

Thank You for Reading the ATransC NewsJournal

The Association TransCommunication publishes the NewsJournal quarterly, typically as a 20, 8.5" x 11" page issue available as a PDF file via email or hard copy via postal service. A sample copy of the PDF version can be found [here](#).

As of the Summer 2011 issue, the hard copy version is in color. It is called a NewsJournal because it typically contains stories about trans-contact with loved ones, research reports, witness reports of phenomena, inspiring guidance in how to live with survival, ITC results and techniques for working with trans-communication.

As you read this issue, please consider where else you can find this kind of information. We feel ATransC is unique as one of the only organizations in the English-speaking world supporting research in this field, offering guidance to people grieving the loss of a loved one and addressing best practices and techniques.

If you like what you see, and if you think continuation of this service is important, please consider using the membership form at the back of this issue or the form that is accessible via the [About Membership](#) page.

The ATransC is wholly supported by member dues, contributions, proceeds from online affiliate programs and sales of the book, [There is No Death and There are No Dead](#) by Tom and Lisa Butler. It is an all-volunteer organization with no paid staff so all of your dues goes to public education, operations and research.



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.”

About the Logo

Association TransCommunication

The prefix, “trans-” means to cross; to go across or beyond. In this case, it is used to say across the veil. Here, “veil” refers to the veil of forgetfulness, which in biblical terms, covers the memory of who we were before this lifetime. It is a phrase generally understood to represent the etheric-to-physical interface; separation between heaven and earth.

German ITC researcher [Ernst Senkowski](#) coined the term, Instrumental TransCommunication (ITC), to refer to all forms of instrument-dependent trans-etheric influence including EVP. (As such, you would say visual and audible ITC.) In keeping with that use of the trans- prefix, the Association uses the term, unhyphenated with the “T” and “C” capitalized in its name and generally as a hyphenated word elsewhere. For instance, trans-etheric and trans-influence.

About the Motto

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

Sarah had the “To provide...” part of this motto in 1987. When the Association name was changed from American Association of Electronic Voice Phenomena, it was decided to further emphasize the intention to seek objective forms of these phenomena. As a general rule, whenever there is a human component of phenomena, ATransC seeks other forms of evidence for corroboration. As an example, information gathered via mental mediumship needs to be supported by other means, such as historical records or via instruments.

Association TransCommunication NewsJournal

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

Winter 2010, Volume 28 Number 4



Snow in Butlers' back yard

Viewpoint

The first thing you should notice about this issue of the NewsJournal is a new name and banner. The winds of change for the Association had been blowing for a while and a personal trip to Sydney this fall led to what we hope will be new beginnings which will allow the Association to interest and reach more people.

When we assumed leadership of the AA-EVP in 2000, we were careful not to make drastic changes. Founder Sarah Estep had been a fine leader and we wanted to preserve what she had started. Also, the AA-EVP had name recognition and we didn't.

As we developed the AA-EVP website, we set out to present EVP in a level-headed style that would be welcoming to scientists and critical thinkers, as well as people seeking to contact loved ones. The website brought EVP to the attention of thousands more people.

The Association has grown and so have we. The newsletter became the NewsJournal and went from Sarah's newsletter of six pages to one of twenty. It started to show our interest in all forms of communication with the other side and not strictly EVP. The Journal was also going out to many different countries and wasn't an American journal. As these changes have taken place, we have increasingly become frustrated with the narrowness of the name.

So now in the 28th year of the Association, we are making official the changes that have been showing for some time. We have been, and will always be, focused on the study of survival of personality with an emphasis on the human side of science. We have always been an international organization and so "American" will be removed from our name. Secondly, objective communication across the veil comes in many forms, not just through EVP and

ITC. We are interested in many types of well-documented evidence involving physical mediumship, apparitions, apports, and of course, EVP and ITC. We are calling this transcommunication and the organization is now named the Association TransCommunication.

The motto of the Association TransCommunication, also known as ATransC, is "Objective Evidence of Survival." The logo is a Möbius strip twisted into an infinity sign. A Möbius strip is formed by twisting a strip of material a half-turn and joining the ends. By tracing a path around the loop two times, both sides of the strip will be followed. Thus, the symbol is that both sides are really one and that one continues forever.

Our standard will be objective forms of these phenomena. By "objective" we mean, "based on observable phenomena; presented factually." Mental mediumship can be considered objective if the information is evidential or if there is cross-correspondence. We want the material the Association shares to continue to be based on fact not faith.

You may have noticed that there is not a lot said about spirituality in the AA-EVP. That is intentional, as we have attempted to make the Association a friendly place for scientists. We also wanted to avoid turning EVP/ITC into part of the New Age movement. However, sad as it is, few scientists have shown any interest.

While we are not actually giving up on science, we are giving up on proofs, and while we will cooperate with scientists, the Association will support research that is more subjective and that uses techniques more applicable to the subject. This may seem like a minor change, but it is huge because it will allow us to focus a lot more on the "so what" of this study.

What if you know you will continue to exist after your physical body dies? What happens to your worldview when you realize that your personality is immortal? Well, if you only know that, then you may decide that this lifetime is not a big deal and check out to the next if things are going bad for you. But if you understand that this life is a progression to the next, and that your growth here makes a difference there, then you might reconsider checking out and even become excited about what you are learning here.

We call this "spirituality," but not in a religious sense. We mean informed objectivity in the way the ancient wisdoms taught the transmutation of the lead of a young soul to the gold of a mature and fully realized teacher.

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

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David Thompson and The Circle of the Silver Cord Séance

A Report on the September 25, 2009 Séance by Lisa Butler

Over the years, we have heard about a materialization medium named David Thompson. He was conducting demonstration séances in the UK and seemed to be the real deal. Montague Keen, member of the Council of the Society for Psychical Research for fifty-five years and secretary of its Survival Research Committee, investigated a David Thompson séance prior to his own passing in 2004. Keen's professional report was positive, indicating that he felt the phenomena experienced during the séance were genuine. See the report on silvercordcircle.com. You may remember that [Montague Keen](#) also investigated the [Scole Group](#) with positive results.

Experiencing a séance like this was on the top of our wish list but always seemed out of reach. Often, by the time we looked up from our work and learned that Thompson would be giving demonstrations, the seats were already booked. This is what happened for several events in the UK in 2007, and the same thing happened when we learned that David had moved to Australia and was demonstrating in Queensland.



The Sydney Opera House cloaked in the unprecedented September 23, 2009 dust storm

In the summer of 2009 a dear friend put us in contact with David's circle leader, and through emails, we were told that there might be an event in Perth that October which we could attend. We readily agreed that we would go anywhere in order to experience a materialization séance. A few weeks later, another email came, inviting us to attend a David Thompson guest séance in Sydney. Chris, the circle leader and his wife, Rosheen, David's manager, were very kind and wrote that they try to accommodate people who are willing to travel. To say that we were thrilled is an understatement. Of course it was quite a shock when we found that our travel time would include fourteen hours in the air from San Francisco to Sydney!

Our first two days in Sydney were spent getting over jet lag and seeing a few of the sights. One of the sights we got to experience was what we thought at first was a beautiful red sunrise in fog at Circular Quay. That was until we read the note slipped under our door, warning us not to open any windows or doors because we were experiencing an unheard of dust storm!

Chris and Rosheen asked us to have dinner with some of the members of the Circle of the Silver Cord Thursday evening. That was a wonderful opportunity to learn more about Chris, Rosheen, David Thompson and his partner, Christine Morgan, who is one of Australia's top mental mediums. We learned that they are all educated, hard working people—an important point since they did not attempt to make money for the guest séance.

Friday night was the big night. Everyone gathered at six that evening and Chris began with a short talk on materialization séances using ectoplasm and the risks to the medium. If ectoplasm is exposed to light, or in some way interfered with by a sitter, it will rapidly retract back into the medium, causing internal and external injuries that could cause death or greatly shorten the life of the medium. David has scars to prove this very real hazard. We needed no further explanation as to why the séance would be conducted in a totally dark room.

We had been told to leave jewelry at home. Nothing was to be allowed into the séance room. Shoes were removed, then everyone was searched by David and Rosheen and a metal detector was used to assure there were no forgotten or hidden articles amongst the sitters.

The séance room contained a small cabinet made with black cloth over a wood frame. The seventeen sitters were seated in a horseshoe with the cabinet where David sat at the open end of the horseshoe. A piece of plywood was placed in the middle of the floor so that we might be able to hear the sound of feet. This was raised so that everyone was certain that there was nothing hidden under it.

Two people were picked to inspect everything in the room and to observe David being bound to his chair. Tom was one of the people picked to do this. Chris, Rosheen, Christine, Silvana, Sarah and David Thomson (all Circle of the Silver Cord members) were independently searched and scanned with the metal detector. The room was thoroughly searched and then the medium's arms and legs were bound to the chair with nylon straps, which were in turn, secured with the kind of cable wraps sometimes used by the police as temporary handcuffs. David was gagged and the gag was secured with a cable wrap. David's cardigan sweater was secured with cable wraps in each button hole. The only way to release the wraps was to cut them off—a noisy process.



David bound for a séance

The lights were turned off and a red light was turned on. The door was secured and chairs added with sitters in front of the door.

Continued page 4

David Thompson Séance Continued from page 3

The red light was turned off and we were asked to sing with the music—loud and with enthusiasm. Singing is a way of building the energy, and more enthusiasm means more energy.

We had only finished three songs when we heard the sound of the Velcro holding the curtains in the front of the cabinet being ripped away. Chris switched the music off and asked for everyone to hold hands. David’s friend and guide, William, had come into the room. He asked who was there and was introduced all around. He had previously met most of the attendees who are Australians, and exchanged little pleasantries with many of them.

William then turned his attention to me and asked my name. “Lisa,” I answered, and he asked if he could touch me. He touched my toe first and said, “There you can feel my feet” and then touched my face and asked me what I felt. I responded that I felt his hand. “Is it not real as real can be?” he asked. I told him that it was very warm and very real, to which he responded, “As you can see there is no death.” (At the time I wondered if he knew it was the title of our book.)

Next he asked to touch Tom, and after he had done this he said to Tom, “As you can see, there was no fumbling to find your face, was there?” Tom agreed. William then asked him if he felt he was brought this distance merely to observe and Tom replied that he hoped not. William then said that there was someone from the Spirit realm who wanted to speak to Tom and his “dear lady.”

William asked if there were any questions and a sitter asked if the people on his side kept up with our technology. William responded, “My dear friend, I do not,” and everyone laughed. The person then asked if their technology was above ours and William explained that technology was not a necessity within their dimension. “Why do you need electricity with perpetual light? Why would you need conveyances to get from one place to another when you can do that with your mind and your thoughts?”

Next he was asked how many spirit people had come to witness the séance. William replied that, in his understanding, it would be in the range of one thousand individuals. “Séances such as this between the two dimensions attract a lot of attention within our world, as you can imagine.”

William then took his leave, telling us that he needed to go so that others could come through. It is difficult to explain but there is a noise that is heard when the ectoplasm is used for materialization, the circle leader knows this, and when the sound is heard asks for everyone to hold hands and welcomes whoever is trying to come through. We could tell the next individual was having difficulty talking but Tom said he knew immediately that it was Konstantin Raudive. We were both in shock and we understood why people who receive phone calls from their deceased loved ones say that the enormity of the moment does not sink in until after it is over. Please see the article “Konstantin

Raudive Speaks” in this issue for a transcript of this historic conversation. Raudive spoke to us for seven minutes! It is a comfort to know that our pioneers are still interested in we who are learning to communicate via technology.

After Raudive left, a doctor came through and experienced members of the circle welcomed him as an old friend. He crossed the room and proceeded to put his hands on a woman to administer spiritual healing. The woman had been fighting a serious illness.

We were again told that we could stop holding hands and the music, *It’s a Wonderful World*, was played. To me it sounded like there was another, very distinctive voice singing with us. When the music stopped, Chris asked us to hold hands and we heard the distinctive voice of Louie Armstrong. He is a frequent visitor to the Circle of the Silver Cord séances. He asked Chris to get a harmonica they keep in a container and he played a song for us and we could hear him dancing with the music.

After Louie Armstrong withdrew, a child-like voice announced Timmy’s presence. This boisterous personality is a frequent visitor to the circle and manipulates the ectoplasm that enables many of the strong physical effects. He asked for a trumpet and there followed a rousing Irish jig while we were treated to seeing the trumpet fly around the room, often coming within inches of our faces. The trumpet was a light-weight cone of heavy paper about a foot long with a luminous band on the wide end so that its motion was easily visible. Sitters were shouting with excitement through the entire experience and the energy level was very high. There would have been many collisions had a physical person attempt such a demonstration.

Timmy is very funny and spent time joking with the sitters, making everyone laugh. He asked Chris for his luminous plaque, and with his fingers on it, he circled the room showing his small fingers silhouetted in the light from the plaque.

The next visitor told us his name was Russel Flexer and Tom Newman, the American who came from Florida, spoke with him. It turned out that Dr. Flexer is the founder of the church Tom now leads.

After the group sang along with Abba’s *The Dancing Queen*, Quentin Crisp joined the circle with much banter and jokes. He asked one sitter if he could touch her. She agreed and told everyone that he had very soft hands. Quentin quipped that he was not exactly a workman, which brought a huge laugh. He said that he was not exactly the type of person to get his hands dirty. Continued page 5



Quentin Crisp
Anonymous photographer from Quentin Crisp Archive crisperanto.org

David Thompson Séance Continued from page 4

Quentin stopped in front of me and asked who I was and where I came from. When I told him the United States, he said that he lived in New York before he passed. (Side note: We were not aware of who Quentin Crisp was until after the séance. He became a gay icon in the 1970s after publication of his memoir, *The Naked Civil Servant*, which brought attention to his defiant exhibitionism and longstanding refusal to remain in the closet. Every icon has something totally distinctive about their look that no other icon has. Marlon Brando had his leather jacket, and with Quentin, it was his fedoras and many scarves. The Quentin Crisp archives at quentincrisp.com, is dedicated to promoting his philosophy of individuality, self-acceptance, and tolerance.)

Quentin asked if he could touch me and his hand felt warm, soft, normal; just like a person who is alive not dead! When you are touched, it is immediate, directly on your cheek or where they intend to touch you. No fumbling or misses. Try that in a pitch-black room.

Quentin asked, “And who do we have over here?” Chris the circle leader said, “Her husband may be jealous, Tom is over here.” Quentin asked to touch Tom. There was much laughter when Quentin said “Ohhhhh, he has one of those beards.” He went on to greet and touch just about everyone in the circle. His wonderful sense of humor really increased the energy. He remembered people in the circle from other séances and even asked one of them to convey greetings to acquaintances that he hadn’t seen for a while. He then said that he could not stay all night and that he needed to go. Everyone was saying their goodbyes when he asked, “Well Mr. Butler, or should I say Tom. How is your brain, trying to assimilate what is taking place?” Tom replied that he had suspended thinking and was just listening. Quentin then said, “How about you Lisa, or should I say Alisa.” His use of my legal name surprised me. He went on to say that it is such a pretty name, “and yet you call yourself Lisa.” I tried to explain that I use “Lisa” because “Alisa” is so often mispronounced and he quipped back that he could pronounce it. I had to agree that he did so, perfectly. He asked about how my brain was doing with the séance and if it had been worth the five-year wait. I said it was and that I hoped it would not be another five-years, to which he assured me that it would not.

This exchange was very evidential because I did not feel anyone there knew my legal name, and if they had somehow learned my name, they would likely have mispronounced it. The remark about the five year wait to see David was also evidential, as I had told all members of the circle that I had been trying for three years. When I later researched the timing, I realized that at the time of the séance it had actually been a little over five years. Additionally, Quentin’s prediction we would not have to wait another five years came true. The group did another sitting in Florida in early November and we were able to sit in.

Timmy came in again and asked that the red light be turned on so that those who secured David could check the cabinet to see that he was there and bound as they had left him. Tom also checked to see that David was still secured. The light was turned off again and Tim asked whether he should partially materialize or fully materialize. He was encouraged to do what he needed with the energy. Timmy said that he needed a bit more ectoplasm, and urged us to hold on. There was a gurgling sound and the suddenly loud sound of childish laughter, along with a loud thud that startled us all.

Tim asked Tom Newman to step forward in the dark. He did this and told us that David had been levitated out of the cabinet and that he was still bound to the chair. Tim asked Newman to feel the gag while Tim talked. Tom verified that David was gagged and not talking while Tim was talking.

Tom Newman returned to his seat while music was



David Thompson in front of a cabinet before being bound for a séance

played to help David come out of trance. When Chris communicated with David that it was okay, the red light was turned on and we saw that David was ten feet in front of the cabinet, still gagged and bound. His sweater was reversed and the wraps were still in place! All cable wraps needed to be cut before he could be removed from the chair.

The whole experience was beyond words. Members of the Association know that EVP and ITC are beyond many people’s boggle point. This is way beyond that! Tom and I did not go to the séance with skeptical minds but we do believe that we are a couple of very critical thinkers. We stayed awake until two a.m. that morning talking and trying to wrap our brains around what we had experienced. We finally had to say it was what those who spoke to us during the séance said it was; so called “dead people” talking, walking, interacting with us and touching us.

We went to Australia believing in life after death but this séance was life-changing. What an incredible gift to be lucky enough to have the experience. We, like hundreds of others, thank the Circle of the Silver Cord and David Thompson for this important work.

Konstantin Raudive Speaks

Partial Transcript of Konstantin Raudive at the Circle of the Silver Cord Guest Séance, Sept. 25 2009, Sydney, Australia

Chris (Circle Leader): Can we all hold hands please? Welcome.

Konstantin Raudive (KR): Can you hear me?

Circle Members: Yes we can.

KR: I have a little bit of difficulty talking.

Chris: That's okay, we can hear you clearly.

KR: My name is Raudive, Konstantin Raudive.

Circle Members: Konstantin Raudive, welcome

KR: You understand me? You do hear me? I'm coming through clearly, am I?

Circle Members: Yes, you are. Yes!

KR: I want to speak to Butlers. I want to speak to Butlers.

Butlers: Yes, yes, we're here.

KR: You hear me?

Butlers: Yes.

KR: I cannot feel your vibration very strongly.

Butlers: We're very glad to hear from you, very glad.

KR: You know who I am?

Butlers: Oh yes, absolutely.

KR: Yes, I am over in the Spirit Realm.

KR: Can she not hear?

(Lisa was overwhelmed and had difficulty hearing that last remark. Others in the circle jumped in to let him know he was being heard. We were later told that this is very difficult for them and the communication could have ended abruptly if Raudive thought he was not getting through.)

Circle Member: She can. Someone says, "He's over in the spirit realm."

Butlers: Yes, yes.

Lisa: Are people over there still working to contact us through technology?

KR: Yes, Schreiber; Schreiber is there, too. (Visual ITC pioneer, Klaus Schreiber)

Tom: Okay.

KR: And we, I wish to talk to you in regards to communication.

Butlers: Good, good.

Tom: We're here to serve on that.

KR: Listen to me. You have much difficulty in the past, yes?

Butlers: Yes.

KR: I will tell you how you may do it.

(Konstantin Raudive gives us some directions on shielding a microphone. He thinks that this will greatly help communication. After we are able to test the concept, we will publish his full conversation along with any results that we get.) After finishing the directions, he continued:

KR: Schreiber, is quite often with your work, you know Schreiber?

Butlers: Yes.

KR: He works with me much, much. He works with you as I do.

Lisa: We are so honored.

Tom: Do you see on your side, us on this side doing any good and making any progress overall? I know that we are not going to solve everything, but are we making progress from your view?

KR: One little step is much to help the communication, one little step makes a lot of difference to many people. Only takes one little step.

Tom: Alright.

Lisa: Can we do this experiment that you are talking about? Can we do this work in a new group that seems to be coming together or should we do this on our own?

KR: You may do it with others; it will be helpful to you.

Lisa: Very good.

KR: It has taken much for me to speak to you.

Lisa: Thank you so much.

KR: Listen to what I tell you. You listen carefully to what I tell you and you will have much success.

Lisa: Thank you.

KR: I now must go.

Group: Thank you.

You can listen to the recording of this transcript at

http://atransc.org/circle/silvercord_circle_raudive.htm

As of the end of December we have assembled most of the parts for the device which has been fairly expensive. We have also learned that others have tried similar approaches with little success. Because of cost and safety issues, we want to work with this a little before releasing what he says along with our results in the next NewsJournal.

If you listen to the recording, note that Raudive pronounces his name with a strong "Raa." In "life," he pronounced his name with a strong "Rau." The other material in the contact seem to support his authenticity, so naturally, we will be looking for ways to understand the reason for this difference.



Konstantin Raudive

ITC Contacts with Animals?

by Anabela Cardoso *



Anabela Cardoso
Publisher, ITC Journal

Since 1998, I have received several DRV communications from a little voice that identifies itself as Nisha's, one of my beloved deceased Doberman dogs.

In 2001, I published in issue 5 of the [ITC Journal](#) "[La historia de Tuly](#)" (pp. 77- 80) by Maryvonne and Yvon Dray about an ITC contact with their daughter Karine's deceased dog, Tuly. Like Nisha,

Tuly is reported to have spoken with a human voice and to have said in French "*Moi, j'comprends tout*" (Me, I understand everything). The Drays, who are originally French, have also recorded sounds of horses, birds and cats. I myself, while recording a long DRV communication from [Rio do Tempo Station](#), in March 1999, captured a beautiful bird singing and immediately asked the communicators if they had a little bird with them. Their immediate reply was, also, "*Sim*" (Yes).

The moving story of Darren and Alex Williams' communications with their beloved dog Fox was recently published in issues 29 and 30 of the *ITC Journal* and this was followed by Sonia Rinaldi's paper "*Contatos de Animais – Irrealidade ou uma Possibilidade?*" published in issue 31 of the *Journal* (pp. 38–46). This story is about ITC contacts with Claudio Brasil's deceased parrot, Lorinho, realized through the mediation of Sonia Rinaldi. Before publication of the article, I heard some of the audio files containing the communications that are the basis for it, and I can testify that I could easily understand most of the speech transcriptions that Sonia had sent me, together with the audio clips, pronounced in what sounded like a parrot's voice speaking in Portuguese. Communications with animals seem to date from the very beginning of ITC contacts, and perhaps Klaus Schreiber was the first to report on them. In his case, the striking EVP recording of a voice that identified itself as belonging to his deceased crow, Jakob.²

In my editorial "*Love Stories*," in No. 29 of the *ITC Journal*, I have described some facts of my life associated with the love for my beautiful dog Surya—to whom I owe, above and beyond many other things, the opening of the door to transcendence—and how I feel about these contacts. Nevertheless, the fact that we are publishing in this current issue of the *Journal* the translation into English of Sonia's paper and Claudio Brasil's analysis, made me return to a subject that I consider of great importance. ...

In this scope, the most pertinent remark that comes to my mind is the following – why do we marvel at these apparent contacts with the animals we loved or, as a matter of fact, with any animals? The reply to this question is not an easy one. Is it because they are realized through electronic means, and animals in our world cannot manipulate electronic devices? Or is it simply because those we call ani-

mals can communicate at all? The third and most absurd consideration would be based upon the disbelief that animals survive physical death.

I will try to think aloud, so to speak, with my readers about these propositions, all of which are in my view, absurd. We cannot imagine that the communication between this world and the next dimension of life is based upon the manipulation of electronic devices (which, in our opinion, animals would not comprehend). That would be a very naïve and bizarre idea. I am not affirming that there are no devices in the next world that mediate in ITC contacts, because the communicators have stated on several occasions that they do use some form of devices.^{1,3,4,6} Those devices, which at any rate must be very different from our technological means, on their own could not certainly accomplish a contact between dimensions, as our devices, on their own, cannot achieve any contacts from our side, either. This point has also been stressed by the communicators. "*The technique does not replace the power of thought*," as the high entity ABX Juno is reported to have said at Peter and Gisela Härting's home,⁶ and as we can easily confirm through our knowledge of the history of



I have friends by Patricia Nuñez
[flickr.com/photos/patricianunez](https://www.flickr.com/photos/patricianunez)

the subject. In reality in this world, electronic devices are indispensable for ITC contacts, but they are not their basis. ... it would be equally untrue and very naïve to attribute the success of the communications to the psychic capacities of the experimenter. Undoubtedly, the process seems to be one of synergy between communicators, experimenter and devices, also involving factors unknown to us. But above all it seems to be exclusively directed by the communicators, although perhaps not dependent on them only. References to "*permission to speak*" are a constant in almost every experimenter's practice, especially in DRV communications.

Maybe love, an intense desire to communicate and a lot of work are from their side, as much as they are from ours, factors that facilitate the contact together with the necessary permission to speak.

Continued page 8

Contacts with Animals? Continued from page 7

Moreover, it seems apparent that the more advanced contacts of DRV, computer texts, etc. need not only the supervision but also the help of high entities in order to render them possible. As to whom those high entities might be is a pure speculative exercise that should be avoided, because obviously we are not in a position to find out anything else other than what those higher beings themselves have told us (Reference 4 and 8 among others).

The remark about the possibility as to whether animals can communicate is not very relevant because anybody with a superficial contact with animals will easily acknowledge the fact that animals can and do communicate, but most of the time it is their human friends or companions who cannot understand them. In the May 2008 issue of *Mensa* magazine, there was an article that speculated about the possibilities that more advanced, subtle technologies may offer effective communication between humans and other animals in the not-so-distant future. *Mensa* also said that it remains to be seen if the accomplishment of such a possibility will increase animal exploitation by humans, or if it will make humans realize the existence of similar feelings and emotions of their fellow animals, and therefore make them more compassionate toward them....



Friends by Ferran Pestana
flickr.com/photos/ferranp

The third objection is regarding animals' survival of physical death. It is still commonplace to see references in the parapsychological literature, and elsewhere, to the "survival of **human spirit or human mind**," or to the "*spiritual nature of man*," etc. We should, I think, start by acknowledging that the "*spiritual nature of man*" has practically destroyed the planet and made it uninhabitable for his own and all other species! If we do so, we cannot, of course, take such statements seriously. Religions, very especially monotheist religions ... are greatly responsible for this anthropomorphic, narrow view of the world that has molded human thought and human mental patterns so prejudicially, throughout the centuries.

... Friedrich Jürgenson considered that the extraordinary capacities that the communicators seem to possess are also the result of the particular, most advanced conditions of their world³. Interestingly, Rio do Tempo communicators confirmed this point when I once asked if their extraordi-

nary capabilities ... were the result of the death process or if they pertained to their world and, therefore, were available to everybody. They said that the latter proposition was true. It seems that little Tuly's sentence "*Moi, j'comprends tout*" avails this hypothesis, and reflects an expansion of consciousness. I believe that full consciousness—be it of little Tuly or of a highly developed human—is always there inside each one of us but our world, our senses, and our mental patterns confine it.

Going back to our issue of why would we marvel at animal ITC and not at human ones ... human arrogance, an attitude that is chiefly based upon the human mental constructs of superior and inferior, also plays a part in it. If we consider animals as "inferior we will be surprised that they even survive death and certainly that they could communicate from another dimension. However, if we ponder on the concepts of superior and inferior, we have to realize that they are also erroneous. In Nature, and Nature is all there is, there is no inferior or superior. In Nature everything is different and complementary but never superior or inferior. If not, how could it be that the beings we humans consider to be inferior, such as plants, bacteria, micro-organisms and minerals are the foundation proper of life? How can they be inferior if, without them, life is not possible for any "superior" being? Completeness, achieved through the active contribution of different but complementary parts, is one of the basic laws of Nature, and one which, in itself, invalidates the concepts of inferior and superior.

At the very beginning of systematic ITC communications, Dr. Konstantin Raudive recorded a voice that said "*Kant does not have any importance here*"⁵ while Rio do Tempo has said: "*Aqui no Rio do Tempo somos todos iguais*" (Here in Rio do Tempo we are all equal). On one particular occasion, after one of Nisha's communications, when the communicators had also told me "*We are in contact with Nisha and she wants to speak with you*" (translation), I asked them if animals in their world had the autonomy to *want to speak with me*, and they replied with: "*It is more or less so.*" On another occasion I consulted the communicators on how animals progressed in their world; they answered with "*They also try to know more.*"

Expansion of consciousness seems to be a purpose of life in any form and in any stage. My dear deceased friend Pierre Théry, ... reported on a recognizably authentic telephone conversation from Konstantin Raudive in the next world to a French lady, Mme. Aline Piget, during which he said: "*I would like you to know, dear Aline, that the object of an earthly life is not just the goodness. The object is to be conscious...*". (Théry, 2000). Hence, it seems that the expansion of consciousness will attain a notable development in the next world but it should definitely start in our world. Let us work for it.

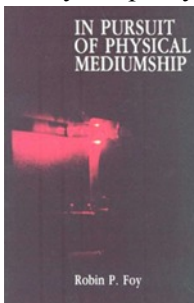
References: Please see:
atransc.org/articles/articles_animals_cardoso_contact.htm

* Previously published in the August 2008 ITC Journal:
www.itcjournal.org/

Some Interesting Side Notes on Materialization and Konstantin Raudive

One of the questions that we were interested in was exactly how Raudive and others spoke to us during the Sept. 26, 2009 séance. William, David's friend and guide, explained it to Montague Keen back in 2003 in this way: "I could describe it to you now that I myself am partly materialized. The ectoplasm is exuded from the medium's body by various orifices and is molded around the young man's voice box to create a larynx effect, but of course I myself am speaking to you with my own voice: placing myself within the ectoplasm exuded from the medium's body by means of coating the etheric body of the ectoplasm, you understand?" [Yes] "And I am then able to speak. There is at some point during the séance when the materialization of form is not taking place and it is merely that of independent direct voice. You understand?" [Yes] "But I myself partly materialize."

We knew that Raudive was involved with the communication that came through the Harsh-Fischbachs and others in the 1980s and 1990s, and that he had made phone calls to various researchers in the 1990s, but what about séances? Upon our return to the USA, Lisa happened to read Robin Foy's book *In Pursuit of Physical Mediumship* and found this mention of Raudive: "Early in December 1977, through John's trance, Dr Dunn had more to say on the subject of the Brotherhood. 'You may recall that I mentioned the Brotherhood. Well, at the same time, when I did so, I had the distinct impression that you were thinking of some esoteric figures, dressed in raiment rather like the Ku Klux Klan of America, or some phantom figures in flowing white robes."



"I can assure you that this Brotherhood is nothing like that. In fact, the Brotherhood of which I speak is composed of people—scientists mostly—who were involved in this Spiritualism before their passing over to the spirit world, and they are currently working on a revival of real Spiritualism if you like.

"Sir William Crookes is a member, Sir Oliver Lodge, Sir Arthur Conan Doyle, too. There's W T Stead, there's Miles and Gurney. Lots of people like that, and this is the Brotherhood. They are trying to bring back physical phenomena again, and they are also in contact with Konstantin Raudive.

"In fact, these are the two things which they are currently working on. They are interested in Raudive—we call it "Raudive," in regard of this being an accepted term for it on this side, and they are very concerned that you recognize how important it is for this group to progress, now that you have drawn these people to you.

"This brotherhood is not, as I have said, some esoteric clan, but these are very determined and anxious people—
anxious in the sense that they are so incensed with the mediocrity that in many cases passes for mediumship these days—and they wish to bring something of repute back to the movement in which they were involved, because as you

know, their names have been somewhat tarnished in the past, and indeed, presently, too.'

"I (Robin Foy) was urged by Dr Dunn to continue my experiments with EVP in addition to my circle work, and was told that I would be assisted by my spirit friend Elmer Browne and indeed, Konstantin Raudive, in this work."

We wrote to Robin asking if he knew if Konstantin had ever materialized or come through using direct voice in a séance. He had not heard of Raudive coming through in another séance but had heard Raudive speaking through the radio of Marcelo Bacci when he sat in one of his sessions.

We would like to hear from you if you know about Raudive communicating during séances. It seems clear that he is active in behalf of all of us who work in this field.

The Mystery of Ectoplasm - Part I

by Michael Tymn*

How can anything so repulsive and so repugnant in appearance be real? And how can there possibly be any spiritual connection with it?

No doubt this is the first reaction of intelligent, rational people who come across old photos in books about paranormal phenomena of a substance referred to as *ectoplasm*. The photos usually show a seemingly thick foamy or slimy substance—sometimes looking like vomitus, other times like shaving soap, and still at other times more like cheesecloth—flowing from one of the orifices of a so-called "medium" in an entranced state - from the nostrils, mouth, ears, and even the pores. Some of the photos show what are claimed to be materialized human forms—occasionally just a face or an arm—forming within the ectoplasm.

If we are to believe the debunkers and skeptics, ectoplasm is nothing more than cheesecloth stuffed into one or more of the cavities of the body and then extruded at an opportune time, the sole purpose being to dupe those present. However, it is difficult to believe that some of the most eminent men of science who observed it, examined it, tested it and proclaimed it real, could have been fooled over and over again, especially under laboratory conditions. It stretches the imagination to believe that, as much "cheesecloth," as seen in many of the photographs, could be stored in an orifice of the body, especially the ears and pores, and so dramatically extruded, then to have human forms shaped from it or within it, and then, in some cases, to have those human forms emerging from the ectoplasm and carry on conversations with those present, sometimes about personal matters known only to the sitter.

Equally puzzling is why numerous alleged charlatans would dream up something so seemingly ridiculous and revolting. Couldn't they come up with a trick a bit more realistic and believable? If it all began with one trickster, why were so many other charlatans impressed by something so bizarre?

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Mystery of Ectoplasm Continued from page 9

“It is a whitish substance that creeps as if alive, with damp, cold, protoplasmic extensions that are transformed under the eyes of the experimenters into a hand, fingers, a head, or even into an entire figure,” explained Dr. Charles Richet.

Winner of the 1913 Nobel Prize in Medicine, Richet (1850-1935) was a physiologist, chemist, bacteriologist, pathologist, psychologist, aviation pioneer, poet, novelist, editor, author, and psychical researcher. After receiving his M.D. in 1869 and his Ph.D. in 1878, he served as professor of physiology at the medical school of the University of Paris for thirty-eight years. It was Richet who gave the name ectoplasm to what had previously been referred to as od, psychic force, and teleplasm.

When Sir William Crookes, the esteemed British chemist, first reported on it in connection with the mediumship of Florence Cook, Richet was among the many scientists who scoffed and thought that perhaps Crookes, a pioneer in X-ray technology, had “lost it.” “I avow with shame that I was among the willfully blind,” Richet wrote in dedicating his 1923 book, *Thirty Years of Psychical Research*, to Crookes, commending him for his courage and insight.

“This ectoplasmic formation at the expense of the physiological organism of the medium is now beyond all dispute,” Richet stated. “It is prodigiously strange, prodigiously unusual, and it would seem so unlikely as to be incredible; but we must give in to the facts... Yes, it is absurd; but no matter—it is true.”

Richet saw it as some sort of exterior (“ecto” meaning exterior) protoplasm. In his book, Richet referred to the ectoplasm produced by the medium, Marthe Béraud, as “gelatinous projections,” explaining that “a kind of liquid or pasty jelly emerges from the mouth or the breast of Marthe which organizes itself by degrees, acquiring the shape of a face or limb.

“Under very good conditions of visibility, I have seen this paste spread on my knee, and slowly take form so as to show the rudiment of the radius, the cubitus, or metacarpal bone whose increasing pressure I could feel on my knee,” Richet wrote.

Richet further observed that the materializations are usually gradual, beginning with a rudimentary shape and then complete forms and human faces only appearing later on. “At first these formations are often very imperfect. Sometimes they show no relief, looking more like flat images than bodies, so that in spite of oneself, one is inclined to imagine some fraud, since what appears seems to be the materialization of a semblance, and not of a being. But in some cases the materialization is perfect. At the

Villa Carmen, I saw a fully organized form rise from the floor. At first it was only a white, opaque spot like a handkerchief lying on the ground before the curtain, then this handkerchief quickly assumed the form of a human



head level with the floor, and a few moments later it rose up in a straight line and became a small man enveloped in a kind of white burnous, who took two or three halting steps in front of the curtain and then sank to the floor and disappeared as if through a trap door. But there was no trap door.”

While skeptics find much humor in some of the flat, paper-like materializations, Richet had no difficulty with them. “The fact of the appearance of flat images rather than of forms in relief is no evidence of trickery,” he wrote. “It is imagined, quite mistakenly, that a materialization must be analogous to a human body and must be three-dimensional. This is not so. There is nothing to prove that the process of materialization is other than a development of a completed form after a first stage of coarse and rudimentary lineaments formed under the cloudy substance.”

Richet referenced one sitting in which a communicating spirit said that he could not materialize because he could not remember what he looked like when alive. At a later sitting, this same spirit materialized in body but without a face. In effect, the success of the materialization appears to depend upon the ability of the particular spirit to visualize his old self and somehow project that thought-image into the ectoplasm. Apparently, the ability to do this varies as much with spirits as does artistic ability among humans.

Richet also observed somewhat similar phenomena with Eusapia Palladino, the controversial Italian medium, although never a full-body materialization. She most often produced ectoplasmic arms. He referred to it as a kind of supplementary arm that came from Palladino’s body. “Once I saw a long, stiff rod proceed from her side,” he explained, “which after great extension had a hand at its extremity—a living hand warm and jointed, absolutely like a human hand.”

Replying to skeptics, Richet said that we have no warrant to deny a phenomenon because we do not know its laws. “If that were the case we should have to close all scientific books.”

While the “veil-like” or “cheesecloth” form is often seen in photographs taken in infrared or phosphorescent light, ectoplasm apparently comes in many forms, including gaseous, liquid, or fibrous. It can assume different colors from soft white to gray and black. It can move slowly but disappear in a flash. It can be stiff or pliable. It can be invisible, seen only by clairvoyants, or seen by all present.

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The Mystery of Ectoplasm Continued from page 10

The inconsistent nature of ectoplasm is just one of many aspects of it that defies scientific scrutiny and gives fuel to the attacks by debunkers. Adding to this is the fact that darkness is usually required. This is because the ectoplasm is said to be sensitive to light rays, and exposure to light can result in serious injury to the medium, who must reabsorb the ectoplasm at the conclusion of the séance before the lights are turned on. Further complicating the observation is the fact that a materialization “cabinet” is usually required. This cabinet is often nothing more than a corner of the room curtained off for the medium to sit within. It further protects the medium from light rays but is said to also be necessary to concentrate the ectoplasm and permit the spirits a certain privacy in their attempts to take shape.

Of course, the debunkers see the cabinet as nothing more than a “dressing room” which permits the “fraudulent” medium to quickly change costumes and emerge from the cabinet as a spirit entity. To advance such a debunking theory is to assume that men like Richet, Crookes, Professor Gustave Geley, Baron (Dr.) von Schrenck Notzing, and a dozen or more other distinguished scientists were duped over and over again under controlled conditions. Only the most arrogant and closed-minded person would dare challenge the observations of these respected scientists without doing any kind of investigation of his or her own. Nevertheless many did. And mainstream science continues to ignore what could be the most important scientific subject in the physical realm.

* Previously published by Tymn on his blog at metgat.gaia.com/blog/

Michael Tymn is editor of *The Searchlight*, an Academy of Spirituality and Paranormal Studies, Inc. publication. aspsi.org



Viewpoint Continued from page 1

The Association needed some “new” motivation and we found it in an unexpected, personal trip to Australia where what most people would consider a miracle happened. EVP pioneer Konstantin Raudive spoke to us for seven minutes through the physical mediumship of David Thompson. [See the article page 3]

One person asked us, “You weren’t scared?” Perhaps that is the point. Members of the Association already know that the “dead” are not dead and that speaking to them is not a miracle. We all have made important progression in this lifetime. These are our loved ones and our friends who come to us any way they can.

The séance in Australia was a “biggy” as far as life experiences go. It was nice to have our flame of inspiration and motivation relit so that we can try to do that for others.

Tom and Lisa

Moldwin’s Criteria

In a recent *Skeptical Inquirer* article, “Why SETI is Science and UFOlogy is Not: A Space Science Perspective on Boundaries” (Volume 28, No. 6, November/December 2004, p. 40-42), [Mark Moldwin](#) (Associate Professor of Space Physics in the Earth and Space Sciences Department and the Institute of Geophysics and Planetary Physics, the University of California, Los Angeles) argues that [SETI](#) (the search for extra-terrestrial intelligence) is science and UFOlogy is not.

Moldwin’s Demarcation Criteria

One of the goals of science education, writes Moldwin: “...is to provide critical thinking skills that are necessary to distinguish fact from fallacy, legitimacy from fraud, and science from [pseudoscience](#).” However: “To the discomfort of many,” says Moldwin, the line between science and pseudoscience “can be fuzzy. Like the old saying about pornography, rational thinkers like to believe they know pseudoscience when they see it.”

Moldwin quickly dismisses the thought that “Science follows the scientific method ... whereas pseudoscience does not,” noting that “This is clearly not the case ... since many pseudoscientific claims are routinely put to the scientific method test, and debates rage on the results of studies that purport pseudoscientific claims published in the scientific literature....”

If science is not defined by the scientific method, then how are we to distinguish between science and pseudoscience? Moldwin suggests: “two characteristics of science that can be used to make that distinction.” The first characteristic concerns the community of scientists, and the second characteristic concerns what Moldwin calls the “essence of science,” namely “the constant testing of any scientific idea against reality.”

According to Moldwin, the willingness of scientists to practice as part of the community of science means: “...having the appropriate educational credentials, undergoing peer review of proposed scientific ideas, discussing ideas at scientific meetings and conferences and presenting results for peer review in respected journals;” it means not avoiding “a critical assessment of their ideas” or “the constant testing of scientific ideas compared to previous understanding and observations.” It is this testing against reality, or “reality therapy,” that Moldwin says defines the “essence of science.”

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From: A measure of what is science and what is pseudoscience by Peter S. Williams (MA, MPhil) at www.arn.org/docs/williams/pw_setivufology.htm

[Editor: As a science, the [parapsychological](#) community has earned some credibility but is not fully accepted by the mainstream. Even so, transcommunication has been of little interest to the parapsychologists’ community. While it is most concerned with human potential, we are concerned with survival of personality. As it stands, we do not meet this criteria, but we have the capability to do so if we can learn to work together.]

Believing When One Cannot See

We expected the harsh reaction we received when we began speaking publicly about EVP. Of course, we have expected a strong reaction from some people when we began speaking about physical phenomena circles. But nothing prepared us for where some of the remarks would come from. A person who studies EVP sent us an email announcing 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’s behind the curtain for no real reason other than to shield eyes from whatever he’s doing. He may be an escape artist. He may have an associate sneak in from the floor or wall etc. If he hid a small speaker in the wall outlet it could sound like this. He literally could have someone in another room speaking into a wireless mic and then it can be projected thru 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 mouth then let it dribble out of their mouths....”

The one thing we ask of you is to inform yourself before judging. Physical phenomena in a dark room is not as accessible to research as is EVP, but there are very specific reasons darkness is important. The main one is that light interferes with ectoplasm, the form of bioenergy thought to be used by materialization mediums. As explained by Tom Harrison,* “The structure of ectoplasm may be seriously affected and even destroyed, by being confronted by white light. Its structure is unable to overcome the effects of the light - not dissimilar to the inability to develop or print photographs in white light. The chemical reactions cause the breakdown of the components in both cases.”

David Thompson has been harmed by this energy, and has expressed a concern on several occasions that he did not wish to be further harmed while demonstrating the phenomena. Even so, he does occasionally work in red light, and there are red-light photographs of him working with this ectoplasm, as shown here. Also see a video at the Silver Cord website (www.silvercordcircle.com).

Keep in mind that this form of phenomena has been carefully studied since the 1800s, and good scientists have verified its authenticity. The séance we attended was the first conducted in a building they had just moved into. We inspected every inch of the room in good light and everything that came into the room. There was an old CD player, an MP3 audio recorder and a lamp with a red light. That was all of the technology in the room.

The regular circle members did everything they could to assure us that the room was secure, there were no hidden devices or compartments; no way for an accomplice to enter the room unnoticed, or to break away from the circle without being noticed. Tom watched Rosheen strap David in, and inspected the results. He then helped search the last of the circle members. It took more than ten minutes to secure David because it was rather complex work to thread

the plastic wraps through the gag knot, sweater buttons and four strap fasteners. Each of probably ten plastic wraps were then cut at the locking mechanism, a process that caused a sharp “snap” at each cut.



David Thompson with ectoplasm emanating from his gagged mouth. Photographed in red light

Unless David was able to release himself from his hand constraints, there was no way he was the person moving about the room, talking and touching people. His hands were secure before and after, and there was no evidence of the kind of skin chafing he would have from releasing himself—if it was possible. The gag was tied tight and cable wrapped in place. He could hardly breathe, let alone project his voice into the room.

The circle leader always requested that sitters hold hands during materializations. This assures the sitters that no one is moving about the room, and is a precaution to protect David from unexpected interference with the movement of ectoplasm. There were eighteen people in the room; elbow-to-elbow. Chris and Rosheen sat at the end of the “horse-shoe” of chairs and nearest the cabinet. Lisa sat beside Rosheen and Tom sat beside Chris. Both Chris and Rosheen spoke often during the séance. It would have been obvious if someone stepped out of the circle.

It is well-documented that ectoplasm is accumulated in some way by an enclosure. That is what the cabinet is used for. However, the cabinet is a flimsy affair and affords no hiding place for tools, people or trap doors. The entities do not necessarily fully materialize. It is more efficient for them to work with a voice box and maybe a materialized hand. While pictures of ectoplasm make it look like sheets of cloth, we are told that it is actually an undulating sheet that is alive and even sparkles. It extrudes from orifices of the medium’s body and is then used by an entity to drape itself to become a physical form. Thus, William might appear to be a cloth draped over the invisible man’s head alone--perhaps with a partially materialized hand nearby. We will attempt to bring you photographs of this.

We think it is important to study materialization phenomena. There is sufficient evidence, and we will work to bring you more. So please, it is better to maintain a wait-and-see attitude than to reject with only suspicion.

* *Life After Death: Living Proof* by Tom Harrison, Saturday Night Publications, York, England, 2004, ISBN: 9780955705014

Dealing With Grief

by Doreen Molloy

Reprinted with permission from *Signs of Life* newsletter, Vol 6, # 1, [Forever Family Foundation](#)

When someone dies, our world changes in the most profound way. In the blink of an eye, we can find ourselves paralyzed with grief and unable to do even the most mundane tasks. Socializing and celebrating are no longer any-



Questioning by Sismoon
[flickr.com/photos/howling-at-the-moon](https://www.flickr.com/photos/howling-at-the-moon/)

where on the priority list; just getting through the day is an effort. Anyone who experiences grief on this level—especially when the loss is through death—can tell you just how painful it is; it seems that when your heart is broken, that pain is just as intense, and just as real, as any other physical pain. And when holidays come around, it feels like one more layer of sorrow is added, compounding and intensifying what you're already feeling.

In my work as a spiritual medium, I always strive to provide my clients with evidence of survival of consciousness, but I also try to remind people that it's not a good idea to seek out a medium too soon after someone dies. Most of us need a little time to move through the initial phases of grief and be able to at least get back into the normality of daily activities. When you are in a state of intense grief, your ability to focus is clearly affected; this makes it much more difficult to concentrate on whatever information the medium might be sharing with you. It's usually best to wait at least a couple of months after losing a loved one before having a mediumistic session. Try to remember that most mediums would like nothing more than to help ease your grief by providing you with some evidence that our consciousness survives physical death. But you have to be open enough to receive it.

One of the most important things to understand is that grief is a normal and natural response to a loss of any kind. There are many different kinds of losses; although we seem to experience a different kind of "finality" with death, making it feel even more painful, more numbing, and at times, we will even experience conflicting emotions. We are usually ill-prepared to deal with grief, because most of us have learned incorrect (or inappropriate) ways of responding to loss events, instead of taking specific actions that could help us to heal. As a result, we find that there is very little in our society that teaches us how to manage grief.

I spend a great deal of time reconnecting people with their loved ones in the afterlife, but over the years, I have also been able to see that there was a need for further healing in the clients who came to see me. As a result, I wanted to find another way to help those who were experiencing various responses to grief. My quest led me to the local bookstore, where I found exactly what I was looking

for. The first book I picked up looked very interesting. It was *The Grief Recovery Handbook* by John James and Russell Friedman, and once I began to read it, it didn't take me very long to realize that The Grief Recovery® Program was really different. I knew that I had to become certified in their program. And although the handbook can provide the reader with information, the workshop is where one finds the necessary skills to recover; this is where the real work takes place and recovery begins. Through my training with The Grief Recovery Institute of California, I will share a few tidbits from the handbook with you ... followed by my own insights on how to manage grief.

One of the biggest mistakes people make when dealing with grief is thinking they can deal with it intellectually. But grief is about a broken heart, not a broken brain. All efforts to heal the heart with the head fail because the head is the wrong tool for the job. As they say in the handbook, "It's like trying to paint with a hammer—it only makes a mess." However, there are some things we can do, actions we can take, that could help us to cope with what we are feeling and at the same time, help us get on the road to recovery.

The first observation might be to understand what grief really is in order to better deal with it. Grief is about incompleteness; it is the result of many different kinds of loss events, most of which are usually life-changing. At the same time, it is one of the most misunderstood experiences, both for the griever and for the people around them. The death of a loved one produces emotions that can be described as the feeling of reaching out for someone who has always been there, only to find that when we need them one more time, they are no longer there.

To compound the problem, it is also very common to hear people say insensitive things to grievers. In most cases, they don't mean to be insensitive; they simply lack the skills and knowledge of what is appropriate or inappropriate to say. Most of us also grow up believing in many different "myths," thinking that they are in fact truths because they have been handed down, generation after generation. But those common myths are often the very things that keep us from healing. From *The Grief Recovery Handbook*, here are the six things we have all been taught. Every single one of them is incorrect:

1. Don't feel bad. Children are constantly told not to feel bad. We always tell our children, "Don't cry," which is another way of saying, "Don't feel the way you feel." It continues well into adulthood; you might have heard others comment about a breakup in a relationship and say, "Don't feel bad. There's lots of other fish in the sea." This brings us to the next myth.
2. Replace the loss. How many of us lost a pal when we were children, only to be told by our parents, "We'll get you a new dog on the weekend." Continued page 14

Dealing With Grief

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(As if this is going to make us forget our beloved old dog that we are missing terribly.) You cannot replace the loss of a relationship; you can have a new relationship or a different relationship, but there is no way to replace the original loss.

3. Grieve alone. Have you ever noticed how we are expected to be alone when we grieve? You'll hear things like, "Don't disturb your mother; she just needs a little time to be alone." or "He just needs a little space." Yet isolation is the worst thing in the world for a griever!
4. Just give it time. This myth is probably the most common. Everyone is familiar with the famous cliché, "Time heals all wounds." But the reality of it is that time doesn't heal any wounds, whether they're physical, mental, emotional or spiritual. Only by taking appropriate action can one create healing.
5. Be strong for others. This is one of the most confusing things we learn because we do not feel strong when we're grieving; we feel lousy. But we will hear things like, "You have to be strong for your mother." and clichés like, "You need to keep a stiff upper lip." This myth forces people to suppress and stifle the emotions they are naturally feeling, making them feel even worse.
6. Keep busy. The bottom line is that no matter how busy you keep, at the end of the day you will still have an empty place in your heart when you have experienced a deep loss. "Busy-ness" does not repair emotional pain.



To My Broken Heart by Sismoon
flickr.com/photos/howling-at-

These are just a few of the things that griever will learn to "forget" if they decide to participate in The Grief Recovery® Workshop. However, there are ways to complete our losses, and continue to remember the person if the loss is through death, so that we can move past the pain from the loss events and once again move on with our lives. But for the people who have not had the benefit of a program such as this, those six myths are powerful ones; and because they usually begin in childhood, they silently creep into our adult years and the cycle perpetuates. I personally believe that the handbook should be taught in all schools; this type of education (or re-education) would greatly benefit us as a society. To sum it up, the power in Grief Recovery is a result of taking new actions. It is an effective program which has the ability to help you to create a new future. If you would like further information about the program, the handbook or a workshop near you, you can contact The Grief Recovery Institute at [USA] 518-907-9600 or [Canada] 519-586-8825 or via the Internet at www.grief-

recovery.com which provides all the details of the program.

If you have lost someone during the past year, there are a few things you should consider doing differently. By taking certain actions in how you speak and what you do, the cumulative effect has the ability to make a real difference in the way you will feel. When someone we love dies, our lives will change in the blink of an eye. When that happens, we need to design our day differently and take some new actions that will help us to get through it. The first thing to do is to be honest with others about how you really feel. Be authentic. How you speak to people is extremely important to your own healing. If someone asks you, "How are you feeling," tell them. Don't say, "I'm fine" when you are anything but fine. Don't worry if it makes them feel a little bit uncomfortable (after all, they may not know the best way to respond), because that should never stop you from being honest. We sometimes have this notion of feeling "We must do what's expected of us," but it is unrealistic for anyone to expect a griever to be anything but sad and going through a vast array of emotions.

Another common response for griever is to feel anger; after all, someone you love very much is no longer there. In other words, "They left you." Again, this can generate a variety of emotional responses, many of which are also connected to working on issues of forgiveness. So you need to share all of your feelings with the people you are closest to, honestly and openly.

The way you speak to yourself is equally important. Remember that the conversation you have with yourself will reinforce your emotional feelings, and ultimately, the outcome of your day. "Outward conversation" almost always includes speaking to your loved one, telling them how much you love them and miss them. It also very often includes speaking to a Divine Source (whatever the God of your understanding may be) and asking that your loved one is in Divine Light and is protected. This would be considered a form of prayer. Again, this type of outward conversation is a normal and natural response to grief. However it is the "inward conversation" that we forget to have that will assist us in our own healing.

The inward conversation is what we are saying to ourselves about what we feel; and we all know that the pain associated with grief does not feel good. But we can create a shift by changing that conversation through affirmations. Affirmations are positive statements about the present moment. They are assertions that are declared to be true and they have the ability to create something called Affirmative Healing. Affirmations (sometimes referred to as truth words) are statements said by the conscious mind, but they are aimed at the subconscious mind in order to bring those words of truth into being. They can be designed for any aspect of one's life, such as healing, harmony, health and abundance. Just try to keep the statements short.

First, find a quiet, peaceful place at home where you can sit or lie down and take some deep cleansing breaths; make sure you are physically

Continued page 15

Dealing With Grief

Continued from page 14

comfortable and as relaxed as possible. Here are a few examples of affirmations that might be said by griever, but you can also design some of your own:

- I feel at peace in the knowledge that our bonds of love continue forever.
- I wake each morning feeling energized and refreshed.
- I am in harmony with the universe and all things are in balance.
- My spirit is a part of Divine Consciousness through which we are all connected.
- With each breath I take, I inhale the healing energy of the Earth and of Divine Power.

If you decide to create some affirmations of your own, just remember to keep them positive and in the present tense. Never start with: I wish ... I want ... I need ... (That's future tense). Instead, start with things like: I am ... I feel ... I do. Keeping them in the present tense. Say your affirmations at least once a day and believe that you can manifest self-healing. It is the greatest gift you could ever give yourself.

You might also consider changing your routine. We are all creatures of habit, but when we experience a loss, some of those habits can often trigger a specific response in us, especially if our routine used to include someone who is no longer there. For instance, if the yearly ritual is to gather at Grandma's house every



Wing of an Angel by Sismoon
flickr.com/photos/howling-at-the-moon

Thanksgiving, but you have lost someone close to you since the last family gathering, don't stay home alone, but think about going out for dinner instead. Or perhaps someone else can host. By doing this, you may be able to lessen the reminders that can result in feeling additional pain. You will still feel sad because that's a normal and natural reaction to loss, but hopefully, you will not feel as paralyzed by pain. So don't stay alone, but change the family tradition slightly.

There is another way to consider celebrating, especially if you do it differently and in a far more meaningful way. Here's what I mean.... I have always told my family that when I die, I don't want them to mourn my death; I would much rather know that they are "celebrating my life." What a wonderful way to honor someone! Perhaps you could come together as a family, but instead of bringing gifts to share, bring memories that you can share. Ask everyone around the dinner table to recount a story about your loved one; the only catch is that it has to be a happy story, or better yet, a funny one. Those stories could provide you with a new foundation for memories, and by sharing them

with each other, everyone's memories continue to grow. All too often the last memory we have of someone is of them lying in a casket. Do you think they would want that? Or do you think they would prefer that we remember them with affection and laughter?

Another way to channel some of the pain you might be feeling would be to take an action that will honor your loved one in a specific way. Some possibilities might be to donate time or some type of service in your loved one's name. Or if you're feeling up to it, you might consider helping another family who has experienced a loss similar to yours. And if you are computer savvy, think about putting up a website to honor your loved one; it can include photos and stories and will most likely invite others to contribute to the site as well. This is a great way to keep someone's memory alive!

I recently did a mediumistic session for a family of five siblings. They were a close-knit and caring group and they shared with me a very unique way of keeping their mom's memory alive. After their mom passed away, they bought five sets of beautiful wind chimes, one for each of them. Then they had five special cups made to be hung from each of the chimes; each containing a little bit of their mom's ashes. Now, whenever the air moves and the chimes gently sing, they said it's as if their mom is speaking to them. What a wonderful and loving gift, and quite creative, I might add.

Please try to remember that even by making any of the simple changes suggested here, you will still be grieving because grief is the normal and natural response to loss. But hopefully, by taking some new actions, it will help to ease your pain slightly. We all know that there is no "magic pill" to get us through the grief process, but we can do certain things to help us cope better and promote self-healing. And always remember that just because you choose to move on with life, none of the above suggestions or actions will ever make you forget your loved one; nothing could ever do that. Bonds of love are forever, and crossing over does not diminish that connection in any way.

May you be blessed with Peace, Healing, Love and Light.

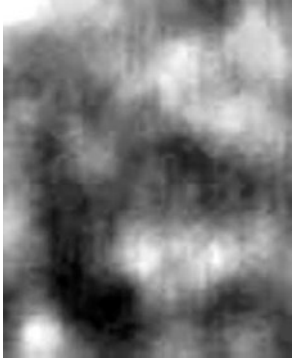


Doreen Molloy

Doreen Molloy, author of *Proof Positive - Metaphysical Wisdom*, was Lab Certified through the University of Arizona as a research medium and is also a Grief Recovery Specialist. She is available for private readings, by appointment only, in person or by phone, as well as for e-readings and family sessions. 201-325-9103, doreen-at-doreenmolloy-dot-com, www.doreenmolloy.com

The Socrates Circle

In July or August of last year, before even going to Australia to sit with the Circle of the Silver Cord and David Thompson, we were getting urgings to sit with a group for physical phenomena. As things often happen with us we got directions in our dreams to use the experiment room. The room had been packed up when we had new carpet installed and so this was a possibility.



Dog or fox facing to your right. Contrast is enhanced for clarity.

We purchased *A Basic Guide to the Development of Physical Psychic Phenomena using Energy* (robinsphysicalphenomena.webs.com). This is a sixty-page booklet downloaded as a PDF file, which costs 10 euro (about \$19). It can be paid for via Paypal. The booklet was published by The Spiritual Science Foundation during the Scole experiments to help

other groups develop their circle based on the very successful Scole Group.

We quickly found the perfect table and chairs and got together the material necessary to completely darken the room, a task that can be quite a challenge. There should be absolutely no light coming into the room, making it necessary to even use material over the door.

An inexpensive CD player was found and Tom cut the internal light so that it would not be illuminated. Part of the process is to “build the energy” in the room and this is done by singing as a group. The challenge is to find music that we all enjoyed. The Scole Group used classical music as a background. We have been sitting for about two months, and at this point, we are all singing along to 1960s music: oldies like the Beatles.

It is interesting that we all totally enjoy sitting in the dark. We can’t definitely say that any of our items have levitated or moved yet. We have felt very cold air, breezes, and what we think might be touches. But one warning before you decide to start a group: most groups sit for years before getting physical phenomena of any kind. And the other advice that we would give is that you make sure that all sitters are dedicated and get along very well.

In November, right before Thanksgiving, we decided to try a video loop experiment (Klaus Schreiber method) immediately after finishing our sitting. One of our sitters, Jannet, has the time and enjoys examining the resulting



Smiling man looking at your right ear.



Man looking to your left.



Man looking down facing your left. May have a hat with visor.

video frames to find phenomenal features, allowing us to conduct more experiments. Here are a few examples of our beginning attempts. We plan to begin working with the Raudive device after Thanksgiving.

Man Convinced of the Afterlife through EVP Contact with His Wife

A letter from a reader published in Victor Zammit’s August 14, 2009 [Friday Afterlife Report](#)

Just some thoughts, as briefly as possible, on how I became convinced of the existence of the afterlife. I shall be seventy-four in July 2009; my parents were Catholics as most of the French. I was not going often to the church when young, doubting very soon that what the priests were teaching was the truth. Then, having succeeded in becoming a doctor in veterinary medicine and a microbiologist whose professor was the most materialistic minded one, Jacques Monod, author of the scientifico-philosophical book *Hazard and Necessity*, Nobel prize of medicine the year I was in his class, I was not prepared at accepting easily the idea of the afterlife.

However, the subject interested me very much. I read books on the main religions hoping to find answers to my search of truth, but nothing convincing seemed to come out of it. A long thinking over the years led me to the simple conclusion that God must exist but that was all we could know.

After being married during forty-four years, my dear American wife from Los Angeles died from lung cancer. We have worked hard together during all those years to contribute to developing solutions for one of our two sons who is mentally disabled, contributing to create and manage specialized structures for him and other teenagers and adults. This long term daily adversity drove us so close to each other that immediately after she passed in my arms I felt strangely that she was still present in another way.

Continued page 19

A Few Forms of Objective Evidence for Transcommunication

Do you ever have the sense that you are being watched by unseen eyes? One of the more shocking forms of transcommunication is evidence of people peering into our world. To be sure, a photograph is not evidential by itself. There are many ways that a picture can look paranormal but be just an artifact--a picture ruined by a smear of stray light, someone moving at the wrong moment or a shaky camera.

With that said, there are the occasional snapshots that are difficult to explain. Like the examples on this page, they could be faked by a determined artist, but since they are not alone in their class, we like to collect them to see if a pattern will emerge. We are not saying they are absolutely evidential, only that they need to be considered as part of the body of evidence that tells us we are not alone.

The common characteristic for the examples shown here is that they show someone looking into the room. In the first example, website visitor Paul Franklin sent us a few pictures he took of his new apartment. He sent them because in one, he saw two orbs which he thought might be phenomenal. We generally decline to look at orb pictures from the public, but his description of the photographs was intriguing so we asked him to send them to us. The picture in question is below, and with close inspection, you can see a pair of orbs to match the pair of high windows situated on either side of the fireplace. Paul later agreed that the orbs are probably camera flash reflected from the windows.



An “Extra” Peeking Around the Corner. The vertical arrow points to an orb probably caused by camera flash reflecting from a high window. The horizontal arrow (right) points to an apparent person peeking at Paul from around the corner (inset).

Picture by Paul Franklin

We asked Paul who that was peeking around the corner. His response was that he had not noticed. He later explained that, “I have not figured this out yet. There’s got to be a logical explanation. As I did tell you, I was alone in the room when this was taken, so I don’t think it is a physical person.”

The second example is actually part of a class of evidence that shows people peering into the room from a turned off television set. There is always a child in the picture, and we always have assurances that there was no

programming on-screen at the time. Typical in these is the missing lower-part of the face. Yes, that is what might be seen with a partially painted raster-scan, but we see similar missing low parts of the face with other forms of ITC.



From Joe Collins. “This photo is of my brother. Picture was taken with a regular 35mm camera around 1994-1995.”

Some people simply have more phenomena occur around them and past member, Shell Morrison, would have to be considered a “phenomena magnet.” The photograph taken



by her shown here was one of her attempts to photograph orbs. You see part of a two-pane window with white frame, the right side is partially open. There is a small wind chime in the right pane, and at the bottom, the face of a small girl, standing in the dark outside and peering into the room.


As we remember the details, the girl would have to be about two feet tall. You can see in the picture that she is a toddler. Shell did not see her at the time and has not seen her since.

Observations

Our first assumption is that intelligent intention is required to impress etheric information, such as a picture or voice, into the physical. Thus, we consider all such influences to be a form of communication. Our second assumption is that we will find patterns in this communication which can tell us a little about what is happening in terms of physical processes and the interaction with people. Objective phenomena can be studied.

When you encounter the unexpected, such as shown here, try to remember to write down the circumstances as you remember them and share the example with us. We would like to gather a collection of such reports. Some of the clearest will be used on the website, so be sure to tell us if they are offered under copyright or Creative Commons license.

Researcher's Reports

- Debra Caruso said, "Tell me my name" and recorded "**Debra**" with her new Sony ICD-UX70.
- Martha Copeland shared a recording from a Big Circle recording session. "I hear my Aunt Doris saying, "**Doris needs to talk.**" My Aunt Doris contacted me a couple years ago before her crossing to tell me that she planned to come back through my recorders when she crossed over. Three weeks after her death, she did come through my recorder saying, "**I survived.**" The message from Doris is followed by Cathy's voice calling for her dog "**Doja**" who is still with me in the physical. Cathy then said, "**This is Cathy.**"
- Margaret Downey made a Big Circle recording. She wrote, "First I asked if Cathy would like to leave any messages because I knew Martha wouldn't have a chance to record tonight." She recorded "**Mom, Dad**" Then she asked if there were any other Big Circle messages and got loud and clear, "**It's Braden. What's up?**"
- Cheri Kussavage sent us a picture of "Max" the Crystal Skull. Max, with the help of his caretaker, JoAnn Parks, made a visit to Nevada City, CA this past summer. Cheri spent some private time examining and photographing the skull. Cheri wrote, "I'm sharing the photograph with you because Edwina Bentinck saw some interesting images when this picture was reduced to 5-6% in Adobe Photoshop. She noticed a man's face superimposed inside the skull. Usually, we compare notes on images we see when photos are blown-up in size, not reduced! I also see the face when the image was reduced to thumb-nail size, but not at full size." 
- Lorelei McMorrow was able to record in her brother Kevin's (now on the other side) house before it was sold. She wrote, "I'm glad I was finally able to go over there and tape. These messages bring comfort and Mom, Dad and Chris could hear them too, without headphones. Even Chris, and Dad who are both skeptical, listened and didn't say a word! I think their rational minds and concrete thinking just had no explanation!"
- David Mierzwinski wrote, "I finally found a frequency-selective level meter ... These were used years ago for testing telephone equipment.... In this first test, I used a function generator to modulate and light an LED. A photomultiplier tube is used like a microphone would be (picking up the light pulses). The output of the photomultiplier tube is fed directly to the level meter and acts as a filter. I then rocked the control on the function generator, changing its frequency. What this sounds like at the speaker is somewhat like a radio sweep. A radio sweep with no voice applied to the carrier, just a whistle as each harmonic is crossed. This type of heterodyne noise could be a good source sound for voice formations. I thought I

could hear some words live, so I started the recorder. On playback it appears it took about ten seconds for the 'techs' to figure out the entire setup. This was the first capture and you can hear them testing: "**You're breaking up! We're still trying to test secret method.**"

- John Nelson wrote, "Several male members of our team were performing an EVP session, and a feedback event occurred. There was no obvious reason for the feedback on the digital voice recorder. It was like it was playing and recording at the same time. When the recording was played back, there was a female voice very clearly saying "**How about we do stuff?**" The location is at a very old cemetery that is having a large amount of EVP and visual events occurring on every visit. The EVP we are getting are all different voices, some are not speaking English."
- Jutta Liebmann says that she is using the test version of PC-aided audio filtering software (Goldwave version 5.55) to improve the acoustic quality of some of her EVP examples. She wrote, "Up to now, only some examples were a little improved. It is very difficult to do filtering; especially when I usually record EVP with radio background in foreign languages such as Chinese, Russian SW-stations. However, one example (original voice of my deceased mother!!!) was really improved." The clear message is (translated from German): "**I have duties here as well.**"
- Christopher Scott wrote, "I have been saving a coffee can to use as a Faraday cage. Until I build the cage, I decided to have a little fun with it. I noticed that the bottom of the can is pretty thin, making it a good surface to bounce sound off of like a drum. In this clip, I was in my kitchen. The coffee can was upside down over the recorder, which was placed on the granite counter. I was alone in the apartment and the room was silent. I was asking for messages from my grandfather, Edgar Scott, and recorded "**Edgar.**"
In another experiment he peddled a bike on a trainer holding the recorder next to the spokes and got "**Your mother is with you.**"
- Vicki Talbott wrote, "I sometimes ask Braden what word I am thinking of. This time I was looking at the word 'Muffin(s)' on a package. I say, 'What word,' and I hear "**Muffin, Mom, I like the word "purple."**" So funny because usually my word is 'purple.' I'm sure he doesn't like the fact that they were gluten free."
- Leslie Taylor tries not to talk too much during recording sessions, but was quiet a little too long and recorded "**Say something.**"
- Briah West shared EVP that she had recorded using EVPmaker and the allophone file for the first time. She recorded "**It Helps Speak With You,**" and "**Ask Lucy.**"
- Yvonne Whybra wrote that she asked the question, "What is heaven like?" She was using EVPmaker. She reported, "I'm hearing '**I'm here, I'm free.**'"

Big Circle Recording Dates

Members continue to have good success recording on Big Circle nights and then sharing their EVP on the board with others. Please join in on January 7 and 21, February 4 and 18, March 4 and 18 and April 1, 15 and 29.

Thoughts From Members

- Becky Estep wrote, "I saw EVP featured briefly on the 'Is It Real?' show on the National Geographic channel. The EVP was part of a 'ghost phenomena' investigation. EVP didn't get much respect; it was pretty much debunked. Overall, National Geographic did a poor presentation of paraphenomena in general and at times, seemed to poke fun at hauntings and the investigations of them. It ticked me off. The 'Amazing Randi' was on there too."
- Keith Clark wrote, "I was utterly thrilled to hear of your experience with materialization medium David Thompson and the ensuing conversation with Raudive. I have long awaited a 'mixture' of the working together of people in both fields, whether it be passing of information or the advancement of ITC through information given in physical mediumship circles. I'm just writing to say thank you for your work."

Russian EVP

A Russian news story in *Pravda* claimed that a scientist received an Electronic Voice Phenomena message two days after two planes crashed in Russia. While the Federal Security Service was still clearing the accident and trying to figure out what happened, the scientist received an EVP that said, "That was a terrorist." The story went on to say that the EVP was a sensation and was replayed on Saint Petersburg Radio. The information was officially confirmed several days later.

The Ring

Barbara Fortner, Clara Laughlin's daughter, sent us this interesting picture. A friend of hers from work shared it with her. She wrote, "Her friend purchased this ring from an estate sale to give as an engagement ring to his girlfriend. After taking a picture of it, he was amazed and totally freaked out when he saw the picture... It doesn't appear to be photoshopped, but then again, I wouldn't really know."

Ring as we received it—top and "photoshopped" for clarity—bottom.



Convinced of the Afterlife

Continued from page 16

Using a few weeks after, a method close to Ouija I began to get probable contacts. My first question was to ask my wife to identify herself. As an answer, I thought I could get either nothing making sense, or some fantasy of my subconscious mind or her first name Isabelle which would be marvelous. The answer has been none of those three possibilities. It has been "*Carmen*" which is her second name, which we never used, followed by "*Willie*" which is a nickname given to her by one of her brothers when she was a little girl, and that we never used either.

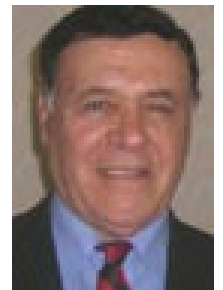
Isabelle had chosen an answer so totally different from what I expected that it was highly unlikely to have come from my own subconscious mind. It was so unbelievable for me that it took weeks before I realized that this could be considered as a very probable evidence of her having an afterlife. Compared to what I used to think of an afterlife before, it was so enormous a surprise that I needed to be convinced again and again. That's what similar significant messages did, always in English. I finally admitted the truth: Isabelle was alive somewhere and she was able to communicate some words.

But the best convincing evidence had still to come. In one of your Friday reports you mentioned Rob Smith performing EVP. I read the available details of how Rob was operating, and before the end of that Friday, I bought the necessary equipment, a small digital magnetophone connectable to my PC. And to my greatest surprise, right from the first trial, I registered Isabelle's voice, in French that time, saying "*Bonjour*" (hello) "*Jacques*" (name of our disabled child, as if to say "I keep being concerned by our son's health and hope you can take good care of him") "*Enfin*" (at last, in Isabelle's typical tone of voice) "*Je T Aime Sweetie*" (I love you Sweetie). The doubt wasn't possible anymore; it was a registered evidence of my Isabelle's afterlife...

So I am now totally convinced of the afterlife. I thank the Providence that guided me towards your Friday Reports, and consequently to Rob Smith's experiments and authorized me to communicate with Isabelle, though I miss her a lot.

* Please note names have been changed to protect privacy.

Victor and Wendy Zammit who have been researching the objective, scientific evidence for the afterlife for almost 20 years. See Victor Zammit's website, victorzammit.com, to sign up for the Friday Afterlife report via email.



Victor Zammit

Sarah Estep Memorial Bench

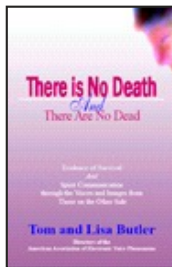


The Estep kids, Robert, Cindy and Becky (right) standing behind Sarah's bench.

In the last NewsJournal we mentioned that Sarah's daughter, Cindy, had bought a memorial bench on the Ocean City, NJ boardwalk. Becky Estep sent us some pictures of it and we wanted to share them with you.

The plaque on the bench says, "In loving and living memory – Sarah Wilson Estep." Standing behind the bench are Sarah's children: Robert, Cindy and Becky. The bench is located across the boardwalk from the music pier which Sarah loved. Becky wrote that they used to sit and watch the ocean from this location.

There is No Death and There are No Dead



This was written to help teach about EVP/ITC. You can order a signed copy at atransc.org or send a letter with signing instructions to:

ATransC, PO Box 13111, Reno, NV 89507, USA.

The book is \$18 plus shipping

	Priority	International
First book:	\$6.00	\$10.00
Each additional:	\$2.00	\$10.00

I'm Still Here



The true story of a parent's deepest pain—losing a child—and the healing journey of that child's contact through EVP

Send order and signing instructions to: Martha Copeland, #191, 6555, Sugarloaf Parkway, Suite 307, Duluth, GA 30097. Or: www.evpcommunications.com

\$17.95 plus shipping; include tax if you live in GA.

Please make check to: Martha Copeland

Shipping and Handling

	Priority	International
First book:	\$6.00	\$10.00
Each additional:	\$2.00	\$10.00

Association TransCommunication Membership Form

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

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

In addition to my annual dues, I am enclosing a DONATION of \$_____ to support the work and programs of the ATransC. You may specify that your donation be used for research or for the public outreach and education of the Association: _____

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

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

Name: _____ Email Address: _____

Address: _____ Phone Number (Optional): _____

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

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

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

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

Signed _____ Date _____

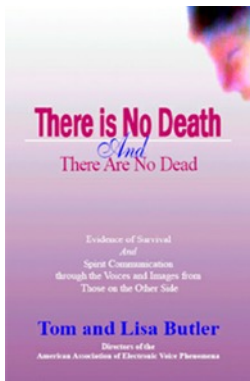
Mail to: ATransC, PO Box 13111, Reno, NV 89507, USA

There is No Death and There are No Dead

by Tom and Lisa Butler

[AA-EVP Publishing](#), 2003, ISBN: 0-9727493-0-6

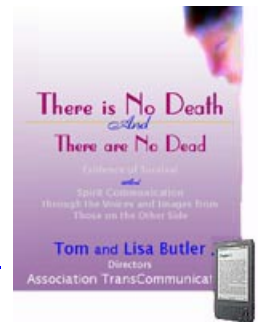
The cost of the 292 page book is \$18.00.



When the Butlers assumed leadership of the AA-EVP in 2000, they realized there was a need for a text which they could refer people to as a dependable source of information about EVP and other forms of ITC. This book is the result, and remains today an important introduction to these phenomena.

If you want to know about the history of EVP/ITC, if you would like to read about the experiences people have had with these phenomena and if you would like to learn how to record for the paranormal voices and images, you will want to read this book.

Order the paperback version from [Amazon.com](#)



Order the Kindle version from [Amazon.com](#)

Book: I'm Still Here



Martha Copeland has finished her new book addressing her continuing relationship using EVP with her daughter who is now on the other side. This story is an extremely important one, in that it provides an example for others showing the possibilities available to them. It will show that people no longer need to say goodbye when a loved one passes out of this physical lifetime.

The book includes stories from the "Recording Circle - Bridge to the Afterlife" group of AA-EVP members who record together every other week - no matter where they are in the world. It also provides "how to" instructions that anyone can use to communicate with loved ones who are now in the etheric worlds.

You can order signed copies from [Martha's website](#) for the book. You can also order copies from [Amazon.com](#)

NewsJournal: eBook Format



With its founding, the American Association of Electronic Voice Phenomena (AA-EVP) began publishing newsletters in Spring 1982 under the leadership of founder, Sarah Estep. Without missing an issue, the Butlers continued the publication when they assumed leadership in 2000, and with the name change to in 2010, the Association TransCommunication NewsJournal continues the tradition.

The October 2012 issue of the quarterly *ATransC NewsJournal* is the 120th issue which marks the Association's 30th year in service. As the Association enters into the next 30 years, the NewsJournal will also be made available in a form readable in mobile devices. You can keep track of available eBook formatted issues at [Atransc.org](#).

