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The Churches' Fellowship for Psychical and Spiritual Studies

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AIMS AND OBJECTS

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

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

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

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

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

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EDITORIAL

The theme of our Q.R. this quarter is "The evil or holy object - the evil or holy place". At our Annual Conference we are considering "The Psychic Dimension - for good or ill?". We know that the psychic dimension is morally neutral; it can be good or evil, as can the material or spiritual dimension. The great mystery of the origin of evil, this thing that we fight, and the source of our compulsion to fight it, remains. Some embrace evil knowingly and deliberately, others drift into it. Church members are committed to the battle for good, and we can easily be deceived about where we stand.

Part of this mystery and paradox lies at the centre of our Christian faith and has caused one of the world's most horrible objects, the gibbet which was the official instrument of death by slow torture reserved for escaping slaves, terrorists or traitors, to become the symbol for all Christians of perfect Love. We follow the Cross.

Some years ago, there was a short science-fiction story in a magazine. It opened on our earth, green and beautiful, but from which all animal and human life was missing, the cause unknown. A space-craft visiting the planet for the first time, is on a voyage of exploration. Of the three extra-terrestrial beings in the craft, the youngest is very vociferous and excited, the older two more phlegmatic and wary, as pilots and explorers tend to be. They land and start their searchings. They find the world mysteriously devastated. "But what did it?" wonders one of the older ones. "Who were the others, who destroyed them?" Eventually, in their wanderings among the desolation, they find some caves where evidently valuable and prized objects have been stored, among them, pictures. They are excited to find the form of the humans who once inhabited the earth; in particular, they are moved by representations of woman and child, showing deep love. The youngest E.T. has wandered further on. Suddenly, he gives a piercing shriek and his companions rush towards him. They find him riveted in horror in front of a picture of a tortured and dying man, nailed to two bits of wood. They gaze together in silence for a while. Then, "I understand now" says the pilot, "There were no others. They destroyed themselves."

Please God, guide us through this mystery, that out of even this darkest destruction, by the will to good, may come Life, overcoming all evil.

If evil is to leave you unchallenged you must be evil.
The Two Listeners from "God Calling"

"We know that we are children of God and that the whole world is under the control of the evil one. We know also that the Son of God has come. . ."
2 John 20 N.I.V.

PRESIDENT'S LETTER

The Numinous Dimension

The Concise Oxford Dictionary of Current English defines The Numinous as the combined feeling of attraction and awe characteristic of man's sense of communion with God and religion. This was exactly the experience of Jacob when he was fleeing from his infuriated brother Esau whom he had defrauded of his father Isaac's blessing as he had previously deprived him of his birthright. We read in Genesis 28: 10-19 how the fugitive Jacob came to a certain place where he stopped for the night. There he had his marvellous dream of a ladder reaching from earth to heaven with angels going up and down on it. The Lord was standing beside Jacob promising him and his descendants both the possession of the land and an enormous multiplication of numbers, ending with the undertaking, 'I will be with you, and I will protect you wherever you go and will bring you back to this land; for I will not leave you until I have done all that I have promised'. When Jacob awoke, he said, 'Truly the Lord is in this place, and I did not know it.' He was afraid, adding how fearful the place was, none other than the house of God (Beth-El), the gate of heaven. He set up a sacred pillar on the spot. This is a typical experience of the numinous. Was God present more strongly at Beth-El than elsewhere? Surely not, for He is ubiquitous, universal and omniscient, but Jacob, because of his open psychic condition, fearful and defenceless, was more sensitive to the divine presence than had he been secure and powerful. In any case Jacob, like his grandfather Abraham, was a natural psychic, as was, in another way, his son Joseph.

Nevertheless, though God cannot be limited to any locality—even the great Temple in Jerusalem which was to be destroyed by the Babylonians in 587 B.C., so that Ezekiel could, in the spirit, see the Lord leaving Israel and moving to the exiles in Babylon—there is no doubt that the divine presence is especially strong in localities or places of worship where there has been great devotion to the divine name. When travelling in Italy about 35 years ago in the company of people who had no Christian sympathies, I was spontaneously arrested by the heavenly tranquillity of Assisi. At this time St. Francis was little more than a name to me. When I entered St. Peter's Cathedral in Rome I was once again aware of a spiritual presence, this time very different from what I had felt at Assisi; it was magisterial and awesome. What had I picked up on these two occasions? Almost certainly the psychic vibrations of great saints of the past together with the devotions of countless pilgrims who had added their contribution to the general power and awe. In such an atmosphere it is much easier to pray, because in a way the lives and devotions of the multitude create a psychic ladder, not so dissimilar to the one seen by Jacob in his dream, that leads us directly to the divine presence, no doubt accompanied by the vast communion of saints now deceased and also the ministry of angels. Similar psychic emanations may be felt in many

country churches all over the world, where, to quote T. S. Eliot, prayer has been valid. Indeed, if only all our relationships were valid in love, the whole world would be full of positive psychic vibrations that would lead the stranger to the heavenly footstool.

Whenever the priest consecrates the elements of the Eucharist, he is bringing the presence of God closer to the clamorous world; whenever anyone does his work with precision, love and devotion, he is leaving a psychic residue of healing that will be bestowed on the one who follows on the way of life. The reverse is, of course, equally true: disorder, disharmony, vice, hatred and war leave adverse psychic currents that can affect those in the vicinity. A part of the ministry of deliverance is involved in neutralising the unpleasant influences. All this stresses the importance of a person doing his work, however menial it may appear, with honesty, devotion and love. Our lives are written large in the book of destiny. We are all parts of a body immeasurably greater than the sum total of humanity. It is the body of Christ and according to our labours we either impoverish it or else enrich it by bequeathing our small contribution to the whole.

Martin Israel

Hell is not a condition but a deprivation of condition, not a place but a deprivation of place, not an experience but a deprivation of experience. Hell is a desperate, because hopeless, yearning for **something** *from the depths of negation and loss.*

Harry Blamires "On Christian Truth"

GENERAL SECRETARY'S NOTES

Bournemouth Conference 1985. Cassette tapes are available of the talks given at this conference—price £2.70p each including postage.
The titles are:-

'Self-discovery and eternity'—The Revd Dr Martin Israel.
'You know the Way'—Mrs Barbara Bunce.
'Crossing the frontier - both ways'—Bishop George Appleton.
'Facing the Future'—Dr Peter Leggett.
'The gospel of death'—Bishop George Appleton.
'Mixed feelings'—Julian Drewett.
Any Questions Panel.

Annual Conference 1986. This conference to be held at Digby Stuart College, Roehampton, London from 5 - 7 September, will be on the theme of 'Christian miracles'.

Office staffing in September and October. Head office will be closed on the following dates due to conferences and holidays. September 5, 6, 9, 10, 17, 30 and October 1, 28, 29. However it will be open on all Wednesdays during this period.

FROM THE CHAIRMAN

It has been a truly remarkable experience to travel, as your Chairman, to the United States (my first visit) and take part in the Spiritual Frontiers Fellowship and Academy of Religion and Psychical Research conferences. I am deeply grateful for the opportunity thus given for a traveller's glimpse of a great country, with the added vision, through the eyes and experience of our U.S. counterparts, of the light and dark aspects of the material power of the nation and of the spirituality shining through.

During the S.F.F. conference a goodly assortment of psychologists, parapsychologists, professors and lay and ordained workers in the churches shared their inspirations, hopes and fears in the context of the contemporary scene. Their contributions included pastoral theology, world faiths and unity, "near-death-experience" research, polygraphs and plants, transcendental and materialistic uses of psychic abilities, the crisis in man's pride in his intellect and technology, the spiritual implications of the Shroud of Turin, and Christian commitment. A variety of workshops covered a wide range of consciousness studies, healing and other forms of service; films and videos offered further scope for spreading knowledge.

The theme of the conference, "Expressions of Empowerment", evoked many different responses, and yet, as always with spiritually based conferences, there was a convergence of theory and opinion. The recurring theme was the crisis need for a cultural shift of consciousness to spirituality. There was reference to the resistance to this among conservative Christians, scientists and technologists, one speaker maintaining that in their hands lie the most terrifying power and responsibility the physical world has ever known. A professor of pastoral theology ("now off to divinity school to try to learn to be a bridge between medicine and religion") saw the S.F.F. as a testimony to the emergence of that vital shift of consciousness. Another speaker, describing the near-death-experience as now generally accepted, with 10 main consistent after-effects demonstrating its inherently spiritual nature, saw this as an evolutionary progression to "homo noeticus", with even a demand for Russian translations of relevant literature.

The Academy of Religion and Psychical Research conference showed the same convergence, adding psychiatry, language and learning disabilities, philosophy and German and French comparative literature to the disciplines already represented. There was, of course, a heavier emphasis on research, with papers on explorations in psycho-spiritual transformations, mind-body control, trance mediumship, and metapsychological shifts in people claiming out-of-the-body experiences. Papers were read on dreams and dreamers, spiritual dynamics in holistic healing, method in studying the transformational sciences, the consciousness disciplines, the interaction of the transcendental with the psychical, and cosmic organisation according to Herder and de Chardin.

Again and again the emphasis was on growth through awareness, psycho-spiritual transformations, the participation of the observer being all important, with a need for scientists to undergo a consciousness experience, and, encouragingly, physicists relating physics to mystical

insights. The speaker on Herder and de Chardin concluded that there are signs of a new cosmopolitanism emerging, demonstrated in attempts at international politics, but the question remained: who will win—a new brutalism or a new humanism? The President of the A.R.P.R. stated in her summing-up that the word "transcendental" had now been accepted into parapsychological literature, but the intangible was not all good and "we need commitment to the protection of God."

It is obviously impossible in these notes to do justice to any one speaker or the overall content of the two conferences, but I hope I have conveyed some idea of the importance attached to our studies *and*, even more importantly, to our activities in the current world situation. The service of worship and healing which took place on the Sunday between the two conferences illumined our brightest hope, which lies in the light of Christ and the Holy Spirit inspiring and guiding those who are involved in these deep and urgent issues. It was especially significant for the visitors from England when an anonymous S.F.F. member sitting beside us said: "and now there is a golden thread of prayer between us in America and your Fellowship in England." Yes, indeed there is; and in that link we can see how we can contribute to the peace of the world, as we pray—not in fear but in trust in God—for the growth of true spirituality in all who hold the material power in their hands, and remembering most importantly to pray for our American counterparts and their work. United in prayer and in faith in the power of Christ we can accomplish more than we can possibly know.

At a more mundane level, I must add that Beryl Statham and I were given immense hospitality and kindness, and we are deeply grateful to the S.F.F. and A.R.P.R. Presidents and members for having involved us so fully in Council and Conference proceedings, both official and social. It was a wonderful experience. Following, as it did, so soon after the inspired atmosphere of the Bournemouth conference in April, I feel that as your Chairman I have been truly blessed in these recent months. I know that such blessings are but a reflection of what is taking place in the unseen dimensions of our work. May Christ be with us.

Barbara Bunce

"That hard deliberate remembering of good leaves no room for the remembrance of evil. That way we hasten the time. Don't you sometimes think, Mr Weber, that one of the dreadful discoveries that we shall make in the life to come will be the extent to which we have put the clock back, and kept humanity upon the rack, by the mere unwilled thinking of idle moments?"

Elizabeth Goudge from "The Heart of the Family"

Cross or Crucifix?

by Michael Perry

Based on a sermon preached on Passion Sunday 1985 *in the Chapel of St. John, Howsham.*

Folks is odd. Folks is different. (Well, at any rate, some folks is different from me, and I'm sure that's a bit odd, because I know *I'm* not odd.)

The fact is, that God has populated the world with four thousand million (or however many it is) individuals, and we are all different from each other. No two of us—not even identical twins—have identical fingerprints, and no two of us have identical soul-prints.

Soul-prints. That's an odd word. Have you come across it before? I hope not, because I think I've just invented it. What I want it to mean is that each of us is spiritually unique. There is no one else in the whole world - nor has been, nor will be—who reacts to God in exactly the same way as you. Your soul-print, like your finger-print, is yours alone.

One part of your soul-print involves the way you react to the Cross. The Cross means different things to different people, and different people react differently to different images of the Cross. Let me explain.

To some people, the Cross means nothing at all. Some people have never heard of Jesus or of Christianity, and they don't know that the Cross signifies anything special. But more people than not, know that the Cross is a Christian symbol—like the hammer and sickle is a Communist symbol and the crescent moon is a symbol of Islam. In this country, Christians are not persecuted and there is a general feeling around that God is a good thing (so long as you don't take him too seriously and go all religious), so it can be quite popular to wear that Christian symbol as an ornament—go to any jeweller's shop to see examples. Why do people like to wear the Cross as a necklace or an ear-ring or a brooch? Because they want to be publicly identified as Christians? That would be claiming far too much. Because it looks nice? That, I believe, would be claiming far too little. For superstitious reasons? I would not be surprised. Folk are in favour of Christianity and believe it can do them some good; they may have only the haziest idea of what Christianity is about, but they see the Christian symbol as being a good luck token or a means of warding off evil. I suppose that kind of feeling does have a vestige of the doctrine that the Christian God is good and that he is powerful against the forces of evil so that in any contest, God will be on the winning side; but Christians would regard the superstitious wearing of the Cross as a pretty weak remnant of any real religious faith. All the same, we shall have to come back to the idea that the Cross *as such* is a holy object and can be used as a weapon in the spiritual warfare against the forces of evil, just as the pentagram is a magic device which has real power to bind.

Before we come back to that, let us ask what it is that the Cross signifies to Christians. Different things to different Christians (or to the

same Christian at different times, I suspect); which is what I meant by talking about soul-prints.

We know that crucifixion meant death by a particularly barbaric and sickening form of torture. "If I get hold of you," we've heard people say, "I'll crucify you!" So does the Cross signify man's inhumanity to man? God knows there has been enough of that. It goes back as far as recorded history, and it is still with us today. The soldiers of Imperial Rome strung Jews up on wooden gibbets to teach their subject peoples a lesson. This generation, which has known Auschwitz and napalm, and lives under the shadow of a mushroom cloud, has learnt even more barbarity than they.

Very often the Christian cross has a figure on it, so that it becomes a crucifix rather than a plain cross. That figure usually highlights the suffering. It is an attempt at realism. By using a crucifix we want to try and realize how terrible a death Jesus suffered. The same kind of point was made recently by the crucifix in an American cathedral where the figure on the Cross was a female figure. The feminists were using the image of crucifixion to underscore the message about man's inhumanity to woman, about the way in which men have patronized or exploited women. Crucifixion is a very strong image, and we men thought the feminists were over-calling their hand. Perhaps, of course, that shows how little we realize the hurt we cause by our male assumptions of superiority.

Not long after we were married, my wife and I visited Oberammergau on our summer holiday. Like many tourists, we were amazed in that village at the wealth of examples of the art of the woodcarver, and—as befits the village of the Passion Play—at the variety of types of crucifix. We wanted to get one to take home, but we had to search through a dozen or more shops before we could find the one we wanted. We succeeded in the end, and the cross has been in our bedroom ever since; but it took some finding. It is not a realistic crucifix. The figure of Jesus on it is erect; not twisted in agony but upright in majesty. He is wearing, not the loincloth which Christian modesty puts on him (and was almost certainly absent on the Hill Golgotha) but a full and flowing robe. On his head there are no thorns, but a royal crown. His face is not the face of a man dying of torture, but the strong, calm, authoritative look of the person who is in control. The crucifix bears the figure of Christ the King—Christus Rex.

Why did we want a crucifix like that one? Was it that we did not like to be reminded of nasty things like suffering and death? Was pain something more than we could bear? Were we running away from reality and taking refuge in a fantasy world where evil things did not have evil results?

I hope it wasn't that. I hope it was because we felt that the reality of the Cross could only be expressed by something that was historically impossible, but symbolically so much deeper than a mere photographic record of what it might have looked like. We knew that the Cross was messy, and bloody, and sickeningly brutal; but we knew that that was not the most important thing about it. We knew that man could act inhumanly to man; but we wanted a crucifix that would say to us that on

the Cross, man was trying to act inhumanly towards *God*—and that God refused to take that inhumanity as the last word.

The mystery of that transaction between humanity and divinity is beyond me. I cannot understand it. Many Christians have tried to understand it, and some of them have come up with explanations that we have to learn at theological college before we can become parsons. They are called "theories of the Atonement". None of them satisfy me. Most of them seem too slick, too cut-and-dried, and the mysteries of human sin and the divine initiative are such that I cannot believe that anything so neat and tidy can be true of them. All I know is that I am a sinner because there is something in human nature which makes me—like all of us—want the best and choose the worst. I believe that this sinfulness is serious because it ruins the relationship of love which God wills between himself and us. I believe that Jesus came in order to restore that relationship. Humanity refused his offer, and crucified him. Sin is as serious as that. It kills the God who longs for the barriers between himself and man to be broken down. But God is God, and Christ is King. Human sin cannot have the last word. What a miserable world it would be if our twisted humanity could prevail over the loving purposes of almighty God!

How it worked I can never understand, but I know that on the Cross, God was in Christ reconciling the world to himself; and on that Cross, God can reconcile me to himself—and you to himself. The Cross shows that the weakness of God is stronger than the power of man. It is a paradox and a mystery. How it works, I cannot tell. What I do know is that it *does* work.

That is why I wanted a Christus Rex crucifix. If I could have taken a photograph on Calvary I should have recorded what could be seen; but that would never have told me what it *meant*. Christus Rex begins to tell me what the Cross means—that God was in Christ, and that God is in charge, and that man can do his worst, but that still, God reigns.

Later on, I learnt that the Christus Rex crucifix was much older than the realistic crucifix with a dead Christ on it. In the early Church, Christian art was more symbolic and less representational than it is in the West today. That is why the ikons of the Orthodox Church are painted in the way they are. They are an attempt to reveal something of the divine truth behind the human appearances.

As I said, folks is different. Thank God for that! The world would be dull indeed if they were not. Some people will want to look at a bare Cross, without any figure on it, because any kind of figure can tell only *part* of the truth. People like that, want to fill the bare Cross with as full a theological content as they can. Other people want to meditate on how much the Cross cost God, and they are helped to do so by having on the Cross that visual symbol of Jesus in agony. Others want to meditate on Christ the King, reigning from a wooden throne, and turning even the worst that man could do, into the means of their rescue and redemption. None of these ways is better than any other, none is worse. Some of us are visualizers. Some of us are better at ideas than we are with pictures. All of us are made the way we are by God. What matters is that we should

look at the Cross and see it, not just as a meaningless shape that just "happens to be" a Christian symbol, not just as a superstitious talisman that can perserve us from the evil eye, but as a symbol of the love of God in a world of cruelty, and of the power of God shown through weakness.

If that happens, then the Cross will be for us a holy object, and an object of spiritual power. That power, however, resides not in the Cross as a shape. We cannot triumph over the powers of the enemy of God simply by waving a cross-shaped object in his path. People who think like that are thinking mechanically and not spiritually. The Cross has power as a holy object only when we use it as a means of consciously latching ourselves on to the love of God. We know his love because the Cross for us signifies the crucifixion of God-and-man, by means of which the at-one-ment between God and man can be effected.

Yet there is a further mystery here. In some way which is hard to explain and difficult to understand but almost tangible in its reality, an object such as a cross which has become imbued with love and devotion, or which has become the focus of God-centred thoughts, can reinforce and strengthen even the weakest of prayers which are centred upon it. It may be something akin to the physical phenomenon of resonance. Strike an "A natural" tuning fork in the air and it is virtually inaudible. Place it on the top of a piano and the note immediately sounds forth loud and clear. What is more, the A natural strings within the piano will be found to be resonating in sympathy. In some such way, our feeble spiritual power seems to be in affinity with the holy object which has been linked to the infinitely greater spiritual power of Christ crucified, and what is impossible to us on our own is possible with the help of the holy object. Furthermore, there seems to be something generic or archetypal about the Cross as such, so that the same power seems to be tapped whether the cross or crucifix we use is an ancient one which has been prayed over by saints for centuries, or whether it is a new one which was made only yesterday from a couple of pieces of raw wood. Perhaps for the same reason, we who have been signed with the sign of the Cross immediately after our baptism can make that sign anew over our bodies, and we find it puts us "under the protection" and helps us in times of trouble or temptation. (Some people like to do this, others don't. As I said, folks is different. Don't condemn others for finding something useful when you aren't helped by it yourself.)

The cross or crucifix on its own, then, as a holy object, is powerless. In our struggles against evil powers and in our aspirations towards holiness, our power seems to be minimal. Put the two together, and things seem to happen. But they only happen because the cross has the ability to link us with the crucified, who is risen and alive and longing to add his power to our weakness. And they don't happen to everyone—not even to every Christian. Folks is different. Some are helped by the crucifix, and others find other ways of uniting themselves with the power and love of Jesus. But if you are one of those Christians for whom the cross "works" and for whom it puts you in touch with the risen Lord, then thank God for it, and in that sign conquer!

Chosen Places

by The Revd V. Paul Bowen

We do not need to have highly developed psychic powers to be able to feel that some places are nasty and some are good or to be advanced theologians to categorize the former as evil and the latter as holy. When we try to explain what makes these places evil or holy it is a very different matter. In most cases it seems that lives, experiences and events impress a character on places and buildings in the same way as spiritual personality does on physical bodies. S. Gregory of Nyssa says that we shall recognize persons in the next world because we have already seen the character that was evident in the earthly body, as of the impress of a signet upon wax, and that we shall see the same in the spiritual body.

It seems evident that God chooses the places where spiritual experiences take place, where heroic lives are to be lived and holy deeds done and marks them as different from other places. Water has always been a sign of the Divine working. In the ancient rite of the Blessing of the Font on Holy Saturday, the priest says "Deus, cujus Spiritus super aquas interipsa mundi primordia ferebatur: ut jam tunc virtutam sanctificationis aquarum natura conciperet" (God whose Spirit in the very beginning, moving over the face of the waters, has already given the virtue of holiness to the nature of water). He uses the creature of water in His "Chiefest Sacraments" and many holy places are totally or partially encircled with water or have springs or wells.

At Verulamium a spring gushed out at the beheading of S. Alban the first Christian Martyr in Britain and a spring of healing water still marks the spot where S. Winifred's head was struck from her body at Holywell. It appears this is fairly common with martyrdom because the same is recorded of S. Osyth, although she picked up her head and carried it back to her Convent because she wished to die in the Church. In Devon, at Exeter and Chittlehampton, we find springs came up when the holy martyrs Sidwell and Hievitha were decapitated by scythes. The study of holy wells in connection with martyrs and used for healing and baptising is a subject of its own but islands and loops in rivers are also often chosen places.

The physical amenity of water and the protection it afforded did lend a utilitarian attraction to places that God chose for spiritual sustenance and sanctuaries for souls. Because we are an island race it is not surprising that some of our main holy places should be islands. The Holy Islands of Iona and Lindisfarne with the multitude of holy lives they fostered have shaped the religious history of our nation but we must not forget that Glastonbury, the cradle of our faith, was the Isle of Avalon, that Westminster Abbey was built upon Thorny Island and S. Etheldreda

established her community upon the Isle of Ely. Perhaps S. Cuthbert was emulating S. Hubert of Derwentwater when he went to end his days as a hermit upon one of the Farne Islands but he was in the monastic tradition. S. Sexburga founded her Minster on the Isle of Sheppey and S. Mildred her Minster in the Isle of Thanet. Medieval Christians thought the devil was inhibited by living, or moving, water and whether this occasioned the choice or resulted from it, is a matter for debate.

Where islands were not available promontaries into the sea were often chosen like S. Ebba's at Coldingtham and S. Hilda's at Whitby, S. David's at Menervia and numerous other Christian settlements on the rocky coasts of Wales and Cornwall. Loops in rivers were also popular for spiritual retreats which received God's blessing like the beautiful spot where S. Godric spent the latter part of his life ministering to men and animals alike by the River Wear at Finchale.

Animals, according to legends of the Saints, were often used to indicate a place, usually that of the burial of a Saint's remains. Further down the river from Finchale, the cart drawing the relics of S. Cuthbert stuck in the mud until the vision of the monk Eadmon was heeded and then the oxen moved to Dunholm, an almost impregnable plateau with precipitous banks in a loop of the Wear. Another team of oxen that had been used by S. Walstan ploughing in Norfolk and then drawing his bier, came to a halt at the little hamlet of Bamburgh, a spring of water appeared and they built his shrine there. The same thing happened to the body of S. Tendric, the old Christian King who had come out of retirement to lead his people against the heathen. Mortally wounded at Tintern, his son placed him in a litter drawn by wild deer and they came to a standstill at Maddern on the bank of the River Severn. There the King died and his body still lies in the small Church.

Some of the places we recognize as holy were first revealed through visions and most are places where visions are given. Rahere, kneeling in the Church of S. Bartholomew on Tiber Island in Rome, had a vision of the Apostle and received the commission to build a Church and hospital in his honour at Smithfield in London. The Lady Richeldis saw the Holy House in a vision and was commanded to build a replica in her village at Walsingham. The great Church of S. Peter at Westminster was consecrated by all accounts by the Apostle himself who was seen in a vision by the ferry man who was also given a salmon to take to S. Melitus. Years later in the same Church, S. Edward, together with the Earl Leofric and his wife, the Lady Godiva, had a vision of the Infant Christ at the elevation in the Mass. S. Owen at Lichfield had a vision of angels coming to collect the soul of S. Chad whose body was to be the treasure of the Cathedral there.

The mortal remains of holy persons, some uncorrupted and some reduced to bones or dust, have always been regarded by Christians as giving a holy character to a place. S. Germanus on his visit to Britain to combat the Pelagian heresy, took back some of the dust from S. Alban's shrine to add to the sanctity of his Cathedral at Auxerre. Cathedrals and Abbeys vied with each other to procure the bodies or relics of the Saints,

many constructing magnificent shrines like that of S. Hugh at Lincoln, S. Swithun at Winchester and S. Richard at Chichester. The miracle glass round the shrine of S. Thomas at Canterbury witnesses to the worth of a pilgrimage and the efficacy of the Saint's prayers. Pilgrimages are visits to chosen places where the partition between the finite and infinite is very thin.

*The Revd Paul Bowen is the Rector of Wanstead E.*11 *and has been a CFPSS member for seven years.*

ASTRAL ASSAULT

by John Pring

I was up for promotion. I sat in the ante-room awaiting interview while another candidate was seen; I had eight minutes to wait.

I tried to relax in the hope that I might present myself favourably. To combat nervousness, I started to meditate; later, I prayed for courage to face what might become an ordeal. Promotion boards had a reputation for causing stress to the candidates and this particular one was to be formidable.

My attempts at relaxation were successful because I slipped into a trance-like state.

Suddenly I was fully awake and in a state of superconsciousness: not that I had been asleep, rather I was jolted from a lower level of consciousness to a higher one. I felt my neck snap as if it were a dry, hollow reed. The sound of the break and the feeling brought instant nausea. And then I became clairvoyantly aware of an African witch doctor standing by me, leering at me. I knew from the expression on his face, what he had done to me. He had bitten through the back of my neck.

Disconcerting as the experience was, I presented myself confidently to the interview board. But, some weeks later, I received news that I had failed. . . !

Now it is my belief that I suffered an astral assault. My 'astral' neck, the counterpart of my vertebrae, had been snapped by a malevolent creature occupying the mysterious gap between our life on earth and the spiritual world. He had slipped in through my defences and inflicted serious damage. I believe he either caused my failure or his presence was a synchronistic omen at an occurrence fated to take place.

But could I have prevented his coming? Could I have prepared ahead of time, a more assiduous defence invoking greater powers? I think not. Such is the power of evil forces that we never know when we are to be specifically attacked.

The Tree of Life and the Tree of Evil

by R. A. Gilbert

All Christians recognise the cross as a symbol of Christ; carved in wood or stone it is not an object holy in itself, but an object standing for the holiness of both the suffering and the risen Christ, focussing our attention on Him who is the heart of the Christian religion. Such symbols of holiness—material substitutes for a spiritual reality beyond form—are found in all religions and in all spiritual philosophies, but as often as they are used, so are they abused: the symbol is venerated as an object and an end in itself, while that which it stands for is forgotten. To see any material object as holy in itself is both a denial of reason and an abandonment of faith—a first step on the path to salvation by superstition, a path that leads only down.

The risk of a committed Christian making such a perilous descent may seem slight, for are we not psychically aware and gifted with discernment? Perhaps, but there are other symbols of Christ than the cross, and a false perception of those symbols, coupled with spiritual pride, leaves us open to dangers more subtle than may at first appear.

False perceptions of the symbols of Christ arise often, and with increasing frequency today, from the uninformed study of esoteric traditions that appear to be compatible with Christianity while remaining essentially irreconcilable with Christian faith in the divinity of Jesus Christ. It should be said, however, that there is nothing inherently wrong in studying pre-Christian and non-Christian spiritual traditions, nor in using symbols drawn from those traditions as aids to the practice of meditation and contemplation. And among those symbols, there is, perhaps, none more potent than the Kabbalistic Tree of Life—a complex diagram reflecting the spiritual experience of medieval Jewish mystics, and one designed to mirror evil as well as good.

In the tradition of Jewish mysticism the Tree of Life represents Man's relationship to God in both the created and uncreated worlds, the ten spheres, the Sephiroth, into which the Tree is divided symbolising ten stages in the unfolding of creation.(1) But although the God of Israel is also our God, the final Revelation of God in Jesus Christ is not accepted in Judaism and Christ cannot be found in the wholly Jewish Kabbalistic tradition. Christian Kabbalists of the Renaissance maintained a pious belief that a concept of the Holy Trinity was to be found in the first three Sephiroth, the so-called Supernal Triad, of the Tree of Life. This was a false belief, for nowhere in the Kabbalah are intentional symbols of the Trinity or of Christ to be found. Even so, Christian explorers of esoteric traditions have claimed that there *are* such symbols in the Tree of Life and have written widely in support of their claims.(2) And it must be said that the Tree of Life is a quite remarkable symbol of holiness, even though the Christian needs to approach it with care.

Why, then, should we consider this symbol at all? Precisely because it *has* been presented as part of a quasi-Christian spiritual tradition and because so much has been written in defence of this supposed tradition. Popular works designed to show that acceptance of esoteric traditions is compatible with the Christian faith invariably gloss over the philosophical difficulties, and—more importantly—they gloss over the spiritual dangers.

The Kabbalistic Tree of Life is no longer presented for what it is—a signpost pointing the Way to God and a symbol of the Holy Quest in Israel—but as a holy object to be revered for what it seems to be. This ignorance of its true nature is expressed most often by the facile interpretation of the sixth Sephira, Tiphereth (Beauty), as Christ, and of the Supernal Triad as the Trinity. If this were so, what of the Sephiroth above Tiphereth? Are they more exalted than Christ? And as there is a Godhead beyond all the Sephiroth, is this some Being above the Trinity: a God beyond God? Philosophical absurdities such as these are clearly not compatible with Christianity and any attempt to accommodate them can lead only to a weakening of faith.

This, however, is not the greatest spiritual danger, and what is true for the Kabbalah is true also for other esoteric traditions. While the works of Christian esotericists urge their readers to attain spiritual enlightenment by ascending the Tree of Life through an understanding of each Sephira in turn, they do not point out that there is a parallel Tree, a mockery of the Tree of Life, composed of the Qlipoth; hollow shells that ape the Sephiroth and descend in ten stages to ultimate destruction. By distorting the original symbolism of the Tree of Life, even by adding a pseudo-Christian gloss, it becomes all too easy to substitute unconsciously the Way of Evil for the Way of Holiness. Thus an apparent ascent becomes a subtle descent and every supposed step towards God is a movement away from Him. The Tree of Life has become an evil object, a symbol of holiness has become the Tree of Evil.

Nor does this transference require a conscious rejection of God; our inherent capacity for sin enables evil to operate on a more subtle level. There is a tendency among esotericists to regard matter as evil and to see the rejection of matter as essential to spiritual progress. Not only does such dualism deny the essential humanity of Christ, but it denies also the essence of Kabbalistic symbolism, for the Tree of Life is grounded in the material world, in the Sephira Malkuth, the Kingdom. And without this inner stability the unbalanced soul strives ever harder for secret knowledge, but the power that is presumed to accompany it proves to be illusory and the only result of attaining such knowledge is an increase in spiritual pride.

In this way can the evil object, falsely perceived as holy, so glamorise the well-intentioned but ill-informed seeker after Christ that he turns utterly in upon himself and pursues his own soul downwards to the crown of the inverted Tree and to the final denial of any reality save that of his own being. But this self-damnation need not be the end, for the evil object can succeed in its evil only if the soul in its despair chooses to

accept the terrible and eternal loss that the final, willing rejection of Christ will bring.

If instead the soul recognises that it has pursued the wrong path, if it rejects the evil it has unconsciously followed, then the Tree of Evil has no power over it, for no evil can resist the redemption of Christ. Made whole by Christ, the seeker after Him will see the Tree of Life as it really is: a symbol of holiness designed by mystics whose vision of God was incomplete, lacking the presence of the Messiah they yearned for but could not see.

Attempting to place Christ on the Tree of Life is thus an attempt to limit Him, and although we can find in both the Old Testament and the New, symbols of Christ that are appropriate to the traditional attributes of the ten Sephiroth (3), such an exercise should be carried out in order to deepen our own understanding of the symbolism of the scriptures, not to try to constrain Christ within a symbol of His own creation. For what is true of the Kabbalistic tradition is true of all esoteric spiritual traditions: their symbols are powerful stimulants to our spiritual progress when they are hallowed by the light of Christ; without Him they offer us a dangerous and delusory Way. We should never forget that the one, true Holy Object is Jesus Christ Himself, and His presence the one, true Holy Place.

Notes

(1) The Tree of Life is traditionally composed of ten Sephiroth (or spheres) arranged in three groups of three, with the tenth Sephira below the third triad. Their names and attributes are as follows:- Kether (the Crown), Chokmah (Wisdom), Binah (Understanding), Chesed (Mercy), Geburah (Severity), Tiphereth (Beauty), Netzach (Victory), Hod (Glory), Yesod (Foundation), and Malkuth (Kingdom).

(2) e.g. Gareth Knight—A Practical Guide to Qabalistic Symbolism 1965. 2 vols.
Dion Fortune—The Mystical Qabalah. 1935.

(3) Examples of the biblical symbols of Christ can be found in:
Damasus Winzen, O.S.B.—Symbols of Christ, Longmans, Green 1957. The author does not attempt to apply them to other systems of symbolism. The best works on the symbolism of the Kabbalah are:
Gershom Scholem—On the Kabbalah and its Symbolism. Routledge, 1965.
A. E. Waite—The Holy Kabbalah. 1929.

Bob Gilbert is an antiquarian bookseller living in Bristol. Until recently he was Organiser for the South West Region.

If your God comes to your rescue and gets you out of trouble, it is time you started looking for the true God.

Anthony de Mello S.J. from "Wellsprings"

"He shall feed the hungry with good things"

by Julian Drewett

In Mary's great paean of praise, the 'Magnificat', she reminds us that God fills the hungry with good things and the rich he sends empty away. This is a sober reminder of our state as we begin to search for meaning at any time of our life. It is often assumed that the youth of each generation are the only ones who are seeking something of a deeper level from that which they find in their ordinary life. But we know that there are many of all generations who come to an awakening of faith. The problem lies in the fact that when there is an awakening in a person there is still a choice. All around us today we are faced with choices of spirituality in less than sharp focus. The majority of practices and experiences on offer are as likely to lead to the disintegration of the person as to his integration. This is a comment on the orthodox styles of spirituality too, which, although holding the great sacred truths of all time in their care, have not been able to be pure enough to attract those searchers who need food. How are we to distinguish between the holy and the dark place, the light and the deceiving light found in the spiritual and the pseudo-spiritual? How are we to chart a course through the maze to a full knowledge of God?

Those of us who have had a solid background in Christianity and have deep roots within ourselves have a better chance of distinguishing new ideas than those who have no sense of God at all. Although some of our views and images of God may be warped, there is at the core something of the Holy Spirit which can bring us a clear view of what lies behind that which is on offer today. All places, people and objects not only have their material make-up, but also, in the language of the Fellowship, a psychic 'charge'. The 'charge', like an electrical pulse, is a means of communication between one person and another creation of God. As we experience the world with a heightened psychic sensitivity, it is all too clear how certain places have had so much drained from them and although once holy have now run out of any food for the hungry. There are other places which, instead of being dedicated to the work of the Lord, have become polluted by the darkness of man either through lack of care or through positive abuse and these places emanate the most evil feelings, full of hatred and darkness. Other places 'seem' to be neutral but yet any attempt to bring the will of God to bear seems doomed to failure through apathy and inability to accept change—the perfect seed bed for the tempter's sublety.

Human beings themselves—the ultimate holy and evil objects—all

give off a charge of this kind. There is a mixture in human beings, unequalled in any other form of life and it is with this background that the awakening in human beings leads them into all kinds of experience. If there is no guidance or discrimination for anyone first searching in the spiritual life, difficulties arise, and attractions will be made in the wrong areas. People may become attracted to the wrong 'directors' who will give them what we may call a short-term satisfaction but will not lead to the growth of that person towards a knowledge of God. One only needs to look round the field of healing to know that many of the short-term answers are the ones people prefer to take up rather than the long-term journey of the Spirit. All sorts of things are on offer but it needs a sharp discernment to sort the wheat from the chaff. We are in the same state as is found in the words of Ezekiel 22:26, 'they have put no difference between the holy and profane'. All things are in this state and it is their point of attraction to others. Some are attracted to darkness and the darkness continues to spread like a cloak over the world. Darkness engenders darkness through the lack of a person understanding the need for the cleansing of it. For when one finds the true light, one has realised one's own darkness and the journey ahead will mean a cleansing of the inner man. When a person realises that need in himself then the kingdom of heaven begins to widen. But we should not imagine that all these attractions to darkness on the one hand or to light on the other are happening only to those of a 'religious' disposition or even to those who are awakening to the need for something more than that which they see before them. It is also, I believe, happening on two other levels.

First, there is the unconscious attraction of all society. The attraction happens through an unrecognised need to be 'filled with good things' but it is the human 'richness' referred to in the 'Magnificat'—a rich mixture of blindness, ego-centredness and stubbornness—that sends a person empty away. It is this 'emptiness' that is the danger for the unconscious life. Here we are reminded, as Jesus reminded the scribes and Pharisees (Matt. 12-45) that when evil is cast out of a person and nothing takes its place, there is likely to be a return of evil made worse, and the state of that person is worse than the first. This emptiness, particularly observable in our society today, warns us that situations will become worse when God is not invited into the emptiness of the soul. But God cannot take his place uninvited because of his great courtesy as Mother Julian of Norwich shows us. Until that person is attracted to God and makes the 'terrible' invitation for him to come into that place of authority, authority without God will lead to all kinds of wrong attraction and a practice of selfishness and a further spreading of the darkness.

The second mode in which this can happen is in the life of the world to come. There are influences coming to our world which are warped at their source. Some inhabitants of that world are still playing a strong part in the influence of the human race, manipulating unconscious people to works of darkness and devious practices. All this is transmitted psychically and there are many who are open to these things but are usually totally unaware of it. There are young people who are used by entities

on the other side to create all kinds of havoc because the entity's temporal power has been lost on giving up the body and so another is used so that the entity on the other side can carry on his grievances and unhappinesses. One of the areas of openness is the 'pop' music world which can sometimes reach to the heights of inspiration and at other times to the depths of degradation. One only has to view the clothes, make-up and appearance of certain artists to know that there is a dark influence not only of the person's making but of a subtle unnamed kind on the other side. One sees it in the explosion of pseudo-spiritualities which are springing up all over the place. The outward signs do not speak of an inward grace which real sacramental channels between God and man speak, but rather speak of manipulation of others for personal power. So we find that in our studies of the psychical and the spiritual, the psychical is essential for the understanding and the discrimination of evil from holiness. Perhaps when we have begun to discriminate, we are drawn to the places, the shrines and the people that help to feed us and our hunger begins to be satisfied. Then a new situation is born and we are no longer to feed off others or places or objects but are to feed from the very source of life—God himself. This food will bring to us a life of growth and vocation but will also mean we are helping to feed others. We see this great symbol in the sacrament of Holy Communion. We are fed, together, by the body and blood of Jesus Christ.

As the young and old alike search for meaning in this world they will always be faced with the duality of the evil and the holy. This journey brings its own fruits. Are the fruits ones that bring life and health and communion with God or are those fruits rotten to the core, full of evil and hatred? This is what the temptations of Jesus show us about ourselves in the world. It is so easy to grasp the short-term answers but the long-term ones are the most difficult. The sensitivity we need to distinguish them is a gift and a burden. For although we may naturally wish to be drawn to the good, it is our work in the kingdom of God to enter also into the darkness to be instruments of its cleansing by the power of the Holy Spirit. This is the paradox of our vocation in our Fellowship and helps to bring those who come to us the holiness and righteousness of God.

God gave all men all earth to love
But, since our hearts are small,
Ordained for each, one place should be
Beloved over all.

Kipling

A MODERN MIRACLE

The small Manchester group listened spellbound to the amazing healing experience, lucidly related by Alice Jones, a retired teacher from Haydock whose case has baffled expert medical opinion, and rippled the tranquil pool of religious orthodoxy.

Alice was Deputy Head of an infants school when, in 1973 she sustained an injury at work whilst moving a table. The twisted back was a source of much pain and discomfort, and after treatment to relieve the pain had failed, she was advised that the only course left was to remove a piece of bone from her hip and graft it onto the weak part of her spine.

Despite this operation, her condition deteriorated until she was paralysed from left hip to toe, forced to wear a leg iron, able to walk only with great difficulty, and to achieve a measure of relief only by lying prostrate on the floor.

Despair and deep depression at last induced her to take an overdose of her pain-killing tablets, and it was only the unusually early return from work of her husband which saved her life.

After seven years the medical profession could do no more for her, and she was told she would be an invalid for the rest of her life.

It was at this point, in 1980, that events took a dramatic turn. The Centenary of the Liverpool Diocese was celebrated in various ways, and at St. James' Church, Haydock a healing mission was being conducted. The visiting Anglican priest, Father Eric Fisher, was asked to see Alice who was on the prayer list. Alice, however, had become bitter, disillusioned, and completely lacking in faith and was very reluctant to participate in any healing attempt.

On his first visit Father Fisher concentrated on her twisted spine, fully aware of the danger of snapping the bone graft. Alice's immediate reaction was a feeling of warmth, where previously her back felt as if icy water was trickling down it.

The next day the healer returned at the same time and began treatment of the leg. It was then that Alice cried out in pain, that she could feel pins and needles in the leg which had been numb for years. The pain grew and spread from toe to hip until, through the mist of tears and pain she heard the repeated command, "In the Name of Jesus, walk".

Sobbing and fearful, Alice saw, superimposed on Eric Fisher, the face of a bearded old man. Thinking she was hallucinating she screwed up her eyes, then opened them again. Eric Fisher's face was now normal but there was now another figure in the room, dressed in a long cassock with a white cord belt.

She looked into the compelling compassionate eyes of the old monk whose face had previously appeared on Eric Fisher's and struggled to her feet. She felt his hands grasp her elbows and help her to walk. Halfway across the room, his hands let go and when she turned round he was gone. Eric Ficher was still kneeling beside her chair. A strong smell of perfume pervaded the room.

When Alice's husband, Frank, returned from work, she met him at the gate, an act which she had not been able to accomplish for years. After telling her husband her experience, she let Frank examine her. Frank was a charge nurse of an orthopaedic ward at the local hospital and knew that a medical cure was impossible for her condition. He found she could walk, jump and bend down completely free from pain.

He decided whilst he was examining her he would change the dressing on a large ulcer under her left heel, caused by a drawing pin which had penetrated her numbed heel undetected.

He looked in vain, the ulcer, about an inch across and half an inch deep, had disappeared and in its place was new smooth skin! Now he knew a miracle had taken place. Ulcers just don't heal spontaneously!

That evening Alice and Frank Jones went to church. As they walked down the aisle heads turned, gasps of incredulity were heard and there was hardly a dry eye in the building, for wasn't this their Alice whom they knew well and who was condemned to a life of pain and suffering, who was walking down the aisle?

Misguided people with particular biases to defend will come up with all sorts of far-fetched theories to explain the change in Alice Jones, but there was a church full of people there that night who knew that they had witnessed a miracle.

After church, the following morning, Alice was given a small prayer card by Father Fisher. When she turned it over she was staggered to see a picture of the bearded old monk who had held her hands and commanded her to walk. It was Padre Pio, the Italian stigmatised priest who died on September 23rd 1968!

Much more will be written of this wonderful example of healing and of the involvement of Eric Fisher and Padre Pio, but this brief report may hopefully indicate something of the wonder we all felt as we left to go our separate ways, deeply conscious of the presence of God and of those Angels of His who move among us, doing their allotted tasks, and regrettably, only occasionally revealing themselves to us.

D. A. Owen

CORRECTION.

In the Summer Q.R., it was incorrectly stated that Dr T. K. Ghosh was from South India. He comes from Nepal, which, he says, is the only Hindu country in the world. We apologize. ED.

Last Dates for copy

1st January, 1st April, 1st July, 1st October

REPORT ON NORTH REGIONAL CONFERENCE

10th - 12th May

The North Regional Conference at Scarborough this year began with Barbara Gadd standing down after her many years of devoted service, and her place being taken by the Revd John Quigley.

We were requested to pray for two dear friends, our Chancellor Garth Moore, in his present sickness, and to remember Mary Dewhirst with love.

Our speakers were our President, the Revd Dr Martin Israel, Mrs Emma Shackle (author of Christian Mysticism), and the Revd Jack Dover Wellman (vicar of Emmanuel Church, Hampstead, and author of A Priest's Psychic Diary).

Dr Israel spoke first, on the Place of Prayer. Always enlightening, he gave us many deep thoughts to ponder. When we are still, the power of God comes to us on a psychic level; it is not so much us praying, but God praying through us. Very often we must learn through suffering, for without this hard school we would never grow, but remain dependant puppets. Before us, we have always the example of Jesus, whose cup was not removed. Nothing was made easy for him, neither should *we* expect it to be. True religion strengthens you; you don't rely on God to help you out, so much as allow Him to let you grow.

Dr Israel showed us how we are accepted by God not because of our works, but simply because we *are* His children. We are completely vulnerable. We have to go through our Gethsemanes. Dr Israel described a moving moment in his own personal experience when he suddenly saw himself as a little tiny furry mole. Julian of Norwich saw the whole of creation as a hazelnut, and wondered how it could possibly last. It lasts, because God loves it.

Mrs Shackle based her talks on her study of twins. Being a twin herself, she was able to offer new insights into this fascinating area of study. It was interesting to discover how many famous religious people of the past were twins, for example St. Benedict, St. Catherine of Siena, St. Bernard. Mrs Shackle discussed the special problems and burdens of being a twin. Although so many outside observers bracket them together, see them as almost one unit, they are in fact distinct and dissimilar persons, possibly as a reaction to each other. Twins that were brought up apart were often more alike in terms of personality than twins reared as a couple. One twin then tended to be dominant and the other submissive, though their roles varied throughout life in various situations. Twins sometimes feel 'invisible', and suffer great doubts and struggles. It is interesting to note that the famous NT doubter was a twin.

The Revd Jack Dover Wellman was a different type of speaker again, very humble and practical, calling on his wide experience of dealing with psychic matters in his practical field. He could have spoken on many subjects, but concentrated first on healing and auras, and secondly on angels. It was very refreshing to hear first-hand material from a worker

in the field.

We were also greatly privileged in having him to preside over our Communion, which was followed by the laying-on of hands for a large crowd of people. I'm quite sure that everyone involved felt greatly blessed, not only by his spiritual prayers, but also by his kindness. He spoke of the laying-on of hands as giving tranquillity and strength where previously there was coldness and despair. Many of us know this to be true from our own experience.

What a wonderful thing it would be if more Church-men shared his open-mindedness and compassionate caring attitude. We all thank him for his work.

The session of meditation was led by Barbara Gadd, and the question session ably chaired by Geoffrey West, (the panel including Julian and Catherine Drewett). Questions were searching, as usual.

Rosalyn Kendrick

REPORT ON THE WEST MIDLANDS CONFERENCE AT WORCESTER, 18 May 1985

After the Revd Philip Auden had opened proceedings with prayer, the General Secretary spoke on 'The Work of the Fellowship as seen from H.Q.'. If we expected to hear lots of administrative details, we were disappointed, for Julian Drewett instead gave us a morale-raising and spiritually uplifting talk, fluently uttered from the heart.

He sees H.Q. as primarily serving the Fellowship's Branches, with total membership of some 1,500 steadily increasing by 5 or 6 a week. The financial situation, very different from a decade ago, is now assured, with some £250,000 skilfully invested by brokers. In the last four years three endowments of £40,000 each have been received. So H.Q. can now afford to publish booklets and subsidise special conferences—such as for teachers and for ordinands in the near future.

The Fellowship's original aims—to study the far reaches of the paranormal in relation to the Christian faith—still stand, but can be broadened and deepened. The Fellowship is maturing, offering much comradely understanding for those with psychical gifts or interests, and for those suffering bereavement. Meanwhile, doctrinally its magazines, branch meetings, and conferences often advance understanding of mysteries like the Resurrection and the Ascension.

Julian concluded by reminding us that the road to sanctity begins today and continues on either side of death's gateway. We need to cultivate silence more to allow God to inspire us to know ourselves better within the communion of saints.

We were happy to welcome Catherine Drewett who did stalwart duty selling books brought from London.

Two retired bishops were present to hear 82-year old Bishop George Appleton, recently returned from a working visit to Jerusalem, speak very movingly on 'Prayer: Breath of the Soul'. Prayer, he began, can keep us young in spirit, giving us a foretaste of what lies beyond the transition of death for those who love God. Bishop Appleton urged us to offer prayer as a channel for the needs of others, bringing to God each day's crises and calamities, praying for peace, for the right use of the earth's resources, and for the spread of God's spirit in men's minds and hearts. By prayer we can anticipate crossing the frontier of death, communing with those who have pre-deceased us, who long to be re-united with us. The onus of bridge-building is ours, not theirs. By prayer, His inbreathing can uphold us when grief and pain strike, remembering that 'neither life nor death . . . can separate us from the love of God in Christ Jesus'. We can hardly do better than to pray daily the hymn "Breathe on me, Breath of God".

The Revd Donald Bretherton's talk on "Hell or Heaven in the Hereafter?" naturally followed on. Christian hymns depicting streets of gold, pearly gates, and harp-playing have caused belief in Heaven to lose credibility. Exaggerated symbolism of hell used by Dante, Milton, and others, with horrendous unending tortures in lakes of fire, etc., have not only discredited the concept of hell, but misleadingly implied a God who enjoys vindictive punishment of sinners more fiendishly than Nazi perpetrations in concentration camps. Christians who worship a God of love, however, must not minimise the awful reality of sin or God's condemnation of it. We gravely delude ourselves if we forget the metaphorical flames of hatred, greed, jealousy, and lust that burn so insatiably in some human hearts; and fire, as in a burning rubbish dump, can be a cleansing, purgative process.

Out-of-body testimonies endorse the existence of realms of both hell and heaven, though neither should be thought of primarily as localities, but as conditions. Did not Jesus imply this when he taught "The Kingdom of God is within you"? By inference, hell can be within us too. In the BBC's recent dramatisation on TV of Sartre's play on the theme of 'Hell is other people', the three characters needed no whips, racks, or boiling oil to impose hellish mental tortures upon each other. But T. S. Elliot was nearer the truth in teaching that hell is oneself and other figures in it merely projections.

The term HEREAFTER aptly summarised Mr Bretherton's view of life-beyond-death, for what we treasure deeply as part of ourselves in the HERE will become our possession in the AFTER. Self-judgement will be unavoidable, but God is concerned with character rather than deeds, and purgatory is a process of self-revelation.

David Houlding

People who know where they are going never ask the way.

THE BOURNEMOUTH CONFERENCE

The Bournemouth Branch of the CFPSS held a Conference at the Embassy Hotel, Bournemouth, from 19 to 21 April. The theme of the conference was: 'Overcoming the fear of Death', an apt choice since one of the aims of the Fellowship must be to achieve a better understanding of what lies ahead. Many of us members are now physically separated from those whom we greatly loved. Because of this, and our Christian beliefs, we fear death less than most, but we want to know what has happened to our loved ones and we seek reassurance that we will be reunited with them.

And what more reassuring way to open such a conference than by listening to the Christian conviction and sound common sense of George Appleton, former Archbishop of Jerusalem and well known for his books and articles which have brought comfort to many? He described the true meaning of the resurrection and how love, faith and hope are eternal; how those who have had near-death experiences were sorry to have been brought back; and how in his time out East he had learnt much from other religions, which also believed in an after-life.

In contrast to this spiritual opening he was followed by an eminent scientist, Dr Leggett, former Vice Chancellor of Surrey University, who had nobly stepped in at short notice when Susan Sutcliff unfortunately had to cancel because of a broken leg. It was unreasonable, Dr Leggett contended, to seek absolute proof of life after death when we live our lives on a basis of probabilities. The one absolute certainty is death itself. Most matters are proved by a cumulation of facts. . . On this basis there could be no doubt that the tomb was empty and that Christ appeared after the crucifixion. Dr Leggett described some of the many recent authenticated cases which provided overwhelming evidence of survival.

Saturday began with Dr Martin Israel giving a thought-provoking talk on the most fundamental question of all—Who am I? We know God best when we have nothing to hang on to but our own identity. Job found reality when all appeared lost, and Jesus really got to know Himself during His last three hours on the cross When we know ourselves properly we know that we are eternal because the power of God is within us. And the more we understand our own being the more we know that our loved ones are with us.

Barbara Bunce opened her fascinating talk by referring to the apostle Thomas, for whom we all must feel some sympathy, tinged perhaps with a bit of envy that he was able to have his doubts so decisively settled. Jesus's answer to Thomas when he had earlier asked: 'How can we know the way?' was emphatic—'I am the Way, the Truth and the Life'. Fear of death, like all fear, is of two kinds—the cautious and wise, and the illogical. She described her own experiences of death, the personal ones including how her mother died and later was there to support her when her husband died; and her recent hospice work. She also paid tribute to the part played by Christian sensitives, in helping the bereaved to communicate with their loved ones.

George Appleton followed up his earlier talk with more comforting convictions and with some helpful quotations. These included the writing of Canon Harry Scott Holland which begins: 'Death is nothing at all. . .' and William Penn's prayer which includes the words: 'Life is eternal and love is immortal'. He tackled some particular problems, such as suicide, and did much to show us that 'in the midst of death we are in life'. I found myself greatly encouraged by his views, given both in his talks and later on in answer to questions on the panel, in particular that he did not believe in reincarnation; that he felt that Christ's second coming had already occurred in his resurrection; and that God did not invent hell fire—we make our own. The Question Panel was chaired by the Revd David Hicks, Chairman of the Scottish CFPSS, who had made the journey all the way from Aberdeen with some of his members. The standard of question submitted to the panel was high and this provoked some interesting points in discussion.

Julian Drewett spoke to us on the final morning about 'Mixed Feelings'. Quoting from Deuteronomy Chapter 30 he described the paradox of living, how nothing is cut and dried, or black and white. Life is bound to be a mixture of happiness and sadness, one day up, one down. We must all experience some form of tragedy or suffering in order to develop. We will always have mixed feelings but out of this will come a new creation which will enable us to choose life. Julian then led us in the most moving service, in which his wife Catherine and other members read most beautifully a series of poems and prose covering life, death and bereavement all interspersed with well chosen music. It was a memorable occasion and an apt conclusion to a conference on overcoming the fear of death.

Barbara Bunce, in thanking Margaret King, Helen Tennant and the Bournemouth Branch who had organised this most successful conference, said that it had filled a gap left by the Torquay Conference. All of us who attended agreed that this success must be built on and I am glad to say that plans for next year's conference, from 18-20 April 1986, are already under way. Bournemouth week-end conferences began in 1965 and were a feature of the CFPSS year up to 1975. A one-day conference was tried the following year but there are great advantages in a week-end residential affair. Much of the value of such a gathering comes from meeting people and getting to know their thoughts and problems. Understanding the sufferings of others makes it much easier to bear one's own, and happiness and strength can be derived from these contacts. Although the formal sessions were always over by 9.30 p.m. some of us were still chatting away well past midnight!

Thank you Margaret, Helen and all in the Bournemouth Branch for restarting these week-end conferences. We look forward to next year.

D.H.C.

The Discipline of Love

This new book by the Revd Dr Martin Israel is now available from H.Q., price £3.95 plus 50p for postage and packing.

No planet knows that this
Our wayside planet, carrying land and wave,
Love and life multiplied, and pain and bliss,
Bears, as chief treasure, one forsaken grave.

Alice Meynell from "Christ in the Universe"

SOME IMPRESSIONS OF THE BOURNEMOUTH CONFERENCE

by Phoebe Rees

I felt it was a great honour to be asked by Mrs Margaret King to speak the "Dedication of the Light" each night at the weekend conference organised by the Bournemouth members of our Fellowship, April 19th-21st. The Dedication ceremony, first started by our founder chairman, Colonel Reginald Lester, and always spoken at our south-west conferences which used to be held in Devon, had not been used since the ending of the conferences so ably organised by Margot and Eric Rundle.

For me, the outstanding moment came at 9 o'clock on the Friday night, when the time arrived for me to speak the "Dedication of the Light". I found myself thinking that it was my dear friend Helen McFarlane who had passed over into the next world on Feb. 13th, who was lighting the candle, as she had always done at the south-west conferences, and felt a great spiritual uplift coming back to me from the delegates who filled the room. Two days after I returned home, I received in a letter from Mrs Margaret King unexpected confirmation of the presence of Helen on April 19th—She told me how her daughter Elizabeth, who is a sensitive like her mother, had found herself at breakfast humming the tune of the hymn "The day Thou gavest, Lord, is ended". Now, when I was arranging Helen's funeral, I was asked which were her favourite hymns, and found I did not know. That evening, my niece went to sleep in Helen's bedroom at The Sanctuary, and there was nothing on the floor, but when she got up the next morning, there on the floor was a piece of brown paper, on it, in Helen's handwriting, was Hymns I want for my funeral—"Oh love that will not let me go" and "The day Thou gavest, Lord, is ended"". Therefore I felt convinced that Elizabeth was giving me a direct message from Helen, confirming that she had been there, helping me with the Dedication of the Light. Margaret King said what a lovely atmosphere of spirituality had permeated the room on that first evening. Could it be that our loved chairman, Opal, Lady Brooke-Popham, who had met Helen when she passed over, was also there with Helen?

Reviews

Reflections On The Lord's Prayer by Constance Peters O.S.L. (Order of St. Luke) 50p plus 15p post and pack. pp. 24.

Reviewed by Kathleen Theis

Yes, of course we all know the Lord's Prayer; we have been regularly reciting it almost as long as we can remember. But how much of its deeper significance has escaped us? As Jesus gave it to his disciples, it was the perfect prayer. It said all that needed to be said and it still can today, if we pray positively and meaningfully, believing in its implicit premises.

Constance Peters left us her reflections on the Prayer, which have now been printed and made available to a wider public by some of those who knew her and were associated with her work of healing. Copies available from Mrs Marjorie Ball, 20 Collaton Road, Torquay, Devon TQZ 7HH.

"... that nothing be lost" by Sylvia Fowler, Regency Press Ltd. £4.50 pp. 139.

Reviewed by Dorothy Warren

This book would appear to be an autobiography of an army wife. It falls between the problem of deciding whether to be a traveller's tale, a relationship with animals or a recording of personal psychic experiences. It shows the dilemma of a practising Christian who possesses a psychic gift. In the final chapters, Sylvia Fowler relates how she finds there is a Fellowship within the Church which accepts and studies the paranormal.

A MEDITATION ON ALL RELIGIONS

Our ways, our many ways, the ways
We turn to God,
Creation's own variety:
So very odd,
If we were all the very same,
And not quite free
To choose our ways, our many ways
To worship Thee.

E.G.L.

CFPSS (Scotland) CONFERENCE

Hepburn Hall, St. Andrew's University, St. Andrews - Friday 27 - Sunday 29 September

Theme: 'Harmony—the healing factor'

Friday

5.15 p.m.	Welcoming address. Dr David Hicks (Chairman, CFPSS (Scotland)
5.30 p.m.	Mr Julian Drewett (General Secretary CFPSS and Guild of Health Chairman)
8.15 p.m.	Mr. Archie W. N. Roy (Psychologist son of Dr Archie Roy)
9.30 p.m.	Epilogue and silent minute in light (Mrs Lilianne Rich)

Saturday

8.00 a.m.	Meditation
9.45 a.m.	The Revd Dr B. Collie
11.15 a.m.	Discussion in groups
4.30 p.m.	Annual General Meeting
5.45 p.m.	Mr Julian Drewett
8.15 p.m.	Discussion in groups
9.30 p.m.	Healing service led by Julian Drewett.

Sunday

8.00 a.m.	Communion service St Leonard's Parish Church.
10.00 a.m.	Morning worship
11.20 a.m.	Forum chaired by Professor Archie Roy (Hon. General Secretary of the CFPSS (Scotland)
2.00 p.m.	End of conference.

Cost: Full conference £38 Non-residential terms available.

Application forms and information available from the Conference Secretary 3 Simpson Drive, East Kilbride, G75 0AZ (Tel. East Kilbride 22580).

SOUTHERN REGION (WEST)

Residential Conference at The Embassy Hotel, Bournemouth

April 18th - 20th 1986

Theme: The Light of Experience

Speakers:

The Revd Dr Martin Israel (President of the CFPSS)

Professor Archie Roy (Head of Astronomy, Glasgow University)

The Revd Prebendary Francis Vere Hodge (Retired Diocesan Rural Affairs Correspondent).

Dr D. M. A. Leggett (lately Vice-Chancellor, University of Surrey)

Mr Colin Smythe (Publisher - worldwide)

Conference Fee: £52.00

Please send S.A.E. for application forms from Mrs Helen Tennant, 4 St. Ledger's Place, Bournemouth BH8 9AZ. Telephone: 0202 38613.

SOUTH-EAST REGION

There will be a one-day conference at St Mark's Church Broadwater Down, Tunbridge Wells on Saturday 12 October when the speakers will be Mrs Barbara Bunce and Mrs Catherine Drewett. The theme will be 'The gift of sensitivity in a Christian context'. Full details available from CFPSS headquarters.

WEST MIDLANDS REGION

Saturday, 12th October, 1985

Half-day Conference

The Old Palace, Deansway, Worcester Doors open 2.0 p.m. for 2.20 start.

Sir George Trevelyan, Bt.
will give two talks on the theme
'A VISION OF HOPE IN AN AGE OF TURMOIL'

Entrance 95p Tea 55p

It is well to have specifically holy places and things and days, for, without these local points or reminders, the belief that all is holy and "big with God" will soon dwindle into a mere sentiment.

C. S. Lewis from "Letters to Malcolm"

LONDON GROUP

Place of meetings - St Mary Abchurch

Tuesday September 24th
5.45 p.m. Intercessions
6.30 p.m. Open Discussion

Monday October 7th
6 p.m. Bible Study

Monday October 14th
5.45 p.m. Healing Service
6.30 p.m. Address by the Revd Dr Martin Israel on "Crucifixion".

Tuesday October 22nd
5.45 p.m. Intercessions
6.30 p.m. Elaine Pritchard on "Talking to my husband". Mostyn Pritchard was one of six British seamen to die in the tragedy at Rotterdam Dockyard four years ago.
This is the story of Elaine and Mostyn since.

Monday November 4th
6 p.m. Bible Study

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

Tuesday November 19th
(Please note this is the 3rd Tuesday, not the 4th)
5.45 p.m. Intercessions
6.30 p.m. The Revd Keith Denerley on "Requiem aeternam dona eis Domine". Keith Denerley was, until this year, Chaplain of Burrswood Home of Healing.

Monday December 2nd
6 p.m. Holy Communion and Address
The Revd Dr Martin Israel

Monday December 9th
5.45 p.m. Healing Service
6.30 p.m. Cherry Simpkin:
"The Swan and the Willow" a personal spiritual experience.

PERSONAL EXPERIENCE

by Connie Allitt

What is a halo? An emanation? Or is it a symbol invented by artists to distinguish between the saints and the sinners? I was inclined to think the latter until one Sunday morning three years ago, when, during the sermon, a thin gold line appeared around the preacher's head, similar to those seen in stained glass windows. A halo. It was visible for a short time then faded and disappeared. Later, during the same service, having just taken Holy Communion, I found myself enveloped in a white, misty light, so wide that it touched the communicant who was waiting to take my place at the rail. By the time I left the chancel it was gone. More recently, while waiting to take Communion, I became aware of a strong scent of incense. This was strange, because in all of the forty-five years that I have been attending regularly at this little church, incense has never been used. The main body of the church is only one hundred and twenty-two years old, but the chancel dates back to the fourteenth century.

Can this fact have anything to do with these strange occurrences?

Sin writes history, goodness is silent.

Letters

Dear Editor,

Mrs Hedger (QR 124 page 29) asked whether the description of Jesus in the letter of Publius Lentulus is authentic. I'm afraid not. It dates from thirteenth-century Italy and its author probably had an alleged portrait of Jesus in front of him as he wrote. On the other hand, these medieval portraits generally derive from the "handkerchief of Veronica" which was supposed to be the cloth with which one of the women on the Way of the Cross wiped the face of Jesus, and this image is so like the image on the Shroud of Turin that many people are convinced that it really *is* a true likeness of Jesus of Nazareth.

We have no authentic written descriptions of what Jesus or any of his disciples looked like; the evangelists were not interested in that aspect. The earliest example of the genre is in the second-century *Acts of Paul and Thecla*, where Paul was stated to be "little of stature, thin haired upon the head, crooked in the legs, of good state of body, with eyebrows joining, and nose somewhat hooked." That, warts and all, sounds more likely to be authentic than the idealised piety of the early medievalist who penned the "Letter of Publius Lentulus".

Yours sincerely,

Michael Perry

Dear Editor,

With reference to Mrs. Hedger's letter (Summer, '85), concerning the Publius Lentulus letter, giving a description of Jesus, readers may be interested to know that another version of this letter and other accounts from different sources appear in Frank Tribbe's book "Portrait of Jesus?" (pp. 244-9).

This book is a comprehensive, illustrated account of the Shroud of Turin researches to date, written with the general reader in mind but carefully argued and documented. It is, unfortunately, still without a publisher in this country, but a copy is obtainable from the Fellowship library.

Frank Tribbe, a long-term member of Spiritual Frontiers Fellowship council, has been closely interested in the Shroud research for many years. He points out (p. 249) that archaeologists have established that many of Jesus' contemporaries were six feet or more in height (the proportions of the Man of the Shroud), and that it was not uncommon to find blonds or redheads amongst them.

Yours sincerely,

Barbara Bunce

Dear Madam,

The supposed letter of Lentulus, printed in the Summer 1985 issue (p. 29) was included by M. R. James in his translation of "The Apocryphal New Testament" (1924), p. 477. He commented "This can hardly be earlier than the thirteenth century. The texts differ a good deal, especially in the introductory lines. The oldest does not present the document as a letter at all."

However there is a good deal more about the letter in Robert Eisler's controversial work "The Messiah Jesus and John the Baptist" (London, Methuen, 1931). While he does not believe that it was a genuine description of Jesus, he suggests (p. 399) that in its earliest version, it may have circulated at the end of the first century, that the original supposed author was Pilate himself, and that it was an attempt to contradict another description of Jesus in the writings of Josephus, which had (in its uncensored form) reliable data behind it.

Finally it may be added that the Lentulus letter is relevant, as Frank Tribbe has noted, to the whole question of the Turin Shroud, and the image of Jesus there.

Yours faithfully,
Leslie Price

Dear Dr. Bowen,

In the Summer '85 edition of the Quarterly Review Mrs. M. Hedger asked if anyone could throw any light on the alleged description of Our Lord.

In my possession I have a book entitled 'The Life of Christ' written over 100 years ago by Fredk. W. Farrar, D.D., former Fellow of Trinity College Cambridge and Dean of Canterbury. In this excellent book Dean Farrar gives details of the traditional descriptions of the appearance of Our Lord.

One of these descriptions is almost entirely the same as that quoted in your summer edition, except that the eyes are stated to be 'blue'. In certain light I suppose one could well mistake pale blue eyes for grey, and if, as we are taught to believe, Our Lord was divinely conceived, the question of 'colouring' would not arise. Jesus was meant to be different, and as stated in the description, He was fair among the children of men.

Incidentally, many years ago when I was making a study of Christianity and the Roman Empire, I came across a similar description of Our Lord in the writings of the historian Josephus who was born around the time of Jesus—although he never actually met Him—(see Wars of the Jews—available in some Public Libraries).

Yours faithfully,
F. M. Webber (Miss)

Dear Dr Bowen,

Your theme in the current June Review has interested me quite a bit. When I was a subaltern in the early twenties I was serving in the Indian Mountain Artillery, which was commanded by British Gunner officers, on secondment for six or more years. I did my stint from '20 to 26', and came in contact with Moslems, Hindoos and Sikhs. When I met their "holy men", the equivalent of our clergy, I always said to them "I believe in God, and you believe in God" and left it like that. They involved one in some of their religious ceremonies, but I fled when the Hindoos tried to daub me with red dye during their particular festival. (I forget its name).

I greatly admired the Moslems who carried out their strict rule for not eating or drinking between sunrise and sunset during Ramadan, especially when we were in Waziristan in the hot weather, in temperatures up to 118 farenheit and over. I am 87 and so can remember the early '20's and before.

All good wishes for the future,

Yours sincerely,

Giles Lang

I have been given this opportunity to thank the many members who have written to me since my article appeared in the 'Quarterly Review' of Spring 1985. My book will be based upon the questions which those letters contained.

During my meditations, the following has been impressed upon me. It is not morally wrong for us to investigate those conditions appertaining to the 'life-beyond-death'. We cannot measure the 'kingdom of heaven' with the spacial and temporal rules that govern the materialized natural world. But when we begin to develop our spiritual awareness, we are surprised to find how close to us are those metaphysical-worlds, which we enter into following our mortal death. Indeed, 'the kingdom of heaven *is* at hand'! In our attempt to study the 'life-beyond-death' we must obey one cardinal rule: in the same way that the physical world is illuminated for us by the physical light of the sun, so must our metaphysical vision depend upon an inner light, which will illuminate for us the Realities of the psychical-spiritual worlds—and this inner light must be one in which we can have total Faith. There is only one, such Light—and that is the light of the Living Christ. The Christ-Light is the illuminating Light of the heavenly worlds, even as the sun-light is the illuminating light of the Earthly world. Without bearing within our souls the True Christ-Light, to illuminate our Way, our psychical-spiritual studies may well lead us along paths of deception through the illusionary light of 'spiritual', anti-Christian Powers. Be strong in your Faith in the Living Christ and allow only His Light to illuminate your studies.

Broder Daveth

BOOKLIST

Journey for a Soul	George Appleton	£1.75
Life Unlimited	Allan Barham	£4.00
Out of the mouth of Babes	Aileen H. Cooke	£1.05
They need no Candle	E. J. Cotton	£1.25
Praying for Inner Healing	Robert Faricy	£2.50
I Know Their Sorrows	David Forrester	£2.95
A Hand in Dialogue	Charles Fryer	£5.50
Living Waters	Helen Greaves	£2.95
Testimony of Light	Helen Greaves	£4.25
The Challenging Light	Helen Greaves	£3.95
The Great Adventure (Prayers)	Charles Harrington	95p
In Love Enclosed	Julian of Norwich	£1.95
Lamps of Fire	St. John of the Cross	£1.95
Healing as Sacrament	Martin Israel	£3.95
Living Alone	Martin Israel	£3.95
Precarious Living	Martin Israel	£3.75
Smouldering Fire	Martin Israel	£3.95
Summons to Life	Martin Israel	£3.75
The Pain that Heals	Martin Israel	£3.75
The Spirit of Counsel	Martin Israel	£4.50
The Discipline of Love	Martin Israel	£3.95
The Celtic Church Speaks Today?	A. W. Jackson	67p
Counselling the Dying	Edgar Jackson	£4.95
The Christian and the Supernatural	Morton Kelsey	£3.50
Death - The Final Stage of Growth	Elisabeth Kubler-Ross	£4.55
With Pity Not with Blame	Robert Llewelyn	£3.95
The gate of healing	Ian Pearce	£7.95
Healing the Family Tree	Kenneth McAll	£3.50
The Christian Healing Ministry	Morris Maddocks	£5.50
Believe it or not	E. Garth Moore	£2.50
A Tudor Story	W. S. Pakenham-Walsh	£5.00
Love bade me welcome	Robert Llewelyn	£2.50
Psychic Studies: A Christian View	Michael Perry	£4.95
The Resurrection of Man	Michael Perry	£2.95
Beyond Death's Door	Maurice Rawlings	£3.75
Before Death Comes	Maurice Rawlings	£3.50
A Death in the Family	Jean Richardson	£1.50
Beyond the Horizon	Grace Rosher	£4.50
The Boy who saw True	Ed: Cyril Scott	£4.25
Letting Go	Ainsworth Smith & Speck	£3.95
The Healing Light	Agnes Sanford	£3.95
Peter's Gate	Jane Sherwood	£1.40
Help for the Bereaved	Kathleen Smith	£2.95
Remembered on Waking	V. S. Staff	£1.25
Seeker at the Gate	Harwood Thompson	90p
God Calling	"Two Listeners"	£3,50
God at Eventide	"Two Listeners"	£2.95
Life Begins at Death	Leslie Weatherhead	90p
Christ in You	Anon	£2.00
Good News Bible		£2.25

An additional charge will be made for postage and packing.

These books are available from Headquarters.

WHITE WAVE

Flotsam from Jennifer

A few days after the last Quarterly Review went to press, the death was announced of Sir Alister Hardy, FRS, the 89 year-old founder of the Religious Experience Research Unit at Oxford, only nine days after receiving the £170,000 Templeton Prize for progress in religion.

It was also announced about the same time that Britain's first professor of parapsychology would be the 42 year-old American psychologist, Dr. Robert Morris. He will be taking up the recently-created Arthur Koestler Chair of Parapsychology at Edinburgh University next January. According to the *Daily Telegraph*, Dr. Morris has admitted to never having had a paranormal experience himself though his current interests in the field include studying "jinxed" machines and "the interaction of people and equipment" to find out why some machines, especially computers, seem to go wrong at unexplained times. Dr. Morris is at present a senior research scientist at Syracuse University's school of computer and information science in New York State and Chairman of the American based International Parapsychological Association.

In April, the *Sunday Express* magazine had an article about "Lacnunga", a handwritten volume compiled over 1,000 years ago by a Christian monk. The magazine calls it a book of Anglo-Saxon sorcery, or magic, being a record of some 40 healing spells in widespread use by travelling "doctors" in 900 AD, and anticipating many ideas in modern alternative medicine. During May, the City of London church of St. Lawrence Jewry ran a series of lunchtime lectures on alternative medicine. Matthew Manning was one of the speakers. He also participated in the annual Alternative Medicine Exhibition in London, in July.

In April, *My Weekly* published an article on how hypnosis is being accepted by doctors for the alleviation of fears and phobias caused by forgotten childhood traumas. In June, it featured Joe Keeton's claims to take people back to former lives and help them tap their built-in ability to cure themselves. In late June, *Woman* carried an interview with American actress and dancer Shirley Maclaine who said her belief in reincarnation gave her comfort in times of sorrow. In mid-June, Channel 3 showed a long Australian documentary on the subject. Four Australian housewives were brought to the places in Europe where they claimed to have lived before. They burst into tears when they recognised these places and many of the details they had given under hypnosis turned out to be astonishingly accurate. However, one, who it was claimed spoke fluent French when regressed, used a colloquial expression totally out of context though this seemed to pass unnoticed by the producer. Reincarnation was also covered in Arthur C. Clarke's 13-part series on Channel 3, starting in April, entitled "World of Strange Powers". He thought that many of the cases could be explained by cryptomnesia though failed to show how this could be so for the children in Asia who claim to have lived before and recognise their former parents.

Chinese horoscopes, described as revealing our true nature, as opposed to our destiny, as in Western astrology, were featured in *Woman* in June. Readers were invited to avail themselves of a special Chinese Horoscope Helpline by, phoning in to Barry Fantoni, the author of a book on the subject: a selection of their problems would feature in a Chinese Problem Take-Away Page to be issued at a later date! At the same time, the *Daily Mail* carried a long series on ki-ology, the Chinese science of success and gave charts showing readers how to assess their type of personality and calculate their potential in love and business relationships.

In April, the *Daily Telegraph* announced that the trademark on all Procter & Gamble products was to be dropped in America and also phased out in Britain because of a growing feeling that it was linked with the devil and therefore commercially damaging. Rumour had it that the trademark, showing the man in the moon with thirteen stars, revealed, on close examination, the three sixes—the symbol of the Antichrist. The June edition of *She* featured an extract from "To Hell and Back", the autobiography of Liesl Alexander who, although having become a Christian, was still possessed by an evil spirit. She described how she was finally delivered through the power of group prayer. In May, the *Times* carried an article on Bunker Hill Road, Washington, where events in a house there in 1949 inspired the film of *The Exorcist*. There still seems to be a malevolent influence in the area.

In April, too, *My Weekly* included an interesting article on theatre ghosts and in May Anne Almer of *She* said that two out of three people she meets admit to having seen a ghost. *Woman's Own*, at the end of April, interviewed the former housekeeper of Diana Dors and her husband Alan Lake. She told of how both Diana and then Alan came to haunt her after they had died. A clairvoyant told her that Alan needed prayers and a memorial service to help him. The hauntings then ceased. There were various articles on the medium Doris Collins and also Doris Stokes who appeared on two television programmes and on Radio 4's Desert Island Discs, as well. In June, the *Sunday Express* magazine described the *Ghostbusters* film as the biggest-earning comedy film of all time. Its readers had awarded it an Oscar and it was about to be re-released. *The Sun*, in June, quoted six investigations by Professor Arthur Ellison, of London's City University and Dr. Alan Gauld of Nottingham University. Four cases turned out to have a down-to-earth explanation but the remaining two, they said, had a paranormal cause.

In May, the *Telegraph Sunday Magazine* published a feature by Brian Inglis on the interpretation of dreams and current research projects in this field. *Here's Health* in May instructed its readers on the use of the pendulum for choosing supermarket vegetables or personal colour schemes but warned them to seek expert advice for diagnosis of disease. In June, the *Guardian* carried an article on the healing properties of colour. *Homes and Gardens* for May carried an article on doodles—the "diagrams of the unconscious"—and the July edition of *Annabel* contained a seven-page pull-out on palmistry.

In May, the *Sunday Times magazine* included a sample English-language

edition of the French magzine *Elle*, featuring a documentary on France's obsession with clairvoyance. France, it says, has more clairvoyants (50,000) than priests (38,500) and psychiatrists (4,200) combined and they almost equal the number of doctors (56,000). Half the population will become involved at some time in their lives, and eight million—including politicians, intellectuals, writers, businessmen and film stars—do so every year. However, during its eleven years of existence, France's only parapsychology laboratory at the University of Toulouse le Mirail has found only two really exceptional cases of clairvoyance.

On the "horror" side, the *Daily Telegraph* in June affirmed that Dracula "may actually have existed". Quoting Professor David Dolphin of the University of British Columbia at Vancouver, its Science Correspondent suggested that so-called vampires and werewolves suffered from a disease called "porphyria" which involves an abnormality of the blood. In earlier centuries, it was thought that sufferers could only treat themselves by drinking other people's blood. They also tended to become very hairy and were affected by exposure to garlic and sunlight. The inbreeding that occurred in isolated communities such as Transylvania, where Bram Stoker's novel is set, made people genetically predisposed to catch the disease.

The therapeutic value of pets is at last beginning to be taken seriously and at the end of April, the *Guardian* published a much needed article about the pain of losing a pet. For the last three years, American psychologists have been doing extensive research and find that those hardest hit are the very old and the very young. Two years ago, in New York, a social worker was appointed for the sole purpose of nursing bereaved owners through their grief. The article concludes that medical experts now recognise that when a pet dies, we don't just lose an animal but an integral part of our emotional essence.

If anyone would like to read the complete articles on which these notes are based, please write to Miss Jennifer Howard at H.Q. and a photocopy of these will be forwarded.

" - rocks remote and grim
Where through black clouds the black sheep runs accursed and through black clouds the Shepherd follows him."

G. K. Chesterton from "The Black Virgin"

"For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the spirit."

1 Peter 3:8 and 19 N.I.V.

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, Manchester, North Lancs, North Shields.
Contact Regional Representative, Revd John Quigley.

West Midlands
Cheltenham: Contact Mrs. E. M. Percival, Arundel Lodge, The Park, Cheltenham. (0242. 522989)

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.

PROPERTY OF ASAP

South West
Branches meet in Bristol, Exeter, Taunton, Yeovil, North Cornwall and Lyme Regis.
There are various other groups in Cornwall.
Contact Regional Representative Mrs. Margaret 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.

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

ALL SUBSCRIPTIONS ARE DUE ON APRIL 1

The minimum Annual Subscription is £8, joint husband and wife £12.
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Head Office as above.

Wales:
Head Office as above.

Overseas:
Head Office as above.

Home Counties:
(Bedfordshire, Buckinghamshire, Hertfordshire, Huntingdonshire, Middlesex, Northamptonshire, Oxon)
Mrs. D. Weston, 26 St. Martins, Marlborough, Wilts.
Bank: Barclays Bank Ltd, 23/24 High Street, Marlborough, Wilts. SN8 1LP.
Regional Representative: Miss Ruth Plant, The Crippetts, Jordans, Beaconsfield, Bucks.

South East:
(Kent, East Sussex).
Subscriptions to head office as above.

Southern (E):
(Berkshire, Surrey and West Sussex)
Rev. R. W. Woodger,
The Vicarage, Willow Green, North Holmwood, Dorking, Surrey. RH5 4JB
Bank: Barclays Bank Ltd. 22
The Borough, Farnham, Surrey.
Regional Representative: Mr. Peter Watts, Heroncourt, 39 Ford Lane, Farnham, Surrey GU10 4SF.

Southern (W):
(Wiltshire, Hampshire, including the Isle of Wight and Dorset except Beaminster, Bridport and Lyme Regis)
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South West:
(Cornwall, Devonshire, Dorset (Beaminster, Bridport and Lyme Regis only). Somerset).
Regional Representative:
Mrs. Margaret Virgin, 6 Church House Road, Berrow, Burnham-on-Sea, TA8 2NG.
Subscriptions to Head Office as above.

West Midlands:
(Gloucestershire, Herefordshire, Shropshire, Staffordshire, Warwickshire, Worcestershire).
Mr. D. Houlding, 6, Sabrina Terrace, Barbourne, Worcester WR1 3JD.
Subscriptions to head office as above.

East Midlands:
(Derbyshire, Leicestershire, Lincolnshire, Nottinghamshire, Rutland, S. Humberside).
Acting Regional Representative:
Mrs. D. Weston, 26 St. Martins Marlborough, Wilts.

Northern:
(Cheshire, Merseyside, Lancashire, Yorkshire, N. Humberside, Cleveland, Durham, Tyne and Wear, Cumbria, Northumberland).
Mr. Walter Beveridge, 6 Savile Park Gardens, Halifax, West Yorkshire.
Bank: Barclays Bank Ltd., 49 High Street, Skipton, Yorkshire.
Regional Representative: Revd John Quigley, Flat 3 Ashbrook, 4 Grove Road, Ilkley, West Yorks LS29 9PE.

East Anglia:
(Cambridgeshire, Essex, Suffolk, Norfolk).
Treasurer: Revd. Norman Taylor, 46 Highsett, Hills Road, Cambridge.
Regional Representative: Captain H. A. Corbett, Holly Cottage, 3 Clare Road, Cambridge CB3 9HN.
Bank: Lloyds Bank PLC, 95 Regent Street, Cambridge.