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

Winter 1984

No. 122

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REGIONAL ACTIVITIES

The Country is divided into regions purely for practical and administrative reasons, and we want to stress that all members are members of the Fellowship and not of their region only. A list of branches and groups is given below in order that those who move around the country know where to find the nearest activity in which they can take part. In all cases where there is not a name given for a particular place, the Regional Representative should be contacted for further information (Addresses on back cover).

Northern Region
Branches meet in Keswick, Hull, Ilkley and York.
Groups meet in Birkenhead, Harrogate, Lightcliffe, North Lancs, North Shields.
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.
Contact Head Office for further information.

Southern Region (East)
Branches meet in Farnham and Worthing
Groups meet in Goring.
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 Mrs. M. Virgin for further information.

Southern Region (West)
Bournemouth: Contact Mr. Clive Tennant, 4 St. Ledgers Place, Bournemouth BH8 9AZ (0202 38613).
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).

Please remember to send SAE with written enquiries and quote your membership number.

EDITORIAL

That gain is through loss, is something we usually learn only by experience, though books on the spiritual path will speak of it, and parables like "Alice through the Looking Glass" tell us of a world in which you have to go in the opposite direction to get where you want to be.

The world seeks possessions, power and approval: we believe that the kingdom, the power and the glory belong to God. As we struggle painfully to surrender them and to embrace our failures, we find we are opening our arms to poverty, obedience and that chastity of spirit that forgoes all support, even the approval of those we love. It is then that glory will break over us.

Once, years ago, in war-time, on a rainy afternoon, I went into a cinema. They were showing a film called "Underground" and the searing memory of it remains with me. It was a typical war-time story about an underground radio-network and its operator—"The Voice of Free Norway"—on the run before the advancing Nazi invader.

The adventures of the secret broadcaster were many and alarming. There was a brother who would have no part in his risks and endeavours, thinking it madness to throw away lives and property in such a hopeless cause and there were bitter scenes between the two. Inevitably, the radio operator of "Free Norway" was caught, tortured and brought to public execution with maximum pomp and fanfare. Standing bound on a raised platform in the town square, conscious of total failure, loneliness and despair, he waits for the shots to follow the final sonorous speech about the futility and fate of those who oppose the glorious Third Reich. Suddenly, from hidden microphones round the square and drowning all speech, comes blaring out, "This is the voice of Free Norway—Radio Norway will never die. . ." All pandemonium breaks loose and shots ring out. The broadcaster gives a great shout and lifts a transfigured face, lit with joy as he falls dead. The Nazi troopers smash into the surrounding buildings in a frenzied attempt to silence the recording as his brother's voice echoes on and on over the wildly cheering and electrified multitude in the square.

Does such a total and public failure await us too, and our Fellowship also, we, who so wish to be Christ-like? It might be so. Maybe we too will hear, at that fearful moment, the voice of our brother, our sister, who take up the work.

May God also forgive us that last sin—the sin of not having trusted enough in either our brother or God.

I, if I be lifted up, will draw all men unto Me.

John 12.32

Anyone who does not carry his cross and come after Me cannot be My disciple.

Luke 14.27

LETTER FROM THE PRESIDENT EMERITUS

Success or Failure?

We know which we prefer. But, apart from the fact that one gives pleasure and the other pain, is there anything to choose between them? Perhaps Rudyard Kipling was near the mark when he wrote:

"If you can meet with Triumph and Disaster
And treat those two imposters just the same. . ."

But perhaps he did not quite hit the mark; for it may be that each has its value and it is only our attitude towards them which gives them the guise of impostors. As Shakespeare said, "There is nothing either good or bad, but thinking makes it so".

God was the willing victim of the greatest disaster which could befall him or his Creation when, in the person of Jesus, he took the Via Dolorosa to Calvary. But this disaster was manifested as the greatest triumph by the Resurrection, whereby God vindicated himself and opened up the possibility of Redemption to all mankind.

Is not the truth that, in this fallen world, both success and failure are necessary steps in our painful ascent to Heaven? If we have fallen from a very great height, we must expect that the climb back will be both slow and arduous with many a slip and many an achievement on the way. When a babe begins to walk, there will be achievements and tumbles before equilibrium is attained. But all the time lessons are being learnt, not the least of which is the sober acceptance of both success and failure. Success teaches us what to do, and failure teaches us what not to do, and both are of great value when regarded as tutors to bring us slowly to perfection. But they are impostors if our attitude towards them magnifies them into triumphs or disasters. The words of St Paul (1 Cor. X,12) are apposite, "Let him who thinketh he standeth take heed lest he fall".

E. Garth Moore

ANNUAL GENERAL MEETING

Minutes of the Annual General Meeting held at Digby Stuart College, Roehampton, London S.W. 15 on Saturday 8 September 1984 at 2 p.m.

The President opened the meeting with prayer.

Apologies for absence were received from Miss Helen MacFarlane and Rear Admiral and Mrs. T. Ridley.

The minutes of the last Annual General Meeting were taken as read and signed as correct. There were no matters arising.

The Chairman's Report (Mrs. Barbara Bunce)

As I complete the first year as your Chairman, I am happy to acknowledge the continuing contribution, as President Emeritus, of Chancellor Garth Moore, our former President. Dr. Martin Israel, now our President,

has continued as before to give most generously of his time and his spiritual gifts, and reflected glory is shed on us and people brought to us, held as he is in the highest esteem at all levels in the Churches and in the ministry of healing.

I wish to give special appreciation to our Vice-President, Miss Margaret Brice-Smith, for her continuing unstinting support, despite the limitations of much impaired sight and hearing, and of her great generosity of which our General Secretary will be speaking. Margaret is the prime example of our loyal older member and I know I speak for us all in sending to her, and others like her, our love and greetings from this meeting.

I have been grateful over the year for the warm support of our two Vice-Chairmen and all our Council, and I thank them for their work and enthusiasm, as I must also thank our Regional Organisers, committee members, branches, and groups, who do so much to keep the spirit of the Fellowship alive all over the country. This is a special feature of our witness and is vitally important. I also give thanks to all of our members who are not able to attend meetings, but who faithfully keep their links with us and remain interested and involved through our Quarterly Review.

This year has seen the retirement of two of our Trustees, the Revd. Kenneth Cuming and Dr. Bill Ford Robertson, both long-serving and enthusiastic promoters of our work and each known and loved for his special contribution. We wish them continuing opportunities and thank them for all they have given us in the past. Their places have been taken by the Revd. Michael Shrewsbury and Mr. Peter Watts, and we are grateful to them for undertaking to serve with Dr Martin Israel as the three statutory trustees.

I need hardly mention how much we owe to our General Secretary, Mr. Julian Drewett, who, so wholeheartedly supported by his gifted wife Catherine, has continued to be so generous with his talents. Julian has that rare combination of spiritual gifts and administrative abilities which makes him ideally suited to be our organising secretary, representative, and counsellor, but which imposes a double toll on his energy and reserves. The Executive Committee is much concerned how best to enable him to continue to be a man for all seasons, without overloading him, and I shall be speaking of this later. Meanwhile, I reiterate our appreciation of all that he and Cathy have contributed to the work in London, at their own home, and in their travels over the past year, and in organising this very large conference.

In London, at St. Mary Abchurch, we continue to be indebted to Chancellor Garth Moore for enabling us to continue to operate from his Guild Church as our central office, and there we owe much to our faithful volunteers, Dorothy Warren, Alice Savage, George Aylen, Caroline Tinkler, and recently our new library adviser, Clare Holth. Our quarterly magazines are an important part of our spreading of the word, and we are very grateful for the valuable work of Dr. Elizabeth Bowen as Editor of the Quarterly Review, now growing in weight in all senses of the word. In Durham the Venerable Michael Perry continues indefatigably to

produce excellent issues of the Christian Parapsychologist, reaching out to many who are not members but who are thus reminded of our work.

The past year has been a time for consideration of the Fellowship's development in phases. Phase one was the time of founding and primary growth, when ideas and enthusiasm abounded and great strides were made in what was then an exciting and new field. Phase two, one might say, was a time for reflection and critical judgement as to how we were relating our studies to Christian teaching and practice. This revaluation has led to much heart-searching and some parting of the ways, but eventually to a clarification of identity and purpose. We are now at the beginning of phase three, as I see it, with greater standing and credibility in the churches than ever before, and we may begin to expand once more and look for ways in which to fulfil our mission. It is encouraging that we now have one hundred clergy members, despite the fact that their free time is more severely limited than it once was. We appreciate their support and look to them for ideas as we go forward seeking ways in which to spread the truths which we believe to be so vital to our faith.

As if to signify providential approval, we have in the last year or so received generous donations and legacies of which our Treasurer, Mr. Jack Holmes, will be giving you more details. It is very important that we use these resources wisely and fruitfully, and Council has approved the setting up of a Resources Sub-Committee to make a full exploration of ideas and possibilities, without dissipation of reserves which might ultimately be needed for investment in property if that is eventually seen still to be desirable. However, in these times when fewer people travel to London, the different concept of a mobile head office is taking shape, as already exemplified to a certain extent by our General Secretary's travels to date. If this is seen to be the best way suited to our future development, then there will have to be a re-thinking on the administration of the London office and on ways to make this extra travelling more feasible for Julian and Catherine. Other uses of our resources must surely be to expand where the need is greatest—in religious education, in schools, colleges, and theological colleges. Our religious education teachers' seminar, to be held in Canterbury in April 1985 (very suitably subsidised by the Lester Memorial Fund), will be a pilot study, and we hope will bear fruit for further work.

The healing ministry has always been of great importance to many members and, though we gain much from our President being also the President of the Guild of Health while our General Secretary is its Chairman, it may be that there is yet more that can be done by us directly in this field. We are a member body of the Churches' Council for Health and Healing, and all this will be kept under review.

We are very happy this year to welcome members of the Scottish C.F.P.S.S.—the Chairman, the Revd. Dr. David Hicks, and the Revd. Angus Haddow—and also from our sister organisation in the United States, the Spiritual Frontiers Fellowship, especially its President Mrs. Pat Fenske and her husband Paul. The I.C.C.P. conference which begins

on Sunday and which is the second such, the first having been held in 1978, and the intervening links with the S.F.F. are the work of Mr Leslie Price, supported by Miss Margaret Brice-Smith, and again to them I express our thanks and appreciation for upholding these valuable exchanges.

I conclude my report with the belief that expansion is very much the present trend. It is a privilege and a responsibility to be your Chairman at this time when so much can be built on the inspiration and the efforts of those who have gone before. I believe that their dedication, hard work, and striving for what is best within the will of God over the past 31 years, are now being blessed with added impetus and encouragement. I've given thanks to many today, and there are, of course, still many others unnamed from whom I must ask forgiveness. Most of all, let us not forget those who have gone on ahead of us, and who now through the greater cloud of witnesses, through the Holy Spirit, and the communion of saints, are enabled to be with us inspiring and supporting us in our earthly labours as we strive to make a worthy contribution towards the establishing of the new heaven and the new earth under our Lord Jesus Christ.

General Secretary's Report (Mr. Julian Drewett)

This year has been one of consolidation of our work, and I think these annual conferences are times in which we are able to come together within our particular word 'fellowship'. It is indeed, in a sense, the climax of the year, and it is exciting to think that 1985, as we look forward, is going to be a time of coming together, not only at our annual conference (which will be in Lincoln on the theme 'The Psychic Dimension—for Good or Ill?') and the teachers' conference in Canterbury, but there will also be a very important conference in April organized by the Bournemouth Branch, details of which will be given later on.

What is the role of the General Secretary? As our Chairman has already said, this is a time of looking forward to see how the General Secretary should spend his time. Perhaps there should be this combination of administration at St. Mary Abchurch and a mobile headquarters, meaning mobile General Secretary, going round the country, linking up people, and, in a sense, keeping an eye on all the work of the Fellowship. Already this year I have visited nearly every region—Taunton, Cheltenham, Cambridge, Orpington, Tunbridge Wells, the Scarborough conference, Lavenham, Hereford, and Farnham. It was a particular pleasure this year to visit Sevenoaks School where I was asked to give a talk to the sixth form about psychical and spiritual studies. This invitation reminded me of the past when the Fellowship was involved with schools, and I hope that in the future we shall do more of this kind of work. The response at Sevenoaks School was such that the Chaplain has had to hold special meetings for the rest of the term on detailed studies of psychical and spiritual matters, and has now offered his school as a place where the Fellowship may hold either a quiet day or a small one-day conference.

What of headquarters? To many of you headquarters is a place that

you imagine in your minds but don't know in reality. This year, owing to the generosity of Miss Brice-Smith, we have redecorated the Rectory Room at St Mary Abchurch, which Chancellor Garth Moore so generously allows us to use. Unfortunately the room, though spick and span after the redecoration, with new carpet, new furniture, and new equipment to make the work easier, is at present clothed in a layer of dust thrown up by the demolition of a block of offices next door. However, under that dust, which I'm sure is a preservative, is our lovely headquarters office, and I am very grateful to Fellowship funds and to Miss Brice-Smith for making this possible and so enabling us to do our work far more efficiently. The Fellowship is an organisation that should come under the title of 'mail order'. Our pamphlets, books, cassette-tape sales, and particularly the mail itself, gets heavier year by year. It is unusual for us to send out less than one hundred items of mail in a week, and that means that we are receiving at least that before we are able to respond to it. Obviously, some of the correspondence is easy to deal with, but, as you can imagine, in anything to do with the psychic one receives the most peculiar letters as well! One doesn't know quite what to do with them, but they always take up more time than anything else! So we are a kind of mail-order organisation. The telephone and the mail are the two main means of communication, and this is terribly important. By this method people are able to get a response, and though we are not open full-time we are able, I hope, to offer a reasonably efficient service. So the concept of a mobile headquarters takes shape, which will mean that we shall have to take on some extra staff so that my wife and I will be able to get away more than we do at the moment.

I also thank our officers for the tremendous sense of team work they generate. Although some of us don't meet more than once or twice a year, we feel part of a team, and in our council and executive meetings we are aware of the membership of the Fellowship which we serve. I also thank our volunteers who help me, particularly on Wednesdays when there is a need for library duty, for Caroline who does our letters, Alice who addresses envelopes, and George who does a bit of everything. I also thank Clare Holth for her enthusiasm over the library; we've got an awful lot to do in clearing space for the integration of Margaret Brice-Smith's library which she has now given to us and which is at present only stored at St. Mary Abchurch. We hope within the next twelve months to get that library sorted and integrated into our main library. A start has been made.

The South-East Region of the Fellowship has taken on a new life with the formation of a Council, and it will be holding two one-day conferences a year in Tunbridge Wells.

I remind you also that members are allowed a 10 per cent discount on our publications; unfortunately this cannot be done at conferences as it becomes too complicated, but any book orders for Fellowship publications are available with a 10 per cent discount.

Later this year I shall be touring parts of the Northern Region and going into Devon and Tunbridge Wells. We hope to build up a stronger

link with the Divine Healing Mission at Crowhurst where I have been invited to speak to a clergy course about psychical and spiritual studies. In addition, there will be an opportunity next year for the first time for the Guild of Health and the Churches' Fellowship to hold a joint conference in Seaton in Devon.

Finally, may I say that one of the most important aspects of our work last year was the publication of our booklet 'About Bereavement' and I thank our Chairman, Barbara Bunce, and Beryl Statham for the tremendous work they did in compiling that. It has been a great success on the sales level and I think that in the first three months we sold over 500 copies. The S.P.C.K. bookshops all over the country have taken stocks of it. This is a sign that our Fellowship is now in better standing in what we might call the more orthodox areas. As we go forward we must guard against becoming complacent about our spiritual growth. While we may be growing spiritually there is always the problem of the psychic dimension. I am only too well aware of this, not only within the Fellowship but in the wider world as well. We have to beware the whole time of being tempted along the wrong path. This is one of the areas where we all need discernment; not to be rigid but to have the wisdom to know which path to tread; not to become complacent on one level so that we forget that we are mixing two ideas.

Thank you, members of the Fellowship, for your friendship; thank you, too, to those who have given us hospitality during the year.

Treasurer's Report (Mr. J. Holmes)

You may recall that I had to perform this task last year at rather short notice, and now I have survived this year too with the help of Julian who does all the day-to-day accounting—which he assures me has been easier this year through the system suggested by our auditors which we took up after last year's Conference. I am grateful to our Regional Treasurers who so readily agreed to use a pro-forma designed to assist in the production of our annual figures and which resulted in an annual summary of the regional accounts which I hope you have already seen. I must add that these are for information only and are not intended to be competitive. In financial terms we have had a very successful year, and I hope that we may all share in that success to some extent by retaining the current subscriptions for another year.

On income and expenditure, I propose to comment on those items which are of particular interest. The apparently reduced income from subscriptions is explained by the fact that this year we have excluded subscriptions paid in advance during March. Income from investments maintains a steady improvement despite a shaky market, thanks to the careful advice we get from our stockbroker. Profit from the sale of books is three times that of last year, mainly due to the demand for our President's books and also to the immense success of our latest booklet 'About Bereavement'. Sales of 'The Christian Parapsychologist' are also up on the last year; this figure represents sales to non-members, and thus reflects the high quality of this publication. Income tax repayments are about

the same as last year indicating that my plea for more covenanted subscriptions fell on stoney ground. I hope that those who can do so will rectify that this year—we might as well get what we can from the tax man!

On 'other income', there is the donation of an earlier year's commission on the mysticism booklets which results from a loan, initially made by one of our members, to cover the publication of these booklets and on which we received 25 per cent of the profits and 75 per cent was ploughed back for future production. We therefore have the amount of £1,463 which is the total realised from the sale of the booklets plus the value of the stock which amounts to £1,118. It has proved a useful and totally unexpected benefit. There is a considerable increase in donations over last year, and the profit on the sale of investments is slightly up.

On expenditure, the cost of printing our journal is actually £1 less than last year. However, I gather that we may increase the number of pages, which will inevitably mean an increase on printing costs. The item 'postage and stationery' includes the rental of £250 for the franking machine which we have had installed in the office and which has been a great boon to the former stamp-lickers! The amount of £750 for accommodation has remained unaltered for some years, but the Council has now agreed to increase it to £1,000 from the beginning of this financial year. That voluntary gesture has been much appreciated by the authorities at St. Mary Abchurch. The deficiency on 'conferences' nearly matches the profit made last year. We never aim to make a profit on conferences, and the General Secretary makes incredible efforts to get the best terms we can for members. The net surplus for this year is £14,850, an increase of £6,500, and we must see that we spend the money wisely and well. The legacy referred to in the General and Headquarters fund is the balance of the late Vera Staff's generous contribution from the sale of her house and which added to our net surplus. Our healthy balance on 31 March was £172,827.

On funds, the staff-gratuity fund should be reconsidered with a view to increasing it annually rather than relying on accruing interest. £200 was given to Leslie Price from the Lester Memorial Fund to enable him to go to America—the results of which you have already heard. We finished up with about £600 at the end of the year. The current total of funds is £183,893.

On behalf of the membership I formally propose a vote of thanks to our Accountants, and once again thank our General Secretary and the Executive Committee and the Council for their tolerance towards me during the past year.

Editor of Christian Parapsychologist's Report (The Ven. Michael Perry)

As usual, this report covers the four issues from December 1983 to September 1984, a total of 144 pages.

In the sixties, when I worked on the publishing side of the SPCK, and when I was feeling more than usually cynical about my job, I used to say that my function was to tell people who thought they could write that they couldn't, and to persuade people who didn't want to write that

they ought to. It is true that the publisher who relies entirely on what the post brings in to him will be in the bankruptcy court before he knows where he is; but how to get exactly the right balance between the unsolicited manuscript and the planned publication is one of the trickiest things in publishing. The same is true of being editor of CP. I could keep going on unsolicited articles, but I think it would make for a dull journal in the long run. Yet for every article I plan, the queue of material awaiting publication gets one longer; and is it fair to keep people waiting years to see their contributions in print?

The editor has to keep the balance. Our current issue is entirely planned - I have called it the "Michaelmas" number rather than the September one, and there are five specially-commissioned articles about angels. And what a mixture! Two priests, two ministers, one lay person; three men, two women; two Anglicans, one nature mystic, one Swedenborgian, one anthroposophist; four English and one Canadian. *In parvo*, that encapsulates some of the varieties that CP seeks to contain.

But it has meant that the queue of unpublished articles is longer now than it has ever been before. A lot of the blame for that can be laid at the door of Leslie Price and the others who have planned the International Conference which follows our annual gathering. So many of the papers look like being of so high a quality, and so many of the presenters of papers have allowed me to have first option on publishing them, that it looks like being the end of 1986 before we shall have worked off the backlog. As it is, it will be the best part of a year before even the first of the ICCP papers see the light of day.

What it *does* mean, though, is that the quality of material going into CP will be as high as ever, and for that I am grateful. I try to keep the balance between the scholarly paper which boosts our reputation more than it boosts our readership and the article which entertains our readers but adds little to our Christian understanding of parapsychology. Provided I get shot at from both ends, I am happy. When I get shot at from one end only, I shall start worrying.

Contributors last year have included two ex-archbishops (George Appleton and Donald Coggan), Bishop Morris Maddocks, the Bishop of London, and the RC Bishop of Hexham and Newcastle; Rhea White, this year's President of the Parapsychological Association, whose article *Parapsychology and the Transcendent* was abridged for the newsletter of the Scientific and Medical Network and gave me the biggest mail of letters of appreciation this year; Margaret Torrie, the founder of the *Cruse* organization for the bereaved; and Chancellor Garth Moore and Canon Stafford Wright who each gave us an overview of the significance of parapsychology for theology, but from two very different theological backgrounds. Letters, reviews, and abstracts of other publications all combined to maintain our usefulness to those who want to know what writing of particular interest to Christians is going on in the field of parapsychology.

It has been an exciting year for me personally, because of the publication

in February of *Psychic Studies* by the Aquarian Press. This has led to a lot of press and television interest and has kept my postbag full. Much of this interest has, I hope, been syphoned off in the direction of the Churches' Fellowship and of CP. Each time I have been interviewed by the media I have mentioned our work. If this can result in increased understanding, increased membership, and increased readership of the CP, it will have been worth while. I think it has.

Thank you for continuing to put your trust in me. I can promise you as good a year's reading ahead as you have had in the year that is past. Do what you can to spread the good news of CP and to increase its readership!

Discussion

The President having invited comments on the reports, one member stressed again the benefit to the Fellowship of covenanted subscriptions. The General Secretary commented that so far less than 10 per cent of the membership had done so. He noted a suggestion that covenant forms should be inserted in the Quarterly Review.

Some anxiety was expressed about the choice of some of the Fellowship's investments. The treasurer sought to allay some of those fears and the Ven. Michael Perry suggested seeking advice from the Church Commissioners who themselves had a sensitive investment policy. The General Secretary took note of the suggestion.

A question was asked about the Vera Staff publication fund. The General Secretary replied that the sum was rather small for publishing a booklet and the use of the money was still under consideration.

It was suggested that the Christian Parapsychologist should be increased in size in order to take care of a backlog of articles. The Editor replied that a number of larger editions had already been planned.

In reply to a question about the amount to be gained by covenanting subscriptions, the Treasurer said that 43 per cent, could be reclaimed from the Inland Revenue; thus if a figure of £10 were covenanted, the the Fellowship would benefit by an additional £4.29.

The view was expressed that the item 'salaries' was too low and not an adequate recompense for the General Secretary's work. The Chairman replied that the matter was under review.

The Reports were then formally received and the accounts adopted.

The auditors, Hereward, Scott, Davies & Co. were elected for a further term.

Any Other Business

The Ven. Michael Perry expressed appreciation of Dr. Elizabeth Bowen's work on the Quarterly Review and hoped that a report from her would appear on the agenda of the A.G.M. next year.

Appointment of Vice-President

The General Secretary reported that the Council had nominated Miss Margaret Brice-Smith to be Vice-President.

Election of Vice-Chairman

The General Secretary reported that Capt. Hugh Corbett had been elected for a three-year term.

Election of Council Members

The General Secretary reported that the following had been elected:

The Revd. George Aylen HE HAS BEEN MORE
Dr. Elizabeth Bowen
Mrs. Margaret Virgin

They would each serve for a three-year term.

That concluded the business and the President adjourned the meeting with prayer.

GENERAL SECRETARY'S NOTES

Conferences. Now that the main conferences of the year are over, it is time to look at the dates for next year. The annual conference will be at Bishop Grosseteste College, LINCOLN from 6 - 8 September on the theme 'The psychic dimension—for good or ill?' So far, Dr. Martin Israel and Canon John Smith have both agreed to speak. More details will appear in the Spring issue. Do book the dates now in your diaries.

A conference for **teachers of religious education** will be held in Canterbury from 15 - 17 April 1985. The speakers will be **Mr. Nicholas Clark-Lowes, The Archdeacon of Durham and Dr. John Oddy.** Full details and application form may be obtained from the General Secretary.

NOTICES

Please note that **Head Office** will be closed from 22 December until 2 January.

The booklet **'About Prayer'** by Martin Israel and other contributors has now been reprinted and is available price £1 plus 18p postage and packing.

CASSETTE TAPES

Cassette tapes of the 1984 Annual Conference (listed below) and the International Conference on Christian Parapsychology are now available at a price of £2.70 including postage.

The Dark Night of the Soul: The Revd. Dr. Martin Israel
The Beatific Vision: The Revd. Dr. Martin Israel
Words about the Word: Miss Renee Haynes
The Cloud of Unknowing: Fr. Christopher Bryant SSJE
The Little Way: Mrs Barbara Bunce
Any Questions Panel.

These titles are also available from the library at a hire charge of 50p per month inclusive of postage.

The High Vocation of Failure

by The Revd. Dr. Martin Israel

It is customary to start active life with an ideal of success in front of us, its attainment being the measure of usefulness of our life. The desired end includes competence in our chosen work, the earning of a comfortable income, the acquisition of a reputation for a skill, and a balanced social life which should show forth in special personal relationships. In other words, a satisfactory marriage, financial independence and a high reputation in one's chosen work constitute the ultimate measure of success in life according to the world's popular judgement. As we compare ourselves with other people, so we exult in our gifts and strengths, while averting our gaze from our weaknesses. Material success in fact often brings with it a toll of broken friendships as well as periods of psychological upheaval, for the desperate attempt to stay in the limelight brings its inevitable quota of stress. The success of this world recedes from our grasp as we grow older and have to yield priority to those younger and more capable than ourselves. What have we left at the end of the day? Betrayed friendships, a dishonest view of ourself in relation to others, and a reputation for selfish manipulation, so that our departure is greeted with relief not regret.

In Jesus' great parable it is not the successful Pharisee who comes to God in right relationship in the Temple, but the worm-like publican who has only a failed life to present to his Maker. It is a sad paradox that the success of the Pharisee has interposed itself between himself and God, so that the divine vision has been occluded. Success has insinuated itself insidiously and acted as a substitute for God Himself, and although the Pharisee thanks God quite sincerely for his success in life, he, at the same time, despises God's creatures and sees himself as the measure of fulfilment. Success is the ideal that had severed the Pharisee's relationships with his fellow men, notably the "useless" publican.

It is evident that success can work on a number of different levels. We can be successful with things, with people and with ourself. The first two types of success may culminate in popular esteem, wealth and impressive temporal power, but the end is disease, aging and death. As one recedes from the world's stage, so do these outer attributes drop from one. All that remains is oneself. If it has been allowed to remain fallow, the inner development of the self within the personality may have scarcely developed since the time of one's childhood. There will be little inside to comfort one as the world's dross is discarded. And what do we take with us when we die? What spiritual body has been fashioned over the years? As Jesus asks so powerfully, what profit is it that a man should gain the whole world at the expense of his soul, or the self, and what indeed can he give back for that true self? If outer success acts as a barrier to inner development, that success is of the calibre of spiritual failure.

Indeed, some types of worldly achievement depend on us sacrificing our integrity and acceding to modes of action that may satisfy our peers while denying God within us.

The end, by contrast, of a truly spiritual life often turns towards worldly failure. John the Baptist, whose whole life was devoted to heralding in a new revelation of God's grace to mankind, dies miserably in prison to satisfy the lust of Salome's mother. Jesus, the miracle worker, whose presence inspires the common people with an authentic vision of God and whose works are genuinely inspired, dies horribly between two criminals on the cross of human perfidy. And his death bears the poignant question, "My God, my God, why have you forsaken me?"

There is no answer to the apparent meaninglessness of suffering in our lives. What matters ultimately is what we do with our suffering, what we learn from our apparent failure. On one level the lesson is to teach us about our own undeveloped personality, our blindness to the needs of others, our insensitivity to the feelings of many whom we may have disregarded at an earlier period of our earthly career. But the many saints of the world who have suffered and died in unrelieved agony did not need to learn this basic lesson. They are, by contrast, the true pioneers of the human race, exploring an inner space of dereliction, empty apparently even of God's presence, for the sake of those who are to follow, namely you and me. Jesus was sustained in the psychic terror of Gethsemane by naked faith against all faith, undergirded by desperate prayer. But now he has claimed the territory of Gethsemane for the human race, and we can enter it knowing of his prior presence there.

The high vocation of failure is ultimately to establish solidarity with the whole human race, indeed the entire creation, so that we may lead a tortured humanity towards a new vision of God. Christ's life shows us that God understands the human predicament of selfish existence as opposed to eternal life, for His Only-Begotten Son has participated in both types of life. Once the life of man moves beyond the transient satisfaction of earthly expediency to the experience of hell, so the human race leaves selfishness behind and can feel deeply into the lives of all its members. To be successful in acquiring things may be the ideal of the spiritually undeveloped person, but to be able to help another person in need is the highest privilege of the one who has attained some knowledge of God. To help on the level of spirituality means to enter into another person's tragedy, to be with him in intimate spiritual fellowship, and to impart the power of the Holy Spirit to him in that intimacy of self-giving which is the measure of all true prayer.

All this, it should be noted, does not regard worldly achievement as futile, nor does it glamorise the parasitic person who is always failing in life and battening on those around him. The publican in Jesus' parable is not exonerated from his shabby life style; indeed, once he has come into right relationship with God in the Temple, we may be sure that the rest of his life will be deflected into developing a satisfactory mode of life that will be an inspiration for many. Worldly success may find its

apogee in a sick body that fights to serve its master best. Thus Beethoven's greatest music was written when he was totally deaf. Christ was nearer to His Father in Calvary than at any other moment of His life, precisely because He himself had to experience unrelieved darkness then. Job got no answer for his suffering, yet he comforted himself with nobility, refusing either to confess to sins he had not committed or to deny God. Only then did he have a direct encounter with God, beside whom all human suffering is trivial. When we know we are nothing, we are closest to God who is No-Thing, and to His Son who brings us to Him in atoning sacrifice.

To have plumbed the depths and retained one's own integrity seems to be what life has finally to teach us; then miraculously all good things are added as well. Seek first the kingdom of God and its righteousness, and then other things are added as well, as Jesus taught in the section on detachment in the Sermon on the Mount.

To sum up, there are three degrees of "failure" in Human Life. The lowest is material failure that ends in parisitism. Then comes material success at the expense of one's soul and the happiness of others; the end is isolation. Finally, there is sacrifice of all one has and is in order to resurrect the spiritually dead and bring all the whole creation closer to God. Such is the vocation of a saint, even you and me,

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"I said to myself, I'm going to stop complaining!"
"The Living Bible" Psalm 39. v.1.

FAILURE

by a member of the London Group of the C.F.P.S.S.

My interpretation of failure is 'the inability to achieve the object of one's desire': the greater the disappointment the more abysmal the sense of failure experienced.

If, as is sometimes stated, it is in the experience of failure that growth towards maturity occurs, it must surely also be accepted that ambition and strivings for success are not only inevitable, but desirable. To the young the future is a void, waiting to be filled with experience. Ambition and struggle towards fulfilment are legitimate in the search for the self. To take the analogy to its spiritual counterpart, one needs to develop an ego before one can relinquish it to God.

Now when I look at some of the people I have known who have been successful in their professional careers I see the dangers which can accrue from the undoubted satisfaction and joy that success brings.

Failure is an isolating experience and a breeding ground for jealousy and envy. The failures in my life which I found traumatic were in three areas. Failure No. 1 was in the field of education, which I rate very highly.

In childhood, moving at least once every year (consequent upon a neurotic mother's whim rather than a father's occupation) ensured that school life was noteworthy for its anxiety in coping with new schools and new schoolmates.

Failure No. 2 was in my chosen career of nursing, and my reaction to this failure was one of devastation. My whole ambition from childhood was to be a nurse. I achieved my object and became a student nurse, and nursing proved to be everything I expected it to be, and more. It was exhilarating, I 'belonged' at last. But after a time an unexpected enemy appeared—dermatitis. After struggling for two years with a problem of increasing severity, the Consultant Dermatologist's advice was to give up all thought of a nursing career. This realization had begun to dawn on me but I was still shattered.

However, there was a living to be earned. The book world interested me and a timely vacancy in a bookshop engaged me, not unhappily, for some ten years. When circumstances drew me to Canada for two years I studied shorthand-typing and a further ten years spent in secretarial work. This offered the advantage of experience in various welfare departments, stimulating my interest and ambition towards a possible new career in welfare/social work. With determination and perseverance I was delighted to obtain eventually entry into the field of practical social work, which engaged me very happily for a dozen years. Again I felt I 'belonged' until the Seebohm Report recommended generic training for Social Workers. Here followed failure No. 3 a failure this time shared with many others. I was unable to obtain a place on any training scheme in view of shortage of places.

You may say, with some justification, that as I was already doing the job I wanted to do I should have been satisfied, and that it was arrogance on my part to see this denial as failure. Be that as it may, the fact is that the world judges us by our measurable attainments, and social workers were henceforth divided into two categories, the qualified and the unqualified.

We don't like to dwell on our frailty as human creatures, but a sense of failure forces us to do just that. It forces us to seek meaning in life to compensate for the failure one has found. Some Christians seem to give up their faith when the going is hard, but that never occurred to me. We read in John 6:66-68 that some found Jesus' teaching too hard and "from that time many of His disciples went back and walked no more with Him". When Jesus turned to the twelve to ask whether they, too, would leave Him, Peter's reply is sublime: "Lord, to whom shall we go? You have the Words of Eternal Life." Peter was right. There is nowhere else to go.

The Christian faith is more than the passing on of a received tradition. If it is genuine, it will embrace a real expectation of God's continuing action and purpose in the world and in our individual lives. We cannot fathom the Mind of God, but I am sure He respects our endeavours to understand His way with us. And He can tolerate our anger when we turn

to Him in our frustration. If a child pummels a parent in frustration because he cannot understand why he is not allowed his heart's desire, a good parent will not roughly push him away, but try to explain, within the child's comprehension, reasons for the denial. The child may be too young or immature to understand, but if the love of the parent has been consistent, the child will have developed some trust which will prevail. Can our Heavenly Father's love be less than a human parent's love?

I continued to ask "Why?" as I pursued my Christian path. I was fortunate in being able to listen to great men of God, preachers and writers, who were humble and sensitive, whose interpretation of The Word enlarged my understanding. The answer was there when I became humble enough to listen: it is right that things should have been as they were. Everything, our attainments and our failures, are acceptable and part of God's plan. In trust the imperfections to which we are heir can be seen in their insignificant proportion.

I am aware that my traumas have been inconsequential compared with many others in the scheme of things; but each of us is unique and each has his own Spiritual Path to follow. It is difficult to appreciate properly the greater whole to which our action and life are leading. This consummation is hidden from us as we travel The Way. But looking back how often the things which our ego has coveted have proved worthless, and looking forward how often what we thought was gloom will prove to have been but the shadow of The Father's Hand outstretched to bless us. Peace comes with acceptance, peace within ourselves and peace with the world.

"GOD SAID 'NO!'"

by BS

What I have written about my husband's and my knowledge of his coming death is as true as I can make it. I have not consciously exaggerated our story and I have told as much of it as will, I hope, be helpful to others, as we all work together towards a deeper understanding of ourselves and of others*. There is, however, one omission which I would have kept to myself if we had not been specifically asked to write about the times when God said "No!!"

Before my husband died, at a time when he and I could "feel" that our time together was coming to an end, I "knew", quite certainly, that I was going to marry again and, although I did not know my "future husband" very well, I knew and admired him in his professional capacity. I was quite sure that God had given me this foresight, and I cherished the knowledge in my heart, certain of the comfort I would receive in due course. God, after all, knew perfectly well that I could never manage alone, and He never asks more of us than we can manage, does He? My family and I would be looked after by this very nice man whom God had prepared to receive us, and I waited confidently.

I still don't know whether that "knowledge" was given me as a cushion to put between me and the loneliness and inadequacy which I was, at that stage, unable to face, or whether it was no more than wishful thinking. Probably the latter is the more likely and that is a painful admission to make, involving, as it does, disloyalty at a deep level to a husband I truly loved. I no longer try to analyse it because I have accepted my own frailty. What is more important is that I was forced into a growing-up process against which at first I struggled like a fish caught in a net, but which later I came to welcome with all my heart.

Far from knowing I was *unable* to cope alone, God knew that, *with Him*, I *could*. He knew a potential in me of which I was completely unaware, and I know now that I could never have grown into maturity while I remained as dependent as I was on my husband (who, in fact, did much more than I could then understand to help me to become more independent of him).

In the early days of my widowhood I was very much aware of his continued help, which I am sure is still given to his beloved family in times of special need. But this help is not given to take from us the struggles to overcome difficulties which we are capable of facing. Hugh had a high standard for those he loved and would want our growth towards maturity, and not easy lives presenting no challenges.

I blush when I think of my handling of the relationship which I was *so* sure would develop into marriage, and of which the poor man had no inkling! Perhaps I need not go into the details of that! Looking back after so many years, these humiliating and excrutiatingly embarrassing situations do have their funny side!

I am now profoundly thankful that God *did* say "No!" to me. Very gently sometimes, very excitingly and adventurously at others, He has shown me the direction He *really* wanted me to take. I was forced to relinquish marital ambitions and instead I have been led to work which is so far beyond anything that I had ever imagined that sometimes the words of the psalm ring through my heart: "Such knowledge is too wonderful and marvellous for me; I cannot attain unto it."

I have discovered, in living alone, a completely new sort of joy. The loneliness that had seemed the most impossible thing of all to accept and endure has become the source of my deepest satisfaction. The path has not been an easy one and there have been many times of desolation—but of *course* there have! They are part of the stuff of which Life is made, and the heights are dependent on sound and deep, and often painful, depths, if they are not to topple.

I am not able to give thanks for the depths while I am actually experiencing them (if I could, they would not be the depths they are), but afterwards, emerging battered but surviving, I can give thanks with all my heart for God's "No!" to my passionate plea for a second husband and for the work He has given me to do, and for the problems He gives us the strength to overcome. My love is not to be concentrated on one man, but I would have it, such as it is, available to any who need it and want it, in gratitude for all that has been given to me.

* In "About Bereavement". Ed.

"Failure—The High Vocation"

by Canon John Smith

I thought long and hard about writing this article in answer to the Editor's challenge in the last issue of the Q.R. It is right to share spiritual experiences of failure as long as you don't become a kind of inverted hero by doing so! But you must try to give to others the evidence of your own discoveries, or your attitude becomes merely a theoretical abstraction.

I have a mentally handicapped son who is "autistic"—that means that he has great difficulty in communication, and is irrational, with many other side-effects. My wife and I only realised the extent of his handicap at five years of age for he was physically a beautiful child. But his hyper-activity then meant that he would climb the highest trees and would even attempt to climb out of upstairs windows to ascend the roof of our house. As he grew older he went through a series of obsessions with food and objects, and although the obsessions have slowly changed he can never rid himself of them.

From his childhood there have been moments of hope and moments of despair as he went through training in various special schools and training courses. It was at this time that I put forward a project to six Rotary clubs in my area, that we could purchase a large house for 20 young mentally handicapped people where they might live, and continue training at their own pace, for the rest of their lives. Almost to my astonishment the project was accepted, and in two years £45,000 was raised and the project started in reality. My son was one of those who entered the new home as a resident and I felt that somehow this was the answer for him and an answer to all my prayers. Out of a particular tragedy, there had been an element of success and achievement, and even more—the security which parents seek for a handicapped son or daughter after they have left this earth. Indeed, this was an answer from God!

Not so. I don't know why, but God doesn't seem to work in that way—not always, at any rate. Simon, my son, became more difficult than they could cope with in the new home and had to be transferred to a hospital for the mentally handicapped. At that moment my wife and I seemed to reach the lowest point in our hopes for Simon and we were both shattered by this development. For five years we have tried to accept the difference between a hospital and a home which seemed to have appeared so magically at the time.

Yet the moment of failure is in itself a paradox containing the seeds of a new beginning. You cannot see any sense or purpose in it: you are in the state of the man, who, in a very similar situation said to Jesus "Lord, I believe, help my unbelief". The "Divine Adjustment" in life is hard to recognise, let alone accept, and I can undesrstand what makes people atheistic and bitter. It is the old cry of Job: "Why, why, why?"

But a chink of light does come through when you cry "help my unbelief". I retired from active parish life not long ago and within a matter of months was invited to become chaplain, part-time, at the very institution to which Simon had been relegated. As a parent and perhaps as a priest I had some experience of work with mental handicap but I knew full well that the cases in hospital in many of the wards would be far worse than anything I had previously known. Another challenge: was I getting too old for a new start? Could I face it? With a great deal of trepidation, I grasped the nettle, and accepted the post.

For me, this was where the paradox of failure and success seemed oddly to merge. No Damascus Road Vision, no voice from heaven, but through the months that followed I have found myself going first to the treatment centre and one or two wards in the hospital where were the most difficult "high dependency" cases of severe physical and mental handicap. I found myself sitting often with a dwarf-like child of over thirty years of age who is both deaf, dumb, blind, and physically and mentally handicapped, and yet making the incredible discovery of a potential within her. I discovered also that the domestic staff as well as the nurses knew this full well, and gave her treatment and care with a depth that went far beyond "child-minding", and certainly beyond what any wages could pay for. And that is only one example. In the same ward there are six others: one, a child of about 12, who three years ago was perfect until a car accident destroyed all hopes of a normal life. Why? God knows. But the answer is somehow being worked out in the paradox of terrible failure to give a child normal life, and the slow but moving experience of love and care in a hospital ward from those who are not your own family but who, whether they know it or not, have been called to a ministry maybe even greater than a priest's.

Apart from the many discoveries of the care in hospital life which is given through the much maligned and criticised National Health Service (and, yes, there is always room for much improvement), the other 'enlightenment' has been in the sharing with a hundred or more mentally handicapped residents the Sunday morning Chapel Service. It always starts with "The Peace" simply because the residents come out to greet me as soon as my car arrives and at least a quarter of an hour has to be spent sharing hugs and kisses and all the news. In my former parish, the Peace grew naturally over a long period but there were always those who found it somehow embarrassing. With the simple-minded it is the most natural thing in the world and the only way to begin a service! Maybe that is why Jesus began his Sermon on the Mount with "Blessed are the poor in spirit for theirs is the kingdom of Heaven" Did He not perhaps mean the simple-minded?

There is immense enthusiasm for the hymns and choruses which are well-known and accompanied often by gymnastic actions—but when it comes to the moment of Holy Communion or a request for silent recognition of the Presence of God, somehow even the ones who continually natter and chatter fall silent, and there is a sense of wonder and awe

which has to be experienced to be believed. The rejects of society... what seem to us to be the failures of creation... are at one with their Maker. The paradox is complete and my understanding of this is still only partial.

Has this helped me or my wife or my son to accept the situation more easily? No. Life with mental handicap provides no romantic cure-all nor an obvious answer to all our prayers. Simon asks daily to come home and on his weekly visit tells us how much he wishes to be home at all times. He can become very difficult when it is time to return: but in a strange way there appears to be pleasure that I can seem to be supportive of others as well as himself. Failure in all this is perhaps a high vocation because no clear-cut reason has been revealed to us—yet.

LETTER

Dear Dr. Bowen,

I was struck by the article in the Summer 1984 issue of the Quarterly Review by Margaret King, when she mentioned the Samaritans and suggested that sensitives could be thought of as Samaritans to the soul, of those incarnate and those discarnate.

I am a Samaritan, and I wonder if there are any other Samaritans who are also members of our Fellowship? For Margaret King has given us a beautiful thought—for those of us who are Samaritans, could we not offer ourselves to minister to the souls as well as the earthly personalities/ bodies of our clients?

Not long ago one of the Samaritans in our Branch, a young woman, who had only recently joined, was killed in a traffic accident. It seemed so tragic and wasteful, for she was a young person of deep integrity and beauty of spirit and seemed to have so much to offer the world. But I sometimes wonder if, just as the Samaritans exist to help those who feel beyond hope and that suicide is the only way out from this life, perhaps there are Rescue Samaritans on the other side who stand by to help those who *have* committed suicide and whose despair may seem even worse than when they were in this world. Perhaps our young Samaritan colleague was needed there? Perhaps we can help her, and her new colleagues there, by joining with them in prayer and love for the suicidal, whichever side of the River?

Perhaps we can work as a team, the Samaritans on this side and the Samaritans on the other. Crossing the River is hard, even for those with faith. For those who take their own lives it may be an agony almost beyond comprehension. If we as Samaritans "fail" on this side of the River, can we not help them when they reach the other side? For we are all one. Suicide is not such a stranger after all. Many (perhaps most?) "normal" people have had a suicidal thought once or twice in their lives. And "there but for the grace of God go I."

A member in Rome

THE RETURN OF WALTER KREBS

by Phoebe Rees

Walter Krebs passed over on Dec. 12th, 1961. He visited me at my home on Saturday, Sept. 28th, 1963, the eve of St. Michael and All Angels. To make my story clear, it is necessary to tell you how first I, and then he became members of the Fellowship. In October, 1955, the BBC revived my play, "The White Dove of Bardon", for their Wednesday matinee. This play was based on certain ghostly happenings which had occurred at Bardon House over many years, some of which still continue to the present day. I obtained personal confirmation of these occurrences from people whose integrity I have no reason to doubt. In this play, I made William Leigh, the owner of Bardon, a sceptic. He ridiculed his wife, Frances, when she told him she had seen the white dove, telling her that there were no such things as ghostly white doves. When she reminded him of the story of Elijah and Elisha, and of how Elijah had told his servant "that the mountain round about them was full of chariots and horses" which Elisha apparently could not see, William refused to accept the validity of her arguments. Towards the end of the play, Frances died. William, although he had gone to church every Sunday, did not believe in an after-life, and found himself heart-broken and desolate. Suddenly, one evening, he found her standing beside him. The play ends with these words:-

Frances — "But William, I've been thinking, the Bible is full of stories of ghostly happenings. I mean angels and spirits appearing to people. Don't you believe in the Bible?

William — Yes, of course, my dear, of course (quizzingly). But there's nothing about ghost coaches and doves in it, as far as I remember.

Frances — Oh, but there is. They're very like coaches anyway. Don't you remember the story of Elijah and his servant? Of how the mountain round about was full of chariots and horses, only Elijah's servant couldn't see them? And Elijah prayed to God that He would open the eyes of his servant that he might see. And his prayer was answered and his servant saw."

Maurice Elliot and Alice White heard this play, and I received a letter asking if I would give a talk on it to the forthcoming South-West Conference. I replied that I was delighted to find that such a body as the Churches' Fellowship for Psychical and Spiritual Studies existed, and that I would be glad to join it, but that I did not feel qualified to give such a talk because my knowledge of the psychical dimension was limited.

And what of Walter Krebs? He first came into the picture in the autumn of 1953, when I was lying seriously ill in the Bristol Royal Infirmary. A friend said she wanted to bring a very interesting man to see me, called

Walter Krebs, who had escaped from Hitler's persecution of the Jews, and, with the aid of Bishop Bell of Chichester, had been ordained as a priest of the Church of England, and was now serving as Missioner to the Jews in the South-West. I begged her not to bring him as I felt too ill to meet a stranger, but she did bring him, in spite of my protests, and I enjoyed his visit. The following week, his wife, Hedwig, came, and I immediately felt as drawn to her as I had been to him. At the end of November, the hospital decided that they could do no more for me, and I was discharged, registered as a blind person. I was not allowed to go home unless I had someone to look after me; I had been looking after an invalid uncle with whom I had lived since childhood. I suddenly remembered that Mrs. Krebs had told me that their daughter, Eva, had just finished her training at Guy's Hospital, and I asked the almoner to get in touch with them, with the result that Eva came to see me, and promised to come and look after me when I went home. We became firm friends, and, after my uncle's death in June 1954, she often came for a weekend. It was therefore natural that when she told me that her father was ill in the same hospital where we had first met, I should send him some magazines to read, and, among them, a copy of the Quarterly. To my surprise, he wrote saying that he had been deeply interested in the Quarterly had joined the Churches' Fellowship, and was going with his wife to the S.W. Conference. He offered to take me down in their car to Mamhead, Devon, where the conference was then held. The following year, the pattern was repeated, and it was on this occasion that I found myself giving a talk to the conference on my play "The White Dove of Bardon" and the series of "coincidences" which had accompanied its creation. I was very grieved to hear of Walter Krebs' death on Dec. 12th, 1961. I wrote several letters to Mrs. Krebs, but Eva had left Somerset, and I must admit that by Sept. 28th, 1963, nearly two years after his passing, I had ceased to think about him. On that evening, I returned late from a meeting; after supper, feeling tired, I was sitting in my armchair when Helen MacFarlane asked "Aren't you going to listen to the play?" I usually listen to the play on the radio on Saturday nights, but this time, for some reason, I said "No, I don't feel like it tonight. I'll see if there's any music on the Third." I got up and switched on the radio; hearing a man's voice, I was about to switch off, when I suddenly felt a curious sensation. It was as if a little breeze was stirring the hair just above the centre of my forehead, and yet I knew that all the windows were tightly closed, and the rest of my hair was perfectly still. There was nothing to account for it. Almost immediately, I seemed to hear someone saying to me telepathically "Don't switch off." I sat down and listened. It was the concert interval talk and the theme was that the human mind was independent of the physical brain, and survived its destruction; in other words, that the human personality survived death. I rose to get my Braille Radio Times, to see who had been speaking, and suddenly realised that someone was standing by my side. I found myself saying "Oh, it's you, Walter Krebs! I *am* glad!" I felt his joy at being recognised, and it filled my whole body with a warm glow of great happiness. I called to Helen, who was in the

next room "It's Walter Krebs, Helen. What do you think he wants?" Without hesitation, she replied "He wants you to write to Mrs. Krebs. She's probably feeling very lonely." I got my Radio Times, and found that the speaker had been a German, Heinz Post. I went to my study and typed a letter to Mrs. Krebs, telling her what had occurred. Over ten ten days passed before I had a reply, then "Thank you, thank you," she said. "I was at Streatham on my way back from staying with my nephew in Germany when your letter reached me, forwarded by Eva. I was feeling that I could not bear to return to Rose Cottage alone, but, when I read your letter, I knew that I should not be alone." About a month after this had happened, I was standing in front of the High Mead Hotel, Torquay, at the South West Conference, with Colonel and Mrs. Lester, telling them this story. I had no idea who else was there, for I am totally blind, and there were nearly two hundred people at that conference. As I finished speaking, a voice said "Yes—We took Mrs. Krebs to our meeting on the afternoon she returned from London. She looked radiantly happy." It was the voice of Mrs. Somers who was then the secretary of the Bristol Branch.

THE CHURCHES' FELLOWSHIP FOR PSYCHICAL AND SPIRITUAL STUDIES—ANNUAL CONFERENCE 1984

This year's Annual Conference took place once again at Digby Stuart College, Roehampton Lane, London, S.W.15. The theme was "The Mystic's Experience—past and present". Because space does not in any way allow me to do justice to any of the speakers at this Conference, I am requesting that the Council should consider the publication of our Conference Proceedings in future in booklet form. All that can be done here is a brief resumé.

After we had all arrived and found our rooms via the excellent organisation of Julian and Catherine Drewett, we had tea. The first talk was by our President, Dr. Martin Israel on "The Dark Night of the Soul". This set the very high tone of this Conference and linked the experience of St. John of the Cross with that of our own, in a way that both inspired and encouraged us to gain from our own experience of the Dark Night, and not be drowned in it. This was followed by some very penetrating questions and answers. In the evening Fr. Christopher Bryant SSJE gave a paper on "The Cloud of Unknowing", and showed how the author of this work, writing two centuries before St. John of the Cross, anticipated him in many ways, how peace is having faced the worst and come through. Fr. Bryant also related "The Cloud of Unknowing" to the work of Jung in an enlightening way.

Refreshed by a good night's rest, once again we were privileged to hear Martin Israel, this time on "The Beatific Vision" where he elaborated on the theme that there is no psychological individuation that does not involve others, nor is there any illumination without others either. We cannot have the Beatific Vision without the Dark Night and the full burden of the illumination is both these together, with the isolation and

unity they entail; this paradox being integrated in the personality by prayer. Once again, the questions and answers were an illuminating appendix. The Annual General Meeting is being reported elsewhere but I would like to add that the atmosphere of the meeting was unified, uncontentious and productive and bodes well for the Fellowship in the future.

As usual, the Any Question time was not long enough for all the questions that pressed to be asked, but a valiant effort was made by our speakers to satisfy all those questions that had been handed in earlier. Renée Haynes gave us a fascinating talk on "Words about the Word" and we would benefit greatly from being able to see it in print. Her theme echoed what had gone before and this was serendipity not Plagiarism. The mystic's experience relates to words because humans alone are gifted with words and meanings, and it is through them that the mystical experience is shared. The modern mystic will have more symbols at his disposal but he must be careful which he uses. This has come about due to the decline in sacred language and the growth of secular language. It was interesting to me how much Renée Haynes' talk related to the revival of interest in hermeneutics among a number of philosophers, although this was not her intention.

Our last talk was from Barbara Bunce, our Chairman, entitled" The Little Way" and was about St. Thérèse of Lisieux and how she can help us along our own little way; our own mystical path. She stressed the need for teachers in the Church who have already done the Work and are still doing it (I think in our Fellowship we are fortunate enough to have some of these) and finished with a particularly apt quotation from Esther de Waal's book on St. Benedict—that we seek God in the stone on which we stumble, and the stumbling becomes a prayer. I felt Barbara's talk brought the Conference to a close in a peaceful but resourceful attitude towards our future in the Fellowship, by saying that the C.F.P.S.S. was "a door for little souls". This Conference had proved that many of us are very grateful for the existence of this "little door", and we went home with much to feed on.

Clare Holth

THE SECOND INTERNATIONAL CONFERENCE ON CHRISTIAN PARAPSYCHOLOGY, 9-11 September, 1984.

This Conference followed the Annual Conference of the CFPSS and so, for those who were fortunate enough to attend both, it became something of a marathon. The more so, because there was commanded of us by the variety of speakers, constant attention and responsiveness. I understand that the papers will be published in the Christian Parapsychologist over a number of issues beginning in late 1985. However, tapes are available now from the head office of C.F.P.S.S. if any one wishes to buy them and so be acquainted with them sooner, so only a brief summary is necessary here. I will list the talks with just a few comments. The

Ven. Michael Perry, editor of the Christian Parapsychologist opened the the proceedings. The talks were as follows:-

1. "Parapsychology and the Transfiguration"—The Ven. Michael Perry
2. "Christians and the Atonement and Reincarnation"—Mr. David Christie-Murray
3. "Parapsychology in Religious Education"—Mr. Nicholas Clark-Lowes
4. "Christian Parapsychology—the Way ahead?"—Mrs. Beryl Statham
5. "Spiritualism and Parapsychology"—Mr. W. de Arteaga
6. "The Enigma of the Turin Shroud"—Mr. Frank Tribbe (read in absentia by Barbara Bunce)
7. "Error and Misdirection in Automatic Writing"—Revd. Charles Fryer
8. "The Holographic Cosmos Paradigm"—Dr. C. T. K. Rogers
9. "Christian Spiritual Biography"—Dr. Mary Carmen Rose
10. "Anna Kingsford—Victorian Mystic and Prophetess"—Mr. David Redstone
11. "Jung and the belief in Spirits"—Mr. Geoffrey West
12. "Spiral Energy Patterns"—Revd. Angus Haddow
13. "Communication of Mystical experience"—Mr. R. Gilbert
14. "The Turin Shroud, the Resurrection and Mediumistic Communications"—Mr. David Vaughan
15. "C.F.P.S.S. and Christian Parapsychology"—Mrs. Barbara Bunce

As you can see, it is a formidable list and I am glad that we will have a chance to read them at our leisure in the Christian Parapsychologist. The talks I particularly responded to as a C.F.P.S.S. member and found to be the most accessible were nos. 1, 2, 3, 4, 6, 8, 11, 13, 15. "The Enigma of the Turin Shroud" was beautifully read by Barbara Bunce and was a rivetting account of the enigmas found to date with promises of more to come. It really does look as if God is speaking to us in our modern language in twentieth century terms from the time of the Resurrection. Although I personally feel no need for this kind of proof, it is none-the-less very exciting. "The Holographic Cosmos Paradigm" although far beyond me in many ways, does seem to be approaching the edge of something that I think is going to become increasingly important, even if it only enlarges our ability to grapple with entirely new concepts and views of our universe. "Communication of Mystical Experience" was excellent and it would have been good to see it expanded and given at our C.F.P.S.S. Conference, suiting its theme as it did.

The Conference was charmingly hosted by Barbara Bunce, the Chairman of C.F.P.S.S., and organised by the Secretary and his wife, Julian and Catherine Drewett. The organisation only goes smoothly and happily because it is so very efficiently done and all problems anticipated. All participants agreed and seconded Barbara Bunce's appreciation of the arrangements at our final coming together. I think everyone returned home with a great deal to think about.

Clare Holth

ILKLEY ONE DAY CONFERENCE

The Ilkley Branch of the Churches' Fellowship for Psychical and Spiritual Studies were fortunate to have for their tenth One Day Conference, held at Moorfield School, Cicely Allan, principal of the College of Psycho-Therapeutics at Speldhurst in Kent and her husband.

We had a good gathering coming from a wide area of the North to hear her speak in the morning on The School of The Future after a meditation led by our chairman, Wilfred Allen.

She first told us a little of Ronald Beesley, the founder of the College. He had seen visions from a very early age and had learnt to suppress them because of people's reactions saying it was the work of the devil. He was also able to heal small animals. He trained as an engineer and during the war his gifts of divination were put to good use, enabling him to sense what was wrong with aircraft thus speeding up the turn-round time. He also knew in advance where bombs would fall during an air raid and thereby saved many lives.

After the war his ministry began by talking to small groups and later he took a lease on a house in London. He dedicated his life to helping others with sensitivity like his own to understand themselves and so not suffer the isolation he had endured. He also wanted the knowledge of man's unique place within the orderly Universe to be spread far afield and so travelled widely. The College of Psycho-Therapeutics or soul-therapy as it became known moved to Kent in 1952.

Cicely Allan spoke of the Dark Ages, when people refused to see the Light and the application of it. At these times we need people like Ronald Beesley to translate the concept. She believes that the part within which they live is not reality but the beauty within which we live is teaching us the Universal Law. There is no death: it is a cycle of birth and rebirth. The fear that people have is due to the lost sight of knowledge. Life often begins within conflict and spiritual development is left behind.

Jack Allan then spoke and told us a little of his experiences when giving healing.
to help a person. It is not for us to judge, for healing can take place within the spirit and the mind, helping in ways that may not at first be apparent.

Mrs. Allan entitled her afternoon talk "The Future is Our Concern".

Many questions and much discussion followed her talk and the day closed with a quiet time and the saying of the Grace.

Our vocation is to build good out of evil. For if we try to build good out of good, we are in danger of running out of raw material.
Dr. Paul Tournier from "The Person Reborn"

Am I not enough, Mine own? enough, Mine own for thee?
All shalt thou find at last, only in Me.
Am I not enough, Mine own? I, forever and alone, **I,** *needing thee?*
from The Old German
of Ter Steegen

The theme of this issue is the High Vocation of Failure. In the Spring, we will consider parapsychology and education, or our missionary efforts. In the Summer, psycho-spiritual insights in connection with faiths other than Christian. Do you have views or experiences to share?
A very Happy and Blessed Christmas to you all.

INCOME AND EXPENDITURE ACCOUNT - GENERAL FUND
YEAR ENDED 31 MARCH 1984

	1984	1983
INCOME	£	£
Subscriptions	6,890	7,767
Income from investments (gross)	15,066	13,186
Profit on sale of books	2,247	719
Sale of Christian Parapsychologist	575	532
Income tax repayments on covenants	275	289
	25,053	22,493
Other income:		
Donation of prior years profit on mysticism booklets	1,463	—
Donation of stock of mysticism booklets	1,118	—
Donations	5,582	1,248
Profit on sale of investments	3,085	2,490
Surplus on conferences	—	93
	36,301	26,324
EXPENDITURE		
Cost of Quarterly Review and Christian Parapsychologist	4,248	4,249
Travelling and car expenses	3,222	2,704
Salaries and NIC	6,848	5,417
Expense allowances	540	593
Postage and stationery	2,393	1,939
Accommodation charge	750	750
Repairs and redecorations	529	—
Telephone	809	670
Insurance	78	71
Accountancy fee	1,150	1,026
Fee for tax repayments	345	325
Sundry expenses	157	128
Depreciation of equipment	286	102
Deficiency on conferences	96	—
	21,451	17,974
NET SURPLUS	14,850	8,350

1985 NORTH REGIONAL CONFERENCE

Gibson's Hotel Scarborough

Friday 10th May to Sunday 12th May

Theme: 'Lord I believe. Help Thou my Unbelief.'

PROGRAMME

Friday

6.30 p.m.	Dinner
7.45 p.m.	Revd. Dr. Martin Israel "The Place of Prayer" Chair: Miss Barbara Gadd

Saturday

8.15 a.m.	Meditation
8.45 a.m.	Breakfast
9.45 a.m.	Mrs. Emma Shackle "Thomas the Twin."
11.00 a.m.	Coffee
11.30 a.m.	Revd. J. Dover Wellman "Some Reflections on Spiritual Healing, Auras, Hypnotism and Trance."
1.00 p.m.	Lunch. Afternoon free except for Council Meeting at 2.00 p.m.
4.00 p.m.	Tea and Biscuits
5.00 p.m.	Revd. Dr. Martin Israel "Growth through Suffering."
6.30 p.m.	Dinner.
7.45 to 9.00 p.m.	Any Questions Panel: Mrs. Emma Shackle, Revd. J. Dover Wellman, Mrs. Catherine Drewett, Mr. Julian Drewett. Interrogator: Mr. Geoffrey West.

Sunday

8.15 a.m.	Holy Communion. Revd. J. Dover Wellman.
8.45 a.m.	Breakfast.
10.00 a.m.	Mrs. Emma Shackle. "Lord, I do *not* believe; help thou my unbelief." (from Samuel Butler's notebooks.)
11.15 a.m.	Coffee.
11.45 a.m.	Revd. J. Dover Wellman. "Angels."
1.00 p.m.	Lunch.

The Speakers.

Revd. Dr. Martin Israel is President of the Fellowship and needs no introduction to members. His books reach an ever-widening circle of readers who have come to respect him as a guide to spiritual pilgrimage.

Mrs. Emma Shackle, author of "Christian Mysticism", wrote 'Christians who are also scientists and sensitives are desperately needed to stand at the intersection of the known and the unknown'. As a Roman Catholic mother of three, who teaches RE in an inner-city school, Mrs. Shackle encounters the problems of belief on the 'workshop floor'.

Revd. J. Dover Wellman, a former R.A.F. Chaplain, is now Vicar of Emmanuel Church, Hampstead. Author of a "Priest's Psychic Diary", he has a lively experience of psychic faculties in the practice of healing and the cure of souls.

Full Conference—£39 per person
Non-residential—all lectures; no meals £4.50 per person
Individual lectures—70p per person

HOLY LAND PILGRIMAGE 1985

Canon John Smith has been invited by Inter-Church Travel to lead a Pilgrimage to the Holy Land from 27th September to 6th October 1985. It will include a visit to all the well-known places of the Gospels, among them Jerusalem, Bethlehem, Nazareth and Lake Galilee. The tour is expected to cost around £529. C.F.P.S.S. members and friends are invited to contact Canon John Smith, 48A Downs Park West, Bristol BS6 7QL, (Tel. 0272-629208) who will provide further details about this, his fourteenth tour. Please enclose a stamp.

1985 SOUTHERN REGION (WEST) CONFERENCE

Embassy Hotel East Cliff, Bournemouth

Friday 19 April - 21 April

Theme: 'Overcoming the fear of death'

Guest of honour: The Revd. Dr. Martin Israel

Friday

5.00 p.m. The Rt. Revd. George Appleton (formerly Anglican Archbishop in Jerusalem) 'The Gospel of Death'

8.00 p.m. Mrs. Susan Sutcliff (Bristol Cancer Care Centre) 'The work of Dr. Elisabeth Kubler Ross'

9.00 p.m. Closing prayer - Miss Phoebe Rees

Saturday

8.15 a.m. Meditation led by Mrs. Barbara Bunce

9.45 a.m. The Revd. Dr. Martin Israel (President of the CFPSS and Guild of Health) 'Self discovery and eternity'

11.30 a.m. Mrs Barbara Bunce (Chairman CFPSS) 'You know the Way'

5.00 p.m. The Rt. Revd. George Appleton 'Crossing the frontier both ways'

7.45 p.m. Any Questions? - Panel of speakers.

9.00 p.m. Closing prayer - Miss Phoebe Rees

Sunday

9.30 a.m. Mr Julian Drewett (General Secretary CFPSS and Chairman of the Guild of Health) 'Mixed feelings?'

11.30 a.m. Service.

Full Conference £50 Day Attendance—Members £4 Non members £5 (plus meals). 40 rooms in hotel, 20 in annexe.

It would be appreciated if friends would be willing to share bedrooms with bathrooms en suite.

Application forms from Mrs. Helen Tennant, 4, St Ledger's Place, Bournemouth BH8 9AZ (Telephone 0202 38613)

LONDON GROUP

Place of meetings—St. Mary Abchurch

Please note: Bible Study is now on the first Monday in the month, at 6 p.m.

Monday January 7th
6.00 p.m. Bible Study.

Monday January 14th
5.45 p.m. Healing Service.
6.15 p.m. Dr. Martin Israel will talk on "Crucifixion".

Tuesday January 22nd
5.45 p.m. Intercessions.
6.30 p.m. Open Discussion.

Monday February 4th
6.00 p.m. Bible Study.

Monday February 11th
5.45 p.m. Healing Service.
6.30 p.m. Dr. Raymond Pietroni, a general practitioner, will head a discussion about communication between patients and their doctors. He recently wrote an article in "Hospital Doctor" criticising the frequent medical approach.
(Please ask for a copy of this beforehand).

Tuesday 26th February
5.45 p.m. Intercessions.
6.30 p.m. Mr. John Etherington will speak on "A Christian View of Psychological Astrology". John is studying at the Centre for Psychological Astrology (previously the Centre for Transpersonal Astrology).

Monday March 4th
6.00 p.m. Bible Study.

Monday March 11th
5.45 p.m. Healing Service.
6.30 p.m. Open Discussion.

Tuesday March 26th
5.45 p.m. Intercessions.
6.30 p.m. Mrs. Suzanne Birnie, Council Member and Executive Member of the Guild of Health, will talk on the work of the Guild.

Perfect love, we know, casteth out fear. But so do several other things - ignorance, alcohol, passion, presumption and stupidity. It is very desirable that we shall fear no longer, but it is very undesirable, until we have reached that stage, that we should allow any inferior agent to cast out fear.

C. S. Lewis from "The World's Last Night"

We have seen the city of Mansoul, even as it rocked, relieved - Blessed are they who did not see, but being blind, believed.

G. K. Chesterton

Book Review

LIGHT OF ALL LIFE—Thoughts towards a Philosophy of Life by Raynor C. Johnson (Pilgrim Book Services) £6.50 128 pp.
Reviewed by Martin Israel.

This book is a transcription of a series of lectures Dr. Raynor Johnson gave in 1976, at first in the USA at the invitation of the Human Dimensions Institute at Rosary Hill College, Buffalo and later in London at the College of Psychic Studies. Mr. Paul Beard writes a fine foreword.

The basic philosophy of Dr. Johnson will be well known to many Fellowship members. I personally found *The Imprisoned Splendour* the most exciting as well as the most moving. It cast a beautifully poetic light on the eternal things, and was an excellent account of the state of psychical research and survival-of-death studies at that time, the early fifties. Then followed *Nurslings of Immortality*, largely an account of the philosophy of Douglas Fawcett with its emphasis on divine imagining. Next came *Watcher on the Hills* with its analysis of mystical experience. In a way these three books summed up Dr. Johnson's metaphysic. His later books *A Religious Outlook for Modern Man*, *The Light and the Gate*, *The Spiritual Path* and *A Pool of Reflections* are variations on the themes embraced in the first three with a growing emphasis on the need to find a living master to guide one on the more intricate paths of the spiritual life together with an equal stress on the Hindu-Buddhist cosmology and way of spiritual ascent.

The latest book is essentially a precis of earlier themes, notably reincarnation, karma, the certainty of survival of death, the soul's great journey, masters on the path and the nature and problem of time. The book ends with an appreciation of mysticism. The great wisdom and compassion shown in these lectures will help many readers even when they differ from the author in some of his conclusions. His philosophy seems to owe little to the Judeo-Christian revelation, even though Christ, and possibly Moses, are included in the company of avatars, supreme masters who do not need to undergo the wearisome wheel of rebirth in store for us ordinary mortals and even the lesser masters on the path whom we have eventually to contact for our further spiritual advancement. Here Dr. Johnson speaks with personal authority, since he has been guided by such a master for over twenty years.

What interested me most in my reading of this book, whose themes are well known enough to me and ones with which I generally have a strong basic sympathy, is how strangely irrelevant it is to the world we inhabit. While granting that our lives here are mere parentheses in eternity and that the wise man uses the world as a bridge on which he does not build too elaborate a personal edifice, there is more to be said to effective mundane existence than is touched on in this transcendental metaphysic. The lives of ordinary people, with their personal problems of heredity, environment, unemployment and impotence in the face of an indifferent world situation, do matter in the here and now, no matter how illusory time may appear to the mystic in his moment of illumination. Likewise the physical body and the ego consciousness are important day by day. To be sure they must be the servant and not the master of the personality, but without them not much constructive work could be done. I doubt whether anything is wasted in eternity, and the doctrine of the resurrection of the body (physical as well as etheric, astral, mental and causal) is extremely meaningful to me. And Jesus is more than an avatar to me.

The world desperately needs a combination of the life-affirming approach of Judeo-Christianity with the contemplative acceptance of the Hindu and Buddhist traditions. Inasmuch as this book offers guidance in the latter aspect of reality it is to be welcomed, but it does not make the perfection of the present world in eternity any less cogent.

David Veale (Broder Daveth), an early member of the Fellowship, is contemplating a book attempting to answer those psycho-spiritual questions which are uppermost in people's minds. He asks that our readers will be kind enough to send him those questions at the following address:

Broder Daveth (David Veale), Penytty Sen Jowan, 3 Treverven Cottages, St. Buryan, Nr. Penzance, Cornwall. TR19 6DL

"*But what if I should discover that the very enemy himself is within me? That I, myself am the enemy who must be loved? What then?*"

C. G. Jung

Last Dates for copy
1st January, 1st April, 1st July, 1st October

WHITE WAVE

Flotsam from Jennifer

Following in the wake of "Jesus: the Evidence" and the Bishop of Durham's various pronouncements, the BBC 2 series "The Sea of Faith" has been causing a similar furore. The author and presenter, the Revd Don Cupitt, Dean of Emmanuel College, Cambridge, traced the events which according to him, have brought Western man to his present crisis of belief. This "Christian atheist" (as he once called himself) advocated religion without dogma and superstitions—of which, he said, belief in an after-life was one. An antidote to this came from the Bishop of Salisbury in his August diocesan newsletter, stating his belief in ghosts and in life after death (The current issue of the Christian Parapsychologist has the full text).

Rosemary Brown, the musical medium, told Radio 2 listeners during a 30-minute interview in September that she was a Christian rather than a Spiritualist and the Breakfast-Time TV astrologer Russell Grant told the Psychic News that he definitely believed in life after death and felt there were many links between the world of astrology and the psychic field.

In July, the Standard gave a 4-page spread to an interview with Prince Charles on alternative medicine and in September, The Guardian featured a long, sympathetic article on Matthew Manning and the future of healing. Also during the summer, the Sunday Times had a front-page article describing the claims of a Lebanese historian that the events of the Old Testament took place not in Palestine but in south-west Arabia. It will be interesting to see whether his ideas can be reconciled with archaeological discoveries made in Palestine. The Sun told of a man dying of cancer in Florida who, for £15 a time, has promised to take messages from the bereaved to their loved ones beyond the grave. He has been inundated with requests.

August also saw the publication of a new novel by Francis King about contacting the dead, called "Voices in an Empty Room". In September, "Woman" magazine began a 3-month "extraordinary experiment"—a kind of psychic agony aunt column—purporting to give readers advice from the world beyond. The psychic couple who received the messages claimed they came from a source called Celestial 9000. Not to be outdone, "Woman's Own" gave their readers a questionnaire to ascertain their psychical sensitivity and a list of organisations where they could develop their gifts. And in October, "She" published the detailed account and reactions of a woman who seems to have been regressed to a former life as a blacksmith in the early 18th century.

N.B. Just to remind you that I would be very grateful for any relevant articles you could send me.

Jennifer Howard

The Churches' Fellowship for Psychical and Spititual Studies

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

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AIMS AND OBJECTS

PROPERTY OF SPR

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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Pensioners, Students, Clergy, Ministers and their spouses £5 each.
Life Membership £75

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Receipts are only sent if S.A.E. is enclosed.

Please quote your Membership Number on all correspondence.

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