The Churches' Fellowship for Psychical and Spiritual Studies

September

1972

The Churches' Fellowship for Psychical and Spiritual Studies

Temporary Address: 88 Newman Street, London, W1P 3LD (01-636 3469)

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And others prominent in the Church, Science and Public Life who have expressed their sympathy with the general purposes of the Fellowship, as set out in the prospectus, without thereby necessarily endorsing all the individual views put forth in this Review or at local meetings of the Fellowship.

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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 wide 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: Members and Associates. Those eligible for membership must be members of churches affiliated to the World Council of Churches, the British Council of Churches, the Roman Catholic Church or a Church of the Orthodox tradition which believes in Jesus Christ as Lord and Saviour of the World. Members of other Christian bodies not falling within these categories are eligible for Associate Membership as the Council may from time to time determine.

The Fellowship is entirely dependent for its funds on the generosity of its members. There is an Entrance Fee of £1. The minimum subscription is £1.50 per annum, or £2.10 for combined husband and wife subscription, which includes the *Quarterly Review* free. Those who can subscribe more are asked to do so, and Covenants are greatly appreciated. Pensioners and students, 75p.

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QUARTERLY REVIEW

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From the Chairman

Our members often ask, "What can I do to help the work of the Fellowship?". It is a question that many church members are asking all the time about the general state of the world. The little that each one can do seems so insignificant, when set against the vastness of the need.

We must remember that no organisation, be it church or Fellowship, is greater than its individual members make it. So clearly our first duty is to prepare ourselves, by dedication to Christ's work and service. Only then shall we discover what we are required to do. This may well need patience and self-discipline, as at times we feel so useless, and even unused. In this issue the Chairman of the Mysticism Committee draws attention to the work this committee has been doing. In the booklets produced by this committee lies much of the material and guidance we all need for our spiritual development and training, so that we are not side-tracked into useless arguments and discussions on a variety of fascinating, but spiritually meaningless themes.

The true significance of our Fellowship at any time does not lie in the personal importance of any of its members, however distinguished, nor in the publicity it gets—good or bad—but whether or not it is a fitting instrument for the Holy Spirit. Therefore, every member, whether lonely and feeling isolated and out of touch with other members, can be a channel of service, light and love. The elderly, especially, often feel so useless; but if they will only realise the collective power of thought and prayer, positively affirmed, they will also realise what spiritual "power houses" they can be in Christ's service. If two lonely people, who perhaps can rarely meet, will only arrange to link up with each other in prayer, meditation, or the sending out of Light and Love in The Great Invocation, by regular appointment at the same time daily—then just think what spiritual power is generated! Did not Our Lord the Christ say "When two or three are gathered together in My Name, there am I in the midst"? So there is no need to feel useless or helpless, just because circumstances or physical limitations make it difficult to meet other Fellowship members.

K. G. CUMING

Pilgrimage and the Psychic

By the Rev. John Smith
Chairman of the Pilgrimage Committee

Have you ever walked in to an ancient Church or Cathedral and felt, just **felt,** its peace, as though the atmosphere of prayer were radiating within it? Why is it that you never feel quite the same in a newly built Church, however beautiful, that hasn't yet been "prayed-in" so to speak?

It's not only true of buildings and their interiors. What is it that makes people go to Glastonbury, legendary haunt of Joseph of Arimathea in the South West of England, or to Iona, St. Cuthbert's island off the west coast of Scotland, on Pilgrimage? Or to follow the footsteps of St. Francis in Italy or of our Lord in the 'Holy Land'?

I have a theory which you are at liberty to dismiss as "cranky" if you wish! I believe it accords with the nature of the spiritual world all the same, or as much of that world as I have been able to find out about. Like Kipling's baby elephant I just have a " 'satiable curiosity"!

I believe that we all, in some way, leave an imprint on the world we live in, and some make a bigger impression than others. Nothing is ever lost, any more than when you burn a match, the constituent chemicals are not lost though they vanish into the air leaving only ash behind. If this idea of mine is true it would explain things like hauntings and ghosts which are the objects of great sensationalism in the popular press. Some terrible drama, a tragedy in which great emotions were released, and perhaps appalling violence done, is imprinted on the atmosphere something like you imprint your voice or even your picture, invisibly, on a tape recording. Years later, perhaps, someone who's a bit psychic, whether he knows it or not, passing by the place where it happened, "tunes in" subconciously to that recording and the result is a shock of seeing or hearing something that isn't there, but **was** there centuries before. Thus the "ghost" vanishes through a solid wall, where a door **once was,** a phenomenon we've all read about and dismissed as odd and unlikely. So ghosts are not so terrifying after all, if you think of them as an over-imprinted recording on the psychic atmosphere in which we all live!

It takes a good deal of spiritual concentration to remove that over-imprinted recording. A priest or a group of people may come and pray at the place, Holy Communion may be said, or words of exorcism. This may have to be done many times from what one hears, and eventually the recording is "rubbed out", erased. In a sense it's not unlike erasing a tape recording because a voice that is recorded at too great a volume may well have to pass over the recording head more than once to get rid of it.

But if you can imprint some evil tragedy on the atmosphere, then obviously the reverse is equally possible. A life of the quality of St. Francis of Assisi prints itself indelibly into the countryside around

Assisi and La Verna, for those who want to tune into it or who subconsciously find themselves doing so. In the Holy Land, as I myself must testify, this feeling is intense and irresistible, not necessarily at the so called "Holy places" but all around the Lake of Galilee, and in Jerusalem around Gethsemane at the foot of the Mount of Olives. Malcolm Muggeridge in his book "Jesus Re-discovered" tells of how he renewed his belief in Christ when filming three television programmes for the BBC in the Holy Land. "I became aware that there really had been a man, Jesus, who was also God—I was conscious of his presence. He really had spoken those sublime words—I heard them. He really had died on a cross and risen from the dead. Otherwise, how was it possible for me to meet him, as I did—in the desert wrestling with the devil, on that hillside preaching of how the meek inherit the earth and the pure of heart see God, falling in step along the road to Emmaus?"

In other words, he just couldn't avoid "tuning in" there.

And this vibration of the Christ life can never be wiped out. Just think of the Crusades and wars that have been fought in the Holy Land. How much enmity and bitterness there has been! You might think that the record of evil might erase the record of supreme good in some measure, but no. Nothing can ever remove the experience of a perfect life of total Love.

In a sense that perfect Life vibrates across the world, not just in the country where once it had bodily form. The Spirit of God amplifies it into each heart that is willing to attune to it. What we have to do is to make sure that we create no obstacle in ourselves to prevent the contact between our life and his.

One day we shall "know as we are known". The last book of the Bible tells us that it will be part of our experience to see it all before our eyes: the "Revelation" of St. John the Divine proclaims the unsealing of scrolls and the ensuing panorama of whole history of mankind. Is this not the same thing as saying that what some call the "akashic records" . . . that vast recording of each individual history in the mighty pattern of all world events, will be displayed for us to see and hear for ourselves? This is too immense a prospect for us to comprehend at this stage in our existence—yet it adds a mighty confirmation to the idea that such records exist and that portions of them are briefly and incompletely felt by individuals in haunted houses and, more important, on Pilgrimage in the steps of the great ones and of Christ.

THE BOOK CLUB

"What perfect timing". "We were just having our first blackout when the postman delivered the book, 'They Need No Candle' ", and so on. Many such comments have been received, not only on the timely arrival of John Cotton's book, but also on the enjoyment it has given. It has received a very warm welcome from our members.

If any Book Club member has not received their copy will they please inform Head Office right away. If you do not do so it has to

be assumed that it has been delivered but that you have not paid for it. This will result in a reminder being sent with the next issue, as this is the only way the records can be kept straight. With more than 20 members who have still not paid for this book, and some who have not paid for the one they had last year, we have to ask for the money in order to pay for the printing. Members get a substantial reduction on the published price and it is impossible to continue publishing books unless they are paid for. Book Club members have signed an agreement to take each book as it comes out and pay for it. This may not have been made quite clear to some, or perhaps they do not feel themselves bound by their promise. A number have returned their copy saying they do not wish to receive books in this way, and one wonders if they fully realised their obligation when they joined the club. It is made even more difficult when a book is returned with the message, "I do not wish to have any more books sent this way", and no name is given. That member will, of course, get the next issue and will undoubtedly blame Head Office for sending it! So, please, if you have not had your copy of "They Need No Candle", and you are a member of the Book Club, let us know immediately.

It is also necessary to add that the Book Club is **not** the Library. They are two quite separate activities.

A PRAYER FOR THOSE WHO LIVE ALONE

I live alone, dear Lord, stay by my side
In all my daily needs be Thou my Guide.
Spare me from fire, from floods, malicious tongues.
From thieves, from fear and evil ones.
If sickness or an accident befall
Then humbly Lord, I pray, hear Thou my call.
Keep pure my mind, my every thought and deed.
Let me be kind, unselfish in my neighbour's need.
And when I'm feeling low and in despair
Lift up my heart, and help me in my prayer.
I live alone, dear Lord, yet have no fear
Because I feel THY PRESENCE ever near.
Amen.

Miss F. P. Harrold. We are very grateful to Miss Harrold who has looked after the East Midlands Region for us since the Rev. Alun Virgin left that part of the country for the South West. She finds, however, that she cannot carry on after the end of this year, and will members in the East Midlands please note that all communications should be sent to Head Office from the end of December. We do want to thank Miss Harrold most sincerely for the work she has done in carrying on during this period.

S O S

By Bernard Conyers

Readers of this Quarterly will have noticed that the Occult has been featured in the national Press with an unusual degree of prominence in recent months.

Some of the articles have been merely reports; others have been termed investigations. Some have been satirical; others have implied a considerable concern. All have served to underline the tragic confusion in people's minds, and the deplorable extent to which ignorance and gullibility is being exploited.

This increasing interest in the subject by the Press reflects an increasing interest by the public; and rather more than interest, it seems. Participation in games, experiments and rites involving negative practices, or even black magic, is now on a scale unprecedented in modern times; and the direful consequences of such participation are already only too evident.

The experience of a priest in the London area who was called upon to perform 1,000 exorcisms in two years (cited by the Rev. Tom Willis, of Hull, at the York Diocesan Synod), is merely one instance of many similar, it would seem. And it would not be unreasonable to assume that a significant proportion of those unfortunates confined to mental institutions, are there because of obsessions having an Occult origin or association; acquired as a result of evocation techniques practised earlier.

At some time in their lives—often at a comparatively early age—most people seek an answer to the complex question: whence have I come, why am I here, whither do I go? When no satisfactory answer is forthcoming from conventional sources, it is hardly surprising that in periods of heightened curiosity or acute distress some should seek the information elsewhere. And elsewhere, too often, is a person, group or organisation of perhaps questionable status seeking, in turn, to obtain monetary or other advantage from the seemingly insatiable demand for services of this kind.

This all indicates that there is an urgent need for some authentic organisation, such as the C.F.P.S.S., to collate all available data on E.S.P.—white, black and grey; and then to disseminate a concise summary of this as widely and effectively as possible. An impossible task? Perhaps not, for it could be maintained that the C.F.P.S.S. has already made a start on doing just this.

There are, of course, two formidable obstacles to be overcome before any real implementation of a resolution to this effect could be embarked upon. The one concerns the material resources available to the C.F.P.S.S., and we should, perhaps, consider this factor last. The other concerns the nature of the doctrine to be promulgated;

especially as the C.F.P.S.S. would not consider it had arrived at the stage where a concerted and authentic teaching could be formulated.

The primary problem would thus seem to be, how can we attain this vital stage in the foreseeable, if not in the immediate, future? It might well be that the secret lies in the word "collate", mentioned earlier.

If we study and compare the teachings throughout the ages of the several "Mystery" schools, sects and groups aligned to Christianity, some supported and validated by first-hand knowledge, we find certain tenets persisting through, and common to, most if not all of them. The differences between them are not so much fundamental as of emphasis and terminology. And the quintessence extracted might justifiably be termed Esoteric Christianity. When this, in turn, is compared with some of those religions having an oriental origin, we find, that although the emphasis and terminology are even more markedly different, many of the same tenets emerge.

What then do these tenets teach us concerning E.S.P.?

Firstly, that each and everyone may become capable of obtaining first-hand information and personally investigating the state of the human spirit before birth and after death; that each of us has inherently this faculty. But these faculties though present in all are only latent in most; and it requires persistent effort to awaken them; and the nature of this effort is a powerful deterrent.

Secondly, that the aspirant to true spiritual sight must observe many disciplines; not the least of these being the cultivation of unselfishness to a high degree, and the giving of proof of this. He has to bind himself by the most solemn vows never to use the power attained to serve his personal interest in the slighest degree. He may heal others, but he may not save himself a pang or even staunch his own mortal wounds. He will never advertise his gifts, or render service for a fee, but will give freely where he considers it consistent with the ripe destiny of the person to be helped.

Thirdly, that other requirements are the purification of the various vehicles by the choice of the right foods, the right emotions and the right thoughts; and the performance of certain exercises daily that develop the powers of concentration and meditation, etc. The sex-force has to be diverted from sense gratification to the circulation of its currents to various sense centres and the creation of a vibration to bridge the gap between the Pituitary and Pineal glands.

Fourthly, that when the aspirant has reached a certain stage, he will automatically attract to himself a teacher, who will instruct him in the practice of other exercises designed to start various sense centres revolving properly; and who will, later, guide him in his visual excursions into the finer realms. A positive clairvoyant, trained in this way, will be able to turn on, or turn off, his power at will; he will in no way be dependent upon mirror-like images which may happen to come his way. He will be able to reach out at any time

and in any direction; and many new avenues of knowledge will be opened to him.

At first, the aspirant having reached the stage of attracting to himself a teacher, will not be a trained clairvoyant; but he will be a voluntary one—a clairvoyant at will; and vastly different to the medium who sees only what comes. There will be no necessity for him to go into a trance in order to raise his consciousness to higher levels. He will not, of course, understand everything he sees, especially at first. In the Physical World objects are more or less solid and do not change their form in the twinkling of an eye. In some of the finer realms, they change in a most confusing manner, and it is necessary to learn to perceive the life that causes these bewildering changes. Much more care in observation is needed in such realms, and all truth and all knowledge is neither immediately nor necessarily available; and the ability to see in these realms does not of itself give the ability to function in them; that only comes at a later stage of development.

Fifthly, that the type of clairvoyance described is considered to be the only really worthwhile form of E.S.P.; and the methods and disciplines associated with its attainment are the only really safe and sure ones to practise.

So far, so good. If we can accept the foregoing, we can, at least, formulate the ideal; and the ideal is surely the best criterion for evaluating all manifestations of E.S.P. which of necessity fall short of it.

We are imperfect egos functioning in an imperfect environment, and this being so we are usually faced with a compromise between the ideal and what is immediately open to us. The compromise, because it falls short of the ideal, is riddled with imperfections and difficulties and fraught with delusion and often danger. Even so, many of us seem prepared to rush in where angels fear to tread.

Positive, voluntary clairvoyance is the prerogative of a minute minority as yet; but involuntary clairvoyance or some type of mediumistic capability is an extended awareness possessed by many people, including young children. The "second-sight" often found in gypsies and other races which have for long intermarried, demonstrates that endogamy is responsible for some awareness of the inner worlds being retained. When the etheric counterpart of the physical body is not firmly interwoven with the dense vehicle, the looseness of the connection is conducive to clairvoyance; and this characteristic is more common in certain communities than in others. Of itself, it is no significator of spiritual development.

The negative manifestation often precedes the positive one. That is, we usually react negatively to a new stimulus at first, because the positive vibrations of the new force are too high for us to respond to. Possibly because more and more people are approaching the time when they may become candidates for training as voluntary clairvoyants, numerous folk are today experiencing some degree of aware-

ness beyond that which is normally accepted as natural, or possible of demonstration in purely physical terms.

Thus telepathic or sensory awareness between two or more persons who have had a close relationship at some time, is no rare happening now. The channel of communication may be ideas or images transmitted by the one and received by the other intuitively; or by one or more sense centres in the one vibrating to the same pitch in the other; or in other ways. The other person concerned may be either incarnate or discarnate, and their identity not necessarily known.

This type of association is obviously not without its dangers and drawbacks. It is difficult enough in normal relationships for one party to disengage; it is vastly more difficult to do so in this kind of psychic relationship. There is also the very real hazard that a person having become sensitive in this way, may have opened up a channel through which undesirable entities in the lower, purgatorial, regions of another realm may seek to find gratification of their old physical desires, not yet overcome in their new environment. Not only does the recipient suffer but he, by providing a reciprocal—even though perhaps unwilling—outlet for these desires, is delaying the time when the discarnate one frees himself of them—an essential preliminary to progress in the finer realms.

Mention has been made of those confined in mental institutions because of E.S.P. experiences. Many of these will be of the type whose etheric counterpart is only loosely connected to the physical vehicle; so making them aware of forces and entities the nature of which—indeed, the very existence of which—they have no understanding. The liberties taken by, and the unscrupulousness of, some of these entities in seeking to gratify their lusts is well-nigh incredible. After so-called death they find themselves in the lower regions of another realm; but the transition has not automatically freed them of the desires they had when in embodiment. On the contrary, these physical desires are seemingly intensified because of the absence of any physical vehicle through which they may be gratified. Hence they may seek to do so through someone incarnate at the time, and may well succeed in using a victim's body for longer or shorter periods.

Mediumship can create an open door for such entities; however, most mediums have the greatest confidence in the ability of their "guides" to protect them when in the vulnerable trance state.

From what has already been stated, it is evident that those having E.S.P. may come under the influence of one or more different grades of egos or Beings. There are others such as the Invisible Helpers and the Elder Brothers. The former comprise those who, while still in incarnation, are able by virtue of their development to assist in their sleep state the Latter in Their work for humanity; although they may be quite unaware of this in their waking state. In addition, other and more highly evolved Beings may well be involved.

It is also apparent from the teachings, that there are those—such as recent arrivals—in the higher realms who have not as yet made

much progress there; consequently they have not suddenly become all-knowing as a result of their transition to the new environment. Hence, although they may well have experienced an expansion of consciousness, this has not necessarily equipped them for making authentic pronouncements on a wide range of fundamental issues, or even on purely personal concerns. This must be especially true of those still in the lower regions; and the motives of some such, when they attempt to impinge their wishes and opinions on those in embodiment, may well be suspect.

Other guide-lines are those concerning motivation and discrimination. Even excluding those areas of E.S.P. which must of necessity be classified as black, there are still numerous grades: from, for example, commercially inspired fortune-telling to the giving of advice and assistance as an unrewarded service to others. Thus, the motive inspiring any practice of E.S.P. should be regarded as a key factor in its evaluation; and discrimination is a faculty that must, at all times and in all instances, be evoked. It also has to be remembered that all aspects of E.S.P. that fall short of the absolutely positive approach have danger latent in them; and this danger is sometimes of the most insidious nature imaginable. E.S.P. is most certainly **not** a suitable playground for those seeking fun and games.

We are now in the position of not only being able to formulate the ideal, but also of having some understanding of the many factors and influences that should be taken into account when attempting to formulate a true doctrine embracing most, if not all, manifestations of E.S.P.

From the foregoing, it is surely not unreasonable to assume that a small **ad hoc** committee would find it possible to prepare the kind of concise summary outlined earlier; and, when this had been produced, to make recommendations as to the most suitable methods and media to ensure its wide and effective dissemination.

However, especially at a time when the resources of the C.F.P.S.S. are already stretched to the utmost, it would obviously be impossible to embark upon such a vital project without some financial assistance from external sources.

The Churches will undoubtedly be aware that a significant and fast growing number of people are becoming involved in negative E.S.P. practices; to an extent where the spiritual welfare of many is being endangered. This project is thus one that should commend itself to their patronage: a patronage involving a grant—for this one specific purpose, if need be—to the C.F.P.S.S., as being the only organised body associated with the Churches that is in any way qualified to essay such a task.

ALL BOOKS MENTIONED IN THE QUARTERLY REVIEW
CAN BE ORDERED FROM HEAD OFFICE

THE GREAT INVOCATION

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Master knows and serves.

From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

In the earlier version of The Great Invocation, the word 'Master' was used in the singular; in a later version the plural 'Masters' was used. To Christians, 'the Master' would naturally be Christ, since He is "the Master of the Masters, the Instructor of the Angels, and to Him is committed the guidance of the spiritual destinies of men, and the development of the realisation within each human being, that he is a child of God and a son of the Most High".

Who then are 'the Masters', those members of the Spiritual Hierarchy who work directly under the leadership of Our Lord the Christ? It may well be that they are the spiritual beings referred to by St. Paul in Romans chapter 8, verse 19, where he speaks of Creation waiting with eager longing "for the revealing of the sons of God". I invite more advanced students of these matters to be patient and tolerant of those who are less familiar with these things. Jesus said, "I have many things to tell you, but you cannot bear them now". Let us hope that 2000 years later many of "these things" can at last be told. Meanwhile we must go forward in faith, and daily do our part by using The Great Invocation as a strong, clear Prayer of Affirmation that can be used with a clear conscience by anyone of any religion or none. K.G.C.

Copies of The Great Invocation are available from Head Office. Please send s.a.e.

NORTHERN REGION CONFERENCE, 1972

The eighth Northern Conference of 150 members was once more fortunate in its speakers. The theme was 'Revelation' and our Fellowship Chairman, Rev. Dr. K. G. Cuming, gave a helpful introduction stressing the value of different types of revelation from Old Testament times to the present day, the beginning of the New Age of Aquarius. God never leaves himself without witness. Other religions have their revelations, but true Christianity will come into its own with the coming of full Christ-consciousness (the "second coming"?).

Rev. Douglas Nudds developed the theme, stressing that events in history and in the life of the individual are acts of God. Other religions knew something of God but to the Jews he was known 'by name'. Jesus was born when the time was right for spiritual evolutionary progression. God was revealed as the God of forgiveness and compassion.

We were soon to see compassion at work when Mr. Harry Edwards and Mr. and Mrs. George Burton gave a public demonstration of healing at the Spa Hall, after which Harry Edwards talked at the conference about his work and answered endless questions—a most memorable day to which it is impossible to do justice in words.

An intriguing filmshow about the life of the Community at Findhorn in Scotland was given by Mr. David Spangler. We all felt the urge to visit this remarkable place with its philosophy of man reaching out to God in faith and receiving God in answer to that faith. The result would appear to be light, harmony and happiness and "the wilderness made to blossom as the rose". Mr. Spangler followed up this film with a talk entitled "Revelation, the art of the Now", in which he stressed the importance of such bodies as the Churches' Fellowship realising their mission in the world to be the revelation of God. We have the secret of present world transformation. As God dwells in each one of us, we are the instrument of the Divine. We should worry less about personal search and unite in God's purpose for the New Age.

Miss Rosa Hards, with her captivating personality, gave her philosophy as a Rosicrucian. "Mystical Evolution" was her theme. A mystic is one who has found his way to union with the divine source. This brings revelation with its obligation to serve and work as well as worship, allowing God to intervene in our affairs. We must work our way back to God. We can hear the still small voice within. God is in charge. Our great reward in this world is that profound peace "which knows no understanding".

The Conference was most ably organised by Mr. G. Herriot-Hunter and Mrs. Ada MacKay, with Mr. W. Allen as deputy chairman. One great personality was missing (or was he?). Our dear, enigmatic Rev. Brinley Davies has passed to a higher life. We missed his dramatic eloquence and endearing ways, and yet so many people said they felt he was there, which isn't surprising when you consider our beliefs!

DOROTHY C. NICHOLS

BOURNEMOUTH CONFERENCE, 1972

The eighth annual weekend Bournemouth Conference, held early in May, was a marked success, demonstrating that this type of Conference has a part to play in the work of the Fellowship. Arrangements followed the normal pattern: a short service of dedication on Friday evening, the conference closing at lunchtime on the following Sunday. This year an innovation was tried. Saturday afternoon, usually free, was used for a Healing Teach-In, which was very successfully led by Mrs. Dorothea Hughes.

We are pleased to record the welcome received by Col. and Mrs. R. Lester, who attended the conference throughout.

Dr. Leggett, in 'The need for a New Metaphysic', spoke of the false thinking in our life today. Not only were the practices based on it rebounding on us. Our understanding of the physical basis of the world was now so at variance with our experience of it, that bewilderment and loss of direction were commonplace, bringing psychosomatic illness in their train. Concepts which enabled us to work safely in the light of what we now knew could only arise out of a Spiritual view of Life. He saw that the crossing of this hurdle must be achieved by the Intellect if Science is to adequately explore the vast range of human experiences now defying the day-to-day outlook, and for Man to become a friend of Nature, instead of, as so often seems, her enemy.

Mr. Dutta's talk, 'Eternal Verities—U.F.O's' showed how these manifestations pointed to many levels of consciousness in our world. This led to the essence of his talk, that the surest way to achieve expansion in Human consciousness was to recognise Man as a composite Spiritual being; that he had the choice to 'become' his real nature, or remain a creature bound to physical consciousness alone. Mr. Dutta pleaded that the idea of 'an expanding consciousness' be given prominence in our work.

Mrs. Hughes, speaking under the title, 'Spiritual Healing', warned of the need to provide for co-ordinating what would become a massive healing potential when people really began to recognise the Spiritual basis of Healing. This would be essential in the interests of training, and to understand the various methods, to understand what healing is, how diagnosis works, what the various methods could achieve, and how they are related to each other, will be a first step to general acceptance. Healers ought to recognise, that since healing can only be done within the Spiritual laws as they affect the person seeking healing (for example, some people are cured when others are not), a knowledge of these laws is foundational to their work.

Mr. Moor (President of the Greater World Spiritualist Association), spoke on, 'Psychical Development Today'. From his long experience, he said there were many indications now that emphasis on 'survival' should give way to that of bringing knowledge gained from past research properly into daily life. This, he said, is often the only way in which Youth will listen to us.

Professor Stemp, specialist in Acupuncture, Homeopathy, etc., spoke on 'Homeopathy-Natural Medicine'. He explained the value of Natural Medicine in that it did not have the side-effects often found in medicinal drugs of a more 'orthodox' nature. Further, whereas the latter often only suppressed a symptom, Natural Medicine, on the other hand, reached causes. This is the secret of its success. The essence of his talk was that just as man is a complex entity, and must be regarded as such, not as different independent systems put together, so we must consider only ONE disease, but with many different forms, according to the state of disharmony—DISEASE—of man's various Spiritual faculties.

Canon J. D. Pearce-Higgins gave a talk entitled, 'Looking over the fence—our view of the Hereafter'. He said the primary justification of 'Survival' studies was to convince us that our lives are significant, that we are the architects of our own destiny, both here and hereafter. The evidence in this direction was now overwhelming. It was necessary for us to aim to bring this knowledge into practical application in our lives. If we are successful in this, then we could indeed look forward to a revitalisation of Christianity which would bridge its many rifts. He, too, emphasised from first-hand experience that youth was waiting to hear what we had to say, but would only receive it in a practical way.

THE MYSTICISM COMMITTEE

The present composition of the C.F.P.S.S. Mysticism Committee was largely determined by Frances Banks in 1965, shortly before her death. Endowed with great vision, she saw that the main function of the group was to be a focus of teaching, so that various aspects of the mystical life could be explained to members of the Fellowship and instruction in meditation given. To this end it was her wish that the Committee would turn out booklets, inexpensive and easily read, but at the same time professional in craftsmanship and a credit to all concerned.

With minor vicissitudes these guide-lines have been remarkably well followed, and meetings of the group, usually at two-monthly intervals, are pleasant and fruitful occasions. The members are Jean Sydney, Margaret Brice-Smith, Sheila Willson, Mollie Newton, Vera Staff (secretary) and Martin Israel (chairman). Our concern was first to give Fellowship members a broad account of the subjects of mysticism and meditation, and an earlier booklet on meditation has been expanded to include details of group meditation. The spiritual life and spiritual aspects of healing have interested us and been the topics of booklets which have carried the name of our Fellowship into many circles normally somewhat removed from our sphere of interest. The mystical aspect of English poetry has also been written about by Vera Staff, who is at present engaged on a much more ambitious book on dreams. This is a subject of great interest both to the psychologist and the psychical research worker. But the most important project is still under way—a booklet on prayer, the summit of the mystical life.

It is also pleasing to record that two outside authors have presented the Mysticism Committee with manuscripts for publication. Both of these are of high quality. Mr. C. E. Bignall's booklet on the intuitive faculty has just appeared, and we are soon to bring out a booklet on the French philosopher Henri Bergson by Mr. John-Francis Phipps. The aim of the committee is to produce works of a high enough intellectual calibre to raise the stature of the C.F.P.S.S. Certainly these two have succeeded in this.

We also practise meditation, and are considering practical aspects of the spiritual life. In due course we hope to venture into the field of the Retreat. M.I.

SOUTH WEST REGION

Torbay

The 14th Annual Conference (Monday, 16th to Thursday, 19th October) at the Trecarn Hotel, Babbacombe, Torquay.

Programme:

Monday, 16th October

After dinner an informal 'Get Together'—members' psychic experiences.

Tuesday, 17th October

10.00 a.m. Opening Service.
11.00 a.m. The Rev. George Whitby—'Bringing our minds to bear on psychical studies'; followed by discussion.
5.00 p.m. The Rev. K. G. Cuming—'Revelation'.
8.00 p.m. Healing Service.

Wednesday, 18th October

10.00 a.m. The Rev. Dr. D. Omand—'Reflections of a practising exorcist'.
11.30 a.m. The Bishop of Crediton.
5.00 p.m. Dr. W. M. Ford Robertson—'Psychology and Parapsychology—the debatable frontier'.
8.30 p.m. Seminar.

Thursday, 19th October

10.00 a.m. The Rev. G. Whitby leads a symposium on 'The future of the Fellowship'.
11.30 a.m. Discussion.
12.30 p.m. Closing Service.

N.B.—Dr. D. Omand has kindly consented to conduct a seminar on exorcism for clergy and Church workers on the afternoon of Wednesday, 18th October.

There will, of course, be the customary meditation at 8 a.m. daily and the Silent Minute in Light will be observed as near 9 p.m. as possible.

Conference Charges. Full Conference £10.50; Two Days £7.50; One Day £4.50; 50p extra in each case for single room. Members and friends residing within easy reach of the Conference are invited to attend daily or for selected sessions. Non-residential tickets for full course £1 members, £1.25 non-members; individual sessions; 25p members, 30p non-members. Non-residents must book hotel meals individually in advance. Please send deposit of £2 with s.a.e. for reply to: Mrs. M. O. Virgin, Huntspill Rectory, Highbridge, Somerset. Please state if vegetarian diet is required.

S.W. Regional Council will meet at 2.30 p.m. in the Trecarn Hotel on Tuesday, October 17th at 2.30 p.m. Every branch is earnestly requested to appoint a delegate for this meeting.

Congratulations to Mrs. M. D. Field, leader of the Lyme Bay Branch, for organising such a successful meeting to hear Mrs. Helen Greaves speak on 'Faith and Knowledge' in May. No less than four branches participated, Lyme Bay, Exmouth, Yeovil and Taunton, so that for an afternoon meeting there were no less than 120 people—truly a challenge to her hospitality which we hear was no less appreciated than the talk!

CROYDON CONFERENCE. The 1973 Conference will take place in Addiscombe Congregational Church Hall (near East Croydon Station) on Saturday, 12th May. Full details later.

The 1973 Bournemouth Conference

will be held on 4th, 5th and 6th May, 1973, at the Bourne Hall Hotel, Bournemouth. Details in the next Quarterly.

The 1973 Northern Conference

will be held at Scarborough, 4th to 6th May. Full details will be available later.

COLLEGE OF PSYCHIC STUDIES. Joint lectures with the College in the autumn session will be: Tuesday, 10th October, Mrs. Nina Merrylees. Subject: 'Journey to Light'. Tuesday, 28th November, Marjorie de la Warr. Subject: 'The Finer Forces'.

Readers' Forum

Inevitable Changes in Christianity

I would like to say how enormously heartened I feel by so much that is expressed in the June Q.R.: That quite remarkable article by Bishop Cooper, the suggestion that branches might promote more study, the presentation of possible new initiatives at the Annual Conference, and above all your calling of the Whole Fellowship to the daily use of the Great Invocation. This alone would surely take us a giant step forward into the New Age, and give us a positive and genuine role in the preparation for the reappearance of the Christ.

Midhurst, Sussex MURIEL ANDERSON

* * *

After reading through my copy of the June Quarterly Review I feel impelled to write to you. I write to you not as secretary of a committee but only as an ordinary member of the Fellowship.

I feel so impressed by the article, "Inevitable Changes in Christianity", by Irving S. Cooper, that I want to urge that the Fellowship have it printed as a separate pamphlet. There seem so many signs today that youth is hungering for spiritual truth and yet unimpressed by the stance of the organised churches, and I think that this article is the very thing for them. In my own small acquaintance I can yet think of places where I could usefully place such a pamphlet, and it is quite probable that in my own case I could have been spared years of agnosticism if I had seen this article when it was written fifty years ago.

I don't want to make extravagant claims for our Fellowship, but I have long felt that if it can only rise to the challenge of the times it can be one of the most powerful instruments there is for bringing back mental and spiritual health to present day society.

May I ask you to bring my suggestion before those who could implement it, for it is possible that my voice will not be a lone one in this matter. With all good wishes.

Worthing A. W. ROSSITER

The Annual General Meeting

Saturday, 2nd September, 1972, at 2 p.m., at the Digby Stuart College, Roehampton Lane, Putney, S.W.15.

Agenda:

1. Apologies for Absence.
2. Minutes of last Annual General Meeting.
3. Matters arising.
4. Presentation to Lt.-Colonel and Mrs. Lester.
5. Chairman's Report.
6. Secretary's Report.
7. Discussion on Reports.
8. Election of Officers.
9. Election of Council.
10. Election of Auditors.
11. Any other business.

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Book Reviews

THE TRUE RESURRECTION, by H. A. Williams.
(pp. 182. Published by Michael Beazley. £1.50)

Everything that Harry Williams, former Dean of Trinity, Cambridge, and now Father Williams of the Community of the Resurrection, writes is profoundly worth reading. This book is no exception, but readers should not expect a book about the history of the Resurrection event. It is nothing of the sort—it is a sensitive psychological study on what it means to be truly alive, when we have emerged from the sins, deceptions and rationalisations with which we (and the church and society) deceive ourselves. A skilled student of depth psychology as his earlier books show, Williams sees through the shams. He is in line with the movement of the spirit which may be said to have started with the Hebrew prophets and Jeremiah in particular. Jeremiah as a young priest began as a propagandist for Josiah's great Reform in 621 BC, when the people reaffirmed the covenant relationship with God and swore to keep his commandments. It was an attempt to make people good by act of Parliament. Within 20 years it had all been swept away and Jeremiah was left pondering upon the human heart "deceitful above all things", and to propound the New Covenant—of the law of God written in the inward parts—"in the heart". If this book is an implicit condemnation of much of our organised religion today, it is only because the inner truth always condemns the external formality. As Antigone in Sophocles' great play, when charged with disloyalty to the law, says, "My tongue swore allegiance but my mind (heart) was uncommitted". So at the Deuteronomic reform the people swore but, as Jeremiah saw, their heart was uncommitted. So today the deadness of our churches shows the verbal assent but the cardiac non-committal. It is an essay on Grace, if you like, what it means to be truly alive—to be a Free Christian—to have risen from being 'dead in sins'—to be on the way to becoming what the New Testament calls 'Sons of the resurrection'; or as Frank Moyle put it 'Resurrectiony people'. It is an acute analysis of the qualities of life which are involved in being, or may permit us to be 'in Christ' and so on the way to 'eternal life'. But about the Resurrection event itself, or our own survival after death, alas, what he writes is about as meaningless as all the other writings of the Cambridge school of theologians.

If only we could persuade these good men to read Crookall's Supreme Adventure, some of his books on Astral Projection, and his Interpretation of Cosmic and Mystical Consciousness, Williams might well write THE book on the Resurrection, for he has all the necessary spiritual insights which many of us who have spent years getting the needful parapsychological knowledge about the possibility of survival of personality after bodily death do not have. Eternal life inescapably implies Personal Survival after death. This survival may be appalling or it may be blissful. A careful following of this book may well help us all to improve the quality of our unavoidable survival.

J.D.P.-H.

THE INTUITIVE FACULTY, by C. E. Bignall.
(Mysticism Committee C.F.P.S.S. pp. 50. 33p)

With the acceptance that all things are moving towards a perfection that is reached through the unfoldment of higher and higher states of awareness, evolution becomes partnership not conflict. Moreover as we help others we are enabled to plough back our own creative energies into the harvest of our time and we are grateful to Mr. Bignall for this thoughtful study and for gently and cautiously leading us onwards and upwards to the more luminous levels of the mind where there is "superior light" and in the quickening greater certainty, truth-seeing, truth-hearing, and we know, rather than know-about. Here is soul knowledge. There are manifold difficulties in putting into words this power of seeing beyond the reality underlying the transient appearances for "words almost inevitably bruise the truth . . . indeed the supreme paradox of thought is the attempt to discover something that thought cannot think".

Fortunately there are other gateways to Spiritual Awareness beyond the intellect and we are reminded of the words of C. S. Lewis that when the Great Imagination submitted to express Itself in speech that speech should sometimes be poetry for "Poetry has little incarnations giving body to what before had been invisible and intangible".

We are warned of the pitfalls and in particular of those psychic "intuitions" which invigorate but do not direct. For whilst sensations are given what we make of them, the perceptions are learned, and are subject to individual differences such as language of vision or to an individual's harmonic note.

Mr. Bignall is an Awakener and we warmly recommend these teachings to The Fellowship study groups. U.W.

THE TEACHINGS OF DR. LASCELLES. 1. ANGELS.
(Published by the Seekers Trust, Addington Park, Nr. Maidstone, Kent. Price 33p)

Dr. Lascelles was the guide of a famous sensitive, the late Mr. C. A. Simpson. Through him many healings were done, and the Harmony Prayer Circles that play such an important part in the work of the Seekers Trust at Addington Park were initiated under the instructions of the doctor. In addition, interesting teaching about the after-life was transmitted by Dr. Lascelles through his medium to the world at large. Now the Seekers Trust is publishing various aspects of this teaching to make it well known.

The present booklet of 38 pages deals mostly with the nature and work of the angelic hierarchy. The part they play in the healing prayer work of the Seekers Trust is emphasised, and there is also a description of aspects of the New Age. These teachings are very simple yet strangely profound. They are Christ-centred, and very acceptable on a Christian basis. They provide much food for thought, and are well worth reading. So much of this type of material is woolly and platitudinous, and it is a relief to read the clear, uncomplicated writing of Dr. Lascelles. The Seekers Trust is to be congratulated in printing this noteworthy teaching, and we look for more booklets in the future.

M.S.I.

THE ROOTS OF COINCIDENCE, by Arthur Koestler, with a postscript by **Renee Haynes.**

(pp. 158. Published by Hutchinson. £2)

This book has been well received by reviewers like Philip Toynbee, and Rosalind Heywood, to whom it is dedicated, considers it to be a real break-through in support of parapsychology. Koestler has a genius for expounding abstruse topics in a way that makes them intelligible to the mere man, and in the case of modern physics your reviewer is a good deal more 'mere' than most!

After a long opening chapter, "The ABC of E.S.P.", in which he traces the 'ascent of parapsychology towards scientific respectability'. (Has not the Parapsychology Association been recently accepted as a member of the U.S. Academy of Sciences?) We continue with a second entitled "The perversity of physics" disarmingly introduced by footnotes, "This chapter is rather tough going. Should the stranger to modern physics be baffled by some passages, I hope he will at least gain the general impression of that weird wonderland". A second note says, "The reader may find frequent mention of Nobel awards tiresome. It is intended as a reassurance that some of the strange theories on contemporary physics and psychology discussed in this section were propounded not by cranks, but by scientists eminent in their fields".

While E.S.P. studies have become more 'scientific' by use of statistical methods, "theoretical physics has become more 'occult', cheerfully breaking practically every sacrosanct 'law of nature' . . . with supernatural concepts such as negative mass, holes in space and time flowing backwards. In the fantastic world of quantum physics commonsense notions of space time matter and causality no longer apply". All this is in support of the thesis "that the seemingly fantastic proportions of parapsychology appear less preposterous in the light of the truly fantastic concepts of modern physics".

The chapter "Seriality and Synchronicity" discusses the views of Kammerer, and Jung and Pauli, in which he exposes the often muddled and perversely obscurantist treatment by Jung of the whole subject of E.S.P. as well as the problem of coincidence to which he attaches much importance. Jung spent much of his life, until his final 'Memories Dreams, etc . . .' in throwing up a great dust cloud to conceal his own very great psychic gifts, and so remain—like Freud—scientifically respectable. Is there another world corresponding to the world of apparently material energies and interpenetrating it as well as being interpenetrated itself? This is discussed in the chapter 'Janus', which suggests a hierarchical structure of the universe of Janus-like (i.e. two way looking) 'holons'—apparently principles of organisation—which are on one side affected by the superior, and on the other side themselves affect the inferior 'holons'. That the superior 'holons' may be at the top level of personal organisation overspill into this 'other world' is discussed in a chapter 'The Country of the Blind'.

So we are left with the reader still wandering on the fringe, but perhaps a good deal nearer than when he started, of the mind-body problem, and the microcosm's relation with the macrocosm. It

remains for Renee Haynes to confirm the evidence for E.S.P. in the best tidy S.P.R. manner, to commend the importance of spontaneous experiences, and to draw the conclusion, which Koestler himself strangely enough does not personally draw—though it is adumbrated in many of the quotations he cites, best summarised in her extract from Sir Thomas Browne, "I had rather believe all the fables of the Talmud and the Alcoran than that this Universal Frame were without a mind". Strange that Koestler, who is clearly a staunch supporter of the priority of mind and spirit, is rather like MacTaggart and appears to believe in a world of spirits without a God. Perhaps he feels rather like the prophet Habbakuk, that early existentialist, and realist, once described by Voltaire as 'un homme dangereux, capable de tout', who did firmly believe in a God, but couldn't for the life of him discern what that God was driving at—(which certainly rendered him 'dangereux') and so prefers not to commit himself. J.D.P.-H.

THE LIVING WORLD OF THE OLD TESTAMENT.
(Stiff paperback. pp. 586. Published by Longman (2nd ed.) £2) by Bernhard W. Anderson.

Recently having decided to bring my own Old Testament scholarship up to date I have been reading various recent critical studies, many of which advance diametrically opposed views to each other on many topics, and so would be confusing to the ordinary layman! But in the volume titled above I have found the book for all of you readers. Professor Anderson is Professor of Biblical Theology in Drew University and a sensible up to date middle of the road biblical scholar. The book is a fantastic bargain at £2 for 586 pages. It is well documented with an immense number of extra-biblical as well as biblical sources. It is well supplied with maps, with tables of dates and with a **very** large number of half tone illustrations from mainly archaeological finds. It is most readably written, and even more readably printed. I started reading around the problem of the Deuteronomic prohibition and its background, and frankly I just couldn't put it down.

So much nonsense is talked and written with quotations from the bible, both New Testament and Old Testament, by people totally ignorant of the date and the nature of the source of the passage they may be quoting. So they make nonsense, and do not of course cut any ice with the scholarly people who know. Besides, Old Testament history is enthralling—Samuel and 1 Kings contain the earliest European historical writing—at least 400 years ahead of Herodotus, who is always known as the 'Father of history'. Surely it is good for us Christians to have a close knowledge of the 'rock from whence we were hewn' and the 'pit from which we were digged'. Anderson is neither better nor worse than other commentators on the psychic side—this we must supply from, say, Elliot's 'Bible as Psychic History', but at least he gives us the archaeological background and in the setting of the comparative religion of all the cults of surrounding peoples which were unknown in the reign of James I, and which 150 years of archaeology have now disclosed to us. It enables us to see what the Hebrews were up against, and more properly and generously assess their achievements. J.D.P.-H.

A GLIMPSE OF JOY TO COME

The following is an account of the things seen and remembered by Mrs. Geraldine Tuke while under an anaesthetic. She had been promised by Eileen, a niece who had been dead for some years and with whom she held frequent communication, that she would be taken away and shown something of the astral plane, and would remember. This account was written down by Mrs. Tuke in a state of semi-consciouness before she was entirely out of the anaesthetic.

Dr. J. began to give me the anaesthetic, and I could see K. (sister) as I lay. After a few minutes a luminous patch grew at her side and I saw a hand in it. The patch grew bigger and I saw Eileen. She was completely herself but radiant and full of vitality. Dr. George was with her. (One who frequently spoke at sittings.) Dr. B. was with him and they spoke about Rays. All three appeared far more real than K. and Dr. J. who now seemed misty and dim. Someone said, "Now come". I felt weight and heaviness slip away from me and I was standing by Eileen. I could see my body lying there, but did not feel I had lost any part of myself. I was **me,** complete and alive. I could still see K., Dr. J. and the nurses, but they were shadowy and all their movements were slow and heavy. Dr. G. and Dr. B. had things like glass rods in their hands, made of light, like neon tubes, and they kept putting them through the body. I wanted to tell K. about it.

I was not frightened or upset but intensely interested. I knew we were not in a **room** any more, in the sense of **place,** but in an experience. All the people's thoughts and emotions built up a happening, but there was no place connected with it. I saw them take the body to the theatre and went too, but there was no movement from place to place. I could see the surgeon, the nurses and doctor, but they were all indistinct and dark as if seen through sun glasses. There was an indistinct haze of people in the background and I understood that this was the thought forms of the people who were thinking of me. I did not feel any sort of sympathy or regret for the body lying there, and it did not matter, because I felt far more alive and conscious without it.

Then Eileen said we would go and the operating theatre fell away and we were standing on the cliffs which I have often visited in dream or trance states. She said she had brought me at first to the place I knew so that there would be no shock. It was just as I knew it, even, as we walked along the path, to the boulder that stuck out and had to be climbed over. Movement was no effort but it was proper walking, not gliding or flying. The sea below was blue and sparkling but there was no sun. The quality of the light was soft, nothing staring. I noticed a queer thing as we stood looking at the view. I was not breathing and had no heart beat. I knew that the wonderful vitality I felt was sustained by, but not dependent upon the light. I learned after that light was a very fundamental thing on that plane.

The flowers were wonderful because they were alive, not in the way they are on earth, something different, consciously alive. They knew. I wondered if plant life was like that on earth and we were too dull to

appreciate it. And I knew also that their consciousness was different from ours. They were not conscious in the same degree that I was, and my heightened senses were able to contact theirs. It was the same with animals. Bobs (a much loved Siamese cat) was there. He knew me and I could communicate with him, not in words but in mind. His mind was limited and was emotional experience, affection and delight that we were together again.

We went through lovely gardens to Eileen's house. It was low, white and gleaming. Such a queer house, no bedrooms, kitchen or bathrooms, just rooms. They were most satisfying in proportion, and the things in them beautiful. She explained that though the rooms were fairly permanent because she was for the present satisfied with them, the contents were impermanent. The things she made only lasted so long as she wanted them. If she was tired of something it just dissolved and she made something better. I asked if I could make something. She told me to make a clear thought of the thing I wanted to make. I found I was able to "see" what I wanted to make much more clearly than I do when I start to make something on earth. I pictured a vase of lovely shape and colour. There was in my hands a substance which I should call a lump of vibration. I could see the thought picture clearly and my hands put the picture into the substance. It was not perfect because I could not hold the picture clearly enough, but it was much better than anything I have ever made before. It did not take a long or a short time to make. I tried to understand what the material was that I used, but lump of vibration is as near as I can get. It was not solid, but putting the thought into it made it solid. It was living and full of vitality. All things there have this vitality, and everything had its own quality of light. There is a difference on earth between a sunset and a picture of a sunset. One has light and life, the other is dead. There the pictures are the same as the sunset, living and vital.

Eileen was dressed in white, a long dress, with deep embroidery round the hem. The quality of the white kept changing, sometimes brilliant, then soft and glowing. The embroidery changed too, sometimes full of colour, rich and glorious, then pearly and delicate. It seemed to react to her mood and her thoughts. I seemed to have a yellow dress, a wonderful glowing colour. I felt just like me, a warm, natural sort of body, but a thousand times intensified, light and free, every movement a delight.

She took me into a long room, very bare, and at the end there was a sort of picture, or a window. It looked out on a lovely view which was oddly familiar, and I realised it was the thought form of the banner I worked for her memory in Exeter Cathedral. There was the sea, sparkling and alive with the little white boat, and Eileen standing there with the baby, and the lambs, animals and flowers round her feet. She told me this was a sort of chapel where she often prayed, and where she came before she spoke with us. I asked her how far away they were on earth, and she told me to think of them. The light in the room grew dark, the atmosphere thick and heavy, and I could see my bed with me on it, and the nurses and Dr. J. Then Eileen told

me to come back, and all the darkness went and I was in the beautiful room again.

She told me she was being allowed to take me to a service but that I would probably be able to apprehend only a small part of it. Possibly not even that because it was a change of vibration to the mental world and I was not free from the earth body, but still tied to it. We went out among the flowers and in the same way that the earth had been dark and faded away in the light of Eileen's world, so her world seemed dark compared with where we now were. She said the change of vibration was a preparation of the spirit for the service. We were in a sort of great Cathedral, but it had no roof or walls that I could see. I think I had the impression of a Cathedral because that was where I usually went for great services. It seemed to be a building of tremendous forces and vibrations. There were thousands of people there but I could not see them very clearly. I could feel their personalities impinging on my own and seemed to exchange thoughts with some. When the service began there was a wonderful light, music and colour, but these words cannot express what it was. The greatest glory of human personality was there at its highest pitch of joy and excellence. This great uprush of spirit went past me and found complete fulfillment and satisfaction. There was a sort of sermon. Someone spoke to us and I understood things which now I am back I don't understand any more, but I know that my spirit knows. There was another great uprush of praise and then stillness. I think a blessing or communion. I think the Christ was there and I alone could not see Him. I knew those around me were having some wonderful experience in the stillness. This is a bald description of what happened, but it is not possible to put into words. It was one's highest moments of spiritual insight and perception a thousand times intensified. I think only possible out of the earth body which would be disrupted by such a flow of force and vitality.

There was a slowing down and we were back among the flowers outside Eileen's house. She told me I was only able to see a partial amount because my mind was not adapted to the conditions. All the time I was **aware** of more than I actually focussed. There were for instance many people, but it was enough for me to see Eileen clearly. There were many beautiful buildings and views, but it was all too much.

Eileen told me that, though I felt so well, it was nothing to what they felt, as I was still linked to earth conditions and not able to take on their fullness of life. I felt such an amazing widening of consciousness. I could remember things I had forgotten and see again beauty that had once impressed me. Everything was far more vivid, the whole range of sound and colour far greater. I was conscious of a continuity of being which I had not opportunity to examine. I knew I was in no strange place, but in familiar conditions.

When Eileen told me I must go back I was most unwilling. All the colour and beauty began to dim and my body got dull and heavy. It was an effort to start breathing and everything was so slow. Just as I came back I saw a ring of people round the bed holding hands, and a hum of light went round and round. I think it was the power of the Healers.

THE CHURCHES' FELLOWSHIP FOR PSYCHICAL AND SPIRITUAL STUDIES

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31st MARCH, 1972

	This Year £	Last Year £
Income:		
Subscriptions and Donations (General Fund) ...	4,181	4,742
Profit on Sale of Books	648	1,478
Sales of Quarterly Review	57	91
Advertising Receipts	183	123
Income Tax Repayment on Covenants	400	444
(Investment Income)	—	827
	£5,469	£7,705
Expenditure:		
Stationery and Postage	1,105	1,990
Meetings (Net)	8	150
Travelling Expenses	774	970
Salaries and Expense Allowances	2,192	2,627
Audit and Accountancy	175	160
Fees re Income Tax Repayment	100	75
Production of Quarterly Review	1,680	1,024
Loss on Sale of Diaries	129	241
Office Expenses	54	537
Telephone	54	72
(Advertising)	—	100
Storage	208	—
Sundry Expenses	286	273
Depreciation of Equipment	63	67
	£6,828	£8,286
Deficiency for the Year	1,359	581
Proceeds of President's Appeal	2,629	—
Final Result for the Year	£1,270	£581
	Surplus	Deficiency

continued

BALANCE SHEET AS ON 31st MARCH, 1972

Sheet 1. The Various Funds

	This Year £	Last Year £
General Fund:		
Balance at beginning of year	410	991
Surplus (Deficiency) during year	1,270	(581)
Balance at end of year	£1,680	£410
Headquarters Fund:		
Balance at beginning of year	11,697	10,320
Donations received during the year	5,671	1,693
(Deficiency on disposal of certain Investments) ...	—	(462)
Income from Investments and Bank Deposit Account	290	9
(Frances Banks Fund. Balance on 1st April, 1971) ...	—	137
Balance at end of year	£17,658	£11,697
G. Maurice Elliott Memorial Fund:		
Balance at beginning of year	373	373
Bank Deposit Interest received	7	—
Balance at end of year	£380	£373
Mrs. G. J. Allcock, Deceased, Fund:		
Balance at beginning of year	6,050	6,350
(Repayments made)	—	(300)
Bank Deposit Interest received	104	—
Balance at end of year	£6,154	£6,050
Total of Funds	£25,872	£18,530

* * *

NOTES.

BOOKS. The profit on books, which appears to be down this year, is arrived at after allowance has been made for printing and royalties which in this twelve months have been particularly heavy, over £3,000. Because of the increases in production costs it is only going to be possible to make a profit on Book Club editions if the price is increased.

INVESTMENTS. In previous years Investment Income has been shown on the Income and Expenditure Account. This year it is shown on Sheet 1 of the Balance Sheet. It should be noted that the Mrs. Allcock Fund has been separated from the main deposit account during the year, and was included in the opening balance of the Headquarters Fund. The total amount to be received under Mrs. Allcock's Will is not yet known.

SALARIES AND TRAVELLING EXPENSES. These two items include Council and Executive Travelling Expenses, honorariums and National Health Insurance payments.

DEFICIT. It appears that the deficiency this year is larger than last year. This is not so as last year all interest from investments and Deposit Account was used to offset losses, whereas this year it has been met by the President's Appeal.

BALANCE SHEET AS ON 31st MARCH, 1972

Sheet 2. The Assets Representing The Various Funds

		This Year £	Last Year £
Office Furniture and Equipment:			
At Cost, less depreciation to date		353	383
Investments:			
6¾% Mortgage Loan, Darleston U.D.C.		2,000	2,000
Women's Pioneer Housing Limited		250	250
World Fellowship Press Limited. Shares	£1,000		
Less amount payable for books, etc.	£929		
		71	101
Bank Deposit Account: Headquarters Fund		11,285	11,753
Allcock Fund		6,304	—
Maurice Elliott Fund ...		380	—
		£20,290	£14,104
Current Assets:			
Stock of Books (Estimated)		1,540	1,250
Debtors and Sundry Stocks		653	737
Bank Current Accounts: Headquarters		2,341	2,238
Regions		1,073	664
Cash in Hand		8	3
		5,615	4,892
Less: Sundry Creditors		386	849
		£5,229	£4,043
Total Assets		£25,872	£18,530

PROPERTY OF ASAP

We report that we have prepared the Income and Expenditure Account and Balance Sheet set out above from an examination of the books and other records of the Churches' Fellowship for Psychical and Spiritual Studies and from information and explanations supplied by them. We must also state that some of the books and records were not available for inspection at the time of our audit and that it has therefore been necessary to use certain estimates in preparing these Accounts.

HEREWARD, SCOTT, DAVIES & CO.

LONDON
21st July, 1972

CHARTERED ACCOUNTANTS

HAVE YOU PAID YOUR SUBSCRIPTION?

The Annual Subscription is £1.50 (minimum), pensioners and students 75p, and is due on 1st April each year. For new members there is an entrance fee of £1, payable in addition to the first year's subscription. It will be assumed that members do not wish to continue in membership if their subscription is not received by the end of September.

London Area:
C.F.P.S.S., 88 Newman Street, London, W1P 3LD.
Bank: Lloyds Bank Limited, 112 Victoria Street, London, S.W.1.

Home Islands:
(Channel Islands, Isle of Man, Northern Ireland and Eire).
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, 102 Westwood Drive, Little Chalfont, Amersham, Bucks.
Bank: Barclays Bank Ltd., 9 Station Road, Harrow, Middx.

South East:
(Kent, East Sussex).
Mr. George Stoneman, Dormer Cottage, Coombe Road, Otford, Sevenoaks, Kent.
Bank: National Westminster Bank Ltd., 67 High Street, Sevenoaks, Kent.

Southern (E):
(Berkshire, Surrey and West Sussex). Lt-Col. L. Cromwell, Daneswood, Dippenhall, Farnham, Surrey.
Bank: Barclays Bank Limited, 22 The Borough, Farnham, Surrey.

Southern (W):
(Wiltshire, Hampshire, including the Isle of Wight and Dorset except Beaminster, Bridport and Lyme Regis).
Mr. Norman Pearson, 4 Hazel End, Wootton Bassett, Swindon, Wilts.
Bank: Midland Bank Ltd., 143 High Street. Wootton Bassett, Swindon, Wilts.

South West:
(Cornwall, Devonshire, Dorset (Beaminster, Bridport and Lyme Regis only), Somerset).
Mrs. Alun Virgin, The Rectory, 21 Church Road, Huntspill, Highbridge, Somerset.
Bank: Barclays Bank Ltd., Cornhill, Highbridge, Somerset.

West Midlands:
(Gloucestershire, Herefordshire, Shropshire, Staffordshire, Warwickshire, Worcestershire).
Miss J. M. Jordan, c9 Calthorpe Mansions, Birmingham, B15 1QS.
Bank: Midland Bank Ltd., 4 Salop Street, Wolverhampton.

East Midlands:
(Derbyshire, Leicestershire, Lincolnshire, Nottinghamshire, Rutland).
Miss F. P. Harrold, "Sigil", 1c Danes Terrace, Lincoln.
Bank: National Westminster Bank Ltd., Lincoln.

Northern:
SUBSCRIPTIONS AND BANKERS' ORDERS. The regional treasurer is: Mr. Philip J. Heselton, 9 Park Avenue, Hull, Yorks., HU5 3EN, to whom all subscriptions should be paid. Bankers' Order payments should now be made payable on 1st April, and paid into Midland Bank Ltd., 63 Market Place, Beverley, Yorks., HU17 8AL.

East Anglia:
(Cambridgeshire, Essex, Suffolk, Norfolk).
Major E. G. Lang, Three Wells Farm, Blo'Norton, Diss, Norfolk.
Bank: Lloyds Bank Ltd., Diss, Norfolk.

BANKER'S ORDERS. Will those who pay by Banker's Order please notify their bank as soon as possible and arrange for the date to be altered to 1st April, and ask for the subscription to be paid into the bank *used by their Region.*

Please make all cheques payable to C.F.P.S.S. and not to individuals
Receipts are only sent if SAE is enclosed

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