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# ATransC.org Website Preservation Project



## Book 1: Home, Theory and Practices

Tom Butler and Lisa Butler  
Directors

Founded in 1982 by Sarah Estep

## Why Preservation



Civilization began with the ability of citizens to reserve community understanding and to convey that understanding to the next generation. The needs of the paranormalist community are no different. Unless we are able to convey what we have learned to the next generation, we are doomed to the fate of religions rather than the progression of science.

While we are not saying the future needs what we have learned via the Association TransCommunication and its members. We are saying that we have an obligation to the future to at least make lessons learned available.

These five books represent a digest of what we feel will be most useful to the future. When we grow too old to continue, the Association will go away, along with the website. Until then, use the website. After then, we offer these books.

# ATransC.org Website Preservation Project

## Book 1: Home, Theory and Practices

Compiled by Tom Butler  
With enabling support from Lisa Butler  
We are Association TransCommunication Directors

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**Editing Note:** *Website pages have not been proofread. While some cleanup was done while compiling this book, errors do remain. We are always happy to receive error correction input.*

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# About ATransC Preservation Books

## Ownership of the material and prior permission to use

The original authors of material on ATranC.org retain copyright authority. Including work produced by the Butlers and Sarah Estep, the authors have given permission to the Association for public outreach under the AA-EVP or ATransC banner. **Authors retain ownership.**

In the event an author of material included in the Preservation Project wishes to withdraw permission for its use by the Association, that material can be removed up to the time the Directors are still able to edit the books. After that, provisions will need to be made with the new owners.

This book is part of a set containing the Association TransCommunication website pages. The set has been compiled to preserve contents to help assure that future paranormalists will have access to the material.

The website includes study and research reports, examples of ITC, techniques for collecting ITC, Best Practices and personal stories about ITC-related reunions. Most of the articles were first published in the *ATransC NewsJournal*.

The 129 quarterly newsletters published by the Association are in the NewsJournal Online Archive at [atransc.org/category/archive/](http://atransc.org/category/archive/). We are still trying to find a way to preserve them. If these books work out, we may publish them as a different set of books. The combined newsletters produce a 1500, 8.5" x 11" page PDF file of 44,519 KB. That would be at least four books if we converted them to fixed format PDF books of a manageable size of, say, 400 pages.

## Change of State

Lisa and I tried a number of times to attract people who could help us manage the Association and perhaps take it over in the future. Every effort failed. Part of the problem has probably been our personalities. While we want to serve, we are not social by nature. We depended on the rewards that come from a well-run organization as motivation for people to help. That was not enough.



We are also sticklers for rational, evidence-based treatment of the phenomena. In that regard, our studies have shown that, what has become the dominant techniques for recording EVP probably does not actually produce EVP. That has put us at odds with the majority of people interested in ITC.

In the end, the work involved to produce the newsletter, member support and website maintenance has not been balanced by the occasional *"thank you"* or *"you helped me"* comment from members. With increasing grief from members about technique, and in view of our Pledge to truthfully report about the phenomena, we changed from a member supported organization to a publicly supported one in 2014.

The NewsJournal was replaced by the ATransC Occasional Update Email. We still support the Idea Exchange and our public outreach continues. This ATransC Website Preservation Project is part of that outreach.

As it is today, when we die, the Association will die with us. Our intention is that Sarah Estep's legacy will continue in the form of easily accessed information that has been previously provided by the Association.

### **Archive Requirements**

Here are the requirements we set for preserving ATransC material:

**The material must be easily accessible to everyone.**

Ideally, it would be online. However, even if we paid the server company several years in advance, there is a constant stream of maintenance items that need to be taken care of. And then there are



the occasional hacks—the next thing you know, there are nude pictures on the site.

**The material must be reasonable inexpensive to access.**

We use the [Commons Attribution-Noncommercial-Share Alike 3.0 Unported License](#) for the material we control. We use what little income the books produce for operations and outreach. An archive book would be priced as low as Amazon allows.

**The material must be stable.**

It is important to us that the material on the website is not corrupted with the introduction of newer material. At this time in our community, it is a virtual certainty that we would disagree with any new material added by people who use radio-sweep, think EVP are caused via wormholes or that they are a radiofrequency phenomenon.

**The name and material must not be resurrected.**

A trend today is to use a famous person's name for the name of a group. Predictably, the result is confusion by future historians about what is that famous person's work and what is contemporary.

**The archive should not cost the person or organization that agrees to keep the material.**

People have their own work to do and interests to pursue. While they may agree to keep the material, it seems clear now that it must not cost them to do so. Ideally, there will be a revenue flow, albeit minor, that will benefit the person organization.

**The guiding objective is public outreach.**

In our opinion, parapsychologists have failed to communicate what they might know to the public. [I answer Quora](#) (quora.com/profile/Tom-Butler-79) questions, often about parapsychological issues. I have yet to encounter a parapsychologist also answering questions. There is an Academic-Layperson Partition which is exaggerated by parapsychologists failure to communicate in a Plain English manner. The ATransC material helps to balance that dearth of information.

### **Solution (we hope)**

Other than a dedicated website, Amazon is perhaps the most important means of public outreach available to the average citizen. We use Microsoft Word for composing. With a little careful editing, conversion of MS Word

to Print-On-Demand (POD) ready text is a relatively easy process. The same can be said for MS Word-to-eBook format.

Amazon does not require a catalog fee, as does Lightning Source and IngramSpark. Lulu also does not require a catalog fee and they accept fixed-format books which is best for the NewsJournal.

All of ATransC.org pages except those under the FAQ, Links and Resource Tabs have been converted to MS Word text files and will be published in Amazon in the paperback POD and eBook formats at the minimum cost to readers.

The website will be maintained, we hope, for years to come. While we think the book format will be convenient for readers, the reason we are publishing now is to protect the material against unseen accidents or health issues.

If useful, articles may be added. For instance, we continue the ET Visual ITC Study at <https://et-visual-itc-study.atransc.org/>. If we receive a sufficient number of responses from readers, we may be able to produce a useful report. The Preservation Project books will be updated accordingly as new Editions.

Material under ten menu tabs is being preserved. That means content of some categories will be combined in each book to reach our target of around 200 pages per book.

All proceeds from sales of the books are used for maintenance, public outreach, and where possible, research. This is true of the book written by Tom, as well. Our intention is to transfer ownership of all of ATransC and our intellectual property and other ATransC assets to a similar nonprofit as part of our will.

**Again, The ATransC books have been published to assure the material's availability after we transition. Not knowing when that will be, it is prudent for us to publish the material now.**

**While buying the books supports the ATransC mission, you need not buy them to access the material until after the website is closed.**



# ATransC Website Preservation Project

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# About the Association TransCommunication

## In the Beginning

The Association TransCommunication (ATransC) was founded by Sarah Estep in 1982 as the American Association of Electronic Voice Phenomena (AA-EVP). Her objective was to “provide objective evidence that we survive physical death in our individual conscious state.”



Sarah's focus was on EVP and ITC, and her friendly style of reporting endeared her to many people just learning about these phenomena. She provided a community for people who knew of EVP but had no one to discuss it with or who could teach them how to use EVP to contact a loved one. Remember, Jürgenson discovered EVP in 1959 and the AA-EVP was begun only twenty-three years later.

[Tom and Lisa Butler \(This book\)](#) assumed leadership in 2000 and attempted to continue Sarah's work without changing to Association's personality. Sarah was not technically oriented. She was good with the recorder, but she had yet to think in terms of an Internet presence for the

Association. The first change the Butlers made was to introduce this website. It was designed from the beginning with a focus on factual, levelheaded disclosure of what is known about these phenomena. The intention was to provide a source for information scientists would feel comfortable using, while at the same time, giving people grieving for the loss of a loved one, a place to learn a reason for hope. An online discussion forum quickly followed as the [Idea Exchange](#). Today, the forum includes a Gallery and an archive containing most of the past NewsJournals.

The Butlers also expanded the newsletter from the six 8.5" X 11" page newsletter to an average of 20 pages and refocused it to include research reports as a NewsJournal. They also made it available as a PDF file for email delivery. Because of the emailed version is sometimes forwarded, estimated circulation is well over 1,000 readers.

EVP was officially “discovered” in 1959, so it was still very new in 1982. Back then, there were few support groups for people wishing to learn about it, so Sarah filled an important need of the time. But in fact, EVP is just one form of communication from the other side. To understand such communication, it is necessary to study all forms of trans-etheric influence. For instance, audio forms of ITC (known as EVP) share important characteristics with visual forms of ITC. Knowing this makes it reasonable to look for similar shared characteristics in other fields.

The Association has been recognized around the world as a good place to learn about these phenomena from an objective and well-considered perspective. The Butlers have always attempted to make the organization accessible to scientists and grieving parents alike.

The focus continues to be on compassion, objectivity and research, but now there is an added focus on understanding the implications of the evidence on how we live. It is important to understand that there is a “so what” to understand we survive physical death. The aim is to help all of us understand what that is.

## The Website

Think of the website as a place to find information about transcommunication and some of the people working in the field.

Everything you need to know to work with these phenomena should be available on the site.

#### **Funding (~~Membership~~)**

The ATransC no longer has dues-paying members. It is now supported with:

- Earnings from AA-EVP Publishing:
  - Sarah Estep's books
  - Martha Copeland's book
  - Tom and Lisa Butler's books.
- The eBay affiliate program and website advertising.
- Occasional direct donations to the ATransC via PayPal.

All are applied to operations, outreach and research. None of the volunteers, including the directors, receive compensation.

## **Theory**

There has to be a “so what” for any study. Yes, there are unexpected phenomena, and yes, they appear to provide evidence of survival of personality, a greater reality and transcommunication. Of course, this has important implications for science, but what does it mean to the individual? How should people respond to the likelihood they will find themselves very much alive on the other side of the veil?

## **Etheric Studies**

As new information becomes available, the ATransC directors have been evolving a version of the [Trans-survival Hypothesis](#) (phenomena are caused by survived personalities). It is based on the version of the survival hypothesis referred to in parapsychology as an alternative to the Super-psi Hypothesis (phenomena are echoes of the past) but is influenced by what has been learned via [etheric studies](#). As part of this effort, essays are also being written which address important concepts such as [Mediumship](#), [The Creative process](#), [Etheric Fields](#) and [Personality](#). (All on [ethericstudies.org](http://ethericstudies.org))

## **Resources**

An extensive [White Paper](#) ([See info this book](#)) on transcommunication and many [examples](#) (Book 4) are maintained on the website for public access. Personal stories offered in the [Mediumship section](#) (Book 3) and articles in

the [Article section](#) (Book 5) are intended to provide role models for people wanting to learn how others have experienced these phenomena.

## Occasional Update Email List

One form of ATransC membership is to be on the Occasional Update Email List. This is a very occasional newsletter used to help keep you informed about what we think is important to this work. You can register to receive these updates with the form on the right column.

Today, the ATransC is amongst the very few organizations in the English-speaking world that provides information about the Trans-survival Hypothesis from the perspective of current understanding about transcommunication. If you think this study is important, then please consider supporting the organization by participating in the [Idea Exchange](#) and subscribing to the Occasional Update email.

A person can become knowledgeable about these phenomena and learn to work with ITC by taking the time to study the contents of this website, but it is important to work with others who can act as objective advisors.

## Archived ATransC NewsJournal

The 129 issues of the NewsJournal and (57 by the Butlers) represent an important history of ITC beginning with Sarah Estep in 1982 and ending with the Butlers in 2014. Reading the past NewsJournals affords an important education about transcommunication that cannot be found anywhere else in the world.

All of the quarterly ATransC NewsJournals published since 2000, and those published by Sarah Estep from 1982 to 1991, are in PDF format which can be accessed at [atransc.org/atransc-newsjournals](http://atransc.org/atransc-newsjournals).

## Online Journal

There are no peer-reviewed journals specifically dedicated to the study of reports about transcommunication. The [ATransC Journal](#) (Book 2) is an online feature that provides important background information for people wishing to conduct research in this field.



## Media Watch

Lisa Butler has been writing a column about current news items concerning things paranormal since 2001. The columns are archived on [spiritualistsocietyofreno.org](http://spiritualistsocietyofreno.org). Anyone wishing to research such subjects as energy healing, belief surveys and new discoveries about psi functioning should consider using the Archive as a beginning resource.

## The ATransC Logo

The gold logo is a Möbius strip folded into an infinity sign. A Möbius strip is formed by twisting a strip of material 180 degrees and connecting the two ends so that the backside of one end is connected to the front side of the other. An ant walking along the surface would be on the opposite side each time it passes the front of the symbol.

The symbolism of the logo is that “both sides are really one and that one continues forever.”

## Objectivity

The study of transcommunication is the study of conceptual influences causing objective effects. They remain conceptual as long as the influences are in the mind of the experiencer or observer. While all objective influences appear to require a physical person as a conduit, the ATransC attempts to focus primarily on those phenomena that have a substantial objective component which can be experienced by many and studied using the tools of physical science.



## About the Directors



AA-EVP Founder, Sarah Estep, made her transition to the other side on January 3, 2008. Read [Becky Estep's eulogy of her mother](#) (Book 5) and the [memorial article about Sarah's transition](#). (Book 5)

The Directors of the Association TransCommunication are Tom and Lisa Butler. They assumed leadership of the Association in 2000, when Founder, Sarah Estep, decided it was time for her to retire. Since that time, the Butlers have established this website and the Idea Exchange discussion board. They published the quarterly ATransC NewsJournal from Spring 2000 until Spring 2014. The Collective wiki is an example of their effort to involve the public in study and research.

Effective January 1, 2010, the AA-EVP became Association TransCommunication or ATransC. The directors had been witnessing the evolution of EVP from a novelty phenomenon into an important tool for research. They recognized that EVP/ITC were not isolated forms of trans-etheric influence, but were related to other forms, both by their etheric origin and how they were able to manifest into the physical. Thus, they determined it was necessary to examine the entire set of transcommunication in order to understand each part.

As part of their efforts to assure the future of ATransC, they established the Association as a 501 (c)(3) nonprofit educational organization.

Incorporation provides certain assurances to prospective contributors and the general public that the ATransC will remain dedicated to the study of transcommunication and to helping people learn how to collect examples of these phenomena for themselves.



The Butlers wrote the book, [\*There is No Death and there are No Dead\*](#), ([See info this book](#)) which details the history of these phenomena, gives ample examples and explains how to experiment with both EVP and Video ITC. The Association needed an authoritative text to which new members and the general public could be directed to learn about these phenomena. The book was written to fill that need. Since its publication, the book has earned over \$37,000 for the ATransC. The butlers have not asked for a royalty or pay for their work in the Association.

Under the leadership of the Butlers, ATransC Publishing (Formally AA-EVP Publishing) has also published Martha Copeland's book, [\*I'm Still Here\*](#) ([See info this book](#)) as an important illustration of how contact with a loved one via transcommunication can help with grief. This book represents the formation and purpose of The [Big Circle](#), (Book 3) which began when members gathered around Martha and Karen Mossey to record for EVP on a regular basis so that they could use the group energy to continue their relationship with loved ones now on the other side.

The Butlers established the Sarah Estep Research Fund (SERF) to memorialize her transition and important contribution to this field of study. They have funded research via the SERF, and at one time were actively seeking funding in the form of research endowments or direct donations to permit the award of targeted transcommunication research grants. (Not seeking research funding at this time.)



Lisa Butler telling the media at the White Noise DVD release party the "real" story about EVP.  
Picture courtesy Universal Films

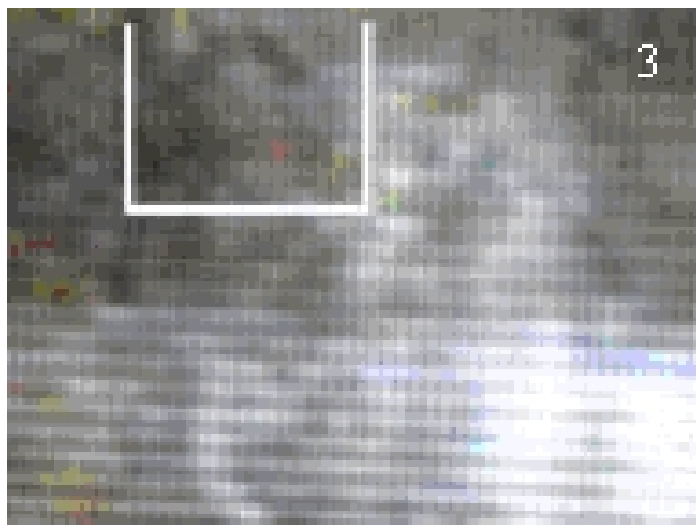
## ITC Experiences

Tom and Lisa Butler's personal ITC research is focused on finding a way to better understand who is communicating, how the phenomenal voices and features are formed and why. They believe that the real value in working with these phenomena is in learning more about the greater reality and conclusively showing that the communicators are evidence of personal survival after so-called death.

The Butlers come in contact with many people who grieve about the loss of a loved one, and who have found relief from that grief by hearing the voice of the loved one tell them, via EVP, things that only that person would say. They know that EVP is a powerful tool for teaching people that their loved ones are just fine in a new world, just as they will be when their time comes.

Lisa began recording first, after reading Sarah Estep's book, [\*Voices of Eternity\*](#), ([See info this book](#)) by following the instruction to establish a routine of regular recording sessions in a quiet part of the home. That was

in 1989. Up to 2002, the Butlers only recorded in controlled conditions, seeking to better understand EVP and improve communications with their etheric contacts. Today, the Butlers continue to prefer controlled condition recording for research, but they enjoy the occasional excursion into the field. They also know that the media requires such excursions for a more visual expression of EVP recording.





In 2000, the Butlers began using the [video feedback method of developing optical energy for visual ITC](#). (Book 5) They have had considerable success using this technique and continue to experiment with ways that might improve their results. Examples of their work can be seen and heard under the ITC Tab of this web site.

## Education

Tom Butler has an Electronics Engineering degree and Lisa has a degree in psychology. Both were corporate employees until their resignation and subsequent five-year sabbatical that preceded their return to the working world as ATransC Directors. Both have been deeply interested in metaphysical concepts, human potential and all forms of etheric to physical phenomena since childhood. Together, they have extensively studied many subject areas, including energy healing, mediumship, metaphysics and spirituality.





Tom Butler playing examples of EVP that were recorded for the White Noise DVD release party  
Picture courtesy Universal Films

The first video-loop ITC images recorded by the Butlers. See [Butler Gallery One](#) xxxx

Tom Butler maintains a personal website at [ethericstudies.org](http://ethericstudies.org) which includes essays based on his personal opinion and which have relevance to the study of frontier subjects in general. He has written two novels which are available as free PDF downloads.



## White Noise Movie

Lisa and Tom helped Universal Studios market the original *White Noise* movie starring Michael Keaton.



[scifislacker.com/films/white\\_noise\\_evp.shtml#review](http://scifislacker.com/films/white_noise_evp.shtml#review) has an interesting overview of that work.

One of the more important roles for the Butlers as Directors is finding ways to bring information about the existence of these phenomena to the public. This has consisted of writing articles for publication, making presentations at conferences. They are also active in making media appearances to promote EVP. They have been on Coast to Coast and have appeared on the Montel Williams Show, Maury Povich Show, Entertainment Tonight and numerous other television programs.

Late in 2004, Universal Pictures contracted the Butlers to help them promote the movie, *White Noise*, (Book 5) and they spent a good deal of 2005 participating in many media events. When the movie was released in USA theaters, the web site had 80,000 unique visitors in a 24-hour period. Even a year later, the unique visitor count remains more than four times what it was before *White Noise*. Universal attended the 2004 conference with cameras, and interviews of attendees were used in both the commercials for the movie and one of the bonus features on the DVD. Each commercial ended with the Association's web site as a source for more information about EVP, and the worldwide release of the DVD included three bonus features about EVP, a "How to" with the Butlers and example hauntings investigations showing the Butlers at work.

As a public relations success, *White Noise* was both a spectacular success for making the term, EVP, widely known in the world, but it was also something of a social disaster in that it left millions of people more afraid of spirit communications than ever. The Butlers answered thousands of emails and letters in 2005, many of which required their assurance that work with EVP is not considered dangerous

# Your Immortal Self

## Exploring The Mindful Way



Tom Butler

With Input From Lisa Butler

Association TransCommunication Directors  
[Atransc.org](http://Atransc.org)

# Exploring The Mindful Way

*Companion to Your Immortal Self*



Tom Butler

With Input From Lisa Butler

# Good To Know



Answers by Tom Butler  
to Questions on Quora.com

# Pledge

## Our Pledge to You

We pledge to do all we can to provide the most accurate and up-to-date information about all things etheric. While we do not know what will be seen as true in the future, we will attempt to identify what on this website is supported by empirical evidence, what is speculation and what is common knowledge. Please contact us if you find anything here that seems misleading or to be claims that cannot be supported by the available evidence.

## Disclaimer

### General

While Association TransCommunication (ATransC) is committed to honest disclosure of this subject, how the information is used is beyond our control. The Association is not responsible for consequences resulting from the use of information provided on the ATransC websites or in literature.

### Psi Functioning

It is possible that a person may become more “aware” of the nonphysical influence in his or her life because of working with trans-etheric communication. Working with these phenomena is inherently safe and there have been no credible reports of people in this field being harmed by their etheric communicators. However, it is also possible that a person might encounter a disruptive entity or be unduly influenced by the phenomenal voices and images. The Association TransCommunication is not responsible for the actions of those who work with these phenomena and strongly recommends that people who are inclined to follow the instructions of strangers, or who have a history of mental illness, avoid associating with any form of trans-etheric communication.

### Products

Association TransCommunication does not sell devices for experimentation. It may endorse a technology or application of technology as a service to members and the public, but it does not profit from such

endorsement and does not certify such technology beyond what is explicitly expressed on the website or in Association literature.

### **Personal Information**

Association TransCommunication maintains member information for distribution of literature only. It does not sell or provide personal information to the public.

### **Financial Benefit**

Association TransCommunication is operated by volunteer directors and supporters. No one is paid a salary, and no one directly profits from membership dues, sale of the book, *There is no Death and There are No Dead* or speaker engagements. All income to the Association is applied to cost of operations and research.

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Category: Theory

# Theory Table of Contents

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## Part I

# After Death Communication

### Abstract

Spontaneous communication across the veil has been characterized as After death Communication (ADC) and Induced ADC for the Botkin method of EMDR. ATransC does not use *death* as a concept, preferring the use of “*trans-*” to indicate etheric-physical interaction. We do not *die* we *transition*.

### Introduction

After Death Communication or ADC is a concept popularized by Bill and Judy Guggenheim in their book, [\*Hello from Heaven\*](#). From their website: [ADC is defined as] “...*a spiritual experience, which occurs when you are contacted directly and spontaneously by a deceased family member or friend, without the use of psychics, mediums, rituals or devices of any kind*” The important points in this explanation are that ADCs are spontaneous and instruments are not required. They do include phone calls as a type, but they are very definite that EVP is not included in the list.

The Guggenheims are also very definite that ADCs are spontaneous, which is why [Allan Botkin](#) refers to his [EMDR](#) induced ADCs as induced or IADC.<sup>TM</sup> Eye Movement Desensitization and Reprocessing (EMDR) is a therapeutic technique in which the practitioner guides a client to move his or her eyes back and forth while dwelling on an emotional memory. This is an oversimplification, but in practice, the technique helps remove the emotional charge of a memory. Based on his work with war veterans, Botkin developed a technique in which clients have impressively vivid communication with transitioned loved ones, thus the “Induced” part of ADC.

Because of the emphasis the Guggenheims made about spontaneous ADC, we have always distinguished the class of transcommunication that is spontaneous as “ADC” and the class of ADC that are induced as “induced ADC.” Botkin has protected “IADC” with a trademark for his therapeutic technique, meaning that he owns its use in this field.



It was recently pointed out to us that people look for information about contacting loved ones by searching for “After Death Communication” or “ADC.” Searching [atransc.org](http://atransc.org) for these, we see that virtually all of our references to ADC are either talking about Botkin’s work, the Guggenheim’s book or what others have used when talking about transcommunication. We simply do not use the term for our work.

With *There is No Death and There are No Dead* ([See info this book](#)), the name of the book we wrote for the Association, it should not be surprising that the term, “death,” is not part of our usual nomenclature. The name of the Association is Association TransCommunication. It is based on Instrumental TransCommunication or ITC as coined by [Ernst Senkowski](#) in the 1980s to embrace all forms of instrument-based communication across the veil. You have probably noticed that we use the “trans” prefix quite a lot. For instance, the term, “survival” is also used by people preparing for the end of the world, so technically, we should say “trans-survival.” It all depends on the understanding that we mean “trans” as in across the veil.

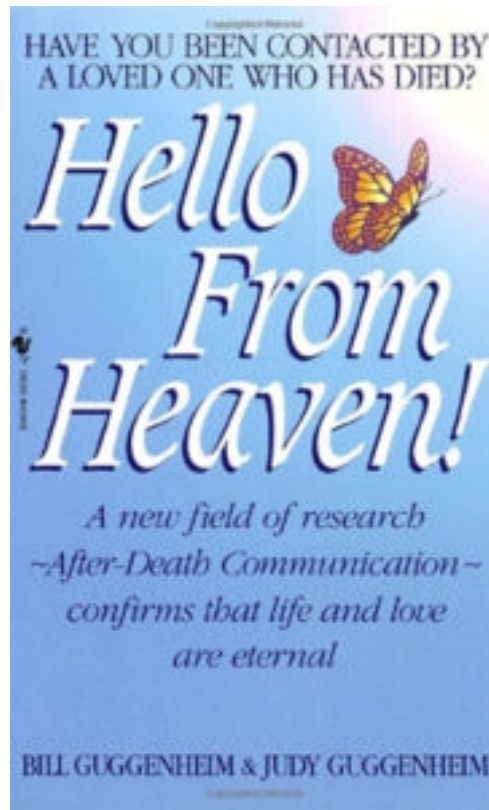
It is important to understand that the viewpoint of the ATransC is that we transition from one aspect of reality to another when our physical body is no longer able to support us in the physical. We avoid saying that “we die” or that someone is “dead.” We say that “we transition” and that someone has “transitioned.”

## Part II

# The Research of Bill and Judy Guggenheim

by Lisa Butler

Previously published in the [Summer 2005 ATransC NewsJournal](#)



Between 1988 and 1995, the Guggenheims asked two thousand people, living in the United States and Canada, if they had been contacted by a loved one who had died.\* The people interviewed represented diverse backgrounds and ranged in age from children to the elderly. The Guggenheims collected more than thirty-three hundred firsthand accounts of After-Death Communication (ADC). Their book, *Hello from Heaven*, was based on this research.

Based upon this research, the Guggenheims came up with the twelve most frequently reported types of after death communication. They are:

- 1. Sensing a Presence:** This is the most common form of ADC. It happens when a person has an unmistakable feeling that their loved one is there, even though they cannot be seen or heard. Many people that experience this feel that they are just imagining the event. Sensing a presence is most often reported just days or weeks after a loved one's death but has been reported months and even years later.
- 2. ADC while Asleep:** These experiences are much more vivid and real than normal dreams. They are very common, and experiencers usually feel that they are having an actual visit from their loved one.

These episodes are not fragmented or filled with symbols like typical dreams.

3. **Hearing a Voice:** People have reported hearing the physical voice of their loved one as if the person were right in the room; however, most communications are reported as telepathic; experiencers hear the voice in their head.
4. **Feeling a Touch:** The loved one touches the experiencer with their hand or places their arm around his or her shoulders. Hugs, kisses, pats and caresses have all been reported.
5. **Smelling a Fragrance:** The smell of a loved one's personal scent. For instance, their favorite flower, cologne, after-shave lotion, perfume, bath powder, favorite food or tobacco product.
6. **Visual Experiences:** A person actually sees their loved one. There are partial visual (example: only head and shoulders are seen) and full visual ADCs. Typically, the loved one will express love and appear healed no matter what the cause of death.
7. **Visions:** People report seeing their loved one in a picture in the air. There are usually radiant colors and the vision may be seen by the eyes or in the mind.
8. **Twilight Experiences:** These occur in the alpha state when experiencers are meditating, praying, falling asleep or just waking up. Any or all of the various types of ADCs may be experienced when in the alpha state.
9. **Out-Of-Body ADC:** These happen during sleep or a meditative state. Experiencers leave their body and visit their loved one on the level at which they exist. These are often described as more real than physical life, very vivid and beautiful with lots of color and light.
10. **Telephone Calls:** The phone rings and the call is from a loved one. The voice may seem far away and there is often no disconnect sound when the call is ended.
11. **Physical Phenomena:** A wide range of physical signs are reported such as lights blinking on and off, radios, televisions, stereos and other mechanical objects being tuned on or off. Pictures, photographs and other items may be moved or turned over.

- 12. Symbolic ADC:** These are signs that our loved ones still exist. They are often subtle and may be seen as a coincidence. Common signs include butterflies, rainbows, flowers, birds, animals and inanimate objects such as coins and pictures.

One thing that will be very obvious about the above list for AA-EVP members is that EVP is not included. That is because the Guggenheims feel that ADCs are spontaneous occurrences and EVP, along with some other method for after death communication, as you will see in the next article, are induced. EVP not being included in the Guggenheim list does not lessen the importance of the experiences on their list. Many of us in the Association have lost a loved one and have experienced an ADC. It is important for us to realize that these are real occurrences and not just our imagination.

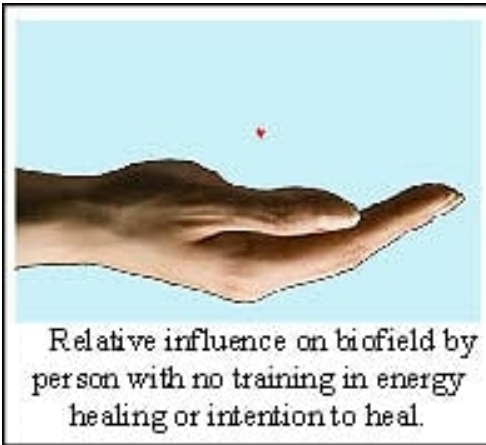
The Guggenheims state that most, *“ADCs are positive and uplifting encounters that reduce grief, provide lasting comfort and hope, and accelerate emotional and spiritual healing.”*

*“Not all people are contacted by their deceased loved ones ... It seems that fear, anger and prolonged heavy grief can inhibit the possibility of an ADC.”*

The Guggenheims suggest that a person ask for a sign that their loved one continues to exist. *“Pray for the person as well as all others affected by the death, including yourself.”* They suggest learning how to meditate, especially for those who are currently bereaved or experiencing unresolved grief. *“Meditation will enable you to relax and soften any fear or anger you may have. It will reduce your depression, improve your ability to eat and sleep and facilitate your healing process. These deep relaxation exercises will also allow you to unfold your inner, intuitive senses.”*

\* After-Death Communication – Joyous Reunions with Deceased Loved

## An Unusual Form of Radiation has a Reproducible Effect in the Laboratory



(Published in Society for Psychical Research *Paranormal*

*Review*, No 55 p 3-7, July 2010)

### The Experiment

In 2008 [Gronowicz et al.](#) reported on an experiment demonstrating the positive effects of a form of radiation on human cells. This experiment was

completely unlike the usual studies performed at the Departments of Surgery and Orthopaedics at the Connecticut Health Center, and the results challenge scientific assumptions as to how the world works.

The two-year-long study consisted of growing separate cultures of bone cells (osteoblasts), tendon cells (tenocytes), and fibroblasts (cells that synthesize the soft tissue matrix under the skin and are essential to wound healing) and plating out each type of cell into three experimental cultures. One culture was to receive radiation, one to act as the untreated control, and the other to receive sham-radiation. The question the experiment was designed to answer was whether those cells exposed to the radiation would be stimulated to proliferate more quickly during the experimental period than those in the control and sham radiated cultures. The plates were brought out of the incubator, ring clamped onto 15-inch-high stands mounted on the laboratory bench top, exposed, or not, to ten minutes of radiation on separate days over two weeks and returned to the incubator. Standard laboratory assays were performed at the end of the first week and second week to assess the rate of cell proliferation. This experimental procedure was repeated many times over many samples.

## Results

The findings were clear cut. When compared, the proliferation rates for cells in cultures exposed to radiation were consistently and significantly greater than those in the control cultures and those exposed to sham radiation. The rates for the latter two groups were almost indistinguishable. Two exposures per week over two weeks were enough to stimulate a significant degree of proliferation and increasing the frequency of exposure in some groups to four or five per week for two weeks increased cell proliferation to maximum response.

## Discussion

The findings of this study from a reputable institution with a proven research record in investigating cellular reactions would be accepted without question if the cells had been irradiated by, say, infrared or red light, as absorption of such frequencies is known to increase the rate of cell metabolism and consequent cell proliferation. The study would be taken as



providing further confirmation of many earlier laboratory studies and clinical trials on wound healing to that effect.

There are, therefore, no valid reasons to dismiss these findings when informed that the “radiation agent” under test was not the application of a known physical agent but the application of directed subjective intention across space by three registered nurses who had been trained in the healing technique known as [Therapeutic Touch](#) (TT). In this study, the practitioners first “centered” their minds into a healing mindset, held their hands four inches away from each culture plate on its 15-inch stand and directed positive intention for the good health of the cells in each culture for ten minutes per session. The sham healers, consisting of technicians from other departments, were taught to perform the same movements, but were not informed of the purpose of the experiment and had no knowledge of TT. They had to count backwards from 1000 during each ten-minute-long session to prevent any directed thought.

Follow-up studies are now in progress to determine which of the key cellular reactions involved in cell proliferation seem most responsive to TT. In their discussion, the authors refer to previous studies investigating cellular responses to directed healing intention. One study ([Kiang et al., 2005](#)) found increases in intracellular calcium ion concentrations, known to stimulate cell metabolic rates when exposed to ‘bioenergy induction’. A study using Reiki practitioners found increased survival and growth of heat-shocked bacterial cultures compared to controls ([Rubik et al., 2006](#)). [Yu et al. \(2003\)](#) found that cultures of PC3, a human prostate cancer cell line, showed a significantly decreased growth rate during 48 hours of sustained healing intention by a Buddhist Zen Master, compared to controls. In a review of studies assessing the effect of the application of “external qi” on cancer cell cultures derived from breast, liver, lung, and bone marrow, Chen (2004) found significant inhibition of cancer cell proliferation. Such findings imply that directed healing intention, under various belief systems including “bioenergies” or ‘external qi,’ can have a measurable effect on cells and somehow stimulate healthy cells that would be involved in bodily repair and inhibit abnormal cancer cell activity.

In sum, this study provides strong confirmation of objective, measurable effects reported from many previous laboratory studies that have employed directed subjective intention on living systems. For example, those performed on mouse skin wound healing ([Grad et al., 1961](#)), salt-stressed

seed germination ([Grad, 1964](#)), bacterial growth ([Nash, 1984](#)), plant growth ([Sakani, 1989](#)), salt-stressed seed germination and plant growth ([Scofield & Hodges, 1991](#)) and enzyme reaction rates ([Smith, 1972](#)), are particularly well known. Taking these seven experiments alone, if the agent being tested had been a recognized growth factor or enzyme reaction accelerator, the findings would have been accepted without question. (For critical reviews of the laboratory and clinical trial research literature, see Jonas and [Crawford \[2003\]](#) and [Benor \[2001\]](#).)

## Clinical Implications

The positive findings from these laboratory studies lend strong support for [Dossey's \(2000\)](#) argument that as healing intention has been shown to accelerate the rate of tissue healing, doctors should be trained to give healing from intake at accident and emergency wards onwards, in addition to giving orthodox medical care. If the concept of including healing intention in medical care was adopted, healers could become valuable members of NHS staff on economic grounds alone. These studies support the claim that directed healing intention is a therapeutic agent in its own right. This hypothesis could be tested by monitoring physiological changes in unconscious patients receiving healing compared to controls. These findings also imply that well-documented case histories and clinical trials demonstrating marked symptom relief and, in some cases, unexpectedly rapid tissue healing and/or apparent remission of the disease process itself after receiving healing, cannot be dismissed as attributable to placebo response only (see [Jonas and Crawford \[2003\]](#), [Benor \[2001\]](#) and [Harvey \[1983\]](#) for extended discussions of this). According to this hypothesis, when a patient attends a healer, any clinical improvement that would not otherwise have been expected may result from a combined, beneficial synergy of the direct effect of healing intention together with a placebo response. Regarding the latter, healers have noted repeatedly that outright skeptics who profess no belief in “faith healing” have responded well to it, much against their expectations ([Manning, 1995](#)).

## The Problem for Science

The positive outcome of these laboratory studies places us in an acute dilemma, because in our present scientific understanding of how the world works, we can offer no explanation for such an apparent cause and effect. In

the view of orthodox science such findings cannot be due to any hypothesized effect of subjective intention, whether as “channellers” of “healing energy” or as generators of “bioenergy” or “external qi” energy, because the former belief can have no external effect, and evidence offered for the existence of the latter is hotly disputed because it is considered impossible in principle. [Seto's \(1992\)](#) findings of a low-frequency magnetic field being emitted from the hands of healers during the healing mindset, but which is otherwise absent, needs replication. From the scientific viewpoint the most likely explanation must be that an undetected physical agent has been present in each case.

The physical sciences in general, and the neurosciences in particular, reject subjective intention as a causal agent of external effect for a very good reason. No such agent has ever been detected and no physiological mechanism for producing such an effect has been found. The eyes, for example, contain no mechanism by which they can project rays towards a target. The bioelectrical energies generated by brain activity, which are measured in microwatts at best, are so feeble that the very faint electromagnetic field permeating through the skull requires highly sensitive equipment for its detection. The outside world, as constructed by the visual and other brain processes that generate our visual experience, is an internal mental construct that is good enough to allow us to move about in, and bodily act upon, this perceived world. But that world, itself, has no “awareness” of our visual experiencing of it, and its observable behavior indicates that it remains indifferent to our awareness. Screaming with frustration at some DIY disaster or a valuable smashed vase does not psychically energize these physical components to re-assemble at our will. If we could do this then stone walls would not a prison make and the external world would become a chaotic conflict zone of competing intentions.

But, agreeing that this is so does not solve our dilemma. If, through gritted skeptical teeth, the findings of these laboratory studies are accepted as valid, then we have to accept that our present worldview of how things work, including ourselves, is incomplete. In fact, we know our understanding is incomplete because it cannot account for the existence of individual consciousness. Neurophysiology, based firmly upon the known physical properties of physics and chemistry, is a self-contained explanatory model that provides a remarkably complete account of how the physical

brain works right down to the level of quantum chemistry – but it finds no trace of consciousness. The various branches of psychology provide insights into how our conscious and subconscious processes work, from abstract thought to social interactions and raw emotions, but it finds no trace of synaptic activity. Neither model needs to include reference to the other because neither predicates the other.

Through recent advances in neuroimaging, the crossover discipline of neuropsychology can say with increasing confidence that a mental activity of “A” depends upon normal functioning of brain area(s) “B,” and if brain area(s) “B” are injured then the mental activity “A” will be impaired. Neuropsychology finds brain function and mental function inseparable, but the bioelectrochemical processes of neurophysiology remain obstinately physical and continue operating when consciousness is absent. Neuropsychology provides ever more accurate evidence of brain-mind correlation without explanation.

## Is There a Possible Solution?

[LeShan \(1974; 1976; 2009\)](#) argues strongly that if we accept the anecdotal, clinical, and laboratory-based evidence for the existence of telepathy, clairvoyance, precognition, psychokinesis and healing, in other words the operation of a psi faculty, then we need to model a reality in which such a faculty exists and such events can occur. He has proposed that there are at least two realities. One is our everyday reality, based upon living in a physical world of space and time, separate bodies, mass, motion, gravity, action and reaction, etc., where cause and effect rules. In the explanatory framework of this reality, including the wider Einsteinian world of spacetime relativity and the speed of light as the limiting factor in the transfer of information, consciousness remains inexplicable and psi phenomena impossible. This reality, therefore, cannot be the only reality.

Based upon experiences described by healers, mediums and mystics, LeShan posits another reality which he has termed “Clairvoyant Reality.” This reality is experienced in an altered state of consciousness in which everyday separateness disappears into an experience of “oneness” with what was previously “the other.” It is in this reality that psi phenomena, such as telepathy and healing, occur. Even in everyday life, our consciousness may occasionally slip into this clairvoyant reality of oneness, especially when absorbed in something, whether meditation, music, a view,

creating a piece of art, devising a scientific experiment, or during intellectual inquiry when a “eureka” moment of understanding occurs. Clairvoyant reality, however, takes consciousness as a given, which still leaves its existence in an apparently physical universe unexplained.

Many have now turned to the counter-intuitive properties of the quantum world for explanation ([Penrose, 1996](#); [Nadeau & Kafatos, 2001](#); [Radin, 2006](#)). This world does not include the concept of cause and effect but statistical probabilities that “X” or “Y” might occur. Particles can be in two places at once and exhibit properties of both particles and waves according to what the detector is designed to detect. Entangled particles remain in immediate contact, even if traveling away from each other at the speed of light towards either end of the universe. If the spin of one is reversed, then so is the spin of the other at the same instant. Distance, time, and the speed of light are not relevant factors in their relationship. Space is not an empty vacuum but full of restless quantum energy. In experiments collapsing the sum of unknowable quantum possibilities contained in what has been termed the probability wave, wavefunction superposition, or state vector, into a recognizable something in our world, the outcome depends upon what the detector is designed to detect, usually with properties of particles or waves. It has been proposed that the quantum world is the source of our conscious being because the hypothesized function of the brain is to act as a form of quantum detector that determines the collapse of the state vector into the *qualia* of conscious experience. A quantum property the other detectors are not designed to detect so it has remained unsuspected.

In this hypothesis, the matter-versus-mind argument is invalid because the mode of detection is the key. Psi in its various manifestations is a latent mental function derived from this source, which, like all abilities, some people can utilize more easily and effectively than others. If we accept LeShan’s argument, to enter into a mental state of clairvoyant reality may be the precondition that enables directed intentionality to exert a measurable effect on, for example, enzyme reaction rates, seed germination, plant growth, cellular proliferation and improved tissue healing, because it is acting where psi intention and these metabolic processes operate at quantum level. At present this is just speculation, but maybe it is pointing in the right direction for future exploration.

Whatever the answer, the psi effect of directed intention as demonstrated by this particular experiment exists. To deny this because we cannot account for it is just as illogical as to deny the existence of our own conscious experiencing because we cannot, as yet, provide a satisfactory account for it. These two major anomalies in our present understanding of the world are here to stay. One day they will be anomalies no more as a change of understanding takes them into the mainstream.



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**Robert Charman** is a retired physical therapy lecturer whose specialities were neuro-rehabilitation and biophysics. The former gave him an enduring interest in the mind/brain problem and the latter an interest in the role of the currents and fields generated by cells and tissues. He was founder/chair of the Association of Chartered Physiotherapists in Energy Medicine (ACPEM), and is Chair of the Confederation of Healing Organisations, both UK organizations. He was editor of *Complementary Therapies for Physical Therapists* (2000); has published a review of EEG and fMRI evidence for direct brainmind-to-brainmind communication (J.Soc.Psych.Res download [www.spr.ac.uk](http://www.spr.ac.uk)), and articles reviewing evidence for telepathy, remote viewing, psychokinesis, healing intention on living systems, and the mind/brain relationship. On the latter his position is that correlation should not be confused with explanation.

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# Biofield and Healing Intention

by Tom Butler, 2016

## Spiritualist Phenomena in the Media

The Reverends Lisa and Tom Butler, NST write a column for *The National Spiritualist Summit* magazine. The column includes a review of the media for information about phenomena related to Spiritualism, survival of personality and transcommunication. The objective is to show that these phenomena are being substantiated by modern research, and for mediumship, that there is no need to depend on 100-year-old research reported in the history books for “proof.”

Each issue has five-to-eight items representing news reports, research, books and special notices which have been gathered to further our understanding of survival phenomena. Consider them a study guide, including names and website links. For instance, the list of 32 items below was compiled from a 2014 search of Media Watch issues using the keywords of *healing* and *intention*.

## Healing Intention

This section is new and still to be populated. Our objective is to include information about current research into the nature of the etheric as it is influenced by healing intention.

We would like to invite others to contribute to this section. If you have an idea or article, please query via the Contact button below.

Compiled 2014. These links have not been reviewed since.

## References for Healing Intention

Remember that non-mainstream journals are often not accepted as reliable sources by mainstream academics.

- From the [Journal of Scientific Exploration \(JSE\)](#) which has a peer-reviewed journal.
- [Effects of Distant Intention on Water Crystal Formation: A Triple-Blind Replication](#)
- [The GCP Event Experiment: Design, Analytical Methods, Results](#)

- [Is the Psychokinetic Effect as Found with Binary Random Number Generators Suitable to Account for Mind-Brain Interaction?](#)
- [Exploratory Study: The Random Number Generator and Group Meditation](#)
- [The Effect of Paranormal Healing on Tumor Growth](#)

#### Other references

- [The Effect of “Healing with Intent” on Pepsin Enzyme Activity](#)
- [Therapeutic touch stimulates the proliferation of human cells in culture](#)
- [Energy Medicines: Will East Meet West?](#)
- [The Science of Distant healing](#)
- [Therapeutic touch affects DNA synthesis and mineralization of human osteoblasts in culture](#)
- [Compassionate Intention, Prayer and Distant Healing: Assessing the Evidence](#)
- [Energy medicine modalities, also known as biofield therapies](#)
- [Journal alt. cmp. med.](#)
- [Oncology Nursing Society](#)
- [Jnl. Behaviourial Med.](#)
- [Is spiritual healing a valid and effective therapy?](#)
- [Touch therapies for pain relief in adults](#)
- [Bioelectromagnetic Energy Fields Accelerate Wound Healing and Activate Immune Cell Function](#)
- [Spiritual healing as a therapy for chronic pain: a randomized, clinical trial](#)
- [Exploratory Study: The Random Number Generator and Group Meditation](#)
- [Future Medicine: Ethical Dilemmas, Regulatory Challenges, and Therapeutic Pathways to Health Care and Healing in Human Transformation](#)
- [Elsevier Health Sciences, 2004](#)
- [\(page 25, McGraw-Hill Professional, 2007\)](#)
- [\(page 243, Springer, 2010\)](#)

- [Energy Healers: Who They Are and What They Do](#)

# Formation of EVP

by Tom Butler, 2009

Further Reading: [Locating EVP Formation and Detecting False Positives](#) ([This book](#))

## Abstract

Trans-etheric influences are seen to require physical processes to propagate in the physical. In practical terms, this means that such influences can be classified by the physical processes they require, and how they are seen to manifest. While actual physical principles employed in the formation of EVP have yet to be empirically determined, many elements of hypotheses proposing categorization and expected behaviors have been proposed and tested. From this knowledge base comes a clearer understanding of what is and is not EVP.

## Introduction

Historically, Electronic Voice Phenomena (EVP) have been thought of as unexpected voices found in recording media. The primary technique for recording EVP has been with an audio recorder and the voice is thought to be formed of available audio energy (background noise).

Recent developments have made it practical to work with real-time, two-way EVP. With this development, an expanded definition is required. As one has not gained wide acceptance, the following should be considered a draft definition:

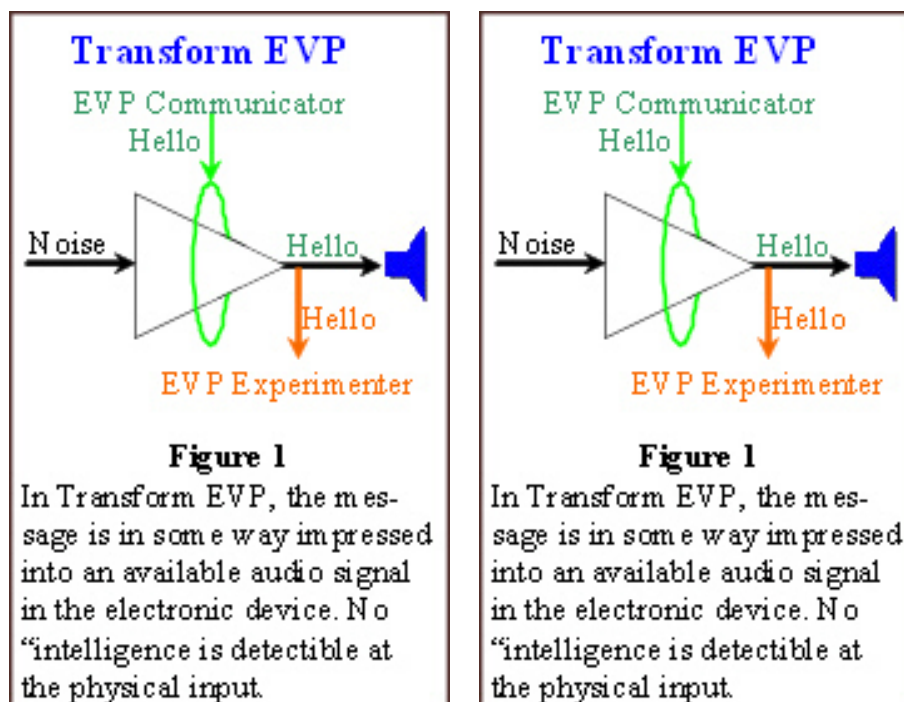
Electronic Voice Phenomena (EVP) are anomalous, intelligible speech produced in electronic devices. They may be heard as a real-time output but are more generally heard on review of a subsequent recording. No currently understood physical processes account for the existence of EVP.

## EVP Formation

EVP can be collected under circumstances which preclude the possibility of such mundane sources as radio frequency contamination, unnoticed background conversations, contamination from previously recorded speech

and mundane sounds mistaken as voice. People around the world have demonstrated this fact since before Friedrich Jürgenson made his famous EVP recordings fifty years ago June 12, 1959. The important point is that much is known about ordinary EVP formation which allows practitioners to recognize what is and is not phenomenal.

## Transform EVP



As shown in Figure 1, the phenomenal utterance is formed in the recording device. Current theory is that noise is used for voice formation and the dominant physical process is thought to be the amplification of a weak telekinetic signal by the action of stochastic resonance on the broad-spectrum audio-frequency noise. The “frequencies” available in the sound stream at any moment will determine the richness of the resulting voice and no new audio energy is produced.

There is no evidence that the psi processes involved in trans-etheric communication produce additional physical processes. Once the information is in the physical, it is completely subject to physical principles. Keep in mind that stochastic resonance was not documented as a process prior to 1981. The fact that a physical process needed to explain some aspect of EVP has not yet been defined does not mean that a paranormal solution must be used. It is important to this essay to note that the

preponderance of evidence indicates the requirement of physical processes. There is no need to say that a phenomenal event *somehow* occurs or is caused by divine intervention.

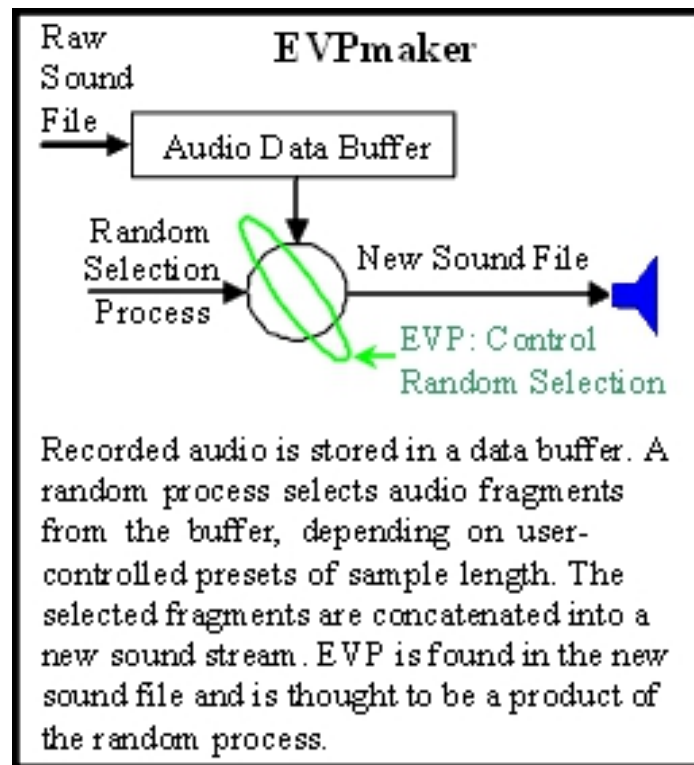
The characteristics associated with traditionally formed (transform) EVP that are part of the theoretical model used by the ATransC include:

- EVP are not acoustical phenomena, meaning that they are formed in the recording mechanism, and can be collected with an acoustically isolated recorder.
- The voice is formed by transforming audio-frequency energy available in an electronic circuit into an approximation of human speech.
- EVP are energy limited, meaning that their formation is in short packets of a few words so that shorter packets tend to have greater volume, longer packets tend to have less volume and very long utterances are seen as several concatenated packets with brief pauses between each one.
- Any audio-frequency energy is apt to be transformed into voice as EVP.
- EVP formation occurs in analog circuits, and once digitized, tends to be stable.
- The utterances are formed by selecting available audio-frequency energy. Audio-frequency energy is not created for this purpose by the etheric communicator and may be in the form of relatively random noise, fragments of voice or synthesized voice.

Because of the many years of study by practitioners around the world, much is known about EVP recorded by traditional means. Small details of the characteristics listed here may be arguable but there is little doubt that this form of EVP occurs in audio recorders in a predictable way.

## **EVP formed by random selection**





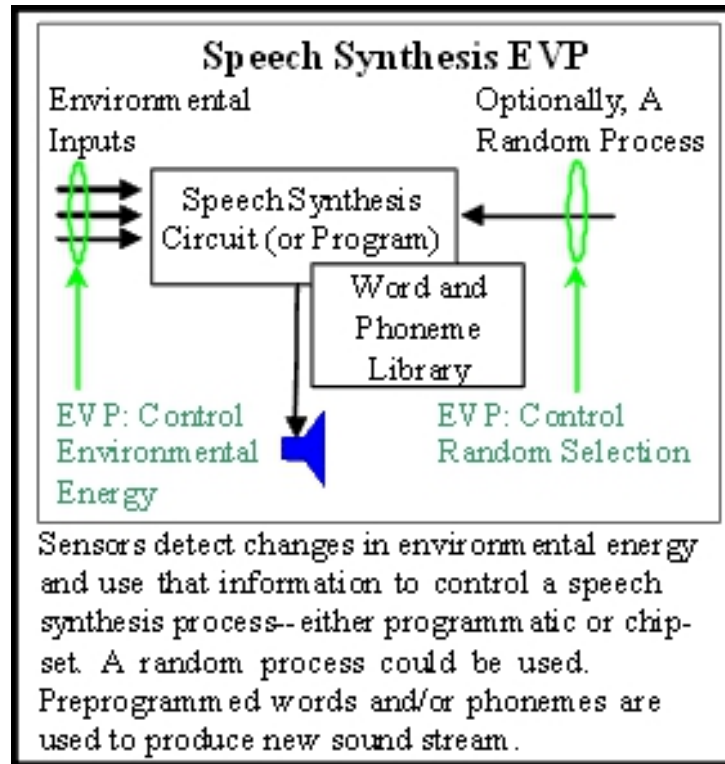
Stefan Bion has developed a computer program named EVPmaker which has been shown to produce EVP based on random selection of segments of a sound file. The input audio file may be recorded “live voice” but the program is able to use synthesized human voice fragments known as allophones and/or the smaller phonemes.

Precedence for psi influence of random processes has been established by the parapsychological community. For instance, the Princeton Engineering Anomalies Research (PEAR) Lab reported a small but significant effect in psi studies. Depending on presets made by the practitioner, the randomly selected segments of input file are typically too short to contain recognizable speech, especially when using synthesized speech. Once selected by the random process, the segments of sound are combined with others to produce the desired words. As such, EVP formation is thought to be controlled by control of the random process.

Audio output for EVPmaker is a staccato sound as if the system has developed a severe stutter. Recorded speech is considered “live voice” and is inherently suspect as a sound source for EVP formation; however, when using synthesized voice fragments, the input file can be controlled to

minimize pre-existing recognizable words. As such, words in the output should be clearly random or they are phenomenal.

## EVP formed by speech synthesis



A recent development in the study of EVP is the introduction of speech synthesis technology. [Bill Chappell](#) has shown that it may be possible to produce meaningful utterances by detecting changes in the environment to control a speech synthesis process. The working assumption is that the communicating entity will change the environment to cause synthesis of the intended words. More research is needed, but the implication is that detection of presumably easily influenced chaotic processes such as room temperature and electrical charge can be used to initiate EVP formation by controlling a speech synthesis process. A second possibility is that the communicating entity is able to directly influence the speech synthesis circuit; however, more research must be conducted to determine this.

Chappell's Paranormal Puck is programmed with words (speech mode), and a library of English-language phonemes (phoneme mode). Phonemes are the smallest segment of human speech, and when appropriately combined in an audio file, will produce meaningful speech.

An important point to consider in the analysis of environmentally controlled speech synthesis for EVP formation is that the only physical process necessary to explain observed results is a change in ambient energy detected by the device. The library of words or speech fragments is present in the designed capabilities of the technology.

## Physical processes in EVP formation

Substantial research and field observation have shown that the processes involved in trans-etheric phenomena are probably knowable. Physical processes such as propagation of sound or light are measurable and their understanding can be applied to devices and other processes. In the same way, the processes governing subtle energy and the behavior of personalities after transition are knowable and able to be applied in technological solutions. A few of the assumptions used in this study of how EVP are formed are:

- EVP are formed via the influence of subtle energy (as intention) on physical processes according to knowable principles. With this assumption, the explanation for a phenomenal event that it “somehow” occurred cannot be used for research. The “somehow” should be quickly replaced by an established or modified theory. See: [Physical Processes Involved in Trans-etheric Influences](#).
- There is consistency in how subtle energy influences are able to affect physical processes. For instance, both visual forms such as images found in video feedback noise and EVP formed from background noise appear to depend on something like stochastic resonance. See: [The Energy Profile of Transform EVP](#) (Book 4)
- The influence of physical processes by subtle energy is energy limited and the most energy-efficient processes should be considered first. This also means the physical energy required for phenomena can be accounted for. See: [The Energy Profile of Transform EVP](#) (Book 4)
- Available physical processes can be initiated by an etheric influence to cause observable phenomena, but matter and energy are not seen to be created. An important implication of this assumption is that physical energy and objects may be transformed but they are not created to form phenomena. For instance, if sound is not present, it

cannot be transformed into the words of EVP. The required sound will not be created but a physical process may be initiated which in turn causes sound for voice formation.

The observed characteristics of EVP suggest how they are (typically) formed, and by extension, how they (usually) are not formed. The average person can use this information to evaluate examples to help determine if they are mundane or paranormal. It also means that a deviation to the typical method of formation should be considered rare and the example should be held in reserve by practitioner and researchers alike until more data is available.

[Editor: In the proposed Energy Profile of Transform EVP study, it is speculated that stochastic amplification is the physical process involved in transform phenomena. That process depends on available physical energy—light or sound. Morphic fields are proposed as a possible etheric-physical process for the expression of intended order. The most speculative proposal, but one clearly supported in the above list, is that wave forms or images that already exist in the physical are apported into the transform process. The study associated with “The Energy Profile of Transform EVP” is intended to help quantify possible changes in energy profile for transform EVP formation. If one exists, it would tend to reinforce the apportation hypothesis.]

## **Sounds mistaken as EVP**

Understanding common ways that ordinary sounds are mistaken as EVP provides a way of better understanding how the phenomenal voices are formed. As a reminder, the three types of EVP described above are well-established as trans-communication and there is little doubt of their authenticity as paranormal phenomena. The ways that ordinary events might be mistaken as phenomena are provided here as a way of helping practitioners avoid common “human nature” pitfalls.

## **Hearing what is expected**

EVP practitioners listen very closely to sound files in an attempt to find meaningful sounds. This is because the audio signal normally thought of as just background noise is considered a likely place to find a paranormal

message. However, audio files thought to be needed for voice formation are usually very noisy and meaning is potentially everywhere. It is common for a distant but ordinary conversation to be detected by a recorder and then be reported as phenomenal. When a practitioner is expecting a meaningful sound, the next sound is sometimes given that meaning no matter what intelligence the sound actually carries.

Typical sources of sound mistaken as EVP include:

- Ordinary variations in background sound mistaken as voice: For instance, a burst of static is sometimes heard as an angry voice.
- Stray radio signals mistaken as EVP: Hand-held, battery-powered recorders are excellent antenna for radio reception and the electronics are capable of making stray AM signals understandable.
- “Morphed” foreign-language sound source: Naturally occurring foreign-language words are sometimes reported as having been “morphed” into EVP but then are recognized by a person who speaks the foreign language as not being EVP at all.
- Reversing a soundtrack: Some words sound like other words when heard in the reverse.
- Ordinary sound changed with an audio editor to simulate EVP: Changing the tempo of a sound file can change its intended meaning. Since voices of EVP are usually formed out of the background noise, filtering the noise can sometimes change how the words are heard. Excessive amplification can make detected radio audible.

## **Ways EVP might be misreported**

There is some evidence that a sound file might be altered while it is in an analog form, but sound files are thought to be stable once they have been digitized. As such, many people can hear the same digitized sound file and should hear the same sounds. If there is an anomalous utterance in the sound file, then it will be the same each time. This is an important characteristic of EVP if online listening tests are to be trusted to produce meaningful data.

With that said, it is common to see a doubtful EVP example shared on the Internet with a surprising number of people saying they hear it as the practitioner reported. In subsequent tests, it is possible that even the person

who reported the example will not be able to understand the utterance. Assuming the practitioner and listeners did hear the example as reported even though the words were not actually present, what would explain the confusion?

The most common problems include:

- Suggesting what should be heard: Especially when the example is of marginal quality, the listener is easily guided to hear what is expected by how the example is reported even though the words may not be present.
- Fabricating a “likely story”: The practitioner has asked a question and expects the next sound to contain the answer. Whatever the next sound “sounds like” is taken as part of the answer even though it may not make logical sense. To make it sound correct, the practitioner applies meaning to subsequent sounds to tell a story that provides a plausible answer to the question.
- Setting listener expectation in “real-time” dialogue: Two-way conversations via EVP are very difficult, and while shown to be possible, the process can also be misleading. It is reasonable for the practitioner to ask the entity to repeat a word by saying something like, “Did I hear you say ‘Tom?’” However, in doing so, the listener is preconditioned to hear “Tom,” even though the word may not be present.
- Selectively relating utterances to questions: The usual recommendation is that the words of an EVP just before or just after the practitioner’s question can appropriately be applied to the question. As such, asking a question and selecting a word out of a string of possible utterances would be considered selective reporting.

# **Hans Bender's Message at Reno Séance**

Transcript of portions of the séances pertaining to metaphysical concepts.

First published in the Fall 2013 *ATransC NewsJournal*

## **Spoken by Hans Bender via the mediumship of the Felix Experimental Group:**

[An observation by a sitter: Hans appears to follow a path from knocks and touches, spirit lights, levitation of objects, production of shapes visible over a luminous plaque, the production of ectoplasm, and finally, faces in ectoplasm. Not all of these milestones are met every time, but it seems clear that there is a progression of complexity and level of difficulty for Hans and the Chemists. (The Chemists are a group of entities that work behind Hans and who make the phenomena happen). Hans talks about erecting a field in which sitters and medium cooperate with the Chemists to enable physical phenomena. He speaks of psychic structures which are tenuous at first, but which become more substantial as the field strengthens. Interspersed with Hans' comments transcribed below, are many demonstrations of physical phenomena which are in some part visible and/or audible.]

### **FEG Session 3, 25 August 2013 Séance**





We will erect now something which is hard to explain in the terminology of the three-dimensional land. It is something like a mesh-like force field. It will extend into the room to reach opposite sides of the room and up to the ceiling. From this mesh-like force field, compacted units (we think endoplasmic structures) can act independently into the room.

Ladies and Gentlemen, you all have come with a company. None of you have come alone. Those you admire; there are those you do not even think of that came with you and that will be given the opportunity on behalf of that force field to regain a certain form of physicality; a substituted form of physicality for a certain time so that each of you will experience caresses and touches. This does not happen without a purpose. That means each of you will be touched purposefully by someone out of the planes of spiritual energy that you carry around with you, at least to a certain degree.

And so, Ladies and Gentlemen, you will feed that force field with the physiological energy of your biological system. We are coalescing the psychological, the psychical and the spiritual with the material, but because the spiritual, the consciousness and the emotional is involved, your psychology is not efficient. That is why we want you to emanate positive mental energy by singing with the music, and yes, by participating over the course of the evening.

Yes, when the force field starts to extend, the objects will be affected the moment the force field reaches the little focus table. The moment the objects are affected in rhythm to the music, then the grade of controllability is reached and we can proceed into the evening.

Ladies and gentlemen, during our demonstrations, we are always talking about gifts; that precious gift we all have been given. This gift which transports you; this gift that transports us and that has the ability to transport us farther than you might think.

This consciousness is now encased in your body. This consciousness can be projected. To be specific, you all are projections of consciousness. Consciousness is the core field of everything. There is no reality without consciousness. You are all projections of consciousness on a certain physical plane.

Your consciousness projects onto other planes as well. You are not aware of this at the moment. But let me tell you, your consciousness is not engaged in your body. Even on your plane, your consciousness can reach far out beyond your body's borderline. Always be aware of this.

### Later

"I" (Hans Bender) come into physical union [with the FEG medium] to explain that the spiritual land is not an afterlife land. It is not a land of the deceased. It is a land of the living. We talked about that before but I want to talk about that again today because I know that we have certain of you here that work or are part of association, churches or societies ...

When we came towards you in the mist of the eighteenth century, we wanted to give you the knowledge about bodily survival to expand your mind, to enable you to step backwards to see the bigger picture. Consciousness was not given to you to walk alongside your flesh after years of living on the physical plane. No, the gift of consciousness was given to you to play a responsible part in the huge creational plan; the huge creational path on which every step would lead you closer towards what you would call creator.

Unfortunately, those of you who could explore the spiritual realm, this unbelievable realm of all sorts of life, are misled because the institutions, the educators make the spiritual land into a survival camp, so to speak. Spiritualism is survivalism today. In reality mediumistic efforts can actually only be evaluated by communication from the brother, mother, aunt or an uncle talking to those who are left behind.

Now let me tell you something. We know how much it can hurt to lose someone. When I was on your plane, I also lost someone. I know how that can feel but the point is that it cannot interfere with the creational plan and

that is a part of our existence and our birth. Don't waste what was given to you by staying with the grief. Don't waste your time.

Do you know what the greatest pain of those who have transferred to the spiritual realms is? The greatest pain is seeing you in an unfinished grieving process; to see you not realizing that you are part of a bigger plan. The pain becomes unbearable when we consider that those who have transferred step onto a plane on which they feel immediately reunited with you.

You can't feel it, but it is actually the case because that which you call the spiritual realm is the location from which your existence is projected into the physical world. When a relative or a friend is gone and arrives on that plane, he becomes reunited with you, and you become reunited with him. You cannot always feel it in your physical shell. Sometimes you smell something or you see something and you feel that the one you have lost is actually very, very close to you.

The plane on which we exist lies above the timeline that organizes your lives in the physical. It tells you when to wake up and when to go to bed. When to eat and when to go to work. We live above that timeline. We live in a state of constant and eternal clarity, but what happens is that those who have transferred to that plane should be projected into new existences of life. But can be bound [by your grief]. Love is a strong bond and can hold back [those who have transferred]. You can hold back your loved ones. You can hold them back from development when you don't finish processing your grief.

Take a step back and see the whole picture. Consciousness was not given to you to die away with your body after seventy or eighty years. Consciousness is the ultimate vehicle that transports you through the dimensions and enables you as a free spirit to enter the depths of the cosmos and to gain the knowledge of universes within seconds, so don't hold back. Don't let your love hold back your loved ones. Make your love let your loved ones go on.

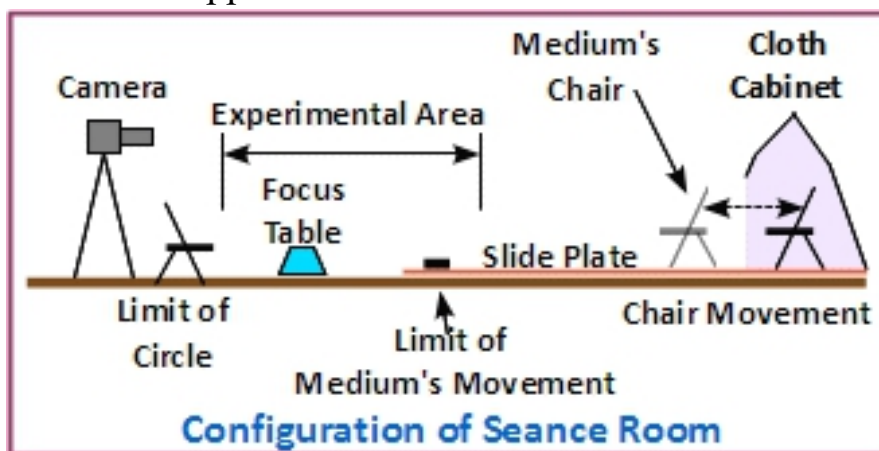
This is my message.

### Later

We are sometimes asked what makes a good medium and usually we like to answer two things. First, what is the meaning you are usually expecting? This is what he or she wants. Getting knowledge from a higher organized

plane of existence; maybe the plane you call the afterlife or the spiritual plane? The problem is that we on other organized lands cannot directly communicate with you. We must grade down [our energy] to do that, but we can communicate with you.

The problem is that we are talking about the level from which psychic structures emerge. It has to do with the problem that a higher organized reality, and a parallel-organized physical plane can't be described with the terminology of your plane. That means every idea you make about the prefield [etheric energy field representing the physical?], every image you make for the prefield, even if it is an image of the afterlife; these are earthly images. These are earthly ideas. They follow the laws of psychical structure. You are hindering yourself by projecting such ideas within your mediumistic world. You will only receive what you project, when you project these physical ideas into where you want to get higher organized information this can happen.



So, get rid of those ideas and open yourself freely and be ready to receive what valuable information might come from these planes and don't follow institutionalized dogma as long as you want to evolve personally. If you want to be part of an institutionalized church, yes then follow their dogma. If you want to evolve, then open your mind. Forget everything that was told to you. Make yourself empty. Make yourself a vessel so that whatever might come from there will be of value. So, get rid of all these earthly ideas. They cannot fit a higher organized plane of existence. They can never be described in earthly terms.

The second thing we like to answer is [to say] what the medium is actually learning when he encounters the cornucopia of creation that is in

the different lands of existence. He becomes humble, humble towards creation, humble towards every creature of creation.

When people ask me what shall I be, a Spiritualist or a Buddhist, we tell him, it makes no matter if you are a Spiritualist or a Buddhist. Just be a good man. Just be a good person. Don't be involved in politics or these different belief systems. Only gain true compassion between men. Make yourself a free spirit with true compassion because the true compassion gives you the key of happiness on the plane you are living on. True compassion; just be a good man.

This is my message.

### Later

Ladies and Gentlemen, I want to remind you that you are in position of the creational tool that can transport you far beyond your mind's ability. Don't waste your time seeking for things that were taken from you by a natural occurrence. No, that makes no sense. Honor what you have been given. Honor your existence because you yourself will become creationists. The consciousness field I was talking about will gather information from all its sources. Consciousness is not one-dimensional. No, it is the spring; it is the source that feeds many, many rivers. It collects information from all these paths it has created, and once the time is right, the information density will be so dense that from the spiritual, things will shift into the physical and then a new world will be born on your behalf.

With this, I want to say goodnight. Of course, what I have said raises many questions. I will send you into the night, dear friends. Every one of you will become new creational hosts when the consciousness field has been compacted to a certain degree of density; information compacted so dense that it shifts itself into the physical. A creation will occur then. Every woman and every man is a universe.

Good night Ladies and Gentlemen.

## Mügge Session 2, 23 August 2013 Séance

When we talk about the spiritual land, it is important to know that there is not an afterlife existence. There is the space in which consciousness core fields are projecting onto different physical levels of existences. That means there is not an afterlife in the sense of a comparable existence to yours.

There are a myriad of possibilities. You will enter a stage that is totally indescribable in human terms and by human imagination. There is survival, and the “afterlife” as you are calling it, is not a place. The afterlife is a space you go into, at least for a short time. It is first, above the timeline. Second, it is a space where on a certain plane, and only for a certain time, all of us become one. From then on, the free spirit will be projected into new universes.

That is why it is so important to expand your feeling of responsibility towards your natural environment. Not only onto your own realm, because on that projectional path toward your physical existence, the consciousness field has produced uncountable effigies of you. Every thought, every action, every being produces multidimensional effigies of you on that projectional path towards your momentary existence.

This has to do with the question of why entities who have left the earth plane come back, and [the fact that] they don’t come back alone. They come back in a union of entities that are positive toward humankind. Positive in the first place because we come with our own interests. The ruthless behavior of humankind is not only affecting your own nature and your own existence down to a point. I don’t need to expand that. You all know how late it is. This ruthless behavior, that exploitative behavior of every resource in nature, exploitative behavior even towards your own kind not only destroys your values and your environment, it affects these parallel levels and dimensions that are connected with you as well. On some of them, this history of humankind has created real monsters; negative potentials, huge potentials with which you are connected; which will affect you.

I don’t want to make you frightened. Every one of you is watching the news, and every one of you may ask yourself from time to time how could that happen? Why were we not able to control that? Because, these huge potentials grow and grow, and yes, affect the dimensional planes. That is why I want to say that it is especially important that you consider your responsibility; that you comprehend that you are able to create reality. Your consciousness was not given to you to be encased within your physical body. Your consciousness reaches far out into the physical and onto the multidimensional [planes]. You can create and you can change and it is so important that you do because it is not only you who are affected. It is us as well.

That is what is coming toward you as an afterlife. [It is] only an intermediate stage from which a free spirit roams into the depth of the cosmos to swallow the knowledge of galaxies within seconds and carry on, on your creational path toward what we all call the creator.



# Hearing with Templates

An Email from Alexander MacRae

Originally published in the Winter 2007 AA-EVP NewsJournal

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Alexander MacRae speaking at the 2006 AA-EVP Conference

I have currently been writing something I titled, “Hearing with Templates” ... For some years now, I have tried to deal only with the best obtainable EVP samples, disposing of the rest. I am aware that funny things can happen and I have attributed these to the very important subject of cueing errors. Working on the Bial Foundation project has forced me to take account of ALL samples recorded, the good, the bad and the downright appalling.

I was rather concerned lately to find that some of the samples I had selected seem to have changed completely while I was working on them. Taking a few days to do something else and then coming back to them, I found I was reporting some of them as something other than the original. Was this a matter of a time effect or a processing effect or what?

Some weeks ago I had sent out two of my local group to a couple of sites to do some recording and then taught one of them a little bit about analysis using Cool Edit Pro (now known as Adobe Audition). The other, Helen, a very perceptive person, asked almost immediately how it was that

you could hear one thing at one time but then you could hear something quite different at another time—convinced then that the second version was the correct one. I mentioned cueing and tried to make it all seem quite normal. Earlier than all that, Edgar Müller had remarked in an email that different noise reduction levels could alter the meaning of what one heard. I did some experiments to investigate this point using normal voice and good EVP, which I will later refer to as “A-type” EVP.

My article on hearing with templates makes the point that what we hear is not necessarily the same as what we are listening to. And then the point is made that templates are used in all recognition processes, whether recognizing phonemes (elements of words); or patterns of phonemes which are words; or patterns of words which are phrases.

What you actually “hear” is the template. You can also hear all the other noises that are part of what you are listening to, but what you actually “hear” is the template that best fits the sound pattern.

If you listen to a sequence of phonemes that you have never heard before, for instance, “Gelarumipalat,” which is not a word in the languages that you understand, which does not have Latin, Greek or Germanic roots, what you will hear is a sequence of phonemes, pure and simple. If you listen to a recognized sequence of phonemes such as “angry,” you hear a word. And if you listen to a sequence of known words in a recognized sequence such as, “I am so angry!” what you “hear” is a meaning.

What you listen to and what you hear can be different things.

There has to be a distinction, therefore, between EVP that is so good it is close to normal speech in good listening conditions, we will call that A-type EVP; and EVP that is not that good, we will call that B-type EVP. They are both EVP but they have different behavioral characteristics.

With B-type EVP,

- different people may hear different things;
- what is heard using headphones may be different from what is heard using a speaker;
- what is heard when one is told what it is, may be different from what one heard *before* being told what it is; and,
- what one hears at one time may be different from what one hears at another time.

To the general public this PROVES that EVP is NOT real. Therefore, one should not expose the general public to B-type EVP.

Remember that normal hearing is *also* dependent on template-based pattern recognition.

The received wisdom over the years was that EVP is deficient in the relative energy level of consonants as compared with vowels, and as consonants are the main carriers of intelligibility, so EVP is less comprehensible. I went along with this explanation unexamined myself and even repeated it.

The world experts in this are in the Department of Phonetics and Linguistics at University College London (UCL). The UCL people have been looking into the speech of people suffering from deafness or some neural/motor deficiency. This speech has consonants that are low or missing, thus reducing its intelligibility. Just like EVP one would suppose.

Let us make up an example. Suppose we have a stroke victim saying, “How are you *now*?” They might say, “OOOAAOW ... AAARGH ... EEE-UUU .... NNN N ... ...AAAAOOOOW....” Almost entirely vowel sounds, and very slowly. Where muscular dexterity is required as in the rapid transition from “n” to “ow” in “now” then there is a delay. However, this is not what EVP sounds like. The problem may not be the consonant/vowel energy ratio.

The UCL people have looked into cueing as an important factor in intelligibility, and they developed a method of manual cue enhancement in a recording. They tried this and indeed it improved intelligibility. However, automatic cue enhancement did not work.

Cues are taken as the regions of transition; the region where one vowel changes into another or into a consonant or the impulse and blank period on which consonant sounds are based. The reason for this is that the significance of a set of consecutive sounds depends on the sequencing, on the timing and so relative position in time. Cue is very important.

Here we should also note that the term “phoneme” is not entirely accurate. For example, when each is isolated out, the “a” at the beginning of the word “attack” sounds quite different from the “a” in the middle of the word. To describe this feature, the word “phoneme” is replaced by the word “allophone;” that is, a phoneme taking into account its phonetic environment.

Timing is crucially important, and just as you can have people who have trouble with the spatial sequencing of a written word, who are “dyslexic,” so also there seems to be a tendency for some to be “dyslexic” in terms of time sequences. Remember that in an audible communication system, *the listener* is also part of that system.

For some time, my opinion was that EVP was perhaps cue-deficient. My thinking now is that Type-B EVP has an *over-supply* of cues, and that due to the relative uncertainty or randomness involved in the EVP process, fortuitous transitions appear which can be taken as false cues, enabling more than one interpretation to be found.

Where more than one interpretation is found this does not mean that a correct interpretation does not exist. Although if two interpretations exist then *both* must be wrong is normal thinking. But that is not necessarily the case.

All sequence-significant hearing is template-based but some patterns are so uncertain that more than one template can seem to fit.

[Note that this explanation is not providing a reason to think that “B-type” EVP change in any way. Editor]

# From Our Viewpoint--Proof of Survival

by Tom and Lisa Butler

Published in the Winter 2003 AA-EVP NewsJournal

World events are very unpredictable these days. If we think about it, this is often the case, as we never really know what tomorrow will bring. One thing that is of great comfort to most of the members of the AA-EVP is the knowledge that we don't die. Now we are finding that more people are joining the ranks of the AA-EVP who share our belief in survival. Some of these people, you may be surprised to know, are respected scientists.

In the last couple of years, we have seen an increase of the public interest in mediums and survival, due in a large part to the success of TV programs like that of John Edward and James Van Praagh. These mediums bring in messages that are very evidential and millions more people today are learning about survival through their television sets than were just two years ago.

Dr. Gary Schwartz, at the [Human Energy Systems Laboratory](#) in Tucson, Arizona conducted a series of experiments to test the validity of mediumship. Schwartz's experiments were conducted using carefully designed protocols and provided credible evidence for survival. As you might expect, they created considerable controversy, especially with the skeptical press.

The International Association for Near-Death Studies held their [Fourth Esalen conference on Survival of Bodily Death](#), in May of 2002. Researchers from the fields of psychiatry, anthropology, psychology and physics concluded that three areas of research provided strong evidence for survival. Near Death Experiences (NDE) was at the top of the list. Reasons cited were, accurate observations of medical operating procedures made by clinically dead patients, reported encounters with deceased persons even though the experiencer did not know the person was dead and accurate reports by blind experiencers. Reincarnation was cited as a strong proof for survival based on examples, such as children accurately recounting previous lives and birthmarks corresponding to lethal wounds experienced in a previous lifetime. Mediumship was also noted as strong proof of survival because of the veridical messages often delivered by mediums.

[Dr. Sam Parnia](#) is one of two doctors from Southampton General Hospital in England who has been studying NDEs. The work is very significant in that it shows that a group of people who were clinically dead had well-structured, lucid thought processes with reasoning and memory formation, even though their brains were shown not to be functioning. Parnia was quoted as saying, “The possibility is certainly there to suggest that consciousness, or the soul, keeps thinking and reasoning even if a person’s heart has stopped, he is not breathing and his brain activity is nil”

[Near-death experience in survivors of cardiac arrest: a prospective study in the Netherlands](#) was published in volume number 358 of *The Lancet*. *The Lancet* is one of the world’s most respected medical journals and publication of this article caused quite an uproar in the medical community. The article cites a study by Dr. Pim van Lommel and colleagues of Rijnstate Hospital in Arnhem. The results showed that medical factors could not account for the occurrence of NDEs. Although all patients had been clinically dead, most did not have an NDE. The researchers noted that, “If purely physiological factors had caused the NDE, most of our patients should have had this experience.” The paper states that induced NDE experiences are not identical to spontaneous NDE experiences. It questions, “How can clear consciousness outside one’s body be experienced at the moment that the brain no longer functions during a period of clinical death with flat EEG?”

A [National Science Foundation](#) (Book 4) report based on interviews with 1,574 people across the country found widespread and increasing belief in what it terms, “pseudoscience.” It also cited several other polls with similar conclusions. Among those was a Gallup survey last year that showed belief in ghosts, haunted houses, witches and the ability to communicate with the dead, all increased by double-digit percentage points in the past decade alone. Belief in ghosts and haunted houses is now around 40 percent and communicating with the dead is nearing 30 percent. Eight of 13 such phenomena included in the Gallup report showed significant increases and only the belief in devil possession declined. The Science Foundation survey showed that sixty percent of the people surveyed believed that some people possess psychic powers or ESP.



Those of us who are doing research in EVP and ITC, not only have the advantage of knowing that consciousness survives but we also get to hear and see our loved ones. For instance, in our last Video ITC experiment, we asked for the first time to have a relative appear. We called on Tom's father and asked him to appear in the middle of a frame. Amazing enough, he came through in the center of the frame as requested. Interestingly, his pose is the same as that in a picture Tom keeps at his desk. When we saw the paranormal picture we immediately grabbed the picture off Tom's desk for the comparison. As you can see in the accompanying picture, the nose is distorted and enlarged. Also, from the nose down the face is mostly lost in the noise that is created with the Video ITC method. However, you should be able to make out the similarity of the eyebrows, high temple, distinctive widow's peak and nose.



# Holographic ITC

Tom Butler, 2010

This is part of the [Implicit Cosmology Series](#) of essays associated with the [Trans-survival Hypothesis](#). It has been incorporated into a book titled [Your Immortal Self](#). Some potentially important changes have likely been made to this essay for the book. As such, please consider this essay an early draft.

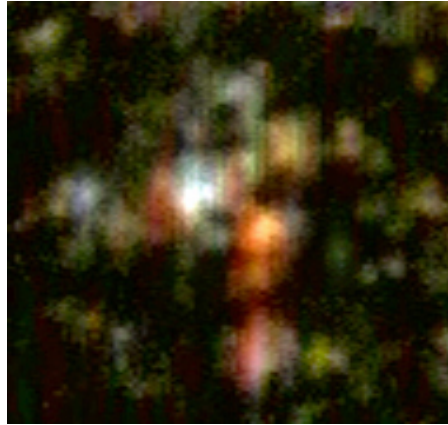
Is the metaphysical approach for you? Please read [Are These Explanations for You?](#) before getting very far into this essay.

## Abstract

A hypothesis is proposed to explain why multiple face-like features are often found in individual frames of recorded video-loop noise.

## Introduction

In the video-loop technique for visual ITC, a video camera is pointed toward a video monitor and the output of the camera is connected to the input of the monitor so that the camera “sees” what it has just recorded. A person might expect the resulting optical noise to look like the “snow” seen on an unassigned TV channel; however, in at least some configurations of equipment, the resulting noise has the appearance of patches of light of different brightness rushing toward the viewer from the center of the screen. Some of these will have color if a color camera and TV are used. See the examples under the [ITC Tab](#). (Book 4)



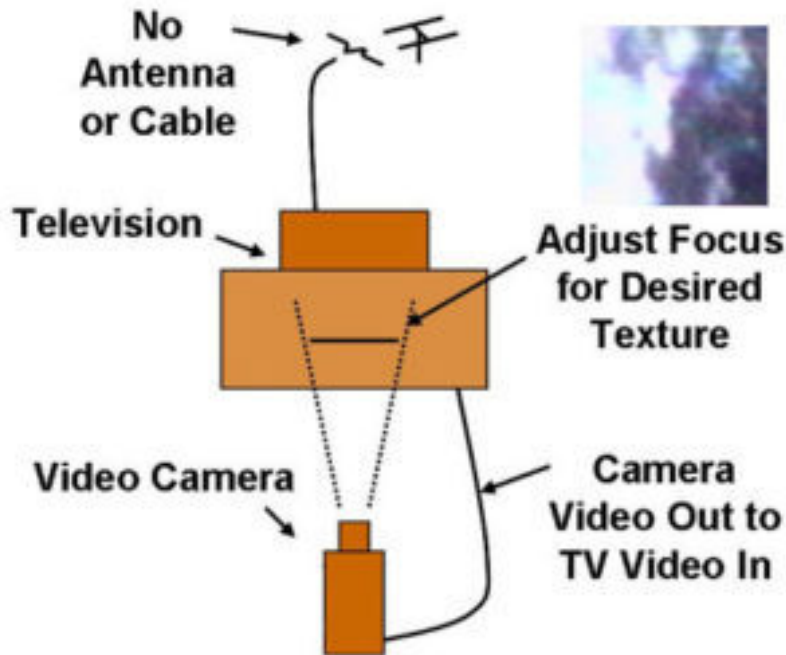
The bright area in the center is the face of a woman. In the color version of this, you can make out red lipstick. A man's face covers the right half of her face. He is looking toward your right. Nearly all of the medium-density areas around the two faces are other, less well-formed faces. (We apologize to those receiving the printed Journal as ITC pictures do not print well.)

The working hypothesis is that the patches of brightness in the looped video are areas of relative order that naturally form in chaotic noise because of a process known as [stochastic amplification](#). In that process, a small irregularity in the uniformity of “baseline” energy can be amplified, and in video-loop ITC, those emergent splotches are often shaped like people.

**Update:** We have been working with the concept of [intended order](#). This concept may be applicable to such phenomena as both audible and visible ITC, energy healing, meditation and [morphogenetic fields](#). The standard model we are using is that trans-etheric influences are the expression of a personality's intention. Physical people are personalities that exist in the etheric but are able to inhabit the physical aspect of reality because of the physical body. In effect, people are all the same, but some may not have a physical body. In that way, all personalities influence the environment via intention. Personality brings intended order to chaotic environments.

Examination of individual video frames sometimes shows an astounding number of face-like shapes and some of them are sufficiently detailed to be arguably real faces. There are also examples of this in the [Butler Galleries](#). (Book 4)

## Recording ITC



The [Techniques](#) (Book 5) section has an article explaining how to record for these phenomena. Some people have had success with digital equipment, but we have not seen the detail exhibited by examples collected using analog equipment. For this reason, we recommend that anyone wishing to replicate this work should use at least an analog camera, and preferably an analog monitor. We use a Canon 8mm ES2000 analog camcorder with a Sony KV20TS32, 20-inch Trinitron color TV. We like using color because the resulting features often seem to have true color such as with skin tones. See the website for technical notes.

The key to recording video ITC is in establishing a display with a good balance of bright and dark areas. The loop tends to be a cycle from all black, through medium bright patches of color, to an all white and back again. The video is at about thirty frames a second, and a cycle from dark back to dark takes several seconds. We record for ten to fifteen seconds and may find thirty to fifty frames from that recording that need examining. An example of a useful video loop can be seen at [player.vimeo.com/video/65012666](http://player.vimeo.com/video/65012666).

## Who is in the Video

You can see that there is no physical input to the system other than electricity and ambient light. It can be argued that there is no physical

reason for faces to be in the noise, other than the occasional fortuitous arrangement of light and dark that might resemble a face. Certainly, there should not be faces with clearly identifiable red lips and eyes with pupils. Phenomenal faces are found in many different techniques, but all seem to depend on the transformation of visual energy. Moving water, light reflected from crystals, even audio spectrograms have produced features. Most visual ITC features are of strangers, but there are a few that have been recognized. For instance, using forensic software, a [moving water feature](#) (Book 5) taken by Margaret Downey has been favorably compared to a photograph of her long-transitioned great, great grandfather.

There are differences in clarity and detail amongst the different forms of visual ITC, but the common factor appears to be broad-spectrum optical noise and an active analog process such as an amplification circuit. This is the common factor for audio ITC as well.

Based on the [Trans-survival Hypothesis](#), it is speculated that the features are formed by the amplification of a weak psi signal from the practitioner or an interested observer, by the action of stochastic resonance on the optical-frequency noise. We speculate this is a mind-to-mind exchange of information between the etheric personality of the practitioner and the communicating etheric entity. This is believed to occur in the etheric as a nonphysical process.

The information is then transformed into the physical aspect of reality by way of the person's etheric personality-to-physical body entanglement and expressed into the physical as a psi signal that represents the practitioner's impression of what was experienced in the etheric.



While looking at this picture of the 2004 conference speakers, your attention is on Sarah Estep. For the moment, the others in the photo would make less of an impression in your mind's eye.

The observed effect of one or two well-formed faces in visual ITC may be due to the practitioner's attention on a specific personality in the etheric.

However, there are apparently many other personalities present, of which the practitioner is only partially aware. These background personalities are therefore only poorly formed in the resulting ITC.

The group picture above is an attempt to show how we might be aware of everyone in the group, but our attention is momentarily on one person at a time. In this case, Sarah Estep is clearly imaged, and the other people are only vaguely noticed.

Of course, all of this is hypothetical, but so many poorly formed faces present in virtually every suitable region of optical noise, along with a few well-formed faces, argues that the practitioner (or an interested observer) is the channel for the information and the practitioner's focus of attention determines what is communicated.

**Update:** Two theories are emerging as alternatives to stochastic resonance to explain image formation. Stochastic amplification may still be the physical mechanism, but the “small psi signal” may be more complex than previously thought. Examination of the essay on [Ethereic Fields](#) will show that [intended order](#) may be a factor as the etheric personality (still via a physical person's entanglement) influences the recording process' formative field.

A second theory is that the faces might be apported from some existing media source. Distortions are evident in EVP that suggest a partially successful transformation of noise into voice and the same might be seen in visual ITC.

Both theories are new and require more vetting, so at this time (6/19/2013) it is best to suspend decisions until more information is available.

# How it may be possible for an animal to communicate via EVP

by Tom Butler

The Survival Hypothesis hold that we are an etheric entity in a symbiotic relationship with a physical body. It is through this etheric-physical entanglement that we are able to bring etheric objects of reality into the physical and still satisfy the Principle of Natural Law which holds that “An object of reality must be in perceptual agreement with the aspect of reality it inhabits.” An etheric object, such as a dog bark or an idea, must somehow be embodied into the physical. Thus, for etheric-to-physical influences to be possible, that influence (an object of reality) must be “embodied” into the physical (made energetically in agreement with the physical). There are other sources of information that support the idea that we are responsible for providing the etheric-physical energy necessary for EVP or any other form of etheric to physical phenomena.

In mental mediumship and in EVP, we are pretty sure that the etheric communicators must use the vocabulary and image library of the person enabling the communication. That is usually the experimenter and/or a person who has their attention on the experiment. I have a little training in mediumship and this is consistent with my experience. Essentially all EVP are in a language that the experimenter or interested party understands. It is common to hear an experimenter say, “that means ...” to explain an obscure utterance in EVP. We think this is because the person understands the imagery and may have even sensed the translation of the image into voice. That is essentially how mediumship works.



Experiments have shown that it is possible to deliberately record the thoughts of sleeping people—even to solicit meaningful comments about what the experimenter is doing far in another part of the world. This is reasonable because while sleeping or in some way mentally disengaged from the physical, we are pretty much the same as the etheric entities we communicate with via EVP.

An animal is also an etheric entity embodied into the physical, and so, there is no reason to think that an animal could not also communicate ideas to us via EVP and using our language and image library. Experiments need to be conducted to determine if this makes sense.

This is a video ITC image of a man—maybe in uniform—holding a dog as if for a portrait. The technique is to set up a camera so that it “sees” what it has just “seen” on the screen of a TV. The objective is to generate chaotic optical noise with the video loop. Order naturally emerges in the optical noise via stochastic resonance, but those otherwise haphazard patches of order are sometimes transfigured into recognizable features. The features are found later by examining individual video frames.

We see quite a few animals in visual forms of these phenomena, often being presented as a favorite pet. We believe that the physical mechanism of stochastic resonance enhancing small telekinetic influences is the same for mental mediumship, and audio and visual forms of ITC.

As a side note, you will see scholarly dissertations about how EVP is just the telepathic manipulation of the electronic device by the experimenter and is therefore not evidence of survival. (Telepathy obviously being the



lesser of two evils for these physical scientists when compared to survival.) As you can see above, we agree that it is telekinetic manipulation by the experimenter but caused by the etheric communicator. The evidence of survival is in the message not in the mechanism.

I hope that answers your question. Please remember that all I have said about the theory is hypothetical. Much more research is needed.

# It is All About Intentionality

by Tom Butler

First published in the Summer 2011 ATransC NewsJournal

## Other SORRAT Articles

[SORRAT History and Background](#) (Book 3)

[The Fishharp](#) (Book 3)

[Full I. Grattan-Guinness Article](#)

[SORRAT Examples](#) (Book 3)

[Its All About Intentionality](#) (this article)

[FEG Blog: SORRAT - A Long Term PK Study](#)

In times past, the ability to function as a spiritual healer or physical medium was described as an ability to manage the subtle energy. Spiritualists have long known that this subtle energy can be accumulated and tends to remain for a while. Through the ATransC, we came to see that haunting events were more frequent in places that have had long-time human occupancy or in which strong emotions were expressed. Putting two and two together, we decided that the haunting events were more likely because there was more energy available to facilitate trans-etheric influences. We saw the same effect with developing EVP practitioners, and we now recommend that a person set aside a special place for meditation and transcommunication so that the energy can accumulate.

Like mediums, some EVP practitioners are just naturally more effective than others. The ability to manage the intention seemed to be the most obvious reason and recent research with Random Event Generators (REG) seems to confirm this. You are probably familiar with the Global Consciousness Project (see [noosphere.princeton.edu](http://noosphere.princeton.edu)). The study detected a decisive change in randomness of the output of an REG array just before the 9-11 attack on New York and the Pentagon. It has become routine for researchers to use REGs to detect the effects of meditation and other psi processes on ambient subtle energy.

At the same time, researchers have been developing effective protocols for the study of energy healing. You will hear a lot more about this rapidly evolving field of study in future issues of this *NewsJournal*. The research often shows decisive changes in the well-being of organisms in response to

the practitioner's intention to heal. For our discussion, the study of energy healing is also the study of the effect of intentionality on subtle energy.

## Intentionality

We now know that there is a field of, not energy but influence, existent throughout known reality which is responsive to the influence of intention. It is being referred to as the psi field in parapsychology because it appears to be the product (or the enabler) of life. When a person senses the thought of others, influences physical objects with thought or mentally tries to send healing to another person, he or she is what parapsychologists refer to as *psi functioning*. In practice, all of these psi abilities are the expression of intention which is transmitted as a change in the psi field. Your intention to love or hate someone is immediately delivered to them wherever they are in the world as a change in this field which we all share.

The influence of intentionality cannot be shielded against as one might shield from radio signals, and distance does not seem to be a factor in its influence. Clear visualization and focused intention appear to be the deciding factor.

Focus of attention is really what Spiritualists teach in healing intention and in mediumship. In metaphysical terms, the process of creation is turning attention to an imagined result with the intention that it will be so. It is useful to think that the psi field provides the substance from which objects of reality are created, so the two things that you can control are the ability to clearly imagine your objective and how to focus your intention to make imagination real.

## Managing Intention

Most of us have pretty vivid imaginations which are difficult to control. Traditional meditation is all about learning to control that imagination. When someone tells us not to think of a pink elephant, for most of us, the very next thing we do is think of one. Most of what we are taught in the various forms of healing intention is the clear visualization of good health. Mental mediumship is all about learning to set aside our internal visualizing so that we can sense the impressions coming from our etheric communicators.

Intention is much the same, in that we might think we want something but there may be numerous unconscious reasons why we do not. This is a common complaint of healers. Some people will say they want to be healed, but they have also become comfortable with their ailment and the social support it might bring. If there is an underlying concern that the person might not be able to live independently, being healed might pose unexpected risk and the healing is rejected as a subconscious act by the sitter. It is easy to say that you forgive a transgression, but too common to harbor unconscious anger. Psi functioning is a product of all of our intentionality. If we only think we want something, we are not as likely to create it as we are if we want it with all of our personality.

The article [about the Fishharp](#) (Book 3) provides one way to manage intention. It appears that, through history, people have learned to use devices and tricks to guide thoughts away from distractions. Just as one might train for the use of a memory aid, it is possible to train the mind to respond in a certain way when a particular path is followed, or a specific object is handled.

# Locating EVP Formation and Detecting False Positives

by Tom Butler, 2016

Further Reading: [Formation of EVP](#) ([This book](#))

## Abstract

Electronic Voice Phenomena (EVP) can occur in a number of different ways. Knowing how the voices are formed, or at least where in the circuit, might help researchers design more effective devices and help avoid false positives. This article is intended to explore the various methodologies used in EVP experimentation. It is not intended to select one technology or methodology over another or to discourage research in what might appear to be a less productive approach. The main intent is to understand voice formation so as to avoid mistaking and reporting mundane signals as phenomenal.

## Introduction

This article is intended to frame the discussion of where EVP are formed in the technology and how to detect and avoid false positive results. It is an attempt to deal with the subject in an analytical format without making unsubstantiated comments. Based on this and similar articles, best practices will be proposed under the [Practices Tab](#) of ATransC.org. ([This book](#))

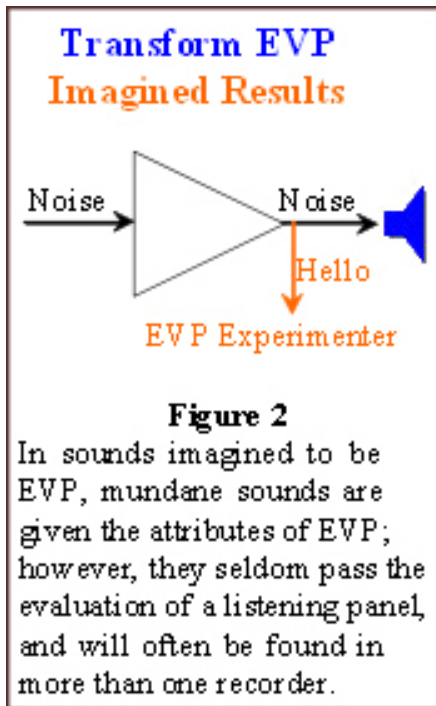
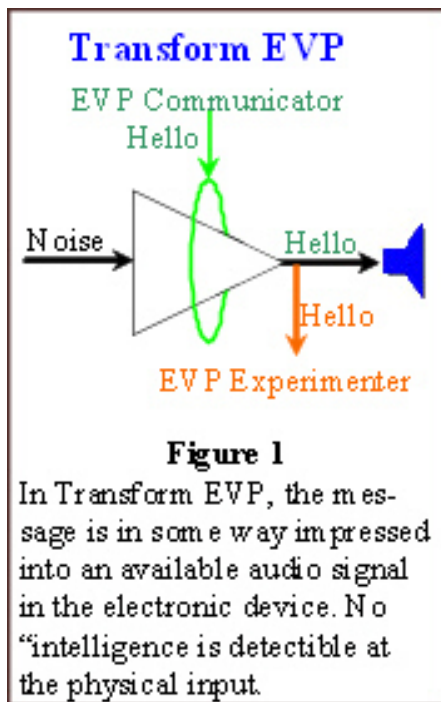
## Transform EVP

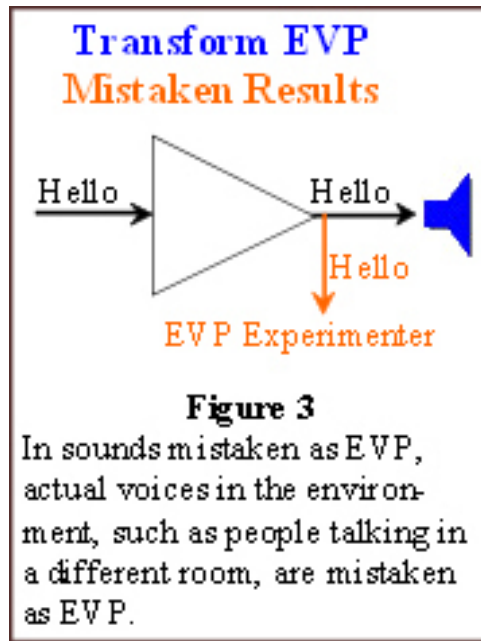
The most common technique for EVP experimentation is the use of an audio recorder, and if necessary, a background sound source. Transform EVP are not an acoustical phenomenon, and so are not heard at the input of the electronic device. In some recorders, it is possible to listen to the signal as it is saved to memory; however, there are problems with experimenter comprehension that usually makes this “real time” approach impractical.

There is a substantial body of evidence based on well-designed research, and years of anecdotal reports, indicating that this form of EVP is the result of a transformation, within an electronic device, of available audio-frequency energy into a simulation of human speech. ([1](#)) This

research has produced a list of characteristics for EVP that can be considered a “litmus test” that provides a means of avoiding mundane sound being mistaken as phenomena. (2) (See: Characteristic test for EVP) The current working hypothesis for how the voice is actually formed maintains that a small signal “message” is amplified via the action of stochastic resonance on the audio signal caused by background noise. (3)

## Sources for a “Message” in Transform EVP





The EVP recording technique of using an audio recorder, and if necessary, supplying audio-frequency noise will be referred to here as the “basic recorder technique.” This technique is intended to produce transform EVP, but there are two other possible results. Figure 1 shows the intended mode, in which the EVP communicator somehow injects an utterance into the electronic device. The utterance exists in the output and the experimenter hears what is said.

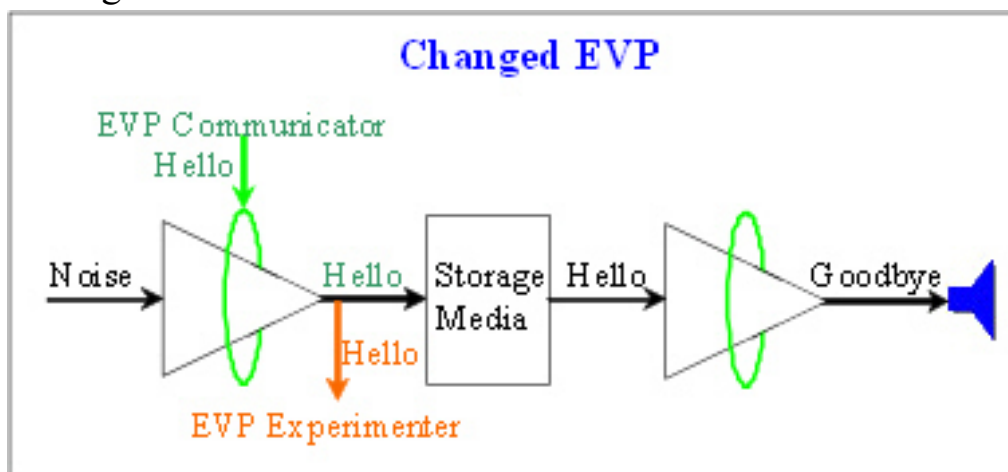
A second result that can be encountered is illustrated in Figure 2. The experimenter mistakes mundane sounds in the recording as being paranormal utterances. This is the common human response referred to as “[pareidolia](#)” (4) by the skeptical community.

A third result is the accidental recording of unnoticed voices, for instance, someone speaking in the next room. When the recording is played back, the mundane voices are mistaken as EVP. This is illustrated in Figure 3.

A fourth result is more of a possible characteristic than a different result, but it is listed here because of the apparent origin of a new utterance. This is illustrated in Figure 4. An EVP is recorded in the usual manner and is stored in either digital or analog media. When it is played at a later time, the utterance thought to have been recorded is apparently replaced with another or transfigured to say something else. Reports of this were more common when analog and magnetic tape was the storage media. It has also



been reported that, once digitized, the EVP remains unchanged whether it is stored in magnetic media or transistor devices.



**Figure 4**

It was common to hear reports of EVP being changed, primarily when analogue storage devices are used. The utterance is initially reported to say one thing but later, it appears to say something else.

Figure 4 is representative of a block diagram for any recording device, in that there is an analog input stage which has an output that is the input to a storage mechanism. If the recording is to be heard by human ears, recovery from the storage mechanism is via a second or “output” analog stage. EVP is thought to be formed in analog processes, as (I believe) stochastic resonance does not work in digitized signals. Also, the energy well for nonlinear digitized signals is considerably greater than for linear analog and should require considerably more energy to influence. (This is conjecture.)

If the recording is transferred to a computer by connecting the earphone jack of the recorder to the line in jack of the computer, even if it was initially stored in a digital format, it is converted into analog and passes through two analog stages before being digitized for storage in the computer. If the recording is transferred via an all-digital format, say with a USB cable, then it remains digital until it is converted to analog for playback. Thus, using a USB interface eliminates two analog stages, and therefore should offer less opportunity for etheric influence.

Close examination of “changed EVP” has shown that there is a likelihood that the utterance only seems to be changed. Class C and many

Class B examples can seem to change when the experimenter leaves the recording for a time and then returns to it with a different perspective.

Assuming that EVP does not occur in digital format, each playback will begin with the same sound file once it has been digitized. If the output seems to be different, then it must be different in the same way on each playback. If the recording is stored in magnetic media in an analog format, there is less certainty that the recording cannot be changed in the magnetic media.

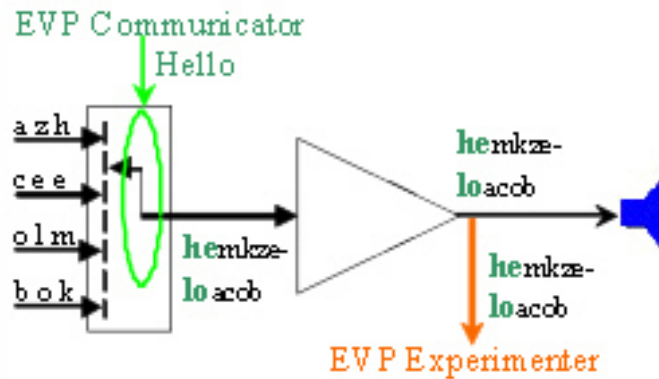
The problem of changed utterances is one that is not commonly reported, but such reports should be carefully documented as to the technical circumstances. Analysis of such reports may offer insights as to how EVP are formed.

## **Transform EVP Summary**

Four possible results of using the basic recorder technique are that an EVP will be formed out of available noise (Figure 1), the experimenter might mistake mundane sound as EVP (Figure 2), unnoticed conversations in the recording environment might be mistaken as EVP (Figure 3) and an existing recording might be changed in storage or on output (Figure 4). All of the transform EVP techniques we are aware of are based on voice formation out of available audio-frequency energy, within an electronic circuit. Variations of this theme only represent novel ways to condition the audio-frequency noise used for voice formation.

## **Opportunistic EVP**

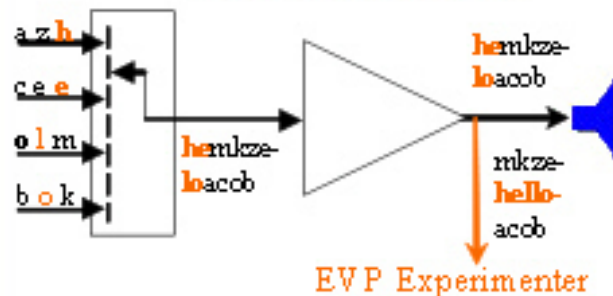
## Opportunistic EVP Radio Sweep Method Results by bit selection



**Figure 5**

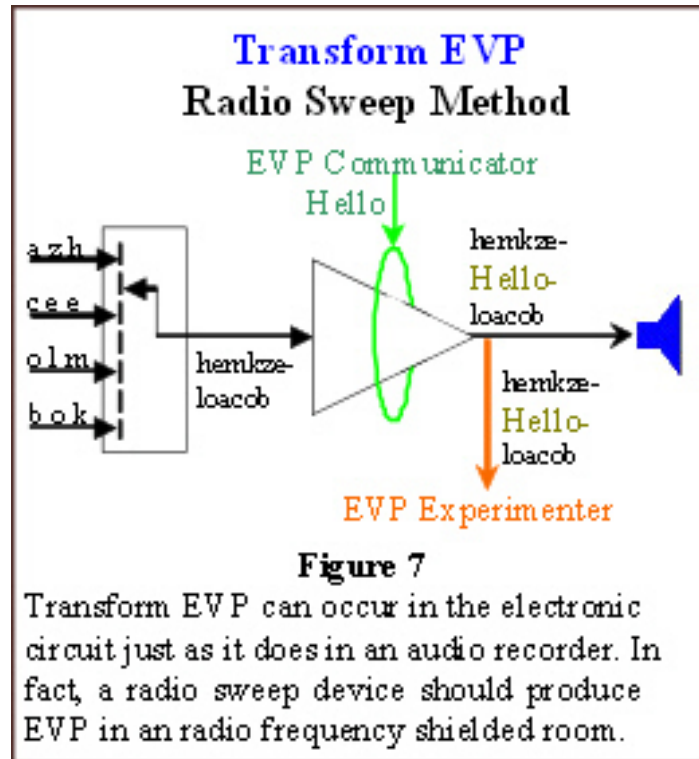
In radio sweep, local radio stations are rapidly scanned to produce a single stream of sound bits. EVP can be formed by selecting bits of sound, and in some way making them understandable as the message.

## Opportunistic EVP Radio Sweep Method Mistaken Results



**Figure 6**

EVP can be formed by selecting bits of sound produced by the radio sweep, that when heard in a mundane sequence, some bits will produce word-like sounds. These ordinary sounds can be mistaken as a phenomenal message.



This category of EVP is relatively new and much less understood as compared to transform EVP. Opportunistic EVP devices usually have additional electronic stages which are different than what is found in the basic recorder technique using just an audio recorder and sound source. It therefore has additional ways in which an EVP might be formed. There are many variations on the theme represented by Radio-sweep technology, popularly known as “ghost boxes” or “spirit boxes” and EVPmaker.

As is illustrated in Figure 5, radio-sweep involves rapidly scanning available Amplitude Modulation (AM) radio stations to create a single stream of sound fragments. The sound fragments are then used as an input to a recording device. In some applications, a speaker is also attached to the output of the sweep stage in an attempt to achieve real-time communication. Although it is possible to simply turn the tuner on a radio with a recorder microphone nearby, there are a number of “boxes” designed by inventors, such as the MiniBox (5) and Frank’s Box. (6) From our observations, these are all variations of essentially the same theme with different mechanizing techniques.

The software program, [EVPmaker](#) (7) developed by Stefan Bion, is also opportunistic in that a single stream of conversation is chopped into small bits and then reassembled into a second stream of sound made by

concatenating bits based on a random number process. Bion's research has shown that message formation is caused by manipulation of the random number process.

These techniques are called "Opportunistic EVP" because it appears that the EVP is formed by selecting available sound bits to form a word or sound that closely matches the intended utterance. This is different from changing sound to match the required output.

Figure 6 illustrates what is being referred to as Mistaken, Opportunistic EVP. As in transform EVP, mistaken EVP in radio-sweep and EVPmaker result from the assigning of meaning where there is none intended. Because the resulting stream of sound bits does have voice, it is easy for the mind to assign meaning to word-like sounds, even though none was intended, or a second listener might hear something very different. The meaning is not caused by a communicating entity but is from the tendency of the mind to find meaning in otherwise random sounds.

Figure 7 illustrates how the analog stage might be used to induce a transform EVP into a radio-sweep or EVPmaker circuit. Transform EVP in this circuit will tend to be interrupted by the sound bits from the radio-sweep, causing an effect similar to an experimenter talking over an utterance in the basic recorder technique. EVPmaker is not as likely to produce a transform EVP because all of the processing is in the digital format and the output is usually the only analog stage.

## **Opportunistic EVP Summary**

EVP may be formed in the sound stream resulting from the fragmentation of a mundane source, either pre-recorded conversation in EVPmaker or multiple radio stations in radio-sweep. The resulting sound stream might also be mistaken as EVP when there is none but transform EVP might be formed in the device. In concept, all of the opportunistic EVP devices depend on the sound frequency, amplitude and inflection to be present in the raw source at the time it is required for voice formation.

## **Selective reporting of EVP**



**Figure 8**

In any form of EVP, it is important not to selectively associate responses with questions. For instance, in this figure, to say that Question 1 was answered by Answer 2 would be misleading. There is some indication that Answer 1 might be associated with Question 2, as precognitive responses do seem to occur, but it is important to report all assumptions.

In transform EVP, the utterance typically occurs before the next question or comment. In some instances, convincing evidence has been reported suggesting that some utterances precede the question, as if anticipating it. (An alternative explanation to precognition is that the experimenter anticipates the question by mentally composing it before speaking, and that mental processing is detected and responded to.)

It would be considered a Best Practice to never associate utterances occurring before the preceding question and after the following question with the question. For instance, as is illustrated in Figure 8, Answer 2 would normally not be associated with Question 1.

Opportunistic EVP poses unique problems for question and answer associations, and the question of appropriate associations should be addressed in this article. For instance, asking a question and simply allowing the sweep to continue until a likely answer is heard does not seem to allow for the old question as to whether or not a typing monkey will eventually produce meaningful text.

## Techniques for Eliminating False Positives

A “false positive” is the assignment of “EVP” status to mundane sounds. This would include imagined (Figure 2) and mistaken (Figure 3) results in transform EVP, and mistaken results (Figure 6) in opportunistic EVP. It would also include inappropriate association of questions and answers. The challenge is to find a way to experimentally establish that both categories of EVP formation actually produce EVP. Next is the task of finding a way to distinguish true EVP from mistaken and imagined results.

# Transform EVP

In transform EVP, the known sources of false positives are:

- Radio-frequency contamination
- Unnoticed voices or voice-like sounds in the environment
- Recorder artifacts
- Imagination of the listener

## Radio-Frequency Contamination

RF contamination is usually pretty obvious because it produces unusually long messages that are often cut-off as incomplete expressions or which are nonsensical when the circumstances of the recording is considered. Digital wireless devices such as cell phones, wireless servers, most wireless land-line phones and baby monitors using security codes will not produce an intelligible signal in RF contamination. Frequency Modulation (FM) radio will not produce intelligible contamination, as with broadcast television. The only realistic source for such contamination is AM radio.

Research has shown that EVP can be recorded even when the recorder is shielded from RF contamination, so it has been empirically shown that transform EVP are not caused in that manner. (8) (9) Nevertheless, RF contamination is a possible cause of mistaken results, and this source of false positives must be accounted for. The most effective way to avoid any of the false positives in EVP is described in the Best Practice: [Characteristic Test for EVP](#). (2) ([This book](#)) In that practice, common characteristics of EVP which have been anecdotally identified via long-time experience within the community and empirically via controlled experiments are used as a norm for EVP. If an utterance falls outside of that norm, then it is considered suspect. It is always recommended that practitioners set aside suspect EVP until more evidence is available.

## Unnoticed Voices or Voice-Like Sounds in the Environment



This is a bigger problem than might be expected. It is common for a practitioner to make a recording in the field and not review the results until after returning home. For most people, memory is not sufficient for knowing whether or not voices in recordings were from physical people speaking elsewhere in the environment.

The recommended solution for this is the use of a second recording device as a “control.” (10) Two important characteristics of EVP are that the exact same utterances is never recorded in more than one recording circuit at the same instant, and that higher quality recorders are less likely to record an EVP. As such, a simple solution is to require that field recording be done in tandem with a second, higher quality recorder such as is found in a video camera. This is a Best Practice titled: [Using a Control Recorder for EVP](#). ([This book](#))

## Recorder Artifacts and Imagined EVP

The less expensive digital voice recorders are thought to be so successful in EVP experimentation because of the noise generated within the recorder, presumably in the analog input stage. It is often unnecessary to supply background noise. At least with the earlier models, they were also subject to bursts of noise that are reminiscent of an angry man yelling a message. Further analysis has shown that the bursts of noise are simply artifacts, but that the communicating entity sometimes uses the sound to form voice. Since the sound naturally has an angry sound, the resulting EVP sounded angry.

Other artifacts include induced noise from nearby electrical devices. The induced noise has a frequency of equal to power-line frequency, two times line frequency or a harmonic of line frequency, and it can be modulated to sound like voice by moving the recorder in relationship to the source.

Protection from false positives of this kind is the characteristic test (2) and a listening panel. The intention of a listening panel is that people experienced in hearing EVP should be able to agree with what the utterance is thought to say without prompting. The [EVP online listening trials report](#)

(Book 2) details the results of double-blind listening trials. In the trials, 25.2% of the words were correctly identified by website visitors. The examples are considered Class A that should be correctly heard 100% of the time by an experienced listener. In fact, a not exactly the same experiment was conducted for the same examples using more experienced ATransC members with estimated average correct word recognition of 74%.

## Mistaken Results in Opportunistic EVP

When radio-sweep is configured with a direct connection to a recorder or recorder program, both radio-sweep and EVPmaker are closed to ambient voice, and therefore, unnoticed voices in the environment are not a consideration. However, understanding random sequences of audio bits as EVP is a problem, the extent of which is unknown. I am not aware of any empirical studies that have been conducted to establish a standard for accepting results.

In what has been “normal” experimentation by individual researchers, the question of how to avoid false positives has not been an issue except in the case of radio-sweep. This has been true because most researchers have gained a reasonable level of experience and have developed an “ear” for understanding the utterances. Today, we are seeing more and more people begin their experience with EVP by using the radio-sweep devices or EVPmaker software. The resulting lack of experience is producing false positives that are too often being accepted as genuine EVP.

On behalf of the ATransC, we recommend that all people new to trans-etheric communication learn to record for EVP using the basic recorder technique. Then, after learning how to record EVP and how to recognize false positives in that way, we encourage people to try other methods. The field has progressed, but it may be true that the basic recorder technique is not ultimately as productive as other techniques, so it is important that people try approaches such as radio-sweep. Beyond the desire that people should not believe something that is not true, we are concerned with the damage to the entire field of study that can be caused by a large population of people claiming EVP that are seen as false positives.

## Testing to Identify False Positives

Currently the content of the message is the primary test for determining a false positive, but even that seems to require modification to accommodate the kind of results being reported with opportunistic EVP. For instance, it is common for the practitioner's name to be spoken in the results while this is much less the case with transform EVP. The messages are potentially endless while an important characteristic of transform EVP is that they are relatively short. It is also difficult to distinguish which possible utterance is associated with which question put by the practitioner while transform EVP is pretty clearly a question and answer response as in normal communication.

While these differences pose a problem for avoiding false positives, they may also tell us something about how EVP are formed. For instance, if the experimenter's name is being called out more often in opportunistic EVP, why is there a difference?

A potentially inflammatory question that needs to be addressed is why there is so much more social tension associated with opportunistic EVP than is associated with transform EVP. For some experimenters who report extraordinarily long messages, the communication has turned to predictions of doom that have not been fulfilled. EVP is as much about the person as it is about the technology, so these questions do need to be asked and answered in a candid, but analytical way.

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# On the Thoughts of Dust

by [Douglas M. Stokes](#)

(Previously published in the [Society for Psychical Research April 2009 Paranormal Review](#))

In these pages (Stokes, 2004) and elsewhere, I have argued for the existence of multiple selves (conceived as spheres of pure consciousness) within each human being. Such a modular view of the human mind is frequently adopted by modern neuroscientists to address such phenomena such as behavioral conflict between the hemispheres of split-brain patients and “blindsight,” in which a cortically blind patient evidences knowledge of visual targets that she does not consciously perceive.

## Descartes’ Error

When Descartes famously said, “I think, therefore I am,” I do not believe his error lies in the second clause (the affirmation of the existence of a continuing and unified self), as such writers as Dennett (1991) and Churchland (2002) would have us believe. The experience of oneself as a continuing field of consciousness is for me immediately given. If I cannot even know that I am a field of consciousness that continues from moment to moment, then I cannot know anything. To second Descartes’ conclusion, the knowledge of oneself’s existence, at least from moment to moment, cannot be doubted.

For me, Descartes’ error lies not in his conclusion, but rather in his premise. As a continuing field of consciousness, I do not think; rather, my hapless brain does the bulk of my thinking for me. As has been made abundantly clear by modern research in cognitive neuroscience, my thoughts, my feelings, and the other elements that make up my personality are dependent on brain activity, and if that activity is radically altered or discontinued, they will not persist in any recognizable manner. However, my true self, construed as a field of pure consciousness, might persist, either trapped in a vegetative brain or on to new adventures.

To me the evidence of a continuing self is not that it thinks, which it cannot do without massive assistance from a brain, but that it has feelings and experiences (termed “quales” by the philosophers). Thus, a rectified version of Descartes’ statement might be: “I’m nauseous, therefore I am.”

## Mini-Shins

I have termed the multiple spheres of consciousness within each person “mini-Shins,” which is an adaptation of the term “Shin,” coined by Thouless and Wiesner (1948) to refer to the conscious self in a way that avoids the theoretical and religious baggage that accompanies the use of the word “soul.”

Each such self, if receiving input from widespread areas of the brain, might fall under the delusion that it is the sole center of consciousness in the person.

The informational span of even the executive sphere of consciousness may be quite unimpressive. The psychologist George Miller famously proclaimed that the human mind was able to hold only  $7 \pm 2$  items in consciousness at one time (and I question the plus sign for me and my fellow sexagenarians). Whatever else you might say about fields of consciousness, they generally seem to be stunningly stupid all by themselves.

For instance, due to attentional blindness, subjects even fail to notice a gorilla walking among a group of players passing a basketball back and forth (Simons & Chabris, 1999). Thus, mini-Shins may not have a very impressive informational-processing capacity (unlike the brain).

## **The Evolution of Consciousness**

Advocates of the anthropic principle maintain that the laws of physics and the initial conditions of the universe appear to be delicately designed to allow the evolution of conscious observers. The prominent physicist and mathematician John Wheeler (1983) suggested that under quantum theory, the universe could not exist unless it contained a conscious observer to collapse its state vector and thus grant reality to it. Similarly, Walker (2000) argued for the existence of disembodied “proto-consciousnesses” scattered throughout the universe, whose job it is to surf the vast void, to render reality from the vast fog of uncollapsed possibilities.

However, the universe itself appears relatively indifferent to at least human consciousness, which has only existed for a measly half a million years, compared to the 13.7 billion years of the universe’s existence (which itself is an amazingly short time when one stops to consider that the Earth itself is 4.6-billion-year-old).

The vast reaches of space appear to be filled primarily with eerily beautiful lifeless voids sprinkled here and there with dust, clouds, and seemingly uninhabited, lifeless rocks. Given our perhaps carbon-based prejudices, most of the universe appears to be indifferent to, if not outright hostile to, the presence of conscious observers. If, as the advocates of the anthropic principle maintain, the laws of the universe appear to be designed to support conscious observers, it does not seem to be a very “cost-effective” design (the recent discoveries of a large number of extrasolar planets notwithstanding). Thus, some (e.g., Hill, 2005) have argued that if the universe is designed to produce any observers at all, it appears that most such observers would be inhabitants of lifeless rocks and clouds of plasma, rather than snuggled warmly in the neocortex of a primate brain. As noted above, Walker (2000) suggested that the universe is suffused with proto-consciousnesses, which through observation cause quantum potentiality to become reality, even in regions remote from carbon-based life-forms. If so, these proto-consciousnesses or mini-Shins can apparently be imprisoned in brains, at least for brief periods of time. However, if they are like most other things in the universe, from antiprotons to Z particles, it is likely that they are capable of being reshuffled and recycled from physical system to physical system, in a process that might be described as a form of memory-less and more or less continual reincarnation.

One answer to the proponents of the anthropic principle is that there may be multiple “bubble universes” evidencing different sets of physical laws and initial conditions. Alternatively, the universe may undergo cycles of Big Bangs followed by Big Crunches. In each cycle the universe may emerge phoenix-like from its ashes, perhaps with its laws and initial conditions reinitialized. Penrose (2008) has proposed that, in fact, the universe may have undergone an infinity of such cycles in the past. In either case, the reason why we find ourselves in a universe that supports the existence of conscious thinkers (vs. conscious observers) is that there would be no complex thoughts if the universe were a lifeless void. To paraphrase Descartes once again, “I think, therefore I must somehow be glued to a complex brain.” At least for the moment.

## **The Hierarchy of Consciousness**

This view leads naturally to panpsychism, the view that consciousness pervades the universe. Many of the most prominent practitioners of human



thought, including Leibniz, Spinoza, and Alfred North Whitehead have proposed that consciousness pervades all things and that, at root, the universe consists of a plenitude of spheres of pure consciousness, or “monads” in Leibniz’ terminology. In the early stages of my intellectual career, I scoffed at the notion that a rock might be consciousness. How silly my naive rejection appears in retrospect. It is a shame that the cosmos of Leibniz, Spinoza, and Whitehead has to be “discovered” anew by each generation, due to the fact this point of view is drowned in a seemingly ubiquitous sea of irrationalism on the part of all sides in the debate over religion.

One advantage of this view is that it does not need to explain how consciousness arose from insentient matter, which is perhaps the most vexing, fundamental and seemingly unsolvable problem confronting modern science and philosophy. Consciousness was here from the start. It is angels all the way down.

Our bodies are composed of a vast number of cells and bacteria, with only a fraction of them from our own species. In fact, our bodies seem more akin to a ferocious battleground for microorganisms, which are replaced from minute to minute, than to a unified entity. If one is to grant consciousness to animals “all the way down,” could not our white blood cells possess a (possibly dim) conscious capable of recognizing their foes and engulfing them? Might plants be conscious? While they seem less complex than us, rice plants contain upwards of 50,000 genes, compared to a measly 20,000 to 25,000 for a human being. Thus, appearances may be deceiving. Is it inconceivable that plants possess a glimmer of consciousness, perhaps operating on a much slower time frame than we do? If one watches plants in a speeded-up movie, their behavior seems almost animal-like as they open and close their petals and stretch to capture the maximum sunlight. Do plants experience thirst when deprived of water (to say nothing of the Venus flytrap, which might be expected to experience pleasure as it emits a contented burp)? It is true that plants have no nervous systems; however, might we not be biased toward neurons because of our present unfortunate location? McGinn (1999) for instance begins his book *The Mysterious Flame* with a short story in which future silicon-based artificial intelligences stumble across the Earth and are astounded to find lumps of meat that can think (our brains).

Our brains are essentially comprised of colonies of single-celled animals (our neurons). What if these animals could move? Might their collective then be considered an even more complex brain?

Hölldobler and Wilson (2008) propose that communities of insects comprise “superorganisms” and that evolutionary selection acts on the colony as a unit, rather than on the individual insects. Can the whole of humanity be considered as a single super-brain? If so, are there (perhaps somewhat oxymoronic) mega-mini-Shins associated with the global sphere of consciousness? Goldberg (2009) has even suggested that in the future the Internet may develop into an “advanced intrinsic consciousness” (p. 54).

And what of the famous thermostat? Can it be said to be aware of the rise of heat? Might rocks as they weather and absorb radiation experience consciousness on an extremely slow time span? As I work in my current job, I sometime catch glimpses of the patterns on my Windows media player that resemble the light show at the end of Kubrick’s *2001: A Space Odyssey*. I sometimes think that the consciousness of a rock might be something like that (as well as how much more peaceful it would be to be such a rock rather than to return to the Microsoft Word window at which I am toiling).

In view of the complexity of the quantum mechanical wave governing the behavior of individual physical particles, it might not be too big of a stretch to hypothesize that a single proton might possess consciousness. Edwards (2006) has argued that single neurons may be centers of consciousness, again based on complexity of input. Each of these centers of consciousness would fall under the illusion that it is the sole center of consciousness in the body.

Attributing consciousness to elementary particles would seem to ignore the usual roles attributed to consciousness by cognitive neuroscientists, which include attention and the binding of diverse neural activity into the unified perception of an object (as well as other functions, such as learning novel tasks and decision-making). In his recent review of studies relating to attention, Yantis (2008) notes that process of directing attention remains unexplained by current findings in neuroscience. Munz (2008) notes that the “binding problem” also remains unexplained, and he even attributes such “binding” to an entity outside of the brain, namely human culture.

It does seem as though the center of consciousness that is the “master of the brain” is somehow able to direct such behavior as the writing of this

article. However, perhaps that center is just “lucky” enough to be in the right place and the right time to direct the writing of this article. (It might, for instance, be conceived as affixed to Broca’s area in the left hemisphere, as it does seem to choose the words I will use. Other mini-Shins might for instance have the jobs of moving one’s limbs. Sometimes when I think about it, I am amazed that that my arm actually obeys my directions and executes an intricate sequence of movements without any “micro-management” on my part.)

## The Universe and All That

The physicist James Jeans (1937) famously noted that the universe resembles “a great thought” more than it does a “great machine,” given that quantum mechanics has undermined the mechanistic worldview of classical physics, which is grounded in the now discredited doctrine of local realism. Indeed, some have asked, if the universe is a great thought, why does it go through the trouble of actually existing? As Leibniz asked, why is there something rather than nothing? Also, if the universe is a thought, why does the thought appear to be of the consequences of an elaborate set of mathematical laws? As Jeans noted, God appears to be a pure mathematician. Similarly, the Nobel laureate physicist Eugene Wigner asked, what explains the “unreasonable effectiveness” of mathematics in describing the physical universe? Goldberg (2009) compares the universe to a great equation. He views the universe as self-created, as mathematical truths are fundamental and exist outside of space and time.

However, if the universe is a great thought, why is it not more dream-like, with Alice and Wonderland capriciousness? The vastness and law-like nature of the universe explains why the idealist philosophical viewpoint that the world is mental in nature has lost ground to the view that the material world is the only reality, which ultimately led to the view that mind itself is impotent and has little or no standing in the physical universe.

However, even the very dust from which we were born and into which we will die may well still carry still the stuff of mind.

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# Precursor Sounds in Physical Phenomena

09/ 2016 by Lisa Butler

(As published in the Summer 2002 AA-EVP NewsJournal.)

Many of our members have talked and written to us about a noise that is often heard right before an EVP message. It appears before some of our own EVP. It is a loud, or not so loud, click, pop, boom or crackling sound. Some have described it as similar to the sound of someone keying a microphone. One noted researcher likened the noise to a micro sonic boom. When we are listening back to an EVP recording and hear this sound, we listen more intently to what comes next. If you are one of the many people who have experienced this noise you know what I am talking about.

Not all EVP messages are preceded by this precursor, “popping” sound. For us it is an occasional occurrence. But when we hear it, we are not unlike Pavlov’s dogs, ears perk up waiting for that reward. The click, if there, means a reward of an EVP. It, for us, usually signals a better than average EVP as far as loudness, quality and clarity is concerned.

Geoff Viney in his book *Surviving Death, Evidence of the Afterlife* discusses this mysterious sound in relation to other types of phenomena. [Please note that Viney reported that Peter Thorneycroft did the work in the RAF museum (below). We have subsequently learned that the work was conducted by his nephew, Ivan Spenceley.]

- In 1986 the downstairs rooms, in a farmhouse in England, were infiltrated with the voices of those who appeared to be former residents. The voices were heard over several nights. The voices began and ended with a distinct “click” as if a radio had been turned on and off. Investigators looked for a receiver or a transmitter, but none was found. Natural explanations for the phenomena were ruled out.
- In 1973 the owner of a converted lighthouse in Maryland repeatedly had his sleep interrupted by the racket of doors banging, furniture moving and footsteps. A “clicking” sound preceded these manifestations. Upon further investigation nothing in the area that the noises came from appeared out of place. The building’s owner decided to try and record what he was hearing and left a tape

recorder running. The tape contained voices and extraneous noises. Some of these voices talked about the treatment of injuries. A local librarian helped research the home and to everyone's amazement found that the building was used as a field hospital during the Civil War.

- The anomalous events centering on a World War II Lincoln bomber at the RAF Cosford Aerospace Museum were researched in 1990 by the British investigator Ivan Spenceley. The strange sounds of scratches, squeaks, girl's voices, bumps and human sighs had been reported in the vicinity of the bomber. The staff had seen phantom air crews and dramatic drops in temperature were reported. Other phenomena included the movement of switches and the rotation of the wheels of the aircraft. Thorneycroft saw moving points of bright light and also heard and recorded many anomalous sounds within the aircraft. These sounds, which were most often mechanical movement type noises, were analyzed and it was found that they always began with a discernable blip on the tape similar to that produced by a sudden burst of static.

The clicking noise associated with EVP messages has been the center of considerable conversation for quite some time. Perhaps this sound is caused by a dimensional breakthrough and is an artifact of spirit world energy entering the physical world. The above stories might point to this type of answer.

Paolo Presi on page 3 of this newsletter reports on Carlo Trajna's "Psychotemporal Model" in which "Psychic Time" flows differently from "Physical Time." Is this anomalous sound before EVP messages caused from a shift in time as the two aspects of reality link up?

Alexander MacRae used an oscilloscope in analyzing a well-known recording from the Palace Hotel. When viewing this recording Alec noticed that the level of background noise (whistles, hums and buzzing which were side effects of the equipment) on the oscilloscope almost went to zero. Three or four seconds after the background noise disappeared, a woman's voice was heard to say "Now." Two seconds later, a male voice was recorded with a personal message for his sister who was in the audience. Another few seconds passed and a female voice said, "Finish," and then the background noise once again returned to normal on the oscilloscope.

Perhaps the precursor noise we hear on our recordings is similar to the word “Now” heard on Alexander’s recording. It may simply be a signal or a cue for us to listen closely to what comes next. Is this noise similar to our telephone ringing letting us know that someone is calling? Alexander’s recording may point to another possible fact, and that is that the entities need and gather all available noise and energy to get their message through to us.

Do those on the other side have equipment that they use to try and contact us? Are researchers, indeed, hearing the keying of something like a microphone? And are those on the other side doing this? Several researchers in the past and present say that they have been in contact with groups on the other side that state that they have developed apparatus for communication with researchers on this side and that this development continues.



## **Seeing Both Sides:**

# **The arrow of creation is at the center of the dispute concerning the validity of EVP**

by Tom Butler, (cc)2001

There is a common thread that runs throughout any discussion of Electronic Voice Phenomena (EVP). It is the general acceptance amongst EVP experimenters that we are communicating with other people. Not dead people, really, just people who are no longer in this world. It permeates our thoughts even though we know there are those who do not agree and even though no one has been able to offer a comprehensive explanation for the presence of these communicating entities. The belief is just there, inescapable and undeniable: we are talking to people whom others call dead.

For the people who study EVP, this idea that we survive physical death is not a matter of religious belief. The evidence seems clear and undeniable. Yes, it is true that this belief is shared by most religions of the world. But there is much to be said for the sort of physical evidence provided by EVP, as opposed to revealed knowledge. There is no need to have faith in something that is so well documented with evidence.

Others do not agree with the conclusions we draw from EVP. People who have been trained in the physical sciences generally discount the possibility that we survive physical death. Or, if they do not outright discount survival, they relegate it to that which is religious and make no attempt to mingle these articles of faith with facts of science.

How can this be? How can intelligent, earnest people who are clearly observing the same reality, find so little common ground.

I believe the foundation of this difference in worldview can be found in the assumption of where creation has taken place. Here, by creation, I intend to say the formation and evolution of self-aware entities. The nature of the other objects in our reality must wait for a later discussion.

In the physical sciences, our self-awareness can be reliably traced back to the origins of the first living cells in that fabled primordial soup of creation here on earth. Based on this model, it is assumed that similar primordial soups must have existed in other parts of the universe, leaving

room in this model for the existence of other life forms. Perhaps our universe is teaming with life.

Now here, I will enlist the study of metaphysics to champion the side of survival, for scholars of this field also seek to embrace the question of survival from a scientific viewpoint. In metaphysics, the origin of physical life is, indeed, thought to have originated in that fabled soup. However, also in metaphysics, physical life and self-awareness have very different paths of evolution. Self is thought to have originated outside of physical reality.

So here, I am introducing the concept that there is a greater reality, of which, our physical universe is but an aspect. Because this greater reality is not physical, I will simply refer to it as nonphysical reality. While the existence of nonphysical reality cannot be declared a given, it can be stipulated that there is such a thing for this discussion. Just for the sake of discussion.

There is no use discussing how Self came to be. Perhaps there was a primordial soup of energy that first gained self-awareness. Regretfully, the how of Self's creation is beyond the scope of this discussion. I will say, though, that this is not about an anthropomorphic god of creation. The point here is that, in metaphysics, there is a dual aspect in the nature of people. We are human beings and we have evolved from simple organisms here on earth. Also, we are Self and, as Self, we have evolved in an environment that is outside of physical reality.

So, allow me to describe the question of origin as a question of creation and the path of evolution as the arrow of creation. The question then, is which way does the arrow of creation really point?

In physical science, there is no foundation for a nonphysical aspect of reality. The arrow of creation must point from that primordial soup to present day. Anyone properly trained in the physical sciences has no choice but to hold that this is true if they are to remain faithful to their education.

In metaphysics, as it is amongst most EVP researchers, and yes, in theology, speculation in the existence of a greater reality allows us to embrace all of physical science and to expand that understanding with the concepts defining nonphysical reality. For Self, the arrow of creation can point both ways, but it must first point from some etheric origin toward present day. No other consideration can explain the phenomena we experience.

There is a second trajectory of this metaphysical arrow of creation that must be described. Somehow, somehow, the physical aspect of reality must also have been created. The arrow of creation points toward the creation of that physical world primordial soup, as well.

And so, this is the point of my comments. The observed and demonstrable phenomena cannot be explained unless the arrow of creation for the Self is considered to point from the nonphysical to the physical aspects of reality. Once the existence of a nonphysical aspect of reality is accepted, then the majority of what is generally called “paranormal” phenomena can be explained as the natural processes of nature.

Allow me to offer a for instance. It has been clearly demonstrated that it is possible to stimulate the brain in such a way as to cause the person to remember something or to sense mental images. In physical science, the conclusion is that, since it is possible to find a place in the brain that is involved with that function, then that function must originate in that part of the brain. Therefore, for instance, memory is a function of the brain. By extension, Self is a function of the brain. The arrow points to the evolution of Self as a byproduct of the evolution of the body.

However, if the existence of a nonphysical aspect of reality is allowed, then it can as easily be argued that, by so stimulating a region of the brain, the researchers are stimulating the portion of the human body that facilitates the Self’s existence in the physical. In other words, in metaphysics, the Principle of Agreement holds that an object of reality must be energetically in agreement with the aspect of reality it will inhabit. In practical application, we express this as Self residing in a physical body. It is our physical body that enables us to be energetically in agreement with the physical aspect of reality. For a particular ability of Self to be expressed in the physical, the body must be able to support that ability. If for some reason the body is damaged, say it is blind, then that ability cannot be expressed. In this case, the Self would not be able to see in the physical.

The body probably has evolved from that single cell, but it is a physical thing that functions as a host for Self. Yes, it is a form of life with an attendant energetic body, but the body is believed to lack Self-awareness. It is generally thought to be dependent on Self for volition beyond simple requirements of survival such as eating or reproduction.

In another example, recent research in parapsychology has established that we are able to telekinetically influence physical objects. This in itself is

a substantial breakthrough in support of the possibility of a nonphysical aspect of reality. Since telekinesis has gained some credibility amongst physical scientists, it has come to be something of a catchall to explain other, less acceptable phenomena such as survival of the Self. In EVP, telekinesis is often cited as an explanation for the origin of EVP. “Humans are telekinetically putting the voices on tape.”

In fact, telekinesis may be a good explanation for the processes involved in EVP, since by definition, it means to mentally influence objects. The Self is nonphysical. Self residing in a physical body and Self that is free of a body while the body is sleeping or because of physical death, should be qualitatively the same. However, since the communicating entity is generally thought to be free of a physical body, it must have the assistance of a Self still residing in a physical body to satisfy the Principle of Agreement. In more common terms, the EVP experimenter is believed to function as a medium through which the communicating entity is able to impress its messages.

Of course, the mediumship aspect of EVP is not accepted by all EVP researcher, let alone physical scientists. However, this should serve as an example of how simply changing the direction of the arrow of creation can change the interpretation of an observation. The possible presence of telekinesis in EVP does not mean that the experimenter is the communicating entity. It means that the EVP may be impressed into the recording medium via telekinesis. The source of the telekinetic ability may be the EVP researcher, but the source of the message and all of its characteristics could very well be a nonphysical entity. The observation that telekinesis is involved would be the same in either case.

If you consider that our universe is but an aspect of a greater reality, and if you consider the complexity we are aware of in this universe, then simple extrapolation demands that the larger reality be vastly more complex. But the existence of a greater reality and some hypotheses concerning its nature must first be stipulated to before such an extrapolation can be made. Who amongst us is qualified to make such an extrapolation?

Few of us who are trained in the physical sciences are also trained in metaphysical thought. While it is the nature of EVP to attract researchers who are technically inclined, few EVP researchers are well versed in both fields. Evidence of this is frequently placed before us by physical scientists who propose super conscious or holographic principles to explain all of the

various characteristics of EVP that is reported by experimenters. At the same time, we see EVP researchers who have substantial background in metaphysics, propose the survival hypotheses as the explanation for all of the reported phenomena.

In fact, all of these explanations may correctly explain some of the observed phenomena, but as stated, they are not acceptable to the other school of thought because they do not answer all of the questions. Not being one to sight a problem without proposing a solution, it is clear to me that cooperation amongst physical scientists and metaphysicians is in order. Of the many forms of EVP, some may very well be evidence of the holographic nature of the universe. At the same time, other EVP are probably evidence of the survival of Self after physical death. Both schools are right within the appropriate context. However, we may never come to understand this if qualified EVP researchers do not work with people who are qualified to speak of physical principles. Neither can do this alone.

But here is the good news. Some open-minded scientists are beginning to seriously evaluate EVP because they can see that there is something going on that is extraordinary. Physical scientists are trained to follow the evidence. They recognize that phenomena represented by EVP and mediumship cannot be explained with known physical principles. Rather than shrinking away from such controversial subjects, they are seizing the opportunity to study these phenomena.

For instance, there are members of the Association TransCommunication (ATransC) who have the necessary scientific background to address the issues and who are fast becoming serious EVP researchers. Other EVP experimenters are learning to describe their work in terms that are acceptable to the scientific community. We have found that members, as in EVP associations around the world, have a true pioneer spirit when it comes to trying new ideas and techniques. As a community, EVP experimenters represent a collective laboratory ready and able to support scientific investigation.

This illustrates an important point. Many of the scientists whom we seek to certify these phenomena are already interested and are participating in EVP related associations around the world. It is for the rest of us to order our thoughts and to clearly describe our experiments. Not all EVP experimenters are EVP researchers, but all EVP experimenters are potential contributors to EVP research. We know so much and we have so much

evidence, now we must bring that to the researchers in a form that is rationally presented and well documented.

Many of you are probably aware of the work being conducted at the Human Energy Systems Laboratory in the University of Arizona, at Tucson [moved?]. This is research concerning the validity of mediumship. A team of mediums has been reliably graded at between eighty and ninety percent accuracy in the messages they are able to deliver via mediumship. Since EVP and mediumship seem to be closely related phenomena, this research tends to validate the concepts involved in EVP as well. This research also offers a formidable method to verify the Survival Hypothesis.

Interestingly, the existence of a nonphysical aspect of reality is beginning to be well established through research by scientists who are not even aware of EVP, but who have learned to look in the direction of a possible nonphysical cause for phenomena. For instance, one of the more exciting bits of news to make the rounds in the Association is a report from the [Boundary Institute](http://hrvg.org/newsletter/2001-06/radin.html) (hrvg.org/newsletter/2001-06/radin.html) that they detected a change in the output of an array of random number generators that seemed to predict the attack on the World Trade Center September 11, 2001. Could this be evidence of consciousness influencing physical processes?

In another study, a group of doctors at the University of Southampton have published a groundbreaking report that claims for the first time, that there is scientific evidence of life after death. Dr. Sam Parnia, who led the study, believes the mind might be independent of the brain. He said: "The brain is definitely needed to manifest the mind, a bit like how a television set can take what essentially are waves in the air and translate them into picture and sound."

Such conclusions would not have been seriously voiced a few years ago.

I will close with an explanation of why I think it is so important that the scientific community validates the Survival Hypothesis. First, it is not to provide validation for people who already accept personal survival. While validation would be nice, these people already have proof. We have the philosophy in ATransC that we are teaching the world to experiment with EVP one person at a time. We believe that Humankind is on the verge of a major shift in worldview. This shift is toward the understanding that the physical and the nonphysical aspects of reality are part of a greater whole.

In this worldview, will be the understanding that we survive physical death, and therefore, we must have a new value for life and sense of the importance of personal growth. Humankind is composed of people and people respect the opinion of scientists. Should scientists begin to speak of the Survival Hypothesis as a reasonable theory, people will be more inclined to accept this view. Humankind's change in worldview will more quickly evolve to embrace these concepts. I believe that is the true benefit in scientific approval. That, and the portable EVP phone booth some engineer will build for us once our scientists have provided the necessary supporting theory.

So, I say to you in the scientific community that there is a large EVP community that is waiting and able to help you. EVP is a most powerful tool that can provide a window into the nonphysical aspect of reality. It is here now, it is well understood, it is repeatable and anyone can do it. You should also know that it is very inexpensive. Why not set up a series of survival experiments in which mediumship and EVP are used as cross-correspondence tools for data verification? Why not give it a try to help catatonic patients or for grief management? Why not use it as a possible link into the thoughts of sleeping people for dream research? What if you could record an EVP message that would identify the physical location of something that is lost? Would that interest you? We cannot guarantee that EVP will work in all of these ways, but we can assure you that the communicating entities of EVP are also interested in helping you.

EVP is a most powerful tool.



# Undocumented Characteristics of Trans-etheric Phenomena

by Tom Butler, 2016

## Scope

Many of the articles on this website address the who, what, how and why of trans-etheric influences, including EVP and ITC, but they are mostly concerned with well-documented characteristics. For instance, see [Characteristic Test for EVP](#). ([This book](#)) This article includes questions, observations and ideas about how phenomena are formed that are not commonly considered. It will be expanded as new characteristics suggest themselves. It is for the community to help decide if they deserve to be considered “common.”

## EVP formation as frequency selection or amplitude selection.

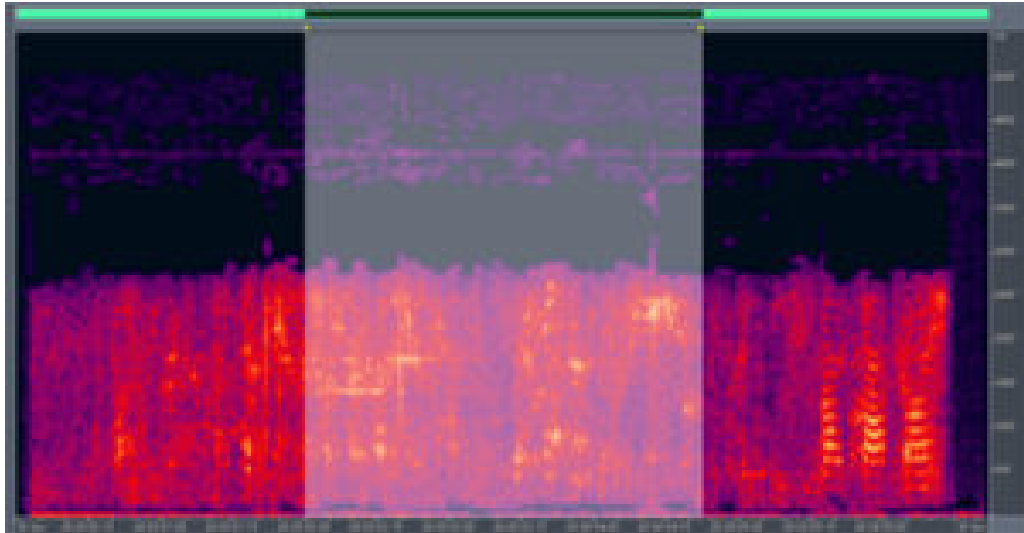
Most transform EVP are thought to be formed by transforming available audio-frequency energy into voice. However, in some cases, the waveform representing ambient sound may be used to form the voice. If this is true, then the resulting display might be more like a “talking guitar” than to human voice pattern.

In this example recorded within Hoover Damn, the concrete room echoes the tourist’s excited voices. For comparison, Lisa’s voice can be heard at the end of the recording. The formants in her voice are clearly shown in the spectrograph view. The waveform view clearly represents the sound level of the crowd. Between 2 and 4.2 seconds, there is a whining voice that says something like “I’m down here” or “I’m Von Breal.” The “I’m” extends between 2 and 3.1 seconds. All of the utterance is above 1300Hz.

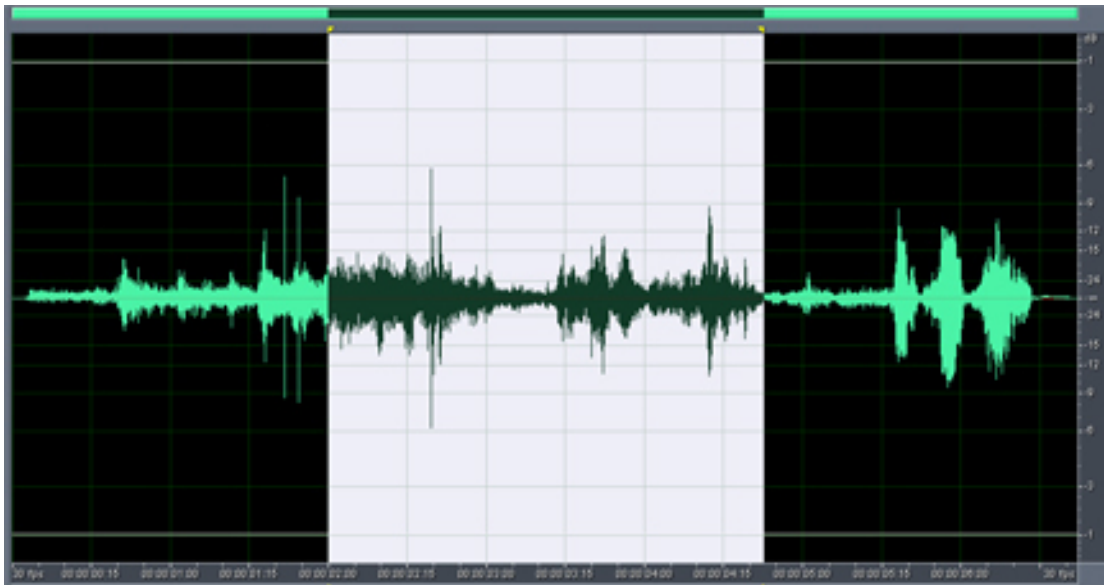
In truth, I have no idea what it says, which should cause concern that it may not be phenomenal. It is presented here as a possible exception to the rule of transform EVP being formed by opportunistically using available frequency and amplitude. If this is the opportunistic use of sound amplitude, then it may indicate a theory for voice formation other than stochastic amplification.



cbutler2006-EVP\_using\_sound\_envelope.mp3



Possible amplitude modulation EVP example Spectral view



Possible amplitude modulation EVP example Waveform view

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## Trance Entrainment

Robert Monroe designed his entrainment exercises around levels referred to as “Focus” (See [The Monroe Way](#)) (Book 5) where Focus 10 is: The first stage in separation of mind-consciousness from physical reality.”

he used sound to entrain the listener's mind and lead it into ever deeper levels of awareness.

After sitting with several physical mediums, I have noticed that a similar process appears to be active in the way mediums enter the necessary levels of awareness to produce phenomena. For instance, [Hoyt Robinette](#) (Book 3) demonstrates blind readings of what is written on paper for about an hour just before producing phenomena.

Virtually all of the physical mediums I have witnessed follow essentially the same pattern of introducing a series of etheric speaker, each with a unique specialty such as moving objects, gatekeeper and reunions. In some cases, the communicating entity will wake up the medium to experience the phenomena along with the sitters. The medium is alert right away, and afterwards, the medium quickly returns to deep trance. This is a relatively short cycle of wakening and return to trance, yet when brought back at the end of the session, the medium takes many moments to shake off the grogginess of trance.

There appears to be a relationship between the procession of etheric visitors and the mediums depth of trance. In the same way, Robinette routine may be a form of entrainment used to induce the needed state of awareness. This is an important point which may help explain why mediums are so bound by routine. If this is the case, then it is no wonder that a séance conducted in 2000 might look very similar to one conducted by the same medium in 2011.

# ATransC.org Website Preservation Project

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## Best Practice

# Being a Good Witness



## Sponsor

Initiated by Tom Butler.

Other editors include:

## Abstract

It has been shown that expectations of the observer can have an influence on what that observer experiences. This observer effect is enhanced when the person insists that one thing is true despite possible evidence to the contrary. The consequence is the loss of an opportunity to experience genuine phenomena. The inevitable public denunciation of the phenomena and/or practitioner also harms the paranormalist community. This practice describes ways in which witnesses might avoid this problem by suspending

judgment to leave time for additional information to become available.

## Justification/Introduction

A 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, which are phenomena that are not recognized by the mainstream as either possible or real, there is virtually no academic or scientific community providing guidance to the paranormalist community.

This Best Practice offers a consensus opinion of how to relate to paranormal phenomena. Its purpose is to help develop a shared, informed point of view which would normally be developed by mainstream science and academia.

## Practice

It helps to ask questions. It is important that people in our community feel free to do so. 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 can only be 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 mundane artifacts were 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



A case study to illustrate this point is based on comments about darkroom séances reported in the ATransC NewsJournal. A person who was knowledgeable about EVP commented that *"It seems fake to me."* He went on to say that *"I believe there is a trap door or something like it. Notice that he is behind the curtain for no real reason other than to shield eyes from whatever he is 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...."*

The person is quite knowledgeable about some forms of these phenomena but appears to lack understanding of materialization mediumship. He also ignored the Butler's first-person account of that included how they 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.

Most important, though, is the potential harm such unsubstantiated comments may have on the paranormalist community. This raises the question of, 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. There appear to be three basic first responses: the *proof* is faked; the *proof* is real and suspended judgment.

## Assumption of Trickery

It is easy to assume an instance of phenomena is faked by saying, “*There must be (any excuse you can imagine without bothering to produce supporting evidence).*” The “*There must have been a trap door*” explanation is a good example.

The more positive response might be “*How could that be?*” which leaves open the possibility it might be real. Offered explanations about how something could have been faked are seldom supported by how the explanation could realistically explain the evidence.

The assumption of trickery became a form of *group-think* as people in England claiming to be Spiritualists went into something of a feeding frenzy as they proposed one unsupported trap door-like explanation after another 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 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 Skeptic’s view that we are delusional.

## Suspended Judgment

Suspended judgment is the middle way in which experiences can be taken at face value, uncontaminated by assumptions based on belief rather than evidence. Most of the phenomena that are given a trapdoor-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, however, in fact, virtually all of the mediums the Butlers have sat with express a similar need for consistent order of events.

A reasonable hypothesis 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. The sameness is not proof the medium is in a deep trance. It is probably a necessary mechanism that makes the phenomena possible.

## 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 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 more 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 at the center of the room. The theory is that the entities use this movement to safely dissipate the accumulated energy, and of course, to provide something of an exclamation point to the demonstration.



Moving the chair, and the usual rearranging of his clothes is a common demonstration of phenomenal control in David Thompson's seances. It is difficult to put into an evidential perspective. However, at the end of the darkroom demonstration Stewart Alexander provided during the 2011 Stewart Alexander and Friends Conference, the Butler's witnessed the glow tabs on Stewart's knees passing by at eye level, less than a foot from their face. Others who were further around the circle, saw the tabs tilt dramatically as Stewart's chair floated around the room. 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, Stewart's undershirt was found lying on the floor.

Events like the levitated chair are *white crows* that tend to give credibility to the rest of the demonstration. Certainly, not being able to explain what happened does not automatically lead to the assumption of trickery.

## Unintended Consequences

Like super athletes, physical mediums are born with latent ability that seldom becomes evident without years of development. it is the personal

cost of many years need for development and the risk of abuse from skeptics that paranormalists need to be mindful of. 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 it must be assumed he supported the many naive comments from like-minded website visitors. It will probably not take very many attacks like that to deny the rest of us the chance to witness at least one white crow.

## **Example Application**

This is important to give the reader an idea about how the practice applies. The example should show the potential problem of not following the practice.

## **Substantiating Material**

Provide references supporting the practice if appropriate. Include substantiating evidence not identified by the references. Also, when appropriate, include all statements indicating a recommended procedure should be supported by one or more of the following:

- Logical conclusions based on accepted social behavior, ethical standards and successful practices.
- Personal experience which is supported by at least three witnesses. (Their contact information should be available but not in the document).
- Research that has been published in a regularly published publication or on the Internet and that includes at a minimum, an explanation of the experimental protocol, results, involved researchers, date of the research and original purpose for the research.

## **References**

## **Best Practice**

# **Classifying Phenomena**



## **Introduction to Classifying Phenomena**

A common dilemma in the study of some forms of transcommunication is classifying phenomena examples of phenomena that are perhaps not as paranormal as others. For instance, video-loop Instrumental TransCommunication (ITC) sometimes produces convincing likenesses of human faces for which there is no known physical explanation.

At the same time, a face seen in calcium buildup on a subway wall may be paranormal, but it is tempting to ignore it as happenstance because the pattern could occur without intelligent intervention. However, ignoring a face-like pattern may be a mistake because the bounds of the etheric communicator's capabilities are not known. Our reaction might be different

if we knew that a person looking a lot like the calcium pattern had been killed on that very spot.

Six Association TransCommunication (ATransC) members responded to an email that went out asking for input in the Idea Exchange. GP noted that “We are not necessarily bound to follow the rigid, objective procedures of the natural and physical sciences ... we make an assessment.”

PH reminded us of the dangers of finding patterns where there are none; a human condition known as “[pareidolia](#).” As always to be depended on for help, MD, described how she sometimes deals with degrees of paranormality. JK agreed that some phenomena are more difficult to attribute as paranormal. CS explained that, if he can still see the image after looking away, then he thinks it is not paranormal. SS made a number of interesting points, but importantly, agreed that we were being too restrictive in how we graded phenomena.

Based on this input, I am proposing a more robust classification system for phenomena.

## Tradition

The community of people who study ITC has historically used a three-tier system for classifying EVP. The system has been very useful; however, the increasing popularity of [live-voice](#) (Book 5) forms of audio forms of ITC, also known as Electronic Voice Phenomena or EVP, requires a more robust system. While a similar problem has been encountered with visual forms of ITC, there has been no classification system for that form of the phenomena. The three-class system for rating EVP is:

**Class A:** Can be heard and understood over a speaker by most people

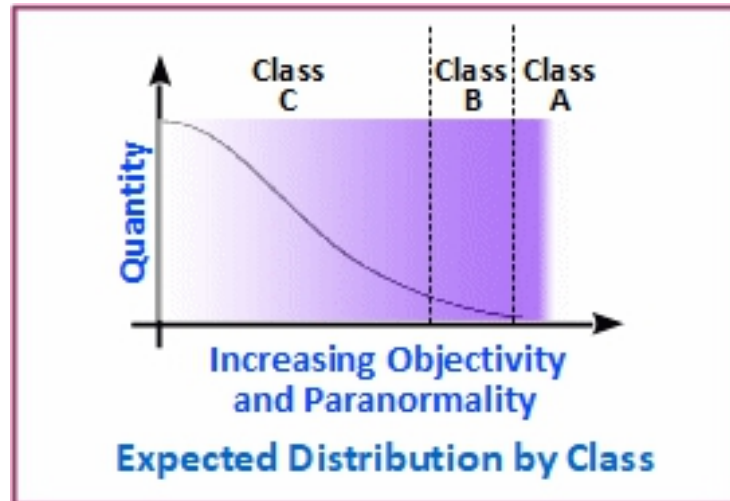
**Class B:** Can be heard over a speaker, but not everyone will agree as to what is said

**Class C:** Can only be heard with headphones and is difficult to understand

[Note that Class B or C voices may have one or two clearly understood words. Loud does not equal Class A.]

## Type 1 and Type 2 Phenomena

The proposed system is based on two types (Type 1 and Type 2), each with three-subclasses. In the old system, the majority of examples (specifically EVP) are rated as Class C while a small percentage of examples are rated Class B and even fewer are rated Class A.



As a general rule, Class C examples are very common, but are also much less evidential in that they are not easily shared (objectivity), and therefore, it is much more difficult to argue that they are paranormal. Thus, it is shown in Figure 1 that, as the objectivity of examples increase, they are perceived as being more paranormal.

In the proposed system, a distinction is made between features which are always present (Type 2) and transient features (Type 1). A face seen in the decomposition pattern of a leaf is more or less always there (Type 2), as opposed to a face found in light reflected from moving water (Type 1). As a general rule, “always there” phenomena appears to be formed by opportunistically adapting naturally occurring processes to express the message (assuming one is intended). If perceived as phenomena, “always there” features would be considered Type 2.

Features found in ever-changing noise are thought to be formed by transforming that noise into the voice or face. While the resulting features are fleeting unless caught in media (photographic or audio recording), they tend to be better formed and more easily identified as anomalous. So, for both audible and visible phenomena:

**Type 1:** Transformed physical media; not always present

**Type 2:** Always present; often as a persistent artifact



The Classes are as before, but described in more generic terms:

**Class A:** Evident without explanation

**Class B:** May require directions

**Class C:** May be vaguely experienced; mostly obscured by noise

## Types Are Based on Technique

Audio ITC: The input sound used in EVP helps determine the type. There will be exceptions, but as a general rule:

**Type 1 Audible:** Input is noise, either ambient room noise or supplied, perhaps with a fan or a noise generator. The formation of voice is thought to be via transformation as the communicator imposes intended order on the otherwise chaotic noise.

**Type 2 Audible:** Input sound is live voice. This included someone talking on the radio, in the room or pre-recorded, perhaps in a foreign language. The easily heard voice is supplied, but formation of the message is seen as opportunistic selection of parts of the existing voice.

It is important to note that a Type 1 EVP can be formed in any sound, including noise or voice. As such, foreign-language voice can be transformed into new words. With that said, the practitioner can be expected to provide both input and output files for comparison. Since it is known that EVP occur in one process, two recorders recording the same input should not produce the same EVP.

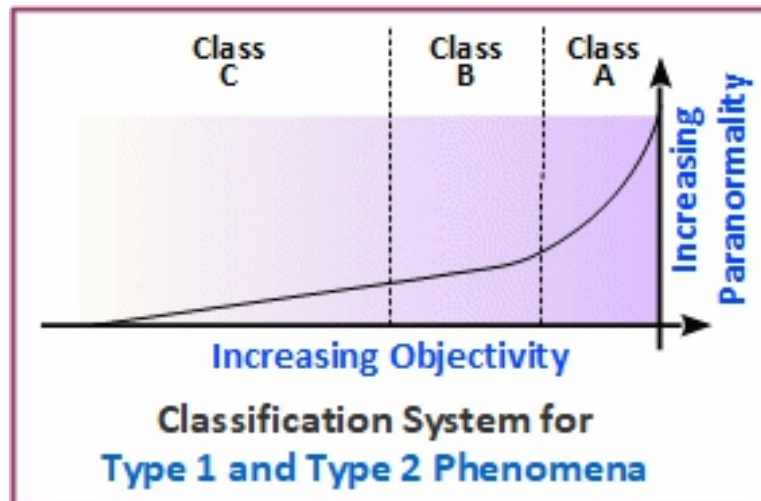
**Visual ITC:** Features found in photographs and video frames of medium-density optical noise are considered transform features. They are transient, in that an observer does not see them at the time of recording, only upon review of the media.

By comparison, a pattern on a piece of toast that resembles a face is long lasting and visible without the need to examine a photograph. With these considerations in mind:

**Type 1 Visual:** input is noise, usually medium density which is not very light or very dark. Textured surfaces facilitate image formation, as do image compression techniques. Often, visibility of the resulting paranormal feature is limited by the resolution of the media.



**Type 2 Visual:** Naturally occurring surface characteristics which are more or less static can sometimes be arranged to form faces. Whether or not they are intentionally formed is not clear, but the availability of alternative explanations causes these features to be perceived as less paranormal.



## Mental Experiences

There is a need for a system of classification for mentally sensed phenomena. This would include the various forms of mental mediumship, including automatic writing, psychometry and remote sensing. It would also include Near-Death Experiences (NDE) and Out-of-Body Experiences (OBE). The common factor is a person reporting an experience that cannot be directly shared by others.

A possible classification is:

**Type 1 Mental:** Spontaneous or induced experience not shared by others and able to be substantiated with objective evidence.

**Type 2 Mental:** Spontaneous or induced experience not shared by others and only substantiated by personal references.

## Best Practice Characteristic Test for EVP



### Abstract

There are a number of characteristics commonly associated with Electronic Voice Phenomena (EVP). If a possible EVP does not exhibit at least some of these characteristics, it may be prudent to set it aside until more evidence is available. This is not to say that a previously unknown characteristic may not be found in a “genuine” EVP, but the majority of examples clearly show a number of these characteristics. As such, it is recommended that experimenters and researchers become familiar with this list, and seriously consider using it as a means of avoiding false positives.

### Sponsor(s)

Tom Butler

## Justification/Introduction

By definition, EVP are unexpected voices that are collected on digital and analog recording media, that are not explained by currently known physical principles. They appear to be ubiquitous, in that experimenters around the world are able to collect them with just about anything that will record human voice frequencies and under just about any recording circumstance. Their nature tends to vary, relative to the experimenter, recording environment, and technique.

The majority of EVP examples are considered Class C, meaning that they are difficult to hear and understand, and it is likely that not all of the words will be correctly deciphered. Nevertheless, Class C examples can sometimes be shown to be phenomenal utterances and often provide useful information. Even experienced experimenters are liable to mistake some environmental sounds, technological artifacts and editing errors as EVP. For instance, the unconscious intake of breath before speaking might sound like the word “help.” During field recording, an unnoticed person might be speaking in another part of the building and the resulting recorded words might be mistaken as a phenomenal utterance.

There is a Best Practice titled [Using a Control Recorder for EVP](#), ([This book](#)) which suggests using two audio records during experiments in order to reduce false positives. Some experimenters also protect the primary recorder with a portable radio frequency shield, such as two or more isolated and nested metal containers; however, such precautions can be clumsy and may be difficult for the average person who is just trying to record a few EVP. Given that it has been experimentally established that EVP can be recorded in conditions isolated from ambient sounds, light or radio frequency contamination, it is reasonable to expect the average person to be able to record EVP in uncontrolled conditions. [1] If a person is familiar with the more common characteristics of the voices, and is willing to discard examples that do not fall within the “norm,” it is reasonable to conclude that the resulting EVP are likely to be genuine.

## Typical Characteristics of Transform EVP

A characteristic test is not absolute proof of EVP, but if stringently applied, it should reduce false positives to a reasonable minimum. Typical

## Characteristics of Transform EVP

1. **EVP are distinctive:** EVP have a distinctive character of cadence, pitch, frequency, volume and use of background sound. The voices have a distinctive sound to them that is difficult to describe. For instance, EVP messages often have an unusual speed of enunciation; the words seem to be spoken more quickly than normal human speech.
2. **Frequency range:** EVP are formed in available background sound. As such, if there is a high-frequency component in the background sound, say caused by whistling wind, it is possible that the EVP will be of similar frequency range. If there are both higher frequency and lower frequency components in the background sound, it is possible to find EVP formed in both regions of the sound. In some instances, two different voices might overlap.
3. **A need for background sound sources:** Research has shown that the voice in EVP is formed out of ambient sound energy. [2] Because of these characteristics, it is standard practice to assure the availability of ambient sound for voice formation, even while isolating the recording device or process from uncontrolled ambient sounds, such as crowd noise.
4. **Missing frequencies:** Spectral analysis of EVP samples has shown that the fundamental frequencies of voice associated with the human voice box are sometimes missing in EVP. He describes the typical EVP as a “thickening” of the background noise to form the voice. [3]
5. **Precursor sounds:** Sounds are often heard prior to an occurrence of EVP. Although these vary in nature, they tend to be within tenths of a second of a phrase and are a “popping” or “clicking” noise reminiscent of the “squelch” sound caused when the automatic gain control engages as the “push to talk” button is depressed on a Citizen’s Band radio. [4]
6. **EVP show evidence of being limited by available energy:** Utterances tend to have about the same amount of audio power in their associated sound wave from one EVP sample to another. That is, a short EVP will tend to be louder than a long EVP. A very long phrase might be composed of two or more average length phrases

separated by minor pauses. Also, an utterance may trail off at the end, as if the energy is being depleted before the message is delivered. Again, this is as if the communicator is attempting to manage available power as “packets” of energy. The evidence is very strong that EVP are energy-limited phenomena. [5]

7. EVP are complete words or phrases: Messages are typically one to two seconds in duration and are not truncated at the beginning or end. If EVP were radio interference, they would often begin in the middle of a word. EVP messages are usually complete thoughts, as well. [5]
8. The voices in EVP are often recognizable: It is common for an EVP to contain the recognizable voice of the discarnate person thought to be speaking. It is also common for that entity to say something that was typical of what he or she would have said while in the physical. Their personality clearly remains intact even though the person no longer has a physical body.
9. EVP are found wherever the practitioner listens: This suggests that the source of audio noise is not a factor for EVP, so long as the audio energy is suitable for voice formation. In practice, the majority of techniques for recording EVP involve sound conditioning, rather than unique forms of psi detection. For instance, upscaling infrasound so that it can be heard by human ears or downscaling ultrasound, really constitute techniques of sound conditioning, and the resulting EVP is not evidence that the utterance was formed beyond human hearing, but that it was formed when the audio energy was made available to the recording process.

## Typical Characteristics of all forms of EVP

- 10 **EVP Are in the language of the practitioner:** Alexander MacRae has conducted experiments in a place that has no English language radio or television stations, yet resulting EVP were in English, which is his primary language. [5] It is typical for the EVP, no matter where they are recorded, to be in a language that the experimenter understands. There have been exceptions to this which were apparently intended as a demonstration, but as a rule, EVP will be

spoken in a language understood by the experimenter or an interested observer.

This brings up an interesting point of speculation about psi-based communication. Mental mediums often report that they receive communication from nonphysical entities as images which they must interpret. These images are not just mental pictures. They are packets of information that are sufficiently complete for the receiver to fully understand their meaning. Robert Monroe [7] referred to this form of information as “Thought Balls.”

11. **EVP are not ambient sound or broadcast programming:**

EVP are not ambient sound or broadcast programming: Studies have been conducted to determine if EVP are stray radio signals, ambient but unnoticed voices or other sounds. EVP were collected in an electrical, audio and radiofrequency shielded room.[8] In one study, a radio and a recorder were placed in a padded chamber which was then buried underground. The recorder did not record radio programming but did record EVP, which were transformed from the noise produced by the radio. [1]

12. **Party line:** Some EVP sound as if they are comments intended for someone other than the experimenter. This is much like momentarily listening in on a party-line telephone call. It is not uncommon in both field and controlled recording situations to record comments that seem as if unseen people are discussing the experimenter’s actions in much the same way that you might discuss the activity of someone that you were watching.

13. **EVP are appropriate to the circumstances:** There are numerous examples of EVP that are clearly direct responses to questions recorded just prior to the EVP phrase or to the circumstances. An example of an EVP being appropriate to a circumstance is an EVP recorded by Lisa Butler. The Butlers were asking a woman about the upstairs lighting and sound room for the Frank Sinatra Theater at the Cal-Neva Casino at Lake Tahoe, CA. They had heard that the heavy door to the room often shut for no apparent reason, scaring the crews setting up lights and sound systems for shows. The woman told them that she would never ever go up there. Lisa’s recorder was on while she thanked the woman



for her assistance. On the recording, Lisa can be heard saying, “Thank you very much.” Underneath her voice, is a clearly heard paranormal voice saying, “*Please don’t come.*” However politely said, it seems obvious someone did not want to be disturbed.



(c)tom-lisa\_butler2004-please\_dont\_come.mp3

14.       **Precognitive responses:** Answers to questions may be recorded prior to a question being asked, so that the answer, as a phenomenal message, is on the soundtrack followed by the practitioner asking the question. More research is required before making informed speculation about this observed characteristic, but the indication is that the etheric communicator may be sensing what the practitioner is about to ask as a mind-to-mind exchange. [\[9\]](#)
15.       **Vocalized questions elicit more EVP:** There is evidence that the communicating entities are able to read our thoughts, as illustrated by the occasional EVP which clearly responds to a comment just seconds before the comment is expressed. [\[5\]](#)
16.       **The “Newness” effect:** The experimenter’s excitement in trying a new detection device or recording technique may be the source of improved EVP collection. As the new approach becomes “normal operating procedure,” the improvements generally fade back to a more “normal” Quality and Quantity (QQ) of EVP collection. This suggests that it is important for the experimenter to maintain peaked interest during experiments. This is also one of the reasons it is speculated that the experimenter is an integral part of the recording circuit. The experimenter is apparently supplying the necessary psi energy to enable a nonphysical to physical transfer of energy.
17.       **Effective devices unique to the practitioner:** Exceptionally effective EVP and ITC collecting systems have been developed; however, these typically work well for the developer but do not necessarily work as well for other experimenters. This paradox supports the belief that the experimenter is part of the recording circuit. It has also reinforced the concept that the communicating entity may be specific to the experimenter.

18. **EVP can be thoughts of living people:** Two experiments appear to show that at least some EVP might be initiated by living people who were sleeping or perhaps only distracted at the time. In these prearranged experiments between a practitioner and a sleeping person, questions were clearly answered by a communicating entity, and the answers are appropriate for the sleeping person. This fact of EVP suggests the possibility that EVP can become an important tool for consciousness research. For instance, is it possible that a patient in a coma might initiate an EVP when requested?[\[10\]](#)
19. **Understanding EVP may be like learning a new language:** As discussed in the EVP Online Listening trials report, people with little or no experience listening to EVP will typically correctly report words in Class A Transform EVP on average of 20% to 25% of the time. In contrast, an experienced practitioner should correctly understand close to 100% of Class A utterances.[\[11\]](#) This number drops to 0% to 5% for studies of radio-sweep (Spirit Box, Frank's Box, Ghost Box); 0% if single-syllable utterances are omitted.[\[12\]](#), [\[13\]](#)

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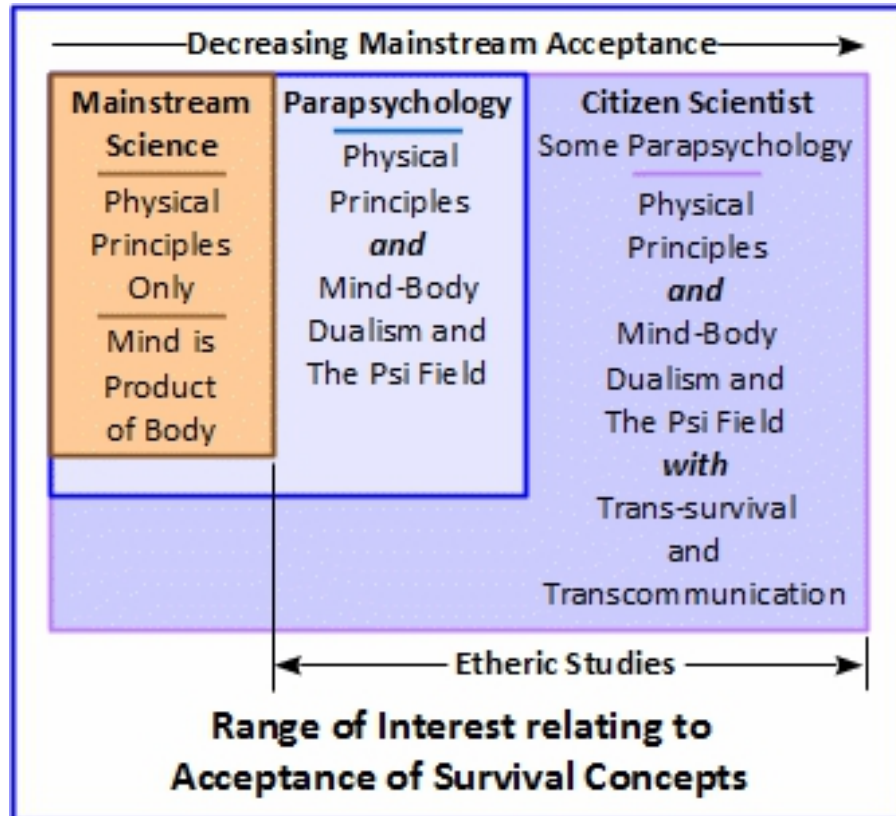


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## Best Practice

# Peer-Reviewed Online Journals

Also see [Peer Review or Vetting?](http://atransc.org/peer-review-or-vetting) (atransc.org/peer-review-or-vetting ) ([This book](#))



## Abstract

This article recommends a methodology intended to provide authors of articles on frontier subjects a means of producing reliable source articles while fostering a culture of cooperation which will lead to continuous improvement.

In established subject areas as found in mainstream science, articles intended to be a reliable source such as a research report, are generally written by people holding an academic degree in the subject of the article. There are “peers” who hold similar or same degrees and who have similar experience in the subject. There is also an established culture of collaboration and community support in established subject areas, which assures the availability of peer reviewers.

Academic degrees in frontier subjects from accredited colleges and universities often do not exist. If a person studying the frontier subject does have an advanced academic degree, it will likely be in a different field. Thus, the people studying frontier subjects generally lack formal training in the subject. Also, the culture may not have an established expectation of peer support and collaboration. Because of this dynamic, articles on the subject are usually not vetted by peers and cannot be seen as a reliable source.

## **Article Credibility**

The credibility of an article is directly proportional to the quality of scholarship and thoroughness applied by the author, but perceived credibility begins with the author's credentials, followed by the reputation of the publication. The publication's reputation in scientific and scholarly subject areas depends partly on whether they use a process of peer review to screen articles.

## **Credibility of the Author**

The author's credentials such as academic training, past publications and positions in the frontier community establish the reader's expectations as to the credibility of the author.

The author should maintain an up-to-date biography stating his or her credentials. Care should be taken not to use terms that might be seen as an effort to over-inflate the importance of the credentials. For instance, using the term "research" to describe participation in a group hauntings investigation may be misleading. At the same time, an audio engineer for a radio station is not the same as an electronics engineer specializing in signal processing. It should be noted whether or not academic credentials were received from an accredited or unaccredited institution.

Credentials are a very important area of concern for all members of a frontier subject. A person may have little more than a high school education and may not have been widely published, but he or she may be recognized worldwide as an expert in the subject because of a lifetime of diligent study. In effect, this is the experience found with naturalists who have studied subjects in their natural environment. His or her report may be the most

accurate and informative available anywhere in the world. If the person lacks writing ability, it is up to the community to lend a hand to help edit the material for public access.

People working in frontier subjects have the opportunity to “break the mold” demanded by academia when it comes to credibility and that would begin with a candid disclosure of credentials. If the person holds a doctorate in an unrelated field such as dentistry, using the title of “doctor” when writing on a metaphysical subject would be misleading. The public is conditioned to think in mainstream terms and if “Dr.” is used, people will assume the doctorate is in the subject area of the article and also that it is from an accredited institution. If that is not the case, then the article and by association the frontier subject is discredited.

At the same time, the reader is apt to ignore a more scholarly report from a veteran in the field because there is not a “Dr.” before the author’s name. One of the first changes our community must do is educate the general public so that people know to look at experience and methodology before the title.

## **Credibility of Non-Peer Reviewed Publications**

The first duty of publications specializing in frontier subjects is to help establish an informed community, and their second duty is to inform the general public. A publication may include personal stories intended to show readers the possibilities. Such stories are generally only reviewed for reasonableness and their inclusion is based on the editor’s sense of legitimacy of the person telling the story. Technical articles are generally selected based on reasonableness, technically (scientifically) correct assumptions and usefulness to the community. Such articles are usually not often peer-reviewed in the normal sense, but they are most often vetted by the publisher based on extensive experience in the field.

## **Peer Review Publications**

Peer-reviewed journals should require that at least two people who are trained in the subject of the article provide constructive feedback to the author. The object is to assure that the article meets minimum standards of objectivity, application of the scientific method, correct statistical analysis and reasonableness of conclusions. The reviewers often do not know who the author is (first blind) and the author often does not know who the

reviewers are (second blind). “Peer review” is also referred to as “refereed.” Journals seeking to follow the lead of the parapsychological organizations by adhering to the scientific methodologies, tend to segregate the academic from the practitioner. For instance, the Editorial Board for the Society for Scientific Exploration (SSE) consists entirely of doctorates.

## **Peer Review in Frontier Subjects**

Peer review as practiced in mainstream science is meant as a technique for assuring quality articles, but it is seldom applied in a way that fulfills the needs of frontier subjects. One major problem is the assumption that a person with a degree is more credible in the subject area than one without. There is a functional Academic-Layperson Partition separating academics from practitioners. Since knowledge of frontier subjects generally rests with the practitioners and “naturalist-style” researchers, journals often fail to publish articles representative of the state of the art of understanding and practices.

At the same time, the discipline of academic practice is essential to the evolution of frontier subjects into mainstream thought. It is essential that academically trained researchers work on frontier subjects, but if it is not accomplished as a collaborative effort with practitioners who have the practical experience and have trained themselves to “properly” study the subject, then the benefit is too often lost. However, in current academic culture it would seem intolerable and unthinkable to have a practitioner peer review the work of a doctorate.

## **Defining Peer Review for Frontier Subjects**

The definition of “peer review” must be expanded for frontier subjects and should indicate that the article has been reviewed by people with real intellectual and practical knowledge of the subject. Such a person may or may not be aware of the best scientific methods and practices. If they are not, it opens a productive path of collaboration, because an academically trained peer could supplement a peer with practical knowledge in the field. Peer review might be divided between practical peers and academic peers. One possible application of this principle is to have two levels of reliability in articles:

**Vetted:** reviewed for adherence to the writer's guide and good science); and,

**Peer-reviewed:** Reviewed by both academic peers and practical peers.

Because it is unlikely that academic organizations will adopt a practical peer or vetted approach to document review, the most realistic solution appears to be the use of a vetting rather than peer review. See [Peer Review or Vetting? \(This book\)](#)

## Recommended Article Review

The credibility of an article, and by association, that of the author and publication, would be enhanced if it is shown that subject-matter experts ("practical peers") were part of the review process. Following are suggestions to apply this concept:

- **Named Reviewers:** The objective of "blind" reviews is to assure unbiased consideration of the article, but a result is that qualifications to review the subject are not known to the reader. This fosters suspicion, and in some cases, uninformed reviewers effectively support what is seen by the frontier community as a debunking article even though the publishers may have intended it to be a constructive and informative piece.

If peer review is claimed, then it is important that the reader knows how the article was evaluated. If the reviewers have been selected because of their qualifications to judge beyond simple adherence to the writer's guide, then they should be credited in the article. A person who is known to the public will protect his or her reputation by providing a professional review. In effect, visibility of the reviewer will likely produce a more unbiased review even as it informs the reader as to how the article was seen by others.

- **Reviewer Biography:** The reviewer's biography should be available on the publishing organization's website and easily accessible by the public based on the person's real name. The biography should show that the person's expertise is relevant to the subjects reviewed.
- **Reviewers Knowledgeable in the Subject:** A reviewer's expertise must be relevant to the subject matter. For example, if the biography of one reviewer for an article on cold fusion holds a doctorate in psychology, and the second reviewer is seen to have no academic

degree but has worked in related physical and chemistry fields for ten years, the reader should look to the second person to authenticate the article. If the reader is an academic, then one must trust that discernment was included in his curriculum.

- **Availability of Reviews:** Most readers will not ask to read reviews; however, they can be as informative as the original article and publishers should consider making them available at least on request if not associated with the reviewer's biography. A copy of the researcher's raw data should be available on request as standard practice. So too, should the reviews.
- **Kinds of Review:** If the article is not reviewed by a practical peer, then the article should not be considered peer-reviewed or refereed. If it is considered peer reviewed, then whether or not the article has been vetted should be indicated.



## Best Practice

# Peer Review or Vetting?

Also see [Failure to Replicate Fallacy](http://ethericstudies.org/failure-to-replicate-fallacy) (ethericstudies.org/failure-to-replicate-fallacy), [Survival-Related Media Review, and Rating](http://ethericstudies.org/practice-srm-media-review) (ethericstudies.org/practice-srm-media-review ) and [Peer Reviewed Online Journals](http://atransc.org/peer-reviewed-online-journals) (atransc.org/peer-reviewed-online-journals ) ([This book](#))



### Abstract

A technical report intended for publication is considered more credible if it has been subjected to peer review. peer review is considered and intended results are compared to actual results. An alternative approach known as vetting is discussed and a recommendation is made for how vetting might be used.

### Introduction

These comments are written from the point of view that there is an Academic-Layperson Partition in the paranormalist community which impairs cooperation between parapsychologists and experiencers. The effect is that people who are trained in the scientific method tend to distrust the often more pertinent understanding of paranormal phenomena held by experiencers and practitioners.

A second assumption is that the lay members of the paranormalist community tend to assume parapsychologists honestly seek to further understanding of Psi Field and survival-related phenomena. But, in fact, some parapsychological literature is designed to show that the phenomena are normal mistaken as paranormal, fraud or delusion. And that such debunking literature is often written in a way that laypeople do not clearly understand.

### Terms

**Paranormalist** is defined here as *people who are more than a little interested in paranormal phenomena, or who are studying or practicing some technique related to the paranormal.*

**The paranormalist community** consists of *people in some way interested in paranormal phenomena.*

**Experiencers** are *those who have witnessed an apparent objective paranormal event or who have had an apparent paranormal personal experience.*

**Practitioners** are *those who are able to produce objective and subjective paranormal phenomena.*

Paranormalist interests include the study of:

### Phenomena

- Psi phenomena (telepathy, remote viewing, telekinesis)
- Healing intention (biofield healing, distant healing, healing prayer)
- Hauntings investigation, transcommunication (mediumship, ITC, channeling)
- Survival (the etheric, personality, cosmology, possibly reincarnation)

### Experiences

- Near-Death
- Out-of-Body Experiences (Soul Travel, Astral Projection, Sometimes simple disassociation)
- Reincarnation (past life regression, sense of previous lives)
- The grief of losing a loved one
- Fear of the unknown (fear of dying, fear of demonic forces, fear of becoming earthbound)

From mainstream society, paranormalists are conditioned to trust scientists, almost without question. Within the paranormalist community, parapsychology represents the science subgroup seeking to further understanding of paranormal phenomena and experiences. They are the academically trained people to whom the rest of the community turns for answers.

### Problem Areas

There is an Academic-Layperson Partition in the Paranormalist Community which probably naturally evolved because of a difference in education. The mostly Ph.D. parapsychologists are accustomed to a professional and university culture which is mostly not part of the layperson's experience. The effect is that those who are best prepared to cooperate to study these

phenomena are not effectively communicating with those who, as experiencers and practitioners, most understand their practical nature.

There are a number of important consequences of this partition:

#### Collaboration

- Information flow is mostly from academic to layperson by way of publication and conferences. There is very little flow of information in the other direction.
- Without an open exchange of information from practitioners and experiencers, researchers have been shown to incorrectly assume understanding.
- Lacking authentic information about the target phenomenon, research protocols are often based on wrong assumptions.
- The parapsychological community exhibits a sort of Wizard Complex in which there is an assumption of knowledge that is not, in fact, knowledge (Omniscient Science).

#### Communication

- Parapsychologists have been shown to have three primary research objectives: Anomalistic Psychology (Physical Hypothesis) (1); Exceptional Experiences Psychology (Super-Psi Hypothesis) (2); and, Survival (Survival Hypothesis) (3).
- A high percentage of material published by the parapsychological groups is intended to prove the Anomalistic Psychology or Exceptional Experiences Psychology point of view. This, without clearly stating as much in the article.
- The combination of ill-informed protocol design and deceptive research objectives in respected journals has made those journals mostly irrelevant to the larger community.

#### Ethics

- The Academic-Layperson Partition has produced a culture within the parapsychological community which has apparently made it permissible for researchers to deceive laypeople.
- There are instances of researcher mistreatment of layperson research subjects. The standard of ethical conduct required by universities is effectively ignored by parapsychologists.

- There is no outcry from parapsychologists when one of their members is unethical. Instead, the parapsychological community effectively circles the wagons in their support.
- The parapsychological community furthers layperson abuse and deceptive communication by creating opportunities for the offending researchers to tout their misleading discoveries.

## Literature Visibility

There are many factors influencing the effect of peer review practices and in truth, probably none are malicious or intended to suppress frontier subjects. However, while all of these may be unintended consequences, they are also virtually all controlled by the mainstream academic culture.

- The resulting document becomes part of the body of literature which is accessed by other researchers, thus multiplying positive and negative aspects of the published document.
- Publication editors are able to select comments from the public, and thereby control the apparent acceptability of the article.

For frontier subjects which may include emergent science, the concerns also include:

- Mainstream authority is virtually always the only source for both author and peers. Consequently, the public has been taught to respect academically credentialed scientists with little reservation and peer-reviewed articles are seen to represent the truth about the subject.
- In practice, literature produced by laypeople studying frontier subjects is simply ignored by academics because of the lack of academic standing of the authors and laypeople's inability to be published in academically respected journals.
- Frontier subjects become represented by the mainstream academic community, which by contrast, biases public perception.
- Public funding for research and education in frontier subjects depends on the perception of the subject fostered by mainstream academia and is consequently mostly unavailable to the often better informed laypeople.

- It can be said that academic careers flourish or fade depending on how often their writing is cited. The same is true of rankings in Internet search results. Citing is part of the academic culture. Citing is not as common amongst laypeople. Consequently, lay literature tends to fade from lack of notice.

## Review and Rating

A distinction is made in this essay between academic peers and subject-matter specialists. Academic peers are those who, from an academic point of view, are treated as having equal education and possibly equal ability. Subject-matter specialists are people who have established themselves in their field of study or practice as people who have practical understanding of the subject.

## Peer Review

In the context of technical articles and research reports proposed for publication, peer review is a process by which a document is evaluated by people academically trained in the appropriate field of study and who are seen as being sufficiently qualified to judge the quality of the article. The review is intended to be conducted during preparation for publication.

The current practice is to deliberately keep the reviewer's identity and qualifications secret. Reviewer comments to authors are also kept secret. As a practical consequence of secret peer review, the validity of parapsychological research reports is necessarily in question. This problem is exasperated when obviously biased articles, and reports about poorly designed studies, are published in supposed peer-reviewed journals.

A common complaint amongst paranormalists is that, without oversight, a good old boy culture appears to have developed in which review of club values (procedure, formatting, author credentials) may be accepted as peer-review, while subject matter content may not be appraised.

Some practitioners have noted that they are unaware of parapsychologists who are knowledgeable about the practitioner's study and who might have been a peer reviewer for a journal. While one practitioner may not be aware of qualified parapsychologists, the complaint is so common that practitioners have little choice but to think related articles are

only reviewed for compliance with editor objectives and construction but not for technical reasonableness.

## Vetting

As it is intended here, vetting is the examination of published material by subject-matter specialists to determine the sensibility of the material. In the paranormalist community, subject-matter specialists tend to be practitioners and laypeople studying the phenomena in their natural circumstances. (In this case, experiencers are not considered subject-matter specialists unless they have also conducted studies and are practitioners or have a direct understanding of their work.)

Because of the Academic-layperson Partition, vetting is more likely to occur after publication. Consequently, the results of vetting tend to be in the form of reviews posted on social media or on personal websites.

Vetting is intended to warn future readers about what they should expect from the media. It should always be done with the additional intention of providing feedback to the authors. Thus, vetting should be conducted as a positive process with positive results in mind.

Negative reviews put the entire paranormalist community in a poor light and increase distrust. With this in mind, reviews should be couched in terms of what has and what can be learned from the experience. Reviewers should be mindful that all is not known about these phenomena. It is risky to be very dogmatic about what is right.

In vetting, it is important that more than one person is part of the process. As recommended in the [Survival-Related Media Review and Rating](http://ethericstudies.org/practice-srm-media-review) (ethericstudies.org/practice-srm-media-review ) (Draft) Best Practice, (4) an average rating representing a consensus of the reviewers should accompany reference to the reviewed document.

Three example reports of vetting are:

[Failure to Replicate Fallacy \(5\)](#)

[Debunking Survival Under Cover of False Academic Authority \(6\)](#)

[Failure to Replicate ITC \(7\)](#)

## Consideration for Vetting Media

As with peer review, vetting is ideally conducted prior to publication. With that in mind, here are a few of the characteristics a reviewer may wish to consider (also see [Survival-Related Media Review and Rating \(4\)](#)): ([This book](#))

- 1. Clearly stated reason** – Reason for the publication is clearly evident. This is not the research question. It is the reason the research question is being asked. What is the author trying to accomplish? Is it to further understand or to prove something?
- 2. Relevance** – Does the media indicate its scope? For instance, should the media be directed toward a human behavior-related audience such as the field of psychology or sociology? If it is a study of group interaction incidentally conducted in a typically paranormal situation such as a hauntings investigation, it probably has nothing to do with the paranormal aspect and should be marked accordingly. The next question would have to be, “if so, why is it being published in a parapsychological journal?”
- 3. Furthering Understanding** – It should be clearly stated if the media is simply replicating old studies. If the authors have incorporated new theories or used a special technique for replication, it would be helpful if that is mentioned early on. A witness report is not a research report. If a peer-reviewed journal publishes a witness report as science, look for ulterior motives such as debunking.
- 4. Collaboration** – Have the authors included lay-literature in their preparation? Have they made an effort to have practitioners and experiencers review the protocol and considered their suggestions? Such information should be clearly noted in the introduction of the media. Be aware that, in some cases, collaboration is with people who are handy, but only peripherally part of the sub-community. The author may have unwittingly contacted the least qualified, self-proclaimed expert. If so, provide helpful suggestions.
- 5. Theory** – An important way to further understanding is to at least attempt to incorporate research findings into the model that represents the author’s assumptions. Have contending theories been considered? If so, why were they rejected? It is not necessary to address all contending theories. Perhaps the main three: Physical Hypothesis, Super-Psi Hypothesis and Survival Hypothesis.



6. **Ethics** – Ethical considerations include treatment of human test subjects and fairness in criticism. At a minimum, the standard in *The Belmont Report* (8) should be followed for human test subjects. If in the media, did the authors fairly comment or did they assume knowledge they might not have? Will the media further the community or will it diminish the community?
7. **Clarity of Communication** – Is the media composed so that a person who is not trained in the subject at a Ph.D.-level should be able to understand the message? This would be true of at least the introduction (the abstract) and the conclusions. An overreliance on multi-syllable words which would be unfamiliar to someone in a different field of study should be noted as a negative. If a statistical analysis was conducted, are the results clearly stated rather than requiring an in-depth understanding of statistical notation? Is the intended meaning communicated in a way that will be useful to the average paranormalist?
8. **Availability** – The media need not be free to the public, however, if it is not, are there any parts of it for which the public might have a need to know? This is especially important for media that draws a presumably learned conclusion about phenomena important to others studying the subject, or that finds fault with others. If the media is behind a paywall, any related media review should list that as a decided negative. (4).

Note that laypeople subject matter specialists are not expected to comment on the application of the scientific method. Protocol design is dependent on factors that are unique to the authors understanding and purpose. Reviewers should probably limit comments to how reasonably the protocol treated techniques and current practices.

A final editorial comment by the reviewer may be useful if the conclusions seem to stray too far from current understanding without explanation as to why. Editorial comments are risky, however, in that they can easily become the unnecessary promotion of the viewer's personal favorite theory.

## Vetting is Collaboration

The objective of any publication is to communicate something the authors believe others should or would like to know. If the author is deceptive about the intent or vague about the media's content, the resulting communication might be better considered propaganda intended to debunk or subtly change experiencer's opinion.

Peer review is part of a closed system embedded in the academic side of the Academic-Layperson Partition. It is not visible to laypeople, and therefore, the actual meaning and value of peer-reviewed literature are not evident to laypeople.

In contrast, vetting of media by members of the intended audience is a more visible way of helping experiencers understand the media and authors understand how well they accomplished their objective.

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## Best Practice Practitioner Advocacy Panel



Also see [Open Letter to Paranormalists: Limits of science, trust and responsibility](#).

### Abstract

A panel is proposed to monitor research protocols and final reports for reasonableness of conclusions and research ethics to assure ethical treatment of research subjects and protect the greater good of the community.

Elements of the Wizard of Oz story are used to help characterize the Academic-Layperson Partition in the paranormalist community. The wizard represents parapsychologists and other people representing themselves with the authority of an advanced college degree. Of course, munchkins represent layperson community. Dorothy represents the honest broker influence proposed in this essay.

### Paranormalist Community

The paranormalist community consists of several loci of interest which are related by the desire to understand the same phenomena. It is difficult to characterize these loci because many cultural influences are at play which have nothing to do with the phenomena. A rough first cut might be researchers, practitioners and seekers.

Research is claimed by parapsychologists because of their academic credentials, but when the loci are characterized in terms of acceptance of survival, parapsychology is demonstrably more concerned with human potential rather than survival of personality as a preferred explanation for

phenomena. (This is sometimes described in terms of the Super-Psi Hypothesis versus the Survival Hypothesis.) Consequently, survival has become the domain of citizen scientists, most of whom do not have an advanced degree.

From the perspective of survival, paranormal phenomena appear to be interrelated. As such, from the story of blind men describing an elephant, we know that it is necessary to have a collective view if the phenomena are to be properly understood. We are all gathered around the same metaphorical elephant, but in practice, there is little shared understanding. We are demonstrably incapable of correctly describing these phenomena.

## Wizard of Oz Syndrome

As it turns out, the major themes in the Wizard of Oz story lend themselves to many different cultural stories. For instance, the innate goodness in people is portrayed in the story by virtually everyone but some of the witches.

The relationship of the wizard with the other citizens of Oz illustrates the main point of this essay. William Bouffard provides a good description of this complex of behaviors in his December 2012 blog, *The Wizard of Oz Syndrome*. [\[1\]](#) As he describes it in the workplace:

*My premise is that the typical workplace sociopathic management acts no differently than the Wizard. They can exhibit many personalities that manifest themselves depending on who they are targeting at the time. To the organization as a whole, they are the giant head; to the loyal sycophants they are like a beautiful woman; to those being bullied they're a horrible monster, and to all others (who get in their way or challenge them) they are a ball of fire—a dictator. This then is The Wizard of Oz Syndrome.*

*People in management that suffer from this syndrome begin to believe they are behind the metaphorical curtain, pulling all the strings and that without them the organization just can't function.*

## Academic-Layperson Partition

The Academic-Layperson Partition is the cultural separation of those who identify themselves as academically superior personalities as compared to those who either do not have an advanced degree or who do not assume

authority under cloak of their advanced degree. From my perspective as a layperson, the complex of behaviors represented by the academic side of the partition includes a priori assumption of knowledge and academic authority resulting in reluctance to collaborate with layperson practitioners. The most grievous behavior concerns mistreatment of witness and practitioner research subjects.

The complex of behaviors represented by the layperson side of the partition includes an expectation that people claiming academic authority will fairly study experienced phenomena and provide meaningful guidance in how to deal with the unknown.

The relationship can be characterized as a general contempt for laypeople and baseless respect for parapsychologists. Probably the most disturbing aspect of the Wizard of Oz Syndrome is that parapsychologists, as the wizards in this story, behave as if they believe their wizard status. This can be characterized as a Wizard Complex.

### **Dorothy the Revealer**

Because of how he presented himself, the munchkins in the Wizard of Oz feared the wizard and attributed super-human powers to him. As it turned out, the wizard was an interloper to the land of Oz just like Dorothy. While he was clever, he was also deceptive and treated the munchkins to suit his wants. By contrast, Dorothy's innocence inadvertently revealed the wizard as just an ordinary man.

Continuing this comparison between the Oz story and the paranormalist community, there is no Dorothy the Revealer counterpart in our community. Writing about these issues does not fulfill the Revealer function. Dorothy is an honest broker in the Oz story because her only agenda was to find her way home. Whatever she did in behalf of the citizens of Oz was due to her innocent nature and not to her desire to take advantage of the situation.

### **Practitioner Advocacy Panel**

This essay is written to propose a cooperative effort amongst members of our community to provide a resource for researchers and practitioners which will facilitate a positive contribution to the community of researchers. There is likely no set approach to such a panel, so its formation and function should be decided by volunteers. Here are points to consider for its organization:

## **Panel Makeup**

The Panel would probably be most effective with an odd number of at least seven people representing both sides of the Academic-Layperson Partition. There should be at least one parapsychologist, practitioner in mediumship and/or healing and one Instrumental TransCommunication practitioner.

All positions should be filled by way of a vote on social media. Perhaps a Facebook page can be set up on which candidates could provide a brief bio and the number of likes counted as votes. However it is done, the Panel will be of little use if it is not accepted by the general community.

A chairperson should be selected from the panel by other members of the panel. All positions should be for a limited period so that not all come up for reelection at the same time. Say positions 1, 3, 5 for three years, positions 2, 4 and 6 for two years and position 7 for one year.

## **Scope**

The Panel would be responsible for the development of practices which describe its function and how members of the community are asked to interface with the panel. These would include a practice for ethics, the panel's charter and mission statement.

The Panel's charter will include the authority to review research proposals, especially protocols and provide guidance concerning collaboration, ethical treatment of research subjects (practitioners, witnesses) and reporting. The charter will also include the authority to review research reports before they are published and provide guidance for ethical treatment of research subjects. The Panel should be expected to make public comment about concluding remarks in reports as to their agreement with protocols and resulting data.

Submission of research proposals and reports to the Panel should be considered a courtesy rather than mandatory, and resulting comments from the Panel should be considered suggestions rather than requirements. As is the nature of best practices, it is reasonable for members of the community to ask whether or not such research has been reviewed by the Panel. Perhaps note to the effect that the "Research has been conducted in compliance with applicable best practices" at the end of a report would signal an intention to support the community.

The panel would be responsible for identifying literature and human resources from which to draw their comments to researchers and



practitioners. The objective is that the Panel would represent the best practice of the time. The panels should not, under any circumstances, attempt to dictate science or protocol. At the same time, a poor report from the Panel would be expected if research report conclusions were not representative of data collected within the protocol.

The panel should publish an occasional (at least once a year) report of activities.

### **Research Ethics**

The National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research 1979 Belmont Report should be used as the bases of a research ethics standard.<sup>2</sup>

The current culture amongst researchers of speaking to the community without listening to the community has fostered an atmosphere in which it appears reasonable to defame a practitioner with little or no empirical support. At the same time, the academic community is sheltered community response by the Academic-Layperson Partition. The inspiration for a Practitioner Advisory Panel has come from real-world situations in which research subjects have been abused by trusted researchers.

### **Limitations**

The Panel is not expected to provide expert opinion about the quality of research. The objective is limited to establishing the reasonableness of protocols and subsequent reports, and the wellbeing of research subjects. This is an important standard. The Panel should not assume the authority to determine good or bad science. The standard should always be whether or not the data emerges from the protocol and the conclusions emerge from the data.

The overriding goal of the Panel should be to protect the public image of the community and the wellbeing of research subjects.

### **Example Application**

The reason for this practice comes from the treatment of a physical medium test subject by parapsychologists. The protocol appears to have been limited to proof-gathering with little reference to theory. The final report came in the form of three articles accusing the medium of fraud which reportedly had occurred outside of the study.

The researchers continued to use every opportunity to make negative public comments about the medium. At the same time, only one publication gave the medium a forum to respond, albeit as a layperson responding to a team of doctorates. Reviewing the incident, it has become clear that all three major parapsychological organizations have been involved in the attack. There has been little evidence of corrective response from peer parapsychologists, reinforcing the Academic-Layperson Partition.

The resulting damage to the medium's reputation (defamation) and unethical treatment will certainly have a lasting negative impact on the larger community. The intention of this practice is to provide a means of addressing such treatment, and assuming the researchers intended well, providing guidelines for future ethical treatment of research subjects. [3] [4]

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4. Butler, Tom. "The Arrogance of Scientific Authority." *Etheric Studies*. 2015. [ethericstudies.org/arrogance-of-science/](http://ethericstudies.org/arrogance-of-science/)

## Best Practice

# Rating Survival-Related Paranormalist Media



Reader Assessment of Paranormalist

Community

## Abstract

The objective of this practice is to establish a meaningful measure which can be used by readers to rate paranormalist community media. (1) It will give people a way to tell future experiencers what to expect by assigning a value on a five-star scale. The rating is also intended to provide feedback to authors.

The Survival-Related Media Rating (SRM) Rating scale may be used by individuals who publish a review of an article, research report or audio-visual media. (For instance, SRM Rating: 2.8) Ideally, an organization will establish a publicly accessible website on which media reviews may be added with a cumulative rating.

## Sponsor

Tom Butler

## Co-Sponsors

None at this time

## Scope

This practice is specifically written for survival-related media. It may be adapted for other subjects, especially those of concern to the paranormalist community.

## Statement of Intent

Just as it is common practice for someone other than the author or publisher to review a book, other forms of media should also be reviewed. Research reports published in parapsychological journals are the most obvious application of this practice.

Most forms of media are simply published for public consumption. In some cases, a Like flag can be set, but there is typically little means by which experiencers can rate content to provide feedback to publishers or alert the next person about what to expect.

This practice is intended to provide such a means of review based on a standard rating system. The intention is to improve the quality of paranormalist media.

## Problem

Collaboration between practitioners and those who would study the phenomena produced by practitioners is essentially nonexistent. The majority of those posing as parapsychologists either do not accept the existence of a psi field and psi functioning or accept psi as a purely human ability related to physical space. Very few people posing as parapsychologists study survival-related phenomena with the intention of understanding their nature, rather than disproving their existence. The result of this Academic-Practitioner Partition is a culture of science that tends to stifle the serious study of survival-related phenomena. (2)

Most parapsychological research reports are written from the viewpoint that reported survival-related phenomena are an illusion, ordinary mistaken as paranormal, human-caused artifacts, psi functioning or fraud. Authors seldom reveal this bias to the reader in a “This is what we intend to prove” format. Instead, one must be trained in the author’s field of study to be equipped to see the actual intent in the otherwise vague wording. Ignoring the need to communicate to laypeople has become part of the parapsychological culture.

## Intentional Bias

Examination of the History and Talk pages of paranormal-related articles in Wikipedia will show that the dominant skeptic editors have biased those articles to make the subject appear unreal or fraudulent. (3) The public is expected to believe the online encyclopedia as truth; however, people who are familiar with this bias advise others to find a different source for the information they seek. It would be ideal for the paranormalist community if such articles were clearly identified as biased.

## Current Relevance

As a survival-related field of study, transcommunication is rapidly evolving as more is understood. It is not uncommon for an article to be out of date after twelve-to-fifteen years. This is not universally true, but it would be useful to future readers if the articles were rated in terms of contemporary relevance to survival.

## Author Point of View

The most important thing to know when reading an article in parapsychological publications is the point of view of the author. For instance, if the author is in the Anomalistic Psychology school of parapsychological thought, (4) the article will likely be written to explain paranormalist phenomena in terms of reductionist physical principles. This is the Physical Hypothesis.

If the author is from the Exceptional Experiences Psychology school of thought, (5) it is reasonable to expect that psi-related phenomena have been considered. From the perspective of survival, this is the Super-Psi Hypothesis. Psi functioning is important to the study of survival, but it is likely the author will have mostly ignored survival-related evidence.

Jean-Michel Abrassart stated this point very well in the 2013 inaugural issue of the Journal of Exceptional Experiences and Psychology. From the closing remarks of “Paranormal Phenomena: Should Psychology Really Go Beyond the Ontological Debate?”: (6)

This leads me to the third point, which is the researcher’s own beliefs about the paranormal. Since it could still today be detrimental for someone’s academic career to clearly state that he or she believes in authentic paranormal processes (or that psi exists), it

is much easier to hide behind statements like “we won’t engage in the ontological debate” that “we will purely talk about the phenomenology of the anomalous experience” and that “all that interest us is the psychology of para-normal beliefs.” I think that this state of affairs is unfortunate. It is not conducive to a proper debate about alleged paranormal phenomena.

I advocate that psychologists studying alleged paranormal phenomena should at least be able to state what their own beliefs are on the topic they are studying. In the scientific study of religion, there is a long history of religiously committed people who have made significant scientific contributions, .... If we can imagine that a committed Christian can legitimately study personal prayer, why not a medium studying mediumship? I state the question because for example Biscop (2010) is a spiritualist medium doing anthropological work on this very subject. Similarly, to psychology of religion, it is clear that the researcher’s own beliefs about the paranormal will influence if not the research itself (with the experimenter effect) but in the least his or her conclusions. I think that transparency (stating one’s own beliefs about the subject one is studying) is preferable to staying safely outside the ontological debate.

## **Collaboration**

As a matter of practical community interaction, there is an Academic-Layperson Partition that tends to suppress the exchange of information between the Ph.Ds. trained in research and the laypeople who produce the phenomena to be studied. (2)

Some people who have worked with paranormalist phenomena for many years have accumulated considerable practical experience, often arcane knowledge about the phenomena and how they are best produced and examined. Paranormalist Ph.Ds. tend to assume knowledge based on literature reviews that typically exclude lay reports.

The consequence of research without community collaboration is too often misleading media that serves the skeptics better than the paranormalist community.

## **Trusted Advisors**

People are conditioned to trust scientists and tend to do so without question. In practice, the reality of the paranormalist community is that ideologies tend to bias expected rational thought. Thus, many people posing as scientists do so under the false cloak of authority as they comment on aspects of paranormalist phenomena about which they have no training or in-depth understanding. In many respects, academics are not as rational and well-informed as lay-practitioners.

## Ethics

Perhaps the most important indicator of the intention and point of view of the author is whether the subject and practitioners were treated in an ethical manner. The separation between academics and laypeople tends to make it okay for researchers to mistreat laypeople and mislead them about the author's intentions. Of course, this should cause people to question the author's work.

## Practice

To provide an easy to administer method, this practice includes the recommendation that a standard review and rating system be adopted by the community. This may also include a short-written review.

## Possible Format

The public is conditioned to use a five-star rating system. The recommendation here is a one-to-five-star score derived as the average rating for supporting categories. The categories need to be standardized. If a reviewer wishes to add or delete a category, the recommendation here is for the reviewer to use the standard format and add a note to include the additional rating. In the future, that added feature might be incorporated into the practice.

## Program Aided Format

Review and rating plugins are available for online content management systems but may require modification to make them suitable for multiple reviews on a single page. Such a program might be applied thus:

**Title:** Research Report

**Author:** Author 1; Author 2



**Publisher:** Paranormalist Journal

**SRM Rating:** 2.8

**Comment:** (100 Words)

**Rating Components:**

Intentional Bias: ★★☆☆☆ 3

Current Relevance: ★★★★★ 4

Survival Point of View: ★☆☆☆☆ 1

Collaboration: ★☆☆☆☆ 1

Ethics: ★★★★★ 5

## Manual Format

Most people commenting on media will not have access to a rating and review system templet. Two recommended manual notation formats are:

1. **SRM Rating:** 2.8
2. **SRM Rating: 2.8** (Bias – 3; Relevance – 4; Survival – 1; Collaboration – 1; Ethics – 5)

(It is a good idea to include a link to the practice. For now, it is <https://ethericstudies.org/practices/review/>.)

## Implementation

Practices are intended to be developed and maintained by a small group of people who represent the interests of the community. They are intended to be living documents. That is, it is expected that they will be updated as circumstances change and with more understood about the reason they exist. All practices have the same maintenance concerns.

A possible solution to the development and maintenance issues is for one person (or organization) to agree to act as a chairperson for a practices committee. His or her duties would include maintaining an online forum, such as a wiki, on which other volunteers might edit practices via a consensus approach like that used in Wikipedia. Of course, a major difference would be that the wiki would be closed to all but the volunteers vetted by the Chair.

Until such a capability exists, practices maintained at [ethericstudies.org/category/practices/](http://ethericstudies.org/category/practices/) should be considered drafts and should not be considered widely accepted.

In the meantime, the rating system is still useful as a tool for expressing a reviewer's opinion about items of paranormalist media. You are invited to use it.

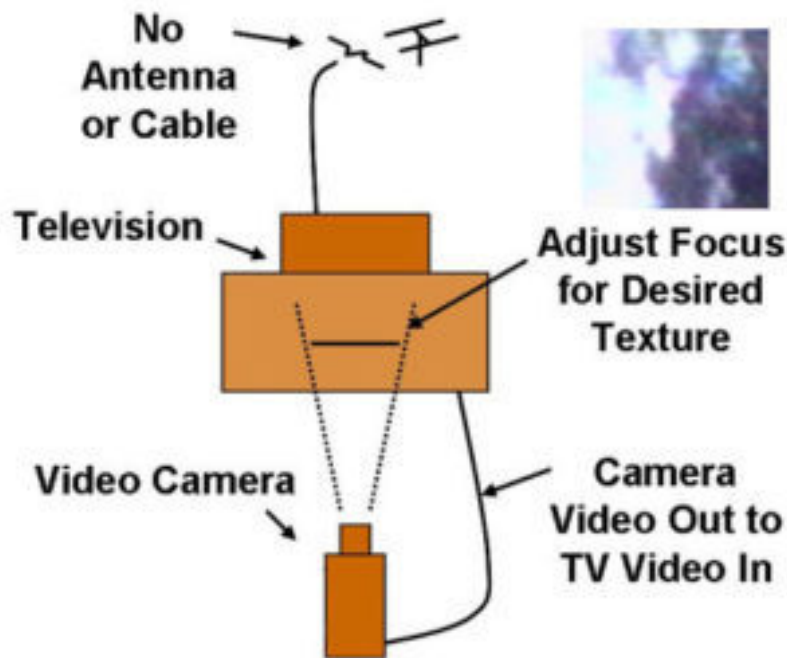
### Example Application

See Opinion 4 Failure to Replicate Fallacy

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1. Butler, Tom. "Paranormalist Community." *Etheric Studies*. [ethericstudies.org/paranormalist-community/](http://ethericstudies.org/paranormalist-community/).
2. Butler, Tom. "Open Letter to Paranormalists: Limits of science, trust and responsibility." *Etheric Studies*. [ethericstudies.org/open-letter-to-paranormalists-science/](http://ethericstudies.org/open-letter-to-paranormalists-science/).
3. Butler, Tom. "Concerns with Wikipedia." *Etheric Studies*. [ethericstudies.org/concerns-with-wikipedia/](http://ethericstudies.org/concerns-with-wikipedia/).
4. "What is Anomalistic Psychology?" *Goldsmiths, University of London*. 2015. [gold.ac.uk/apru/what/](http://gold.ac.uk/apru/what/).
5. Simmonds-Moore, Christine. "What is Exceptional Psychology?" *Journal of Parapsychology*, 76 supplement, Pages 54-57. 2012.
6. Abrassart, Jean-Michel. "Paranormal Phenomena: Should Psychology Really Go Beyond the Ontological Debate?" *Journal of Exceptional Experiences and Psychology*, 1-1, 2013. [academia.edu/3715042/Paranormal\\_Phenomena\\_Should\\_Psychology\\_Really\\_Go\\_Beyond\\_the\\_Ontological\\_Debate](http://academia.edu/3715042/Paranormal_Phenomena_Should_Psychology_Really_Go_Beyond_the_Ontological_Debate).

## Best Practice Research Practitioner



## Abstract

To conduct research, it is necessary to have a reliable way to collect transcommunication examples. This practice is concerned with qualifying and grading practitioners in a standardized way that lends itself to statistical studies.

## Justification/Introduction

Etheric Studies includes the study of both spontaneous and induced forms of trans-etheric influences. Both involve a conceptual influence from the etheric which produces a physical effect. While it is believed that everyone has mediumistic ability, as with many human endeavors, some people are naturally better than others.

To study these phenomena, it is necessary to have a reliable means with which to test hypotheses. This usually includes the need for a method of producing phenomena such as a mental or physical medium or an ITC practitioner. However, it has been a common practice amongst researchers

to use students as “practitioners” for studies without regard to their actual ability.[1]

A brief survey of the Internet will show that hundreds of people are offering their services as mental mediums, yet people who sit for a medium’s service commonly complain about the quality and veracity of the messages. Some organizations have established a methodology for testing mediums and maintain a list of what they consider qualified and reliable mental mediums.

There are currently (1-27-2013) no such means of testing ITC practitioners, and consequently, there is no reliable source of practitioners researchers can enlist. To alleviate this problem, this practice offers a workable means for practitioners to self-test and qualify themselves as a research practitioner.

## Practice

This practice provides a means of avoiding the need to avoid the need to have a central screening. Instead, practitioners are expected to arrange for self-testing. Based on the results, it is recommended that practitioners wishing to serve the public and/or research publish their status as part of their bio. However, an important consideration is that the practitioner should also have self-test results available for review.

# Mental Mediumship

This section will be based on the methodology used by an existing organization.

## Audible ITC (EVP)

There are a number of different techniques for EVP formation. The primary ones are:

**Transform EVP:** voices formed by changing background audio-frequency noise

**Opportunistic EVP:** voices formed by impressing a random process to select bits of sound—usually fragments of voice—to form the intended message.

**Answering Machine EVP:** Usually spontaneous messages left on answering devices or in voice mail.

All three of these may be spontaneous but transform and opportunistic EVP are most often induced.

- The person initiating the communication is referred to as the practitioner.
- The person for whom the message was requested, if applicable, is known as the sitter.
- The person listening to an example of EVP is referred to as a listener.

#### **Practitioner Confidence**

While EVP practitioners may be able to record EVP, how often and of what quality determines practitioner confidence. Here, “confidence” is used as a reference of how confident the person is that an EVP will be found in anyone recording and of what quality.

#### **Quality and Quantity**

The quality of EVP is described using the Class A, B and C system in which:

**Class A examples** should be correctly heard and understood by the average person without headphones and without prompting

**Class B examples** should be correctly heard and understood, perhaps depending on headphones and possibly with prompting

**Class C examples** will likely require prompting, headphones and considerable experience to be understood.

Loud is not Class A. An example may consist of a combination of the three, but to be Class A, the meaning should be clear based on the Class A portions.

The quantity of examples is based on the number of examples per minute of recording. (This is a relatively new measure, and it is important to understand the following is a draft proposal for a quantitative measure.)

Based on a three-minute recording:

**Level 1 practitioners** can expect to record at least one Class A or B EVP example every session

**Level 2 practitioners** can expect to record at least one Class A or B EVP example every five sessions

**Level 3 practitioners** can expect to record at least one Class A or B EVP example every ten sessions

## Procedure

This is a self-test. The practitioner is responsible for organizing and executing the test and maintaining a record available for third-party review on request. Assuming the practitioner is able to achieve a level of confidence that one or more EVP will be recorded in a series of sessions, the practitioner should feel free to post this fact to the public. Self-test

1. Practitioners wishing to establish a rating for research should begin by selecting a recording technique with which they are most confident that they can record EVP. This includes recording device, background sounds, mental preparation and kinds of questions if any. A record of this should be made including kind of recorder or computer program and the nature of supplied sound if any. If an input file is used, it should be clearly documented so that it can be reviewed by others if necessary. If a sound fragment or word library is used, its content should be clearly recorded for future reference.
2. A listening panel should be recruited, consisting of at least five people with at least average hearing.
3. A log should be maintained.
4. A series of recording sessions should be conducted; all of the same length and made under the same circumstance. It is recommended that at least ten, three-minute sessions be made.
5. If EVP are present in one or more of the sessions, the utterance should be extracted to a new audio file. The content of the file should not be included in the title.
6. The listening panel should be asked to review each example knowing only that an EVP is thought to be contained in the file. Listeners should independently listen to the examples and document what they think is said.
7. The resulting record should be compiled by a member of the listening panel and presented to the practitioner.

There are no limits to how many times this test may be conducted. In fact, the self-test may prove to be an effective learning tool as a means of self-grading to mark progress.

This is based on the honor system, but it should be clear that researchers may ask for the self-test record and will expect practitioner performance to agree with advertised ability.

## Example Application

This is important to give the reader an idea about how the practice applies. The example should show the potential problem of not following the practice.

## Substantiating Material

Provide references supporting the practice if appropriate. Include substantiating evidence not identified by the references. Also, when appropriate, include all statements indicating a recommended procedure should be supported by one or more of the following:

- Logical conclusions based on accepted social behavior, ethical standards and successful practices.
- Personal experience is supported by at least three witnesses. (Their contact information should be available but not in the document).
- Research that has been published in a regularly published publication or on the Internet and that includes at a minimum, an explanation of the experimental protocol, results, involved researchers, date of the research and original purpose for the research.

## References

Be sure to include the <references /> that should be in the template. Also, include any additional categories.

1. Butler, Tom. "Failure to Replicate ITC" *Etheric Studies*. 2010.  
[ethericstudies.org/failure-to-replicate-itc/](http://ethericstudies.org/failure-to-replicate-itc/)



## Best Practice Sharing EVP



## Abstract

The phenomenal voices of Electronic Voice Phenomena (EVP) are typically classified in terms of how well an untrained listener can be expected to understand the utterance. Research is showing that, on average, a listener will only make out up to 25% of Class A examples without prompting. Yet, practitioners commonly post Class C examples on the Internet in forms that even experienced listeners find difficult. This practice includes recommendations intended to guide practitioners in ways of sharing examples with the public that offer listeners the highest likelihood of understanding what is said.

## Sponsor(s)

Tom Butler

## Introduction

Electronic Voice Phenomena (EVP) are formed by transforming available audio-frequency noise into voice or via some form of selection of available

voice fragments. Either way, the resulting audio-file contains voice which is an approximation of the human voice it is supposed to represent.

Allophones which form the voice are often oddly arranged and the usual auditory cues may be misplaced from what the listener has been culturally trained to expect.

A good assumption for everyone concerned with these phenomena is that practitioners hear their examples as they report. The problem is that good examples of EVP for comparison are not commonly available, and there are too few qualified listeners willing to deal with the social-technical issues surrounding critiques. This leaves most practitioners alone in determining what are and are not EVP. And in fact, there is substantial evidence that people who are new to EVP are often mistaken about the quality of their examples.

A classification system indicating how well a listener can be expected to hear and understand examples of EVP has been shown to help practitioner grade their examples, the classification system used by ATransC is:

**Class A:** Can be heard and understood over a speaker by most people

**Class B:** Can be heard over a speaker but not everyone will agree as to what is said

**Class C:** Can only be heard with headphones and is difficult to understand.

Class B or C voices may have one or two clearly understood words.  
Loud does not equal Class A.

Research has shown that, on average, a Class A or B example will be correctly heard and understood only 20 to 25% of the time. That percentage will increase as the listener becomes accustomed to a particular practitioner's usual examples. It will also increase if the listener takes time to use headphones and listen to the example many times.

## Validity of Examples

Probably the two most damaging factors determining how well the concept of EVP is accepted by the general public and whether or not mainstream scientists are willing to study it is the poor quality of examples on the Internet and unsupported claims made by practitioners.

This is not a simple case of, “Well, they are just being silly,” or “They are delusional.” The skeptical community is determined to make the study of anything like EVP seen as a form of pseudoscience. They are already very successful in convincing governments and university that believing in pseudoscience poses a danger to society because it degrades people’s understanding of science and takes undue advantage of unsuspecting citizens. People who seriously study these phenomena and people who display examples to the public are all in the same community and painted with the same brush normally reserved for our least discerning members. The result is little to no support for serious research and rejection of scholarly papers by the mainstream academia.

The following factors should be considered when selecting an example for public display:

## Sound Mistaken as Voice

Under the right conditions, a burst of noise or a fragment of voice can be mistaken as a one syllable word. This is especially true if the practitioner is intently listening to every sound in an effort to detect an EVP. Add to that, the likelihood that background noises are present and marginal recording quality, and the possibility of mistaking mundane sounds as paranormal words becomes a high probability. For this reason, experienced researchers will ignore single syllable words in EVP if they are not accompanied by other words or are not clearly in context.

## Contextual Utterances

EVP is considered communication between two intelligent personalities. As such, EVP are expected to have some relationship with what is happening in the recording environment, both timeliness and message content.

Probably because the communication is between etheric personalities—that of the communicator and the practitioner’s etheric personality—an EVP in response to a question may be recorded before it is spoken but after it is mentally composed. As a general rule, it is expected that an EVP will be recorded within a few seconds (before or after) of the question or incident about which the communicator might comment.

Some technologies for EVP make it a little too easy to simply turn on the process and wait for sounds to be recorded that might be EVP. In this approach, practitioners tend to develop a likely story to explain the EVP. This approach to EVP is referred to as “storytelling” and is commonly associated with mundane sounds mistaken as EVP. The practitioner can assure against the tendency to story tell by maintaining a strict policy of discarding possible EVP that do not conform to question-answer or incident-comment criteria.

## Background Sound

The current working hypothesis is that the voice in EVP is formed by transforming available audio-frequency sound energy. Thus, it is referred to as “transform EVP.” EVP are thought to be formed in the input, analog stage of the recorder, but otherwise, the recorder is just to make a record of the EVP and the practitioner’s voice.

Experience is showing that a microphone is only important to introduce additional noise if the noise generated internally by the recorder is not useful for voice formation.

A very high-quality recorder produces very little internal noise but a low-quality recorder typically produces too much steady-state noise, which is not useful for EVP.

Current understanding is that noise in the voice range—400 to 4,000 Hz—with many perturbations, such as small noise spikes, is useful for voice formation. The noise is needed for voice, but the perturbations are apparently useful to initiate the voice formation process.

The Panasonic RR-DR60 produces this kind of noise internally, but it is possible to produce it externally. One technique is to rapidly sweep a radio dial. This is not radio-sweep as used in ghost or spirit boxes. That technique sweeps the dial in two to four seconds and may produce whole words in the output file. The ATransC does not consider the result of radio-sweep to be EVP. The objective is to sweep the entire dial in under a second so that no whole words or even allophones can be detected. The objective is the resulting noise and not the “whole” sounds.

Sounds from a common fan, running water or passing cars have been shown to be “dirty enough” to produce EVP.

## Selective Reporting

If the practitioner selects seemingly meaningful sounds out of a stream of sounds while ignoring other, less seemingly meaningful ones, then that is referred to as “selective reporting.” This is especially a problem with radio-sweep and EVPmaker techniques.

## Radio-Sweep

A special case of EVP is what is commonly known as radio-sweep. This involves manually or automatically sweeping a radio dial to produce sound fragments which are present when consecutive radio stations are momentarily connected to the output sound stream. Voice fragments, music, silence and miscellaneous noises are typically part of the output stream, and since most radio-sweep devices sweep the dial in seconds, entire words are often in the output.

Current research is showing that radio-sweep probably does not produce EVP. [\[1\]](#) [\[2\]](#) Virtually all forms of EVP are either transform (voice formed out of noise) or opportunistic (words formed by selection of existing words or parts of words). Radio-sweep messages claimed to be paranormal are found in voice fragments which are necessarily formed in pre-scheduled programming at the moment the sweep intersects that station.

The question or situation, the time the sweep is conducted and the moment the sweep intersects the station must all occur to produce the intended fragment of voice. If the sweep is too slow, then whole words are detected. If it is

even slower, then whole phrases can be detected. These words or phrases must be what are required for the intended message. If not, then the announcer must be coaxed into saying the required words at the required moment. There is no precedence indicating the etheric communicators are willing to impose their will on people in this manner.

Based on listening tests, claimed radio-sweep EVP are either transform EVP resulting from manipulation of noise naturally resulting from the

sweep, or normal sounds mistaken as paranormal. Storytelling is a major problem, as is selective reporting.

## Live Voice

Pre-recorded speech is sometimes used as the input sound source for transform EVP. Speech in a different language is most popular, but as is seen in radio-sweep, any speech is liable to be used. As it turns out, many naturally occurring phrases sound like English phrases and it is easy to inappropriately attribute paranormality without careful comparison of input and output files.

The Butlers conducted a study of the use of live voice for EVP by comparing input and output files for multiple session. Each session produced what was heard as an EVP transformed from the input; however, on closer examination, every example turned out to be naturally occurring foreign-language speech that sounded like an English phrase.[\[3\]](#)

The ATransC recommends that, if live voice is used as the input file or sound source for EVP, suspected EVP should be compared to the section of the input file that is thought to have been transformed. If the two files are essentially the same, the example should be rejected. Also, suspected EVP should be rejected if the same “transform” is seen to have occurred in more than one session.

## Practice

A precondition for sharing EVP with the public is that the practitioner must have a sense of what is said in the example and that this has been supported by some kind of EVP Listening Panel of uninformed people. It is not enough to find someone who will agree with the practitioner. It is important that the listener is not influenced by what the practitioner believes is said.

When sharing examples of EVP with the public, the objective is to assure the examples are correctly heard and understood. To accomplish this, the practitioner should present examples in a form that allows listeners to adjust volume, repeat segments and distinguish between the target voice and peripheral sounds. Recommendations to accomplish this include:

1. Isolate the EVP and possibly a little of the practitioner’s voice so that it is clear that the listener is hearing the EVP and the obvious

voice of the practitioner (alternatively, someone or something the listener has been told to expect).

2. Present one example or phrase per sound file. A very long sound file with many sounds can be very confusing, making it difficult for the listener to know which sound is supposed to be the EVP.
3. The average sound file should be less than thirty seconds.
4. Avoid over processing the sound file. Changing speed, noise reduction, frequency selection and over amplification can change the intended meaning of EVP or make mundane sounds seem to be EVP. Extreme amplification is likely to make radio-frequency contamination audible.
5. If live voice is used, provide a comparison between the input and output files for the isolated EVP.
6. In all cases, explain how the recording was made and what has been done to the file.

## Example Application

This practice is applicable to any situation in which examples of EVP are shared with the public. When used as part of the practitioner's routine, it will help assure that the practitioner does not fall into the trap of self-delusion that so often occurs with people new to EVP.

It is important to note that this practice is intended for use when sharing examples; however, it is not uncommon for people to record only for themselves, and to practice a kind of mental mediumship aided by EVP, whether it is clearly understood or not. EVP can be a personal tool for communication with loved ones, and while it is good that a person does not make a habit of mistaking the ordinary as phenomenal, sometimes the healing that occurs with belief that contact has been made trumps best practices.

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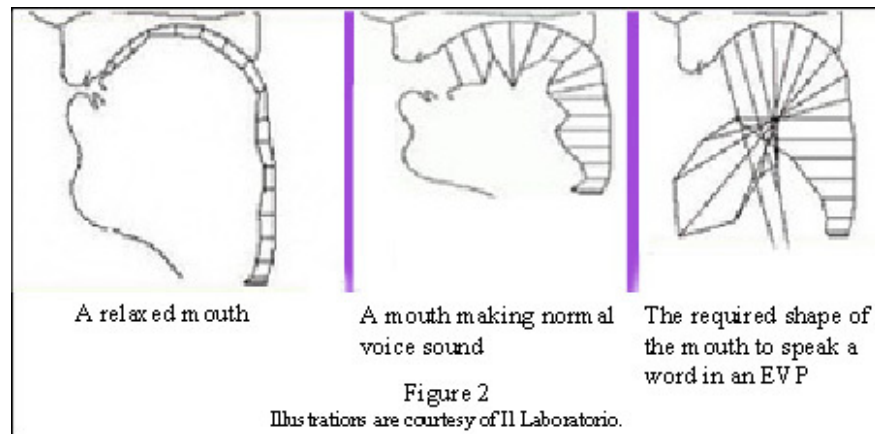


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## Best Practice

# The Scientific Method and ITC

by Tom Butler



Trans-etheric phenomena are thought to manifest as a subjective action causing an objective reaction. What is considered the scientific method by mainstream society is an ordered process of assessing what is known, developing a theory and conducting experiments to test the theory. Institutionalized science is able to support the additional and very important step of reporting results for collaboration on future research and to allow other, knowledgeable researchers the opportunity to comment on the work.

In its simplest form, the scientific method is applicable to paranormal research and should be considered a given for any research project. However, mainstream science has evolved this basic approach by preferring the study of induced events over spontaneous ones. For instance, studying reports of a phenomenon (field research) is not as well accepted as studying the recreation of those events under controlled conditions (clinical research). Since sightings of ghosts are spontaneous events and are not easily (if at all) replicated under controlled conditions, ghosts are rejected a priori.

Statistical analysis of experimental results has become an important tool for establishing a measure of significance for results. In fact, statistical analysis may as well be a requirement of mainstream methodology because lacking some statistical number indicating the significance of the results, the research will doubtless be rejected as pseudoscience.

EVP examples that can be heard over a speaker and understood without prompting by the average person (Class A EVP). are considered relatively rare; perhaps one in a thousand examples. Consequently, using mainstream science methodology with statistical analysis, virtually all Class A examples would be rejected from experimental results as deviating too radically from the statistical average for EVP.

The ATransC promotes the use of the basic elements of the scientific method as described below. However, that method must be evolved to better support the study of trans-etheric phenomena. Here are a few considerations:

- Instead of using statistical analysis to look for small deviations from the norm, we recommend that experiments be designed to consider decisive results and reject results that are evident only after analyzing many tests. Using EVP as an example, this practice would reject Class C examples as possibly phenomenal, but unacceptable as data points: experimentally, if all that was recorded was Class C, then nothing was recorded.
- The initial survey of prior art should not depend on previous work that is not more than eight-ten years old. In this field of study, what is known has a half-life of about eight years.
- Base the hypothesis on material that has been vetted via peer review (subject-matter specialists). This is difficult today but will become practical as more people are producing well-documented reports that are subjected to peer-review.
- Be sure to document assumptions and provide the rationale for the assumptions based on established work.
- Conclusions should be contingent on replication of the work. A single study should not be represented as being decisive proof. Instead, it should be considered with other, similar studies as a trend.

Problems faced by researchers in this field:

- There are too few similar studies to establish a meaningful sense of prior art.
- People most qualified to conduct experimental studies of these phenomena seldom have an academic degree to give them

credibility. If they have a degree, likely it is not in an applicable subject.

- The community has not developed a culture of collaboration, careful study and peer-review.

### **Important Terms**

**Science:** The observation, identification, description, experimental investigation, and theoretical explanation of phenomena. b. Such activities restricted to a class of natural phenomena. c. Such activities applied to an object of inquiry or study. 2. Methodological activity, discipline, or study. 3. An activity that appears to require study and method. 4. Knowledge, especially that gained through experience.\*

**Scientism:** The belief that science, the scientific method and work product is the only way to validate reality. In practical terms, “scientism” holds that, if something is not recognized by mainstream science, then it is not real and is, therefore, impossible.

**Scientific Method:** A systematic approach to gaining understanding about a subject. In its simplest form:

- Explain the question
- Conduct background research including a survey of the “state of the art”
- Develop a hypothesis that puts the question and current understanding into a contextual framework
- Define a resulting question or prediction of behavior that can be derived from the hypothesis.
- Conduct experiments that test the question.
- Analyze the resulting information and develop a conclusion.
- Document the experiment, results and conclusion in a form that can be reviewed by others.

Variations of the scientific method include meta-analysis, which is really the analysis of similar work to find a trend, observational as conducted by early naturalists as they observed the behavior of living creatures, systems and interaction of systems, and experimental or clinical which involves an attempt to induce the predicted behavior in controlled

conditions. All of these methods are based on the assumption that they are objective.

In the study of trans-etheric influences, observed phenomena thought to be the result of a subjective influence causing an objective effect.

Consequently, attempts to apply the scientific method to trans-etheric phenomena has been less than successful and

**Scientist:** A person having expert knowledge of one or more sciences, especially a natural or physical science. In the context of this discussion, a scientist is a person working in the field for which he or she is academically trained. (from the *American Heritage Dictionary*)

# Best Practice

## Using a Control Recorder for EVP

Sourced from Community

Also at [ethericstudies.org/control-recorder/](https://ethericstudies.org/control-recorder/)

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## Sponsor(s)

Tom Butler, Cindy Heinen

## Abstract

It is easy to record environmental sounds that are natural, but that sometimes sound like EVP. The problem is finding a way to guard against mistaking ambient or normal sounds as being paranormal. This Best Practice recommends that a second audio recorder be used when the person is unable to assure control of ambient sounds while recording for EVP.

Sound reproduction varies among types and designs of recorders. There are many elements in the design of IC recorders, the type of recorder commonly used for EVP recording, that can cause sound to be poorly recorded and reproduced. To assure that suspected EVP are not just poorly reproduced normal sound, this Best Practice recommends that a backup recorder be used that is able to record and reproduce sound at a superior fidelity to that of the main EVP recorder.

## Justification/Introduction

**Unnoticed background sounds:** The human mind is able to focus on a task at hand, often to the exclusion of unrelated stimuli. For instance, Alva Noë refers provided an example of “inattentional blindness”: “In one study, perceivers are asked to watch a videotape of a basketball game and they are asked to count the number of times one team takes possession of the ball.

During the film clip, which lasts a few minutes, a person in a gorilla suit strolls onto the center of the court, turns and faces the audience and does a little jig. The gorilla then slowly walks off the court. The remarkable fact is that perceivers (including this author) do not notice the gorilla. This is an example of what has been called inattention blindness.” [1]

During the excitement of a haunting investigation, it is reasonable for an experimenter to not notice background sounds, such as people talking in a nearby room, routine sounds caused by the experimenter or even intakes of breath before speaking. Sounds can be easily mistaken as EVP, not so much because they sound paranormal, but because they were not noticed during the recording session.

EVP and the brain: Memory has been shown to be a three-stage process starting with sensory memory, which is the initial recording of sensory information. Some of this information will be encoded into short-term memory where, if not actively processed, it has a limited life of a few seconds. We can, however, further encode this information into long-term memory, but even at this stage memories can be altered or forgotten. [2] During an EVP session, our consciousness is focused on the task at hand; conducting the session or doing the investigation. It is not possible to be aware of everything that is going on around us. A backup recorder will provide a hard copy of all the audio that occurs during an EVP session that we are incapable of remembering. Reviewing this audio will assist in helping to verify if a suspected EVP is just a normal voice or sound we do not remember.

Pareidolia is when our brain interprets a vague image or sound as something recognizable or specific. In the case of EVP, this would mean finding speech patterns in muted sounds or even random noise. It is easier to do this than one may think, especially with IC recorder file compression that can alter the tonal quality or timbre of sounds as well as distort normally occurring sounds. A clear, higher sound quality backup recording can be an asset when determining if a suspected class B or C EVP is authentic or possibly just an artifact or distortion of the digital recording process.

Suspected EVP comparison: The fidelity capabilities of recorders should also be taken into account when selecting a backup recorder. The fidelity of a recorder is the quality of the reproduced sound. High fidelity would be reproduced sound that is as close to the original sound as possible.



Low fidelity would be sound that is not a true reproduction of the original sound because of distortion, compression or other sound artifacts.

Many of the early IC recorders that investigators used have elements in their design that result in low fidelity voice reproduction due to frequency limitations during recording and sound reproduction, quantization noise, and the limitations of file compression. While proponents of the white noise theory suggest the internal noise produced by these recorders may be just the thing that enables the paranormal voices to be formed on these recorders, [3] it also can drastically change the quality and understandability of normally occurring sounds or voice. This especially holds true to any IC recordings done in a LP (Long Play) or SP (Standard Play) mode. IC recorders can be set to record in a variety of modes that establish recording time and recording quality. Frequency response of the recorders can even be affected by the selection of specific modes. For example, a Panasonic RR-QR160 set to an SP mode has a frequency response of 230 Hz to 3400 Hz, while the response in the HQ (High Quality) mode is 240Hz to 5100 Hz. When recording in SP or LP mode, compression of the audio information gives you more recording time but poorer voice reproduction or fidelity. When researchers record in these lower quality modes it is important to be aware of the sound reproduction capabilities of that particular mode. The use of a backup recorder that reproduces sound at higher fidelity than the main EVP recorder, especially if this main recorder is an IC recorder set to a lower voice quality mode, is highly suggested.

Simultaneous EVP: The AA-EVP has no reliable evidence that the identical EVP has been simultaneously recorded on more than one device. [4] Sarah Estep has reported that, in group recordings, she has never encountered an instance of duplicated EVP. A typical report: Joan Kachurik August 28, 2005 post in the AA-EVP Idea Exchange:

“Hi,

“I have the very same Panasonic as you just bought, and I also have an Olympus 480PC. I have turned them both on at the same time, spoke into them at the same time, saying the same thing. It is so odd ... sometimes I get a reply on the Olympus and nothing on the Panasonic, and other times the Olympus picks up and not the Panasonic. There were a couple of times when both picked up ... but said different things. It is really confusing...but

at the same time when editing the recordings, it is such fun to see what each recorder is going to do.

“The same thing happens with my tape recorders. I have a GE mini-cassette recorder, and a GE shoebox tape recorder that I record on at the same time, with excellent results on each one, but always different. I have never received the same EVP at the same time on different recorders.

“Really interesting, isn’t it?”

EVP are not an acoustical event: EVP have been shown to be an electrical event, rather than an acoustical event. The fact that an EVP can be recorded without a microphone, [\[5\]](#) in an acoustically isolated chamber and apparently by only one recorder, makes it reasonable to assume that a sound simultaneously recorded by two devices is not EVP. The sound may be paranormal, as in direct voice, [\[6\]](#) but it is not by definition, EVP.

## Practice

The procedure recommended in this proposed Best Practice is for EVP experimenters to use at least one audio recorder in addition to the one being used for EVP collection as a control recording device. This may be accomplished by having two recorders in operation by one person, two people working together during recording sessions using their own personal recorders and/or people recording for EVP and other people video recording the session.

The backup recorder should record and reproduce sound at superior quality to that of the intended EVP recorder.

Video recorders tend to have higher quality audio tracks than are usually found in recorders used for EVP. Most are stereo, giving less likelihood the video recorder will record EVP, but at the same time, giving the ability to have a sense of direction for ambient sound.

It is suggested that the two soundtracks be compared if there is any doubt about the authenticity of an EVP. If the suspected EVP is found on both recordings, then it is the recommendation of this practice to discard that part of the recording unless it contains information that is evidential in some other way. Even then, the possibility that the utterance is direct voice should be considered.

It is also suggested that all suspected EVP be checked against the backup recording.

## Example Application

This practice is applicable to any recording situation that has uncontrolled ambient sounds, such as during haunting investigations where sounds from other quarters can sometimes be heard.

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## Best Practice Witness Panel

Sourced from Community



### Abstract

One of the biggest problems in ITC is the difficulty practitioners have in assessing the quality of examples. Even examples that are considered Class A, which should be correctly seen or heard without prompting, are shown to be correctly understood only an average of 25% for EVP and of the time by online listeners.[\[1\]](#) and 61% for video-loop ITC [\[2\]](#)

An important aid for practitioners is the use of witness panels; people with at least average hearing, vision and comprehension who will examine examples, and without

prompting, tell the practitioner what is seen or heard. The rest of the task is for the practitioner to accept the results.

This practice details a methodology for establishing and using a witness panel to assess the quality of examples.

## Justification/Introduction

People asked to examine examples of reportedly paranormal phenomena often complain that they are not convincing. For EVP, the first response from witnesses tends to be that the examples are just noise. If voices are heard, it is difficult for witnesses to mentally orient themselves so as to place the voices in a context that will give them meaning if all that is offered is just the phenomenal voice.

Examples of visual ITC can be even more confusing. For instance, reflected light phenomena is too easily discounted as mundane if the part of the scene that is being reflected is not known. In another example, it is difficult to convince the witness that a face-like feature in any media is paranormal if the witness can associate the offered example with the faces in clouds effect.

A little time spent on the Internet examining examples posted on various websites will show that this complaint is often deserved. Each time a website visitor responds to an example with *“That is just noise”* or *“All I see is odd patterns that look more like a Rorschach test than something paranormal,”* the credibility of anyone in the paranormalist community become easier to discount. The result is increased credibility of the skeptics and progressively less funding for research.

Examples of ITC are frequently composed in novel ways the average witness will have difficulty comprehending. EVP are often very difficult to understand. Even Class A examples are likely formed with a novel arrangement of formants, distorting audio cues and making it difficult for the witness to understand. It is correctly noted that hearing EVP is often like learning a new language. To complicate this, is the fact that each practitioner tends to record in what amounts to a different dialect of this novel language.

Visual examples of ITC range from something normal that is out of place to faces formed in noise. The paranormality of something normal but out of place is difficult to argue as paranormal because it is so normal. The

paranormal features formed in noise is difficult to comprehend because the witness must learn to look at patterns rather than hard-edged features. It is common for a witness to say that *“Oh, I was looking for a photograph.”*

There is no realistic way to police the quality of paranormal phenomena examples being presented to the public. Instead, individual practitioners must learn to self-edit, and take special care to help witnesses understand what they are being shown ... preferably while letting the witness independently discover the feature.

### **Unreliable Sensing**

A single person's senses are unreliable. Anomalistic psychology [3] is based on the assumption that people too easily fool themselves into believing the mundane is paranormal. A second way of looking at this is that people's natural mental processes can produce erroneous comprehension from confusing environmental information.

One study clearly demonstrated that people tend to hear what they are told to expect, [4] even if it is not present in the example. In visual ITC, people are more likely to see what the practitioner expects them to see after being told what to look for.

Experience has shown that one reliable way to assure an example represents what the practitioner thinks is to ask a number of people to examine the example and tell the practitioner what they see or hear. The most common approach to this review is use of a witness panel.

### **Practice**

The objective of a witness panel is not to find people who will agree with the practitioner but to establish how the average member of the public will experience an example. If at least a majority of the panel does not report experiencing an example as the practitioner expects, then the example should be set aside and not be shared with the public.

The one consideration that the practitioner should always be aware of is that witnesses will become expert for the practitioner's unique EVP dialect or ITC visual characteristic. This is unavoidable, but the periodic test of asking a new person to grade the example will help maintain the usefulness of the panel.

It is up to the practitioner to make this work.



1. It is recommended that an uneven number of people participate in a witness panel to avoid ties and simplify the grading of examples. Five people are recommended as a manageable number and should provide a sufficiently large review.
2. While there are no studies of this, observations indicate that individual ability to hear follows a natural distribution determined by comprehension, hearing ability (both frequency and volume), vision and span of attention. Even after finding enough volunteers, it may be necessary to screen witnesses with known examples of known quality to find people who can be depended on to represent the average listener.
3. Examples should be saved in a file only marked as “*Example (number)*.” The practitioner will need to track the true title. Please refer to the subsection below on Sound File Considerations.
4. Members of the panel should be asked to examine or listen to the example and write down what is seen or heard. It is reasonable to include alternative interpretations, but this should be limited to avoid guessing bias.
5. The practitioner should compile the responses and compare them to what is thought to be in the example.
6. At his point, the practitioner must decide whether or not the example is suitable for public demonstration. It is possible that the example should be discarded. Certainly, if it is being considered for a client, then the results of the panel may lead the practitioner not to display the example to the client.

## Sound File Considerations

The [Sharing EVP Practice \(This book\)](#) should be reviewed before any example is sent to the listening panel.

It is always a good idea to include a little natural voice in sound files, such as the practitioner’s voice asking a question. This provides context to help witnesses orient themselves in the recording.

Very long examples are often difficult to understand, so it may be necessary to segment the utterance in several files.

One or two syllable utterances are very often artifacts. Especially in opportunistic EVP, very brief utterances may appear to be phenomenal, but



be in fact, naturally occurring. It is strongly recommended that the practitioner consider the context of the utterance and be prepared to discard any example that might possibly be a naturally occurring sound. Certainly, one-word EVP are not acceptable for public demonstration unless clearly relevant. For instance, a “Bob” utterance is suspect when asking for why a person might be in the house while “Stuck” might be a meaningful response.

Be leery of examples which are supposedly an answer to a question for which any response can be construed as the correct answer.

## Visual Example Considerations

Transform EVP examples ultimately come down to whether or not the utterance is present and states what is reported; however, some forms of visual ITC are plagued with difficulties distinguishing real phenomena from artifacts. Before sharing examples of visual phenomena, it is a good idea for the practitioner to become familiar with the kinds of mundane phenomena that might seem paranormal.

It is important to explain to the witness how the example was collected and the environment in which it occurred. This requires good record keeping by the practitioner. In field studies, environmental snapshots are useful for later reconstruction of the scene.

## Captive Syndrome

Captive syndrome, more correctly known as Stockholm Syndrome, is roughly described as a psychological condition in which hostages develop a sympathetic point of view about their captors. As it applies to witness panels, people, especially family members, tend to want to please practitioners. It translates as a willingness to fudge a little in how they describe examples if perceive it will make the practitioner happy.

Consideration of this tendency to err in favor of the practitioner is the reason it is important that the practitioner does not reveal what is thought to be in the example until after the witness independently arrives at a conclusion.

# Physical Mediumship

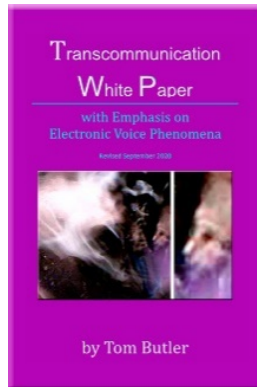
The phenomena of physical mediumship should lend itself to a form of analysis supported by a witness panel. In this, séance sitters might be studied rather than the medium. The idea would be to record the phenomena and study how the sitters experienced them, how they felt and possible spiritual impressions they experienced.

This remains an open question but would be a refreshing alternative to the relentless parapsychological studies attempting to prove the phenomena exist.

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## Books Published by AA-EVP



### **Transcommunication White Paper with Emphasis on Electronic Voice Phenomena (EVP)**

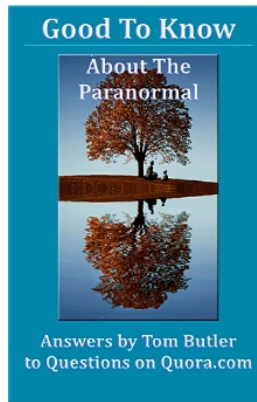
The *Transcommunication White Paper* is intended to document what is currently known by the ATransC directors about transcommunication. It includes background information about theory, concepts and techniques that are important for the understanding of phenomena related to EVP-ITC, psychic and mediumistic phenomena.

Please note that there is a version of this paper, including a free downloadable PDF, at [atransc.org](http://atransc.org).

I refer people to the *Transcommunication White Paper* five or six times a week. When I do so, I always wish I had the opportunity to explain the importance of personal development.

The three most important points I would make about personal development are concerned with how we think, the effect of how we think on what we experience and how to apply that knowledge toward becoming more self-aware. See [the web page](#) on [ethericstudies.org](http://ethericstudies.org).

This little book includes all of that. [The book is exclusively available on Amazon](#)

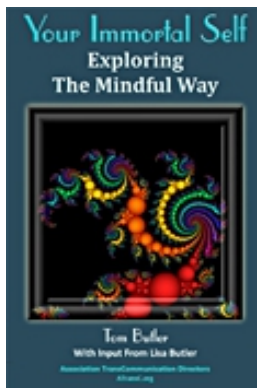


### **Good to Know About the Paranormal**

Many of you know that I have spent a lot of time answering questions about things paranormal on [Quora.com](https://www.quora.com). The first was the 2017 question: “*How accurate is EVP recordings?*”

I have been answering the questions because most of the other answers are simply wrong, anti-paranormal or misleading. Our community is still developing a culture that supports free discovery and meaningful sharing of ideas. It has been my vision that my answers might somehow aid in developing that culture.

As it turns out, I have answered quite a lot of Quora.com questions. I have compiled 240 of my answers into this book. See [the web page](#) on [ethericstudies.org](http://ethericstudies.org). The book is exclusively available on [Amazon](#)



### **Your Immortal Self, exploring the mindful way**

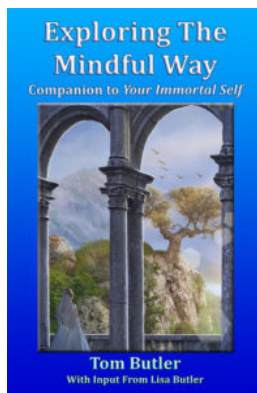
More time became available for me to write after we changed the ATransC away from a member-supported organization. I am a theoretician by nature and speaking as a mystic, I see a world of patterns in the play of concepts, rather than as a “nuts and bolts” world.

It has been natural for me to see ITC as a pattern of interacting concepts. Again, as a mystic, it is as if the pattern is a self-organizing model in my mind's eye that shows me how one phenomenon relates/compares to another.

In my mind, the most important aspect of these phenomena is the way we are part of the dance ... not as humans, but as immortal personalities. It has been through ITC, especially EVP, that I have come to see our actual nature as a conduit for the formation of the speech and images of ITC in our physical devices.

*Your Immortal Self* represents an effort to explain our relationship with these phenomena, the nature of our actual self and how we might learn to be better ITC practitioners by being more successful seekers. The book begins with a comprehensive effort to define the Survival Hypothesis and establish verifiable proof.

For a small fee, the PDF version of this book is available on the [Lulu website](#). I like PDF for this book because it has so many internal links. It is easier to study using a PDF file. See [the web page](#) on [ethericstudies.org](#). [On Amazon](#)



## Exploring the Mindful Way

I have been told that *Your Immortal Self* is a difficult read. While I understand some of the concepts can be obscure, I wrote this in *Your Immortal Self*:

Not trying to understand this material because it is too complicated is unacceptable. There is an old Zen Buddhist saying: "Before enlightenment chop wood – carry water, after enlightenment chop wood – carry water." One must do the work to understand. One must do the work to continue learning. Study the material and do

not expect to understand all of it with one reading. Contemplate your worldview. Ask questions. Argue!

I write today to find ways to illustrate the principles described in *Your Immortal Self*, as they apply to particular situations. In doing so, I hoped to make the principles more approachable and help pave the way to spiritual maturity for my readers. *Exploring the Mindful Way* is a compilation of 21 such essays. See [the web page](http://ethericstudies.org) on ethericstudies.org.

[On Amazon](#)



## **There is No Death and There are No Dead**

One of our first tasks when we assumed leadership of the American Association of Electronic Voice Phenomena (AA-EVP) was to write a book we could direct people to for guidance about ITC. At that time, there was not much available, and we wanted to make sure our members were given reasonably useful, supportable information. We wrote *There is No Death and There are No Dead* and published it under the AA-EVP Publishing imprint.

The book has received considerable praise as an introductory book. 100% of the proceeds have gone to support operations, outreach and research conducted by the Association.

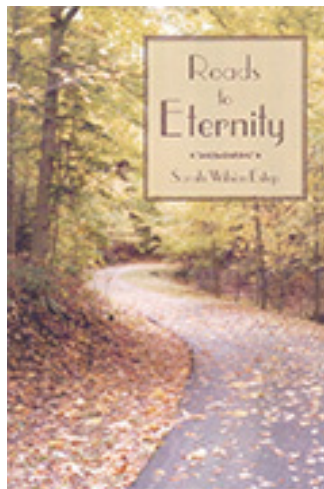
[On Amazon](#)



## **I'm Still Here**

AA-EVP member Martha Copeland wrote *I'm Still Here*. Martha was one of the founding members of the Big Circle. The book provides an important study of the way Martha coped with the untimely loss of her daughter, Cathy. Beyond the grief, *I'm Still Here* includes hints about how Cathy might have responded to death, the ways she did find to communicate after transition and how other members of the Big Circle helped Martha.

It is Martha's EVP of Cathy scolding her still physical dog Doja that gives us important proof that we survive physical death. [Listen to hear "Doja no."](#) (Book 4) [On Amazon](#)



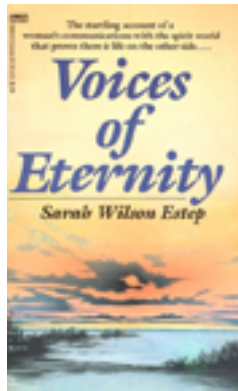
## **Sarah Estep's Roads to Eternity**

“To read Sarah Wilson Estep's *Roads to Eternity* is to travel a remarkable journey into the unseen world. At every adventurous step, at every exciting new discovery; the readers are assured that they are guided by a knowledgeable and experienced paranormal researcher, a pioneer in the field of Electronic Voice Phenomena (EVP). Sarah Wilson Estep's vast files



of 25,000 recorded voices of the ‘Invisibles’—whether they represent themselves as spirits of the deceased, extraterrestrial entities, or multi-dimensional beings—will provide thrilling inspiration for the seeker and startling revelation for the skeptic.” Brad Steiger, author of *Things that Go Bump in the Night*

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### **Sarah Estep's Voices of Eternity**

“EVP, or Electronic Voice Phenomena has been around for as long as recording equipment has existed, but Sara Wilson Estep, a teacher from Maryland, was one of the most prolific recorders and researchers ever. Picking up spirit voices on tape was something that occasionally occurred, but Estep made a daily study and habit of recording so that the sheer volume of voices is extraordinary. She collected literally thousands of voices, and in this book, she shares the messages from the tapes. Estep also chronicles the different innovations that she made during her years of perfecting her technique. While perhaps this isn't a literary masterpiece, it is an extremely important document in the world of scientific research on life after death. Here is the [free PDF download](#) (Provisions will be made for future availability)

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