

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

Mindful Living, Mindful Transition

Few people are happy about the inevitable end of their life. Death is often a forced change for everyone involved; however, while it is a fearful thing for most, some have

learned to embrace it as a natural event that leads to new adventures. Some of our most cherished mentors are Spiritualists who understood this. We have had the honor of knowing them at the time of their transition and were deeply impressed, as their final lesson for us from the physical side of life was the importance of a mindful transition.

After many years studying transcommunication, we have come to think of death as a transition during which we move on to other experiences and continued opportunities for personal growth. This transition is both inevitable and necessary to assure continued progression. Those of you who have been with us for a while likely think the same way. This understanding is not a matter of faith but is based on the objective evidence of ITC, and yes, the "revealed" knowledge of mediumship and personal communion with friends and loved ones on the other side; a consensus of observation, research results and consistent descriptions from those who have gone before.

"Friends and loved ones on the other side" is a phrase we share with Spiritualism. In fact, there are many parallels between Spiritualism and the study of transcommunication. If you take time to read the Declaration of Principles at nsac.org/principles.php, you will see that the system of belief is all about transcommunication and personal responsibility. It translates as learning to live in accordance with the governing principles of nature. You might think of this as mindful living, which is fundamentally in agreement with our insisting on objective evidence.

The message we would like to share with you is that our mentors were long-time Spiritualists in this lifetime and that understanding the science, philosophy and religion of

continuous life well prepared them for the trials of transition. They lived mindfully and carried that understanding with them on to their next adventure.

Elisabeth Kübler-Ross, author of *On death and Dying*, helped society begin to think in terms of "mindful dying." In her later years, she began to translate her academic study of how people dealt with their transition into the study of what happens after transition. She is an example of the natural link between life and an afterlife that many researchers have made.

Through your interest in transcommunication, it is likely you have already made that link. If you still question, then by all means open a discussion

in the Idea Exchange so that we can, as a collective, discuss how we feel about the subject. It is likely that others have similar questions. The more you know about your future transition, the better you will be able to help your loved ones overcome their fear of death.

Late Breaking News!

ATransC Hosting Kai Muegge Séances

Deep-trance physical mediums are perhaps the clearest channel for transcommunication most of us will ever meet. Sitting in a séance with one is an important way of experiencing what is really a thinning of the veil.

We are happy to announce that the ATransC is hosting the only person we know who is demonstrating ectoplasm in red light. See the article about Kai Muegge on page 10 and the séance registration form on the back page.

Tom and Lisa



Two end-of-life views: abrupt and final or continuation to new "atmospheres and awarenesses." Which do you accept?

Left Microsoft; right wybnormal's, flickr.com/photos/lightandimages/



Julia and Kai Muegge

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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 425 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.



Tom and Lisa Butler

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The ATransC attempts to assure the veracity of material presented in this publication; however, understanding of these phenomena continues to change and the reader should practice discernment here as with all information about these phenomena.

Spring 2013

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Christine

by Ken W. J. Hartley

Our lovely daughter, Sarah Jane, passed to spirit with a very rare form of kidney disease at the age of five. Christine's and my world fell apart. We lived in London then and started going to the Spiritualist Association of Great Britain in Belgrave Square to services and sittings, of course, with people like Doris Stokes. Looking back, it was there that we met the right people; at the right time. We met and became very friendly with Bert Billinghamurst. As a result of that meeting, Chris and I were invited to sit with Leslie Flint, the independent direct voice medium! Many people came through, including, on several occasions, our lovely daughter Sarah Jane.

We started our own physical circle in 1975. Christine developed into a wonderful trance medium, and over the last twelve to thirteen years, the Spirit Team developed some wonderful phenomena. Christine was and is a wonderful spiritual person, I was very fortunate to meet her when I did! We were both still in grammar school, in those days; she was twelve and I was fifteen! We were together for 54 years. I miss her physical presence so much.

Christine had a major operation for bowel cancer in 2009; she was in intensive care for three days, and then of course, there was many months of chemotherapy. She got the report that she was all clear! But it was back in 2011, and spread everywhere in a very short space of time. I can't put into words how awful it was. She was so overly sedated. She never opened her eyes again or spoke to me. I was devastated; still am. I was with her day and night for six days, speaking to her all the time, telling her how much I loved her. It was only after I told her that I didn't want her to go through any more that she let go. When she did, Christine opened her eyes wide and smiled at someone in the corner of the room. She has since told me, it was her mother and our daughter that came for her. There was no time to make an agreement! Christine passed on the 13th of August, 2011.

Shortly after Christine's transition, I began recording for EVP in an attempt to make contact with her. I think it was about the second week in September when I first heard anything. She was answering some of the things I was saying. One of the first messages I could make out was after I said to her, "I am still very much in love with you, Sweetheart." She replied on the recorder saying, **"I love you, my love."** It was more or less her voice, but it was the

way she said it, her personality and mannerisms that made me sure. I know her very well after fifty-four years together! Still, I know that not many other people would have heard it.

I can honestly say that my love is still with me. When I



Ken and Christine

told her that I was going to the Stewart Alexander and Friends Conference at Cober Hill in April, Christine told me in a recording, **"I will be with you."**

Me being me, I would like every one to be aware of this great truth, but alas, most people either don't want to know, or they think I am ready for the lunatic asylum. I know that it would help many other people in my position to know for sure their loved one is still very much alive and well and still loves them.

Christine is getting stronger and clearer, and saying more all the time. I can now hear some of the things she says direct from the recorder using the earphones and with amplification. On one recording, I had a bad toothache and she said, **"Go to the dentist."**

Christine lets me know she is around in other ways. She regularly puts her fingers through my hair, which I can now feel fairly solidly. I feel that she has made the telephone ring several times, but there has not yet been a voice on the line. The lamp flickers near where I sit in the lounge. She has also turned all the lights out, then on again, over the dining table.

One morning while I was still half-asleep, Christine sat on the bed with her arm round me and speaking to me. Sarah was with her as well! But by the time I woke up properly it was over. It seems to me that a good time for them to make contact is when I'm not quite fully conscious. But by the time I realize what's actually happening, it's over. Of course there are always raps and bangs about.

It is pitch black inside of my cabinet. One night I was sitting in the cabinet, when in front of me, I heard quite loudly, **"It's me."** It was her personality and voice and that's what she always said when she phoned me.

Christine has been speaking longer sentences. In November, I was speaking to her about an old plum tree I was cutting down for our next door neighbor and she said quite clearly, **"When are you going to be able to do it?"** I understood, as the weather has been bad and I hadn't been well.

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Love Goes On Forever

© by Annette Childs, Ph.D

Being a grief and bereavement counselor offers me no protection at all from sorrow's torrent when life brings loss to my door. Every good tool in my bereavement counselor bag of tricks is rendered null and void when I lose one that I love and my heart seemingly breaks into a million tiny pieces.

Such was recently the case with the loss of our furry four-legged family member, Moose. Moose was a standard poodle that came into our home when he was eight weeks old; on my oldest son's birthday. He left us this past December on the same day my daughter marked her twentieth birthday; such a full circle of life with us in every way.

Although I am never capable of escaping the grip of grief, living with foresight and knowledge certainly seems to change



Annette with Moose

its landscape in my life. By offering a short narrative of the last year of Moose's life, perhaps I can illustrate why it is my deep belief that knowledge and wisdom are the things that will take us through the dark times in our lives that will inevitably come.

Because Moose was such a large breed dog, as he approached the age of ten, I knew that his life expectancy was drawing to a close. On a daily basis, I began talking earnestly with him about this. Laugh at me or not, but I spent many an hour with this old dog's head in my lap telling him that his body was getting to a place where it was not going to be real happy carrying his soul around much longer. I explained once, if I explained a hundred times, that it was my wish for him that he live as well as he could, for as long as he could, and then when it was time for him to move on, we would part ways as gently as we could for both of us. This heartfelt conversation came from painful past history. As a lifelong animal lover I have reached that "worst day" in a pet owner's life many times. When I look back on these experiences some of them make me wince. There were times in my more youthful, short-sighted days when I extended the lives of my furry companions not because it was for their best good but instead because I could not yet bear to let them go, nor did I clearly trust the horizon that awaited them.

Out of all the dogs I have owned, Moose has been the alpha dog of my heart. I wanted our ending to be as perfect as our owner/pet love affair had been, so I started the prep work with plenty of time. Over the preceding year, I gently

but continually melded small reminders of Moose's pending mortality into our life with him. When my husband would groan at Moose's 5 a.m. wake up nudge for a walk, I would whisper, "Take him with a smile, he's in the twilight of his days." To our little five-year-old son, I began talking about Moose's angel body that lived under his fur and would someday let that fur drop away so it could move into the light and be free to run and jump like a puppy. And to Moose, on a daily basis I affirmed to him what a wonderful life companion he had been and how much joy he had brought to every one of us.

In late November of 2012, a friend who frequented our home every few weeks arrived for her visit. As Moose padded to the door for his usual meet and greet with her, she looked

up at me and said "My God, he has lost so much weight!!" My heart skipped a beat. "Are you sure?" I asked. She was certain. I took her words as gospel truth as I knew from experience when you're "in it" you often "can't see it." Yes, I could have hauled him off to the vet for tests, but regardless of outcome of those tests, the fact remained that he was a ten-year-old, eighty-five pound dog. He was in the last few laps of his earthly existence no matter what. Instead of letting my need for a desired outcome dictate my decisions, I stepped back and let Moose lead the way. For the next three weeks I watched him carefully for any signs of discomfort or illness. Nothing. Life went on seemingly as usual for Moose. He ate, drank, played and lived the same joy-filled life he always had. My quiet conversations with him increased; as did my heartfelt reminders to the rest of our family that we needed to love our big guy like there may be no tomorrow.

On a Sunday night in early December, we had a birthday party for my daughter. Twenty-five friends and family filled our home with love and laughter that night. Moose loved occasions like this and he basked in lots of extra attention from those who did not get to see him regularly. He also prospered from the many generous hands that were quietly reaching below the dinner table with warm morsels of food to share with him.

Just as the party was drawing to a close the first sign of trouble showed itself, and Moose was up several times that night vomiting. The next morning was no better. He did not seem to be in pain at all,

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The Norfolk Group

From 1993 until 1998, Robin and Sandra Foy as circle leaders, and Diana and Alan Bennett as deep-trance mediums, sat in a circle to develop physical phenomena in Scole, Norfolk England. The "Scole Group," as the circle became known, went on to produce some of the most astounding physical phenomena in modern times.



At the 2006 ATransC Conference, Alan and Diana Bennett describing crystal photography

The group established contact with a "spirit team" consisting of a number of discarnate scientists. "The purported discarnate contacts had facilitated the manifestation of spirit lights, moved furniture, created apports (objects appearing from no known source and by no known means), displayed shadowy figures described as angelic forms, and produced films, allegedly employing a novel form of energy not involving the traditional ectoplasmic extrusions..."¹ The phenomenal success of the group resulted in the book, *The Scole Experiment*, by Grant and Jane Solomon.²

After the circle disbanded, the Bennetts began exploring their interests in psychic phenomena and healing. They felt they owed much to those in the higher realms and knew in their hearts that they would continue to experiment in one way or another. Alan wrote, "I have always seen in my mind's eye, a phoenix rising from the ashes with renewed vigor to live through another cycle. Diana has always had that wonderful gift of 'far sight' and receiving guidance in her dreams, so it was no surprise when she told me that she had 'seen' the two of us working together again. She was told how we should take the first step in the form of a shared experience. We followed her vision of a simple experiment using a crystal, with the two of us linked together mentally and shared a journey of exploration.

"We were guided to do this new work in full light. After so much criticism in the past regarding physical phenomena obtained in total darkness, we decided that we would only continue to work as mediums in full light. This has

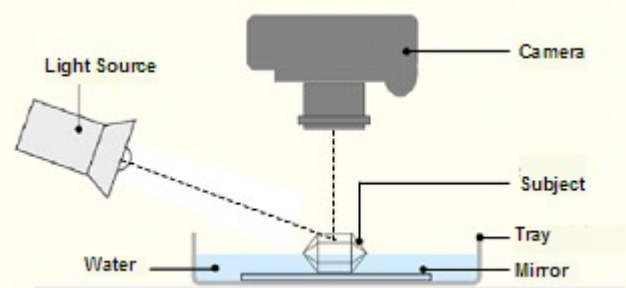
proven not to be prohibitive in anyway whatsoever, as we have achieved very encouraging results.

"These experiments are primarily attempts to see into, and capture, visions of other dimensions of existence. To be more precise, these visions are more like frozen images or pictures of different moments in time as we look into these dimensions."

The Bennetts have conducted many experiments, progressing and building on what they have learned. Alan told us, "It seems that the possibilities are endless, as we modify and introduce other equipment into the experiments. The experiments are based on the idea that there are dimensions not only beyond our own but within them as well. By using a combination of electronic and photographic equipment coupled to image enhancement computer software (for magnification purposes only), we have been fortunate enough to obtain fleeting glimpses into these 'other' dimensions during our experimental sessions. The experiments also require focused visualization by the two of us to create a central focal point for the experiment."

Diana wrote, "The images pictured here were obtained with the use of an ordinary non-digital camera and a good lens.

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Arrangement of video camera (lower-left), still camera stand (top), light (right) and crystal on mirror (on table). A schematic of the arrangement is included.

The Norfolk Group

Continued from page 5

The process requires us to strategically place crystals, according to instructions given by spirit. (This varies with each experiment.) Light is focused over the crystal area, some through mirrors, colored filters and/or reflective surfaces. We intuitively know when it is the optimum time to take the picture. When the pictures are developed, they are digitized, enlarged and then examined using Photoshop. As you can see, the images and colors are fascinating. Sometimes the images take up most of the frame sometimes only a small part.”³

Examples

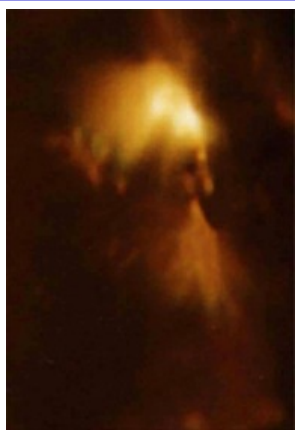


1: Woman—by the Bennetts who have been given the name of this helper on the other side

The examples shown here are amongst the first recorded by the Bennetts using the “light reflected from crystals” method for visual ITC. Since they are collected with a high quality camera, the resulting images are very high resolution. By comparison, examples of visual ITC collected using the video-loop method are relatively low resolution because of the limits of the camera and monitor. Note in Example 3 that the face appears to be peering out of the

crystal matrix as a three-dimensional feature. There is a second face above and behind the man’s face.

Note also that the optical texture of the parts of the crystal that support the phenomenal features are mid-tone: light-dark, even-rough. This is a characteristic shared by video-loop, moving water and crystal techniques. Phenomenal features are also found in mid-tone light density areas found in photographs.



2: Old man - the Bennetts

Mediumship

The voices of EVP and images found in video loop noise appear to be formed as a cooperative effort between the etheric communicator and practitioner. This is a form of mediumship and appears to depend on background noise

that can be changed into the intended image or sound. Based on this and research concerning psychokinesis as a form of psi function, we speculate that this is the effect of

intentionality on chaotic energy. The Bennetts have established themselves as world-class mediums and their work with visual ITC demonstrates that their abilities extend to ITC. This gives us an important reference point for further understanding of how EVP/ITC works and how to improve communication.

Naturally, we are excited to learn that they have returned to this line of research.

Replication

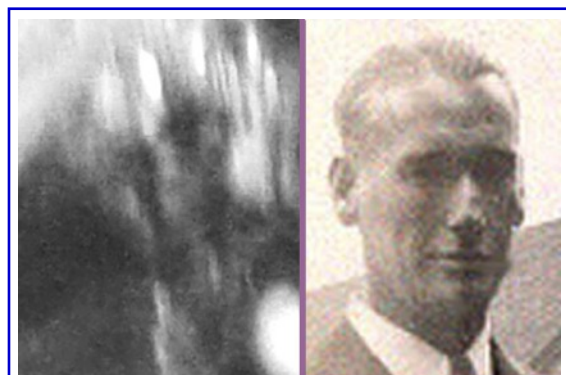
Beyond theoretical support, an important test for any new technique is whether or not it can be replicated by others. Examples 4 shows an image taken by the Butlers with a similar arrangement of equipment. A friend, Mary Beth, gave us a picture of her parents asking that we watch for her father, whom she did not know. That afternoon, we meditated and made a few EVP recordings to test various settings on the two recorders we would be using at a video session for the Sci Fi channel. We also worked with the light reflected from crystals method for visual ITC. When we looked at the resulting photographs, the image of a man was clearly seen on the very first frame. The resemblance between the ITC picture and Mary Beth’s dad was clear. It was as if he had heard her and stopped by during our experiment to say, “Hello.”

Margaret Downey has also successfully replicated this technique. You can see some of her latest results in **Researchers’ Reports** on page 19.

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3: Head of man within the crystal matrix. You can see a woman peering over the man’s head. The white lines and spots are flaws in the crystal. - by the Bennetts



4: Mary Beth’s father compared to an ITC image possibly of him; light reflected from crystal.



The Norfolk Group

Continued from page 6

The Norfolk Group

Extracted from "Meeting and Experimental Session - 17 December 2012"

The formation of the Norfolk Group is detailed in the 2006 Edition of *The Scole Experiment: Scientific Evidence for Life After Death*.² It is comprised of Alan and Diana Bennett (the Scole mediums), and Grant and Jane Solomon (*The Scole Experiment* authors). Alan and Diana provide the energies and conditions required to make contact with the communicators. Grant and Jane record the events and collect the evidence and other material for the forthcoming book, *The Norfolk Experiment: Beyond The Scole Experiment*.

In the face of the often very negative and, sometimes very hostile, criticism leveled at The Scole Experiment after its cessation at the end of November 1998, Alan and Diana sought guidance from the communicators on the best way to move forward so that future experiments could be set up in such a way that significant results would again be achieved while reducing potential criticism.

During The Scole Experiment, some of the communicators said they had lived as humans on Earth, died, survived bodily death and were now existing in a "spirit" world or realm from which they were communicating. The Norfolk Experiment will continue to seek evidence of communication with these beings. However, some of the communicators during The Scole Experiment said that they were from "other dimensions of existence" and, as such, had never had a life on Earth. They were not deceased humans whose spirit had survived death, they were from "elsewhere" and were attempting to find ways to show those in our dimension that they exist. The Norfolk Experiment will take this into consideration in the hope of further communication from these inter-dimensional beings.

The Norfolk Group will consider three major areas of criticism during their experimental sessions:

1. **Darkness:** There is an honestly and genuinely-held perception, amongst many open- and fair-minded scientists and lay people, that dark conditions are somehow intrinsically and inherently suspect. Because of this, all Norfolk Experiments have been, and will be, conducted in full light conditions.

2. **Magic Tricks:** Minimum or no physical contact with equipment by the medium(s) [or other catalyst(s)] is an integral part of the protocol.

3. **Repeatability:** Mainstream science is based on repeatability but investigations in the paranormal field to date have generally concluded that this is hard to achieve as there are necessarily a great many uncontrollable variables involved in actually achieving any sort of result.

The simple setup of the experiment is potentially repeatable. It might be expressed as: crystal on the table + certified fraud-free photographic equipment + medium(s)

[or other catalyst(s)] present or remote = repeatability. At the very least, this setup displays the intention to produce fraud-free, repeatable results, and should confirm the integrity of the participants for any fair-minded observer, even if no significant or convincing results are subsequently achieved.

Resolutions Organization

The group is now ready to begin the regular experiments and has set up a "Resolutions Organization"⁴ which will form the umbrella body for the activities related to this experiment, including research, equipment, travel, donations and liaison with people and groups. If significant results worthy of scientific and philosophical scrutiny are again achieved, the intention is that people with suitable qualifications and/or experience will be invited to observe and take part. Subject to the results and the way things progress, we may be seeking contributions from others to support the investigation, experiments and the new book. If you would like to make contact, either as an individual or as a representative of an organization, please email Resolutions Research at research@resolutions.org.uk.

Two Facebook Pages have been established to provide historical and current information and allow interested parties to comment and contribute to the ongoing conversation about The Scole Experiment and The Norfolk Experiment in the familiar Facebook networking format: facebook.com/thescoleexperiment for a historical perspective and facebook.com/beyondthescoleexperiment for current results.

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2. Solomon, Grant and Jane, *The Scole Experiment: Scientific Evidence for Life After Death*, Campion Books, ISBN-13: 978-0954633844, (2006), thescolexperiment.com, Reviewed January 2013 (expected to be made available as an eBook in 2013.)
3. Quotes from the Bennets are extracted from Winter 2002 *The Spiritual Scientist Bulletin* and were published in the Spring 2003 *ATransC NewsJournal*.
4. youtube.com/user/ResolutionsResearch

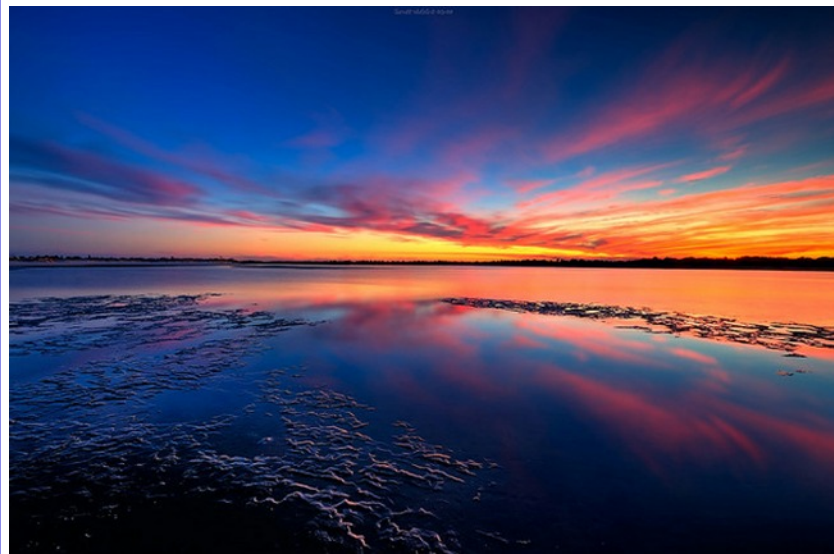
[Editor: Having known the Bennetts for a few years now, and having followed their work—even replicating some of it to a small extent—we are very happy to learn that they have returned to the service of our community for which they are so uniquely qualified. ATransC members are encouraged to support their work.

Perhaps as important, we recommend that anyone wishing to experience visual ITC first hand should conduct their own light-reflected-from-crystals experiments. We are available on the Idea Exchange to answer questions.]

Why Fear Death?

© by Julia Assante

Death is the most ordinary of life's occurrences. It happens all the time, every nanosecond, all across the globe. So why are we so afraid of it? The truth is our society thrives on the fear of death. Most of today's institutions not only produce it, they exploit it. Our government keeps us in perpetual vigilance against life threats — an anti-Western nation, a failing economy, terrorist attacks. The defense department's kill-or-be-killed policy, which extends to gun control, not only produces fear but causes more death than it forestalls. Science warns us of all kinds of coming global devastations. And because it claims that competing to survive is the primary instinct, it too endorses a kill-or-be-killed rationale. Education marks human history by wars and instances of mass death, fostering science's take on humankind as murderously



Matanzas Inlet January Sunset, by James Watkins, flickr.com

competitive. Religions teach that humans are innately flawed. Since we believe it, we fear eternal damnation or suffering in a next reincarnation. These fears inflict incalculable damage on human potential.

The medical industry's absorption with disease; its view of death as an enemy and the body as a time bomb, has eroded our trust in our inherent capacity to heal and has turned death into the ultimate failure. The health and beauty industry amasses billions by selling ways to fight aging and death. Even worse, the news and entertainment industry daily reaches into our homes and hearts with a steady feed of the most gruesome fatalities. If a cutthroat survival instinct were true, if humanity really were flawed and our universe really unsafe, none of us would have survived.

A basic truth underlying all spiritual messages is: you create your own reality. Because we believe so strongly in an unsafe world, we create an unsafe world. Fear of death has crushed our inborn audacity to live up to our own ideals and has turned the natural act of dying into a nightmare.

When people lose the fear of death, whether through near-death experiences, meditation, divine revelation or communicating with the afterlife, they simultaneously rediscover their authentic selves. That rediscovery unleashes enhanced intellectual, psychic and creative

abilities. It also deepens the sense of life purpose. The desire to compete cannot survive in such a psychological climate. These people have no doubt that the universe is benign. They also know that death is deliverance into a realm of ineffable love and dazzling possibilities.

You can rid yourself of this fear by learning about the miraculous side of dying, the orchestrated phenomena that occur around the deathbed to prepare for passage and

about what really happens afterward. Research based on testimonies from genuine afterlife encounters and near-death experiences, rather than based on tradition or doctrine, is already on the shelves and on the Internet. A composite of these accounts portrays death as a glorious homecoming and the afterlife as an arena of profound understanding, compassion and mind-

bending grandeur. Just reading about it can change forever the way we live and the way we die. Exploring the afterlife is guaranteed to amaze you.

To liberate yourself more directly, try fast-forwarding to your own death. Lie down, relax and imagine yourself in your own deathbed scene. As much as possible, mentally enter your future body. What are you dying from? Are you feeling pain? Who is there by you? Are you at home or in a hospital environment? What is the emotional atmosphere like? Do you feel fear or peace? Anxiety or wonder? Where do you imagine yourself going? Are late relatives or friends coming to escort you? If you are willing to go further, imagine yourself leaving your body, say somewhere from the top of your head. What happens afterward?

Sometimes people doing this simple exercise see vivid pictures of the life to come. Others even have life reviews. At the very least, this exercise will show you where fear has been holding you back. The good thing about fast-forwarding is that you can change anything you experienced that you found disturbing. You can, for instance, work on healing whatever illness you see yourself dying from, or change beliefs that kept you from fulfilling your potential.

Any brush with immortality will transform fear into revelation.

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A Two-Year Investigation of the Allegedly Anomalous Electronic Voices or EVP

by Anabela Cardoso

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Abstract

A relatively novel acoustic phenomenon has inundated the Internet and specialized literature. Several Associations, some of them with an important number of members, have formed around it in many countries. In the Anglo-Saxon world the phenomenon is called EVP (Electronic Voice Phenomenon) and is usually assumed as electronically mediated communication from or with the deceased. The first tests aimed at verifying the reality of these claims were carried out in Sweden and in Germany, in 1964 and 1970, under the direction of Professor Hans Bender from Freiburg University (Bender, 1970; 1972; 2011). The present report describes in detail the tests designed to record the allegedly anomalous electronic voices, or EVP, under controlled acoustic conditions. Series of experiments were carried out in Vigo, Spain throughout a period of two years under conditions controlled to the highest degree achievable. Several operators were involved in the many tests conducted in Acoustic Laboratories and professional recording studios equipped with very high levels of acoustic shielding. The protocols and procedures followed in the experiments, as well as the results obtained, are herewith described. Several extra voices were recorded during the many experiments performed for which no normal explanation was found.

Conclusions

The reality of the apparently anomalous electronic voices was confirmed in acoustically controlled environments with different operators.

With the exception of the June 17, 2008 radio voices, none of the voices or whispers described in the present report were heard live during the tests. Extra voices, originating from undetectable sources, were identified in the following situations:

1. Under controlled speech and controlled acoustic environment - AC as sole operator at the Metropolis and at the University of Vigo; Iñaki at the University of Vigo and at the Metropolis.
2. Under controlled acoustic environment and uncontrolled speech - AC, Portuguese operators and participants (PN and Francisco) at the Metropolis; AC, IH and UH at University of Vigo; the same and Iñaki at the Metropolis.
3. Under uncontrolled speech and uncontrolled acoustic environment - AC and the Portuguese operators outside the Acoustics chamber of the Superior School of Engineering; AC and Iñaki at the same place.

The voices seemed to benefit from the presence of noise

in the environment (particularly human speech and metallic clicks). The very few voices recorded without any explicit noise had quite lower amplitude than the voices registered with a background of explicit noise. The amplitude of the voices seems to be related to the level of background environmental noise extant in the room when the voices appear recorded. Probably to other variables, too but those remain undefined and need further research.

The voices were louder, clearer, more abundant and flowing when uncontrolled direct human speech by two or more people prevailed, independently of an acoustically controlled or uncontrolled environment. Above all, they seemed to benefit from a situation where the operators' frame of mind was lively and energetic, and perhaps also from a relaxed and friendly atmosphere. On the other hand, they seemed to be negatively affected if the operators were focused on the experiment.

The voices seemed to benefit from a slightly chaotic situation - AC, Portuguese operators, PN and Francisco at the Metropolis; AC, IH, UH and Sound Technician ML at the Laboratory of Acoustics. The voices did not seem to be significantly more abundant when an artificial basis of human speech was used (Psychophone* and EVPmaker) as acoustic background source.

Methods, the psychophone and the EVPmaker software methods proved to be highly unreliable, not because they are particularly bad acoustic backgrounds for the production of the voices but because they are undoubtedly a source of uncertainty and ambiguity in the analysis of the results. They can very easily originate pareidolia and/or projection of meaning based upon expectation. Very particularly with the EVPmaker software, it is easy to find "results" in recording-sessions where they do not exist. In addition, an erroneous interpretation of the content of possibly anomalous utterances found in the recording is very likely. Most of the EVP "results," published in the Internet, fall into one of these categories.

The equipment and location of the experiments did not seem to weigh on the formation of the voices but the highly sensitive microphone Bruel & Kjaer used at some of the University experiments appeared to capture more voices than the other microphones.

The content of all the voices recorded in the tests, with the possible exception of "altus", were pertinent to the situation and/or to the operator(s).

From the results of the present research, this author fully corroborates Professor Alex Schneider, the Swiss physicist from St. Gallen who closely followed, Continued page 11

Ectoplasm With Embedded Faces

A report on progress of the Felix Experimental Group

There have been a number of reports about the Felix Experimental Group in this NewsJournal. The group is providing perhaps the most important modern-day examples of phenomena that are thought by most people to have only occurred during the heydays of Spiritualism. In fact, without modern-day examples of ectoplasm that can be studied by modern-day scientists, Skeptics have been successful in making the claim that it never really existed.

In 2010 we sat with the circle, and in red light witnessed ectoplasm coming from the body of medium, Kai Muegge. The ectoplasm independently moved as a roughly formed, waving hand! (See the Fall 2010 ATransC NewsJournal.) In this issue, we report on the circle's recent progress.

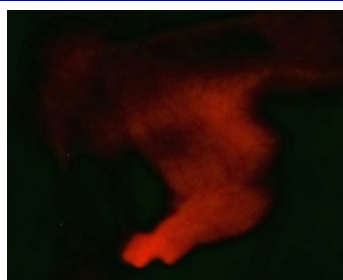


1: Ectoplasm extruding from medium's nose

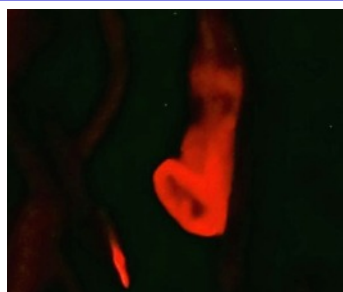
The first picture shows ectoplasm extruding from Kai's nose. He is sitting in a curtained-off enclosure (a cabinet) and the picture was taken in red light. His face is extended out from the cabinet and is wrapped by the dark curtain. The ectoplasm can be seen falling toward the ground, and then abruptly bending upward toward the ceiling. (The large mass of light on the floor is not ectoplasm but the reflection of red light from the floor. The bright mass at the left is red light reflecting from an audio player.)

In Picture 2, the ectoplasm looks like liquid as it seems to flow from the cabinet towards the sitters. At the end, a small hand appears.

In Picture 3, a trunk-like formation can be seen coming from inside the cabinet at about the level



2: Ectoplasm flowing like water



3: Trunk-like formation



4: Ectoplasm extruding from medium's mouth

Picture 4 shows Kai's head sticking through the slit between the curtains on the front of the cabinet. A thick mass of ectoplasm is extruding from his mouth with strange projections reaching back and vanishing into the cabinet.



5: Ectoplasm is pulled apart to reveal small faces

In Picture 5, a sitter is holding the curtain back to show Kai in the cabinet. A towel is on his knee. His hands can be seen pulling the mass of ectoplasm apart to reveal faces in the resulting gaps.

Picture 6 is an enlarged black and white version of the part of the ectoplasm in Picture 5 that is being pulled apart. Picture 6 has also been enhanced a little for contrast to help make the faces evident.

Continued page 11



6: B&W Close up of faces in Picture 5

Picture 7 shows a comparison of the bottom face in picture 6 and the person one of the sitters at the séance identified as a loved one.



7: Bottom face in 6 compared to person recognized by sitter

While the presence of the faces is highly improbable by normal standards, there is a historical precedence for them. For instance, Glen Hamilton produced many photographs of ectoplasm under controlled conditions and using multiple cameras in white light. A number of the photographs included faces in ectoplasm. (See page 12)

This is an important point, as the photographic evidence of ectoplasmic phenomena from the early years of Spiritualism has been generally discounted as fake. The existence of a modern-day medium capable of producing similar phenomena provides important verification for those past examples, even as it gives modern day scientists fresh examples to study.

A common characteristic of ITC is the presence of chaotic energy which is brought to some "intended order" to produce the phenomena. This is true of both audio forms of ITC (EVP) and visual as seen in light reflected from moving water or emergent areas of order in video-loop

noise.

A common characteristic in the "faces in ectoplasm" phenomena is the apparent sunken area in the ectoplasmic mass, in which the faces are formed. Ectoplasm can be looked at as a chaotic mass of energy, in which case, the phenomenal faces can be considered the product of intended order impressed on that chaotic mass. This is hypothetical, but if true, then it would extend the "chaos into order" principle of ITC and psi functioning associated with intentionality research.

Anomalous EVP

Continued from page 9

studied and replicated some of Raudive's work, when he declares in his Appendix to *Breakthrough*:

"Other investigators choose the moment when a transmitter starts to beam out the carrier wave just before beginning to transmit a programme or else they select a slow-speaking lecture programme in which the pauses between groups of words are so considerable that call signs can be interspersed. A carrier appears to be necessary, or, at any rate, desirable... a number of voices sound as though they were constituted from the homogeneous noises spectrum by some physically unexplained process of selection" (ibid, pp.340-341).

Moreover, in view of the results, a pertinent question is to find out if there are parallels between the allegedly anomalous electronic voice phenomena and so-called paranormal events of a different nature. Apparently, one of the distinctive characteristics of paranormal events is their occurrence in situations when they cannot be easily controlled. Professor Hans Bender is quoted as saying (translation):

"If we tentatively admit the still questionable factuality of 'spooks', then [the attempt] to keep hold of it by photographing, filming or by recording acoustical phenomena will have to face the difficulty that the phenomena apparently elude a critical grasp. The impression almost suggests that the intelligent forces mock the observer and produce a phenomenon just there where one cannot get hold of it" (Bender, 1979).

* Editor: A psychophone compares well as an early form of radio-sweep.

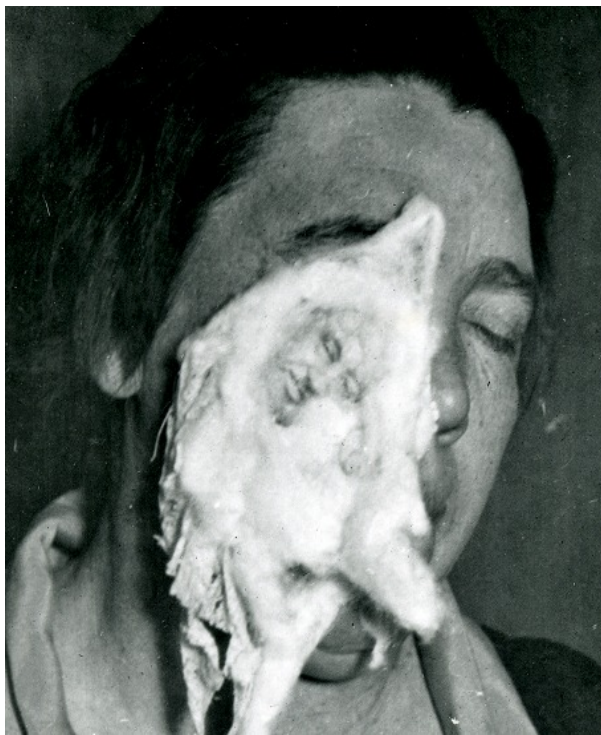
Anabela Cardoso has published the ITC Journal (itcjournal.org) since March, 2000 and is on the 43rd issue. She is amongst the few ITC practitioners in the world able to communicate using Direct Radio Voice (DRV). Since 1998, she has communicated with an etheric communication station which identifies itself as Timestream.



T.G. Hamilton: Ectoplasm with Miniature Faces

by Walter Meyer zu Erpen

[Editor: Through his longtime studies of the phenomena of Canadian Spiritualism, Walter has become an expert in the research of T.G. Hamilton. It is important to understand that similar phenomena reported by the Felix Experimental Group on page 11 is a replication in principle of the work of previous, dedicated circles.]



May 1, 1929, using a remote control apparatus, Dr. Hamilton took this photograph of the fourth ectoplasm bearing a miniature likeness of Reverend Charles Haddon Spurgeon, one of the group's spirit controls. The medium was Mary Ann Marshall. UMA, MSS14, PC12, Group IV, photo 18e

Here's some background re the miniature ectoplasmic faces photographed by T.G. Hamilton, including the last paragraph specific to the May 1st, 1929 photo:

Between 1928 and 1934, Dr. Thomas Glendenning Hamilton of Winnipeg, Manitoba, photographed ectoplasmic manifestations in his home séance room on fifty different occasions. More than 300 photographic images exist taken from different angles with eleven cameras and three flash apparatus installed opposite the wooden cabinet in which the primary mediums Mary Ann Marshall and Susan Marshall sat. As with other groups sitting for physical phenomena, it was recognized that the ectoplasm resulted from many members of the group contributing to the energy required for the manifestation.

On eleven evenings, the ectoplasm photographed in Winnipeg contained miniature faces that were recognized as likenesses of deceased individuals. The miniature faces provide compelling evidence suggesting attempts by sur-

viving spirit beings to communicate with the living.

Among the other ectoplasm photographed, many of the early ones were amorphous and others attempted to replicate physical structures such as hands and a ship with sails. One ectoplasmic photograph contains a startling likeness of Sir Oliver Lodge, suggesting communication from the living, a form of ideograph, given that Lodge was at the time of the manifestation very much among the living, asleep in his bed in England. This proves just how little we know about the mechanism by which these mysterious structures are created.

Having studied the T.G. Hamilton psychical research experiments for more than 20 years, I believe that the ectoplasm photographed within the Hamilton group between 1928 and 1934 were genuine, without any trickery or fraud on the part of the mediums. The Hamilton research is arguably the best documented example world-wide of séance room psychical research experiments from the period of the 1920s and 1930s. My conviction about the *bona fides* of Dr. Hamilton and his group is strong. If the Hamilton ectoplasm were proven fraudulent (as stated, I do not believe that to be the case), then I would have to conclude that there is no such thing as genuine ectoplasm. From among the miniature faces in the Winnipeg ectoplasm, there is one that I found particularly compelling from the first time I viewed an original copy print at the University of Manitoba Archives. Taken on May 1st, 1929, it is the fourth photograph of what was identified as a likeness of the London Baptist preacher Charles Haddon Spurgeon (1834-1892). When I look at this photo, I am struck by the three-dimensional nature of the facial image and its almost translucent nature on the right cheek of the medium Mary Ann Marshall (1880-1963). The group recognized it as the fourth in a series of attempts on different evenings by Spurgeon to make his image visible.

Christine

Continued from page 3

Wouldn't it be wonderful if Spirit could speak like that all the time! We can only hope that time will come. As Christine has said on more than one occasion, everything is possible! I want to say, "Never give up"! You have to find your own way of recording EVP. What I believe is that it is the love between two souls that is the key to open the door between the two dimensions to allow the communication. At least that is the way it is for my love, Christine and me. I also read most, if not all the things on the ATransC website. It has been very helpful. I use an Olympus digital voice recorder on No. 3 setting. I know it may sound silly, but the best way for me to record messages from Chris is to put the recorder in my glass case, close it, and put my hand on top of it. Trial and error, that's what's best for the communication!

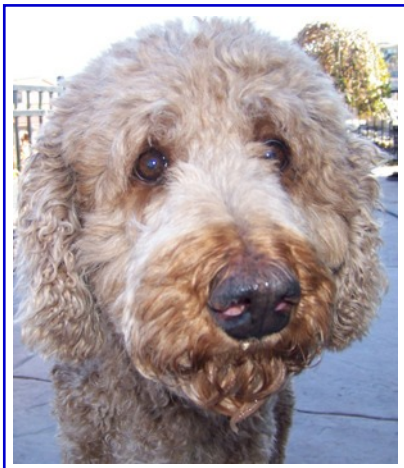


Love Goes On Forever

Continued from page 4

but clearly was not himself. I brought him to the vet and left him there for tests. That afternoon just as I was finishing up with my last client, our vet called with the grave news. Moose had a baseball-sized tumor on one lobe of his liver. It was too large to fully see on ultrasound but it was clearly extensive in size. Because he had lost ten pounds since his last appointment six months earlier, it was likely that the tumor had spread and was stealing his calories for its growth. I packed up my briefcase and headed for the vet's.

My heart ached in my chest, but I was strangely calm; feeling like Moose and I had reached that narrowing in the road that we knew had been coming. For months I had been telling him to "live as long as you can, as well as you can, and when you have done that, if I need to I will



see you through to a gentle end." He had clearly kept his end of the bargain. Now it was up to me to keep mine.

I arrived into the quiet dim lit room and there was my guy. Greeting me the same way he had for the past ten years; tail wagging and kisses galore. We were left alone for a bit and as he quieted and nudged his way onto my lap as usual I just held him and said what I had been saying for months. I cannot tell you how the familiarity of the words soothed me. We had been talking about and getting ready for this moment for a while. As our time together ticked down, I took Moose's big head in my hands and said these words to him. "When you get there, make the lights in our house blink so we know. You'll be pure energy so it will be easy to do. We will watch for you." As that old body leaned into me for the last time, I pushed my love up against it just as hard. I imagined two waves of love crashing against one another and erupting into a pure white light that would go on forever.

I arrived home with red puffy eyes to my husband and three kids who all looked the exact same way. I told them about my request of Moose and asked everyone to watch for a flickering light in our home. Dinner passed and no flickers. Homework got done, and bed time approached and nothing. I was unruffled. I knew this part of the game all too well and over my many years of working with the dying, I had seen time and again how energy can pass through energy and create an observable blip as a sign. At 8:30 p.m. my twenty-one-year-old son walked into the room with a wide smile on his face. The words he spoke

next explained why. A few minutes before this, he walked into his bedroom, and when he turned on the light switch all three light bulbs in the fixture had blown out simultaneously. As he spoke these words, in my mind's eye, just as before, I saw two waves traveling at epic speed toward one another, but this time one wave was in this world and the other in the next. Those waves crashed together *hard*, exploding into the pure white light of love. A light fixture in our home may have gone dark that night, but the light it left our family with is one we will carry for the rest of our lives. It reminded us that Moose's fur suit was gone, but the guy we loved goes on forever. Indeed, love goes on forever.

Why Fear Death?

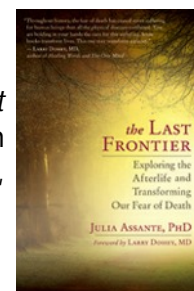
Continued from page 8

You can connect with your immortal self through meditation, deep relaxation, self-hypnotism or lucid dreaming. Help for working with these techniques is readily available. Then again, you can meet immortality face-to-face through an afterlife encounter. Communicating with people on the other side is an exceptionally common experience. And it can easily be learned. It requires only heartfelt desire and honest emotion. Without realizing it, we are all in communication with the afterlife anyway, in our thoughts, in our prayers and in our dreams. But since we have been taught that after-death communication is pure fantasy or the work of the devil, we dismiss instances when those immortals are indeed trying to reach us. The impact of an afterlife encounter never diminishes. It stands as a turning point from fear and uncertainty to awe and profound conviction that life never ends. Death is not the problem with our world. Fear is.



Julia Assante, PhD is the author of *The Last Frontier: Exploring the Afterlife and Transforming Our Fear of Death*. She is an established social historian of the ancient Near East and has been an active professional intuitive and medium for over three decades. Visit her online at juliaassante.com.

This essay is based on the book, *The Last Frontier*, by Julia Assante. Published with permission of New World Library, newworldlibrary.com



Do You Hear What I Hear? A Second Study of EVP Interpretation

by Mark Leary, Ph.D.

In the previous issue of the *NewsJournal* (Winter 2013), I described a research study that examined the problem of EVP interpretation. As all EVP enthusiasts know, people often disagree over how particular EVP should be interpreted, and we were interested in documenting how serious the problem really is.

In that study, 24 investigators each interpreted a large set of EVP, and the most common or "consensus" interpretation of each EVP was determined. Then, the individual investigators' interpretations of the EVP were compared to the consensus interpretations to see how well they agreed. The results showed that, on average, only 21% of the investigators' interpretations of particular words agreed with the consensus interpretation. To put this finding in perspective, imagine that your family doctor arrived at the same diagnosis as most other doctors on only 1 out of 5 of their diagnoses. Such a low rate of agreement would obviously raise serious issues about medical diagnoses, and similar issues must be addressed about EVP interpretations.

In this article, I describe a second study that was conducted to answer additional questions about EVP interpretation. This study, which was partly funded by a grant from the Association TransCommunication to the Rhine Research Center, examined EVP that were recorded using radio-sweep technology. Radio-sweep technology, often known as "ghost boxes" or "spirit boxes," involves rapidly changing the tuning of a radio receiver to produce a stream of noise that is composed of bits of sound from the stations that are being scanned. Advocates of this technique believe that communicating entities use the snippets of sound to produce words. Many investigators suggest that EVP that are recorded with radio sweep are more distinct than those recorded without background noise. However, critics note that the noise source itself sometimes contains words or other sounds that might be interpreted as intelligent communication. In any case, we were interested in whether the low rate of agreement found in the earlier study of EVP that were recorded without a sound source is also found with radio-sweep EVP.

A second goal of the study was to examine how people's interpretations of EVP are affected by knowing what other

people heard. EVP enthusiasts know that people's interpretations of EVP can be influenced by what other people say they hear. For that reason, some investigators do not share their personal interpretations until others have listened and come to their own, independent conclusions.

But exactly how much are listeners' interpretations biased when they know what other people think an EVP says? And does this biasing effect depend on whose interpretation is known? Often, listeners tend to give the interpretation offered by the investigator who recorded the EVP special attention, possibly because listeners assume that the original investigator has listened carefully many times before rendering an interpretation and is aware of the conditions under which it was recorded. If so, listeners may be particularly affected by knowing the interpretation of the person who recorded the EVP. To examine the biasing effects of knowing other people's interpretations, we had people listen to EVP after learning what others thought they said and had other people interpret EVP without knowing others' interpretations.



This is a Minibox by Paranormal Systems, Inc. (2007). It is basically a radio equipped with a tuner that automatically sweeps the dial. The sweep is continuous and the rate is variable. See the ATransC endnote.

The Study

To obtain a set of EVP for the study, an announcement was posted on the ATransC website and published in the *NewsJournal* asking investigators to submit radio-sweep EVP that the investigator believed contained an anomalous or ethereal voice. We also asked the submitting investigators to indicate what they thought the EVP said.

Nineteen EVP were submitted, of which we selected 12 audio clips for the study. If an investigator's statement or question preceded the clip, it was removed so that each clip contained only the EVP with a few seconds of radio-sweep noise before and after when possible. These 12 EVP varied in length from a one-syllable word to eight words (containing 11 syllables).

Before we started the study, a pair of experienced paranormal investigators provided their independent interpretations of each EVP. We used these interpretations to see whether people's interpretations agreed more with the original investigators' interpretations than the "secondary interpretations" provided by these other investigators.

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EVP Interpretation

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The original investigators' interpretations of the 12 EVP contained a total of 55 syllables and 46 words. The secondary interpretations by the other investigators contained 63 syllables and 53 words. The original and secondary interpretations not only contained different numbers of syllables and words, but the secondary interpretations agreed with the investigators' interpretations on only 4 words (8.7%).

Ninety adults were recruited to participate in the study. The participants were 23 men and 61 women who ranged in age from 18 to 81 (average age was 46.5). Dr. Christine Simmonds-Moore supervised the data collection, which occurred in a laboratory at either the Rhine Research Center or the University of West Georgia.

After each participant completed a background questionnaire, he or she was randomly assigned to one of three experimental conditions. These experimental conditions differed in whether participants received an interpretation of each EVP before listening to it. Participants in the no-interpretation condition simply wrote down their interpretations on a form that we provided, one EVP per page. Participants in a second condition saw the investigator's interpretation of the EVP at the top of each page of the form before interpreting the EVP. Participants in a third condition saw the secondary interpretation (made by the other two investigators) at the top of each page. By having participants listen to the EVP under three different conditions (no interpretation, investigator's interpretation, or secondary interpretation), we could examine the degree to which knowing others' interpretations affected what participants reported they heard.

Participants listened to each of the 12 EVP clips through headphones in a quiet research room and wrote down their interpretations. Participants listened to each EVP as many times as needed to decide what the words might be.

Agreement with the Investigator's and Secondary Interpretations

In deciding whether particular syllables and words in the participant's interpretation matched the syllables and words in the investigator's and secondary interpretation, we leaned in the direction of leniency. For example, singular and plural forms of a word were counted as a match (Richard/Richards), contractions were counted as a match with their constituent words ("don't" and "do not" were counted as a match), and homonyms were counted as a match (weight/wait, their/there, hire/higher). Also, a particular word did not have to appear in the same position in the participant's interpretation as in the investigator's or secondary interpretation. For example, "book" would be counted as a match in "now take the book away" and "he should write the book today" even though book is the fourth syllable of the first phrase and the fifth syllable of

the second.

The primary question was how many of the words in the investigators' and secondary interpretations participants heard. Did participants hear the same things as the investigators? The answer depends on whether participants saw an interpretation of an EVP before they interpreted it.

When participants did not see any interpretation before listening to the EVP, they agreed with the investigator's interpretation on only about 6% of the words (and 10% of the syllables) and with the secondary interpretations on about 8% of the words (10% of the syllables). More discouragingly, among participants who did not learn any interpretations before hearing the EVP, only one participant interpreted an EVP precisely in the same way as the investigator who submitted it. That is, out of 360 interpretations in the no-interpretation condition of the study (30 participants \times 12 EVP), only one perfectly matched what the investigator reported. This is obviously a rather low level of agreement.

Of course, agreement differed across the 12 EVP. On the EVP with the greatest agreement, only one participant failed to match at least one word in the investigator's interpretation. But on the EVP with the least agreement, not a single participant agreed with the investigator's interpretation!

Agreement also differed across participants. In the absence of knowing the interpretation, the "worst" participant agreed with only 2% of the investigators' words, and the "best" participant agreed with 14% of the words.

Knowing the investigators' or secondary interpretations improved agreement markedly. Participants who had seen the investigators' interpretations reported an average of 23% of the words and 23% of the syllables in those interpretations. After seeing the secondary interpretations, participants' interpretations matched 27% of the words and 25% of the syllables in those interpretations. Thus, knowing how other people interpreted an EVP strongly influenced what participants said they heard.

Implications

Although the results of this study say nothing whatsoever about the nature of EVP, they raise questions about the degree to which we can trust interpretations of most EVP. I imagine that some investigators will find these results exceptionally discouraging. Most EVP enthusiasts are quite aware that people's interpretations of particular EVP often disagree, sometimes wildly, but the extent of the problem may be more sobering than many imagine.

Other investigators may object that the situation is not as dire as the data suggest. For example, some may object that most of the participants in this study were not experienced with recording or interpreting EVP and, thus, the data may say little about the

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EVP Interpretation

Continued from page 15

quality of EVP interpretations by experienced investigators. Yet, as noted, the two experienced investigators who provided the secondary interpretations agreed with the investigators' interpretations on only 11.5% of the words. And the fact that participants who were trying to identify the words in the recordings under controlled circumstances heard only about 6% of the same words as the investigators should give us pause.

In many instances, these disagreements have no practical implications. If investigators on a paranormal investigation of a public location don't agree on their interpretation of a particular EVP, often no harm is done. However, in cases where other people have a stake in the interpretation—as when grieving parents believe that an EVP is the voice of a deceased child—then interpretations matter a great deal. Like the earlier study, this experiment suggests that investigators should be more cautious in interpreting EVP for other people when the interpretations matter.

With a Ph. D. in social psychology, Dr. Leary is a research psychologist who studies topics related to self-awareness, motivation, and emotion. He has conducted research on topics such as reactions to social rejection, the effects of excessive self-attention, people's concerns with their social images, and the relationship between personality and behavior. He is on the editorial boards of several scientific journals in social psychology and recently released a psychology course on DVD entitled "Understanding the Mysteries of Human Behavior."



Editor: This is the second of three articles by Mark resulting from his study of EVP. The Summer issue of the ATransC NewsJournal will include his third article concerning the perception of EVP. For an additional study of how people hear EVP, please refer to the article "EVP Online Listening Trials" in the ATransC online Journal at atransc.org/journal/online_listening_trials.htm

"Radio-sweep" is a generic name for EVP thought to be formed using sound produced by sweeping a radio dial. In principle, it produces a form of EVP referred to as "opportunistic EVP." Please review "Locating EVP Formation and Detecting False Positives" (atransc.org/journal/false_positives.htm) and Radio-Sweep: A Case Study (atransc.org/journal/radiosweep_study.htm).

Also see the article on page 9: "A Two-Year Investigation of the Allegedly Anomalous Electronic Voices or EVP."

Big Circle Recording Dates

People join their energies on alternate Thursdays at 8:00 p.m. **local time** to contact loved ones via EVP.

April 11 and 25, **May** 9 and 23,

June 6 and 20 and **July** 4 and 18

You can send your results to Tom and Lisa at atranscom@aol.com, but we also encourage you to share your results in the Idea Exchange. Be sure to post any names you record.

Using Live Voice Input Files

Several members in the Idea Exchange have been using recordings of foreign language as background sound for EVP sessions. What we refer to as "live voice" is not understandable to our English-trained ears so there seemed to be little danger of mistaking the input speech for EVP. Well, ... that is the theory.

We used the same foreign-language input file for the Big Circle recording sessions over six months. This gave us ample opportunity to test the technique. What we found has been a real eye-opener. Both of us recorded and nearly every utterance one of us identified as an EVP could be found on the other person's recording and the original sound file.

Each session, we played the foreign-language sound with a Sony ICD-B26 and recorded with a pair of Panasonic RR-DR60s placed about two feet away from the Sony. The only other sound in the meditation room we used is the normal, ambient sounds one would expect from a closed room with no forced air movement. Lisa typically turns off the Sony while we ask a question and then turns it back on while we seek a reply. DR60s are always in VOX mode.

The input file includes both male and female voice, making it easy for us to locate segments to compare. Because we did identify a few utterances in the input file that sounded a lot like English, we began comparing the two output sound files to see if any suspected EVP were in both. As it turned out, the majority were.

The current best practice for field recording is to use two recorders and discard anything found in both recording processes. (See: Atransc.org/bp/Collective) This is a good practice because it is well established that EVP occurs in one analog segment so that two recorders will not "normally" record the same EVP.

EVP does occur as a transformation of the foreign language into English words, but based on our study, naturally occurring sounds in the foreign language are too often mistaken as English. This is enough of a problem to warrant recommending that, when using live voice, two recorders should be used and both output files examined to assure suspected EVP are only in one of the files.

This recommendation applies to all forms of live voice including recording with EVPmaker, radio-sweep, and of course, foreign language speech. The opportunistic presence of English sounding words does not automatically mean transcommunication. This is especially true of short utterances, for instance, "yes" and "help."

The best practice for using a control recorder will be updated in the Collective forum and a new one for live voice will be started. These practices are considered "living documents," and will evolve as we learn. You are invited to help us develop these and similar articles. Your viewpoint is important and may help many others as a practice.



The Visual ITC of Phyllis Delduque

We have reported on Phyllis' work with visual ITC on a number of occasions. She is an excellent instrumental medium, and because of her high degree of confidence in producing phenomena, she has been able to produce a number of important innovative techniques.



Phyllis is in the upper-left frame. Upper-center, she is holding the plastic film in front of her. Upper-right, she has moved closer to the camera. The ITC feature begins to emerge in the upper-right frame through the bottom frames, left-to-right.

For the example shown here, Phyllis used a video camera on a tripod. She adjusted the camera to produce a high-contrast image and held a thick, transparent sheet of material between herself and the camera. (Take care to situate the camera to minimize glare in the resulting video.)

Phyllis sat in front of the camera as the subject and held the plastic between herself and the camera lens while she recorded for about two seconds.

She told us to always look straight into the camera lens during the session and record for around two seconds per session. The only movement we will want is perhaps to move closer and farther away from the lens, always with the plastic in front of you.

Use a video manager program to review the resulting video. Since she publishes on the Internet with WordPress, Phyllis uses the "Smart Video Plus" plugin for WordPress. Grab the individual frames that appear to have some "extra" interest.

Only one phenomenal feature was found amongst the more than 400 frames from this session. There are similarities between Phyllis and the the ITC image of the young lady, but there are no physical artifacts that would cause her features to be thus rotated and the neck covering removed.

Phyllis told us that the face seemed to form out of her face in the video. The upper-right frame shows the beginning of the emergence sequence and the lower three represent the rest of the sequence.

See: transcomunicacaotci.yolasite.com and transcomunicaoinstrumental.blogspot.com.br for more examples.

[Editor: The plastic appears to be something like thick Mylar plastic film. Holding that in front of you (notice Phyllis' outstretched arms) will not keep it perfectly flat. It is natural for ambient light to be reflected in an uneven pattern, and for there to be some movement in that reflected light. The reflected light (optical noise) is evident in the top-center and top-right frames.

In effect, this is a novel way of producing optical noise which is useful for ITC formation. The sitter's involvement—holding the plastic, concentrating on the camera and a likely desire to make contact will all contribute to the intentionality to communicate.

As usual, we are interested in hearing in the Idea Exchange from others who might try this easy-to-use technique.]

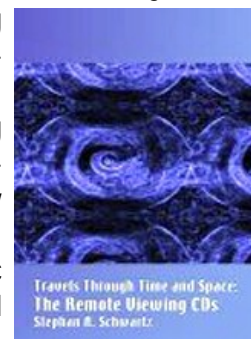
Stephan A. Schwartz - Remote Viewing

Stephan A. Schwartz is part of the small group that founded modern remote viewing research, and is the principal researcher studying the use of remote viewing in archaeology. Using remote viewing he discovered Cleopatra's Palace, Marc Antony's Timonium, ruins of the Lighthouse of Pharos, and sunken ships along the California coast and in the Bahamas.

Schwartz also uses remote viewing to examine the future and is interested in other experimental study including research into creativity, meditation, and therapeutic intent/healing. He has produced and written a number of television documentaries, and has written four books. His website, stephanaschwartz.com, contains an extensive bibliography on remote viewing as well as details of his experiments with applied remote viewing.

Schwartz offers a four-CD set titled *Through Time and Space: The Remote Viewing CD Set*. According to the website, "These experiential CDs utilize laboratory-proven Remote Viewing techniques to take you on voyages through time and space. They let you experience your own inner resources in ways that can profoundly affect your sense of what is possible...."

The *Remote Viewing* CD has the most comprehensive explanation of what remote viewing is, as well as the most techniques for using it in various settings.



Larger Members Only Area

A big change for ATransC.org: Selected pages will require membership to be viewed. You will be updated by email but if you encounter a sign in screen, use the same name and beginning password used for the Idea Exchange.

EVP Researcher Clara Laughlin

Celebration of Life



Clara Laughlin

Longtime member Clara Laughlin made her transition on January 9th, just days after celebrating her 88th birthday. Her daughter Barbara Fortner wrote, "My mother lived what I would call a normal childhood, growing up in Columbus, Ohio and Knoxville, Tennessee. At seventeen, she left home and joined the Civil Service heading to Europe. She worked in personnel as well as the hospital morgue meeting all sorts of people from every direction. She met my father, the love of her life, in Frankfurt, Germany, and from there, they lived what I call a very glamorous life even though surrounded by war. They traveled the world several times, lived not only in France and Germany but Japan as well. My father relied on my mother as a true partner. She was an amazing wife, mother and as she would like to call it: researcher. When my father passed in 1981, we were devastated. She already believed in life-after-death and was a member of the Spiritualist Church when she found out about Sarah Estep and EVP. The taping began, voices started coming through and she never looked back."

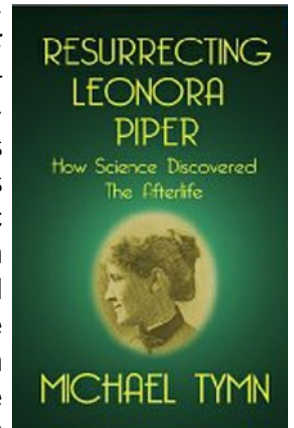
If you have read *"There is No Death"* written by Tom and me, you will know that Clara and her EVP messages were mentioned many times in the book. Clara was a dedicated member of the American Association Electronic Voice Phenomena and a good friend of its founder, Sarah Estep.

The first voice Clara recorded was a simple, **"Hello."** But contact had been made and both her husband and a Dr. William Callie became consistent transcommunicators. Important early messages that she received from husband Tom were; **"Nothing has changed," "It isn't over yet"** and **"I continue to live, this is the truth."**

We are comforted that she is now happily with husband Tom. We are also sure that Sarah Estep was there to greet her along with other friends and charter members of the AA-EVP. Her daughter Barbara wrote, "I'm so glad that Momma is right where she wants to be surrounded by all of her loved-ones!"

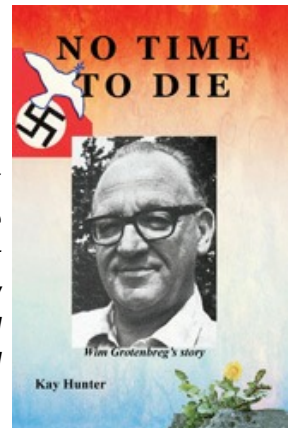
News About Members

Michael Tymn has a new book out titled *Resurrecting Leonora Piper: How Science Discovered the Afterlife*. The book reveals how profoundly evidential Mrs. Piper's mediumship was. Michael says that he believes that the scientific research done with Mrs. Piper can help some people move from blind faith in life after death to true faith. And he hopes the book can move a few open-minded people who have no faith at all to at least consider the possibility that there is a much larger life than this one.



The book is available at Amazon in paperback or Kindle editions. Also see Michael's blog at whitecrowbooks.com/michaeltymn

Ann Harrison is Production Editor of the *ITC Journal* itcjournal.org. She is also the dedicated worker behind Saturday Night Press Publications (SNPP). Saturday Night Press has released many books of interest to our readers such as *Life After Death: Living Proof*, *Stewart Alexander, An Extraordinary Journey* and *Alec Harris: The full story of his remarkable physical mediumship*. Ann wrote that her latest reprint, *No Time to Die*, is a



wonderful story about a man, who through helping Jews in Holland, finished up in a concentration camp, survived the Death March at the end of the war and went on to be a good spiritual healer in the UK. For information on this and other SNPP books see snppbooks.com

Examples of Transform EVP: Input and Output Files

We are seeking examples of transform EVP that can be compared to the input file. The ideal examples would be one that several people correctly hear and understand, from a session in which two recorders were used. The example should be accompanied by the same segment in a second recording either made at the same time or from the input or source file for background noise.

See: atransc.org/research/compare_transform.htm for more information.

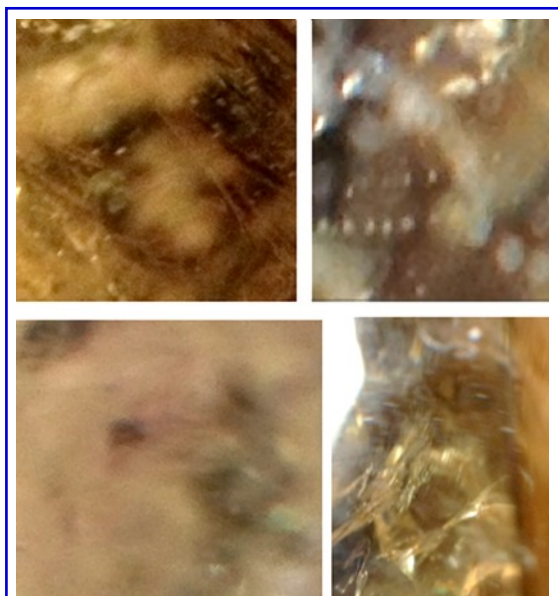


Researchers' Reports

Please remember to send your EVP/ITC results and experiences to Lisa at atranscom@aol.com

Because of low participation on the ATransC Idea Exchange, we are including more results received via the website. These items are identified with just the person's first name or initials although some members also do not wish to share their full name. We can not vouch for information coming through the website.

Shannon Adams told us that, "My son Adam and baby Tyler were killed by another vehicle speeding 85-miles-an-hour on a 25-mile-an-hour curve. Both were killed instantly." Shannon says that she has received hundreds of clear EVP since their transitions.



Four dogs: Light-reflected-from-crystal ITC by Margaret Downey, 2013©, ITCdeadpeople.com

Margaret Downey conducted a crystal photography session using her iPhone with an Olloclip 3-in-1 lens purchased from Amazon.com. She wrote, "I was using a citrine quartz crystal. I saw these four dogs as I was going through the crystal photos."

Ernesto H wrote that he has gotten many clear messages from his loved one, Rudy. He wrote, "There's got to be an afterlife after all. On Christmas Day, I asked Rudy what day it was and the EVP message in his voice said '*Christmas.*' I asked him what the cartoon on the Christmas gift I gave him was and he responded, '*Snoopy!*' I made a recording at exactly midnight on New Years and said, 'Happy New Year, Pito' (that was the nickname I called him). You can hear him say '*Happy Happy New Year*'"

Sharon Ginnever told us that she believes her son Kyle guided her to the Association. She wrote, "It's so exciting to be able to discuss my EVP with people who believe! I've quickly learned not to discuss my messages with family and friends. I thought everyone would be as excited about the

messages as my husband and I are, but that's not the case." Kyle died in a freak accident when he was away at college and Sharon is hoping to improve her contact with him. She also wants to know about any messages members may have gotten from anyone named Kyle.

Jutta Liebmann has been able to identify a regular spirit communicator. His name is withheld at this time, as he has family on this side and only crossed over about ten years ago. She received a message that said, "*We thank you very much for contacting us,*" and then this man's first and last name was spoken very clearly. Next came the message "*There is a bridge.*"

Jutta has been able to verify with him information she found on the Internet. She has also verified that he knows EVP experimenter Franz Seidl from Vienna, Austria. This man was a technology innovator and an ardent ham operator. Jutta is very excited about this communication and wishes that she could be more open about it. She is using the Spirit Box P-SB7

Margareth sent us a message that she is from Brazil and has studied EVP since 2007: "I managed to contact a possible communication station called Radio Time."

Allison Sniffin wrote, "Several new messages were on my mom's answering machine this week. Four of them may be EVP calls. They were left between December 28 (my last visit to her house) and January 28 ... Caller ID registered a relatively high number of calls placed from "Unknown Caller" this time there were 4 out of 9 calls. Other messages were from a computer company I use and from telemarketers. I hear something like voice in these short messages, slightly nasal.

A month after Mom died and I had been on tour in England, I returned to my apartment to find some twenty-five clicks/hang-ups on my answering machine. I dismissed them (wrong numbers, I thought) and deleted the messages. In the months *before* Mom died, I'd started to get these types of messages too, and during my phone conversations from the apartment in Brooklyn, I was starting to hear cab drivers—or so I thought they were—breaking through on the line. In retrospect I wonder if a wall between realms was coming down. Now I don't delete anything, even if I don't understand it or if it's very short"

Paula wrote to us that she paints in watercolors. She shared an experience regarding a paranormal image that appeared on a piece of paper that she was using for color testing. She said, "All of a sudden I saw the image of a man, in black and white, holding a book. The image was different—it didn't look like the paint, it looked like a real black and white image of a man. I had been studying Arthur Ford's book, *Nothing so Strange*, and I thought about him."

Kai Muegge Physical Séance

Reservation and Payment Form

Association TransCommunication is sponsoring a demonstration of physical mediumship by Kai Muegge of the Felix Experimental Group, Germany. Kai is an internationally known physical medium and perhaps the only living medium publicly demonstrating ectoplasm and ectoplasmic forms in lighted conditions. (See "Ectoplasm With Embedded Faces" on page 10.) This is a rare opportunity for people to experience one of the most difficult forms of mediumship and proof that we are more than our physical bodies.

There will be three séances conducted in Reno, Nevada: Wednesday, August 21, Friday August 23 and Sunday August 25. (The August 23 session is expected to be booked as this NewsJournal is published. Email us to find out.) All séances begin at 6:30 p.m. and may continue until after 11:00 p.m. The séance room is just a short drive from downtown Reno. You will be responsible for your transportation, food and lodging.

Attendance is \$150 due at the time of registration. There are only twenty seats left, so do not delay! Please send a **check made out to ATransC** with this form and a copy of your photo ID to ATransC, PO Box 13111, Reno, NV 89507. A schedule of available seating will be maintained by Tom and Lisa Butler. They will coordinate with you after receiving this form. (You may white out any identifying numbers on your ID, if you wish.)

No refunds unless your seat can be filled. Admission may only

be transferred with approval of Tom and Lisa Butler.

Interview

An important concern is the medium's safety and that of other sitters, so you will be asked to receive a telephone call from the Butlers, during which they will ask a few questions to gain a sense of your experience with these phenomena and how open you are to new experiences. The ATransC must vouch for you to Kai, so please indicate with your signature below, your agreement to this and that you understand the need to maintain an open mind and a positive attitude during the séance. A photo ID will be required for admission the evening of the séance.



Ectoplasmic hand near Kai's shoe

Ectoplasm is known to be potentially harmful to the medium and even to sitters if it is unexpected disrupted. Séances are conducted in total darkness with occasional short periods in which a red light is turned on for demonstration. Sitters are asked to sit in a small, totally dark room, close to other sitters for possibly two hours. Please let us know if this is a problem for you.

Further Information

We have sat with Kai twice now. Our report of the first séance was in the Fall 2010 (29-3) ATransC NewsJournal. You can download that issue from the Idea Exchange Archive. That report, as well as one by Ken Sahari is also under the Physical Phenomena tab of Atransc.org.

Séance Registration Form

Indicate in numerical order your session preferences

_____ Wednesday August 21 _____ Friday August 23 _____ Sunday August 25

(Please provide this form for each member of your party.)

Name _____

Address _____

City, State & Zip Code _____

Email Address _____

Phone Number _____

Agreement

The ATransC must vouch for you to Kai, so please indicate with your signature below, your agreement to a phone interview and that you understand the need to maintain an open mind and a positive attitude during the séance.

Signed _____

Date _____

Please send your check for \$150.00 **made out to ATransC** and a copy of your photo ID with this form to ATransC, PO Box 13111, Reno, NV 89507.



Mail to: ATransC, PO Box 13111, Reno, NV 89507, USA