



MAY
COTTAGES

TOWARDS WHOLENESS

No. 168 Spring 2024

£2.50

The **Friends Fellowship of Healing** is a Quaker Recognised Body in the Religious Society of Friends. (*Registered Charity number 284459.*)

Since its foundation in 1935, it has sought to uphold the cause of a healing ministry, and seeks to be a channel to help people towards health and harmony of body, mind and spirit, which it believes is God's purpose for everyone. It has prayer groups attached to many Meetings, and also postal groups to enable isolated people, and those who may be unable to join a local group, to co-operate with others in the service of healing prayer. The Fellowship holds conferences, retreats and workshops either at a residential centre (*Claridge House, Dormans Road, Dormansland, Lingfield, Surrey RH7 6QH*) or elsewhere. All members annually receive three issues of **TOWARDS WHOLENESS**, the journal of the Fellowship, published in March, July and November.

ANNUAL FEES

(which include all necessary insurance/materials/newsletters etc.)

UK FFH Member	£15
Overseas FFH Member	£21
QSH - Full Healer	£35 (inc FFH Membership)
QSH- Probationer	£35 (inc FFH Membership)
QSH - Full Healer/Probationer insured elsewhere	£21 (inc FFH Membership)

Cheques, payable to Friends Fellowship of Healing, should be sent to The FFH Membership Secretary, 52 Ridge Road, Middlestown, Wakefield, W Yorks. WF4 4QP

Letters, articles, news items and other contributions for Towards Wholeness should be sent to the editor, Gervais Frykman, 52 Ridge Road, Middlestown, Wakefield, W.Yorks. WF4 4QP, 01924 264180. gervais153@talktalk.net

Deadlines: February 1st, June 1st and October 1st.

For further information about the FFH please contact the Clerk: Gervais Frykman, 52 Ridge Road, Middlestown, Wakefield, W.Yorks. WF4 4QP, 01924 264180. gervais153@talktalk.net

Donations for the work of the Fellowship are most welcome.

Cover picture: Pauline Frykman

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

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Talking Friends holds recordings of Towards Wholeness.

Anne Brewer records them and sends to Talking Friends for distribution to Friends with visual impairment. The subscription for one year is £3 for TW publications.

www.talkingfriends.org.uk

Alan Johnson is the convener of Talking Friends.

alan.johnson1@blueyonder.co.uk, 0121 476 0217

Distant Healing From Home

Please see our website www.quaker-healing.org.uk for current intentions.

HEALING AND UPHOLDING GROUPS – 25 January 2023

BEDFORD	Judith Slaymaker, Red Lion House, 2 High St, Thurleigh, Beds Email: Judith.slaymaker@gmail.com	MK44 2DB
BEWDLEY	Tony Sargent, 12 Sandstone Road, Bewdley Email: tigrish@btinternet.com Tel 01299 405943	DY12 1BW
BLACKBURN	Beverley Rayner Email: bevraynerhealing@yahoo.co.uk Tel: 07928 107306	
BLACKHEATH	Cherry Simpkin Email: cherry.simpkin@btinternet.com Tel: 0208 8526735	
BOURNEMOUTH	Stephen Feltham, 6 Ferris Place, Bournemouth	BH8 0AU
BRIGHTON	Magda Cross, 41 Preston Grange, Orange Close, Brighton	BN1 6BH
CAMBRIDGE	Amy Ellis Email: amy.ellis@cambridgeshire-quakers.org.uk Tel: 07985 609710	
CARDIFF	Ken Timmins, FMH, 43 Charles Street, Cardiff	CF10 2GB
CHESTER	Karen Dickson Email: karen.dickson@btinternet.com	
CHORLEY	Joan Williamson, 34 Runshaw Lane, Euxton, Chorley,	PR7 6AU
CLARIDGE HOUSE	Peter Horsfield, Claridge House, Dormansland, Surrey Email: peterhorsfield333@googlemail.com Tel: 01372 374596	RH7 6QH
CLITHEROE	Beverley Rayner Email: bevraynerhealing@yahoo.co.uk Tel: 07928 107306	
CROYDON	Croydon PM c/o David Parlett, FMH, 60 Park Lane, Croydon Stephen Betts Email: smjbetts@gmail.com Tel: 07511 380272	CRO 1JE
DISLEY	Anne Sumner, 5 Parkhill Close, New Mills, High Peak, Derbys Email: sumner961@btinternet.com Tel: 01663 745 439	SK22 4EU
DORKING	Anne Brewer, 53 Chart Downs, Dorking, Surrey Email: anne.brewer43@gmail.com Tel: 01306 500187	RH5 4DF
FOREST OF DEAN	For venue and times please contact Dorothy Cardus, Tel: 01594 369953	
GLASGOW	Nicola Maharg, Saetr, 3 Teangue, Sleat, Isle of Skye Email: nicola.james53@gmail.com Tel: 07595 370376	IV44 8RE
GREAT AYTON	Carole Avison, 4 The Avenue, Stokesley, Middlesborough	TS9 5ET
HALL GREEN	Joy Aldworth & Trevor Barker, 5 Velsheda Road, Shirley, Solihull	B90 2JL

HARLOW	Michael Seymour, 15 Powermill Lane, Waltham Abbey Email: littledora@hotmail.co.uk Tel: 01992 700374	EN9 1JP
HARROW	Ann Taylor, 79 Hawthorne Ave, Ruislip	HA4 8SR
HARWICH	Joy Ling, Email: joymearl@gmail.com Tel: 01255 553965 and Rosalie Eaton, Email: rosalieeaton@gmail.com Tel: 01255 880500	
HENLEY on THAMES	John Cater, 6 Southview Close, Twyford, Berks	RG10 9AY
HEREFORD	Pam Newman, 82 Bridle Road, Hereford	HR4 OPW
HUNTINGDON	Mavis Parker, 16 Woodlands, Warboys, Huntingdon, Cambs Tel: 01487 823075	PE28 2UR
LEIGH ON SEA	Tony Burden, 25 Fernleigh Drive, Leigh on Sea, Essex	SS9 1LG
LONG SUTTON	Annette Price, 29 Middle Leigh, Street, Somerset	BA16 0LD
MARLBOROUGH	Rachel Rosedale, Thormsend, Kingsbury Street, Marlborough Email: rachelrosed1@gmail.com	SN8 1HZ
NEW EARSWICK	Ruth McCarthy, Email: ruth.mccarthy60@virginmedia.com Tel: 01904 330977	
NEWPORT	Val Evans, Email: annevans3710@yahoo.co.uk Tel: 01633 483039	
NORTHUMBERLAND	Ena Dimelow Email: enaannd@btinternet.com Tel: 01670 760502	
NOTTINGHAM	Mary Brimelow, 30 Private Road, Sherwood, Nottingham Email: marybrimelow@hotmail.com	NG5 4DB
OAKHAM	Anna Findlay, 44 Well Street, Langham, Rutland	LE15 7JS
OSWESTRY	Sue Miller, 10 Upper Church St, Oswestry Email: susaneleanormiller@gmail.com Tel: 01691 658330	SY11 2AE
OXFORD	Yvonne Dixon Email: alldixons@yahoo.co.uk	
POLEGATE	Elisabeth Wilson, Cottage 2b, Bernard Baron Cottage Homes Eastbourne Road, Polegate, East Sussex Email: liswil2b@gmail.com Tel: 01273 730085	BN26 5HB
POOLE	Peter & Pamela Wilson, The Old Stable, Levets Lane, Poole Email: peterpam65@ntlworld.com	BH15 1LW
SIDCOT	Jo Hewitt, 2 Oatlands, Wrington Hill, Bristol Email: jo@2oatlands.net	BS40 5PL

SOUTH AUSTRALIA REGIONAL MEETING

Enid L. Robertson, 9 Sherbourne Road, Blackwood, S. Australia 5051

STOCKPORT Joan Armstrong, 14 Tintern Ave, West Didsbury, Manchester M20 2LE

Email: jhb.armstrong@outlook.com Tel: 01614 345278

STREATHAM Isobella Stewart, 15 Lexton Gardens, London SW12 0AY

& BRIXTON Email: isobellais@outlook.com

TELFORD David Rolfe and Sara Venn, 66 Dawley Rd, Wellington, Telford TF1 2JF

THAXTED Anthea Lee, 24 Lea Close, Bishops Stortford CM23 5EA

Email: antheaglee70@gmail.com Tel: 01279 656707

TORQUAY Bill Becher, 203 Babbacombe Road, Torquay TQ1 3SX

Email: webecher@yahoo.co.uk

TOTTENHAM Nigel Norrie, 65 Friern Barnet Lane, London N11 3LL

WANSTEAD Mary Mallinson, 26 Calderon Road, Leytonstone E11 4EU

WATFORD Kay Horsfield Email: horsfield.k@gmail.com Tel: 01923 266163

WELLINGTON Zoe Ainsworth-Grigg, 4 Kingdom Lane, Norton Fitzwarren, TA2 6QP

WELLS-NEXT-SEA Joolz Saunders, Caprice, Clubbs Lane, Wells-next-Sea NR23 1DP

Email: joolz.saunders@inthelight.uk.com Tel: 01328 711085

WINCHESTER Andrew F Rutter, 1 St. Johns Road, Winchester SO23 OHQ

and Irene Ashby, Email: ireneashby@yahoo.com Tel: 07477 138803

WOKINGHAM Anne Le Marinel Email: lemarinel@hotmail.co.uk Tel: 0118 9617109

YEALAND Lesley McCourt Email: lesleymac@phonecoop.coop Tel: 01524 702281

URGENT PRAYER GROUP: Anne Brennan 3 Annandale, South Street, Castle Cary BA7 7EB

Tel: 07969 689406

Please check the information shown for your group. Will you please advise Anne Le Marinel, lemarinel@hotmail.co.uk of any amendments and updates.

We are pleased to announce that Barnstaple Quakers have re-introduced their Meetings for Healing.

FFH Thursday Group

This meets on zoom on the second and fourth Thursdays of the month at 2:30 pm. It is an experience of giving distant healing in the context of a healing meditation and silence. Please contact Gervais for the link.

This TW is largely made up of reprints from earlier issues. If Towards Wholeness is to maintain its edge, to respond to new currents of thought and to recount new experiences of healing, I need a copious supply of new articles. This may refer to you! *[Ed]*

SUBSCRIPTIONS FOR 2024

Please let Pauline have any outstanding subscriptions

The rates are shown on the inside front cover of this issue.

If you are paying by standing order please ensure that the amount is the current subscription rate. If you would like a standing order form, please contact the membership secretary, Pauline Frykman, whose details are on the inside back cover of TW.

Cheques can be sent to the membership secretary.

You can also make payment via the FFH Website www.quaker-healing.org.uk, and choose “Payment” from the menu at the top of the home page.

Reports for the AGM 18/11/23

Clerk's Report

Thanks to the distant Healing Groups who have continued to function in the aftermath of Covid. Some groups meet on zoom, some meet by sitting quietly at an agreed time, with names circulated beforehand.

Thanks to Quaker Spiritual Healers. They have formed their own committee and have set up a zoom meeting to bring members together. This is a very positive development. Contact healing has also taken account of Covid. One to one healing sessions are carried out by telephone or zoom as well as face to face, with no loss of immediacy.

Thanks to the members of the committee, particularly those with specific roles. They have submitted reports on their areas of responsibility.

The Monthly Gatherings continue to thrive. Another regular zoom meeting has been set up to concentrate on meditation and distant healing in a matrix of silence.

Training courses and Healer Support Weekends are flourishing.

I have had continued problems with sending bulk e-mails, to the extent that I will avoid sending them if possible. (Subsequently resolved by setting up the distribution lists afresh.)

Some out of print FFH publications have been made available in electronic form.

We intend to acquire the knowledge necessary to bring the FFH website up to date.

Quaker Spiritual Healers Report

It has been an interesting year and some changes are being proposed for the future.

The Training Course for the 31st July - 4th August had to be cancelled because there were not enough applicants. Four people from the Sub Committee met to discuss the Training Manual. It was decided that the emphasis for future Training Courses would be focused on Quaker content. The Course could be run on a weekend, which means it can be more affordable and accessible. Reading lists will be available and a WhatsApp group created. The Course is being prepared and is hoped to be circulated and available early 2024.

The Healer Support Weekend took place on 4th-6th August at Claridge House. It went well. It was decided that next year's weekend will allow time for people to get to know each other and more time be given for practising healing. Any future creative activities will be built around and supporting Healing. Probationers will be contacted and invited for assessment. Next year's Healer Support Weekend will take place in the Summer.

There were two Zoom meetings for Probationers and Full Healers. The numbers attending were small. On the 5th October the topic was, 'What is inspiring and Uplifting for You'. Future topics are being planned for the Spring and Autumn next year and suggestions will be welcome. Zoom reminders will be sent nearer the time.

A thank you to everyone on the Committee for their enthusiasm and commitment.

Kay Horsfield

From the Gatherings Coordinator

The use of zoom continues to be the main medium for communications to our regular membership with attendance stabilizing between 10 and 20 members. These include a regular attender from Cincinnati in the USA. Our monthly Gatherings are held on the 4th Saturday every month with a guest speaker.

At the beginning of 2023 we decided to expand our range of speakers to encourage our own membership to recount their own spiritual journeys. These have proven extremely popular with excellent presentations given by:

2023-01 - Our Life Stories (Maureen Anderson & Rhonda Riachi)

2023-02 - Our life stories (Pauline and Gervais Frykman)

2023-04– My Spiritual Journey (Nickie Suitcliffe)

2023-05– My Spiritual Journey (Chris Tongue)

2023-06– My Spiritual Journey (Vincent Adika)

2023-07– My Spiritual Journey (Barbara Clarke)

2023-08– My Spiritual Journey (Dave Mason extracts)

2023-09– My Spiritual Journey (Michael Seymour)

At our last Gathering unfortunately our speaker was too poorly to give her talk (postponed to next month) so we put the time to good use by brainstorming ideas for 2024's programme of Gatherings. These include suggestions for some famous Healing/Spiritual guru's and more personal talks on other members spiritual journeys.

Most of the above talks were successfully recorded and are maintained in the cloud available for download on request.

David Mason

From the IT Support Member

We continue to use Microsoft OneDrive to store and manage our membership and secretarial data. We initially had a few teething troubles in the handover last year, but Gervais is managing it extremely well and the number of concerned communications has all but ceased.

I do maintain a back up on another drive but this is becoming increasingly obsolete and is unlikely to be needed, particularly as the OneDrive system has a built in 30 days retention of deleted files.

With the departure of Stephen Feltham from the committee it is becoming important we find someone else to manage the FFH Web Site as that too is becoming out of date. (Sadly it is not a service that I provide).

Report of the Editor of Towards Wholeness

The even flow of issues has been maintained. During the course of the year the number of new articles has sharply declined, to the extent that appeals for articles have been made in the last two issues.

Fortunately we possess a rich resource which includes paper and electronic copies of TW up to 112 as well as files of more recent issues. I mined this resource to make up the shortfall for the last two issues. The articles chosen were of high quality, and the two issues have been among the best. There is no shortage of articles that deserve a reprint, but I am uneasy in case TW should become rooted in the past.

I intend to make more archive copies of TW available on-line.

Some out of print FFH publications are available free of charge in electronic form.

Thanks to our distributor, Joan Williamson

Report of the Membership Secretary

I am warmed by the kind words of those who send a card with their cheques.

It is heartening to welcome new members, but overall the slow decline in membership continues. Sometimes we are informed of deaths, but sometimes it is the return of an issue of Towards Wholeness that conveys the news. We currently have 394 members, compared with 432 at the same time last year.

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When the Greek philosopher Diogenes was captured and taken to be sold in the slave market, it is said that he mounted the auctioneer's platform and cried aloud, "A master has come here to be sold. Is there some slave among you who is desirous of purchasing him?"

The disciples asked the master to speak to them of death: "What will it be like?"

"It will be as if a veil is ripped apart and you will say in wonder, 'So it was You all along!'"

*Anthony de Mello*

*From The Heart of the Enlightened*

## **Financial Review for 2022**

The FFH accounts for 2022 are attached to this report. Income for the year was £7544. Sources of income were membership fees, literature sales, and donations. Total expenses amounted to £16,286 and included costs covering postage, printing, advertising, support for healers (including insurance) and training.

There was a deficit of expenditure over income of £(8741). Rather than cutting back on FFH's activities in order to ensure a surplus, the trustees have adopted a policy, in line with Charity Commission guidance, of using excess reserves. FFH remains financially strong.

Total funds at 31 December 2022 were £56,122 including £20,821 in restricted funds. The restricted funds come mainly from a £25,000 legacy given in in 2021 to be spent on bursaries to enable potential healers to attend training courses. To ensure liquidity and smooth cashflow, all funds are held in cash deposits.

The trustees regularly review the charity's financial and administrative procedures to ensure that FFH has enough funds to maintain its regular commitments, including the timely publication of 'Towards Wholeness', insurance for healers, travel expenses and administrative costs.

Although FFH has sufficient funds to continue for the foreseeable future, it should be noted that the high level of reserves arises mainly from legacies. These are not predictable sources of income. Income from regular sources such as subscriptions, books and conferences has been reducing in recent years. In the light of this, the trustees would welcome ideas for increasing income, e.g. by attracting more members, and would encourage members to gift aid their subscriptions.

The accounts have been examined by Kevin Fisher of Myrus Smith, Chartered Accountants.

Cherry Simpkin 11 November 2023

THE FRIENDS FELLOWSHIP OF HEALING

Registered Charity 284459

Receipts and Payment Account for the Year Ended 31st December 2022

|                       | Unrestricted | Restricted | 2022         | 2021          |
|-----------------------|--------------|------------|--------------|---------------|
| RECEIPTS              | £            | £          | £            | £             |
| Subscriptions         | 5,816        |            | 5,816        | 7,569         |
| Donations             | 407          |            | 407          | 1,368         |
| Gift Aid Refund       | 244          |            | 244          | 282           |
| Books                 | 297          |            | 297          | 435           |
| Sale of magazines     | 0            |            | 0            | 50            |
| Courses               | 0            |            | 0            | 425           |
| Conferences           | 780          |            | 780          | 0             |
| Legacy                | 0            |            | 0            | 25,000        |
| Bank Interest         | 0            |            | 0            | 0             |
| Miscellaneous         | 0            |            | 0            | 0             |
| <b>Total Received</b> | <b>7,544</b> | <b>0</b>   | <b>7,544</b> | <b>35,128</b> |

|                       | £             | £            | £             | £             |
|-----------------------|---------------|--------------|---------------|---------------|
| <b>PAYMENTS</b>       |               |              |               |               |
| Stationery            | 0             |              | 0             | 0             |
| Advertising           | 444           |              | 444           | 1,223         |
| Room Hire             | 0             |              | 0             | 72            |
| Courses/training      | 4,146         | 1,979        | 6,125         | 4,198         |
| Conferences           | 2,160         |              | 2,160         | 837           |
| Equipment             | 0             |              | 0             | 0             |
| Paypal charges        | 16            |              | 16            | 28            |
| Printing/Photocopying | 1,486         |              | 1,486         | 5             |
| Postage               | 53            |              | 53            | 300           |
| Travel                |               |              |               |               |
| Trustees              | 0             |              | 0             | 147           |
| Other                 | 286           |              | 286           | 172           |
| Insurance             | 1,945         |              | 1,945         | 14            |
| Website and IT Costs  | 24            |              | 24            | 0             |
| TW Magazine           | 3,717         |              | 3,717         | 4,014         |
| Bank Charge           | 0             |              | 0             | 0             |
| Grants/donations      | 30            |              | 30            | 600           |
| Independent           | 0             |              |               | 0             |
| Examination           |               |              | 0             |               |
| Miscellaneous         | 0             |              | 0             | 72            |
| <b>Total Paid</b>     | <b>14,307</b> | <b>1,979</b> | <b>16,286</b> | <b>11,681</b> |

|                                     |        |        |        |        |
|-------------------------------------|--------|--------|--------|--------|
| Surplus/deficit to accumulated fund | -6,763 | -1,979 | -8,742 | 23,447 |
|-------------------------------------|--------|--------|--------|--------|

|                                | Accumulated Fund |               | Total         | 2021          |
|--------------------------------|------------------|---------------|---------------|---------------|
|                                | Unrestricted     | Restricted    | £             | £             |
| Fund at 1 January              | 42,064           | 22,800        | 64,864        | 41,416        |
| surplus (deficit) for the year | -6,763           | -1,979        | -8,742        | 23,447        |
| <b>Funds at 31 December</b>    | <b>35,301</b>    | <b>20,821</b> | <b>56,122</b> | <b>64,864</b> |

|                     | Represented by |               | £             | £             |
|---------------------|----------------|---------------|---------------|---------------|
|                     | Unrestricted   | Restricted    | £             | £             |
| Bank 65033106       | 28,805         | 20,821        | 49,626        | 56,933        |
| Bank 65102367       | 6,274          | 0             | 6,274         | 6,039         |
| Paypal              | 222            | 0             | 222           | 1,891         |
| Cash in hand        | 0              |               |               | 0             |
| <b>Total Assets</b> | <b>35,301</b>  | <b>20,821</b> | <b>56,122</b> | <b>64,864</b> |

## **Healer Support Weekend**

There will be Healer Support Weekend on Friday 30<sup>th</sup> August -Sunday 1<sup>st</sup> September at Claridge House.

The weekend will give Probationers and full Quaker Healers the opportunity to practice and receive healing in a friendly and supportive environment. The programme will be given when you arrive.

There will be a 40 minute Zoom session included Saturday afternoon for QSH Healers to discuss aspects of healing. ( Details of link and time will be circulated nearer the time).

If you want to book please contact Cherry Simpkin 020 8852 6735

## **QSH Training Course**

Training in practical healing for those interested in becoming a Quaker Spiritual Healer, enabling exploration of healing potential in a safe, supportive atmosphere. Experience is unnecessary, only a desire to help. Applicants should be sympathetic to Quaker values and attending a Quaker meeting regularly. Completion of the course is the first step towards a healing qualification and does not itself lead to full membership.

The next training course will take place on 26<sup>th</sup> to 30<sup>th</sup> August 2024 at Claridge House, cost £550.

Please book directly with Claridge House. Please contact Cherry Simpkin regarding bursaries.

Quakers tend not to place much – if indeed any - emphasis on life after death. Or perhaps it is that they prefer not to think too much about something which is, in fact, the only sure thing in this life: that sooner, or later, we all, without exception, are going to die. We don't have any choice in the matter. There are not many of us who accept and in some cases welcome this, usually involuntary, end.

But early Quakers seem to have had more concern, more perspective, about its inevitability.

Recently I have been reading a short Pendle Hill pamphlet, *A Song of Death, Our Spiritual Birth – A Quaker Way of Dying* by Lucy Screechfield McIver.\*

'In 1992, Lucy answered the call to follow a spiritual path and accompanied her spiritual mentor, Teresina Havens, during the final days of her death. And two years later she also became spiritual companion to Joseph Havens in his dying.'

From then on Lucy experienced a restless seeking to understand how our Quaker faith shapes not only our living but also our dying. Receiving the Cadbury Scholarship for 1996/7, she was able to study the 17<sup>th</sup> century Quaker attitudes and experiences of death and dying.

She wrote, 'For each one of us there are moments when we are pulled out of everyday life into an awareness of a larger realm. Such small ecstasies are intimations of something vast at the core of life. Perhaps a profound piece of music carries us away – or a work of art, or the bloom of a flower. In these moments as we embrace life's fullness and look into that indescribable largeness, an inner assurance emerges within as a promise that life is much more than the time-limited boundaries of our earthly self.'



I feel that there are many of us who are familiar with these moments, and I have long realised that when they come upon us this is when we stand on the threshold between heaven and earth. The awareness of that largeness, the feeling of expansion beyond our little self, becomes a never-forgotten experience.

The dying words of a 17<sup>th</sup> century Friend, Richard Hubberthorne, clearly express this expansion of spirit: 'This night or tomorrow night I shall depart hence. . . Do not seek to hold me, for it is too strait for me; and out of this straitness I must go, for I am wound into largeness. . .'

Poets and others have understood the closeness of eternity, and Wordsworth's *Intimations of Immortality*, clearly describes this nearness:

*Our birth is but a sleep and a forgetting;  
The Soul that rises with us, our life's Star,  
Hath had elsewhere its setting  
And cometh from afar;  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home:  
Heaven lies about us in our infancy!*

Lucy began to ask herself the following questions: Could birth and death be the same experience? – Can death be a time of living more completely - How did the faith of early Friends guide them in the experience of living into death?

She described a numinous feeling when she witnessed births and deaths. She wrote: 'At this birth all who witnessed were reverently joined in the fresh beauty of newness. Commonly bound by this physical life we shared a glimpse of *once-known* eternal vastness in that awe-

filled moment'. And later: 'An inner sense proclaims that at our birth we become a single manifestation of Divine Largeness receiving the breath of God in our physical life. Conversely at the death of our physical body, as we return our breath to God, the individual soul is reunited with the Divine. In such a definition death is not death, but rather a spiritual birth in which the work of God reverses the order of conception and, once again, connects the individual to the whole of eternity. And the larger cycle of life continues.'

Some Quakers do not like the word God, and personally I think the concept of Divine Awareness expresses more nearly that 'within which we live and move and have our being', and which has its beingness in us and as us, both individually and wholly.

Many dying sayings and experiences of Quakers were collected by F. Raylton and published in 1716 but I have not been able to access them though I feel they would shed more light on the attitudes to life and death of those early Friends.\*\*

\*Pendle Hill Pamphlet 340

\*\* F.Raylton, *Piety Promoted, A collection of dying sayings of many of the people called Quakers, 1716.*

If the earth had a song  
How would it sound?  
It does have a song  
Listen  
Listen

Listen to the sea  
As it crashes or laps  
Sucking the pebbles  
And dragging them back  
Listen  
Listen

Listen to the wind  
As it roars or murmurs  
Tossing the trees  
Or tickling the leaves  
Listen  
Listen

Listen to the storm  
As it cracks and thunders  
Crackling the sky  
Raging with light  
Listen  
Listen

Listen to the silence  
As the sun sinks down  
Wrapping the earth in darkness

An owl hoots, a bat squeaks  
Listen  
Listen

The earth has a song  
for us all to hear  
Many songs within songs  
When we listen  
Listen

Listen

~~~~~

A teacher asked her class of small pupils to tell about their acts of kindness to dumb animals.

There were several heart-stirring stories.

When it was Tommy's turn, he said proudly, "Well, I once kicked a boy for kicking a dog."

%%%%%%%%%

Nasruddin was muttering to himself delightedly when his friend asked him what it was all about.

Said Nasruddin, "That idiot Ahmed keeps slapping me on the back each time he sees me. Well, I've put a stick of dynamite under my coat today, so this time when he slaps me he'll blow his arm off!"

Anthony de Mello

THE UNSPOKEN TEN COMMANDMENTS OF CONFLICT

(Adapted from John Paul Lederach's "The Journey Towards Reconciliation")

- 1 Thou shalt be nice. Always be nice. Yea I say unto thee, 'niceness' is the essence of Quakerism.
- 2 Ye shall not confront one another in public. Confrontation is nasty and unmanageable.
- 3 If thou shouldst ever have the distasteful experience of confrontation, thou shalt not listen to thine enemy, but shalt prepare thy defence whilst thine enemy yet speaketh. Yea, I say unto thee, listening raises questions that weaken thy defence and may lead to compromise, impurity and (heaven forbid) self-reflection. Thou shalt not change thy mind or admit thou wert wrong. Truth is unchangeable.
- 4 Speak not with contentious folk who have disagreed with thee and raised thy righteous anger. Nay rather, seek out and talk to others about them. Dear brothers and sisters, speak only with nice people who agree with you. Thus ye will experience the true support of community.
- 5 Remember that thou art of noble and decent character, indeed a pacifist, and thou shalt not show thy emotions in public.
- 6 Men, be rational. Do not show weakness through actions like crying or shouting. It is better for you to disengage from a situation of conflict and remain silent than to show uncontrolled emotion.
- 7 Women, ye shall not defend yourselves vigorously nor nag incessantly, lest they call you by the dreaded B word. Ye shall be prepared to have your opinions ignored, knowing that those same opinions may be acceptable later, if spoken by a man. Ye shall not gripe about this in the presence of men.
- 8 If ye like not the way things are going in the Meeting, ye shall blame the clerk. If the clerk is a saint, blame the overseers and elders. If the elders and overseers are clear from blame, then

blame 'some people' without uttering their names. If ye can find no-one to blame, then leave the Meeting. Verily I say unto you, a Meeting where there is no-one to blame is not worth staying in.

9 If thou needest to confront, save thine energy, frustration and irritation for the Preparative Meeting.

10 Dear Quaker sisters and brothers, I say unto you all, ye shall not have conflict in the Society of Friends. Conflict is a sign of sin. Yea should conflict arise, pray that God may convict and convert your erring adversaries.

Hardshaw West Monthly Meeting newsletter March/April 2000.

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Two gentlemen of unsteady gait waited impatiently at the bus terminal late at night, long after the buses had ceased to ply.

A couple of hours passed before they realized, in their drunken stupor, that the last bus had gone. Seeing several buses parked at the depot, they decided to borrow one and drive themselves home.

To their disappointment, they couldn't find the bus they wanted. "Can you believe it?" said one. "A hundred buses, and not a single number 36 in the whole lot!"

"Never mind!" said the other. "Let's take a 22 up to its last stop and walk the rest of the two miles home."

*Anthony de Mello*

## **DOES DISTANT HEALING REALLY WORK?     *Leonora Dobson***

Imagine a situation where an individual contracts a serious infection causing complete kidney failure, and will die without immediate surgery, and even then, in the opinion of the surgeon, has only a ten per cent chance of survival.

Imagine the surgeon doing his very best for that patient who survives the operation, but telling the relatives that she may have only a week to live, and if she survives, would be in a wheelchair, on dialysis, for the rest of her life. She is now put in intensive care, under deep sedation.

Now consider that, from many directions, and from many places, individuals and groups are continually sending healing to this person, and after several days, she begins to recover and regains consciousness slowly but surely, progressing to full mobility and more or less intact (after all, one usually loses something in a surgical operation!)

I was that person in mid-December last year. Surrounded by love and support and healing from people known and unknown, and to the surprise of the surgeon and everyone else, I came through it all and am now at home, completing my convalescence. I am not brain damaged, I am not on dialysis, and I am not in a wheelchair, but on my own two feet, and so very thankful for all the healing help I have received.

The healing energies are so subtle, it often seems as if nothing is happening. Yet I know that if people sit in sincerity, with the healing intention, and someone needing healing in mind, that the healing will flow, and can sometimes be felt.

Does Distant Healing work? If the predictions of the experts in my case were realistic, based on their considerable experience, then I am living proof that it does!

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Further evidence of Distant Healing from Bury St Edmunds DH Group:

- 1. *“...K has finished his chemotherapy course and had a scan at Papworth. The tumour has shrunk... we are quite optimistic... he is eating well again and has put on some weight...”*

- 2. *“...following an operation which went horribly wrong, my granddaughter found herself unable to walk without crutches, unable to work because of severe pain, and with a prognosis that things were unlikely to change. We have held her in the Light. She can now walk with only one crutch, can swim about 30 lengths, and is now working part-time.”*

Reprinted from TW118

From Moira Fitt, Cornwall MM.

A&Q 20: Do you give sufficient time to sharing with others in the meeting, both newcomers and long-time members, your understanding of worship...?

So have I had an experience of worship in Meeting that is worth sharing with others, I wondered?

Not long ago, I felt aware of a feeling of anger and resentment welling up inside me (again), which I realised was a destructive force that had been affecting me on and off for some time and which I was thoroughly ashamed of. I seemed unable to let it go.

I was reminded of the phrase from A&Q 9: *“Yield yourself and all your outward concerns to God’s guidance so that you may find ‘the evil*

weakening in you and the good raised up'." So I decided to offer my problem feelings up to 'the light' and ask for God's help as we gathered in worship. Firstly, I was saddened to recognise just how much these negative feelings had been affecting my relationship with God, as well as my relationships within Meeting.

Next, I slowly came to a new understanding; my hurts and resentments were a result of a sequence of unintentional confusions and misunderstandings at a time when I was grief-stricken and vulnerable. The 'molehill' became a great 'mountain' I could not climb in my weakened state, so I blamed others and sank into depression, confused and hurt.

Reflecting on this further, I suppose the shift came when I transferred feeling sorry for myself into heartfelt sorrow that I had brought all this negative energy upon myself, and others, for such a long time. With this shift came a sense of forgiveness for the Friends I had previously been blaming, and an acceptance of forgiveness for myself as well. I felt so grateful to have been among Friends in worship during this process (which they were overtly unaware of at the time) as, from that moment on, I felt a sense of freedom from a burden having been lifted off me. The 'hurts' had at last been healed and a sense of unity with the meeting restored.

Reprinted from TW118

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*Forgiveness is the fragrance that the violet sheds on the heel that has crushed it.*

**Mark Twain**

## **A MEDITATION FOR ENABLING DISABLED FRIENDS**

***Joy Croft***

Think of a gift you have...

Here, in the silence, where there is only you and God, think of a gift you have, a quality, something about you that makes you feel glad... Think of a gift you have, and picture it surrounded with love: the love of the world, the love of life, the love that is God. Picture your gift surrounded with love. Because it is...

Now, think of something in you that is broken, that is flawed. Being called 'disabled' means your major broken bits mostly have labels. But for every one of us there is something that is not as we would have it.

Think of something in you that feels broken or flawed.

And now, picture it surrounded with love. Because it is...

Think of yourself in your wholeness, for you are whole.

Imagine yourself surrounded with love. Because you are...

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LAST YEAR'S LABELLING OF HOMOEOPATHIC REMEDIES— HELP OR HINDRANCE?

Anne Simpson

In September 2006 the Medicines and Healthcare Products Regulatory Agency (MHRA) allowed the labelling of homoeopathic remedies for sale to the public to list what conditions they treat. At the time this caused polarized reactions, such as one from cancer surgeon Michael Baum representing the scientific and medical community who is quoted as saying: "This is like licensing a witches' brew so long as the bat wings are sterile," – to the manufacturers of homoeopathic remedies and homoeopathic professional bodies who welcomed it as an official indication that homoeopathy was at last being recognized

by the mainstream as being effective. As with many such stories, it was in the news for a couple of days, then quickly disappeared.

But has it? The real issue we are left with is whether this labelling will help people find a remedy that heals them. In my clinic I often see people who have tried to resolve a health issue by self-prescribing homoeopathic remedies. They may have had a modicum of success but then decide to see a homoeopath to, as they say, 'do it properly.' They have been able to self-prescribe because even without the new labelling procedures, there are plenty of books available and internet sites to advise people on what homoeopathic remedy to take for what condition, so it ought to be a straightforward process with a good success rate. So why shouldn't people self-treat and easily find a remedy that helps them?

This is where a deeper understanding of Homoeopathy is required. Firstly it is a system of medicine that is based on the premise of treating like with like. So, when selecting one of the 3,000 remedies available, the prescriber needs to take into account how the sufferer is experiencing the disease (or imbalance) on the emotional and spiritual level as well as the physical, and very importantly look for the cause of the condition. All this is then matched to a remedy that shares the same characteristics in its curative nature. In this way a homoeopathic remedy treats the person not the disease.

Secondly if the wrong remedy is taken nothing happens. If the correct remedy, or even a partially correct remedy, is taken, then the system responds in some way and healing starts to happen.

Thirdly, and perhaps most importantly, the practice of Homoeopathy distinguishes between treating acutely or constitutionally. Acute conditions tend to be self limiting and to put it bluntly, we either recover or die from them. Acute conditions are caused by

(a) epidemics (e.g. influenza); (b) bacterial infections (e.g. impetigo, tonsillitis), (c) virus infections (e.g. colds), (d) mechanical injuries (such as a broken limb) or, (e) a new emotional state (such as grief or shock). Constitutional or chronic conditions are those which tend to flare up periodically and don't resolve such as eczema, asthma, hay-fever, allergies, IBS, migraines, anxiety, depression, trauma, ME to name a few. Very often people have more success with treating themselves for an acute condition. It is very difficult to treat oneself for chronic ongoing conditions, mainly because they are embedded within the constitution and are often inherited conditions. Treating people constitutionally is what homoeopaths are trained to do over a four year course. It is a very involved process and goes beyond a simple prescription. We learn how to hold the constitutional case, how to manage it and how to work out further prescriptions as the case unfolds.

For the patient therefore homoeopathy is most effective when they are treated constitutionally. In this way it is a wonderful method of healing. The immune system (or vital force as it is referred to in homoeopathy) is gradually strengthened and healed, and so homoeopathic patients suffer fewer and fewer acute complaints as their chronic symptoms become less and less intense.

I see many people flower into wholeness. They come in with many different complaints – no two stories are the same – and even if the complaints share the same medical label (allergic, depressed, asthmatic etc.) the remedy they need, like the story they tell, is unique to them.

But this all takes time. It is a journey that can take years in some deeper cases. So, for me, the labelling issue is missing the point. It is trying to fit homoeopathy into the conventional medical paradigm of treating disease rather than the person. It is like advising a laxative for

constipation. Homoeopathically speaking, chronic constipation would be viewed as a constitutional condition and could be the result of perhaps, held in feelings, unexpressed trauma, and fear. Yes, a laxative might open the bowels which will cure the problem temporarily, but it won't heal the cause. A carefully selected homoeopathic remedy for a patient whose imbalance is expressing itself through, among other things, constipation takes teamwork.

This is the beauty of the homoeopathic therapeutic encounter; it is a marriage of knowledge that belongs to both parties. The knowledge the patient has of their life and the stories it tells, their medical history, and of how their body has responded to stress and difficulty. This information is then translated by the homoeopath's prism of knowledge, training, and experience into a remedy that will help them heal. This remedy will treat not only the body but the mind, emotions and the soul. Implicit in this knowledge exchange is science, intuition, objectivity, subjectivity, mutual trust and honesty. In this way healing happens.

I believe that a description on a label cannot fully encompass all of this. It may help someone self-prescribe for an acute minor condition, but for deeper more chronic and persistent complaints two heads are better than one.

(Anne is a Registered Homoeopath and Quaker Spiritual Healer.)

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A bear paced up and down the twenty feet that was the length of his cage. When, after five years, the cage was removed, the bear continued to pace up and down those twenty feet as if the cage were there. It was. For him!

*Anthony de Mello*

## Beautiful Silence

*Elizabeth Mills*

Beautiful silence  
Whispering softly  
Calling us above  
The parapet of noise  
And activity

Beckoning gently  
To a new world  
Here and now, never-ending  
Always beginning  
Again  
And again

Transcendent  
In its beauty  
Immanent  
In its Love

This day and every day  
Amen

### Introduction

This is a meditation with the 4 main archangels. They each have a colour associated with them – these are the colours of the rays of spiritual energy with which they work. They are also each associated with one of the 4 elements.

### Meditation

Sit in a comfortable position

Focus on your breath

Breath in and out slowly and deeply

Close your eyes

Now imagine you are entering a wood.

As you enter you find you are walking in a carpet of white wood anemones. Their star-like flowers are open to the light of the sun.

Then as you walk along you come across a crystal clear stream running through the carpet of white flowers.

Then you see standing by the stream there is an Angelic Being. He conveys to you through thought that his name is Gabriel.

Gabriel's colour is white like the flowers and his element is water like the stream.

He is the Angelic Messenger of the Divine Spirit. He comes to help you to understand what messages the Spirit has for you.

And now stay for a while in his presence and what does Spirit say to you at this time?

[Short Pause]

Even if you seem to have received nothing, the message may have passed into your unconscious mind and when it is appropriate, Gabriel will help you to receive and understand it.

Now thank Gabriel for being with you. Remember that he will always be available to help you to tune in to what the Spirit is asking of you.

Now move further on into the woods.

As you walk along you feel a cool, refreshing breeze and you become aware of the light shining through the green leaves on the trees as they rustle and dance in the wind.

Then on the path in front of you, you meet another Angelic Being.

This is Raphael. He is the Angel of Healing.

His colour is green like the leaves and his element is air like the wind that moves them.

And now stay for a while in his presence and ask him for any healing you would like for yourself and for anyone else at this time.

[Short Pause]

Now thank Raphael for being with you. Remember that you can always call on him to help you in healing yourself and to support you in bringing healing to others.

Now move on through the woods.

Soon you find yourself in a carpet of bluebells. You sit down on a tree stump nearby. As you sit there you become aware of the heat of the sun beating gently down on your face.

Then you become aware of another Angelic Being standing beside you. You feel a gentle strength coming from him as he stands beside.

This is Archangel Michael. His role is to help in the fight against evil.

His colour is blue like the bluebells and his element is fire like the fire of the sun you can feel on your face.

And now stay for a while in his presence and ask him for to bring you strength and courage in combatting any evil and injustices you wish to help put right at this time.

[Short Pause]



Now thank Michael for being with you. Remember that blue is the colour of the throat chakra, the centre of communication and Michael will always be there to give you courage when you feel called to speak out against evil and injustice.

Now move on through the woods to meet the final Archangel.

You find yourself standing next to a display of yellow wild celandines. You can also see red campions. You notice a large stone embedded solidly in the ground. You sit down on it and as you sit there you become aware of another Archangel standing beside you.

This is Archangel Uriel.

His colour is yellow like the celandines. He is also associated with red like the campions. His element is earth. He represents stability like the rock you are sitting on and will keep you grounded and bring you wisdom and support in giving practical service to others.

And now stay for a while in his presence and ask him for his help in any practical service you are called to give to others at this time.

[Short Pause]

Now thank Uriel for being with you. Remember that he can always call on him to help you maintain stability and balance in your life between pursuing spiritual wisdom and giving practical service.

Now, move on out of the woods, safe in the knowledge that the Archangels are always there to support you.

And in your own time, open your eyes and come back into the Zoom meeting.

## **Book Notices**



I gave a review of my “Mysticism for Moderns” in TW 165. This is to advise that it is now available on Kindle, both as an e-book and as a

paperback, and which includes a new chapter that sums up and concludes the book. E-book £1.00, paperback £6.00

I have been persuaded by a dear friend to publish an account of my past life regressions. I was reluctant because of feeling exposed, but apart from that the book is good. The process of past life regression is given, and a disclaimer, that past life regressions may not record past lives verbatim. Twelve past life regressions are given, one very briefly, covering both genders and a wide variety of social circumstances. The presence of some souls who reappear in more than one life is recorded, as is the operation of Karma. The purpose of the sequence of lives unfolds gradually, and by the end is as clear as day.

This short book can be obtained on Kindle in e-book and paperback format as “Twelve Past Lives.” E-book £2.00, paperback £5.00

I took the opportunity of revising my treatise on “The Geometry of Llandaff Cathedral” in the light of a recently published book by Tom Bree, which gave constructions that are common to several cathedrals including York, Wells and Southwell. Finding these in Llandaff enabled me to complete the account of the geometry of Llandaff. The geometry of the Norman cathedral is given, which enabled the reconstruction of missing parts, also the geometry of the twelfth century gothic cathedral, which is marvellous in its complexity and involves pentagons, and interesting thirteenth century geometry. There is a pictorial account of the falling into ruin in the eighteenth century. The geometry of the nineteenth century restoration is given, and shown to be much simpler than that of the preceding ages.

The geometry is presented in coloured shapes overlaid on reproductions of splendid drawings by J H James. I was really pleased with the quality of the printing, for the colours are brilliant and the detail in the drawings is reproduced clearly.

“The Geometry of Llandaff Cathedral” is available in paperback on Kindle priced £6.00.

***Gervais Frykman***

**Clerk:** Gervais Frykman, 52 Ridge Road, Middlestown, Wakefield, W Yorks.  
WF4 4QP. [gervais153@talktalk.net](mailto:gervais153@talktalk.net) 01924 264180.

**FFH/OSH Membership Secretary:** Pauline Frykman, 52 Ridge Road, Middlestown,  
Wakefield, W Yorks, WF4 4QP. [gervais153@talktalk.net](mailto:gervais153@talktalk.net) 01924 264180.

**Treasurer:** Cherry Simpkin, 78 Courtlands Ave., Lee, London, SE12 8JA.  
[cherry.simpkin@btinternet.com](mailto:cherry.simpkin@btinternet.com) 020 8852 6735

**Editor of Towards Wholeness:** Gervais Frykman, 52 Ridge Road, Middlestown,  
Wakefield, W Yorks. WF4 4QP. [gervais153@talktalk.net](mailto:gervais153@talktalk.net) 01924 264180.

**FFH/OSH Gatherings and Courses Secretary:** Kay Horsfield, 90 The Crescent,  
Abbots Langley, Herts WD5 0DS. [horsfield.k@gmail.com](mailto:horsfield.k@gmail.com) 01923 266163

**On-line Gatherings and Distant Healing Group Convenor:** David Mason, 2 Fir Ave,  
New Milton, Hants, BH25 6EX. [david.mason1948@gmail.com](mailto:david.mason1948@gmail.com) 01425 626112

**Urgent Prayer Group:** Anne Brennan, 3 Annandale, South Street, Castle Cary, Som.  
BA7 7EB. [anni.b@live.co.uk](mailto:anni.b@live.co.uk) 07969 689406.

**Prayer Group for the Mother and her Unborn Child:** Mina Tilt, 185 Robin Hood  
Lane, Hall Green, B28 0JE. [theminatree@btinternet.com](mailto:theminatree@btinternet.com) 0121 778 6778.  
Mobile 07719 625418

**Claridge House,** Dormans Road, Dormansland, Lingfield, Surrey RH7 6QH.  
The Manager. [welcome@claridgehousequaker.org.uk](mailto:welcome@claridgehousequaker.org.uk) 01342 832150.  
web site: [www.claridgehousequaker.org.uk](http://www.claridgehousequaker.org.uk)

**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."



ISSN 1745-0845

## FFH PUBLICATIONS

|                                      |                                                                                              |       |
|--------------------------------------|----------------------------------------------------------------------------------------------|-------|
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| Sue Glover Frykman                   | <b>'Rite' from the Spirit</b>                                                                | £2.00 |
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Available from Anne Mason, [annemason1958@gmail.com](mailto:annemason1958@gmail.com),  
01425 626112, 2 Fir Avenue, New Milton, Hants, BH256EX.

Please email or write to Anne with your order. She will post the books to you with an invoice which will include postage.

Printed by Healeys Print Group, Ipswich