The Quarterly Review of THE CHURCHES' FELLOWSHIP for Psychical and Spiritual Studies

Spring 1984

No. 119

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The Churches' Fellowship for Psychical and Spititual Studies

(FOUNDER: LT. COL. REGINALD M. LESTER, Ç.J.I.)

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AIMS AND OBJECTS

The aims and objects of the Fellowship are summarised below, but can be read in fuller detail in the official prospectus.

The Fellowship, an Ecumenical body of Christians founded in 1953, exists for the study of the wider reaches of the paranormal and extra sensory perception in their relation to the Christian faith. The field of study includes psychical phenomena, mysticism, creative meditation and spiritual healing. The psychical includes such phenomena as telepathy, clairvoyance, clairaudience, precognition and psychokinesis.

There are two classes of membership: full and associate. Those eligible for full membership must be practising members of Churches which are members of or affiliated to the World Council of Churches, or must themselves acknowledge Jesus Christ as Lord and Saviour of the World. Others are eligible for associate membership as the council may from time to time determine. Associate members cannot vote or hold office.

The Fellowship is entirely dependent for its funds on the generosity of its members. The subscription is £8.00 per annum; £12.00 for combined husband and wife subscription; pensioners, students, clergy, ministers of religion and their spouses £5.00 each. Life Membership £75. Subscription includes the Quarterly Review and The Christian Parapsychologist free. Those who can subscribe more are asked to do so, and covenants are greatly appreciated.

The Fellowship is registered as a Charity and so qualifies for income tax rebate on all covenanted subscriptions.

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EDITORIAL

One of the things that surprised me when I joined this fellowship, was to hear repeatedly, the idea that the church, its clergy and people often fail to offer adequate comfort to the bereaved. I was astonished. I am sure we must indeed fail at times, but I have met so many who were helped and so few who were not.

The clergy among our members are not likely to defend themselves or their church with stories of their death-bed vigils or their dealings with those who mourn, nor are those others of our family, who are given this special gift of counsel, but I have seen the tears and thankfulness of those hundreds who were comforted and whose church did not fail them. There is indeed a place for the Christian sensitive, following bereavement, and we will be thinking more about that in the next Quarterly Review. It is without their help, however, that most people struggle through the dark days to the light. If it is true that the church could well make more use of those with such potent gifts, it is also true that those with such gifts must be gentle and patient before the ones who are not ready to receive them, and indeed, humble before those whose high spiritual insights may carry them more quickly to the very same truths.

In a parish we were in, the church school children regularly attended a children's Communion. One new, five-year-old pupil surprised her teacher by standing up and waving her handkerchief at the Consecration. The teacher had been warned to have a special care for this child, as her mother had recently died. After church, she mentioned the incident. The little girl explained, "Father said that when the bell rang, Jesus is there. Mummy is with Jesus, so I waved." That story may be a little saccharine for you, or the theology not to your taste, but it is true. Blessed are those who can find such high courage and cheerful acceptance through their church.

Some of our questions are answered, are they not?
Are they really there? Yes.
Are they all right? Yes.
Will I see them again? Yes.
When will this pain end? In a little while.
Must we only sob? No, we can wave.

How does your faith sustain you? How does your church? What was the thing that helped you in your dark hour? What made it worse?

The theme for the Autumn Quarterly Review will be "the mystic way". Is there an experience of God in your life that has been of great importance?

In the world ye shall have tribulation: but be of good cheer, I have overcome the world. **(St. John, 16, 33)**

PRESIDENT'S LETTER

The death of a loved one not infrequently brings the previously agnostic seeker to the realms of the paranormal; it broadens his scope of interest, and makes him grasp that there are other dimensions of reality that far out-distance the purely material world that had until then dominated his mental horizons. When the Spiritualistic Movement first emerged over a century ago, it purported to bring evidence of survival of death to a generation that was heavily steeped in scientific materialism. In the end it served to whet the appetites of only a few enthusiasts, while its general message passed the world by, heedless as ever. The over-all inadequacy of this approach to the life of the world to come does not reside, at least in my opinion, in its inherent falsity; I personally can accept as veridical many of the phenomena associated with spiritualism inasmuch as spontaneous psychical events are continually impinging themselves on my own consciousness. But in themselves they do not lead to the growth of the personality. They speak of the past rather than the future.

The universal spiritual teachings, epitomised in the life and doctrine of Jesus Christ, stress the necessity, even the inevitability, of losing oneself entirely before one can discover who one really is. It is in clinging on to any aspect of our present life as a final manifestation that we create for ourselves a prison. At first it may appear warm and comforting, but soon it succeeds in preventing us growing into full communion with all the world. Until we accept ourselves as No-Thing, we cannot comprehend All-Thing; the mystery is that God, being No-Thing transcends and embraces All-Thing. When we know God in this manifestation, we can know all things in their eternal mode, and this includes our loved ones also. But now, in mystical paradox, they include the faces of all people, for in them the light of Christ shines. He is the eternal stranger on our road to Emmaus; when we have acknowledged Him, we will have acknowledged all creation in its resurrected form.

The question is often asked: 'Will I recognise my beloved in the world beyond death? Indeed, will the beloved be there to meet me? I have no doubt that the beloved is already there preparing a place for the loved one in the realms of the after-life. But when we see the beloved face to face once more, it will be a pure soul contact. Much will have to be worked out then, but at last there will be the honesty of child-like simplicity. This type of communion is spiritual, intimate and loving. The phenomena of spiritualism are mere beacons on the path in comparison with this, and indeed can get in the way if they are elevated to the importance of soul communication. Those who get stuck at this level do not grow but instead depend on repeated assurances from the intermediate realms that all is well. By contrast, the person who knows of the triviality of all things apart from the Divine Presence, will be lifted up to eternal communion with his beloved. And then will come the wonderful discovery: the beauty of the beloved is seen in the faces of all other people also since the name of that face is Christ. The stranger on the road is also our divine host.

Martin Israel

FROM THE CHAIRMAN

By the time you read this we shall be well into 1984, that year of doom-laden totalitarian control, as foretold by George Orwell; and no doubt we shall be continuing to feel, in this country at least, that conditions bear no resemblance to the horribly deprived, regimented, and dictator-ridden life of the ordinary man as depicted in Geroge Orwell's novel. Yet none of us can fail to be aware that we have no great grounds for complacency as we observe, all around the world, tides of evil and cruelty as great as the direst of predictions; and while the waves of that tide mostly lap but sometimes crash upon our shores we are constantly reminded that "no man is an island", or, more accurately in our case, that no island is truly separated from the rest of the world, least of all in psychical and spiritual dimensions.

So where do we in the C.F.P.S.S. fit into this picture of a beleaguered world? We must be aware of the image we may present if we do not take care—cosy, middle-class, indulging in visionary comforts and quasi-mystical substitutes for more dynamic, community-involved Christian activities. We must constantly re-examine our own commitment, and whatever personal justification or satisfaction we may achieve in pursuing our subjects—the assuaging of the pangs of loss, the search for and finding of faith and soul peace, the gaining of strength on the long road to God—we must surely go on striving to make ourselves, through that search and finding, real contributors to the world. The healing that we seek is always to make us better citizens of the eternal kingdom of heaven *and* earth, better able to help others, better able to serve, better able to know how, in whatever seemingly small way, we may play our part in the battle between light and darkness.

In the development of our prayer lives we may know that we are aiming for the best in psychical and spiritual study and work, following Our Lord's teaching and relying upon Him to direct us in obeying the greatest of the commandments, to love our God and our fellow humans. What have we to fear from 1984, and that fictional horror "Big Brother", when we have given and may continue to give our lives to our own loving and Divine elder Brother? Whatever loss the physical world may inflict upon us, the gift of the "unsearchable riches of Christ" is always open to us; and the researching of those riches through prayer and meditation, and the ensuing inspirations, great or small, through which we may in turn give more to our neighbours in the world, is one if not the most valuable aspects of our work in the Fellowship. Our studies would be sterile if they did not lead into growth, and it is in our growth as Christian members of the greater Church that we give our answer to 1984.

I have already received several kind invitations to visit areas and branches in the coming year, and I am looking forward to meeting many of you for the first time and to renewing earlier contacts, thus I hope gaining a deeper knowledge of what being a member of the C.F.P.S.S. means to so many different fellow pilgrims.

Barbara Bunce

FROM THE GENERAL SECRETARY'S DESK

Subscriptions. The next few weeks are some of the busiest in the office as the subscriptions begin to come in. I should be grateful if members would pay promptly. The last year has been particularly poor with regard to the payment of subscriptions. Some have even been received in December when they were due the previous April. This means that members have been lapsed and then re-instated, making a great deal of unnecessary paperwork.

Conferences. Plans are going on for the Annual Conference and the International Conference on Christian Parapsychology which will follow on immediately. Booking forms for the conferences will be found in the next issues of the Quarterly Review and Christian Parapsychologist.

Treasurers. A new procedure for all group, branch and regional treasurers to follow has been introduced. The Fellowship is obliged to give our accountants full details of local transactions through the year. To help the accountants and local treasurers, a standard form has been produced which should be completed at the end of the financial year (31-3-84). If you are a treasurer of a region, branch or group and have not received the form, please apply to head office.

Re-decoration. The Rectory Room has been decorated and refurnished. A lot of time is being saved with the introduction of new office equipment.

BADGES

During the recent renovations at St. Mary Abchurch, some badges have come to light. If any member would like one please send £1 to include postage and packing.

NOTICE

Has anyone a spare copy of 'The Dissolving Veil' by Helen Greaves which they would be prepared to sell to another member? Please contact the General Secretary.

YOUR SUBSCRIPTION IS DUE ON APRIL 1st

London, Home Islands, Overseas, South East, Southern (West), South West, and West Midlands regions, please pay to Head Office.

Home Counties, Southern (East), East Midlands, Northern and East Anglia regions, please pay to your region.

The subscription rates are: Single membership £8; Joint husband and wife, £12; Pensioners, students, clergy, ministers and their spouses, £5 each.

LOSS

by Maureen L. Wimble

The paradox of loss may be summed up in the words of Jesus:-" Whoever seeks to gain his life will lose it and whoever loses his life will preserve it". (Lk. 17 v.33) Loss is part of life itself, indeed, there can be no life without loss. Birth itself is a trauma of greatest loss—loss of security, of dependence, of familiarity with the environment culminating in a forcible ejection into a hostile world to learn a whole new way of living. Learning to use our lungs, learning to suck and living through a major re-organisation of our blood circulation is only the start of a long process leading to physical and emotional independence. At any or every stage towards maturity of mind, body and spirit we may resist changes, want to hold back, refuse the invitation towards a wider horizon, a new environment, opportunity to meet new challenges, new people, a new way of living and give in to the urge to clutch tightly at the old, the familiar things of life and reject the new life that is offered us at every change in our circumstances, not realising that it is in the new life that God is found. "Behold, I make all things new".

Most of us do, in fact, survive the trauma of birth and live to embrace or fight against further losses. Yes, there are joyful losses as well as painful ones and even these can be rejected in favour of the old and familiar—the devil you know—rather than the untried blessing, and even in the most painful losses a blessing is hidden which God wants us to find and grasp, although I myself did not find this out until I had known many painful losses and spent many years wandering in an apparently pathless desert in loneliness and isolation of depression.

Society as a whole and many individuals within it have only a limited understanding of or sympathy with people suffering from the effects of loss. Popular thought accepts the necessity of a limited period of mourning or a restrained and controlled expression of grief, but the resentment, fear or anger which so often accompanies or overrides the grief is less well tolerated or understood and the failure to give healthy expression to all the emotions associated with loss can do more damage than the loss itself.

The first tragedy of my life was having my dog put to sleep to save her suffering, when I was ten years old. I remember that, although I felt her loss very deeply and also felt guilty for taking her to the vet to be put down instead of letting her die peacefully at home, I did not shed tears, nor cry, at all. I hated people to talk about her and wanted to shut her out of my memory, and although all of my family had loved her and missed her, I suffered the sorrow and guilt all on my own, in silence, deep down inside me. Many years passed before my mother died, when I was half way through my first term of missionary service in India. She had battled valiantly and with gaiety of spirit for a year before the cancer finally overcame her, and she left this world disappointed that I had not come

home to see her before she died. This time too I felt unable to grieve openly. Sorrow at her loss and guilt at not being with her to offer comfort or even to say goodbye to her were pushed deep down inside me and, partly because I thought that this was the right way to behave, and partly because I was encouraged to behave so by my missionary friends—though not by the Indian friends, I "put a good face" on the tragedy of my loss and did not show my grief or let anyone else share it with me. Thus I paved the way for the depression that overshadowed me for much of the next twenty seven or so years.

In 1962 my father died, nine years after my mother and in similar circumstances to hers, though after a shorter illness. This time too he was not able to satisfy his desire to see me before he died, although I was already on the way home and arrived before the funeral took place. Although my family were very supportive and reocognised with sympathy the strong bond there had been between us I did not want to talk about his illness or the manner of his death and, once more, determined to show a brave face to the world and hid my feelings deep within me.

I followed this pattern of behaviour at every subsequent crisis of my life, repressing my feelings, denying them expression and hiding the depth and strength of my emotions from my own awareness. When my closest missionary friends left India to return to their native Australia they took with them the deep affection and support and the closeness that had consoled me for the separation from my family, leaving me lonely and bereft. Since they were acting from the conviction that they were following God's will in leaving India I was ashamed to shew grief at their going, and once again denied myself the expression of my true feelings. At that time I had not realised that physical expression of grief, fear or anger was not incompatible with acceptance of God's will. Weeping, crying, shouting, or beating the breast, banging pillows, scrawling out one's complaints in large letters on huge pieces of paper and then burning them—any of these methods or similar ones can release emotions buried for years or only since yesterday and make the acceptance of God's will easier and more complete. Jesus himself wept over Lazarus' death and Job complained long and bitterly to God and was commended by God in the end. In the parable of the two sons Jesus commended the one who first grumbled and refused his father's request to work in the fields but then changed his mind, while his brother had accepted his father's order but with rebellion in his heart and no intention of carrying it out. We do not have to be ashamed of our feelings, only careful that in the true expression of them we do no injury either to ourselves or to other people or their property. Jesus expressed sorrow, anger (with the money changing set-up in the temple) fear (in the garden of Gethsemane) as well as sympathy, compassion, humour and affection. He was, after all, the most perfect of human beings.

After a disastrous spell of duty in a post for which I was not fitted, I was summarily dismissed with no previous warning or consultation, despite the fact that I held a position of authority at the time. I arrived

back in England a few months later in a state of deep depression. I received conventional treatment for this for over a year without experiencing much benefit (although I recognise the possibility that I may have been worse without such treatment). It was during this time that I had a very terrible nightmare which cast a shadow over my mind and heart for the next 16 years. I had this dream while I was staying at St. Julian's Community guest house and when I went into the Chapel next morning for prayers I knew that the fear I had felt in the dream was related to God and I was afraid to go into the chapel on my own, as I had been doing each afternoon previously. I did go, of course, but could do little more than weep for a fear that I did not understand, and was helpless to deal with. This was the worse loss of all—I had lost God. He was now a hostile, implacable force at whose face I dare not look. In my teens and twenties, and even since then I had had vivid awarenesses of Him and knew him to be all good and all loving, but although I still believed him to be so for everybody else in the world, his face now was always turned away from me. Christ, however, was "on my side" and never turned away from me. He also, I thought, was the victim of God's unreasoning anger and a pawn in God's game. Although a small part of my mind rejected this view entirely, my emotions kept telling me the opposite and nine tenths of the time the emotions won. I managed in my prayers, private and public, either to focus my attention and address my intentions exclusively to Christ, or else to allow myself to recite the words of the prayers to "our Father" while deliberately excluding thought and feeling about him.

The most puzzling part of this experience has been to account for such negative feelings about God when in my memories of my own father there is nothing that could possibly have caused me to fear him. He was always, to me, the safest refuge from fear, strong and protective, deeply affectionate. From and early age I had been told repeatedly how alike we were in looks and temperament and we were always very close.

During the next sixteen years the strong feelings about God gradually receded although I had not regained my earlier trust in Him and did not look to see his face. Then, when I came back to England for good, again in deep depression, I was able to join a psychotherapy group working on the Transactional Analysis system and on the day of Pentecost 1982 I suddenly realised that I did not need to hold on to my fear of God, I could decide not to believe the rubbish that had been fouling up my spiritual life for the past years, and promptly told God that I was abandoning it, and asked for his help in making a new start. All this happened during the course of the morning service in St. Mary's Church Woodford. With God's help and the help of the group I set my feet on the long, slow climb out of depression and helplessness to face my fears and learn like a new baby, slowly and sometimes painfully, a new way of life. This has meant accepting responsibility for myself and my thoughts and actions and also to accept other people and recognise their right to self-determination. In releasing the emotions I had held down for so long I find I have also released new energy to arrange my life and behaviour the way I want them, to reason rationally instead of emotionally or by habit and, above all,

to use the new energy in finding new ways of service to God and my neighbours.

The final loss of all will be death—to end all loss, and the only one that is certain. Other kinds of loss cut us off suddenly, without warning from someone we love, or something we cannot afford to lose—love, mobility, employment, or reputation. Or else we may one day become aware of a loss which we had hardly noticed so slowly had it crept up on us, but death we can prepare for—soon or late, suddenly or slowly, it will come to us all, but before it does so I can prepare my heart and mind to meet it with acceptance, knowing that whatever mess I have made of my life, however many failures, I shall be met at the gateway beyond death's door with the gift of a new life to be lived in love and joyous activity. God has already put my past behind him—"Behold, I make all things new". In that new life there will be no loss—it will be all gain. I can hardly wait for it!

ANNUAL CONFERENCE

Advance Notice

This year the annual conference is being held at Digby Stuart College, Roehampton Lane, London, S.W.15 from 7th - 9th September. The theme of the conference will be 'The mystics' experience - past and present' and the speakers will be Revd Dr Martin Israel, Miss Renee Haynes and Fr. Christopher Bryant, S.S.J.E.

Full details and application form will appear in the Summer issue of the Quarterly Review.

Members are reminded that an International Conference on Christian Parapsychology will follow on from the annual CFPSS conference from 9th-11th September. Details will appear in the June issue of the Christian Parapsychologist when bookings may be made.

ANNUAL GENERAL MEETING

The Annual General Meeting of the Fellowship will take place on Saturday 8th September 1984 at 2 p.m. at Digby Stuart College, Roehampton Lane, London, S.W. 15.

Nominations are invited for three members of Council. The three retiring members are the Rev. George Aylen, Dr. Elizabeth Bowen and Mr. Geoffrey West and are all eligible for re-election. Captain Corbett's term as Vice Chairman closes but he is eligible for re-election. Please note that even if members are eligible for re-election, they must be nominated in order to stand for a further term of office.

Nominations for these must be made on the form provided in this issue. All nominees must be full members of the Fellowship and the nomination paper must have the signatures of the nominee, proposer and seconder who must be full members. Nominations must be received at Head Office by April 6th 1984.

NOMINATION PAPER

CANDIDATE Name Mem. No.	PROPOSER Name Mem. No.	SECONDER Name Mem. No.	Signature of Candidate
COUNCIL			I accept nomination for the Council of the CFPSS
VICE-CHAIRMAN			I accept nomination for the Vice-Chairman of the CFPSS

Only Full Members may stand or nominate. All papers must be received at head office by 6th April, and must have all details filled in. Please return to St. Mary Abchurch, Abchurch Lane, London EC4N 7BA.

CASSETTE TAPE LIST

Immortality and Resurrection - 1	The Revd Dr. Martin Israel
Immortality and Resurrection - 2	The Revd Dr. Martin Israel
Christ, Son of God	The Revd. Dr. Martin Israel
The Right Time to Die	Chancellor Garth Moore
Christ, The True Light	The Revd. Dr. Martin Israel
Christianity and the Psychic	The Revd. Dr. Martin Israel
The Charismatic Scene	The Revd. Michael Vonberg
The Holy Spirit	The Revd. Dr. Martin Israel
Is Mediumship a Gift of the Spirit?	Mrs. Barbara Bunce
The Spiritual Work of the Fellowship	The Revd. Dr. Martin Israel
Healing and the Church	Chancellor Garth Moore
The Mysticism of A. E. Waite	Robert A. Gilbert
Does Re-Incarnation Conflict with Doctrine?	Dr. Homer Sewell
The Place of the Paranormal in the Christian Life	Mrs. Beryl Statham
Reincarnation - a Christian option?	The Venerable Michael Perry
The active dead	Bishop George Appleton
Progress in heaven	The Revd. Donald Bretherton
What Dying is Like	The Venerable Michael Perry
The Place of Grief	Miss Peggy Hartley
The Spiritual Dimension	The Revd. E. H. Robertson
Mysticism in Daily Life	Father Christopher Bryant SSJE
Joy and Healing in Simple Poems	Mrs. Lilianne Rich
To Faith—Add Knowledge	The Revd. Dr. Martin Israel
The Christian's Use of Silence	The Revd. Alan Paice
Does the Church Need the Fellowship?	The Revd. Michael Shrewsbury
Children and the Psychic Realm	Mrs. Marie Williams
The Communion of Saints	The Revd. Dr. Martin Israel
The Sacrament of the Present Moment	The Rev. Dr. Martin Israel
Living or Existing?	Mr. Julian Drewett
A new heaven and a new earth	Fr. Eric Doyle
Aspects of The Communion of Saints	Canon A. M. Allchin
Recital of poetry and music	1982 Conference
The Road to Discovery	Mr. John Wilson
The psychic dimension of healing	The Revd. Dr. Martin Israel
The story of Lourdes	Fr. Martin Haigh O.S.B.
The spirit of counsel	The Revd. Dr. Martin Israel
The story of Burrswood	Miss Primrose Cooper
Healing	Fr. Martin Haigh, O.S.B.

The above are available through Head Office at a price of £2.70 each (inclusive of postage)

(A full catalogue of tapes is available on request)

Death of my Mother

by the Revd. John Barwick Barnes

I write these words at Christmas. It is the time for families and parties and fun. As I pass along the streets with the lighted trees in the windows I can imagine all the jollification going on behind the lace curtains. It is then that I get sad and envious because I realise that I have no close relations now and no one else at home. I have decided not to have a tree and no inviting decorations will be put up. The cards will remain on the big dining room table—appreciated, yes, but not strung up and displayed for all to see. I am alone and miserable.

Last July my mother died aged almost 90. I feel bereft. In 1965 my parents sold their house and came to live in my vicarage. My father died from cancer four years after their move and that was, of course, a shattering blow, particularly as the cancer was in the pancreas and had not shown up on the X-rays. It was only during the last few days of his life that we knew he was terminally ill. However, there were two of us then, and other relations as well, and we picked up the pieces bit by bit. My mother went on a full 13 years after his death. As the years went by she became more frail and less mobile and much more cantankerous. However, we kept her at home with the marvellous help from many parishioners. Sooner or later we realised the day would come when we would not be able to cope and even the daily visit of those super district nurses would not be sufficient. But these things lay in the future. One did not worry. The end was quick and unexpected. One very hot summer's evening she became feverish and obviously ill. We summoned an ambulance and we thought she had a blockage as she had experienced some months earlier. It was a routine matter. However, when I arrived back home from the early Eucharist the next morning, Sister rang to say she had died. And she died alone, of peritonitis. I had not even bothered to go in the ambulance with her.

The amazing thing was that I was totally unprepared. I just could not believe that this quite forceful character had been stilled so easily. Although many was the time when I found the chores irksome and the demands irritating, I had never pictured life without her. Even in her old age she made the decisions. She decided on the menus; she saw to it that the Christmas cards were written and the presents bought and wrapped.

So on this first Christmas after her death there is an emptiness about the place and I am thankful that I shall spend only a little time at home. There are still too many reminders of her presence, her companionship and especially her welcome when I returned after all those services on Christmas morning.

Many is the time I have said in my funeral addresses that our sorrow is often a selfish sorrow. We think of our loss and our pain rather than our dear one who is nearer his or her final destination. Over and over again I

have urged congregations to think less of themselves and more of their departed loved one. "You are here to pray for their soul." Yet here am I doing exactly the thing I urge people not to do. Here am I, a Christian priest, being absolutely selfish and behaving as one without hope.

Mind you, it is not always like that. When I am in God's House or when I say my prayers in the silence, this selfishness vanishes. I know that all our departed ones are closer than ever before. They have gone from us in one sense, but they have gone no further than God who is everywhere. Indeed, when we pray for the faithful departed in the Eucharist I am more than aware that they are now free from the limitations of time and space and have a new closeness to us. In church, then, I have a sense of peace and joy. Christ's words are strong and consoling:

> "I am the Resurrection and the Life, saith the Lord,
> He that believeth in Me, though he were dead
> Yet shall he live."

The seed that dies in the ground springs up again once more.
Christ was buried in the tomb, yet that same Christ conquered the grave.
Jesus lives!

As Christmas draws near I realise the dichotomy of my thinking. In church and in my prayers I know that my mother and all our departed ones are not remote from us. Yet when I am about the parish, especially when visiting families, the pain hurts deeply. My emptiness and my loneliness are uppermost. One would think I had never heard of the communion of saints. Thus my faith is so very weak. In my loneliness I lose my grip on reality.

Your Editor wrote a very moving and helpful letter to me soon after my mother died. She said, "Someone has said that we only grow up after our mother dies." Slowly I am beginning to realise the truth of that statement. My mother's death has shown me my weakness and how I need to grow in the Faith—the Faith I acknowledge every day in the Creed.

It is now only a few hours to go to Christmas and soon I shall have the great privilege of celebrating the Midnight Mass in the company of the living—and departed, and in the Faith of the Victorious Christ. Only a few hours to go, but still time for me to go into the dining room and sort out all those lovely cards from so many people. Yes, I will string them up in the various rooms. In Christ there can be no separation.

> "Nothing is past: nothing is lost
> One brief moment and all will be as it was before
> - only better, infinitely happier and for ever -.
> We will all be one together with Christ."

LAST DATES FOR COPY

8th January, 8th April, 8th July, 8th October

1984 NORTH REGIONAL CONFERENCE

Gibson's Hotel, Scarborough

Friday 18th May to Sunday 20th May

Theme: 'Building Bridges'

Friday

7.45 p.m. Mrs. Joan Hodgson 'Building the Bridge between the Two Worlds'.

Saturday

8.15 a.m. Meditation led by Mrs. Hodgson.

9.45 a.m. Professor A. E. Roy 'Psychical Research' - the Cinderalla Science.

11.30 a.m. Rev. T. Graeme Longmuir M.A. 'Bridge over Troubled Waters: The Spiritual Hunger of Youth'.

5.00 p.m. Mrs. Joan Hodgson 'Healing by the Spirit'.

7.45 p.m. Any Questions Panel: Mrs. Joan Hodgson, Professor A. E. Roy, Rev. T. Graeme Longmuir, Mr. Julian Drewett.

Sunday

8.15 a.m. Holy Communion: Rev. T. Graeme Longmuir.

10.00 a.m. Professor A. E. Roy 'Food for Thought— Some Significant Cases'.

11.45 a.m. Mr. Julian Drewett 'Fragile Structures'.

The Speakers:

Mrs. Joan Hodgson, daughter of Grace Cooke, through whose mediumship White Eagle Lodge was founded, now shares responsibility with other members of her family for a devotional and healing community originating from spirit communication.

Professor A. E. Roy, Head of the Department of Astronomy, University of Glasgow, scientist and psychical researcher and author of widely read science fiction thrillers which explore the nature of time and the social responsibilities of scientists, is a former Chairman of the Scottish C.F.P.S.S.

Rev. T. Graeme Longmuir is Church of Scotland Chaplain to Strathallan School and a member of the Iona Community; last year visited Father Roger Schulz's ecumenical and international community of young people at Taize; formerly Collegiate Minister (United Reform) of Christ Church, Morecambe.

Conference Fee £33.00. Application Forms from Miss M. E. Butterfield, 4 Highfield Crescent, Baildon, Shipley BD 17. Tel. Bradford (7274) 581265.

WEST MIDLANDS REGION

Annual One-day Conference at the Old Palace, Worcester on Saturday, May 19th from 11 a.m. to 6 p.m.

Speakers:

Mr. Malcolm Lazarus
(Director of the Wrekin Trust)
"Reality and Illusion in Psychic Experience."

The Revd. Keith Denerley
(Chaplain of Burrswood)
"Applications of Belief in Heaven."

The Revd. Dr. Paul Badham
(St. David's College, Lampeter)
"Immortality and Eternal Life in Christian Thinking Today."

Also speakers' Panel for Questions and Answers.

Admission payable at the door: £1.60 for full day, 60p per session. Lunch (3 courses plus coffee - state if vegetarian) and tea must be ordered and paid for in advance from Mr. A. J. Hull, 52, Hafod Road, Hereford, not later than May 10th. The tickets will be handed out at the Conference.

Coffee at 11 a.m. 20p; Lunch: £2; Tea: 50p.

LONDON GROUP

Place of meetings—St. Mary Abchurch.
First Tuesday Bible Study at 5.45 p.m
Second Monday Healing Service at 5.45 p.m. followed by meeting at 6.45 p.m.
Fourth Tuesday Intercessions at 5.45 p.m. followed by meeting at 6.45 p.m.

Tuesday April 3rd—Bible Study.

Monday April 9th—Open discussion. **No meeting in Easter Week.**

Tuesday May 1st—Bible Study.

Monday May 14th—Professor E. S. Williams, B.Sc., F.R.C.P., will speak on "Doubts and Fears". Professor Williams is Professor of Nuclear Medicine at the University of London, Director of the Institute of Medicine and Honorary Consultant in Nuclear Medicine to the Middlesex Hospital; also a Fellow of the Royal Society of Medicine. He regularly asists Chancellor Garth Moore in laying on of hands and preaching at the healing services at St. Mary Abchurch.

Tuesday May 22nd The Revd. Richard Rowe will give a talk entitled "Reflections on the Ministry of Deliverance and Healing". A sensitive himself, Father Rowe was, as a student and young priest, one of a group closely associated with Dom Robert Petitpierre O.S.B. in his work. Dom Robert, an Anglican Benedictine, was until his death, a leading authority on the Ministry of Deliverance and his book "Exorcising Devils", was published in 1976. Father Rowe is the vicar of St. Margaret's, Leytonstone and in the Anglo-Catholic tradition.

Tuesday June 5th at 6 p.m.—Holy Communion and address by Dr. Martin Israel.

Monday June 11th—Open discussion.

Tuesday June 26th—Mr. Edwin Butler, B.D. will speak on "Rescue Work", Mr. Butler, a member of C.F.P.S.S. for many years, is experienced in this work of affording help to lost and searching discarnate beings. His talk will be illustrated by relevant tape recordings.

Tuesday July 3rd—Bible Study.

Monday July 9th—Jane Hamilton-Hunting will speak on "The Assissi of St. Francis, Stigmatist", with slides. Jane is an active Anglican church member and belongs to the London Group. She is a state-registered nurse and midwife, and also a chiropodist, which is now her profession, as it was her husband's until his death.

Tuesday July 24th—Open discussion.

BOURNEMOUTH BRANCH HEALING WORKSHOP

Matthew Manning will conduct a Healing Workshop in Bournemouth on two days; Friday April 27th and Saturday April 28th, 1984.

The purpose of the workshop is to learn the basic techniques of healing. The first day will be oriented to self healing and the second to the healing of others. There will be opportunities for questions and discussion, but the workshop is not intended as a demonstration of spiritual healing by Matthew Manning.

The total cost for both days is £20; only 50 members can be trained and early reservation is essential. It should be noted that Matthew Manning has no other source of income. His workshops are in demand worldwide.

Apply to Mr. W. Pearson, 63, Alton Road, Parkstone, Poole, with a deposit of £5. SAE please. A list of hotels nearby is available.

THE CHICHESTER GROUP

Mar. 15th—Jesse Darrell on "Rudolf Steiner and Anthroposophy"

April 12th—Joseph Pickvance of Birmingham on "The Mystical Experiences of George Fox (the Founder of Quakerism)"

May 17th—Revd. Keith Walker on the mystic "William Law" (18th century)

All meetings are held at the Friends' Meeting House, Priory Road, Chichester, at 7.30 p.m.

Report of One Day Conference at Ilkley

The Ilkley Branch of the Churches' Fellowship for Psychical and Spiritual Studies held a One Day Conference at Moorfield School, Ilkley and for those who attended from a wide area of the North of England it was a day to be remembered for we were fortunate to have as our speaker Mrs. Rose Gladden. She and her husband run a healing centre and together in the afternoon they gave a healing demonstration.

The day opened with a meditation led by our chairman, Mr. Derrick Exley after which Mrs. Gladden spoke on A Life of Learning and Psychic Experience.

She believes she did not want to be born as she has very early memories of the ceiling disappearing as she lay in bed. In its place there would be an empty black space with a beautiful golden light at one side from which a golden shaft curved down to dingy houses and mist. She saw herself on the path with two young girls who she did not want to leave, then she would wake up crying. From very early she knew she had undertaken something she had to fulfil.

Her first experience of healing was during the war when her husband was overseas. She went into a cleaners to find the owner leaning over the counter in great pain from an ulcer. She wished she could help and a voice told her she could and what to do. When she removed her hands the pain had gone and at last there was a reason for her life here. Now she was given guidance as to where the pain was and its cause.

She finds herself at the centre of research, especially in America, and says how scientists forget that she is a person as they concentrate on their machines and she too is concentrating hard. She found that water energised by her tasted different and was effective in treating the patient.

During the afternoon demonstration of healing we learnt of the need to be careful what colours we use in different rooms according to what we use them for. We must also be aware of the effect colours have on us when we wear them, and she demonstrated to us the reaction of a person to different colours.

Before calling someone up for healing she would describe their aura and tell them what physical problems they had which were always confirmed. During the healing music was played and it was interesting that quite a number of the audience could see the colours being used.

A wonderful day ended with a meditation and the Silent Minute of Light and the promise that they would come to Ilkley again.

BEREAVED

When asked to write about the loss of a very dear one, whether it be Father, Mother, Brother or Sister, one becomes at a loss for words to express such feelings.

In my case it was my beloved sweetheart who suddenly departed from my life after 45 years of marriage. Like most people we had had our troubles in life, but with the passing of the years life became sweeter and the joy of our companionship grew.

Because of my beliefs of life continuing after death, the first few days I felt I was coping, but that state of mind seemed to disappear and utter despair, sheer despondency descended on me. My home was like an empty shell, the things that meant so much to both of us seemed meaningless.

The summer and spring I realised were beautiful to others, but the greyness and dullness of everything to me was absolutely beyond describing.

People said I had my memories, but these were the most poignant things, and I longed to forget them. Other kindly people said that time heals, but the pain in my heart was as if someone had turned a knife in it. It was truly physical. I looked at my watch more times than I would like to count because time seemed so long and heavy.

I wondered what had happened to my faith and beliefs. We both so strongly believed in an afterlife. What had gone wrong? For three months I neither cared whether I lived or died, but, on reflection I later realised that the family still loved me, that my friends, who were so very supportive in their prayers and materially wanted to help, and that my dear one had also been reunited with family and friends who were helping him. It was then that a small glimmer of light penetrated the tunnel of utter darkness.

Now, after seven months, I am able to return to our lovely cottage we had shared together for so long. I can now sit quietly without such despair. It will never be the same, but I realise that we are not on this earth for just our own wishes, and a strange serenity, the surest of sure, the calmest of calm, certainly the knowledge that one is not alone, and we will meet again, has made life bearable, and in a strange way a certain kind of sweetness has descended on my life.

It has been an experience that only those who have passed through such doors will truly understand, but I believe we still will be reunited in the fullness of God's time.

Marjorie Newman

(*Bruce Newman died in the spring of* 1983 *and Marjorie bravely came to our Chichester Conference in the autumn. In her covering letter, she writes:* "*I feel I have still a long haul to go, particularly with Christmas ahead, but I try to place myself in Jesus' loving care and there will be some good times and the duller moments I must learn to cope with.*")

Book Reviews

"THE SPIRIT OF COUNSEL" - Martin Israel (Hodder and Stoughton) 1983 £4.50 192 pp.

Reviewed by Sister Barbara Noreen C.S.M.V.

The ministry of healing, counselling and reconciliation is one that has become increasingly important in the world today. In order to help those engaged in this ministry to understand the needs of distressed and disturbed people, counselling courses have been arranged and books on this subject have been written relating the insights of the behavioural sciences with the Christian moral, pastoral and ascetic theology. This may lead the counsellor into the trap of regarding the technical knowledge gained as sufficient for his needs so that his counsel stems from his own opinions based on theories derived from human rather than divine wisdom.

"The Spirit of Counsel" has been written to remind us that true counsel comes from God and is His gift. The knowledge obtained from scientific study and research must be gratefully used, but with discernment. Without this the counsellor faces the dangers of becoming officious and interfering and of offering his client a superficial and worldly wisdom. Human lives are healed and transformed by the power of God alone. There is an added danger that counsellors possessing spiritual and psychic gifts could use these for selfish purposes in order to gain power over others. There is a need to discern carefully what comes from the Holy Spirit and what comes from other sources whether neutral or malicious.

Dr. Israel claims therefore that it is essential that the counsellor should be humble, receptive and open to the Holy Spirit to Whose Voice he should listen with "needle-sharp attention". Illumined by the Spirit he should be a person who radiates love and joy. His task is to mediate the wisdom and limitless, welcoming, accepting love of God. Realising that it is only through the power of the Holy Spirit that the personality of the client will be healed and transformed, the counsellor should seek to share rather than remove his burdening pain and suffering. The counsellor must be a silent channel through which the Holy Spirit is mediated.

Contemplative prayer and inner silence must therefore play an important part in the counsellor's life, together with self discipline, self denial and purity in relationships. By this means he will be open to the Holy Spirit and in the silence he will hear the Divine Word, which he in turn will transmit to the client. Through contemplation his self knowledge will deepen and he will grow in stillness and inner peace. This will enable him to listen attentively, for, as Dr. Israel rightly points out, the most valuable gift we can offer anyone is ourselves, primarily in the form of our attention. The ability to listen silently, and to exercise a ministry of silent compassion, is of the utmost importance in counselling and healing, for it is by this rather than by words that the Spirit can act directly in the soul of the suffering person. Through His power the client will be freed

to become more authentically himself in the image of Christ.

Many engaged nowadays in pastoral care have frequently to give moral and spiritual support to those suffering from an identity crisis precipitated by unemployment and redundancy. The resultant feelings of humiliation and rejection may lead to intense bitterness, destructive fury and deep fear. Dr. Israel handles this problem with great wisdom and understanding. He shows how the shattering of the self image which results from this or a similar crisis can be the very means by which the person can be led to find new hope, a new purpose in life, and his true identity as "a son of God in the image of God's only Begotten Son".

As Dr. Israel maintains, one of the greatest privileges of spiritual counselling is to work alongside someone who is soon to die. Most of those who are involved in pastoral care and healing find themselves in this position during the course of their ministry. They will value Dr. Israel's wisdom and sensitivity in his approach to this delicate task, as well as to the equally delicate task of bereavement counselling. He discusses some of the problems and dilemmas which face those who care for the dying, such as whether to inform the patient of his condition, to prolong his life artificially or to end it by euthanasia. He concludes that it is only by the wisdom of the Holy Spirit which comes from fervent prayer rather than by human expertise and legal sanction can these matters be resolved. He points out that there is a time to die and when that time is reached we should collaborate with nature in easing the soul's onward passage. In his work with the bereaved the counsellor is to help them make the transition from devotion to a particular person to concern for those around them. By receiving the impact of their emotional release and bearing its pain, he can be the instrument whereby the bereaved person can enter into a new life of service in the Holy Spirit.

This book needs to be carefully read and studied for it contains great wisdom and excellent teaching which is fundamental to Christian counselling. It is true that the author's style tends towards repetition and verbosity but this should in no way deter the reader. When read slowly and meditatively it reveals deep spiritual insights which should be heeded. These are the fruits not only of Dr. Israel's experiences as a priest, doctor and pathologist but also of his psychical and mystical gifts and life of contemplation. "The Spirit of Counsel" can be recommended as a valuable guide to all who are involved in the work of bringing their suffering neighbours into touch with God's redeeming and transfiguring power.

"ABOUT BEREAVEMENT" (C.F.P.S.S. 40 pp. £1)

Reviewed by Mrs. Margaret Mumby

This seems to me to be an extremely valuable little book. I wonder if a better title would have been "Help after Bereavement." I have sometimes met a person in deep grief after bereavement. I have not known how she

felt about life after death and I have been terrified of putting a foot wrong and hurting a very tender spot; then this little book would have been very useful to give. In it are the testimonies of a number of people from whom death has taken someone very close. Some are Christians with a strong faith in the resurrection of the dead, others are not. All long to be reassured of the continuing life of the one who has gone. All speak plainly and simply of what was shown to them. These experiences gave them courage and hope which lasted for the rest of their lives.

All those who testified received a sign which might be called a vision or a vivid dream. Some saw their loved one just as of old; some saw them younger and full of life—completely at home in their "Father's house".

These signs seemed to come completely unsought and often years after death. Always they came as a blessing with nothing to make one frightened or even in awe. They were all very happy and natural. I noticed one woman wrote of the necessity of continuing to pray for a baby who had lived only a few hours.

There is one point I would like to have heard more about. Many people say "nothing but good of the dead" and they build up a false sanctity and pretend not just out of loyalty but even to themselves that the relationship was perfect. After a time, this breaks down and old resentments which one could cope with in life, begin to build up and grow out of all proportion and they create a barrier so that no further signs can be received. This has to be fought with prayer, forgiveness and humility.

I would advise anyone who was feeling very sad to read the testimonies first because they are so full of comfort and encouragement and then to come back to the foreword, the introduction and the conclusion. These are splendid.

(*Margaret's husband, a clergyman, died* 12 *years ago*; *a son died aged* 31, *seven months after his marriage, and her daughter died at* 32. *She has another son*).

Postcript to "About Bereavement"

In our booklet is a short account, "Healing of Relationships" of my meeting with my husband, Hugh, after his death in November 1957 in a Brittania on a test flight. Because this was a local event, it was the incident picked out by the reporter who wrote a short article on "About Bereavement" for our local paper, the Bristol Evening Post. Two days after it appeared I received a telephone call from a young woman, Jane, who told me that a friend of hers had been thirteen at the time of the accident and that he had lived only yards from where it happened. He had, she told me, felt deeply involved with it all his life and ten days previously had had a sleepless night, once again agonizing with the pilot's predicament and feeling a deep conviction that there was some story to be told. Both of them were consequently astounded to see this small newspaper article, published some days after their conversation, stating that the pilot's widow had written some story about it. Jane told me her friend had

written a letter to me, telling me of his experience, but had doubts about sending it to me. I assured her of my profound interest and asked her to do all she could to encourage him to let me have his letter. As she spoke I wrote her name with the words "thinking about the crash" on the telephone pad.

That afternoon a young man called at the door, rather diffidently asking if he might buy a copy of "About Bereavement". I invited him in while I fetched it and asked, "Would you mind telling me your name? We would like to know of those who are interested in our work." I handed him the telephone pad with Jane's name on it, on which to write, and he said, "Oh, that's my friend."

Richard and I then sat down together to talk and he told me he had been quite extraordinarily involved with this accident all his life, particularly with the pilot. He had dreamt of being in the cockpit with him and was deeply convinced that there was some story connected with him that should be told. Every year in November he had visited the scene of the accident "to assure them all that they were not forgotten", and he told me "the place is healed." He had gone so far as to visit the public library, to read all he could find about the accident, to see if he could then write something about it, but had not seen the way forward.

It is of course natural that a thirteen-year-old boy would be profoundly affected by such a disaster on his home ground, but Richard's involvement was much more than that. Even at that age he had known that the newspaper accounts, saying that the pilot had "bravely guided the aircraft to land where no one on the ground would be hurt" were glamourising the story and were untrue; there was no way the pilot *could* have steered the aircraft; the ailerons (steering equipment) were jammed fast. But the aircraft *was* guided. It landed, in a built-up area, in a wood surrounded by houses, schools and churches, and only relatively minor damage was done to any building. The only injury to any person other than the fifteen men in the aircraft was a woman whose shoulder was slightly hurt by a piece of falling masonry. An engine fell at the door of one house and other parts of the aircraft landed in the wood, or in gardens. A school was missed by a few yards. The most able of pilots could not have landed it more perfectly in such an area, even if he had had full control.

Richard told me he had to think of himself as an agnostic, but all his life he has been searching for something and now, at long last, he believes he is on the point of finding what he has sought. If our booklet does no more than bring one man nearer to the truth about God and His Son, then it will have justified itself. It is my hope and prayer that there will be others, with Richard, for whom that may be true. Meantime, his story has filled me with wonder and gratitude. The ways of God are most truly wonderful and mysterious and I know those fifteen men have never, even in their sudden, violent death, been out of His Hands.

Beryl Statham (with the full approval of Richard)

THE GREAT ADVENTURE. PRAYERS FOR THE WHOLE LIFE
by Charles Harrington (Arthur James Ltd. 90 pence pp. 32)

Reviewed by the Revd. John Harris

St. John Damascene defines prayer as 'the lifting up of the mind to God.' In his little book 'The Great Adventure' - Prayers for the whole of life - with a Foreword by the Dean of Canterbury, Charles Harrington has compiled a variety of traditional and modern prayers, many of which are his own, for the use of lay people in groups and individually, in the hope that they may pray with 'intelligence and relevance.'

The first of the four sections contains four patterns of worship for the opening of meetings, expressing the need for unity, reconciliation and fellowship. A short introduction on the historical and contemporary roles of Canterbury Cathedral of which Mr. Harrington is an Honorary Chaplain and Guide, precedes the second section on 'The Church' which is divided into very brief sub-sections: 'The Ageless Church (the Church triumphant in Heaven), Today's Church, Tomorrow's Church and the The Church's Children. The themes of healing, social justice and peace make up section three, and the booklet concludes with a section on 'The Here and the Hereafter'. This last covers in brief a diversity of themes from spiritual development and the life to come—illustrated by a number of quotations—to the world around us with particular reference to books, radio and television. These 'bring the whole world to our fireside' curiously contradicting the quotation on the cover from Hugh Walpole that 'there are two groups of people in the world: stay at homes who ask no questions and adventurers'—who presumably give the title to the book!

The material is clearly presented. Periods of silence are directed but regretfully there is no provision for corporate response. Perhaps too, greater use could have been made of short and more direct biddings; and the directional rubrics printed in italics for ease in distinguishing the text. Unpretentious in style, with the emphasis on relevance to our contemporary situation, many will want to refer to this slight booklet for guidance, and if it enables the 'lifting up of the mind to God' then it will have fulfilled its purpose.

"BEWARE ALTERNATIVE MEDICINES - the Christian View"
by Roy Livesey, 80 pp. Bury House Christian Books £1.50

Reviewed by Elizabeth Bowen, M.B., Ch.B.

Roy Livesey, a chartered accountant, is a born-again Christian. The title gives the purpose and tenor of this slight book which the author says does not pretend to be a work of great scholarship. Before writing it he spent nearly twelve months as a full-time "searcher" in the forbidden area of occult "healing".

He has come to believe that most of alternative medicine is founded in the occult. He lists the danger areas, citing particularly homoeopathy and including acupuncture, yoga, various healing methods, hypnosis, psychometry, Bach's Flower Remedies and many more. He believes that supposed communication with the next life is in reality due to satanic deception. He singles out for criticism by name, Harry Edwards, the Bristol Cancer Help Centre, the Guild of St. Raphael (for its support of the Prince of Wales in favouring alternative medicine) and the C.F.P.S.S. for dabbling in psychic studies and for the published opinion that "mediumship is a potential gift of the Holy Spirit." ! (His exclamation mark.) (p. 59).

Mr. Livesey is patently sincere; he also has a deep love of Jesus Christ. While I agree with him about the inherent dangers in many of the areas he discusses, I am chilled by his remark that "most of those that have looked into Satan's realm in a deep way are still there in that place. As far as he is aware, all of the author's many friends and acquaintances from the days of 'healing' are still there —" (p. 29). It is clear that his heaven can have no place for me and my friends either.

What I find most dispiriting, though, is that the Jesus Christ here portrayed is unrecognisable to me as the dear and wonderful Man-God to Whom I have given my life and Whose Spirit indwells me. Mr. Livesey and I are standing in different places; our vision is not the same. He believes that I am dangerously deluded. I think that he is.

We pray with him, in all sincerity, his prayer from p. 35:

"May God give His body the much-needed gift of discernment ofspirits. May we receive also from Him the help needed to act on the truth revealed to us, and may the truth be broadcast throughout the church." Amen indeed!

NEW PUBLICATIONS

'Healing as sacrament' by the Rev. Dr Martin Israel is now available price £3.95p plus 50p postage and packing.

'Psychic Studies: A Christian's View' by the Venerable Michael Perry price £4.95p plus 50p postage and packing.

PARAPSYCHOLOGY IN A GRAMMAR SCHOOL

by

John Arthur Oddy

Dr Oddy is Head of Religious and Sixth Form Liberal Studies at a grammar school in south-east England.

The C.F.P.S.S. guide *Parapsychology in Education* (1982) is concise, sensitive, and full. I see few defects in it, but they shall be mentioned. A misprint of "about" for "above" has ruined the seventh sentence on page 12. The recommendation that books on healing should be placed in the school library is insufficient: some reputable works on several parapsychological matters ought to be there and explicitly recommended to the pupils. I am taken aback by the debatable, undemonstrable assertion "It is probable that we have a more sensitive and spiritually aware generation in our midst than the world has seen before" (page 4). The authors' reluctance to suggest "that a course on parapsychology should be part of an Agreed Syllabus" (page 6) is, I believe, timid; and it goes only too well with the advocacy of restricting the teaching of parapsychology to the answering of children's inquiries (ibid.): there is a danger that the impression may be given that (to use the significant, though inadequate, language of juveniles) parapsychology is "only" to be "discussed", never "learnt". And I don't like a passage about dream interpretation. It says,

> The psychological significance of dreams is widely recognised. They also appear to have a parapsychological aspect. Some understanding of dream interpretation might prevent a lot of needless worry about frightening dreams. The study of dreams as a way to self-knowledge could have value with older adolescents. A study could be made of guidance received through dreams in the Bible, and a distinction made between dreams and visions. (Page 5.)

I wish I knew what in practical, classroom terms the authors meant these unduly compressed pronouncements to signify. I fear that this text may possibly encourage some ignorant, enthusiastic, and impertinent amateur "psychiatrist" to meddle with the emotional lives of his pupils, a result which the authors would detest as much as I should. A second edition should rewrite this piece entirely.

Subject to these reservations, which are offered with respect, I welcome this cheap and useful guide. My next purpose is not to continue the notice, but to reveal what parapsychology I , as one operator in the educational field, actually teach. I hope thereby to interest readers, whether teachers or not, and to evoke some worthwhile comments.

Since 1970 I have been in charge of religious education at a large urban grammar school. I aim for academic rigour (amongst other things!). Indeed, I devote what I believe to be a legitimate amount of time and effort to the study of religious scepticism. In this atmosphere, critical

reservations about matters parapsychological must be brought out and examined. Again, the work (I consider) must be carefully articulated, so that as in other subjects the pupil can see what he has "done".

Among the school's provisions for Religious Studies in Year 1 is an elementary treatment of the life and teaching of Jesus Christ. Parapsychology makes an appearance when Jesus' miracles are considered. I refer to today's unconventional healings and to E.S.P. As a rule, I find myself listening to numerous volunteered pieces of information. In Year 3 there is a large-scale course on "Christianity and Modern Knowledge", introducing classes to the religious implications of (a) certain post-medieval discoveries about the size of the universe; (b) Darwinian and other attempts to account for living forms; and (c) biblical archaeology. Included in this course is a fourth topic, "Life After Death?" The founding of the Society for Psychical Research is described (to talk about the C.F.P.S.S. at this level would unduly complicate our work!), and we inspect various avenues of research into whether there is any "scientific" evidence of survival of death. One such avenue is the investigation of mediumship. Our prime example of this is S. G. Soal's famous Gordon Davis case. Soal, it will be remembered, received some communications through Mrs Blanche Cooper about the apparently deceased Davis, whom he had known at school; later David turned out to be still alive. Details in the communications were nevertheless verified. This brings us to the Super-ESP theory. We then look at Robert Crookall's attempt, in *The Supreme Adventure*, to transcend the difficulty thus posed by the possibility that *all* verified communications could have resulted from the mediums' command of Super-ESP, and at Crookall's scheme of the stages passed through at death. We also review the evidence of visions, deathbed visions, out-of-the-body experiences, and reincarnation claims. I must add that we also trace, simply, the idea of a future life as it appears in the Bible.

There is, by the way, a wretched paucity of textbook provision on this highly important subject of "Christianity and Modern Knowledge". Books covering public examination syllabuses abound; so do books treating certain popular ethical issues of our time; but my search, continued over years, for a text suitable for our 3rd Year work has been completely unsuccessful.

In Year 5, pupils not preparing for Religious Studies at "O" level look at Churches and cults. There is a short study of Spiritualism, reviewing its history, its claims, its practices, and what are usually agreed to be its possible dangers. (For comparison I mention the C.F.P.S.S.)

The Sixth Form non-examination courses include a slim treatment of parapsychology in general, useful as an introduction to the subject for pupils who enter the school at this stage, and enabling some attention to be given to topics not previously dealt with, such as precognition, retrocognition, and proposed explanations of parapsychological phenomena. Also taken in the Sixth is a course on Carl Jung (following one on Freud), Jung being a person in whose life parapsychological occurrences, as is well known, were not unimportant.

I suppose I ought to sign this article "Aunt Sally".

BOOKLETS

The Communion of Saints	Rev. Dr. Martin Israel	50p
An Approach to Mysticism	Rev. Dr. Martin Israel	33p
Healing & The Spirit	Rev. Dr. Martin Israel	60p
An Approach to Spirituality	Rev. Dr. Martin Israel	50p
The Power of the Spirit in Every day Living	Rev. Dr. Martin Israel	40p
And the Life of the World to Come	Rev. Dr. Martin Israel	40p
About Death	Rev. Dr. Martin Israel (& others)	80p
About Bereavement	Compiled by Barbara Bunce and Beryl Statham	£1
Christ Son of God	Rev. Dr. Martin Israel	40p
Guidelines to Meditation	Mysticism Committee	30p
Mysticism—No. 1—		5p
On Starting a Study Group with the Practice of Meditation	V. S. Staff	20p
A Living Philosophy	John-Francis Phipps	30p
The Power of the Spirit in Everyday Living	Dr. W. Ford Robertson	20p
The Fellowship & its Participation in the Search for New Knowledge	Dr. W. Ford Robertson	20p
The Intuitive Faculty	C. E. Bignall	33p
An Introduction to Psychic Awareness		20p
Many Avenues	Rev. Bertram Woods	15p
The Christian Doctrine of the Hereafter in the Light of Psychical Research	Rev. Bertram Woods	10p
To be Continued	Rev. Allan Barham	15p
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MEMORIES OF A VICE-PRESIDENT

extracts from a conversation with Margaret Brice-Smith

I was the daughter of a parson and for fifty years lived in a rectory. I became interested because I lost my youngest brother in the first war. I had this letter from two sisters of a great friend of my brother Jack, who had been killed six months earlier. It was a perfectly wonderful letter for anyone to read who was in the depths of woe. My father was intensely anti-psychic, intensely. I took the letter to him and his face changed and he became very serious. He said "Tear that up. At all costs you must not answer this letter. It is dangerous and of the devil" He took the letter and tore it in pieces. . .

I can remember my feelings. I was devoted to my father, very fond of him indeed, definitely my favourite parent. I was absolutely winded. He was determined never to refer to the subject again. I saw I could do nothing single-handed and must just let things go. . . So I did let things go, feeling frightfully miserable, perpetually crying because of the loss of my young brother: he was the only one younger than I; he was not yet 21.

I saw an advertisement in the Times, and contacted Maurice Elliot, the first secretary (of the C.F.P.S.) Of course he started it. We became very close friends he and I, because he was as keen as I was and that was saying a great deal. I found Maurice so congenial. He told me stories of himself and his wife of things that had happened to them and he was so pleased with my enthusiasm for the work, (this was years after the war was over, of course). I simply said to him, "Look here, what do you want me to do? I'll do it." He said "Found groups. I want you to found groups." I said, "Right, I'll go back. Now would you just give me a hint as to how one starts founding groups?" "Well," he said, "you begin by making a list of all the clergy and the non-conformist ministers in your particular rural district, and then you address a letter on the subject, explaining this movement to these people." So I said, "Right. I will. I don't know what success I shall have." So I went and bought a diocesan magazine, because I was very well acquainted with those things. (It was my father's work, you see). I found I had got thirty-six people to write to. So I sat down and cheerfully wrote an introduction to the subject, to these thirty-six people, both churchmen and non-conformists; and I got three replies.

. . . I founded three groups in Surrey. The first one was a great success. That was in Guildford. I was told that one of the Pakenham-Walsh's was likely to be helpful, so I made a bee-line for him, and proceeded, at my most ingratiating self, to make friends with him. He said, "Are you going to start a group, then?" I said, "Yes." He said, "It's a pity that my wife is rather anti, but I'm not. I'm very interested indeed." So I said, "Well, I've got to find a room," and looked at him enquiringly. He said, "How does this one strike you?", and I said, "It would be ideal. Can I really have it?". He said, "You could. You can have this for the first Surrey group.". . .

The second one I founded was at Farnham, and that was actually a very successful one, though at one or two meetings the clergy rolled up but were extremely unhelpful. They would say anything they could to discourage one. Well, I was very difficult to discourage, but I was very careful always to keep a sharp eye on them and to make sure that I wasn't irritating.

The Godalming one. . . took place in my cottage. We started that one off and that was all right and that was three I'd got going.

I met Frances Banks through the Fellowship and we very, very quickly became warm friends because we'd got a tremendous amount in common. She was a most delightful person. . . We all went on a pilgrimage to the Holy Land. The whole Fellowship went, and we had a very wonderful time. . . Alice White, the secretary, and I shared a room. Almost the first night. . . I suddenly woke and saw a monk walking across the room . . I was so excited, I shouted, "Oh! Alice!" and she woke up. I said, "We've just had a monk walk across the room." She said, "Have we?" I said, "We have indeed, and what's more, he came through the wall and went out through the wall the other side." Alice was furious with me because I hadn't woken her in time. . . I had four brothers and all of them saw (discarnate) people in the room, but they could make nothing of it, nothing at all. I know Rollo came down to breakfast one morning, lame. I said to him, "What on earth have you been doing during the night? You weren't lame when you went to bed." "No" he said, "I know I wasn't, but I saw somebody coming across the room towards me, and I kicked out at him and hit my toe on the commode." So that was how he accounted for his lameness!

As a child, I was a great dreamer, though a practical one. I have dreamt and dreamt all my life. . . There is a (further stage) which is the next stage from dreaming. You can get that and you can bring memories back. . . I have been in many groups on the other side. I spend an awful lot of time out of my body, now. After that stage, there's another stage, and that stage, you never bring a memory back from, never. That's my experience. ..

When I look back at my ninety-odd years, I can see how I have gone from one thing to another, to another, to another—all the way up until I've got to where I am.

. . . I've never been afraid of dying, never. It's so sad to me, to think how afraid some of my people were, of dying, and there's no need for it. . . It's a wonderful subject.

In the autumn I gathered all my sorrows and buried them in my garden.

And when April returned and spring came to wed the earth, there grew in my garden beautiful flowers unlike all other flowers.

And my neighbours came to behold them, and they all said to me, "When autumn comes again, at seeding time, will you not give us of the seeds of these flowers that we may have them in our gardens?"

Kahlil Gibran

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Northern Region
Branches meet in Keswick, Hull, Ilkley and York.
Groups meet in Birkenhead, Harrogate, Lightcliffe, North Lancs, North Shields, Scarborough and Tees Valley. Contact Regional Representative, Miss Barbara Gadd.

West Midlands
Cheltenham: Contact Mrs. E. M. Percival, Arundel Lodge, The Park, Cheltenham. (0242. 22989)
Coventry: Contact Mrs. M. Warman, 2, Collingwood Road, Coventry.
Hereford: Contact Mr. & Mrs. J. Hull, 52, Hafod Road, Hereford (0432 274950)
Worcester: Contact Mrs. F. Small, 46 Shrubbery Avenue, Worcester. (Worcester 26306)
Birmingham: Contact The Revd. Peter Kaye, 58 Presthope Road, Birmingham B29 4WT

East Anglia
Groups meet in Cambridge, Chelmsford, Colchester, Lavenham & Woodbridge and Leigh on Sea, Norwich, Brandon and Romford.
Contact Regional Representative Captain Hugh Corbett for further information.

South East
Groups meet in Canterbury, Chislehurst, Otford, Staplehurst.
Contact Head Office for further information.

PROPERTY OF ASAP

Southern Region (East)
Branches meet in Farnham and Worthing
Groups meet in Goring and Chichester.
Contact Regional Representative Mr. Peter Watts for further information.

South West
Branches meet in Exeter, Taunton, Yeovil, North Cornwall and Lyme Regis.
There are various other groups in Cornwall.
Contact Regional Representative Mr. Robert Gilbert for further information.

Southern Region (West)
Bournemouth: Contact Mrs. M. Sinclair, 1 Wesley Road, Wimborne, Dorset BH21 2PG (Wimborne 883539).
New Forset: Contact Mrs. Bunt, Ringer's Plat, Lymore Lane, Milford-on-Sea, Hants.
Marlborough: Contact Mr. J. Joachim, 1 & 2 Wellington Place, Marlborough, Wilts.

London Region
City: contact Dr. Elizabeth Bowen, The Rectory, Wanstead Place, Wanstead E11 2SW.
North London: contact Miss Kathleen Wilkes Smith, (01 886 8048).
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