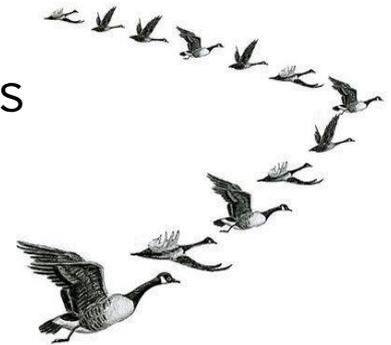


Newsletter of the Experiment with Light Network

July 2013

Issue 7

Coming together from different places



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Editorial

Susie Tombs

As I gathered these pieces together, I was continually aware of the International Light Gathering now quite close: 27-29 September. Most places are now filled, (book soon if you want one still) and the planning group have worked hard on visas, bursaries and the programme for the all-too-few hours we have together. Looking at the articles and the 'sense' of this issue, I was put in mind of flow – the diverging and converging flows in nature that are generated by an ongoing energy. Hence the pictures, chosen to reflect this theme in different ways. Next issue will give some sense of how the Deepening the Practice retreat at Swarthmoor Hall and the International Gathering at Woodbrooke went. In this issue we can see how the practice is faring in two countries where it is practised: Canada and Finland. Also how the Regional Gatherings are developing – this Eastern one, the subject of Arthur Charlton's and Angela Greenwood's articles, was our third. Do get in touch if you think your region would like to hold a gathering – we're happy to share what we've learnt from our first efforts.

We hope to make a video of Rex Ambler being interviewed about the Experiment with Light, and would like readers to suggest questions that might be put to him in the interview. Please send your ideas for questions (contact details are on the last page of the newsletter).

Space Consciousness

Angela Greenwood

Sometimes in Experiment with Light meditation, an image or an insight can come up which is not only helpful for us personally, but which seems to have a universal relevance and value.

I had such an experience at the recent EwL regional gathering at Cambridge.

I had a very powerful image of a cross with a hole or gap in the middle (just where the two lines would cross). It was a cross – a transformative symbol of course, but seen in a new light.

The word 'connection' had come up already, and I saw the cross as representing both horizontal connection – giving and receiving love (or not!) in the world; and vertical connection - opening downwards to depth, to deep within; and opening upwards, to Light, and allowing that vertical path to become a channel for the Light; allowing it to glow and flow through us into the world, in just the way it needs to.



The gap in the middle came to me as a void, and the words ‘pregnant void’ (from quantum physics?) made me think of the infinite potential of tuning into not knowing, and waiting in the Light, as we do in the Experiment. The emptiness of Buddhism perhaps, which is certainly not without possibility.

*Opening to that ‘still small space’
The ‘empty’ space,
Allowing a space
The Space is the connectivity to the essence!
The ‘oneness’ within*

I even found myself wondering: ‘Does it have the potential to grow larger with age – through *lived* experience?’

After the Meditation was over, I continued to be inspired by the image, and I realised that in Meeting for Worship (as in the Experiment), we sit in a circle – with a void in the middle! – a pregnant void? - a *still small space* for us as a group perhaps.

As I sit here writing this at home, I am reminded of the words of Eckhart Tolle (2005):

And there remains always a still but intensely alive space at the centre A core of peace in the midst of activity that is both the source of all and untouched by all.

*When you become aware of silence
Immediately there is that state of inner still alertness
You are present*

.....
*Become at ease with not knowing
And with what is, now
Only then can you become an agent for positive change in the world*

.....
*I am not the content of my life
I am Life
I am consciousness.
I am the space in which all things happen*

(extracts from *Stillness Speaks* by Eckhart Tolle, 2003)

And of David Spangler (1972):

*Behind all words there is silence
Behind all action there is stillness
Behind all creativity (and destructivity) there is peace*

.....

*Let us find silence in the midst of speech
Stillness in the midst of action
And peace in the midst of business*



I realized during the meditation that I had had a very significant experience the previous week: I had been struggling to work on a graphics programme on the computer, and the cursor kept turning into a cross with a gap in the middle which I found hard to get rid of. In the end I phoned my daughter and she helped me. It happened several times. The symbol did not seem to have any significance at the time – but I guess it must have sunk in - in some way.

..... synchronicity? ... or serendipity?

Regional Light Gathering at Cambridge Hartington Grove MH

8 June 2013

Arthur Charlton

At the end of an otherwise excellent day, Helen, one of four facilitators, asked for a volunteer to write up the day. A long silence followed. I looked resolutely at my feet and



meditated on a few other things I'd rather do. I guess everyone else was doing their best not to let Helen catch their eye since the silence was broken only by her saying: "Arthur, would you do it?" I've no idea why she asked me and even less about why I said: "er, yeah, okay". It didn't even seem like a good idea at the time. I'd felt quite sleepy for much of the day, but I knew I would have trouble remembering.

Bearing in mind that memory and imagination are always intertwined (according to James Joyce), this is what I recall:

The facilitators had placed a string around the perimeter of the room. They said it outlined our part of England - between the Thames and the Wash. The table in the middle represented Cambridge. The morning session began with about 12 of us being asked to stand where we come from. Clumps appeared in Cambridge, Bury St Edmunds, Leigh-on-Sea, and North London and one lady stood roundabout Chelmsford. There was also a Yorkshire woman squeezed into a corner just above the Wash, who, if she had not been a facilitator, might have been asked to stand in the garden.

Then we were asked to chat to someone we didn't know with the view to later introducing them to the group. I was introduced by a man from Harwich. He said, inaccurately, that I was there because the Clerk of my meeting told me to come. I said that he had come out of loyalty to his previous meeting in Norwich (though I was unable to explain how that demonstrated loyalty to Norwich) and that he would soon be leaving Harwich - hopefully, I said, for some other wicky, Anglo-Saxon place. Afterwards, I was so occupied with thinking of suitable places for him - Greenwich, Dulwich, Aldwich, Ipswich, Woolwich or New Addington, maybe - that I didn't take in much of other people's introductions other than most of them were into, or were about to set up, Light groups.

The Experiment began in earnest, starting with a bit of history and an explanation of the process. It was a form of worship, involving guided mediation, developed by early Quakers and then forgotten about for a few centuries until a theologian called Rex Ambler rediscovered it. We then closed our eyes, relaxed our bodies and allowed ourselves to be guided. Basically we were being invited to give up conscious control over our thinking and allow our concerns (and later solutions) to float into consciousness effortlessly. Apart from a fear of falling asleep and crashing to the floor, it was nice. Afterwards, feeling at one with early Quakers, I wandered about the Meeting House and then into the garden to jot down what floated up into my mind.



My first thought was that the guidance to the meditation had not been in the thee's and thy's language of the seventeenth century but was a less atmospheric and enchanting, albeit easier to understand, modern version. My other, deeper, concern was about whether I was using my time to good effect - not about spending a Saturday morning in a Cambridge Meeting House on a but a more existential contemplation on my activity (or rather lack of it) since returning from holiday in December - to find my work days had been cut by two thirds.

Then I came inside to join a small group. For the five minutes we sat in silence. I couldn't remember exactly what we had been told we were supposed to be doing in the small group but I was fairly sure it was not to sit in silence for half an hour. So I asked the facilitator. She said that if we felt moved to we could share what came up for us. I talked about my time management issues. My sharing seemed to drop like a (proverbial) lead balloon. Nobody said anything. A while later, another Friend started talking about how she had revealed to her an image of murky vegetation. In an effort to be helpful, as well as reassure her that she had been heard and that what she had said was of interest, I suggested the she could be having trouble seeing the wood for the vegetation. The facilitator quickly interjected to tell me we weren't allowed to comment on other people's shares. (She was quite right - I discovered later that it said so on the ground rules that had been handed out at the beginning.)

The shared lunch was truly splendid and, as is often the case with shared lunches, perfect balanced between sweet and savoury. Over lunch I got to know the man from Harwich better. I learned that in the days of sail ships it was easier to get from the East Coast of England to the Baltic ports than overland to London. And that's why, even nowadays, east coasters still feel a greater affinity with continental Europe than with people like me from Stoke Newington. I also heard about Thomas Paine, of Rights of Man and US constitution fame. I felt excited and proud to discover that he was a Quaker who had grown up within the area outlined by the string in the room. I resolved to talk about him at our meeting's Awayday on Quaker Heroes later this month. But then I was told that he ended up being kicked out of Quakers* - and, when I went back to the table on which the shared lunch had been laid out, only a few crumbs of gluten-free ginger cake remained.

* (Paine's father was a Quaker, but his mother was Anglican, so Paine himself was not a birthright Quaker. It was Paine's father (not Paine himself) who was disowned by Friends, for being married by a priest. Paine was, however, much influenced by the Quaker ethos he imbued from his father - Ed.)

The afternoon session was largely devoted to worship sharing on the theme of sustainability. It struck me that, although sustainability has been a major Quaker concern, since the 2009 Yearly Meeting, I'd heard surprisingly little about in Quaker and non-Quaker circles ever since. I guessed that (just as before the Berlin Wall came down, when fears of nuclear holocaust peripheralised environment issues) since the credit crunch, and its attendant anxieties about living standards, climate Armageddon has been put on hold. So much so that fossil fuels from fracking and oil shales, which could allow us to continue to maintain our present fossil fuel consumption a long time, are seen as a solution to Britain's looming energy gap without much mention of the greenhouse gases they will release. Previously, I thought that man's ingenuity and capacity for self-restraint and cooperation could save us save from runaway global warming. Now with enough fossil fuel to feed our addiction for as long as the planet remains hospitable to human life, it's sometimes hard to keep your chin up.



Some people, proponents of the Gaia hypothesis, were even more pessimistic and described human development, if not humans themselves, as a cancerous growth on the face of the planet. Either, one participant said, the planet would die or it would rid itself of human beings. It didn't bear thinking about. I was glad hear others telling us about their recycling bins, solar panels, strictly non-Ryanair day trips to the east coast and boating holidays on the Baltic. And anyway, even if the world ends, God will still be there, and in the meantime, we will continue to value peace of mind and

good fellowship, over big houses with swimming pools. We resolved to do what we can with a loving, fearless spirit.

Funnily, when the time came to say goodbye to my new Friends, my existential crisis had more or less resolved itself. I had decided that what God would have me do, is pretty much what I have been choosing for myself. Magic. Those old Quakers knew what they were about.

Meditation on Sustainability – used at the Regional Gathering

developed by Hazel Shellens from the Meditation on the World[♦]

1. **Relax body and mind.** Start by making yourself perfectly comfortable. Feel the weight of your body on the chair, then consciously release the tension in each part of your body. Now let all your immediate worries go; in particular, let go of any images or stories concerning sustainability that have touched you recently from television or newspapers; or anything that has been said or written about it by Friends in your own meeting or beyond. We want to know the truth about sustainability and our attitude to it. So let yourself become wholly receptive.
2. In this receptive state of mind, let **the real issues around sustainability** emerge. Ask yourself: "What is really going on around this issue of sustainability? What is happening in the world as I know it, as I experience it? In the Society of Friends? In my meeting? In my own life?" Is there anything that makes you feel uncomfortable? Don't try to answer yourself. Let the answer come. Let the light show you what is happening.
3. **Now focus on one issue** that presents itself, one thing that gives you a sense of unease. Try to get a sense of this thing as a whole. And ask yourself: "What is it about this situation, these actions, those people that makes me feel uncomfortable?" Let the truth disclose itself. And when it does, let a word or image come that says what it's really like, what it is that touches you.
4. Now ask yourself **what makes it like that.** Don't try to explain. Just wait in the light till you can see for yourself. If you lose your concentration, simply ask why? Keep asking why, then wait for an image, a word, a memory. Be open to the truth, hard though it may be, and it will surely be revealed to you.
5. When the answer comes, **welcome it.** It may be surprising, even difficult to believe. It may not fit in with what you want to believe, or what you have seen and heard by others. But if it fits your own experience you will know immediately that it is true. And accepting that it's true will bring a sense of peace, and a freedom from the worry that has surrounded this issue.
6. Now finally, **consider how you need to act.** You won't need to weigh up alternatives or think through strategies. You will know in your heart what an appropriate response will be. What are you being called to do? How is the light leading you? Is it to do what you have already been doing for some time? Or is it to do something different? Only you will know, as you open yourself to the truth.

When you feel ready, open your eyes, stretch your limbs, and bring the meditation to an end.

[♦] (Hazel introduced the meditation by reading from Minute 36 of BYM 2012. - Ed.)

In singleness of heart

Margaret Roy

When I first came across Experiment with Light, the word that leapt out at me was 'Gendlin'. As a psychotherapist trained in Buddhist psychology at the Karuna Institute in Devon, I have used Gendlin's focusing technique for many years. He evolved it because psychotherapy was not successful in a large number of cases so he set out to find what successful clients did. In Buddhist orientated psychotherapy it is used to help enter 'the stream of consciousness', the one mind that underlies all of which we are all part – we are all Children of the Light united in our Source and never separate from it. In meditative practice, once you go beyond the three dimensional consciousness of the thinking Ego mind a whole world opens. After all, in quantum physics the world is 10-11 dimensional. Hence to the Buddhist the three dimensional world is Illusion.



It is only the Ego that appears to separate us and because it is a defensive structure it contains all our negativity, our bad habits. The early Quakers recognised that there was something within ourselves that separated us from the Light so they practised improving themselves: *for the first step to peace is to stand still in the Light (which discovers things contrary to it) for power and strength to stand against that nature which the Light discovers: for here grace grows, here is God alone glorified and exalted, and the unknown truth, unknown to the world, made manifest* (George Fox). The Ego thinks it has the answers and may indeed strive hard but the Ego's world is full of strife and competition. True peace can be found only in our Unity, in the Light, thus the Dalai Lama's peace movement is to bring people to a spiritual path. Using Gendlin's technique we do joint meditative practice in therapy because (where two or more are gathered...) it is easier to reach beyond our own limitations to the stream of consciousness and in dependant co-arising we have joint ownership of what comes up. What comes up in thought or image arises from the relationship we hold together. We grow together. You can see where the Quaker gathered meeting starts. It is not of like-mind as some activists think but of a deep spiritual union. And I am a Quaker because to me there is more in that place than One Mind; there is union with God.

I have put much of this in Buddhist language because they have studied the Mind for two thousand years and have clear language whilst the Christian mystic strains to describe an experience to which others are alas unfamiliar. Whilst I have learned so much from Buddhism, especially how to go beyond the Ego thinking mind, with my limited consciousness I choose to shape that into my God and not one of the Bodhisattvas of Buddhism. It is the common experience of my culture that allows me to work within that culture. I seek the Presence. In that place, something happens. The heart opens. (The Buddhists talk of engendering Bodhicitta, Great Mind of compassion.) In the Light, the heart opens so we are surrounded by Love. And to hold others, or situations, in that Love enables movement of energy – new thoughts, new answers, strength to be who we are. The Evangelist talks of being renewed.

What I hope to gain by practising the Experiment with others at Swarthmoor Hall[♥] is Deep Healing and an encounter with Love. I cannot imagine the strength that will arise at the gathering in September when so many souls from different parts of the world unite.



Let us, then, labour for an inward stillness, -
That perfect silence, where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only.

H. W. Longfellow New England Tragedies

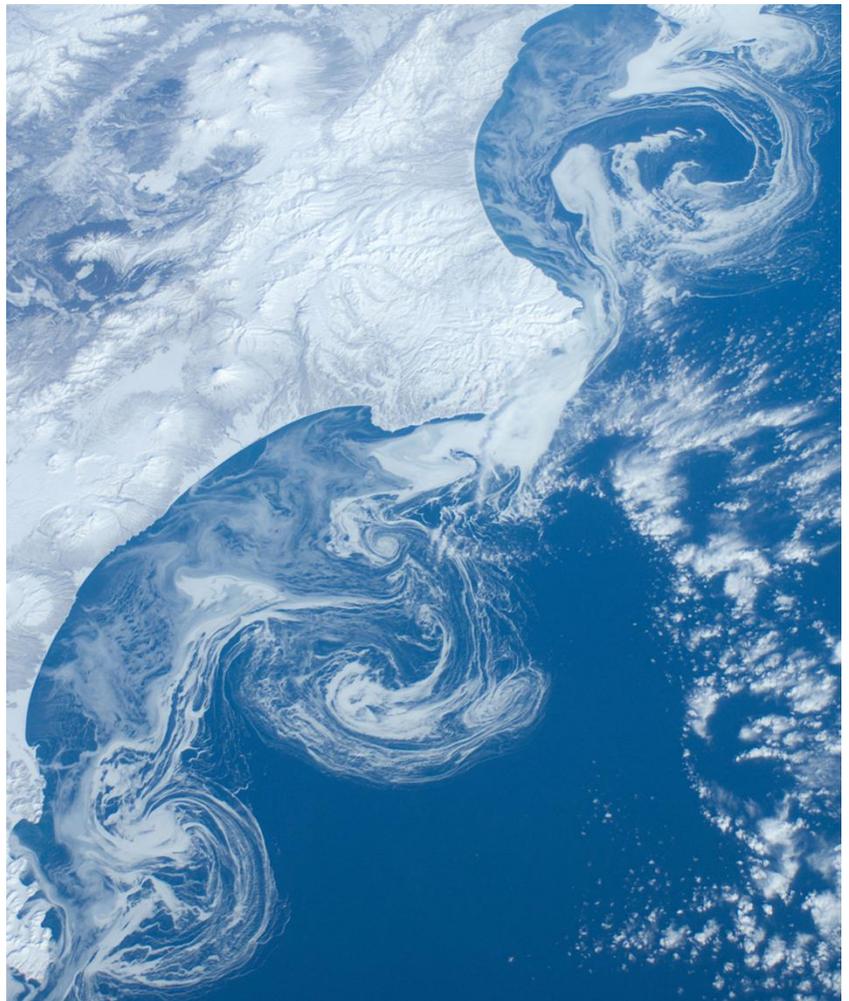
[♥] (Margaret was at Deepening the Practice 4-7 July at Swarthmoor - there will be an article from one of the other participants in the next edition of the newsletter. - Ed)

News from Canada

Tim Bartoo

The Light group has been meeting every month in Vancouver British Columbia since the fall of 2004. That summer, I had attended an Experiment with Light workshop led by Rex Ambler at Friends General Conference held that year at the University of Massachusetts Amherst. Back home that fall, the leading I felt to form a Light group at Vancouver Meeting was well received. The Light group has survived and thrived; amazingly we are within about a year of our 10th anniversary. The group has met in many different locations and at many different times, and has varied in size from as low as two to perhaps about twenty Friends. These days we meet on the first Sunday of the month at the Vancouver Meetinghouse, either before or after Meeting for Worship, depending on what else is scheduled for First Day.

Over the years, we have given ourselves quite a bit of freedom to explore a range of topics and to undertake a range of experiments. I have facilitated the majority of meetings, but a number of others have also led the group, lending it an evolving set of flavours. More often than not, we have focused on the writings of George Fox and other early Friends. But we have also held meetings focused on topics as diverse as Buddhist philosophy, the Gospel According to Thomas, the writings of Rufus Jones. Then we return to Fox and Fell and their contemporaries and we



return to meditations of the form outlined in *Light to Live by*. Ice floes on the Kamchatka coast

In those times when we had ventured far afield, some Friends said that we really shouldn't continue to call ourselves a Light group, and I suspect in those times they may have been right.



I don't really know how far one can stretch the concept of a Light group without having it morph into something else entirely. But with Fox and early Friends as our gravitational centre and with *Light to Live by* a place to which we often return, we carry on with our Light group that on some occasions might not be particularly recognizable as such.

I believe our Light group has from the beginning addressed a number of basic needs Friends in Vancouver Meeting have. Particularly when the group formed, there were few other opportunities in the Meeting for adult education. Vancouver Friends have a wide variety of background in and knowledge of Quaker ways, and a focus on the early Friends seems often to be a helpful context in which to discuss our disciplines and testimonies. Similarly, we have a variety of experience in silent worship, and guided meditation using the *Light to Live by* form can help Friends to develop inner skills that can lead to a deepening of our Meeting for Worship. And clearly, Friends in Vancouver Meeting enjoy the opportunity to discuss (sometimes at length!) topics central to our Society and our approach to our inward and outer lives. Exchanging our ideas and understandings, questions and musings, listening to each other's truths, hearing truth speak through the words of the early Friends, and centring in silence, the Light group at Vancouver Meeting is a valued gathering place within which we have shared many gifts of the spirit.

News from Finland

Aino Vesanen

I personally got to know about Experiment with Light meditation in 2012 after purchasing Ambler's book *Light to Live by* from the World Conference of Friends in Kenya. I read it on the way home and got inspired to try the meditation out in the aeroplane somewhere between Nairobi and Cairo. I was amazed how such a simple method could immediately be so powerful. Maybe the inspiring and strengthening effect of the World Conference that I had just experienced for over one week helped me to focus and succeed with more ease.

After that first experience I have been doing the Experiment irregularly mostly by myself, and once in a group: near New Year I decided to celebrate my birthday by inviting Friends and other people dear to me to my home to meditate. We listened to the instructions in English from the internet, having the Finnish translation at hand on paper. Finally those who wished to do so could use watercolours to represent something of their experience and then have the opportunity to say something about it to the others.



Even my seven year old sister had no problem at all sitting patiently with us in the circle for the whole thinking-hour, as she called it, and in the end painted a whole joyful field of sunflowers for my birthday. Some of the adults did share something about what they had experienced, some preferred to just ponder it in their hearts. The situation itself was not very ideal for sharing, as I was the only person who knew everyone present. In the case of an actual Light group only people committed to a regularly gathering, confidential group would be present, so that it would be easier to share more sensitive and harder realisations with others (focused on during the meditation).

I heard that already one Experiment session had taken place in Finland when Markku Hirn and Julia Ryberg from Sweden had visited FYM. Unfortunately I didn't happen to be around them, but I hope that the Experiments will continue. And if there are other people in Southern-Finland area who would like to attend a regularly gathering Light group, don't hesitate to contact me because I would love to do it, too.

Although I believe that we can't control the Spirit so that we could force it to be present in our spiritual practice every time, it still feels natural to call the Experiment a technique, because in my experience it almost always works. Exceptions to this have been those times when I have been so much in the eye of an emotional storm that I haven't managed to silence my mind at all, and when I was organizing the group session at my home and I probably took too much personal pressure upon myself. The idea has not been to replace the Meetings for Worship with the Experiment, but rather to use it to enrich the spiritual life of both the individual and the community. Approaches such as prayer, other meditation techniques, waiting in the silence in other ways than following the Experiment's steps, singing, etc., have their own place and value in Friends' spiritual practice. Undoubtedly, however, the Experiment has much to offer Meetings for Worship and other Quaker community activities, because it is a tool to help us hear the voice of the truth, not just in our private lives but also by helping to solve problems of the community, and even global issues. Compared to many other meditation techniques, the Experiment is special in that it doesn't just seek to silence the mind, balance us in a general sense, etc. but offers a means of receiving regular guidance and deeper insight into our concrete questions and problems in life.

Usually when I do the Experiment I get insights that first appear in the form of one or more pictures, then become clearer and find their verbal form. This is of course only my personal experience, and with different people the Experiment can probably work differently. I shall end this article, however, with a concrete example of my own Experimental experience, as recorded in a quote from my diary:

26th April 2012. – The first time I tried it the worry about my Master's thesis rose to the centre of my attention.

When I let the images and feelings related to it rise to my mind, I saw a muddy field in Kenya. In the corner of the field there was a barn, and inside the barn in the darkness, in the corner there lay a lump, like a piece of used chewing-gum, an obscure chunk. There it was, in the wet mud in a dark corner, and there I wanted it to remain, I wanted to stay far from it. Then an explanation for that lump-thesis appeared: "I don't like complex problems." I remained thinking about that: actually it was true – I don't like talking about issues like Israel-Palestine conflict, world politics, homosexual issues, for example. True, but still that sentence felt like nasty personal criticism. The book was so right in saying that we want to keep up a certain self-image, stable and whole, without unpleasant flaws in it. That's why we consider criticism from others a threat, as well as unpleasant Truths coming from a Higher source. Although, it was actually quite a neutral claim. And still it hurt me.

After digesting it for a couple of hours in the aeroplane, I decided that I needed more clarity to this insight. Therefore I

chose next to focus in the question: "Why don't I like complex problems?" This time, I saw two trees, a smaller and a bigger one, growing by an alleyway at Kabarak University campus. I felt I was one of the trees, most likely the smaller one. And I felt inferior because of my smallness, in spite of the fact that both had crowns and roots equally well developed and both



reached upwards to the sky and deep into the ground. Yeah – I could do a research paper well-formed like these trees. It won't be a Doctor's dissertation, but it's not even meant to be. But it's the lack of self-confidence that makes me leave my thesis lying alone in a dark corner.®

® (The Finnish translation of the instructions (meditation for individual) is available on request from the Aino. - Ed.)

What are we hoping for from the International Light Gathering 2013?

When asked this question recently, Rex Ambler offered these thoughts:

This is quite a new venture for us in Experiment with Light. We have never gathered so many people together, nor from so far away. There will be around 70 or 80 Friends there, and they will be coming from as afar afield as Russia, Palestine, Zimbabwe, Canada and America, though most of those attending will in fact be from Britain. So, inevitably, there is some uncertainty about what will happen, and maybe even a little anxiety.

With any new venture there must be some risk, but those of us who envisaged such an event at the Glenthorne Conference in 2011, and the small group that has been planning it, are confident that we are being led to do this.

We realised at the 2011 Conference that the best way we could oversee the work of the Experiment, and take it forward, was for all of those who are involved in it to meet face to face every year or so. That way we gain the experience and insight and confidence to **discern** how we are and what we have to do. And we know that waiting in the light together we will be **able** to discern where we are, and what we have to do. We also know, from our experience, that meeting one another gives us great strength and hope for our own individual journeys. As we share our experience together, face to face, we find that in our many different ways we are experiencing the same sort of thing – the same pain very often as we face the darkness in ourselves and in the world - and the same joy as we find ourselves liberated from it. So we are together in this, not alone and unsupported.

This is what we are hoping for in the September Gathering. We shall therefore be giving a lot of time to waiting in the light, looking for the insights that bring us together and enlighten us all. That very much depends, of course, on our readiness to be open to new truth, and our willingness to share our experience with one another honestly. But we know - do we not? - that when we are ready and willing, the Spirit moves powerfully in us and through us.

With the Experiment with Light Network Steering Group, and the Planning Group, who have worked together to bring this Gathering about, I am looking forward to greeting Experimenters from across the globe, and sharing this time together.



Gatherings, Workshops, and Retreats:

International Light Gathering

Woodbrooke Quaker Study Centre

Tel: Klaus Huber 01225 865393

27 - 29 September 2013

Introduction to Experiment with Light

Glenthorne Quaker Centre Easedale Road, Grasmere, Cumbria LA22 9QH

Tel: Glenthorne 01539 435389

4 - 6 October 2013

Experiment with Light Workshop for facilitators and Light group nurturers

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

Tel Claridge House 01342 832150

15 - 17 November 2013

Courses in 2014:

Introduction to Experiment with Light

Charney Manor 4th- 6 February 2014

Woodbrooke Quaker Centre, 30th May - 1 June 2014

Swarthmoor Hall 4 - 6 July 2014

Glenthorne Quaker Centre 17 -19 October 2014

Deepening the Practice: Retreat with Experiment with Light

Swarthmoor Hall 4 - 7 September

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If you wish to receive the newsletter by post, there is a charge of £10 per annum for four copies (including p&p). Please write to:

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