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CAMBRIDGE JUNGIAN CIRCLE
CHRONICLE

Since 1992

Issue No. 10 June 2020

Journal of The Cambridge Jungian Circle

Availability

Because of the epidemic this issue is not being printed but is free on line at Cambridgejungiancircle.com/chronicle also at www.facebook.com/CambsJungians



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The opinions, beliefs, and views, expressed here do not necessarily reflect the views of the Circle nor of the Editorial Board.

The Backdrop to this Issue

In producing a magazine you do not know when it will be read. You hope almost immediately of course but it can happen that it will also be picked up many years hence when the reader has no idea of the historical position of the authors, and the references they can expect to be understood by their readers.

At this moment we do not yet know of the long term effects of what we have experienced in the last few weeks, will it be like the second world war which will never be forgotten, or more like the three day week which has largely passed from memory?

Most of us who have had to spend 24 hours a day for several weeks at home, and who have seen on TV or on our rare shopping trips just how empty and shut up are our streets and how to begin with there was a scare of scarcity and super market shelves were empty of toilet rolls and flour among other things. There was panic buying it was reported though I did not experience the panic but rather a careful extra stocking in case there were shortages.

Fear of catching this new and unpredictable coronavirus

Random Thoughts on the Pandemic

In the long run what will matter most is what we learn from the results of the coronavirus attack on our lives. Some effects are really interesting already, like the extraordinary speed and extent of the reduction in air pollution. It is reported from Chertsey to China how much clearer and free from pollutants the air has become so rapidly. I hope that the medics are taking the chance to monitor the effect of this on human health.

On the way home from shopping I stopped the car so as to admire the mountains with those lovely patches of snow still on them – I should say that we are accidentally isolated in Scotland. The road had been empty but a large car drew up alongside and the driver asked if we were okay. In the pre-virus ‘normal’ there would have been too many cars for him to stop readily and we suspected that he might not have thought of stopping anyway. I can’t be sure but that is the kind of thing that seems to be happening, a new attitude is abroad. People are more thoughtful, which may be in some way emerging from a reinvigorated sense of community. (I was mildly ashamed to have half suspected he was about to tick us off for stopping even though I had left plenty of room for him to pass).

One effect on me personally, which I am having to adjust to, is the recognition of my age. I am 82 and can just remember the war and its effects. Until I became stuck here and heard much about how the old and

for which as yet we have no certain defences, no immunization nor sure cure and just one word to minimize the risks - isolation - and we have one key dimension constantly being offered us - 2 meters separation between us and any one not in our household.

Not only have we been affected by this epidemic personally but unlike the black death we have seen on our screens the worldwide effects of it and witnessed the terrible speed of infection and how one country after another has been forced into isolation and silence. We have seen jet liners parked idle in huge lots, and thousands of unsold cars in other lots waiting to see if they will ever be sold.

As I write our global economy is in turmoil and uncertainty. Will we have work to go to? How will the global power levels shift? How many of us will die? Will immunity be found? Will our freedom ever be restored? How long will this new order last? Is this a watershed like the second world war? Questions have replaced answers as I write this and uncertainty dominates.

Richard Barwell

infirm may need shielding, it had never crossed my mind that I might need caring for in any way. Certainly my sight is a bit diminished, my hearing imperfect a leg suspect and I do take five pills a day which it has been a fight to keep myself supplied with up here. But old? Perish the thought.!

I hope I will not change too much too soon in that respect in spite of all the publicity. Being independent is important. I do know I am specially lucky, and my wife is too, even luckier – she takes no pills and is of similar age.

Jung told John Freeman how his elderly patients assumed they would be going on for centuries – and he approved of that: ‘*and then they live properly*’ he pronounced, and he was pretty spry himself, even with his walking stick.

We elderly ones can easily let ourselves be a drain on the next generations and I freely admit that I would not be alive but for the NHS, and life is still good to us both – we can still argue – but if I can make some kind of contribution to others, and not be a drain, then I would like to go living, and not be done in yet by some adjectival virus – thank you very much.

Richard Barwell

OAP

Essay Prize

The committee has decided that the next essay prize will be during 2021 - this will be announced early in that year.

Gill Brown, Chair

Cautionary Tale

By David Foster-Wallace

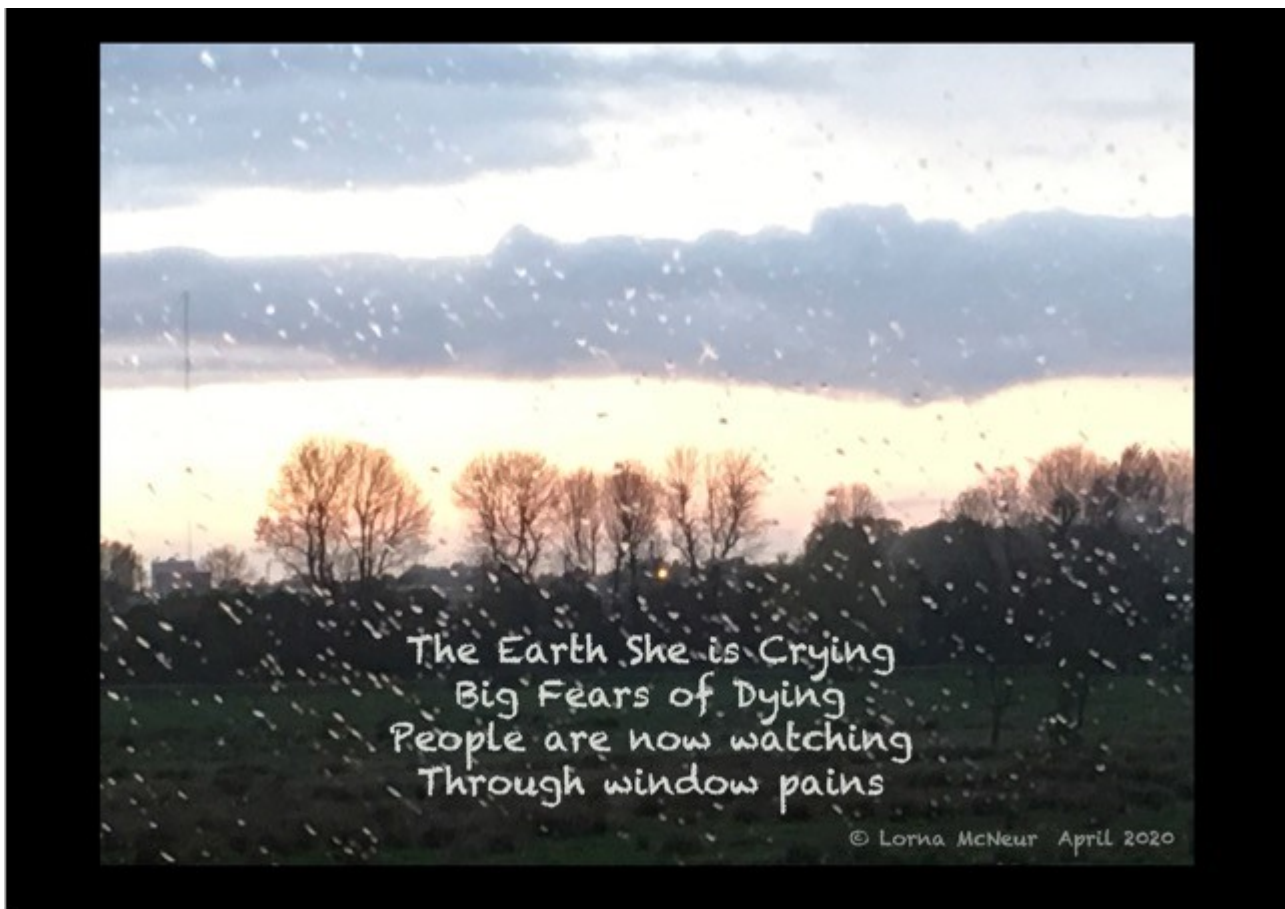
‘There are these two young fish swimming along and they happen to meet an older fish swimming the other way who nods at them and says:” Morning boys, how’s the water? “

The young fish swim on for a bit. Then eventually one of them looks over at the other and goes: “what the heck is water”.

(Heard on Something Understood Radio 4 April 19th 2020).

What our planet requires are not violent revolutions, or vast government programs imposed from above, but a new action that is sensitive and highly intelligent. This action must grow out of our sense of harmony and relationship to nature and each other. It has its source in very gentle but coordinated activity that sweeps inwards and outwards so that the whole system is able to produce its own healing. Each of us is empowered to face the problems that challenge the planet and, by developing a greater sensitivity and a more meaningful relationship to the whole of life, this ability to heal ourselves and our planet will echo around the world just like those tiny ripples in a lake that grow into a giant wave. If there is to be hope for the future then it must begin with the creativity and sensitivity of each one of us.

F. David Peat *(See page 14)*



Virtual Plenary

Twenty-nine of us
assembled in our homes like
living postage stamps

Chemistry

The heavens open
so the stream foams on the shore
with the fields' spraying



Who Knows You?

Your dentist knows you
good brusher or smelly oaf
and your friends, do they?

“The Self exists both inside and outside
the physical body, just as an image
exists inside and outside the mirror.” –
the Ashtavakra Gita.



IN THE TIME OF QUIET

Philippa Atkin

No one's told the daffodils about the pause to Spring
And no one's told the birds to roost and asked them not to sing
No one's asked the lazy bee to cease his bumbling round
And no one's stopped the bright green shoots emerging through the ground
No one's told the sap to rest, deep within the wood
And stop the sleepy trees from waking, wreathed about in bud
No one's told the sky to douse its brightest shades of blue
And stop the scudding clouds from puffing headlong into view
No one's asked the lambs to still the springs beneath their feet,
To stop their rapid rush and quell each joyful bleat
No one's told the stream to halt its gurgle or its flow
And warned the playful breezes, not to gust and blow
No one's asked the raindrops not to fall upon the earth
And fail to quench the soil in the season of rebirth

No one's locked the sun down, or dimmed the shimmer of the moon
And even in the darkest night, the stars are still immune

Remember what you value, remember who is dear
Close the doors to danger and keep your family near
In the quiet all around us take the time to sit and stare
And wonder at the glory unfurling everywhere
Look towards the future, after the ordeal
And keep faith in Mother Nature's power and will to heal

Some Jungians I have Known

Richard Barwell

When I recall some of the remarkable people I have encountered because of my involvement in the Cambridge Jungian Circle for nearly 30 years. I see how they changed my life and my assumptions in ways I never could have anticipated, and cannot now imagine how my old age would be without the profound experiences they freely provided us with.

I think of many who were either mentors, colleagues or friends but of them all three stand out now particularly. All three were twenty to thirty years older than I, all were professionally trained and all of the very highest integrity: all lived their lives to the end never seeming to have discovered 'The Answer' but remained to the end questing and uncertain.

The binding theme was this. I had, and still have an almost unquenchable thirst for finding out what Jung had to tell me about the meaning of this totally mysterious question of life. What is this force that courses through all of us and through the whole of nature? It drives us on towards our ultimate death which is just as mysterious, and in this time on earth we discover a whole series of inter-relationships within us and between us. Until now, looking back at those times I never expressed it to myself in quite that way, - I am certain now that that is what drove me and these were the three people whom I met with regularly one to one as well as in small groups in the general context of the Circle. In a sense I owe much of my life's evolution to them, as well as to those who shared such interests and with whom I travelled alongside. I experienced all of these people as constantly striving for some kind of truth, and in that striving they were extraordinarily frank about what they felt were their own shortcomings, and none ever took advantage of such admissions.

The first person I remember here is Roland Hindmarsh,

Our Parademic of Uncertainty

Richard Barwell 7th June 2020

There are two sources for what I say here. They came today - being locked down in the Highlands may have helped me to be open to both. Rabbi Harvey Belovski on Something Understood (Radio 4 today) spoke beautifully about the value of realizing uncertainty. (I was reminded of Jung's idea of the energy arising from the opposites.)

He referred to Rabbi Mordechi Yosef Leiner of Ishbitzer, who died in 1854. Rabbi Harvey says having understood the story of God's testing Abraham with Issac's life he 'began to see doubts and complexity more as central features of a meaningful life, how real believers must have many questions and uncertainties about God, life itself, not as weakness but of spiritual maturity. He quotes Nietzsche, *Ecce Homo*, how it is 'certainty not doubt that drives a man crazy' and Heisenberg's uncertainty principle as seeing the more precise measurement of a particle's position the less possible it is to measure its momentum.

He also quoted Deepak Chopra 'if things were certain there could be no creativity' and finally a wonderful 1000 year old Jewish poem:-

and the second Dr Johnna Brieger, while the other is the Rev. Eric Hutchison. They knew one another before I arrived on the scene in more or less professional capacities, and they sometimes disagreed with one another, but they shared the overarching interest in Jung and his work as a kind of underpinning to their lives but not exclusively so, since they worked in other spheres, academic, medical, and Christian-religious/ therapeutic.

I started with just one Jungian book under my belt - "The Boundaries of the Soul" by June Singer who had been trained at the C.G. Jung Institute near Zürich. She wrote movingly about her work with patients in Chicago, sometimes for years. I began to glimpse how fertile for health it was to appreciate symbol and image and their powers for good and ill in one's life. I also found out how, for my first 35 years I had lived with stultifying superficiality and ignorance of their unconscious influence upon my whole life.

It may not have been complete chance to have allowed life to offer me these three quite different friendships, since all human relationships are a two-way traffic, and each of them, in spite of the wisdom I felt they lived in, also seemed to see our times together as worthwhile and therefore offered me unexpected confidence.

Of course there were others attracted to the ideas we explored, usually based round Jung's life and work, who were, for me, part of this magic circle. Some now are sadly dead, some have gone into other zones but how good it is to say that some are still here.

Finally I am keenly aware of the significance for me and the richness of a rather special way of life we encountered then which is difficult to encapsulate, though tolerance and generosity of spirit are central elements and maybe, just maybe, those examples set then are what is helping sustain us now in these, such dangerous times.

'Be someone who loves the Torah

And those who honour her.

Be someone who loves people

And those who honour them.

Overlook your need in favour

Of the needs of others

Overlook your needs and the needs of others

In favour of God's needs

Be someone who loves the uncertain and hates the certain.'

My second source was the Editor in Chief of the Lancet, Richard Horton, as reported in today's Sunday Times Magazine.

'We create the risks that threaten us. We are not the dominant, omnipotent species that we thought we were. Covid-19 is a crisis about life, not health. People are ends not means. We have edged closer together. We have rediscovered the idea of community. Our world is organised and ordered by separation and partition - countries, languages, faiths, and ideologies. We must end our estrangement. Your health depends upon my health. Our liberties depend on our wellbeing. We must answer the question: what do we owe each other? We need to discover our global identity. We are social beings, political beings - and mutual beings too.'

Space-time, Alchemy, Psycho-physics and Other Unconscionable Phenomena

by A.G. Burgstaller

Being a student of C.G. Jung, one of the problems I often encounter is the fact that the material that is being discussed in his books has an almost outrageous outward appearance. Alchemy, astrology, and Gnosticism being just a few of the topics fitting the category of “no serious person would care to look closer”. So when my wife or my friends ask me about my current readings, I blush, I hide my books depicting weird mandalas on the cover, I laugh awkwardly and say “well, something about depth psychology” because I am a good, somewhat rational, serious person. It gets even worse, as Jungian psychology goes further and gets its sneaky fingers even into physics and mathematics, what no one I know knows. So if I’m not careful enough, my friends will find out that I’m thinking obsessively about archetypes, numbers, and space-time, and before I know it, there goes my reputation.

Well, let's do more serious damage to my reputation then.

First, I want to make a careful psychological approach to the dominant modern *Weltanschauung* of our generation, to show the relatedness of the rational scientific worldview to archaic (let's say superstitious) cosmology. Nowadays the right answer to the question -what is the universe made of (or from)? – is that every phenomenon can be explained by two basic factors. First, of course, there is matter. And secondly, there are the patterns in which matter has to be organized in order to account for the plethora of emerging phenomena in the universe, including humans and minds. This view is comforting enough to sleep well at night, knowing that if we keep on studying matter and its patterns we will eventually unlock everything the cosmos hides from us. It was Heinz von Förster, the patron saint of cybernetics that first made me notice the subtle and archaic connotation of this view. It was almost like von Förster did a Jungian analysis of modern science. He noticed that the scientific secular worldview was a cosmological *hieros-gamos*. A mythological wedding of the god and goddess. Matter (derived etymologically from the Latin *Mater*) being the mother which gives life potential and the material substrate to all existing things. And on the other hand, there are the order bringing patterns (derived etymologically from the Latin *Pater*) which are the principles of laws that allow for structure and being to emerge. In other words, the marriage of the great father (the pattern that connects) and the great mother (the matrix that embeds) gives rise to our universe¹. Anthropologists of future centuries will look back at us *mater-ialists* and call us rightly, worshipers of the great mother. Of course, the modern public is usually not aware of this seemingly trivial fact and recognizing that, one might want to change the words to get rid of every

last bit of archaic artefacts in our heads and language, but one does not choose to constellate an archetype, the archetype just happens to us and if we pay some careful attention we might be able to notice it. But that's the best that we can do.

Now that we have made a small and humble step toward such difficult questions, we can go a bit further and talk about how the future of this discussion might go on. I will be so crude and take the next impossibly over-used antinomy, namely the one of religion and science and risk the eye-rolling of even the most benevolent reader, but at this point, I have not much left to lose anyway.

Again I invoke von Förster's wisdom and insight regarding this topic. Von Förster was fascinated by etymology and he used it on almost every prominent word he uttered, having his thinking informed by Ludwig Wittgenstein's suspicion for language and its trickeries². So of course, it was just natural that he would investigate the origins and history of the sacred word science. In this etymology, the reader will find everything he needs to know in order to see what is behind the curtain of the endless battle between religion and science.

Science comes from the Latin word root *scindere* or *sci*, which means something like cutting, separating, discerning or differentiating. Which is why it is associated with *con-sci-ousness*, the factor that differentiates between the subjective I and the objective world. One could say, science is what recognizes or even produces the opposites. It produces the *sci-sm* between things. Even the word *shit* shares this root, as it is the thing which one separates oneself from. Both Erich Neumann and Carl Jung saw this process of separation as the beginning of consciousness in every mythological and symbolic account of being³.

But of course, it does not end here. Jung's latest work was wholly dedicated to solving the problem of opposites which come about as a result of ever more differentiating *con-sci-ousness*⁴. Once things are separated, the opposite of *sci* needs to be integrated for development to occur. The answer to *sci* is the Latin word root *syn-* or *sym-*, which means - to bring together or to unite. Which is manifested in *sym bolism*, or *syn thesis*, or even *syn chronicity*. These words are all *syn onyms* for the process of bringing together different parts to a whole. They are descriptions of the process of individuation. Another way to look at this is through the etymology of the word *religion*, which both Carl Jung and Edward Edinger refer to periodically⁵. *Ligare* is the binding together of things and so *re-ligare* is literally a re-binding, a bringing back together of something which was united first. In this view, the truly religious person is not one who is one with the world or partakes in a unity with God. It is much more the person who first cut themselves away from this unity and then comes back successfully in a transformed way. The religious person

is first a sci-entist in his attitude towards being and then only he can be re-ligious in the truest sense of the word. Then his life becomes symbolically a symphony of synchronicity (little pun intended).

This difficult process is described extensively in Jung's masterpiece *Mysterium Coniunctionis*, where the unus mundus (the unity at the end of things) is not the same as the ouroboros state (the unity at the beginning of things) but rather the goal of individuation (indivisible as the thing which has been separated or differentiated - sci and then reunited - re-ligio).

So where does alchemy fit into this whole scheme of things? According to Marie-Louise von Franz, the grand dame of analytical psychology, the alchemists got something crucial right which we are just now starting to realize. Namely that the adept involved in the alchemical process is not separated from the outcome, but rather the outcome is very much dependent on the alchemist himself. Which is to say that the consciousness that is doing the experiment has an effect on the experiment. Which both relativity and quantum physics know at this point, but still the observer is cut out of the bigger picture',⁶

How does the alchemical view apply to a modern understanding of the scientific procedure? It is hard to say, but von Franz seems to imply something along the lines of a modern psycho-physical view of the world which sees things including the eyes that see the things⁷. Von Franz and von Förster share this view regarding the future of science, as von Förster's leitmotif is always that one is blind to one's own blindness and that only by understanding understanding⁸ itself (which is nothing else than a psychological transformation) one will start to see beyond one's scientific projections. The Jungian way of saying it would be, the individuation of the scientific process. In other words, the full integration of the shadow of science which is the scientist himself. The approach and the foundation for this transformation of paradigm have already been laid down by the work of Jung and Pauli and have been expanded at length by characters like von Franz.

Let's go one step further and introduce astrology to all of this. Jung's reading of the astrological tradition sees our generations shifting from the platonic month of Pisces (eon of the fish) into Aquarius (eon of the water-carrier)⁹. As Edward Edinger pointed out, the psychological interpretation of this transition is that the last two thousand years under Pisces saw humanity as fishes in the water, being surrounded and submerged by it and not noticing it.¹⁰ And that shifting into Aquarius, the symbolic meaning might be that, instead of being in the water like fishes, humanity becomes now the carrier of water. Translated into psychological terms one could say that after being trapped unconsciously in the psyche (or soul) so to speak, now humanity has to rise up and carry the psyche (or soul) consciously and bravely as it is the

life-giving source of living water. Translating it further into psycho-physical speculation, one could also say that after living in the space-time continuum for as long as we remember, following the psychological predictions, physics is starting to discover that we, the observer, are not in space-time as much as space-time is in our psyche. It is not space and time that surround and submerge us, but it's the psyche that carries this heavy load in a fragile container which is our mind. Astro-Physics and Quantum -Physics know this already, even though sometimes it does not look as if they knew that they knew it. This shift in consciousness from being in space-time and projecting it as categories of the objective world, to the observer as the carrier of these a priori structures, is coinciding with the astrological symbolism of the oldest traditions which is just ridiculously mind-bending.

This phenomenological perspective sees space, time and causality as Kantian a priori structures that our mind delineates. Jung wrote in a letter¹¹ that numbers are the most primitive archetypes. But maybe even below numbers, space, time, logic and causality are even deeper fundamental archetypes. This marriage of physics and psychology is a beautiful answer to many mysteries of mathematics and astronomy and an open invitation to do centuries of scientific work to discover the unity behind this pair of opposites which Jung called the unus mundus.

Reflection has to counterbalance projection. It is hard to say how far the projection of science goes. Insofar as the human himself imposes a priori structures of his mind on nature, he has to be conscious of his presence and cannot give a complete account of nature without him accounting for him giving his complete account of nature. This means that every cosmology must account for the human postulating this cosmology and places man again at the centre of the universe because there is no view outside the human view. Not even mathematics can evade the irrational and subjective nature of nature when she looks at herself through our eyes.

I am not saying of course that every scientist has to be self-conscious all the time while doing his work, nor has the psychologist has to mind Gödel's incompleteness while dealing with a case of chronic depression (or maybe he/she should, who knows...), but what I am trying to say, and what Jung was trying to say, is that both, the physicist and the psychologist have more than a bit to share and to learn from another.

In other words, the rationalistic minded scientist needs to figuratively jump over his shadow and integrate his religious sense (religious in the truest sense of the word re-ligio). And the psychologist (the soul-ologist in the truest sense of the word) needs to allow the logos to cut like a sword and dis-member us (sci), and then go ahead and unite the pieces and heal the wounds and let us remember who we are (syn).

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1. Heinz von Förster - The Beginning of Heaven and Earth Has No Name
2. Ludwig Wittgenstein - Tractatus Logico Philosophicus
3. Erich Neumann - The Origins and History of Consciousness
4. C. G. Jung - Mysterium Coniunctionis
5. Edward F. Edinger - The Creation of Consciousness
6. Marie-Louise von Franz - Number and Time
7. Marie-Louise von Franz - Psyche and Matter
8. Heinz von Förster - Understanding Understanding
9. C. G. Jung - Aion
10. Edward F. Edinger - The Aion Lectures
11. C. G. Jung / Wolfgang Pauli - Atom and Archetype

The Author above, A.G. Burgstaller, says of himself:-

I live in Vienna Austria. I first came across Jung when I was maybe six or seven years old, when I saw a book on my father's desk by someone called Carl Gustav Jung - I remembered that name because, being French, I found the name funny at the time. Many years later I remembered that moment and bought my first book by Jung out of curiosity - Aion. Since then, I haven't stopped reading Jung on an ongoing basis, and read almost every book by Edward Edinger and Marie-Louise von Franz which have been both great guides and helpers in this enthralling journey .

Quotes from David Peat - see page 14

We are faced with problems of great complexity. The environment, society and even life on earth, is under threat and, as a result, the human race is struggling with feelings of anger, frustration and helplessness. Something, we urge, must be done; some action must be taken. Tomorrow, we sense, will be too late.

from *Pathways to Chance* by David Peat p.145

...the issues that face us today are vastly more complex and subtle than anything that science has attempted to tackle before. They include social, cultural, national and environmental dimensions that threaten the whole planet. Can technology and policy planning alone solve our dilemma or is something much deeper required, a change of consciousness perhaps, one that is accompanied by a more profound insight into our human nature?

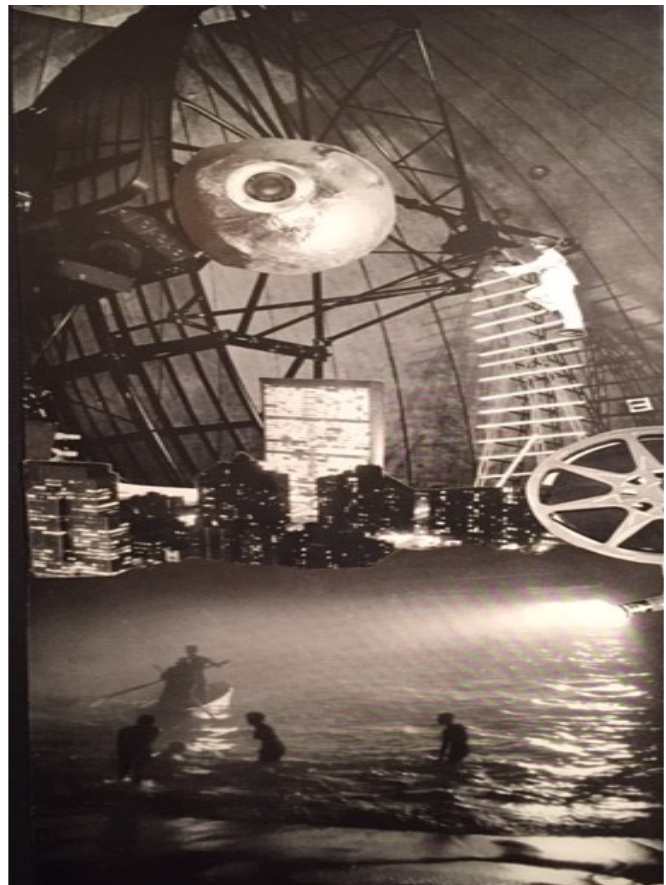
from *Pathways to Chance* by David Peat p.147

Dear Richard

I attach my dream image. It was completed on March 10th 2020 as we approached lockdown. I do have a series of lockdown dream images and the process of making them was definitely helpful to me during difficult times.

Best wishes,

Neil White



Fairy Tale Preamble

This fairy tale arose from a moment of active imagination, as if it came through me instead of from me. It simply flowed out onto the page in late March 2020. It speaks symbolically using real world issues, and offers learning from reflection, for those open to its words, in the true spirit of Jungian active imagination.

Once Upon A Planet in A Far Away Time

Once Upon a Planet
In a far away Time
There were plants and animals and humans
Who lived in harmony together
Loving and respecting each other
And in balance with their Mothership
Planet Earth
As they all grew together
Through many thousands of years
The humans began discovering
How to be very clever
With their hands and their minds
They made communities
That grew and grew and grew
So large that after many more
Thousands of years
There became not enough room
For the animals of Planet Earth
Humans also discovered a thing called money
And became so in love with it
That after a while
Nothing but money mattered
And eventually caused disaster and tragedy
All over Mothership Planet Earth

CLIMATE CRISIS – FACING THE HORROR

The Rain forests were felled
To make money money money
Gorilla and Orangutan families crushed
The horror of watching their loved ones killed
And wandering bewildered, alone and lost, in the
devastation
After losing their parents, babies, families, and loved ones
To crashing trees being felled by money hungry
corporations
Stealing the Planet of life giving oxygen for all
The equivalent for humans would be like
The tall towers of international cities falling upon
The urban inhabitants, without any warning, help or
explanation
Elephant families
Watching their loved ones slaughtered mercilessly
Before their very eyes
By poachers greedy for money
Amazing birds and insects
All the extraordinary creatures worldwide
All senselessly brutally smashed and killed
And other animals were born into the world
To be eaten by the humans
Or to be used for the milk that their bodies created
Animals turned into products

for human consumption
Boys born to die and be eaten
Girls born as slaves to make milk and eggs
And killed when they could no longer produce
The Polar icecaps melted from the Planet overheating
Polar bears and penguins began starving
And all of the magnificent Oceans
And their extraordinary creatures dying
From the senseless behaviour of the human race
This was tragedy on unimaginable scales
This once beautiful Planet became so out of balance
That the voracious appetite of ever-growing humankind
Had become its own monster
There is a Native American saying:
'When the last tree is felled
The last animal killed
No clean water left
And the plants grow no more
In the end
You cannot eat money'
But for hundreds of years
Nobody listened to these Wise Words
Of these Wise Peoples and many other Wise Cultures
Who worshipped and respected Balance
Of the Earth, Seasons, Plants, Animals, and All
Were also crushed by the money monsters

WAKING UP

But finally one day
Millions of Humans began waking up
To all that was happening
And tried hard to help change
The Crisis of Climate on Planet Earth
They tried and tried
But the governments
And big businesses
Were not listening
Money was the leader now
Parts of the World were so dry that
Huge fires raged destroying so many Lands
Floods drowned villages and towns
Earthquakes and Tsunami's flattened cities and lives
The Children then Rose up
They stopped going to school
Because they said
Without a future
We do not need school
All around the Globe
They marched in the Streets
To wake-up everyone
to Save the Planet

THE FAST TRAIN MONSTER

But still the government
And big businesses
Were not listening
They were on a train
That could not be stopped

Planet Earth Herself had mines drilled deep into her core
Earth products being sold for money money money
Wars waging between countries worldwide over these
products
And her beautiful animals and plants being 'eaten alive'
By the money mind that had taken over the human
Race

*The Humans simply could not stop themselves
And many were able to blind themselves
From the horrors being inflicted on others
That were beyond their immediate surrounds
They simply could not stop
This monster that they had created.*

THE TINY INVISIBLE BUG THAT STOPPED THE PLANET

And Lo and Behold
Suddenly Something Huge Happened
From one of the tiniest creatures on the Planet
Came a Bug that stopped all humans in their tracks
Nothing but such a huge force could stop the Human
Race
Nothing but such a huge - larger than life force
From a tiny invisible creature
Could take all the planes out of the sky
Stop the vast majority of cars
Reduce the pollution drastically
Stop the World from going to work
Give humans time at home
With their loved ones
Catching up with their Selves
And tending to Home and Life
In ways they had been longing to, forever
And the government paying them to do so
And big businesses offering some help & support

HUMAN HORROR

Along with all this also came the human horror
Some people feeling lonely and isolated and scared
Fearing death and losing loved ones
Needing but not having the reassuring touch
And presence of their loved ones whilst in lock down
The shock of the sudden loss of loved ones
Not being able to be with them at their Death bed
In their Hour of Need
Tearing the hearts of surviving loved ones
The huge death toll - massive mortuaries
In public buildings and tents
To hold many thousands of bodies
Ongoing horrifying struggles
Of the war-torn and poorest people on Earth
Being hit even harder
Than their already agonizing lives

In which death
Sometimes felt like a blessing
All countries on Mothership Earth now had the same
Invisible Foe
And could not attack back in the usual war-like ways
**The front-line soldiers became the Medical
profession**
Losing them, meant Losing All

LIFE OUT OF BALANCE

Scientists say it is a deadly virus
Spiritual Minds wonder
If it is the dis-ease of humanity
Brought on by the horror
Of completely losing sight
Of all that really matters
To human beings in our hearts

Being in balance and harmony
With Mothership Earth
And all animals and plants
All living respectfully together

THE BIG SLEEP - DREAMING THE PLANET

And those who had homes
Went inside
And those who didn't
Huddled up in corners
And some went to sleep for one-hundred years
And some went to sleep forever and ever
And became The Ancestors
And they all dreamed of their beloved Home Earth
And dreamed of Her Healing
And the plants and trees growing back again
And the animals healing - Growing their homes and
communities again
And the waters cleansing all over the Earth
And the oceans & creatures
Great and small

WAKING UP AGAIN - NOW IN A NEW WORLD

And when all the humans woke up again
After one hundred years
Behold, Mothership Earth
Was strong and beautiful
And those who were children
Before the Big Sleep
Were now all grown up in many generations
And knew the wisdom of balance
In Nature, Plants, Animals, and Humans
Forever and Ever

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Photo by Gill Brown taken at Iken church

In the Shadow of the Pandemic Gill Brown, CJC Chair

“How am I to live with this shadow? What attitude is required if I am to be able to live in spite of evil? In order to find valid answers to these questions a complete spiritual renewal is needed. And this cannot be given gratis, each man must strive to achieve it for himself. Neither can old formulas which once had a value be brought into force again. The eternal truths cannot be transmitted mechanically; in every epoch they must be born anew from the human psyche.”

Jung, After the Catastrophe, 1945

As we begin to emerge, or feel hope that we might begin to emerge, from the personal and collective challenges of the Covid-19 pandemic I feel that Jung’s words hold a deep resonance. I have a sense of a shadow that will continue to loom large as it follows us into the foreseeable future, influencing the development of our society and our thinking for some time to come. If we have not been shaken to the core of our being by recent events we must surely be either uniquely resilient or have not been paying attention to our own psychic condition.

How are we to live with this shadow?

In one sense it is for each of us to reconcile, to learn and to integrate, as with any manifestation of shadow content. In another sense it is an unparalleled collective call to create new ways of being and to support each other through the difficulties – both practical and emotional. It feels as though some things might find renewal: a genuine appreciation of our shared humanity, a more authentic questioning of our place in the Whole, a new appreciation of our fragility and previously complacent enjoyment of the gifts of life. Indeed, of the gift of life itself.

I have found these last few weeks to be a time to express

so much gratitude. I am grateful to live in a supportive community, to have family and professional networks around me, to have access to food and clean water, to have natural spaces nearby, to have activities that keep me fulfilled, occupations that give me a deep sense of meaning and purpose. None of these things, we are finding, should be taken for granted. But we must also acknowledge the shadow side – that it is OK to feel angry, to feel despairing, to feel excluded or to feel anxious. When we have only ourselves to sit with the fears are bound to come and flicker before us.

What attitude is required if I am to be able to live in spite of evil?

Right now perhaps we are asking ‘How we can live in spite of fear?’ How can we live in spite of a stalking menace; an ‘evil’ that may, or may not, have our name on it? In Jung’s Basel dream (recounted in *Memories, Dreams, Reflections*) he found himself battling against dense fog with a tiny light cupped in his hands and a gigantic dark figure chasing him. When he awoke and realised that the black figure was his own shadow that had been brought into being by the tiny light, he also realised that the light was his own consciousness – “the sole treasure I possess and the greatest. Though infinitely small and fragile in comparison with the powers of darkness, it is still a light, my only light.”

My thoughts go to the mynah birds in Aldous Huxley’s *Island*, trained to cry out “Here and Now boys, Here and Now”. Maybe it is enough – maybe it has to be enough – to live for each moment, to live for the authentic Self, to keep the flame of consciousness alive in the hope of the re-birthing to come, in the hope of the eternal truths to emerge once more.

Here and now. Here and always.

Who Has Been the Greatest Influence After My Parents?

Gill Recordon's Response

Richard's Question - whom do I consider has been the most influential person in my life, outside of my close family?

First I would say my Jungian Analyst who was to have a transformative effect on my life, not least in awakening me to the teachings of Carl Jung and my ongoing connection to CJC, mainly through our monthly Creative Arts Group. My one regret is that I did not have this experience twenty years earlier.

The second person is linked to my lengthy analysis, in which an understanding grew that there had to have been a 'good' person in my early life.

Though she was not to be identifiable at the time, this 'good person', my birth Grandmother, came to light on my being shown a photograph of her and myself aged five. It was a wondrous moment of recognition and associated memory.

I have more than once had this enlightened experience with the realisation that the work of analysis does not end!

Clarification is needed here as my Grandmother was not, as you might surmise, a close family member. My father, the eldest of four siblings, was adopted by a relative, at a time when his own family were struggling to cope at the end of WW1.

Though my Father came to regard his adoptive parents as his family, perhaps unusually, contact with his birth Mother and siblings was not lost. They came for an annual holiday from Gateshead to Rothbury, a village on the edge of the Cheviots where my Father grew up.

In the photograph, given to me by my Father's sister, the annual holiday of my birth Grandmother has moved forward to 1945.

I have been living with my adopted Grandparents up in Rothbury for much of WW11. My Grandmother is well wrapped up on a Northumbrian beach, myself wearing a classic style smocked dress made by my Mother and sent 'home' from West Africa.

In this snapshot my Grandmother's steadfast gaze and quality of attention brought other memories of her from my early childhood. One is of being in the back of a car and feeling sick. My head rests on her lap and in contrast to the irritated noises of the driver, she is softly rubbing my tummy.



Gill aged 5 with her grandmother

This patient and gentle loving quality of hers was to be influential in my adolescence, at a time of building a relationship with my parents who had returned from West Africa. It was wonderful to have our first home together and my Grandmother came to stay for an indefinite length of time.

How About A Jungian Pen Pal Network?

"What I miss is a local Jungian community and I like the idea of having a Jungian Pen-Pal network across the world" - extract from an imaginary email based on a real situation overseas.

I imagine publishing in the Chronical, with the permission of both writers, extracts from emails sent between them wherever they are in the world. It would be best if the Chronicle could act as the agent helping to establish such connections, thus preserving privacy in the first instance.

If you are willing to take part in this new idea to help get it started do email me: rpbarwell@granary.f9.co.uk as
Editor of the Chronicle

Thanks, Richard

In keeping with our previous declaration of commitment to offering Jungian perspectives on the Climate Change Crisis, that now includes Covid as well, as another kind of Global Crisis that has had immediate effects on the Climatic issues. The following is a heartfelt and reflective perspective from the other side of the earth, giving us a window into the problems there. We are keen to make connections with other nations and people who appreciate Jungian perspectives, to gain more awareness beyond our own shores.

Climate Change & Covid Diaries:

16 February 2020: Australia Burning

We are ok and feeling grateful to have kept safe and our home has been fine. Our area started to be effected by smoke from mid November onwards when a lightening strike caused a fire to start on the range of hills about 40km away near a town called Braidwood in NSW. Smoke would be thick in the mornings and then roll in again about 4pm in the afternoon and a general haze all day. My daughter "J" had children in her school who were evacuated from their homes in the Braidwood area and all the teachers were checking the "Fires near me App" online to see where the fires were and to keep up to date.

Before Christmas the fire kept growing in a northerly direction to impact a small town called Nerriga to the east of us about 50km away. Only the pub remains with many rural properties destroyed. We had about 6 weeks of being indoors. New Years Eve was the worst with the coast having huge fires and then fires joining up together. We had friends who were evacuated and they took 11 hours to drive home when it would normally take 2 hours.

The smoke has cleared over the past two weeks and then Canberra 65km away had a huge hail-storm that took out building roofs and many cars last week. Gary was working in Canberra that day but luckily he was parked underground having some lunch at the shopping centre. Canberra also had a grass fire last Wednesday that closed the airport down for a day. Then Thursday the wind made a dust storm so the air was thick with dust.

Australia always has fires but the combination of dryness, drought and fires breaking out on the coast where most of the population is has made it terrible. Global warming is definitely changing the weather patterns and bringing more severe extremes. Our government has been particularly focused on fossil fuels, which does not help. Many people are more aware now of changes needing to be made and there has been amazing community spirit and lifting of environmental awareness.

We are now nearly at the end of the summer holidays and back to school this week on Wednesday. We have been lucky to have a couple of weeks of fresh air and sunny skies again. We had some rain here and some other areas have had floods that have eased the fires. We are hoping for more rain soon as the sun dries all up so quickly again but grateful for what we have had. I have been recycling our laundry water onto the trees and shrubs to keep them going, as we had not had rain since September. Hopefully a new pattern now of rainfall will continue.

We went away for five days from the 5th January when the smoke was very thick to visit friends north of Sydney and Gary's Dad. "J" was able to come with us, as there was meant to be a five-day Scout camp that got cancelled, because of the fire danger. We appreciated clearer air and the beaches. We were going to go camping with two other families this weekend but cancelled, as there were new fires in that area at the Snowy Mountains south of Canberra.

The situation has been depressing and everyone is flat after their summer break so not the usual new feeling of a new year but I have been praying lots that has been getting me through and thanking everyone for their prayers that have been working. The community spirit has been up-lifting. Amazing to hear the first sounds of rain on the roof.

Rumbles of Thunder

The clock strikes midnight
I can hear sweet rain pitter-pattering on our tin roof
Then silence, then a little louder ... silence again

In disbelief the past few days forecasts of rain
Yet my heart did not believe it to be true
A heart desert, parched and waiting
But now it whispers ...
Become loud drops and tears flow

It has been a desert
Spring to Summer
I had become a cactus
Spiky and cranky
Desert rain keep falling
So I can become a river

May we all turn from deserts to rivers
And take root as new trees
Our branches swaying with joy
As the leaves receive drops of loving rain
To bring life and rest
To all our amazing fire fighters
May we all rest under raindrops slumber

15 March 2020: Monkey Minds

Dear Lorna

Thanks for your lovely email. I was so happy to hear that you thought my words captured what we had been going through. I really like "The Chronicle" and I would be happy for you to put my letters and poem in the next issue. I am still reading the current issue and I am reflecting on the writings. I look forward to seeing the next issue. I really like your sculpture that conveys to me the ancient nature of the earth and how everything is interconnected; we have choices to make and we have wisdom to draw from.

Our minds I think have become monkey minds not seeing clearly or wisely deep wisdom has been harder to reach of late. Life has become so fast paced, no pauses between activities and it has become harder to slow down.

We have had good rain fall with some flash flooding but it is great to see all the grass green again and the clear blue skies again. A week ago we went camping for the first time this summer with friends for a couple of nights down the coast. The drive there was full of the burnt areas but it was lovely to see the new growth coming back spiraling around the trees and branches full of leaves again. We enjoyed swimming and going in the kayaks and laughter with our friends.

Things felt like they were getting back to normal but now there is no normal with the world now in the virus outbreak. I think accepting that the world had been in a kind of auto-pilot for many years and how quickly suddenly things can change with the fires and now the virus. I have been reflecting on how quickly everything can change. I hope you are ok and thinking of you and all family and friends in England. Our next trip planned to come over is after Christmas planning to go to Germany to see Gary's cousin and then to England in the New Year 2021. Hopefully everything will have settled down by then but the world will be a different place. I am looking forward positively though accepting that we all have to change the way we are living in the world.

Hoping to be able to see you again early next year.

30 March 2020: World Changing Inner Looking

So only two weeks later and everything is soooo different. My paragraph up above about how life had become so fast and how it had become hard to slow down. Well now it has slowed right down. My preschool job has closed down temporarily as our numbers had dropped since the virus and the government slowly locking us down. "J" had her last day of face-to-face time at school and from today is learning online at home. Her school within a week dropped from 600 students to 60. There were only four children on Friday. I am trying to look at the opportunity of being at home as a time to slow down and read those books I have not read that have piled up, do some painting that I have not done for years!!! Write more!!! And take it one day at a time.

I hope you are ok and that you stay well. We are most likely going to need to postpone our travels by 6 months to the middle of 2021 in your summer.

Sending you warm hugs and my love. May love, peace and calm surround our world and may nature have a chance to heal. I am focusing on how our environment is not being impacted by our carbon footprint at this time. The pollution has dropped amazingly. The world will never be the same.

Odette Lahnor



Book Review by Judy Hanmer

Pathways of Chance by F. David Peat (Pari Publishing 2007)

Energy – CJC Plenary talk no. 26

David Peat came to talk to CJC in 1997. I didn't grasp a great deal of what he had to say at the time, but was very taken by his huge enthusiasm and the way ideas spilled out of him almost faster than he could speak. However recently I came across a copy of his autobiography *Pathways of Chance* which, as well as being a fascinating account of his life, explains his theories in ways that even a non-scientist like myself can begin to understand. Peat started out as a physicist but his interests reached far beyond his chosen subject and when a teaching post or an area of research ceased to satisfy him he was not afraid to walk away and begin again in another context. In his CJC talk he described how as a student he came across the Freeman/Jung interview and was taken with Jung's idea of the collective unconscious and the possibility of collective

knowledge. Later he had a life-changing encounter with the Blackfoot, a native American tribe who looked at the world in a very different way from the current teachings of western science. (See Blackfoot Physics) At the time of the talk he was also investigating the importance of the use of language in psychology and the body as a source of wisdom. He saw *Energy*, the title of his talk, as a word which had been taken up by scientists and put through a transformative alchemical process.

I highly recommend David Peat's book (and his other writings) which expand on all these subjects and also suggest ways forward for our conflicted society by adopting a process which he calls 'Gentle Action for Global Solutions'.

(This talk is on DVD 26 in the DVD Library. It will shortly be available to be streamed to your desk top if you prefer. Go to cambridgejungiancircle.com/filmclub)

110 People, 4 Weekends and 1 Global Climate Crisis! By Liz Roman

It was a grey, cold day when the postman knocked A letter from the Houses of Parliament! ‘Whatever is this?’

And that was how the following 6 months began, last November, leading to one of the most interesting and exciting periods of my life. I had been contacted from a randomly computer picked group of 30,000 UK households, to be invited by the Government to become one of 110 members of a Citizens’ Assembly to discuss the current Climate Crisis. These Assemblies are becoming a global platform and give informed reports back to their Governments on how particular issues are seen by representatives of the public.

The UK Citizens Assembly was requested by MPs in June 2019 and had backing and funding from 6 cross-party Select Committees. We were a mix of people from all walks of life, age, ethnicity and backgrounds and our remit was to consider new ideas on how we wanted our country to achieve net zero carbon emissions by 2050 as stated in the Paris Agreement on Climate Change.

At the Citizens Assembly UK, opened by David Attenborough, which was a wonderful surprise, we gathered together for 4 exhausting and thought-provoking weekends in Birmingham. Although by then of course Covid 19 necessitated the fourth one to be changed to Zoom presentations, another experience. As one of the oldest it was lovely to meet some of the impressive youngest members who, at 17 and 18 years old are still students. People were from many backgrounds - a Welsh hill farmer, a city street cleaner, nurses, office workers, a GP, teachers, a young single mum. We were all encouraged to bring our personal background knowledge and experience to the discussions.

Each day began with hearing specific presentations on the day's subject by appropriate speakers at the top of their academic or professional backgrounds. We heard about the issues contributing to the current problems of the damaging levels of carbon emissions and were given ideas for various solutions. These included technological and other ideas which are, or might in the future, hold the answer. We would then move into smaller discussion groups to consider these as well as add in any other thoughts, comments and suggestions (we must have used a tree for the number of post-its used!). Frequently we were asked to place them in order of personal preference or answer a questionnaire on our considerations These would be fed back to the

whole assembly with the help of our talented facilitators who recorded and made sense of all our discussion points

We heard the arguments for and against so many different ideas and this meant absorbing a lot of background information on issues such as food, farming and land use, energy production and supply and, of course, transport. Not only scientific, technological and practical ideas were discussed but potential estimated costs were included and importantly, concepts such as truth, fairness, and equality. Sometimes, I think we all struggled with some of the new technologies or information we were being presented with but there was plenty of opportunity to ask for clarity. Greenhouse gas removal from the air- carbon capture and storage- were a big talking point, but storage of carbon in rocks under the sea still leaves me puzzled! The final step is that our collated answers will form the basis of our reports which will be presented to the Government and (hopefully) debated and acted upon.

I learnt a huge amount on this global issue. A sea of faces gradually became people with names and personalities and there appeared generally to be a shift in views (which were monitored by anonymous ballot papers over the weeks) as our knowledge increased. I think we all experienced sadness as our hours of listening and debate came to an end. But there IS more to come as we read the forthcoming finalised reports and personally relive the experiences. As we contributed in the final discussions to what must be highlighted in our reports to the Government, we repeatedly wanted insistence on action, not just continuing discussion. We also wanted assurance that the Assembly's decisions won't have been in vain, progress will be constantly monitored and importantly that increasingly members of our population want, and are enabled, to change their actions.

“Saving the planet” has to become a reality. I wonder what world my 7 year old grandson will be living in when he is my age....

THE JUNGIAN LEARNING COMMUNITY

For counsellors and therapists (practising, retired or in training) wanting to explore the relevance of Jung's ideas for their own work.

We normally meet one evening a month (but on Zoom during the epidemic) in Cambridge (on a bus route, lots of parking) and charge a small fee to cover costs.

Details from Margot Butterworth:

margotbutterworth@btinternet.com

01223 246268

PLENARIES

(Two more plenaries still to be finalized)

Friday 16 OR 23 OCT 2020

JUNG AND SYNCHRONICITY

Roderick Main, Jungian Analyst
University of Essex

Friday 20th NOV 2020

ECOPSYCHOLOGY

Mary-Jayne Rust, Jungian Analyst, Lecturer,
Art Therapist, Workshop Facilitator

Friday 19th FEB 2021

EMODIED ACTIVE IMAGINATION: PORTAL TO THE SOUL

Heba Zaphiriou-Zarifi,
Jungian Analyst, IGAP
Body Psychotherapist

Friday 12th MARCH 2021 (Note 2nd FRIDAY!)

THE ANCESTORS

Melanie Rein, Jungian Analyst, IGAP

Friday 16th APRIL 2021

LILITH: CULTURE and DIVERSITY

Edna Babay Shahaf,
Jungian Analyst, IGAP - Educator

Friday 21st MAY 2021

MYTHICAL BEASTS: Imagination in Dreams & Transformation Through the Imaginal, Healing Alchemy of Nature

Philippa Campbell, Jungian Analyst, IGAP

CJC SATURDAY WORKSHOPS

OUTDOOR WORKSHOP - SAT 05 SEPT 2020

ECOPSYCHOLOGY: EXPLORING THE SELF IN NATURE

Gillian Brown: CJC Chair, MA, SOPH, BRCP,
Chair CJC, Psychodynamic Psychotherapist &
EcoPsychologist

WORKSHOP - SAT 22nd MAY

PHILEMON, KA, AND THE EMERGENCE OF THE CREATIVE SPIRIT IN JUNG'S RED BOOK AND ART 1919-1923; SOME REFLECTIONS

Diane Finiello Zervas, Jungian Training Analyst, IGAP,
Educator (Red Book Seminars), Author

More information and details of all Events can be found on our CJC Events website page

<https://www.cambridgejungiancircle.com/events>

Review of the CJC Plenary year 2019-20 by Lorna McNeur CJC Events Secretary

This year we had an exciting line up of Jungian Analysts and Scholars who shared enriching Talks on their unique subjects. We started the year in September with a bang by having our Essay Prize Winner, Satya Doyle Byock, gave a Video Plenary from Portland Oregon, entitled **Salome, The Antidote: Jung's Discovery of the Cure for Patriarchy - A World Out of Balance**. Her subject was Jung's relationship with his discarded feminine, Salome, as witnessed in the Red Book. An exciting title for some, and potentially controversial for others, the lecture was well received and much appreciated by all. In October, Suki Heath gave us a Talk on **The Healing Power of Images**, discussing among many things, the symbolic language of dreams, which was beautifully presented and warmly received. In November, Our Chair, Gill Brown gave us a Talk on **Nature and the Numinous**, reflecting on the relationship of human supremacy over nature, and asking whether we can 're-approach the natural world with reverence and wonder'. It was a deeply thought provoking and much appreciated Talk.

In January, Bridget Rattigan's mesmerising Talk on **Regression from the Past for Freedom in the Present**, explored the unconscious and past lives, that seemed to transport us into the deep stages of this fascinating journey; that was warmly received with deep appreciation. In February, Mark Argent gave us an

invigorating Talk on **The Significance of Jung in Today's World**, based on his Jung essay exploring post war Jung and comparing similar anxieties in current times, which inspired a full and rich discussion by all. In March, the whole world was taken into turmoil about the **Covid19 Pandemic**, and all of our upcoming Plenaries and Workshops were very sadly cancelled; some of which we have managed to include into next year's Plenary schedule that was almost entirely full by that point. However, a couple of brave souls stepped into the breach this year, and gave a Zoom Plenary Webinar, which was new territory for all of us! The first one in March was given by Jeannet Weurman from the Cambridge Consciousness Forum, whose title was, **A World that is not Connected to the Soul cannot Heal**; discussing how different authors engage with the inner depths of personal and collective unconscious, archetypal Feminine, and trauma held in the Shadow. It was so fascinating in that it inspired the start of a new CJC Small Group that is already up and running. In May, Nick Lewin spoke to us on **The Archetype of Power: Dangers and Opportunities**, discussing what we might learn from Jung's tumultuous times for today's equally but differently frightening World. His Talk was well attended by his students, colleagues and friends, and made for a much appreciated and successful evening.

My continual gratitude for their pieces to all our contributors - so valuable specially in such times - and a very special thanks for their essential support and frank advice to Judy Hanmer, Lorna McNeur and Gordon Blythe and their contributions. The Chronicle would either not be produced, or much the poorer, without them.

Richard Barwell, Editor

Chronical 11 - deo concedente, out by Christmas - contributions by 1st December email to: rpbarwell@granary.f9.co.uk