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TOWARDS WHOLENESS

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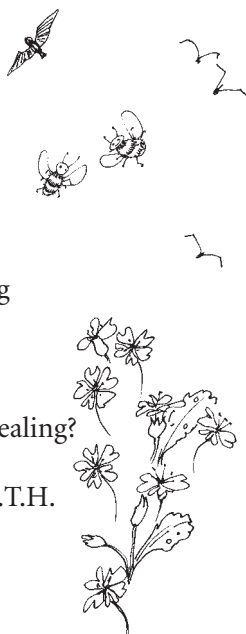
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IF YOU ARE THINKING OF MAKING A WILL...

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

Quaker Spiritual Healers 'Training' Courses:

Mon-Fri 10/14th October 2005 at Claridge House, and Mon-Fri 8/12th May 2006 at Lattendales. Led by *Leonora Dobson* and *Rosalind Smith*.

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. The AGM of the Friends Fellowship of Healing will be on Monday 1st August at 1 p.m in Room T103. 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.

GROUP CHANGES

| | |
|---------------|--|
| CHESTER | Hazel Goynes, 4 Whitton Drive, Chester CH2 1HF |
| CROYDON | David Parlett, 1 Churchmore Road, London SW16 5UY |
| DARLINGTON | group ceased |
| DITCHLING | Valerie Lodge, moved to – Fairfield, 9 Semley Road, Hassocks BN6 8PD |
| HEBDEN BRIDGE | group ceased |
| IFIELD | Valerie Boger, 2 Partridge Place, Turners Hill Park, Crawley, West Sussex RH10 4TT |
| STREET | Sandra Kirk, 17 Southfields, Glastonbury BA6 8DW |
| UXBRIDGE | group ceased |
| WANSTEAD | Laurence Hackwell, 3 Scowcroft House, Craig Gardens E18 2JX |
| WORCESTER | Mary Callaway, 7 Red Earl Lane, Malvern, Worcs. WR14 2ST |
| and MALVERN | & Hazel Court, 50 Clarence Road, Malvern WR14 34EQ |

DESMOND SAUNDERS

A private woodland funeral on 29 April followed by a memorial Meeting at Penrith FMH in the afternoon, was held for Desmond Saunders who died on Friday 22 April.

Desmond and Joy were wardens of Lattendales from 1973 to 1987. It was they who set their stamp upon Lattendales and gave to it the ethos and the character it has today.

Alan Russell

The deepest spirituality ... is essentially practical and thoroughly engaged with normal everyday life

Susan Howatch

JOY READMAN 1924-2005

Many Friends will already know that Joy died earlier this year, after a long battle with cancer. The *Mother and Unborn Child Group* was of supreme importance to her.

Joy was born in Northampton on 17th April 1924. Her father was a civil engineer who had won an MC in the Great War and her mother was a teacher at Cheltenham Ladies College before her marriage. Joy was the middle child, with two brothers, John and David; she was especially close as a child to David, who was only a year younger than her. After attending Northampton High School for Girls she entered Froebel School Children's Teaching College, but then, discovering teaching was not for her, she trained as a nurse. She worked at Great Ormond Street Hospital during the bombing raids on London. Post war nursing took her to a number of hospitals including Eastbourne and the Isle of Wight. She married a fellow nurse in 1957 and together they worked at and managed a number of nursing homes for the elderly.

After her father's death in 1963, her mother became one of her patients, and then her aunt and uncle. She moved to Devon in the 1970's after her divorce and continued to work with elderly people. Her last work was as Matron at a Railwayman's Convalescent Home which she declared her best job ever.

It was a great sadness to her that she never had any children, but with nine nieces and nephews, sixteen great nieces and nephews and three great-great nieces and nephews she was a popular and much loved aunt who took a lively interest in her family, phoning and corresponding and dispensing advice. During her retirement time in Devon she became a Quaker and found great comfort in the Quaker faith. She was a 'prayer warrior' for the Quakers, especially for the Mother and her Unborn Child Prayer Group. She was undaunted by her cancer and had many interests until the end, including family history and antiques. She dedicated her life to helping others through nursing and prayer, and her spirituality helped her through the last difficult months of pain. She had a Quaker funeral, as she had requested, and the moving tributes told of a life in which prayer played a large part.

Jane Peet (Joy's niece)

Joy was involved with Newton Abbott Meeting for several years as an attender and for the past twelve years as a member. She had a deep and trusting faith that sustained her through the many problems which she faced in her life. She attended our meetings for worship for healing regularly, and both gave and received much support from our times together. She felt loved and helped by all those who sent her cards, letters, tapes of healing music, and by everyone's prayer during her illness. We are thankful that she was enabled to stay in her own home until two days before her death – that was her dearest wish.

Newton Abbott Healing Group

I had begun to wonder whether what I was doing was at all useful. We had been working for more than an hour. The stillness in the massage room had become thick. The soft-music tape had run out and the candle had burned low. She lay on her side. I placed one hand over her heart and the other at her mid-back. "Take a breath," I said quietly.

Soon all we had worked for was achieved. Her chest and belly heaved twice. Her face tightened, and the sound of old pain broke the air. She wept with her whole body, soaking the sheets and exhausting herself. She purged an old hurt which could not become history until it had been released.

The quiet following the storm was both clean and full – not unlike a Meeting for Worship at its best. She accepted a glass of cold water and a box of tissues. Gazing out of the window at the Vermont greenery, she asked, "What do I have to learn to stay this clear?"

A good question. Laying down the weapons around the heart is one thing. Getting them to stay down is another piece of work. Those around us who are trying to heal from various 'life wounds' – assault, life-threatening illness, addiction – have encountered powerful forces rare in day-to-day living. This experience freezes ways of thinking and feeling at such basic levels that unspoken assumptions can be radically changed.

All of life can suddenly feel like a dark alley. Suddenly previous ideas about credible love, the balance of good and evil, and one's own safety are thrown horribly into doubt.

How we feel about being in the world is clearly reflected in our emotional 'repertoire' As fear replaces *joie de vivre*, our emotional repertoire loses what I call its 'roundness' and develops flat sides where some emotional expressions have been lost altogether. In working with trauma survivors, I ask them to look and see how 'round' their emotional life seems to be.

One way to check for roundness is to use the *six healing sayings* I've been presenting to clients since 1982. It's an easy way to tell which feelings have been let out and which are still 'shut-ins'. The six sayings comprise all the really important messages one person gives another. I ask clients to ask themselves: "Which of these six messages are the easiest to say? The most frequently uttered? Which are the most difficult to say? Are there some which are never uttered? Does the pattern remain constant regardless of who you're with – family, co-workers, friends?"

The *six healing sayings* are the following:

1. I love you.
2. Thank you.
3. I'm sorry.
4. I need help.
5. That's not good enough.
6. No! Stop! Get lost!

Each of these is essential because they express feelings we cannot live without. The absence of any one of them denotes a numbness or starvation which deserves urgent attention.

“I love you” – in its most genuine form – is probably the most expansive of the six. It expresses joy, trust, power, and vulnerability all at once. The multiple realities expressed in this phrase contribute to the many forms of expression it takes. Someone who can't say “I love you” – or chooses not to – is, in a sense, standing at the edge of the river of life and suffering from thirst. This particular handicap can be the most painful to observe in oneself or in others, because the feeling is so essential.

“Thank you” is a statement of receiving and appreciation, and thus an acknowledgement of our interdependence. It is also a benchmark for those seeking a more spiritual life. Gratitude increases as fullness of ‘living in the light’ increases. When “thank you” is missing, isolation reigns. This is particularly true in our culture, where ingratitude is perceived as arrogance and spreads ill feeling, whether at the kitchen table or in the boardroom. “Thank you” can be a very difficult phrase to say for people who have a chronic feeling that no matter what they receive, it isn't enough to make up for injustices suffered (such as sexual assault).

“I'm sorry” is our greatest expression of humility. It holds the overwhelming power of acknowledging and beginning to rectify injustice; it is our simplest and most exquisite example of non-violent conflict resolution. Humility is powerful. It is often hard to understand that having power and being humble are not contradictory in nature.

“I need help” means asking that emotional needs be met. Oddly enough, reluctance to say this is often based not on a distaste for admitting need, but – and this is particularly true for those who have been abused as children – on a fear that help is simply not available. A philosophy of scarcity has set in; there's an unspoken assumption that one is unworthy of receiving help or that there is simply not enough help to go around.

“That’s not good enough” is a statement of power and need. It expresses self-worth and self-value; in its best sense, it brings everyone involved to attention. Saying “That’s not good enough” is an ongoing work for people who are learning to fend off their own victimization. That’s why it is so frequently heard in the AIDS epidemic. Having one’s life threatened by not only disease, but moral and legal condemnation as well, has broken many lives. But it has also created some fierce warriors who cry, “That’s not good enough!” and refuse to accept the terrible rumour that they are not entitled to society’s compassion.

“No! Stop! Get lost!” is even more colourfully expressed in my workshops. The point is to make space, particularly around recognized boundaries, and to express anger. Many people have been hurt by anger and equate it with violence. Quakers to some extent perpetuate the concept that anger can’t be expressed without violence. Yet, honest anger and abuse are quite distinct. Shrieking “How dare you!” is not the same thing as striking a blow.

It is important to separate the two and to release the power of anger. Fury and indignation have saved many lives. People do not die from anger. But it may be that they die from stifling it. Inability to express anger has been documented as a contributing factor to cancer, heart attack and depression. It can be a difficult thing to say because – like “I love you” – it is tremendously powerful. Unlike “I love you”, it is not given enough cultural space to have its own natural rhythm and enter the waves of all feelings.

Do you want to start using one or more of these phrases more often? I suggest two things: being playful, and paying close attention. Choose the three most important people in your life and recall a moment when you conveyed each of these sayings to them. Or try this approach: put your name in the middle of a blank page in your journal. Put the names of people important to you around the edge of the page. Recall your messages to each and mark them in one colour. With another colour note their messages to you. With a third colour write down the messages you would like to give or receive.

It sounds silly, but the stretch that one has to make to use these six sayings is one of the most elemental moves possible to counter the tendency to contract that comes after a traumatic experience. The reach to say what is felt has to be an expansive gesture. It opposes the natural tendency of the wounded to shut down. It is a determined reach for clarity.

*This article originally appeared in **Massage Therapy Journal**/Spring 1990 and is reprinted with the permission of the author.
John Calvi’s website is www.johncalvi.com*

LEAP BEFORE YOU LOOK

*Something new I've yet to do
is face the grind of 'Mastermind'.
The subject that I have in view
is all the words that start with 'Q'!
So in my mind I'll find a niche
for quinine, quintal, quern and quiche.
My conversation soon I'll flavour
with quotidian, quince and quaker.
Of information I'll have acres
on quasars, quatrains, quires and quakers
But when I've finally got top marks
with quanta, quangos, quails and quarks,
will words like quinsy, quandary, quisling
leave me with a brain still fizzling?*

Don Jameson



REPORTS

The 2005 FFH Spring Gathering was held at Claridge House on 15 April. Our speaker was John Johansen-Berg, a URC Minister, who founded the Community of Reconciliation, which has been involved in conflict transformation since 1984.

His subject was all aspects of healing from the personal to the cosmic level and it was a pleasure to listen to such a wise, humorous and well-informed man. He felt that healing was central to the Churches' mission and his views on healing were firmly Bible-based, but his vision of what constituted healing was very wide. He believed in a comprehensive and cooperative approach where prayer, partnership with medical authorities, the elimination of poverty and injustice, and learning to take responsibility for our own health all played a part.

I find it impossible to sum up the wealth of ideas and information he provided but perhaps the following quotations will help to give a flavour of what was a fascinating and inspiring weekend.

"Healing is a natural process, helped along by prayer and medical help, where available, and drugs, where appropriate."

"We're not here to endure the social order but to ameliorate it." (*Gandhi*)

"Suffering can be part of God's redeeming purpose."

"There is no illness that cannot be healed but not everyone can be healed."

Anthea Lee

‘It is believed by experienced doctors that the heat that oozes out of the hand, on being applied to the sick, is highly salutary. It has often appeared, while I have been soothing my patients, as if there was a singular property in my hands to pull and draw away from the affected parts, aches and pains and diverse impurities, by laying my hand upon the place, and by extending my fingers towards it. Thus it is known to some of the learned that health may be implanted in the sick by certain gestures, and by contact, as some diseases may be communicated from one to another.’

This is Hippocrates talking in the 5th century BC. But healing goes back much further than this. North American Indian cave paintings and ancient Egyptian reliefs show the act of healing. Around the year 2,100 BC a scribe was writing in cuneiform on a stone tablet, the earliest known writing concerning medicine, found at Nippur in Mesopotamia. He describes two forms of treatment for illness. One by what we would now call a physician and the other by a healer/priest. The most famous healer in the Christian culture is of course Jesus and there is evidence that the Essene community that thrived at the time of Jesus had a healing ministry. Healing was again to the fore in medieval Britain when the King’s Touch was thought to be of great benefit.

As Christians I think that we have a duty to heal, and we are all healers in that we make others feel better with little acts of kindness – a smile, a caring touch, a hug, an offer to help, a telephone call to say hello. This article is about spiritual healing, also known as the laying-on-of-hands, though I do not care for the latter expression because for me it has implications of a dramatic act; healing is not like that. It is a process – it is not an event.

Healing is defined by the dictionary in its broadest sense as ‘restoring to health’. This implies that we are body only. I prefer the definition of ‘restoring to wholeness’ because we are body, mind and spirit. Each of these three is as important as the other; they have to be in balance for us to be whole. If one of those three things is pressurised then one or both of the others is affected in a knock-on effect, as in stress causing a physical problem. We tend to dwell on the malfunctioning of the body because that is where most of our problems manifest. Hippocrates again, *‘Disease is not an entity but a fluctuating condition of the patient’s body, a battle between the substance of a disease and the natural self-healing tendency of the body. Healing helps and supports that natural self-healing’*.

Spiritual healing is the direct channelling of unconditional loving healing energy. So the healer is not the source of the energy but the facilitator.

Deborah Cowens, an American healer, says, 'Healing is the act of consciously directing life energy from the infinite source through the healer to the person in need of assistance'. Jim Pym, a well-known Quaker healer says, "Spiritual healing consists of providing a space through which and in which the spirit of wholeness may manifest." I say that the healing energy is an aspect of the divine. The natural ability of the body to heal itself is often blocked by tension caused by stress, or lack of care for the body. Healing is very relaxing so helps in that respect by releasing tension and allowing repair to proceed. The Bristol Cancer Help Centre rates healing as the number one complementary therapy in the fight against cancer.

It is usually done in a one-to-one situation but it can also be done by a group of people giving healing to one or more people or sending healing to people who are physically absent from the room, called distant healing. Spiritual healing does not depend on adherence to any specific religious belief. Also it is not necessary to have any faith in it for it to be effective, so it is not faith healing, although, as in most cases, believing in something does help it to work more effectively. The healer often gets asked, 'Can you cure this?' 'Can you cure that?' The healer does not cure anything. It is the healing energy that does the work. It is not possible to foresee the outcome of healing and when giving healing the healer does not usually have an outcome in intention. The person being healed unconsciously uses the healing energy and it goes to where it is most needed. When choosing a healer it is important that the healer be a member of a body recognised by UK Healers. This will ensure that the healer has been properly trained and will conform to a strict code of conduct. This code of conduct ensures, among other things, that all the client says is treated in strict confidence and that the client will be treated with respect and in a non-judgemental way. Having found a healer you need to be aware that if you feel uncomfortable with the person you may need to find another healer. It is sometimes as important to have the right therapist, as it is to have the right therapy.

Some healers make a charge because it is their livelihood or because they need the income to pay for continuing professional development and updating. Others make no charge or ask for a donation either for themselves or for a favourite charity. It is advisable to discuss charges on first contacting the healer.

When you go to a healer you will be invited to share the reasons for going. Although this is not strictly necessary it may help the healer to give more suitable healing and perhaps suggest other ways in which you could be helped. You will not be asked to remove your clothing apart, perhaps, from your shoes. You may be asked to lie on a couch or to sit on a chair. The healer will spend a little time attuning and then usually slowly moves the hands all

over the body holding them a few inches away. Some healers use touch and if you feel uncomfortable with that then you should say. You may feel heat coming from the hands of the healer. This is normal. After receiving healing you may feel a little light-headed due to the deep relaxation that is induced. This is also normal and goes away after a few minutes. It is a good idea to take it easy for the 24 hours after the healing so the energy can do its work. Why not try it? You have nothing to lose but your illness.

Useful contact information:

Friends Fellowship of Healing and Quaker Spiritual Healers:

www.quaker-healing.org.uk

National Federation of Spiritual Healers referral service 09068 616080

www.nfsh.org.uk

Bristol Cancer Help Centre Patient Helpline 0117 980 9505

SPACE OF MIND

*Thank you for hearing
what I am saying,
for finding the space
for my words in your mind.*

*Thank you for caring
and sharing the silence,
waiting with me
for thoughts to unwind.*

*Thank you for holding me
in the light of your listening,
until I may find
words of peace in my mind.*

Anne Smith

We are so used to being alive, we don't even think about it. We take the air we breathe, the sights we see, the sounds we hear, the food we taste, the flowers we smell and the sense of touch for granted. We hardly pause to be thankful that we have the gift of hearing and of seeing, or to feel sad for those who don't. These 'takings for granted' show we don't consider how fortunate we are to have been given these gifts to begin with. Another gift we have is feeling. This covers a whole range of experiences, from love for one's parents, family, relations and friends; to include our reactions to difficulties, dangers, fatigue and discomfort; also pleasure, enjoyment and joy too. And there are plenty of other feelings related to anxiety, grief and fear. These are all concerned with daily life and what we are *doing*.

There is another side of life which is, perhaps, more difficult. It involves *being* and the way we look at things. Each one of us has a different way of looking at God and how this affects our daily lives. Some, like Carl Gustav Jung, don't need to believe – they *know*. His famous reply, when interviewed and asked if he believed in God was, "I don't need to believe, I know". We are fortunate if we too *know*. Much depends on our experience, which depends to a certain degree on our upbringing. A loving united family life brings us reassurance and comfort. Those who are unfortunate enough to have had a difficult childhood are bound to look at life in a jaundiced way and need help. This should be given by therapists who have been trained to do so and know what they are doing. However, confronted by someone in need, we will do our best, hoping that intuition will come to our rescue. This involves looking inward to see what our own experience can do to assist.

Jung said it was essential for personal growth and wholeness that the moral, spiritual and physical sides be integrated. Wholeness, he suggests, is a goal, "without the experience of opposites, there is no experience of wholeness". Jung also maintains that religion and psychology should work together to help individuals towards integration, balance and wholeness.

To Quakers it is the Light within that guides them. Buddhists say that Enlightenment is the supreme goal.

So, life is both outward and inward: both are essential for an integrated personality.



Sorrow is a fruit; God does not allow it to grow on a branch too weak to bear it.

Victor Hugo

Taking our dreams seriously can lead to a very definite and rewarding outcome of our own conscious efforts at self-healing. Dreams don't come by chance – except perhaps those fleeting images that flit through our brains during sleep and are completely forgotten by morning. And even these are considered relevant by some people. But those dreams that seem almost more real than our waking existence and remain strongly in our memory the following day, and even longer, are the ones that we should take note of.

Dream workshops abound in which symbolic imagery can be studied. Various animals that feature can be viewed as aspects of our own character, perhaps representing warnings, indications of parts of ourselves that we don't want to look at or admit to, but also hidden strengths that we may not be aware of. So also, it is often said, the other people who appear in our dreams are aspects or facets of ourselves that we find it difficult to acknowledge. It is easier to look at discrepancies of conduct, unpleasant traits, and personal fears in someone else than be forced to recognise them in ourselves.

The language of dreams is symbolic and mythical, and expresses itself by way of an inner dramatic presentation that demands the attention and consideration of the dreamer. If our attitude to a powerful and memorable dream is one of flippancy then we miss an opportunity for growth, and we ignore, to our detriment, a message from our unconscious mind. We should never dismiss it.

The very fact of the reality of dreams indicates that there is more to us than our conscious mind. It points to the fact that there is an unconscious mind which has an intelligence of its own, that it can assess our potential, our aspirations, our fears, our hidden agenda, in ways which our conscious mind is loath to do. So, during our waking hours our conscious mind may be registering one set of circumstances while our unconscious mind is absorbing another, deeper, set. When this deeper knowledge has gone through a stage of being processed then the unconscious presents it to us in the form of a dream – sometimes a clear one, sometimes a mystifying one, sometimes a fearful one, or nightmare.

Recently I had a very powerful dream in which I was running a weekend workshop. There were many people taking part, and although it was the middle of the Saturday afternoon, when we should have been half-way through the workshop, we had not yet started the course, for two reasons. One was that the photocopied programmes had not yet arrived for me to give out, and the other was that there was a seemingly endless table running along one side of the wall of the hall which was covered with tea-cups and saucers, and teapots,

etc., and I knew I had to pour tea into *all* these cups and serve everyone before we could start. I registered a distinct feeling of frustration. Then I was aware that a large box had arrived in the mail and was under a small table by the door. I opened it hoping that my pile of photocopied programmes for the course participants were in it. They weren't! The box just contained a stack of empty sheets of paper, with a few on top that appeared to have rotas or lists of names on them. As I turned back to my self-allotted task of pouring tea for innumerable people, I suddenly said to them all, "Oh, you can pour your own tea from now on!"

A little later on, during a short Meeting for Worship, I allowed myself to meditate on this dream. I consciously 'held it in the Light' for its meaning to become clear. It did. It seemed to be telling me that I needed to develop more awareness and recognition about which habitual patterns I now needed to relinquish in order to devote myself to new patterns in my life that were waiting to emerge. This self-explanation would not have become so clear if I had not thought to bring my dream to Meeting for Worship.

Dreams and stories of dreams abound in both the Old and New Testaments. It seems that it was quite usual to regard these as messages from God. They came offering instruction, warning, guidance and enlightenment. They were noted, and revered, and acted upon.

Our own dreams can express not only messages and impartations, but also show us our repressed darkness in the form of fearful images. These too can be brought to the light – and to the Light. They can be brought consciously, in meditation, for clarification, for understanding, for healing.

We all contain an inner blue-print, or pattern, of what we should become. It is there even before we reach our mother's womb. And it is important for our own growth that we learn to recognise the pointers that are offered to us to realise this potential, this perfect blue-print, this wholeness. These pointers come in many forms – sometimes easily through our environment, our nurture, our conscious aspirations and abilities, our interaction with other people. If we're metaphorically still in the dark, our unconscious will work to enlighten us to our potential in the form of dreams.

We can talk about our dreams with other people, or, perhaps, we can go for analysis, but it is in our own unconscious mind that the answers lie: it will give us the guidance we seek if we allow it to do so. The Inner Light, which some call the Holy Spirit, and some the Higher Self, and which has other names too, is always there in the most subtle area of our psyche, waiting to high-light and guide us through the difficulties of our emotional and spiritual life. We must learn not to reject these dreams because, often, they are gifts from God. ☸

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.*

July 18/22 **SUMMER POETRY – *mid-week course***

A week of reading, writing and discussing the poetry of Summer. Under gentle guidance we'll enjoy already created, and create poetry of our own indoors and out, weather permitting. Bring notebook, pen, anthology, enthusiasm and love; meet Clare, Spencer, Sitwell, Hopkins, Whittier and each other. *Gerard Benson, a Quaker poet, who worked for ten years with patients at a London Hospital.*

July 22/24 **DISCOVER PAST LIVES**

Past life memories can be responsible for fears and phobias in the present; physical symptoms can mirror past lives. Practical exercises will explore our soul's journey from source. Integrating the past gives us a greater chance to live in the 'now' and create the kind of future we most desire. *Mark Wentworth, an Integral Regression therapist.*
www.colourforlife.com

July 29/31 **EMOTIONAL FREEDOM TECHNIQUE**

EFT is a Meridian Therapy, developed around 12 years ago, which can be used as a means of personal development or as part of any existing therapy practice. It is a simple to learn, simple to use technique for resolving emotional, physical and spiritual problems and is especially effective for traumas and phobias.

Brian Ackroyd is a Buddhist and healer, and an experienced professional therapist and counsellor.

Aug 5/7 **YOGA FOR THE LESS ABLE-BODIED**

A weekend to close your mind and open your heart, based on the ancient art of yoga. Working on breathing, stretching, relaxation and meditation. Dealing with individual problems with alignment and Feldenkrais methods. We shall work on the main muscle groups and joints, also on the endocrine system, the body's own medicine cabinet. *Valerie Baxendine, British Wheel of Yoga diploma, and Remedial Yoga training course certificate.*

Aug 12/14 **WRITING THE SPIRIT**

A weekend of personal and spiritual reflection, we will nurture our inner lives through non-structured expressive writing, creative listening and empathetic sharing. The pace will be slow, couched in silence, seeking peace and joy, suitable for both beginners and more experienced writers. *Judy Clinton, Universalist Quaker, former teacher, free-lance writer, facilitator of writing workshops for personal and spiritual development.*

Aug 15/19 ALEXANDER TECHNIQUE – *mid-week course*

Introduction to A.T., skill for life, which improves health, balance and co-ordination in everyday activities and can enhance your performance in the arts and sport. Using guided activities, hands-on work and discussion we explore the simple principles involved. Please wear comfortable clothing.

Jill Payne teacher of the Alexander technique.

Aug 19/21 SOCRATIC DIALOGUE

Socratic Dialogue fosters critical and independent thought, developing listening and reasoning skills. With questions drawn from everyday life, no prior experience is needed. Participants share examples from their experience, one of which is explored in depth. The group identifies reasons for judgements and seeks consensus.

*Rene Saran, experienced Socratic facilitator; co-editor of *Enquiring Minds – Socratic Dialogue in Education*, secretary of SFCP.*

Aug 26/30 LIVING THROUGH LOSS – *bank-holiday course*

‘I, Yahweh, form the light and create darkness. I make well-being and I create disaster’ (*Isaiah 45:7*). What might God be saying to us through the loss that has shattered our lives? How do we re-create and re-align ourselves for balance and a new sense of direction? What is the hidden gift in our pain? *Elizabeth Brown: member of QRG and a QSH healer. Frances Crampton, Quaker, transpersonal counsellor, Myers Briggs practitioner and a QSH healer.*

Sept 2/4 SPIRIT OF COLOUR

Your healing journey through the rainbow to recover your true essential self. This course will use practical exercises to experience how the rainbow colours live and exist within us. We will explore to discover our own colour pathway and experience how it can give us access to past, present and future.

Mark Wentworth, Colour Specialist – founder and principal for the Colour for Life training school in Portugal.

Sept 5/9 IN TUNE WITH THE INFINITE – *midweek course*

Ralph Waldo Trine’s *In Tune with the Infinite* was first published in 1897, and, several million copies later, is still available. In this retreat we will explore its teachings on inner peace, harmony and healing, and experience how they can help us today. Reading the book beforehand will be helpful, though not essential.

Jim Pym; author, spiritual healer and teacher of meditation for nearly 40 years, and a member of the FFH and QSH Committees.

Sept 16/18 LONELINESS

Loneliness is the scourge of our times. We shall explore and write about different ways of dealing with it and also look at literature

from Shakespeare to modern writers. *Lily Seibold, qualified graduate; experienced tutor and trained counsellor.*

Sept 19/23 PAINTING FOR THE PETRIFIED – *short mid-week course*

A short mid-week course for those who think they cannot paint, designed to bring out the artist in everyone with the help of meditation. No previous experience required, just a willingness to let go. *Pat Pique, experienced artist and course leader.*

Sept 23/25 CHINESE PAINTING COURSE

During the weekend we shall paint Autumn subjects. We shall cover a variety of subjects including seasonal flowers and fruit as well as ideas for Christmas cards. *Maggie Cross, qualified teacher and author.*

Sept 30- CIRCLE DANCE AND MEDITATION

Oct 2 We will dance a rich mix of delightful dances from many cultures. Some circle dancing experience would be useful.

Eve Corrin, experienced teacher of Circle Dance and Alexander Technique.

Oct 7/9 QUAKER SPIRITUAL HEALERS SUPPORT WEEKEND

For probationer and full healer members of the QSH.

Geoffrey Martin and Tony Steel-Cox, both full healer members and experienced facilitators. (£100 per person)

Oct 10/14 QUAKER SPIRITUAL HEALERS ‘TRAINING’ COURSE

A 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 a safe supportive atmosphere. No experience necessary. *Leonora Dobson and Rosalind Smith, members of NFSH, FFH and co-tutors of QSH.*

Oct 14/16 INTRODUCING BUDDHISM

John Preston, previously an ordained Buddhist monk.

Oct 14/21 MEDITATION – TO QUIETEN THE MIND – *mid-week course*

John Preston

Nov 4/6 LIVING WELL, DYING WELL

How does our understanding of our Quaker faith, and what comes after death, influence the way we live, and our preparation for dying? *Led by members of the Quaker Fellowship for After-Life Studies.*

Nov 7/11 REIKI SHARING – with Angels – Anna Moore

Nov 11/13 ‘LIVING THE QUESTIONS’ – Alex Wildwood

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.quaker.eu.org

LATTENDALES PROGRAMME

*Weekend Courses £140 per person ~ Midweek Courses £210 per person
(Unless otherwise stated.) Bursary assistance available, depending on individual
personal circumstances. Please enquire when booking.*

June 27/30 SINGING in a group is great fun. (£240 per person)

The songs used are from Africa, Europe, Israel and the West gallery repertoire. *Arne Richards is a performer, composer and music therapist.*

July 15/17 T'AI CHI

T'ai Chi is a Chinese practice which exercises the body, quietens the mind and lifts the spirit. It uses gentle slow movements.

Sheila Aimson has practised T'ai Chi and Chi Kung for 21 years.

July 18/21 CIRCLE DANCING AND HATHA YOGA

Circle dancing is an ancient and universal symbol of wholeness and unity. The course will draw on traditional dances from the Balkans, Celtic Britain, France, Israel, and Russia. Hatha Yoga focuses on the practice of yoga postures, breathing and meditation techniques, as well as yoga philosophy. *Anne-Lise Kryger is circle dance leader and choreographer. Gina Farncombe has practised Yoga for 26 years and has been teaching it for 5 years.*

Sept 5/8 COOKERY

This course will comprise cookery demonstrations in the morning using local and home grown organic produce which will then be eaten for lunch. In the afternoons there will be trips to local producers of cheese, bread and organic meat.

Annette Gibbons runs a cookery school in West Cumbria and is filming a third cookery course for Border TV.

Sept 9/11 HATHA YOGA

Hatha Yoga focuses on the practice of yoga postures, breathing and meditation techniques, as well as yoga philosophy. *Gina Farncombe has practised Yoga for 26 years and has been teaching it for 5 years.*

Sept 23/25 MASSAGE

This course will teach the basic skills and techniques of massage to relieve stress. Hand, arm, foot, leg, head, back and shoulder massage will all be covered in a relaxed and friendly environment. *Janice Little has been practising massage for 14 years and has a practice in Penrith.*

For information on booking, and other tariff, please contact Ineke Gijsbers or Nikki Harvey at: Lattendales Centre for Wellbeing, Berrier Road, Greystoke, Penrith CA11 0UE. Tel: 01768 483229 Email: mail@lattendales.plus.com

NEWS FROM LATTENDALES

I have just taken up my post as Centre Manager of Lattendales, and would like to bring you up-to-date about the latest developments.

Besides our long-serving staff members Nikki Harvey (Care Manager), Mary Marshall and Kathy Graham (General Assistants), our team now also includes Janet Stephenson as our Chef. Janet is in charge of our mouth-watering healthy food programme. Over these last few months, the team has also received short-term support from different Friends for which we are grateful. We are still hoping to appoint a Volunteers Manager later in the year.

As many of you know, the core of Lattendales is its ability to offer a place of peace and quietness in this hectic world. It was the first thing I noticed when I came through that front door for the first time. The house has a great atmosphere and I invite you all to find out for yourselves. Guests also tell me that the gardens have never looked this good in years and that our meals are very tasty and healthy. I must agree on both points.

However, these two points were not the main reason why I (a Dutch Bahá'í) applied for the post of Centre Manager. To be honest I just could not resist the opportunity of using my skills and experience to support a place that focuses on offering spiritual, emotional and physical 'recharging of batteries'. I believe that humans are spiritual beings in physical bodies and only a proper balance between both aspects will ensure good health. I am convinced that Lattendales is the perfect place for people to find that balance. So, please come and discover it for yourselves this year.

Meanwhile we are slowly moving forward with our plans for increasing greater accessibility and offering complementary therapies, so watch this space for future updates.

Our range of summer and autumn courses focuses on the theme of healing. Each course will cater for all ranges of experience.

Ineke Gijsbers



At the end of 2003 I did a permaculture design course. I wanted to learn more about healing the planet; to try to increase my eco-friendly, sustainable practices within the framework of being a Quaker Spiritual Healer. I discovered to my delight that the underlying ethics and principles of permaculture are very akin to our Quaker testimonies and the other precepts of Friends. So my experiential faith and values became augmented and consolidated by doing this course, as well as it being a way of extending my healing practices by making them more holistic.

You may know that permaculture was invented by the Australians, Bill Mollison and David Holmgren in the 1970's. This happened in response to the global challenges of which we are now becoming more and more aware. I already subscribe to *Earth Quaker* and have long been a member of the 'Movement for Compassionate Living', founded by our Friend Kathleen Jannaway. I had thought, therefore, that as a vegan-organic gardener and with this 'green' Quaker lifestyle, I was doing my bit. However, the course showed me that there is much more.

If you would like to become aware of the possibilities then read the booklet *Permaculture – a Beginner's Guide* by Graham Burnett*. Although this is written in a light, amusing manner with witty illustrations, it covers the main aspects very soundly. If you then wish to go on further there is a good reading list in the back of the book. Or you might wish to do a course. And there are now many of these around the country, some basic and some more specialized. Mine was a London-based one at Crouch End (N19) – see www.naturewise.org.uk. This was suitable for my urban lifestyle and what I personally needed.

As healers, our ongoing work with people and creatures probably feels familiar and an important part of our everyday life. However, maybe we are less sure about working as 'earth-healers'. Each of us perhaps needs to explore what that means for us personally. It is urgent work requiring some time and energy from all of us.

* Obtainable from the author at: 35 Rayleigh Avenue, Westcliff-on-Sea, Essex, SS0 7DS – price £4.50.



Be afraid of nothing.

You have within you all wisdom, all power, all strength, all understanding.

Eileen Caddy



RITE OF PASSAGE

*In the quiet room
We watch him,
Drifting in sleep
Or giving us signals –
The last flickering vestiges
Of self-will.
Then, in the silence,
Another burst of his injection pump
Wraps him deeper in sleep.*

*Outside the sun shines
With callous disinterest.
Pigeons get on
With stripping the wild cherry.
Magpies squabble,
On the lawn,
His last golf ball
Waiting in the grass.
Clutching at normality
We cut the tangled hedge,
Pricking our fingers
On the blackthorn spikes,
Whilst grief
Pierces us within.*

*Now, in his room,
We wait again,
The clock ticks away,
Birdsong floats on the air
And our love
Eases his rite of passage.*

Judith Taylor

RIGHT THINKING – in the Life of Henry Thomas Hamblin *Elizabeth Medler*

*“Those who learn the art and science of right thinking find,
in the course of time, that the thorns of failure, unhappiness and sickness
give place to true success, happiness and health.”*

As some of you will know, Bosham, West Sussex, is home to the 20th century visionary and writer, Henry Thomas Hamblin, and the magazine he founded in 1921 – “New Vision” – (formerly Science of Thought Review). Hamblin was a deeply spiritual man whose life was one of extraordinary faith and vision which led him to take many, quite startling risks. Hamblin was at the forefront of the ‘new thought’ movement which was gaining pace in the early 20th century.

In reality, as he discovered, ‘new thought’ was in fact ‘old thought’, based upon the Truth that has always subsisted since before time began. But it is equally true that all great souls give voice to that timeless Truth in a myriad of different ways. HT Hamblin was inspired by the universality of Truth and the Divine Ideas behind all creation. He urges us to “Think in harmony with the Universal Mind” and to “Think God’s Thought after Him”. In other words, he underlines the fact that Truth is and cannot be changed depending upon our mood or our whim.

People asked Hamblin where his learning came from. He replied that he had depended upon the Bible and “The Pilgrim’s Progress”, but he also explained, “It is true that I know some things which I have never learned from books or people, but how I learned them I do not know. I simply know them, and always have known them.” His next utterance is distinctly in the Platonic tradition: “Increase of knowledge seems to be due to a recalling to memory of things which I have known eternally, at least that is how it seems to me.” Indeed the real meaning of the word ‘education’ is to ‘draw out’ and the implication is that a good teacher draws out/ helps to deliver innate truths from the soul, truths which are the very fabric of the soul.

Hamblin realised that in order to approach the Truth not only a positive frame of mind was needed, but a purity of intention and the capacity for Right Thinking. What did he mean by ‘Right Thinking’? Well he wrote a book on it, *The Little Book of Right Thinking** which is in its 17th reprint. Essentially, though, he defines Right Thinking as:

Thinking from the Divine standpoint.

Controlling the thoughts so they do not go off on negative tangents away from the Divine Truth which is always positive.

Replacing negative thoughts with positive thoughts.

Living in the consciousness that all is well and as an adjunct to this, remembering that perfection exists as a reality now and to think in the consciousness of that knowledge.

Hamblin describes Prayer as the highest form of Right Thinking as it 'stays the mind on God'. At its pinnacle, Hamblin describes Right Thinking as 'getting beyond thought to enter ultimate Truth'. He says: 'When we cease thinking we glide out on the ocean of God's Peace. Thought brings us to the foot of the mountain after which we have to proceed by intuition'.

Hamblin spent much of his life getting to the foot of the mountain. Like many of us, he sometimes stepped off the main highway and found himself in a cul-de-sac, but he saw what he had done and stepped back again on to the straight path. He tells us that much of his life and many of his books were concerned with what he termed his 'pre surrender' teachings. What did he mean by this? He meant that whilst they genuinely helped people to become happier, less fearful and more successful in their lives, they were largely addressed to the personality, rather than the soul. This is the reason why, in the Summer of 1920, Hamblin burned the spiritual course he had spent years writing. It was simply 'not spiritual enough'. By this he meant, that it was fine so far as it went, but he was moving on now, beyond the constraints of personality, to breathe the pure air of the Spirit. What was needed, he felt, was: 'a total surrender of ourselves to God and His Will concerning us.' For this reason he wrote a new course of some 27 lessons. This has recently been published as a book *The Way of the Practical Mystic***. For those aspiring to be truly practical mystics, we recommend this book to you. It comes in easy to follow 'weeks' which will help you to thoroughly understand one Idea at a time before passing on to the next.

HT Hamblin was devoted to true soul culture and the exploration of those eternal verities woven through all world faiths and philosophies. A dedicated servant of the Light, Hamblin ministered his service through both word and action. His writings have been translated into several languages. Bosham House was Hamblin's family home and his magazine "The Science of Thought Review" was initially produced within the confines of an army hut erected in the grounds for use as offices. Further additions were gradually made to the building. The huts continued to be used until recent times, but then deteriorated and eventually became uninhabitable. A building project was started which ultimately bore its fruit in July 2000 with the opening by Ylana Hayward of a splendid new wood-cabin style office in the grounds. Latterly in April 2004, Hamblin Hall was opened and this is now the venue for an interesting and varied programme of events throughout the year.

* *The Little Book of Right Thinking* ISBN 1-903074-00-2, available from:
Bosham House, Main Road, Bosham PO18 8PJ, price £4.95, plus £1.60 p & p

** *The Way of the Practical Mystic – The Hamblin Spiritual Course*,
ISBN 0-95453, available from Bosham House, price £13.99 plus £2.00 p&p
(reviewed in the Spring 2005 issue of TW)

For details of membership, complimentary magazine & events programme, please contact:
The Hamblin Trust, Bosham House, Main Road, Bosham PO18 8PJ Tel. 01243 572109

The three of us sat down and he asked me about myself. From the first I felt completely at ease with them both (Allan Holmes and Dinah Handley). Allan explained that sometimes he could help people a little and sometimes more; sometimes the effect would be immediate, but at others perhaps not for some weeks, or longer. He emphasised that it was God working through him; he could achieve nothing on his own. Asked what I most wanted help with, I said, the pain and pressure now covering my right ear and all that side of the head to the back; also my breathing as it was like trying to breathe through cotton-wool, and if I tried to take a deep breath it would start a bout of coughing

Allan asked me to sit in a deep-backed chair which he had placed in the middle of the room so that he stood behind me. He suggested Dinah stand at one side. I concentrated on inviting God in as I always do at Meeting with my hands lying open on my lap. My eyes were closed and there was a great sense of peace even through the pressure of my head pain. His Presence was with us and I asked silently within myself that He would help Allan to help me. I knew in that moment not only that He could but that He would. Although throughout the healing time my eyes were closed, there seemed to be a light, a warmth and a gentle reassurance. Gently, layer by layer, the pressure in my head was peeled away, until finally there was just the pain, a hard spot beneath. Then, as if switching off a light, the pain went out. I was vaguely aware of Allan and saying something like, "It's marvellous – the pain and pressure are gone." I don't think that at any time his hands touched me, though I was aware of them.

At this point I silently asked God to help my old friend who lives nearby and is 95 years old. She had become very depressed lately and please could He help her? It was as if He smiled perhaps suggesting "Anything else while I'm here?" His Presence was so loving and kindly. "Please help her too, she is old and tired" I asked. Allan's hands were above my chest and the cotton-wool sensation was dissolving. For the first time in many months I was breathing normally – deep, easy comfortable breaths. It was wonderful after so long to feel well and whole again.

Allan and Dinah left and I sat quietly for a while. Gradually as I moved about my flat I was aware that my hearing (in my right ear where the pressure had been) had returned. In the following weeks this has improved and to my amazement, I have found that some hearing has returned in my left ear also. I haven't heard in that ear since the 1980's when a blow to the skull above the ear left me profoundly deaf there. Later that day I visited my friend. She was bright and cheery and I said that I had prayed for her and it seemed as though He had smiled. "Well", she said, "I don't know whether He smiled or not, but He heard you for suddenly this morning I felt so different and happy!" And we hugged each other.

Allan Holmes is a QSH healer and works in Cumbria.

THE SHELL

*As I scuffed through the sand it caught my eye,
a perfect spiral in the shape of a shell.
Segments ascending or descending in turns,
a soothing, satisfying continuity,
as I turn the shell in my hand.*

*Horn of a sea-born unicorn, delicately shaded,
light pinkish white to a chestnut brown,
comes gently alive, spirals moving and turning,
colours shading and merging,
as I turn the shell in my hand.*

*Grains of sand fall from the shell.
Grains of sand which have all been numbered
of equal value one to another,
each a minute speck on my hand.
My hand began as small as a grain of sand
And like the sand can irritate or build,
destroy or heal,
forming pearls or blemishes, cliffs or strands.
Grains of sand of differing colours
continue forming and falling,
as I turn the shell in my hand.*

Rosemary Bartlett

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## DREAMS

Since ancient times, vis-à-vis the story of Joseph in Genesis, dreams have intrigued mankind. Sigmund Freud described them as the “royal road to the unconscious” meaning perhaps that dreams are subjective, telling us the truth about ourselves and others. The unconscious becomes conscious. And, of course, the unconscious never lies. It is simultaneously revealing and healing – a way to listen to God? Dreams are a gift that need honouring. Their meaning sometimes emerges gradually. They regulate the psyche and warn us of danger. Dream-work is like prayer... we arrive at the truth. They serve as an introduction to symbolism. The time scales of dreams are very different to the time scales of conscious time. Dreams are an invaluable resource that we would do well to heed.

*Elliott Mitchell*

*(from the Postal Groups Newsletter – Spring 2004)*



## LETTERS

From *Tony Steel-Cox*, of Sidmouth, Devon.

A distraught neighbour asked me to give healing to her little Yorkshire Terrier, Joey. Joey was shaking continuously and having fits at about half hourly intervals.

I held the little dog in my lap and became aware of an almost overwhelming feeling of his agitation and it seemed that some of this agitation wasn't his; he was picking this up from his mistress, a very anxious lady, who was in a highly agitated state. This little dog was her child! I put a protective shield of peace and calmness around him and after a few minutes he calmed down and stopped shaking. During this time I also became aware inexplicably that the blood cells were too large for the veins in his head. I gave him further healing concentrating on his head, visualizing the blood flowing freely through the veins. My feeling was that the best thing for Joey, who had in some ways become like his owner, would be for him to be in a calmer atmosphere. I advised Jeanne to put him in his basket in the spare room and to visit him, but not to pick him up and to take Joey to the vet the next day.

That evening Joey had no more shakes but did have two fits. The following day Joey resumed the shakes and fits. I again put him in a protective bubble surrounding him with calmness, peace and love. He responded after a few minutes by stopping the shaking and had only one further fit that morning. The fact that he still had the odd fit led me to press Jeanne to take him to the vet. Later that day the vet's diagnosis was that Joey had a narrowing of the arteries to the brain resulting in a form of epilepsy, and prescribed peace and quiet and a mild barbiturate. Since that time he has had no fits, is less energetic, sleeps a little more and is otherwise a healthy and happy little dog. When I occasionally visit, he prefers to sit on my lap rather than his mistress', much to her chagrin.

*Since receiving this letter we have heard that Tony is in need of all our healing thoughts. Please hold him in the Light. (Ed.)*



*There are three relations: one to your environment, one to the divine cause from which all things come to pass for all, one to those who live at the same time with you.*

*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 catalogue can be sent on receipt of an s.a.e.)*

**\*Trespass and Trust: Quaker Meetings and Sex Offenders** by **Daphne Glazer**. Quaker Books. 2004. 95pp. ISBN 0-85245-356-6. £7.00.

The words of Isaac Penington seem to encompass what this valuable book is about: “*watch your hearts and ways; and watch one over another, in that which is gentle and tender, and knows it can neither preserve itself, nor help another out of the snare; but the Lord must be waited upon, to do this in and for us all*”. (pp 79)

This book was written in the hope that it “will help all meetings to handle difficult situations without causing further damage.” It provides excellent discussion group material, so that should a situation arise, Friends would know what to do. We have cause to be very thankful for Beth Allen’s enlightened sense of purpose in realising that, as Quakers, we could all gain from the putting down of our collective Quaker experience and knowledge of sexual abuse rather than deny it or collude with the myth that it does not happen among us.

Daphne Glazer who undertook the task of sensitively researching this delicate subject and thus bringing into the Light stories of survival, failure and even victory has done an extremely difficult task superbly. There is very little written material about sex-offenders within community and we are told this is the first Quaker book to focus on how a Meeting might “seek the Inward Light in an offender, to keep the vulnerable safe while accepting the offender into the worshipping community.”

Although the subject matter may be uncomfortable reading for some and perhaps seem abhorrent to others, I would hope every Quaker group and Meeting in Britain Yearly Meeting has at least one copy and that each of the seventy, or so, Healing/Prayer Groups could also have one. Healing is often sought to alleviate emotional pain and anguish. It can help begin the difficult process of forgiveness. But, just sometimes, this is not possible, as I was once told: “I cannot wholly forgive X, despite trying, all I can do now is ask God to do it.”

Lastly, the Appendices in this carefully compiled book are most helpful and include the following: notes from a Monthly Meeting on responding to people who have abused children sexually; a list of relevant publications and a list of organisations which can be approached for assistance.

*Joolz Saunders*

**Telling Our Stories (Wrestling with a fresh Language for the Spiritual Journey)** by **Alison Leonard**. Darton, Longman and Todd. ISBN 0-232-52097-6. £8.95 Now out of print: available through internet second-hand book searches, or through Alison's website – [www.alisonleonard.co.uk](http://www.alisonleonard.co.uk)

The book is a personal spiritual journey conducted through the medium of language. She asks "Why can't I let go, let the spirit blow where it wills and follow it where it leads?"

Chapter 10, Healings and Leadings is of particular interest to the Fellowship. Here is the story of a personal friend, Gilbert, who discovered that he had the gift of healing when he was a child. Too frightened to use the gift until a young adult, he then used his healing power quietly when it seemed appropriate. He resisted putting it to full use until he was in his fifties when he gave up his job and threw himself on the goodness of God and of the people he offered to help. Many of his patients, he said, had come with no faith of their own and came as a last resort. He healed people who were faithless and faithful, who were present and absent, who were sick in body or in spirit. Alison longed to have the gift of healing herself. A number of Quakers whose opinions she respected took it for granted that healing was there for the asking if one was spiritually open.

Here are some other snippets from the same chapter: "Gradually, under the ice-cap of intellectual argument, something was melting. I was shifting. One day I was present at a talk on spiritual healing. I found I could actually listen to it without rehearsing the old hostile arguments in my head. The speaker said that everyone has the ability to heal and to be healed."

"I sensed that I have been frozen over too on the question of the 'guidance of God', but here as well, under the solid surface, something was moving." This is just part of Alison's spiritual journey.

*Allan Holmes*

**\*Silence and Speech** 4th edition by **Richard Allen**. Quaker Books 2004 12pp ISBN 085245 370 1. £1.80

This booklet, first published in 1992, is excellent. It is designed to help newcomers to Quaker Meetings, 'Seasoned Friends', however, can also benefit from this reminder of our way of worship. It is beautifully written in a simple style and totally free from jargon. Topics covered include preparation for Meeting, help in centering down, speaking out of the silence, the subject matter of ministry and the Meeting and daily life. The conclusion rightly points out that 'what has been portrayed is an ideal and that like most ideals it is seldom fully attained.'

*Alan Pearce*



**Science in Faith and Hope: an interaction**, by **George Ellis**. Quaker Books 2004 44pp. ISBN 0-85245-371-X.

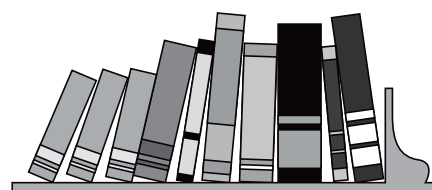
Over many generations religion and science have been seen increasingly to be in conflict with each other. As science has described more and more of the mechanisms which underlie both the physical and biological worlds, so it has appeared that religion is becoming redundant with many scientists claiming that science will eventually be able to explain everything on the basis of materialistic mechanisms. This little book considers that this is not always so; very convincingly arguing that there are large areas of human experience which science is structurally unable to investigate and thus cannot demonstrate whether they are true or false.

George Ellis is both a Quaker and a scientist. He is a South African whose area of expertise is astronomy and cosmology. For many years he has been involved in issues of religion and science and, because of the way in which he integrated these interests with social and political work in South Africa, he was awarded the Templeton Prize for 2004. This prize is given for progress toward research or discoveries about spiritual realities. *Science in Faith and Hope* is an edited version of a talk about the interaction of science and religion given at Friends House when George Ellis was in London to receive the Templeton Prize.

Briefly but clearly the author reviews the origin and development of the universe and the evolution of life; he considers the nature of existence and the nature of humanity; he looks at subjects such as emotions and values, faith and hope, and ethics, aesthetics and metaphysics – suggesting that these are areas of human experience where science is unable to be effective essentially because the experimental method cannot be applied to their investigation. He is critical of fundamentalism both in science and religion. He concludes that humanity needs both science and religion, as “...both are important to being a fully rounded human being”.

There is much of great value in this book for both scientists and non-scientists alike; it is a most informative and interesting read, which ends with a short bibliography for those who wish to go further into the subject.

*David Hodges*



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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.