

# **Spiricom: Do You ‘Want to Believe’? The Significance of Spiricom & Why You Should Care**

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## *Introduction*

Spiricom is the name for a series of experimental spirit-communication systems that has achieved mythological status in the field of ITC (Instrumental TransCommunication) research. ITC can result in perceived audio, video or text evidence where experimenters utilize various, often quite elaborate, assortments of electronic devices (their “instruments”) in attempts to make contact with beings from supernormal realms, other dimensions of conscious existence, etc. While Spiricom is, by most accounts, considered the prototypical model for everything else that has followed in contemporary ITC experimentation, controversy still swirls around its purported ability to facilitate extended voice communications with deceased individuals.

From conception to deployment in various configurations, the story of Spiricom stands as one of the best documented cases to ever emerge from the world of paranormal research. Several books, manuals, and diagrams, along with numerous magazine and news articles concerning Spiricom, even audio and video tape selections from the original recording sessions, have been produced by the primary researchers (George Meek and Bill O’Neil) who distributed these materials in support of the Spiricom’s alleged success with spirit communications. In addition, John Fuller’s mass-market book, “The Ghost of 29 Megacycles”, was fully endorsed by Meek as “giving an in-depth report on my work” (p.150, “After We Die, What Then” by G.Meek, 1987.)

### *Spiricom Lends Itself to Investigation*

Many of the fundamental claims and statements made by Spiricom's proponents in the collective body of their original documents are quite specific and eminently testable. Therefore, these claims lend themselves to a very high degree of independent investigation and objective analysis.

For these reasons alone, Spiricom holds a unique position in the field of paranormal research where, all too often, acceptance or dismissal of specific claims can only be determined in light of one's own belief system. Until now, those who have encountered the Spiricom story have generally continued to judge it based on their pre-established beliefs (resulting in the adoption of a set of conclusions, rather than a rational, conclusion-building, habit of mind). Many have dismissed the Spiricom claims out-of-hand as being scientifically impossible, saying that they don't believe in such nonsense, etc. Some have accepted the claims at face value, perhaps because they trust the sources of the information, or perhaps, simply because they *want* to believe. Still others have thrown up their hands, surrendering to the belief that even trying to learn the truth would be futile.

We think that all of these approaches are short-sighted and completely miss the point of what may be Spiricom's greatest value to the field of paranormal research. In our opinion, the key significance of the Spiricom story is the very fact of its own "researchability", to coin a term.

### *What Spiricom has to Offer*

We think that Spiricom's detail-rich history, as provided in the primary source documentation mentioned above, has set a very high standard for "researchability". This standard has rarely been equaled, before or since, in the field of paranormal research. That standard has certainly not been seen again within the realm of ITC where obfuscation and the self-serving claims of mysterious cliques and inaccessible cranks seem to prevail – this is in sharp contrast to the high degree of transparency and the universal access to minute details that was encouraged by George Meek with the Spiricom project.

Again, we believe that it is the very 'researchability' of Spiricom that establishes it as a landmark case in the annals of paranormal research history. In this case, it turns out that, for once, we actually do have sufficient information and adequate analytical tools with which to conduct an independent investigation and to formulate objective conclusions. With Spiricom then, we need not, and *should not*, be reduced to making judgments based solely on our own pre-conceived notions concerning such matters. Let the evidence lead the way.

### *An Appeal in Conclusion*

We can only ask that our research will be considered in the spirit of true open-mindedness by everyone interested enough to follow the ever-winding trail of our investigation. We'd like to hope that the insights gleaned from our efforts in this matter will help to advance the future of paranormal research in general as a scientifically respectable pursuit. If Mulder was at all right when he stood against

the backdrop of an 'I want to believe' poster, then "the truth *is* out there."

Sometimes, you've just got to be willing to excavate layers, allow the uncovered artifacts to challenge cherished beliefs, and find what truly lies beneath.

The 'open-mindedness' of the conflicted, credulous Fox Mulder character is both charming and admonishing: Never be so open-minded as to have your brain fall out of your head.

Do *you* 'want to believe'?