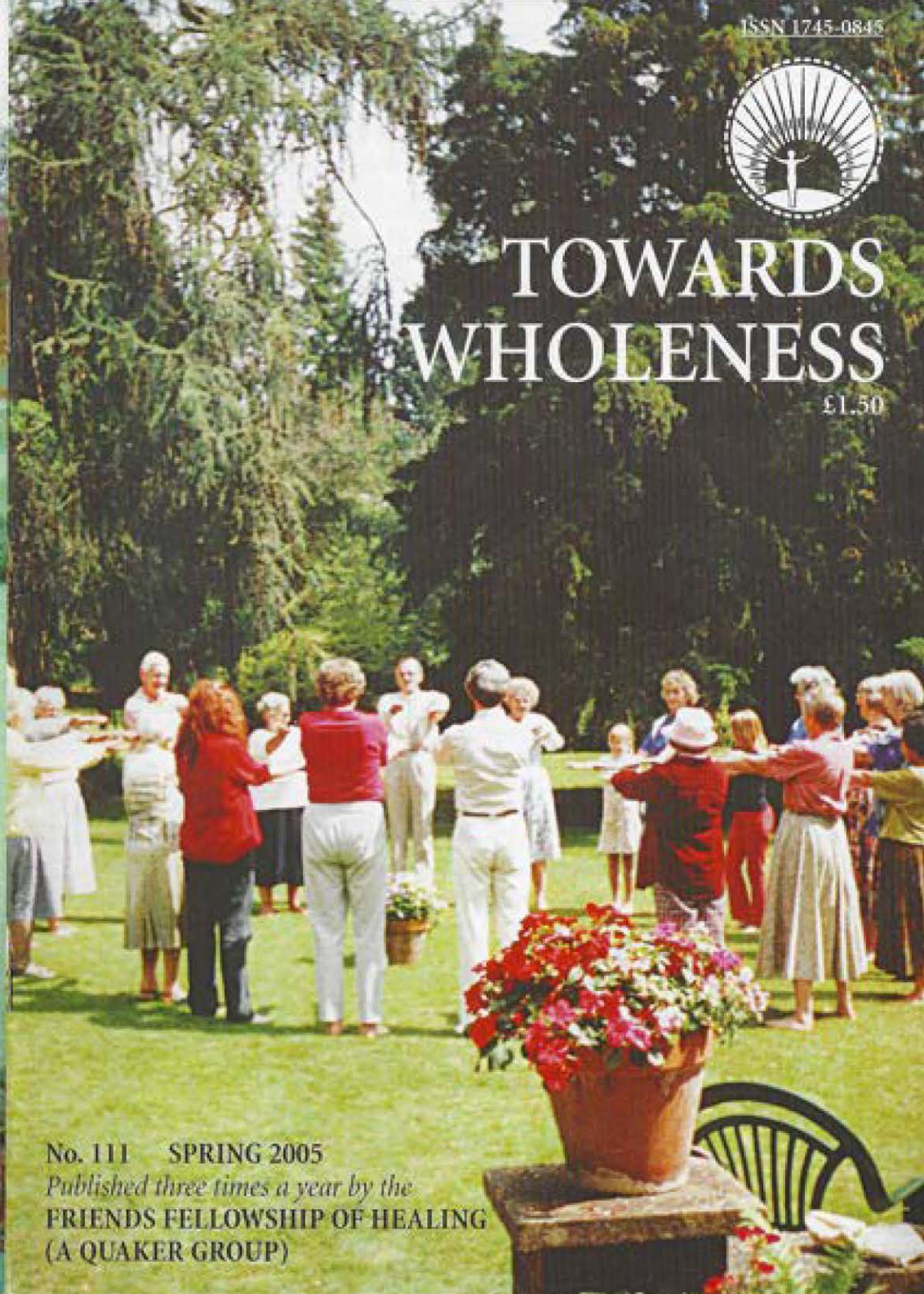




TOWARDS WHOLENESS

£1.50



No. 111 SPRING 2005

Published three times a year by the
FRIENDS FELLOWSHIP OF HEALING
(A QUAKER GROUP)

TOWARDS WHOLENESS is published in March, July and November. The minimum subscription is £7 per calendar year for Europe and Commonwealth countries, for other overseas countries **£10 Sterling only**. Cheques, payable to **Friends Fellowship of Healing**, should be sent to the membership secretary, Ruth Martin, 96 Busbridge Lane, Godalming, Surrey GU7 1QH. Email: Ruth.Quakerhealer@tesco.net

US members please contact our agent, Richard Lee, 1201 Walsh Street, Lansing, MI 48912. Tel: (517) 485-4268 Email: leer@msu.edu regarding payment via him.

Donations for the work of the Fellowship are most welcome.

Letters, articles, news items and other contributions for *Towards Wholeness* should be sent to the editor, Rosalind Smith, 4 The Walks, Stanton, Nr. Bury St. Edmunds, Suffolk, IP31 2BX. Telephone: 01359 252248. Email: RosSmith@btinternet.com **Deadlines: February 1st, June 1st & October 1st.**

For information about the Friends Fellowship of Healing contact the Acting Clerk, Anthea Lee, 24 Lea Close, Bishops Stortford, Herts. CM23 5EA. Tel: 01279 656707 Email: Anthea-George-Lee@scethin.fsnet.co.uk

CONTENTS

- 1 News
- 4 David Lazell – Healing of Memories
- 7 Anon – *Listen*
- 7 Maryrose Price – A look at Labyrinths
- 8 Cecily Taylor – *Sunsets*
- 9 Melody Johnson – Singing at the Threshold
- 11 Rosalind Smith – Healing in Community
- 13 Claridge House Programme
- 16 News from Lattendales
- 17 Reports
- 20 Anne Smith – *A Celebration of Creation*
- 21 FFH Groups List
- 23 Arthur Phillipson – Which Internet do you use?
- 24 Book Reviews



FFH/QSH Web-site: www.quaker-healing.org.uk

Acting Clerk: Anthea Lee, 24 Lea Close, Bishops Stortford, Herts. CM23 5EA
Email: Anthea-George-Lee@scethin.fsnet.co.uk Tel: 01279 656707

FFH Membership Secretary: Ruth Martin, 96 Busbridge Lane, Godalming, Surrey GU7 1QH. Email: Ruth.Quakerhealer@tesco.net Tel: 01483 422881

Treasurer: John Smith &

Editor of Towards Wholeness: Rosalind Smith, 4 The Walks, Stanton, Nr. Bury St. Edmunds, Suffolk, IP31 2BX. Email: RosSmith@btinternet.com Tel: 01359 252248

Postal Prayer Groups Coordinators: Elliot Mitchell, 87 Ravelston Rd, Beardsden, Glasgow G61 QAZ. Email: elliotjames33@yahoo.co.uk Tel: 0141 9424431
and Muriel Robertson, 51 Highmains Avenue, Dumbarton G82 2PT
Email: murielrobertson1@activemail.co.uk Tel: 01389 763963

Immediate Prayer Group: Rosemary Bartlett, 10 Cavendish Mews, Wilmslow, Cheshire SK9 1PW. Tel: 01625 526067, – or Joy Simpson Tel: 01594 841800

Prayer Group for the Mother and her Unborn Child: Sylvia Edwards, 17 Sedlescombe Park, Rugby, Warwicks. CV22 6HL
Email: edwards.ancot@virgin.net Tel: 01788 521923

Postal Library: Tony Steel-Cox, 'Sidside', Packhorse Close, Sidford, Sidmouth, Devon, EX10 9RR. Email: Tony@sidside36.freeseve.co.uk Tel: 01395 579221

Quaker Spiritual Healers Membership Secretary: Geoffrey Martin, 24 Kingsley Road, Bedford, MK40 3SF. Tel: 01234 267360
Email: Geoffrey@healing-hands.fsnet.co.uk

Claridge House, Dormans Road, Dormansland, Lingfield, Surrey RH7 6QH.
(Warden: Nick Bagnall, Deputy Warden: Keith Marsden) Tel: 01342 832150
Email: Welcome@daridgehouse.freeseve.co.uk

Lattendales, Berrier Road, Greystoke, Penrith, Cumbria CA11 0UE.
Email: mail@lattendales.plus.com Tel: 01768 483229

The Fellowship is a registered charity (number 284459)

IF YOU ARE THINKING OF MAKING A WILL...

Have you considered leaving something to the FFH?

A specimen form of words could be:

"I give and bequeath (state what...) to the Friends Fellowship of Healing (being a Charity registered under the Charities Act, No. 284459), to the registered address of the Charity as recorded with the Charity Commission at the time that this bequest comes into effect, AND I DECLARE that the receipt of this legacy by the then proper officer for the Fellowship, shall be a complete discharge to my Trustee(s) for that legacy."

NEWS

This is the 70th anniversary year of the **Friends Fellowship of Healing** and the **Spring Gathering** will be held at Claridge House, 15th/17th April 2005. The theme will be *Trees of Healing – a Spirituality for the New Creation*, led by **John Johansen-Berg**, International Director of the Community for Reconciliation. Please book directly with Claridge House, 01342 832150.

Quaker Spiritual Healers ‘Training’ Courses:

Mon-Fri 7/11th March 2005 and Mon-Fri 3/7th October 2005 at Claridge House, and Mon-Fri 9/13th May 2005 at Lattendales. Courses are to be led by **Leonora Dobson** and **Rosalind Smith**.

(see Lattendales programme on centre pages of *TW* for further details)

Quaker Spiritual Healers’ Support Weekend: 7th/9th October 2005 at Claridge House, led by **Geoffrey Martin** and **Tony Steel-Cox** – with **Jim Pym**.

BYM this year will be at York, 30th July - 6th August, during the course of which the **AGM** of the **FFH** will be held. As usual we are asking for help with offering healing and/or counselling, also with manning the bookstall. If you intend to be there and can help, please contact Rosalind Smith on 01359 252248.

Healing/counselling can only be offered by those who are covered by insurance, either through the QSH or other recognised healing organisations.

JOOLZ SAUNDERS – FFH Clerk 2000 - 2004

At the November 2004 committee meeting of the Friends Fellowship of Healing we said goodbye to Joolz Saunders, who has been our Clerk for the last four years but having been a committee member for the previous six years. She has been such an inspiring person to have worked with and we shall all sorely miss her enthusiasm, integrity and insight. She is currently counselling in two NHS practices but is looking forward to doing more healing and counselling in private practice when she and David move to Norfolk at Easter. She is still on the clerking team for her current local Meeting and always enjoys a challenge.

She brought new ideas to the FFH, and became its first Clerk – preferring the Quaker business method – rather than be Chairwoman – (even Chairperson which gives us a picture of someone stacking up the chairs after a meeting!), and although her length of service has been shorter than anticipated she has nevertheless left her imprint upon the Fellowship. Her aim, she tells us, was to bring the Fellowship into the main-stream consciousness of Britain Yearly Meeting and has worked hard towards this end. She says that she enjoyed every minute of her service with FFH and has been glad to have had the opportunity to work with such supportive colleagues.

The new Clerk has yet to be appointed, but the post is being filled (admirably) for now by Anthea Lee.

Rosalind Smith

GROUP FOR PREGNANT MOTHERS AND THEIR UNBORN BABIES

I have had on my conscience for a while this year supporters who will not have had news of babies from me. Sincere apologies, as earlier this year I suffered various side-effects of cancer treatment, but tried to carry on. Now, feeling that this is unfair to expectant mums, sponsors and the wonderful “prayer warriors” (as Sylvia Button called them), I have made a heart-breaking decision to pass on this wonderful group to Sylvia Edwards. You will realise that this is a two-way exercise as I was also helped by much prayer and made many pen-friends with whom I shall keep in touch.

Also I could not have done without Monica Lindsell-Stewart from whom I had moral and spiritual help, and without whom you would not have had the Newsletter or the chance of phone messages. Lately, too, Ian Barnet has used his computer to help with the Newsletter.

As I write, we are rushing towards the Christmas period and a New Year; I hope we are all allowed to live in a more spiritual and peaceful world in the coming years.

In the true meaning of the word GOODBYE – GOD BE WITH YOU ALL.

Joy Readman

NEWS OF CLARIDGE HOUSE

Last year proved to be a good one for Claridge House. Most courses were well-supported and many new guests were attracted. Nick Bagnall completed his first full year as warden. His energy and enthusiasm for the work of the centre are much appreciated.

Individual support, and that of Meetings, to the appeal marking the 50th anniversary of the opening of the centre were encouraging, particularly when so many good causes seek support. The submission of applications for grants

to enable major projects to be undertaken was delayed. The delay, however, has had advantages in that there has been more time to hear guest views and gain informal professional advice.

The outcome means that there should not be many changes within the House. If funds are obtained, then new facilities such as en-suite accommodation would be provided in a new building at the rear of the House.

Meanwhile the House goes forward in a stronger financial position and with a dedicated largely new team of staff.

Alan Pearce



OBITUARIES

Joan Hackwell – decd. 27.12.04.

Joan joined the Fellowship (then known as the Friends Spiritual Healing Fellowship) in the 1950's. She became secretary of the Wanstead Group, one of the six FSHF groups in London in those days. In 1961 she took over from Queenie Dawe as Hon. Secretary of the Fellowship, an office she fulfilled for many years with great efficiency and dedication. She retired in 1979 because of failing eyesight, but she still used to come with her husband, Laurie, to Fellowship gatherings at Yearly Meetings at Friends House.

Joan was a very gifted writer. Her occasional contributions to *Towards Wholeness* were thoughtful and well expressed. She wrote a beautiful appreciation of Phyllis Taunton Wood (Olaf Hodgkin's successor as chairman of the Fellowship) after her death in 1982. The editor of *TW* could always rely on either Doris Harding or Joan for an inspiring and well expressed appreciation when an older member of the Fellowship had died. In her quiet way, Joan Hackwell made a very important contribution to the life of the Friends Fellowship of Healing.

Joanna Harris



Joan (centre) with her husband, Laurie, and Bernice Joachim

Eva Maw – decd. 12.9.04, aged 82.

Eva was a presence in Uxbridge PM's Meeting for Worship who will be very much missed. She rarely contributed vocally but hers was a deep spiritual contribution of great value to the Meeting.

A conversation with her at home was deep and rewarding. I miss the cups of tea and talk we used to have when we had taken her home after our monthly Uxbridge Fellowship of Healing Meetings. She was a loyal member of this Meeting and had a deep belief in Spiritual Healing and the work of the Friends Fellowship of Healing nationally. She ran a Postal Group for this for many years. Her belief in Spiritual Healing was such that she refused a heart operation some years ago because she believed she would live on if it was the Lord's will, and that was good enough for her.

Beryl Bell

In the quiet, reflective atmosphere of Meeting, one often finds distant places, friends, events coming to mind from a mental terrain which I call the Great Long Ago. Yes, even if one no longer knows where the once close acquaintances are, their coming to mind may be a form of prayer. As so often happens, these highly regarded, close members of one's circle, have long died, so that – in the solemn serenity of Meeting – the moment becomes one of thankfulness.

Beatrice Harraden's once famous novel, *Ships that pass in the Night* provided a way of describing encounters that may prove to be unforgettable. A recent purchase of a late nineteenth century book on memory, by a physician, is well informed, full of narratives – yet suggesting that a century or more ago, defining memory beyond the way that the brain functions, was itself near impossible. At my age, I am reminded of the definition offered by the gypsy preacher, Bartholomew Smith, “Memory is what I forget things with”.

The traveller – gypsy or not – offers a helpful access to the counselling known as ‘healing of memories’, and shows the shortcomings of our own culture's approach to individuality. Like the people of the Old Testament, the gypsy rehearsed the stories of his clan (these might have been dressed up for the entertainment of visitors to the camp) and was usually a careful observer of the natural surroundings. This awareness is linked to a continuing sense of ‘moving on’, a phrase much used in other and often political contexts today. If one were to ask one of our ‘Wisers and Betters’ as to the destination involved in ‘moving on’, the response would be more waffle, since the proposal often relates to some grievous error in administration or service to the public. Better than to repent, or even to express heartfelt regret, it is easier to state, “we must move on”, as if the injured party has any alternative. I have come to believe that this approach – an overlooking of repentance, a forgetting of spiritual underlining of social action – is the great heresy of our time, the most obvious sign of an irreligious age. However, it does help explain the arguments surrounding ‘healing of memories’, which is a form of ‘addressed insight’ rather than any magical formula brought by the therapist. This is not to underrate the role of the professional medical and/or psychiatric specialist, though (as I have discovered) psychiatrists, though expert, have no copyright on insight and wisdom.

‘Moving on’ is of course a biblical paradigm, linked to the stories of rescue celebrated at Passover. It is found in the letters of the apostle Paul, and even if Friends sometimes prefer other religious texts, he often states an overarching insight. He had ‘moved on’ from the obsessions of his earlier life, from the sustained education which he had once thought a guideline for a career (is there a warning for our own times here?) and that came about

through a transforming encounter. Whatever one makes of the Road to Emmaus experience, it is clear that Paul saw that, contrary to his earlier convictions, he was *not* at all in charge of events, not even of his own ultimate life's direction. He could 'move on' because the ground plan was not ultimately up to him. He could regret the past to the point that he called himself "chief of sinners", yet his 'moving on' came, not by pretending that those ill acts did not matter – our own modern approach – but by affirming that he lived by a new pattern: forgiveness not forgetfulness. It was the spirit of Jesus Christ; even more, he told the down at heel Christians in that get rich quick city of Corinth, once God had started a work in any man or woman, that transformation would be completed.

To anxious religious people today, Paul would say, "it's not where you're going that matters, but Who is taking you."

It's surprising that, in my experience, few churches deal with this issue in their preaching. Still less are there sermons on the Old Testament experience during the Babylonian exile, which itself brought new insights into the nature of true religion. Like Ezekiel, many of us today (spiritually speaking) feel ourselves a long way from home – how can we sing our songs in a strange land – yet he was able to see that the dry bones of his experience, as that of his contemporaries, were wrought into a great army by the Spirit of the Almighty. This sense of being in a strange land, though often unexpressed, crops up in strange places. Tommy Handley, the popular radio comedian (and who was also a Catholic) had the right song in his 1940's show *ITMA* – "We don't know where we're going until we're there; there's lots of funny rumours in the air". Gentle discussions in a healing of memories context will bring similar views from those who think that the narrow path has turned out to be a cul-de-sac. Our times are full of funny rumours; we journey on nevertheless.

'Healing of Memories' became widely discussed in the 1970's, much as the cell church has been in recent years; both, like the Friends Meeting, offer an undemanding, open environment. One of the writers – and retreat speakers – in this area was Betty Tapscott, wife of a university administrator in the USA. She did not seek this area of work, but was thrown into it, when, at a reception (and in her best dress) she prevented a distraught woman from committing suicide. Her later book *Inner Healing through Healing of Memories* had a wide sale on both sides of the Atlantic, profits no doubt going to similar counselling and care work. It is impossible in a brief article to describe what is involved, and the approach to the client is open and undemanding, more like a conversation between friends. Underlying this is a conveyed faith, if that is the word, that since Jesus Christ 'is the same, yesterday, today and forever', there is no time restriction on his healing presence. Even in the dark and perhaps

desperate times of childhood or family breakdown, the broken individual can relieve the moment, with his or her hand in that of the Saviour.

I realise that some readers will not share this idea. I can only say that it seems to help change. Betty Tapscott uses the Biblical model: “The first step in inner healing is reclaiming our inheritance, or taking authority over any giants that Satan has taken against us. We call them giants, evil spirits, chains or negative forces... Some examples of these giants are fear, resentment, rejection, anger, depression, suicide, bitterness, selfishness, jealousy, confusion and unforgiveness.” This source does not give much hope for mere self-improvement, the influence of early life is too powerful. Echoing my comment earlier, Betty Tapscott described “This inner healing process is asking Jesus to walk hand-in-hand back through every second of your life, healing every hurt. Since Jesus is “the same yesterday, today and forever” (Hebrews ch.13, v.8) and time and space mean nothing to him, he can go back and heal those hurts. Healing of memories is not digging up garbage. It is throwing out the garbage that is there”.

In the closing part of her book Betty Tapscott refers to *The Christian's Handbook of Psychiatry* by **Dr. Quintin Hyder MD** published by Revell some thirty or forty years ago: “Any psychological theory which denies the Biblical concept that there is in fact a divine standard for man's behaviour is limited in its therapeutic effectiveness, precisely because it is virtually impossible to forget about serious past guilt-provoking transgressions. The memory is a stubborn part of the mind. To try to forget past wrong-doing cannot be done. Only forgiveness can bring peace.”

This final comment suggests that the advice to ‘move on’ is as hollow as it so often sounds. It hardly needs to be added that careful psychiatric practice often helps patients to view their past and thus their inherent value in a new light. Perhaps the Friends' view of the Light as the inner direction, aided by religious insight, has special value here. There have been three suicides within my wider family, two of them of young people, one about to start university. My own fight with depression has been long running, but I see now that pilgrimage will always be about sharing burdens, and rejecting the easy clichés of the world's Vanity Fair. There is always a strange piquancy about remembering friends and times once precious to us: they were part of our own spiritual education on this planet. Healing of Memories is in its own way a rekindling of the happiness we thought we had lost.

David Lazell has researched and published some material on gypsy and traveller lifestyles, as well as a biography of Gipsy Smith (1860-1947). Details can be obtained from him at 23 Carlton Crescent, East Leake, Loughborough LE12 6JF. Email: anne.lazell@ntlworld.com

LISTEN

*When I ask you to listen to me
and you start giving me good advice,
then you have not done what I asked of you.*

*When I ask you to listen to me
and you start explaining why I shouldn't feel as I do,
then you are trampling on my feelings.*

*When I ask you to listen to me
and you think you must do something to sort out my problems,
then you fail me, however strange that may sound.*

*Perhaps that is why praying helps some people.
because God is mute and doesn't give good advice or try to 'fix' things.
He only listens and lets me take care of myself.*

*So please, just listen to me,
and if you want to say something, be patient.
Then, I promise, I'll listen to you.*

Anon



A LOOK AT LABYRINTHS

“Our ancestors used the labyrinth shape through the ages and left behind a legacy of labyrinth artefacts that continue to capture our imaginations today. The beauty of this shape lies in its universal appeal, for it is not attached to any one faith or tradition, so each person who follows its path can draw from it what he or she needs. The labyrinth is a means of meditation offering us space to listen to ourselves. It can be a slow and contemplative experience or fast and energising; it can help us shed layers of emotion and unravel a problem; or it can stimulate the mind and offer inspiration. The physical movement towards the labyrinth's centre is echoed by an inward movement towards the deep centre inside each of us, where we are whole and intact even if we are ill or suffering. The path of the labyrinth therefore takes us on an inner journey of healing towards personal well-being and newness of spirit.”*

Through my own experience of creating a simple three-path classical labyrinth in my own garden three years ago, and helping to co-create a seven path labyrinth from larch branches on the lawn at Claridge House during one Quaker Healers' weekend, I have learned that working with the labyrinth is

joyful and uplifting.

You can draw a labyrinth on paper, using colour if you wish; you can walk one on a sandy beach or on frosty grass (like we did on the cover 'Frostyrynth' picture in Aberdeenshire beside the flowing River Don – see *back cover of TW*); you can create one with feathers, stones, shells, grass, bark-chippings or in any way you feel inspired!

May you enjoy the labyrinth journey.

Maryrose Price

Quotation from **LABYRINTH PATHWAY TO MEDITATION AND HEALING by Helen Raphael Sands. Published by A Gaia Original. ISBN 1-85675-186-4. £12.99*



SUNSETS

*After I have stepped out of my body
and become adjusted to my new dimension
I shall ask if it is possible to paint sunsets.*

*I'm not sure how long the queue will be by then;
maybe Turner will have had his fill
and gone off with Monet to design new water-lilies,*

*but when it comes to my turn
I will dip my celestial brushes
in luscious peach and rose carmine,
and quilt feathery clouds on the sky's backdrop
for the weary sun sinking to rest.*

*You will know it is one of mine
by the surrounding turquoise lagoons,
the blushing islands and glowing mountains,*

*and then you will know I am sending you
sunsets of love at the day's ending.*



Cecily Taylor

I have been encouraged to share my experience of Threshold Choirs with readers of *Towards Wholeness*. I have been subscribing to *TW* for several years and five years ago, I started a Meeting For Healing under the care of Ithaca Monthly Meeting (New York). The Threshold Choir seemed a logical outgrowth of this work.

Threshold Choirs are for singing people over from this world to whatever comes next. Several groups in the United States and Canada are doing this work. I first heard about it at Friends General Conference. I was singing 'doo-wop' with Joanne Fulgar and as we talked afterwards, she mentioned her participation. Joanne lives in the San Francisco Bay area, where Kay Munger has organized and led Threshold Choirs for a dozen years. Joanne most often sings at a Zen Hospice, but there are ten choirs spread throughout the Bay Area, that sing in a wide variety of venues: homes, hospitals and a variety of hospices. After communicating with Kay, I began a Threshold Choir in Ithaca. I sent out an invitation to all my singing friends and we talked about how we would like to organize the choir and possibilities for establishing contact with those who could use our services. One of the people who attended was the Director of Volunteers at our local Hospicare Center. Ithaca NY, where I live is blessed with an excellent Hospicare facility that is enthusiastically supported by the whole community. She suggested we come to sing for the residents on a regular basis.

We decided on a democratic format, where we all shared our expertise and listened carefully to one another. I agreed to do the e-mail list, scheduling, and the initial collection of songs and duplicating. Kay had sent me some music. I also went through *Rise Up Singing*, *Worship in Song* (the Friends' Hymnal) and *Circle of Song*, a book of Sacred Chants and Rounds, to select music. As time has gone on we've found residents resonate to songs about the circle of life, rivers, lullabies, nature and gardens.

For some residents, songs about angels, God and the hereafter are appropriate; i.e. Julian of Norwich, *Angels Hovering Round*, *Let it Be*. Especially meaningful are songs the residents are apt to know, like *Red River Valley* and *Shenandoah*. Sometimes a resident is at Hospicare for several months. When that happens we learn songs that have special meaning, by their favorite songwriter, with choruses that the resident can join in. One resident talked about being able to let go when he sang with us, and we realized he was also speaking about letting go in a larger sense.

We sing for residents in their rooms, which means we only go in groups of 2 - 4 people. More people come to our monthly sings, which we hold one or two days before we sing at Hospicare. We use that time to process feelings and

to sing and share with a spiritual focus. Sometimes one of us will be in the center of the circle, to experience the healing power of being sung to by a group focusing healing energy. Our group is Quaker-based but not limited to Quakers. Last winter, snow lay thick on the ground, as we sang for one of the residents. As we sang she and I witnessed a rabbit hop up to her glass door, sit, cock its head to listen, and then hop away. When the song was over I said to the other singers, who had not been able to see the rabbit, "Did you see the rabbit come to listen to our song?" The resident, delighted, pointed out its footprints. I asked her, "Do rabbits come to the door very often?" She answered, "Never!" The staff later confirmed this.

On another occasion we were singing to a resident who was in a coma. He was very agitated. At first, as we sang, his restlessness increased, then as we continued, he slowly settled and went into a deep restful sleep. He died that night. Before we sing for anyone who is conscious, the nurses check with him or her to see if they would like us to come into their room. If they are unconsciousness, the staff and chaplain make the decision, based on their knowledge of the resident and their family as to whether our presence would be helpful. Hospicare would welcome weekly visits, but we find at this time that monthly visits are what we can manage. We are also exploring with them the possibility of enabling volunteers who work with hospice patients who are still at home to call on us.

I have found that participating in Threshold Choir has been a deeply satisfying and challenging experience. For many of us it has brought up some of our own issues around death and dying. At our monthly meetings we spend some time processing our feelings and experiences. Hospicare's Director of Volunteers attends our meetings every few months and also invites individuals to call her whenever something comes up. Not everyone is called to this work and our Hospicare Center has a policy that we follow, of not having close friends or family members volunteer for fourteen months following the death of a loved one.

Often our conversations with the resident before, during and after singing are as special as the singing. Many patients express their deep appreciation. One of them said, "It's like being sung to by angels." It is not unusual for residents to weep as we sing and/or to reach for one of our hands. The staff has encouraged us to follow the patient's lead when it comes to touching.

Each time we come we have no idea what to expect. Last week only one bed was full and that resident was busy with personal care and family. The staff said they'd had a big turnover in the last week. So we sang in the living room. Our Hospicare is like a family home. Several of the staff told us it was especially soothing and peaceful to hear us in the light of their previous week. Our Hospicare has many special programs. Massage therapists donate their services; one woman is recording residents' stories and helping them with their

autobiographies. There is so much wisdom among the residents and we are thankful it's being recorded. They have a beautiful garden that is tended by schoolchildren and college students.

As members of Threshold Choir the experience has been one of opening, listening, giving and receiving. For those who would like to start such a choir I would urge you to be open to the Leadings of the Spirit and to welcome the gifts that will come, for you will be touched in so many ways.

There is something very wonderful in music. Words are wonderful enough; but music is even more wonderful. It speaks not to our thoughts as words do; it speaks straight to our hearts and spirits, to the very core and root of our souls.

Charles Kingsley

HEALING IN COMMUNITY

Rosalind Smith

(Thoughts following a three month stay as a Resident Friend at Pendle Hill, Quaker Study and Contemplation Center, Pennsylvania.)

For those who are not used to living in a community the whole idea of spending a large part of each day, for some months, with a group can seem quite daunting. Especially if that group numbers around 40 to 50 persons.

For a start there are the relatively simple adjustments that have to be made, like getting up at a set time in the morning, perhaps after a wake-up bell is rung; having breakfast with others on a daily basis, even when one might prefer this meal to be more private (not many people are great conversationalists at breakfast!); meeting and greeting people who, like oneself, experience different feelings, different states of physical and emotional health each day; meeting again with those people, and others, at the other meal-times of the day, and, in short, being available with a smiling face all the time. There is always a politeness and perhaps a slight caution initially as people 'size up' each other, whether they've been in the resident community for a while, or are new.

Following the old adage 'like attracts like', it can soon be seen that people tend to congregate with those that seem most like themselves, or whose outlooks, life-styles and even ages are similar. And that usually works well as long as community dwellers allow for the fact that there are always 'loners': people who may prefer their own company and be happy in solitude – or perhaps find it difficult to communicate or set up any sort of relationship with others. For such as these the sight of other groups, or even cliques, enjoying themselves hugely is likely to be a source of sadness and isolation. Inevitably there are such people, bravely embarking on a programme of self-help, who

may have taken the giant step of entering into community living and who need the help and healing of those with the compassion to notice. They need befriending, but on a fine basis of respect for their personality and right to privacy.

Setting boundaries that are appropriate is a very important concern for those who choose to live among others. As the time goes by the initial carefulness of each other can sometimes be overlooked, and words said, and actions committed (or omitted) that cause real hurt. And this can be further propounded by the recipient of such actions in that s/he holds it to themselves and ‘bottles it up’. It’s important for everyone to have another person to unburden themselves onto; to have some form of counselling and healing.

As people’s inhibitions relax, unfortunately, some of the less commendable aspects of their characters emerge. Exclusiveness, bossiness, apathy, envy, rejection (of those of different races or creeds), can become apparent at different times and lead to a lack of cohesion in the group.

But, we are all human beings, even if we do have ‘that of God’ in us. Recognising that inner Light in each other is the best way towards healing in community life. We’re all so different and yet we’re all so similar, and it is the same Light that lights each one of us. A quick mental recall about that may be just enough to cease any hostility, stop the unkind words that are ready to be spoken, and open the way for those who carry old baggage to start to let it go.

It’s all so simple really. It just comes down to giving time, and listening in a non-judgemental manner, not only to those who feel alone and, possibly, rejected, not one of the crowd – but also to those who, in seemingly good standing with everyone are actually masking an even greater hurt, carrying an even larger piece of baggage and on which they’re expending a lot of mental energy trying to avoid facing.

But community living can be fun too. A great sense of camaraderie does prevail most of the time, and, as one or two folk at different times seem to experience a low period, or a time of withdrawal, there are always plenty of others ready and willing to guide them through and out of it. In this respect we all act as healers and receive our own healing too.

Seen on a notice board outside a Baptist Chapel in Pennsylvania:

“God answers knee-mail”

CLARIDGE HOUSE PROGRAMME

*Weekend Courses £135 per person ~ Midweek Courses £230 per person
(Unless otherwise stated.) Bursary assistance available, depending on individual
personal circumstances. Please enquire when booking.*

Apr 8/10 ENDLESS ENERGY WITH YOGA

A gentle yoga course suitable for all abilities which will include fatigue-busting methods such as special breathing techniques, meditation and health-boosting yoga postures. Suitable for those with moderate ME. Participants will require a non-slip yoga mat. *Fiona Agombar, author of **Endless Energy** and a trustee of Action for ME, qualified as an instructor with the Yoga for Health Foundation in 2002.*

Apr 11/15 OH, TO BE IN ENGLAND, NOW THAT APRIL'S THERE...

'April is the cruellest month'... we look at the poets' view as well as explore and write about April as a meaningful beginning in our lives. *Lily Seibold, qualified and experienced tutor, and counsellor.*

Apr 15/17 FFH SPRING GATHERING *(see page 1)*

Apr 22/24 HEALING WITH THE VOICE

The resonating voice has the power to energise, balance and purify our mind, body and spirit. The approaches to sound healing will include sacred sounds, chants and overtones to unlock the healing capacity of your own voice. No experience, or solos, required.

*James D'Angelo, a leading authority on sound therapies, author of **Healing with the Voice**.*

**Apr 29 -
May 1 PARADISE LOST – ON LONGING, NOSTALGIA AND
CONCEPTS OF HEAVEN**

Fabulous places, lost cities, other worlds – Atlantis, Eden, Narnia – are poignant and powerful symbols of something missing in our lives; of our search for fulfilment. This workshop explores what *A Course in Miracles* has to say about the meaning of Heaven and the way home to reality, innocence and peace. *Anna Powell, an experienced and lively hypnotherapist, writer and facilitator, a student and teacher of A Course in Miracles for over 20 years.*

May 6/8 THE HEALING POWER OF DREAMS

An opportunity to bring your dreams to life. Learn to recall your dreams, understand the recurring ones and incubate new ones. Explore creative ways of tuning into your dreams by working individually, in twos and as a group. Discover the healing message – invigorate your mind, body and spirit. *Naomi Hunt is an experienced leader/teacher/counsellor.*

May 9/13 YOGA AND MEDITATION (mid-week course)

A balanced schedule of yoga and meditation in relaxed silence allows the Inner Light to draw us further in, quietening mental chatter, loosening body tensions; practises with everyone's capabilities – strong stretches for the adepts, gentle releases for the beginners; various meditation postures – sitting, seated, lying and walking. The course will include mandala painting (materials provided, alternatively bring your own). *Joanna Pelly, life-time Quaker, experienced Yoga teacher and retreat leader.*

May 13/15 QUAKER TAPESTRY 'NARRATIVE CREWEL EMBROIDERY'

This workshop can suit equally the experienced embroiderer and those who have had little embroidery experience. A choice of three kits will be offered for purchase and use by the participants. *Bridget Guest is an Art/Design and Textile teacher and the Exhibition Manager at the Quaker Tapestry Centre in Kendal, Cumbria.*

May 16/20 REIKI SHARING (mid-week course – £195)

This special short mid-week break, offered to those at any level of Reiki, is a wonderful opportunity to share the experiences of giving, receiving and sending Reiki in beautiful peaceful surroundings. *Anna Moore is a Reiki master and teacher for over 9 years.*

May 20/22 TREE APPRECIATION AND IDENTIFICATION

Sample the healing energy of the trees around Claridge House, identify them using a Field Guide and a hand lens where required. A visit to Wakehurst Place (entry free to NT members) will be arranged on Saturday, the intention being that those on the course with cars assist by driving those without. *Leonora Dobson, experienced facilitator, has worked for the Field Studies Council, Member of FFH, NFSH and co-tutor of QSH.*

June 3/5 EXPLORING SOUND AND COLOUR

Access your sense of joy and identity through colour and sound in the context of spiritual healing. For those who love flowers, and those who would like to experiment using voice and percussion. *Ravenna Moncrieff, spiritual healer (MCOH), massage therapist and musician; developer of the holistic healing framework known as Pavanis.*

June 6/10 CHI KUNG AND TAI CHI (mid-week course)

Experience relaxation of mind and body and the rejuvenation of attitude by practising movements from the Tai chi form. Arouse the chi energy with Chi Kung. Find the peace of meditation. *Barbara Gordon, an experienced teacher and facilitator who has been teaching these exercise forms since 1988.*

June 17/19 REIKI II

Being attuned to Reiki II increases your Reiki, enabling you by using Reiki symbols and mantras to treat yourself and others at a deeper level, to deal directly with mental/emotional aspects and to send distant healing. *Anna Moore, a Reiki master and teacher for over 9 years.*

June 27/ July 1 CIRCLE DANCING (mid-week course)

We will revitalise our bodies and spirits with a rich mix of delightful dances from many cultures. The glorious music – yearning, passionate, playful, uplifting – will help kindle our innate expansiveness. Through meditation and Chi Kung we will bring our awareness into the moment thereby enhancing our relaxation and enjoyment. For dancers with some experience.

Eve Corrin teaches circle dance, Alexander, meditation and Chi Kung.

July 1/3 MASSAGE AND RHYTHM

Finding our true personal rhythm can restore our sense of connection with the world. After considering how the body works, the effects of massage, and the role of the heart chakra, we will try some relaxing massage strokes and also experiment with musical rhythms, using percussion and dance steps. *Ravenna Moncrieff (see June 3/5)*

July 11/15 LOUISE HAY WORKSHOP (mid-week course – £195)

By visualisation, meditation, pair and group discussion realise that the way you feel is based on the way you think – and thoughts can be changed, often in an atmosphere of fun and laughter.

Thelma West is a complementary therapist who is an accredited facilitator of Louise Hay workshops.

July 15/17 THE QUAKER WAY – ATTENDERS AND NEWCOMERS

A weekend to explore Quaker spirituality: worship, conviction and way of life. The course will be directed to people new to Quaker meetings, those thinking of joining, and those who have recently joined and are considering – what now? It will include input from facilitators, but also plenty of time for questions and puzzlement!

Harvey Gillman, writer and poet, who was Outreach Secretary for Q.H.S., Swarthmore Lecturer and Joseph Rowntree Fellow. Nick Bagnall, warden at Claridge House.

For booking details – and other tariff, including daily rates and special breaks – please contact: Nick Bagnall or Keith Marsden,

Claridge House, Dormans Road, Lingfield, Surrey RH7 6QH.

Tel: 01342 832150. Email: welcome@ClaridgeHouse.freeserve.co.uk

~~~~~



## NEWS FROM LATTENDALES

As readers will be aware from our last report, Lattendales is going through a period of change, in the staffing structure and in the services it offers. Trustees are clear that, in the new model which will operate from 1 April, we shall be more focused on our core purposes, which include welcoming Friends from the UK and abroad to stay with us!



At the time of writing (mid-January) we are in the process of appointing a Centre Manager, Volunteers Manager (who will be responsible for maintaining a Quaker presence), Care Manager, and Chef.

We have a building plan which will make us more accessible to people with physical disabilities than we have been before; there will be an appropriate en suite room and adjoining carer's room. We shall have additional disabled-access bathrooms and toilets. There will be two therapy rooms and, of course, the possibility of booking a complementary therapy at the time of stay. We shall have a healthy eating programme with organic food. In time our garden will produce much of what we eat. Please look out for our exciting programme of courses which will be published soon.

Do visit our website ([www.lattendales.info](http://www.lattendales.info)) to get details of our "early bird" discount and other features of the house, including bursary assistance. Nikki Harvey, the acting warden, will be happy to book your period of rest and renewal on 01768 483229.

*John Sheldon*

### May 9/13 **QUAKER SPIRITUAL HEALERS' TRAINING COURSE**

This is another *mid-week* course in practical healing that gives those who are interested in becoming members of the Quaker Spiritual Healers the opportunity to explore their own potential in the field of healing, in a safe, supportive atmosphere. No experience necessary, only a desire to help. Applicants should be sympathetic to Quaker values and have been attending a Quaker meeting for at least a year. *(This course does not necessarily lead to full membership of QSH.)* Leonora Dobson and Rosalind Smith, both experienced facilitators, members of FFH, NSFH and co-tutors of QSH.

*For information on booking, and other tariff, please contact the wardens at:  
Lattendales, Berrier Road, Greystoke, Penrith CA11 OUE.  
Tel: 01768 483229 Email: [mail@lattendales.plus.com](mailto:mail@lattendales.plus.com)*

~~~~~

REPORTS

Quaker Spiritual Healers' Course – Claridge House 4-8 October 2004

I went to Claridge House with no idea of what to expect. After a fairly stressful rail journey I found I was staying in a house that oozed tranquillity. There was a lovely ambiance, quiet, but not dull. There was no TV, radio or daily papers. There are two lounges and a quiet room, a glorious garden, two cats and wonderful company. Of course I didn't realise this at the start of the week – this dawned slowly throughout the week. It is run as a wholly vegetarian centre and I was looking forward to enjoying a change of diet for a few days.

There were eleven of us on the course, strangers to each other. The first evening was our initial session together when we learnt the names of each other and a little about each person.

The programme seemed daunting and very comprehensive. But then I realised that we had every afternoon free to recharge our energies, talk, sleep, read, walk, sit in the sun, whatever.

The relaxation on the first evening had me wanting to sleep, and when the session ended that is what I did. It had been a long day and I had travelled far.

During the week we were challenged with a comprehensive programme. We had to work quite hard to take in all the information.

Every day began with a delicious breakfast followed by a house quiet time, which was a good start. Then we had a morning session with our two tutors, Leonora Dobson and Tony Steel-Cox. The morning session was broken by a welcome coffee break, and finished in time for lunch. After a leisurely afternoon of free time we started again after supper until about nine o'clock. The subjects covered included coping with stress, self-healing, distant and contact healing. A morning was spent on the anatomy and physiology of the human body, which was covered in depth. Energy centres and chakras were explained; listening skills were taught mainly through role-play. We were taught meditation and relaxation techniques including guided visualisations. Tony introduced us to a novel idea called PNI. This means Psychoneuro-immunology. This is about the body's consciousness and how we think and feel about it can have profound effects upon it. Thinking negatively can trigger illness and disease. By changing the way we think, act and deal with our feelings we can boost our immune system to bring about healing. Finally we were told how to apply to become a healer within the organisation of Quaker Spiritual Healers and the code of practice we would have to abide by.

By the end of the week we were all firm friends, we had experienced so much together, both joys and sorrows. We exchanged addresses and emails and I feel those of us who choose to become probationary healers will need the support of the friends we made during this week.

In my bedroom there was a notice that read, *‘every morning lean your arm on the window sill of heaven and gaze upon God, then with that vision in your heart, turn strong to meet the day’*. It seemed good advice to follow and it certainly helped me. I would strongly recommend this course to anyone who is contemplating becoming a healer within the Friends Fellowship of Healing.

Jan Etchells

Quaker Spiritual Healers’ Support Weekend – Claridge House

17/19 Sept. 2004.

There were thirteen of us, including the two organisers, Geoffrey Martin and Tony Steel-Cox. As well as meditation, an exchange of healing, and an angel card exercise, we had three talks. Our speakers were: Jeremy Hayward from White Eagle Lodge; Lesley Steel-Cox, a teacher of the Alexander Technique; and Jim Pym, author and Quaker healer.

From Jeremy Hayward we learnt that White Eagle Lodge is a Spiritualist organisation, with its headquarters at Liss in Hampshire. It was set up in the 1930’s to disseminate the teachings of an American Indian, White Eagle, who spoke through the mediumship of Grace Cooke. The Lodge offers training in healing. Absent healing is provided by 80 groups around the country, and contact healing is carried out at special services.

It was in the 1930’s also – as Lesley Steel-Cox informed us – that the first teachers of the Alexander Technique were trained. The Technique is a method of learning to correct poor postural habits, that can cause tension and illness. The resultant muscular relaxation often leads to emotional release, and sometimes to spiritual awakening. Alexander teachers differ widely in their approach, since their training allows for considerable latitude.

Speaking as someone whose healing career spanned 40 years, Jim Pym gave us his personal view of what healing entailed. For him it was not a matter of keying in to some outer force or energy. If there is ‘that of God’ in everyone, then when we give (or even promise) healing, we are activating a power contained within us, and within our patients too. As the Christian mystic, Walter Lennion put it: “When you see God in a person, you bring about healing”.

This idea of tapping an *inner* resource was common to all three of our speakers. The basic aim of White Eagle members, we were told, was “to contact the light in their own hearts”. This process is referred to as ‘Spiritual

Unfoldment'. In a similar manner, Alexander teachers aim to return themselves, and then their pupils, to a state of instinctual balance.

A weekend of such inspiration left us with plenty to ponder.

Don Jameson

Gathering Fruit from a Life-time – a special-interest holiday at Lattendales 27th Sept. - 1st Oct. 2004.

Nine of us enjoyed this special-interest holiday led by Gordon Smith, sharing widely differing experiences and memories from our own lives. Our religious backgrounds also differed widely, and our chronological ages ranged between 54 and 84 years.

As well as hearing about each other's joys and sorrows, losses and gains, and our sense of growing through our life-experiences, we were given time for private reflection and mutual support of one another. We looked at the harvesting of life-lessons learnt through our relationships, some painful, some rewarding and enriching. Gordon also introduced us to the experiences of others whose reflections have been published in prose and poetry through the centuries. Pearl Buck once wrote, "Would I wish to be 'young' again? No, for I have learnt too much to wish to lose it... I am a far more valuable person today than I was fifty years ago, or forty years ago, or thirty, or twenty, or even ten... I have learnt so much since I was seventy..."

I found much wisdom in the Pendle Hill pamphlet (No. 311, published 1993) by Mary Morrison, *Without Nightfall upon the Spirit*. She writes, "...We look with new eyes at the present, and at the younger ones who are having *their* time... If we have done our harvesting well we can look at them and love them in their passage through the stages that we remember well, but are now seeing from a different perspective as beautiful parts of a whole that we could not see while we were living it..."

In *Quaker Faith and Practice* (Advices No.29) we can find: "Although old age may bring increasing disability and loneliness, it can also bring serenity, detachment and wisdom. Pray that in your final years you may be enabled to find new ways of receiving and reflecting God's love". And in section 21:43 onwards I find Evelyn Sturge's words encouraging: "We must be confident that there is still more 'life' to be 'lived' and yet more heights to be scaled. The tragedy of middle age is that so often men and women cease... learning, cease growing; they give up and resign from life. As wisdom dawns with age, we begin to measure our experiences not by what life gives to us, nor by the things withheld from us, but by their power to help us to grow in spiritual wisdom." And so many more.

But it was Gordon's surprise on the first evening which left the most lasting impression on me, of the on-going power of the Spirit which gives each one of us Life from the moment we are born. He showed us a small model (made by Frank Farmer): its fins rotate continually so long as the tiny crystal in the model is receiving light that shines down on it from above. For it is solar-powered.

I came away from Lattendales reminded that "it is not what happens to us but what we make of it that counts", and very much aware once again of the loving care showed on us by those working in the House and kitchen and gardens.

Veronica Haines



A Celebration of Creation

"In the beginning was the word..."

Was there a crescendo
of sound heralding
the triumph of creation,
formation, transformation –
gathering the galaxies
to dance in the Light,
to sing with the
colours of Eternity?

Creation, re-creation
Reflected in the shining
immensity of universes,
shaping, re-shaping
the mind of mankind
where the music
of dark matter
may be heard and
reflected in songs
sung by us,
the spinning star dust.

Anne Smith



FRIENDS FELLOWSHIP OF HEALING GROUPS – JANUARY 2005

AYLSHAM Anne Roy, The Old Railway Gatehouse, Oulton Street, Nr. Aylsham NR11 6AF
BANGOR Jenifer Gibson, Cum Ty Coid, Menai Bridge, Anglesey LL59 5LA
BATH Rene Aldcroft, 701 Wells Way, Bath BA2 2TZ
BEDFORD Geoffrey Martin, 24 Kingsley Road, Bedford MK40 3SF
BEWDLEY Margaret Shaddock, 19 Bow Patch Rd, Arely Kings, Stourport-on-Severn DY13 OND
BOURNEMOUTH Norma Jones, Flat 4, Sunningdale, 21 Port Arlington Rd, Bournemouth BH4 8BX
BRADFORD Edna Woodhouse, 1 Beamsley House, Bradford Road, Shipley, W. Yorks BD18 3BL
BURY ST EDMUNDS Rosalind Smith, 4 The Walks, Stanton, Suffolk IP31 2BX
CAMBRIDGE Pat Revell, 12 Rustat Road, Cambridge CB1 3QT
CHICHESTER Anthony Dungey, 38 Orchard Avenue, Chichester, W. Sussex PO19 3BG
CLACTON Mary Farquhar, 5 Colne Road, Brightlingsea, Colchester, Essex CO7 0DL
CLARIDGE HOUSE Keith Marsden, Claridge House, Dormans Rd, Dormansland, Surrey RH7 6QH
COLWYN BAY Julia Aspden, Gwynt y Mynydd, Henryd, Conwy LL32 8YB
CROYDON Giulio Pravato, 25B Prince Road, South Norwood, SE25 6NN
DENMARK Inga Rasmussen, Vesterbyvej 11 Vrogum, DK-6840, Oksbol, Denmark
DERBY Emmeline O'Dowd 36 Drewry Lane, Derby DE22 3QP
DISLEY Leonora Dobson, Moor Edge, Birch Vale, High Peak, Derbyshire SK22 1BX
DISS Margaret Morgan, Willow Croft, Thwaite Road, Thorndon, Eye, Suffolk IP23 7JL
DITCHLING Valerie Lodge, Butterfly Lodge, 52 Valebridge Road, Burgess Hill RH15 0QY
DORKING Lesley Hunka, 68 Stevens Lane, Claygate, Surrey KT10 OTT
ECCLES David P. Jones, 26 Moss Lane, Sale, Cheshire M33 6GD
ESHER Betty Sear, Tara, Irene Road, Blundel Lane, Stoke-d'Abernon, Cobham KT11 2SR
EXETER Yvonne Gardener, 2 Excalibur Close, Exeter EX4 8LH
GLASGOW Muriel A Robertson, 51 Highmains Avenue, Dumbarton G82 2PT
GREAT AYTON Carole Avison, 4 The Avenue, Stokesley, Middlesbrough TS9 5ET
HARLOW Elizabeth Wilson, 111 Rectory Wood, Harlow, Essex CM20 1RD
HEBDEN BRIDGE Jo Brown, 4 Lower Woodhead, Barkisland, Halifax HX4 0EJ
HEMEL HEMPSTEAD Anne Smith, 90 Chipperfield Road, Kings Langley, Herts. WE4 9JD
HEREFORD Rachel Goddard, 25 Belgravia Gardens, Hereford HR1 1RB
HULL Acting convenor: Margaret Pameley, 133 Carr Lane, Willerby, Hull HU10 6JT
IFIELD George Harrison, 34 Deerswood Court, Ifield, Crawley, W. Sussex RH11 0HD
ILMINSTER & CHARD Eve Northey, Little Bethany, 44 Silver Street, Ilminster, TA19 0DR
ISLE OF MAN Ruth Robson, 8 Farrant Park, Castleton, Isle of Man, IM9 1NG
LEWES Venetia Jones, 5 Easport Lane, Lewes, E. Sussex BN7 1TL
LONG SUTTON Sidney Fisher, 34a Stanchester Way, Curry Rivel, Langport, Somerset, TA10 0PU
MALVERN Hazel Court, 50 Clarence Road, Malvern, Worcs. WR14 3EQ
MARAZION Heather Bray, Blue Waters, Market Place, Marazion, Cornwall, TR17 0AR
MOUNT LAWLEY Pamela Beard, 6 Fraser Road, Applecross, W. Australia, 6153
NEWTON ABBOT Valerie Huish, 13 Brimley Vale, Bovey Tracey, Nr. Newton Abbot Devon, TQ13 9DA
NOTTINGHAM Mary Brimelow, 30 Private Road, Sherwood, Nottingham NG5 4DB
OSWESTRY Humphrey Gibson, 14 West Street, Llangollen LL20 8RG
OXFORD Mary Fear, Homelea, Glebe Road, Cumnor, Oxford OX2 9QJ
PURLEY Robert & Veronica Aldous, 7a Downs Court Road, Purley CR8 1BE
READING Jenny Cuff, 153 Northcourt Avenue, Reading RG2 7HG
SHAFTESBURY Gerald & Doreen Wingate, Shaston, 3 Hawksdene, Shaftesbury, Dorset SP7 8NT
SHEFFIELD Beryl O'Brien, 127 Willow Drive, S9 4AS & Ruth Vear, 5 Williamson Road, S11 9AR

SHERINGHAM Aubrey Hill, 8 South Street, Sheringham, Norfolk NR26 8LL
SHREWSBURY Jan Etchells, 15 Downfield Road, Shrewsbury SY3 8YF
SIDCOT *Joint Convenors* – Christine Brown, 7 Sewell House, Belmont Rd, Winscombe BS25 1LQ
 – Peter G. Alletson, 4 Brae Road, Winscombe BS25 1LN

SOUTH AUSTRALIA

REGIONAL MEETING Enid L. Robertson, 9 Sherbourne Road, Blackwood, S. Australia 5051
STOCKPORT Marjory Rossant, 1 Thornfield Court, Heaton Cl, Heaton Moor, Stockport SK4 4DL
STREATHAM Mary Ochs, 15 Lovelace Road, London SE21 8JY
SUTTON COLDFIELD Sheila Swinnerton, 161 Drayton Ln, Drayton Bassett, Tamworth B78 3EF
SWINDON Penny Alston, The Old Mill, Bishopstone, Swindon SN6 8QE
TAUNTON Mary Garrow, The Gry, 75 Staplegrove Road, Taunton, Somerset TA1 1DG
TELFORD Val Robinson, 25 Buckingham Crescent, Park View, Stirchley, Telford TF3 1BP
TOTNES Beatrice Watson, 19 Whiteley Avenue, Totnes, Devon TQ9 5FQ
USA (Agent) Richard Lee, 1201 Walsh street, Lansing, M1 48912 USA
UXBRIDGE Grace MacNeill, 112 Charnwood Road, Hillingdon, Middlesex UB10 0HE
WATFORD Kathleen Bould, 42 Richmond Drive, Watford, Herts. WD1 3BG
WELLINGTON Jenny Gribble, 22 Spurwells, Ilton, Ilminster TA19 9HP
WESTON-SUPER-MARE Hazel Hather, 43 Uphill Road South, Weston-Super-Mare BS23 4ST
WINCHESTER Andrew F Rutter, 1 St. Johns Road, Winchester, Hants SO23 0HQ
WORCESTER Joolz Saunders, 4 Lion Court, Sansome Place, Worcester WR1 1UT
WORTHING Maggie Thomson, 91 New Road, Worthing BN13 3PB
YORK Joyce Pickard, 18 Savile Grove, York YO3 6NY

IMMEDIATE

PRAYER GROUP Rosemary Bartlett, 10 Cavendish Mews, Wilmslow, Cheshire SK9 1PW
 Joy Simpson, 14 School Crescent, Primrose Hill, Lydney, Glos. GL15 5TA

MOTHER & HER

UNBORN CHILD Sylvia Edwards, 17 Sedlescombe Park, Rugby CV22 6HL
POSTAL GROUPS Muriel Robertson, 51 Highmains Avenue, Dumbarton G82 2PT
 and Elliott Mitchell, 87 Ravelston Road, Beardsden, Glasgow G61 QAZ

~~~~~  
 We too are called to withdraw at certain intervals into deeper silence and aloneness with God, together as a community, as well as personally to be alone with him; not with our books, thoughts and memories but completely stripped of everything, to dwell lovingly in his presence – silent, empty, expectant and motionless.

*From Daily Prayer with Mother Teresa:  
 prayers and meditations for every day of the year.*



*Take heed, dear Friends, to the promptings of love and truth in your hearts,  
 which are the leadings of God.*

*Advices 1964*

## **Which Internet do you use?**

*Arthur Phillipson*

Who invented the internet? Was it the computer buffs wanting to communicate around planet Earth – or was it the divine angels wanting to communicate between time and space? Or did the divine instruct the computer engineers?

When someone I know to be spiritually enlightened starts talking about the internet, I have to work out which level of reality they are talking about – the physical (electronic internet) or spiritual (telepathic internet).

The divine created the telepathic internet centuries before the manifestation of the electronic internet – and gave us access to it! The human brain is a biological computer, capable of communicating over the telepathic airwaves, which form the communication system for the telepathic internet, capable of contacting all life forms, physical and spiritual.

In relatively recent years, human beings were losing their contact with the telepathic internet, especially to communicate with each other. So the divine gave us the idea of a system of worldwide communication using computers. This developed into the electronic internet we know today.

So: the electronic internet is a physical level manifestation of the telepathic internet!

I have laid out a series of dictionary-style definitions which if read in consecutive order should build up a complete picture of how the telepathic internet works in our realm of reality – and our interface with it.

**CHANNELLING:** Receiving messages e-mail style through the telepathic internet, usually from your guardian angels or other divine beings.

**PRAYER:** Transmitting messages e-mail style through the telepathic internet, usually to your guardian angels or other divine beings.

**DREAMING:** Watching video clips on the telepathic internet.

**THIRD EYE:** The telepathic internet webcam.

**CHURCH / SANCTUARY / TEMPLE:** Telepathic internet cafe. (Different religions use different names.)

**RELIGION:** Telepathic internet training school.

**ANGELS / SPIRITS:** Beings who have transcended the physical and live in Heaven or Nirvana. (If you think something is going wrong, it is probably a good idea to ask them for assistance.)



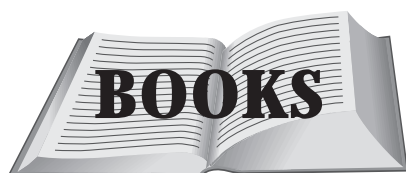
HEAVEN / NIRVANA: The realm of the telepathic internet hardware.  
(Different religions use different names.)

Question: Why do new-born babies spend so much time apparently sleeping?  
Try this for an answer:

What we have is a brand new biological computer, assembled in the womb and left to run independently at birth. Left to its own devices, the first thing it does is download and install an operating system from the telepathic internet. Surely our mainstream schools ought to encourage such IT activity?



*Accept without pride, relinquish without a struggle.    Marcus Aurelius*



*Titles marked with an \* can be borrowed from the Postal Library. Apply to Tony Steel-Cox (address on inside back cover). The Postal Library is now quite extensive – a new catalogue can be sent on receipt of an s.a.e.*

**The Way of the Practical Mystic** by **Henry Thomas Hamblin**. Polair Publishing – London. 2004. 381 pp., ISBN-0-9545389-5-1. £13.99 Also obtainable from The Hamblin Trust, Bosham House, Main Road, Bosham, W. Sussex PO18 8JP. Tel: 01243 572109. Email: [office@thehamblintrust.org.uk](mailto:office@thehamblintrust.org.uk)

Like me, many *TW* readers will be familiar with the work of Henry Thomas Hamblin (HTH), whose teachings and message, “Change your thinking – change your life. Within you is the Power” led to the foundation of The Hamblin Trust and the publication of its journal *The Science of Thought Review* now called *New Vision*, and I am grateful for the opportunity of reviewing this book. No matter how long, or how assiduous one thinks one has been, on the spiritual path there are always times when the original ‘elevation’ slips! In fact, it happens most of the time. Material concerns and worries take precedence over our waking thoughts, and the fears and frustrations that we earthlings are prey to predominate. We can’t help it we’re only human, we say!

But we are also divine; and this is the main thrust of this series of lessons by Henry Thomas Hamblin – first composed in the early part of the last century as teaching for individuals, and accompanied by a letter to each. Now,

thanks to the efforts of many in the Hamblin Trust, we can access these valuable insights and teachings in book form.

The first lesson is recommended by HTH as being particularly important and he encourages us to spend a long time on it. It virtually encapsulates the rest of the lessons – but I don't think the reader will feel it necessary therefore to stop at Lesson 1, because HTH has the power to draw his audience onwards and upwards, so to speak, always stressing the importance of remaining in the present moment, the Now – a concept which is intrinsic in the meditational practices of all major world religions. Indeed, “the whole Course is a prolonged meditation on the practice of the mystical path.”

He recognises the difficulty of ‘emptying the mind’ as a way into meditation and, rather, advocates the holding of one thought, or mantra, in the mind, e.g. “Thou wilt keep him in perfect peace whose mind is stayed on Thee” – or, perhaps, some phrase or word more personal to the meditator. Neither does he insist on trying to establish a regular pattern of time and place, if this is difficult for the beginner meditator, assuring the reader that once there is the desire to meditate and come into the Silence, into the Presence of God, then a pattern will emerge by itself. In other words, we will be given our pattern – for we are not called to do this work alone. As soon as we start and learn to let go, things will be done for us. The necessary spaces in our lives will appear, the opportunities will arise – the divine energy will take over, and we will find our entrance into “the secret place of the Most High” begins to come easily and naturally. After all, this is the place in which we really are, “Unity is the Divine Reality. Separation is merely a temporary experience, in consciousness only.”

But we do need to practise! And this is where the collection of twenty-six lessons is most helpful in encouraging us, as are also the various letters that accompany them – letters which are often as helpful as the lessons themselves.

What I do like about HTH's teaching is his constant reminder that we live in an external world, a material world in which we have material concerns and duties which we must not neglect. He stresses the importance of keeping a balanced outlook, combining the external things with the eternal things – illuminating the one with the other. “There is only one life and this is the life of God manifesting in each one of us.” This eternal reality is the essence of this book and can never be gainsaid – an old-fashioned word which probably fits in with the original language. But I hasten to add that, although written almost a hundred years ago the text has been sensitively ‘modernised’ losing nothing of its original beauty but, perhaps, making it more agreeable to the present day reader.

As I read through this lovely book I felt I could use quote after quote but I will content myself with one final one: "It is not by much reading that progress is made: it is through meditation that we find God." Even to those who already have many of HTH's little books, I can really recommend this work as a guide, an example, an encouragement and food for one's spiritual journey.

*Rosalind Smith*

**Light in Death**, by **Valerie Cherry**, Webbs Cottage Press 2004. 20pp.  
ISBN 1-899391-07-X (Available from V. C. Cherry, Garden House, Bonfire Lane, Woodbury, Exeter EX5 1HT Price £2 plus 50p. P&P)

In an earlier pamphlet, *Grief Experienced* (published by *FFH*), Valerie Cherry wrote of the process of mourning in a close-knit family after the death of her teenage son. Now she shares, with equal honesty and clarity, another aspect of death, describing communication with the dead, both through words and without, that brought assurance of their new-found life.

Valerie practises meditation regularly; this, I think, makes her particularly receptive. I also find it significant that she has sometimes experienced unusual moments of communication before a death. Writing with hindsight, she recalls from the days before the accident that killed her son their separate and unexplained anticipation, which in both inspired special acts of affection. For them at least, the attunement that made after-death communication possible already existed. To me, the lesson of her book is that love is the key: in all the relationships to which she refers there is that element, and its light illuminates the naturalness of the crossing from this world to the next. She closes her account with the vision she received soon after the death of her husband: a vision of light embodying divine and all-inclusive love.

Some of my own experience confirms and is confirmed by hers. However, I think the quality of her writing is such that almost any reader would be moved by her wise and honest interpretation of the meaning of death, and the offered way of acceptance.

*Joan Benner*

**\*Journeying Home: Unlocking the Door to Spiritual Recovery** by **Fiona Gardner**. Darton-Longman and Todd. 2004. 160pp ISBN 232-52524-2. £9.95  
"This book is in part an exploration of a journey to recover an ability to feel love and compassion for oneself that can then allow the freedom of a true relationship with God." "This book is an invitation to make change. It is an invitation to think again about our inward journey and the various aspects of

how we relate to ourselves, to others and to God”; it is also an invitation to follow a guided path and ends with exercises and prayers as a follow up.

The writer presents in detail the case histories of two of her clients, both heavily scarred by the past and relates them to the symbolism of several stories, including the Prodigal Son, in the Bible.

I chose to review this book because I thought that it would be helpful for my spiritual growth, but I have to say that it may have been better reviewed by a psycho-therapist.

*Geoffrey Martin*

**The End of Words: Issues in Contemporary Quaker Theology, 1994, with Creeds and the Search for Unity: a Quaker View, by Rex Ambler.** Quaker Books. 79 pp. ISBN 0-85245-367. £6.00.

**The End of Words** is written with an economy of words, clearly expressed in ten studies, weaving Quaker history with the light of present-day worship and experience. Rex Ambler illustrates how necessary it is to balance the ideal and the real, learning from but not bound by the past. He recommends the Quaker art of mediation and non-violent resolution of conflict, and stresses the need to combine unity with other human beings hopefully exploring “the great open field of our spiritual exploration.”

For attenders and members alike, this book may demonstrate how Quaker theology is alive, giving freedom to the individual to seek God – the Source of all – however perceived – in the silence of worship with the strength of community and practical love for humanity. Here may be found the ideal of a commonwealth for the world, eventually overcoming the problems and challenges of our modern anthropocentric ecology and economy.

There is an Appendix on Universalism giving the author’s four main interpretations suggesting that the differences between the Christocentric Quakers and the Universalists may be based on a misunderstanding.

**Creeds and the Search for Unity** is far more complex as it attempts to justify our lack of creeds and orthodoxy in connection with membership of inter-church organisations. In her foreword, Roswena Loverance, Clerk to the Committee on Christian Relationships (1989) outlines the difficulties experienced by Friends considering the basis of faith in the modern ecumenical movement, and appreciates Rex Ambler’s research and contributions, as we try to build bridges and not fences – trying to be “not strangers but pilgrims”.

*Anne Smith*



\***Reflections in the Light** by **Roger Norris-Green**. 2004. 96pp. Obtainable from the author at 122 Coast Road, Moonta Bay, South Australia 5558. £7 (inc.p&p) The subject of this short book is Christian Mysticism, and the author considers this subject by the way of short reflections both from himself and from many of his friends, and Friends. In fact, the mystical side of Quakerism is gently explored, and although some may find it too simplistic, others may recognise themselves and their search for God within these pages. The book gives one a feeling of someone who is feeling his way, in faith and in awe.

A particularly good chapter is 'Breaking the Fetters' in which he tells of a free and open house-group which unwittingly hastened its own end when the individual members tried to introduce structure and dogma.

Here and there are rather sweeping statements e.g. 'Christian Mysticism is for everyone'. Not so! What about the other denominations with their equally valid mysticism? In this multi-faith era we must remove certain blinkers and accord veracity to other ways of approach to the Creator. But, over all, we are urged to understand that we can all have mystical experiences if we will only open ourselves to them, that we can all become aware of the Presence of God – and with this I agree completely.

*Rosalind Smith*

---

**FFH PUBLICATIONS** Available from Alan Pearce, 15 East Street, Bluntisham, Huntingdon, Cambs. PE28 3LS. Tel: 01487 741400. Please add postage. Cheques to be made out to the Friends Fellowship of Healing. A full list of these titles will be published in the next issue of *TW* (and also appears in previous issues).

The Postal and Phone Link Groups give prayer support to people seeking reassurance and healing. Some members have joined these groups because they are physically isolated by handicap, age or geography. Others may already belong to a local healing group and are able to give additional commitment by also belonging to one of the postal or phone link groups, or are simply committed to the power of prayer.

All are welcome to join. If you would like to help in this way, please write to one of the Postal Co-ordinators – *Elliot Mitchell and Muriel Robertson (addresses on next page)* – with a few details about yourself. Your letter will be passed on to one of the group secretaries who will then contact you direct and give you the names of two or three people to uphold in prayer regularly.