "I've been SO worried about you." He seemed a little tired ... as if he had, indeed, been traveling and looking for me everywhere. Keith said, "Why is the TV playing so loudly?" and, "Tell Dr. Chapman (his doctor's name was close to this) that there was something wrong with my back." He spun around for me and pointed to an area just below his left shoulder blade. He also said, "I couldn't breathe, but now I can!"

He embraced me, and the feeling of joy and euphoria cannot be properly explained except this way: it was much like the movie *"Cocoon"* in which the alien woman telepathically sent love and affection to the human young man. He soon became embraced in this energy that caused his knees to buckle. It was just like that! The love was so intense I thought I was going to absolutely explode from it. I felt as if my belly would explode from the pure joy and love. And then I awakened.

My very odd vibrations continue, and, I patiently await more messages; any more contacts. One thing I am certain of: the personality remains the same in the Hereafter. And, the bonds of love are never severed. Thank you for listening to me.

Kim



My Two-Week EVP Experiment

by Patrick Keller

Inspired by Sarah Estep's [Voices from Eternity](#), on March 13, 2012 I began conducting a two-week experiment of daily EVP sessions in my home. I was able to chronicle the whole experiment at my blog, [BigSeance.com](#).

I wasn't a stranger to EVP and the paranormal before this journey. Outside of being a paranormal investigator, I had conducted EVP sessions in my home, but never so formally and consistently. I also never had much success.

Because my home is only 3.5 years old, and I have been the only owner, I knew my house was not haunted. That wasn't the point, anyway. I was hopeful that like Sarah and other serious EVP researchers, I would eventually record voices, whether they be earthbound spirits, spirits from the other side, or even entities from other universes. In the last several years I had become more and more fascinated by the topic of spirit communication and EVP; I was ready to communicate.

What did my EVP sessions look like?

Most of the time, I recorded in the afternoon between 2:30 and 3:30 p.m. I wanted to be as consistent as possible. There were a few days, especially toward the end, where I had to adjust my schedule out of necessity. On those occasions I ended up recording later in the evening. Most sessions were around 12 to 22 minutes long. I conducted almost every one of my sessions in my second floor office. (Visit my blog for a list of the equipment, programs and audio used in most sessions.)

Audio recorders

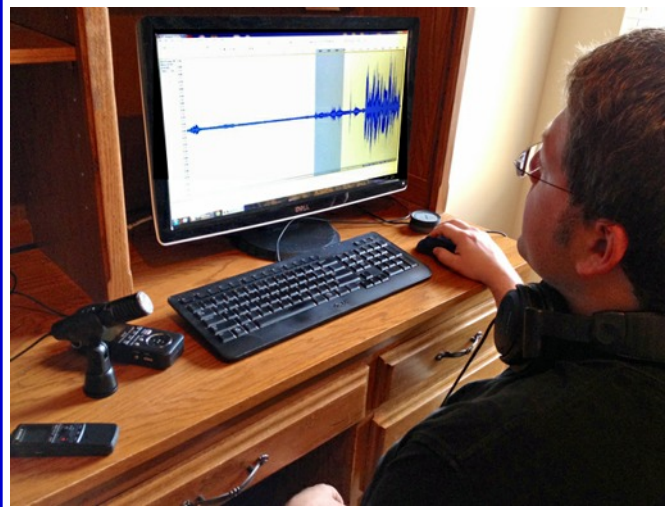
For every session, I used a Tascam DR-07 Digital Audio Recorder with Tascam TM-ST1 Stereo Microphone. Beginning with the second session, I used a Sony ICD PX-820 Digital Audio Recorder.

Before each session

Before each session I always ground and center myself at the very least. Most of the time I meditated beforehand, and on a few occasions, I recorded those meditations.

The session itself

Each session was different, but followed the same basic format. I began each recording session in silence (no background noise sources, other than a nearby ceiling fan used on a few occasions as an experiment). There were a



Patrick Keller analyzing a sound file

few additional sessions that I recorded to take advantage of different activity in my surroundings, such as a thunderstorm, running shower and construction.

1. After starting a recording, I allowed several seconds of silence.
2. I asked for assistance from my guides and anyone present.
3. During most sessions I specifically requested the presence of Sarah Estep. For some of the sessions I also

requested the presence of Cathy (Martha Copeland's daughter), or anyone else from the Big Circle.

4. Then I asked questions such as, "Is there anyone present with me?" and "Can you tell me your name?"
5. After several minutes I played small portions of musical selections while continuing my questions.
6. I then played noise in the background (pink, white and/or brown) and continued with my questions.
7. I eventually started EVPmaker while continuing with questions.
8. Later, usually in silence, I asked for general suggestions or advice in making the experiment more successful.
9. At this point, for some sessions, I asked if there was any way they could make a noise or move an object
10. For some sessions, I asked entities to say words, such as "beautiful" or "EVP."
11. I asked for any last messages before the session ended.
12. Before ending each session, I thanked those present for their energy, presence and assistance, and encouraged them to return and invite others in the coming days.

Reviewing audio

For audio review and editing, I used Audacity. Every attempt was made to initially listen to each session from each device without enhancing the file. Audio from the Tascam tends to play back at a much softer volume; therefore I amplified most of those files before reviewing.

The journey

The experiment began with lots of enthusiasm and I was very hopeful, but when day after day of recording no voices got me down, my blog readers were there to encourage me. I also turned to

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Two-Week Experiment Continued from page 15
Sarah Estep and her book for encouragement.

Finally, on Day Six, March 18th, I recorded three possible one-syllable, very soft vocal responses. Incidentally, Sarah captured her first EVP, *“beautiful,”* on her sixth day of recording. I had this fact in my mind the whole day. Two of my responses were captured in both recorders. They are not at all impressive. I cannot in confidence say that these are truly EVP, and if they are, they are most likely lower than Class C.

It was also on March 18th that I decided to record with the shower running. It was several minutes after my official recording for that day. My partner had just gotten in the shower. I recorded for about a minute and a half and spoke quietly into the recorder because I did not want him to know that I was recording. When I mentioned it later in the evening he said he never heard me and didn't know. After asking, “Is there anyone present with me? Can you speak?” I got what could be a true EVP saying what sounds like *“you speaking?”* My partner (who is a 100% skeptic) did not remember speaking to me or saying anything from the shower and claims it is not his voice. I know it was not my own voice because I was wearing headsets and heard it while it was happening.

On Day Eight, March 20th, I recorded one of only two EVP that I have captured while pink noise was playing in the background. It seems to be an entire phrase or two. Enhancing it only makes it sound like Charlie Brown's teacher.

On Day Nine, March 21st, I asked “Does more volume help?” (I again had pink noise playing in the background). Seconds later came the response of *“yes.”*

On Day Ten, March 22nd, I was using [EVPmaker](#) while asking the question, “How many of you are present with me today?” I do not claim to have any expertise with EVPmaker; however, I seem to have recorded a very pronounced *“two”* that I also heard in my headsets while recording. With it being only one-syllable, I'm not confident using it as evidence, other than the fact it is an interesting sounding “response.” I've noticed that when listening to the EVPmaker, it is easy to hear many of the one-syllable numbers, even without asking a question.

It wasn't until Day Thirteen, March 25th, that I recorded anything of interest again, and it was probably the most interesting session out of the entire two-week experiment. Like the Fox sisters I'd read so much about, I ended up having an entire conversation through a series of pronounced knocks and taps. It was incredibly exciting and I posted almost the whole twenty-two minutes of transcript on my blog (“My Visit From a Rapper!”) with several audio clips. In addition to all the knocking, I captured a voice saying *“no”* after I asked “Is there something I can help you with?” This was with pink noise in the background. (I've

had several visits from this rapper since.)

After all of the conversation the day before, I had high hopes for my last official recording session of the experiment. Unfortunately, it was uneventful.

What I learned

I must be honest and say I struggled with putting this section of my report into words. Once again, my blog readers, several of them who research EVP themselves, including author, Randall Keller (no relation), came to my rescue. It is clear that what I learned has been a lesson on persistence and patience. During the experiment and immediately after, I was honestly disappointed with the results, but I've continued to record at least two or three times a week, including an occasional overnight sleep recording. I've apparently earned someone's trust, because I'm excited to report that I haven't been disappointed with my last several sessions. The voices have also gotten clearer. How do I know that it was the same rapper who had noisily returned on several occasions? I recently asked, and I got the answer *“Yes it is.”* I also captured an interesting communicator who may have asked the question, *“Is this really death?”* I gained some new skills with some finely tuned senses that will truly help me out in my paranormal investigations. I also gained a new time-consuming addiction. Therefore, I have to learn how to use time wisely, since I can't very well quit my day job just to research.

My journey has only just begun, and I just know there are zillions of voices (not a proven statistic) just waiting to be heard, and perhaps persistently and patiently learning how to communicate with us from their end as well. The experience of this journey and sharing it with the world has allowed me to learn from some great mentors and some new friends. Many of you have experience and expertise and I welcome your suggestions and advice as well.

Along with being an educator, Patrick Keller is the founder of the Missouri Spirit Seekers (MOSS), a group of paranormal investigators based in both O'Fallon and Lexington, MO since 2010. You can learn more about MOSS at [mospiritseekers.com](#). Also see Keller's blog, The Big Séance, at BigSeance.com. You can download Sarah Estep's book at no cost at [atransc.org/resources/books.htm](#)





On Being a Good Witness Continued from 11

- Make sure you understand the claim and are knowledgeable about the phenomenon. For instance, the claim may be presented as EVP, but if it is historically correct and uncharacteristic for EVP, it may involve a space-time slip or some other unexpected form of communication. In that case, it should be evaluated as something other than EVP.
- Do you know enough about the demonstration, the phenomenon and the person to be an informed judge? It is likely you are not well enough informed to arrive at a definitive conclusion.
- Resist making demands of the person. In this field, the person is likely demonstrating as a service to humanity and a good faith, best effort should be assumed.
- Unless you are an infallible expert in the subject, if you doubt a demonstration of phenomena and find it difficult to maintain an attitude of suspended judgment, then it is best to walk away in silence.

Unintended consequences

Like super athletes, people able to demonstrate extraordinary physical phenomena are probably born with the ability. Even so, it takes education and practice in order to be ready to demonstrate to the public. Just imagine the mental and physical fortitude required by the likes of [David Thompson](#), [Kai Muegge](#) and [Stewart Alexander](#) who demonstrate phenomena that has been deemed impossible by the academic community.

All of the mediums we know seem to have a spiritual imperative to demonstrate the survival of personality beyond so called death. Not many people are willing to give up their personal lives in this way while usually not being compensated for expenses.

The attack by that English blogger became personal and was more debunking than an effort to understand. The blogger is responsible for what is on his website, so I must assume he supported the many naively negative comments from like-minded website visitors. If I were the medium, my response would have been to stop demonstrating.

Personal attacks of this nature discourage people from being open to the chance to witness at least one white crow. That is one of the best reasons I can offer you for being an activist. Being a good witness also means encouraging your fellow witnesses to keep an open mind. There is way too much that is not known about these phenomena. Don't allow people to ruin it for the rest of us simply because they assume they have more knowledge on the subject than they actually have. Assume good faith as the larger community seeks to better understand the phenomena.

Dreams Continued from page 8

A voice-activated recorder may also be used, but it is wise to transcribe these dreams, since rereading your dreams over time helps you to establish your personal patterns and triggers. Record anything you remember, even if only a dream fragment or emotion.

- Write a prayer or affirmation to the person you are wishing to come to visit you, and read or say this before sleep. Put a note or picture under your pillow. Feel love surrounding you in a warm embrace.
- Ask that your dreams include only the best and highest contacts or information, and if you believe in angels, ask yours to watch over you as you sleep and dream, and to act as guides for those you seek.
- It is also helpful to truly establish your own body-mind-spirit connections through meditation or other spiritual practices. I like to begin my sleep requests with the words, "Spirit, Soul, Psyche Align," putting myself in an altered state in which my body is at rest, and my mind reaching a state of consciousness that harmonizes my soul and spirit. This is especially good medicine in troubled times.

Rita Dwyer is an officer of Dreamworker, [IASD](#) Past President (1992-93), Executive Officer (1994-1999), Certified Pastoral Counselor.



See:

dreamtalk.hypermart.net/member/files/rita_dwyer.html

Media Investigates Continued from page 12

Atheists, as participants in this universe, move to other dimensions along with everyone else. Perhaps the way in which we live our physical lives and the way we treat others is far more important than who or what we believe in. That is the message we can all take from those who have returned from clinical death—judgment is self-inflicted and we will most likely have an easier adjustment to the afterlife if we live by our hearts instead of our egos.

Robert Ginsberg along with his wife Phran are the founders of the Forever Family Foundation which originally published this article in *Signs of Life*, Fall 2011 Vol 8 Issue 3. *Signs of Life* is their free quarterly journal.

See foreverfamilyfoundation.org



Sharing Experiences

Messages from members and website visitors

- My son-in-law was dying in hospital with acute myeloid leukemia. He was thirty-six years old. He and my daughter had two girls aged nine and ten at that time. I was in the next room in the hospital with my granddaughters who were asleep in recliner chairs in the day room of the ward because it was in the middle of the night.

I was just sitting down beside one of the girls when I suddenly heard my son-in-law's voice; clear and with his Yorkshire accent saying, "Di, look after them." At the same moment, my granddaughter sat bolt upright, gave me a peck on the cheek, then laid back down, sleeping.

I realized it was my son-in-law who kissed me through her and said to myself, "He's gone." I got up from the chair about to go into the room he was in when my daughter and my husband, who had been with him, came into the room we were in, crying.

I asked my granddaughter if she remembered kissing me a few minutes earlier and she did not. I knew it was him, but had to ask. This message from him was so clear and I recognized his voice. I will always be grateful he gave me this message. D. G.

- I've been doing EVP work for five years now. My father passed away on February 28th and I decided to try to reach him about a week after he passed. I managed to get some very good EVP from him, naming me and my mother and letting us know he was very keen for us to pick up his ashes from the mortuary.

Prior to Dad's passing, we noticed a distinct uptick in the appearance of shadows and light anomalies in our home. The night before Dad passed, we counted twenty-

plus shadows and transparent movements while sitting in the family den. Within a few days after he passed, we began to notice a distinctly male shadow appearing in the living room, kitchen and around the den. The day after he passed, I awoke to hearing his voice.

My mother said that she dreamed of Dad hugging her and kissing her. She woke up to that experience and it continued while she was awake. She was immensely comforted by this experience.

The story continues. We are actively documenting the occurrences and will keep up with recording to see what EVP we get from Dad and other family members. J. A.

- Mom passed away on November 19, 2011. I just received the second phone call in the span of a few weeks. Hoax? Perhaps.

The first call seemed to have a man's voice. The second call at 10:00 this evening appeared to be a woman's voice. I couldn't understand what was being said either time and told the caller to dial 911 if they were in trouble. This time though, after uttering a variety of unintelligible phrases, I thought the caller mentioned my name. That's when I decided to go online and research the topic, "phone calls from the dead." D. Y.

- My Uncle Larry died in May; since then he has communicated by leaving messages we can't understand on my aunt's cell phone. Right after he died, there were love songs left on her machine. It usually happens when we go away, such as to the beach. He has also called my cell. The caller ID would say Larry B. when his name is not even in my contact list. P. F.

Big Circle Recording Dates

Loved ones on both sides of the veil who cooperate to communicate and help one another are known as the "Big Circle." The name came about when members of the ATransC realized their loved ones were trying to communicate with them via EVP. In some instances, loved ones in the etheric even guided people to the Association.

This "bridge to the afterlife" is maintained when people join their energies on alternate Thursdays at 8:00 p.m. **local time** to communicate via EVP. You are invited to join in, perhaps by inviting friends and family members to sit with you for a brief meditation to focus your attention on the loved one you wish to contact, and then recording for three-to-five minutes. Here are the recording dates:

**July 5 and 19, August 2, 16 and 30,
September 13 and 27 and October 11 and 25**



Members have learned that the Big Circle team is there to help at any time. As an example, in a recording made by Martha Copeland while she was praying for help for her father who was in surgery, her daughter, Cathy, can be heard saying "**Big Circle**." We know this was a reminder that Martha—all of us, really—should call on

the Big Circle in times of need. The recording is at atransc.org/circle/about_the_big_circle.htm

We encourage you to share your results in the [Big Circle forum](#) of the Idea Exchange. Be especially sure to post any names you record. Members sometimes record messages that are specifically intended for another member.

Rhonda Burton has volunteered to monitor the Big Circle and is maintaining a blog that contains members' names and their loved ones on the other side. There is a good chance that someone will record an EVP from one of those loved ones. That is how the Big Circle works.

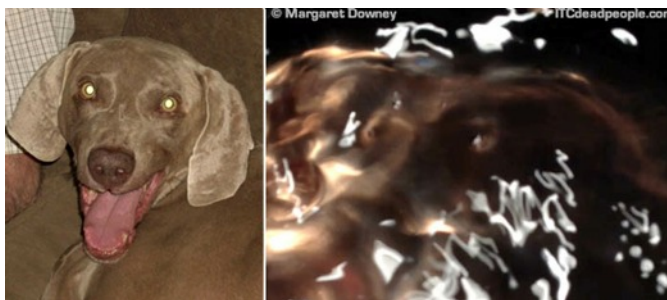


Researchers' Reports

- Rhonda Burton wrote, "My daughter, Heather, was home from NYC this past weekend and she said we should record during the full moon, she actually came and got me saying we need to record right now. So we did a forty-minute session, which I never do, using an Olympus 4100, DS30 and my HP PC with an external mic. First half of the session was no background noise, second half was using an FM scanner. We heard real time, Heather's name being spoken by a male during the FM scan. She recorded, **"What's up, Heather?"**

It was very special recording with my daughter (which I never get to do) because we have such wonderful energy together. I'm hoping my other daughter, Jen, who passed away in 2007, stopped in to say hello. I will keep you posted and keeping my fingers crossed!

- During a Big Circle recording session Lisa Butler asked, "Tell us who is with us?" and recorded, **"Not us, we're dead."** (We got a good laugh.)
- Margaret Downey posted an ITC example saying, "I am so inspired by the beauty of this connection.... I did one of my light-reflected-from-moving-water sessions because I felt like an unknown someone in spirit was asking me to. Well, "asking" in a rather demanding yet playful sort of way.



Upon review of the video, I saw images of both animals and people. When I saw this dog, I felt sure he was meant for someone but didn't know who. The moment after I had that feeling, I heard a man's voice in my head say, "Send it to Karen." Karen Anderson is a wonderful animal communicator with whom I'd had a remarkable session two years ago. I hadn't talked with her since then but I went with the flow and sent the image of the dog with an explanation of what had happened (figured being a psychic-medium herself, she'd understand).

I got a reply back from Karen the next morning, putting all the pieces together. It turns out that this image is of a dog named Maximus and his human mama, JoAnn, was supposed to have a session with Karen on the 1st, but Karen had to postpone it until the 2nd ... and the 2nd was the one year anniversary of Maximus making his transition. I guess he wanted to make double-sure that he got through to let JoAnn know he is okay. I didn't know JoAnn at the time but Karen forwarded the ITC

image to her and JoAnn then contacted me to share these images of her boy with me. WOW! Spirit works in such amazing ways! It never ceases to astound me!"

- Alison Kirkbride recorded on a Big Circle group recording date and got several responses. One of them was **"I'm here, missing ya"** and another was **"Drew was there, do you know me."** Kathy Stiles' son on the other side is Drew. She wrote, "Thank you so much, Alison. I've only had a quick listen, the first one of the "Drew" batch is a different sounding voice than what we usually hear—no accent. It gave me the same feeling I used to get from Drew when he gave me this one particular smile; as if every thing was right with my world (others have described it as "a hug from your best friend"). He had this way of making everyone feel like they were the most important person in the world and there was no place he'd rather be than there with you, I can't tell you how many people I have heard that from since he crossed, I didn't know most of them but as a mother it was nice to hear."
- David Mierzewski shared a long message that he captured saying, **"Tape something ... I'd like you to capture the dead people."**
- Karen Mossey shared an EVP and video that she captured from an investigation. An EVP saying **"Hello"** appeared only on her QR80 recorder. They were also video recording at the same time. The EVP is so clear that you want to question whether it is an EVP or not, but it was validated as there was no EVP on the video.
- David Schmincke noted that, "I have missed posting and reviewing everyone's successes and pray everyone is well. Here was a surprise I received when using our mini-box at a recent investigation. As usual we allow the box to run idle for a period of time prior to beginning the questions. I was surprised to hear my name, as I had not as of yet officially introduced myself at the site. This was recorded in a local funeral home. The recording says **"David Schmincke."**
- Allison Sniffin wrote, "Keith's ITC Bridge Stream (itcbridge.com) has metamorphosed recently, but just before the current version of the audio stream a day ago I captured commentary in what sounds like my mother's voice. She recorded **"They heard you, somebody helped you."** On another occasion using the audio stream Allison recorded **"Hello, Debbie."** Debbie Caruso is a dedicated member now on the other side.
- Pamela Teters asked her brother Al Bart if he would give her a message for his daughter Brenda and his wife Donna. She recorded, **"Hi."**

Viewpoint Continued from page 1

Even so, like the illuminated plaque for us, the meaning is often obscured by the confusion of darkness and unfamiliar activity. Again, it is an individual decision, but at some point the sitter must decide that one or two white crows provide sufficient reason to accept that the demonstration is as it is presented: proof that we survive transition.

Big Circle

In the twelve years we have led the Association, hosting the formation of the Big Circle ranks amongst our most important accomplishments. Way back when we had only an email sharing group, a few mothers of transitioned children began to notice that their EVP seemed to be indicating that their children knew one another on the other side and were cooperating in an effort to tell their parents they were okay. Big Circle co-founder, Martha Copeland's daughter Cathy, on the other side, named the group of both physical and etheric loved ones. There is more about the Big Circle in the article, "Big Circle Recording Dates" on page 18.

The Big Circle has proven to be an effective aid for grieving "survivors" and remains an important part of the organization which centers around the Idea Exchange. Rhonda Burton is the monitor for the Big Circle in the Idea Exchange. She posts reminders of the next group recording session and will update the list of loved ones looking for contact in the Big Circle blog.

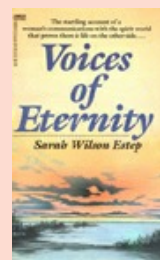
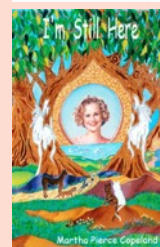
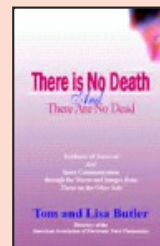
A recent development is the expanded use of what we refer to as "live voice" for background sound. People are using pre-recorded foreign-language sound files. As with other forms of noise, the entities will sometimes transform the natural cadence and voice frequency of the sound files into their message. The results being reported to the Idea Exchange are pretty exciting!

Anyone can be in the Big Circle. All you need do is record every other Thursday to seek contact with a loved one on the other side. We are taught by Cathy and others to call on the Big Circle for help and to know they are always near. It is important to post the results to the rest of the group in the Idea Exchange. Sometimes, a message recorded by one member will be intended for another, so while a message may not make sense to you, it could to another member. This is a powerful tool we can all benefit from, but only if we work together. Consider joining us by bringing your intention to communicate with those in the Big Circle every other Thursday, and be sure to visit the Big Circle area of the Idea Exchange to see what members are recording.



Tom and Lisa

Books



Access books recommended by ATransC at atransc.org/resources/books.htm.

Association TransCommunication Membership Form

You can also use the online form at http://atransc.org/online_membership_form.htm

Members	\$30.00 per year	All benefits for one year
International Members		
not receiving the NewsJournal via email:	\$40.00 per year	
Sustaining Members	\$100 per year	Same as above + Member name listed in NewsJournal

In addition to my annual dues, I am enclosing a DONATION of \$_____ to support the work and programs of the ATransC.

You may specify that your donation be used for research or for the public outreach and education of the Association: _____

Membership includes quarterly NewsJournal, optional Member Registry, discussion board and archive access.

You must be 21 years old or older to be a member.

Name: _____ Email Address: _____

Address: _____ Phone Number (Optional): _____

Member Registry? _____ Include Physical Address? _____ Include Email Address? _____

Do you wish to receive the newsletter via postal service? _____ or via email? _____

Do you record EVP? ____ Plan to record? ____ Did you join because of the loss of a loved one? ____

I understand the Member Registry is a private list and I agree that I will not give member information to people not on the list or use the list for commercial purposes or to further a personal cause. I also understand my membership will be terminated if I violate this agreement. I certify that I am at least twenty-one years of age. I understand that the ATransC is not liable for the results of EVP/ITC experiments that I might conduct, and that the Association is not liable for damages due to the use of information it publishes on the Internet or in literature such as the NewsJournal. The ATransC reserves the right to refuse membership to anyone.