Volume 7 Number 1 Spring 2015 £6.00 (where sold)

THE HERBALIST



Featured in this issue:

The Herb Society • *Herbs for the Heart* • *Herbwatch*
Achillea millefolium • *The Herb Bus* • *Book Review*
Paintings by Helen Romberg • *Arizona Herb Gathering*

The Association of Master Herbalists and the
Unified Register of Herbal Practitioners Quarterly Journal

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Cover Image: *Jungle 2* by Helen Romberg

EDITORIAL

Here we are in Spring again, everything pushing up through the soil bringing new hope and promise. In the outer world there have been big storms, a solar eclipse and much unrest in the world. Even the plants seem to be losing their seasonal timings with some having 2 growing seasons over the past 2 years instead of their normal cycle. Many of us have encountered patients who have found it very hard to shake off the new super bugs which are proving resistant to all antibiotics. This is bringing forecasts of serious pandemics in the future. At the same time we have a report in this edition of a radio programme telling how Anglo Saxons carried out serious clinical experiments to combat MRSA.

Christine in the last issue described her positive experiences in having 2 apprentices. I have a young lady from the Lincoln course working in my herb garden and making medicines with me and it is inspiring to experience the joy and wonder of someone starting off on the journey of becoming an herbalist. We have an appeal from Lincoln College below to open our practices to their students. This is a very rewarding 2 way process and ensures that herbal medicine will continue as we practice it.

You may also be aware that the report into the regulation of herbal medicines has been published on March 27th. See www.ehtpa.eu to read it and responses to it. Finally we have included some amazing pictures painted by Helen Romberg M:URHP - Enjoy Liz and Vicki

The Herb Society

By Barbara Wilkinson M:URHP
museum curator for The Herb Society

In 2014, the Herb Society held a strategic review with the aim of determining its direction for the future. Members were asked using a telephone poll about their areas of interest, and the results speak for themselves. Medical 36 per cent, culinary 30 per cent, gardening, history and design 29 per cent, confirming the previous assumption that learning about herbs is the future direction to maintain and increase membership.

The Herb Society has always been keen to recognize educational needs and to reach out to all ages, as reflected in the member's quarterly magazine through articles such as 'How To'. The magazine is aimed at amateurs and professionals alike, which makes it ideal for waiting rooms and as a reference point in the practice. Articles often include chefs such as Yotam Ottolenghi and Nigel Slater, whilst herb growers include Jekka McVicar and Paul Richardson of Herbfarmacy, as well as many more. Most of the herb nurseries and suppliers that advertise in the magazine offer discount to members. Case notes from a medical herbalist are of regular interest, along with topical news and book reviews.

As the only charity devoted to promoting herbs in all their forms and for all uses, the Herb Society is unique. In 2017, it will be celebrating its 90th year with members in tahe UK and as far away as USA, Australia, Canada, Japan and Europe.

The aim has always been to make people aware of herbs and gain confidence in using them. The society will be launching a new website this year and posts regularly on a Facebook page, a Twitter account, and a Pinterest page, as well as a blog and newsletter for members. People who have the expertise required are harnessing the age of social networking.



The Herb Society stand in the Plant Heritage marquee at RHS Tatton Show 2014 Silver Gilt award

The Herb Society is delighted to be in partnership with Toby Buckland as his enthusiasm is refreshing. This Society's new president is well known to television, radio and social media and has not only a wealth of knowledge, but also a great appreciation of herbs. Toby holds many events throughout the year, and has invited the society to be involved in promoting awareness and developing a public presence.

There are now many local groups established around the country for like-minded individuals to work together and share speakers, demonstrations, and events, etc. This is an exciting development as the Society recognizes that many events used to be too far away for some members. Local groups encourage networking and the development of membership to the Herb Society. This area is still evolving, with new groups setting up with volunteers from their area.

The North West group is involved with the Tatton RHS show every July, which is wonderful publicity for the society and an area that can be developed through other shows around the country. The local groups are an obvious source of volunteers with enthusiasm for herbs. I was amazed at how few Medical Herbalists get involved in these events, as it is a wonderful experience and a lovely way of meeting people in a relaxed, friendly atmosphere, which can be a welcome break from the formality of working in a practice.

As with all organisations, the Herb Society has recognised the need to move with trends and to nurture the young, engage with people, and develop members especially through personal contact. Partnership with others and strength in numbers is the way to go if herbs are be kept in our lives. The crisis of EU regulation and the lack of understanding that has been a constant for centuries around our heritage, makes it clear we need direction, stability and to work together to maintain our love of all things herbal.

As a member of the Herb Society, you can get involved with the magazine, write articles and feature items of interest for the newsletter and blog. Events can be advertised in the diary contained within the magazine and on the website. By becoming a member, you can also help share the growing interest in herbs and have the opportunity to actively participate in areas of special interest to you. People with expertise and enthusiasm keep societies alive and in the process keep herbs at the forefront of all our lives.



Barbara Wilkinson M:URHP

The Herbalist Subscriptions
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HERBS FOR THE HEART & NERVOUS SYSTEM PART II

John E Smith F:URHP

Very often when asking new patients to tick boxes re various health problems and imbalances, the 3 that come up most are 1) stress 2) sleep and 3) digestion. I generally categorize these as imbalances between the fire and the earth element (heart and spleen) with often some adrenal deficiency. When taking pulses, this is usually found to be fairly accurate.

In my last article in this series (The Herbalist Dec. 2014) I outlined several herbs from the Chinese, Western and Ayurvedic traditions to help with the above kind of imbalance, together with describing the classical formula gui pi tang. In part 2, it is my aim to outline other herbs and approaches that I have found to be equally useful.

Many more relaxing herbs will have positive effects on digestion (e.g. Chamomile, Hawthorn, Rosehip etc.) and by their very nature reduce the need to "digest" stress and anxiety. Anything which enables the body to relax will naturally help in the reduction of stress and enable overworked adrenals to recuperate.

1. Californian Poppy: (Escholzia californica) "The state flower of California"



Although it is related to the Opium Poppy, escholzia contains no opiate alkaloids, and is non addictive. It has analgesic, sedative and nervine properties and can be used in cases of insomnia, migraine, depression, anxiety or stress.

2. Gotu Kola: (Hydrocotyl asiatica) "Indian Pennywort"

A great source of magnesium, vitamin K., calcium and sodium this highly respected herb is said to develop the 'crown chakra' and synchronize the left and right hemispheres of the brain and therefore used to improve meditation and revitalize the nerves and brain cells.



Gotu Kola is known to strengthen immune function, tonify the adrenals reduce blood pressure and anxiety. This herb also contains the saponin glycosides brahmoside and brahminoside (the herb is often referred to as Brahmi - a sanskrit name for The Creator in Indian Mythology - a title it shares with the herb Bacopa -) these saponins have diuretic and slightly sedative actions, together with wound healing properties, aiding the stimulation of lipids responsible for healthy skin and hair. There are no known side effects or drug interactions with this herb.

3. Vervain: (Abyssia citrodora) lemon verbena "Herb of Grace"

Vervain has been used throughout history as a protective charm and alter sacrifice; the Pawnees use it to enhance and help in divination of dreams. In modern herbal practice it is used as a tea to treat headaches, anxiety, depression, insomnia and hysteria. Apart from having mild sedative properties vervain is anti-spasmodic and useful in reducing fevers. In Morocco (where mint tea is the norm) vervain is sometimes offered as a welcome alternative. It is common, when visiting Moroccan herb shops, to be offered "Royal tea". Royal Tea is generally a random selection of ten or twelve herbs, depending on what the herbalist has in stock – however two main ingredients are always to be found in the brew they are Rosebuds and Vervain.

4. Passiflora: (Passiflora incarnata) Passion Flower "Wild Apricot Vine"



There is a great deal of evidence to indicate that native peoples grew passiflora for both food and medicine centuries before the Europeans arrived in the Americas.
This beautiful plant was first brought to Europe from Brazil in the seventeenth century. It is said to represent the passion of Christ.
Uses: Passiflora is useful in cases of hysteria, epilepsy, attention deficit disorder, extreme anxiety, insomnia, diarrhoea and dysentery. It combines well with valerian, hawthorn and Rosa damascene.

5. Lotus: (Nelumbo nucifera) Passion Flower "Wild Apricot Vine

Studies have found that lotus will germinate even after 500 years in polluted ground. In the Vedic culture of India, the lotus is regarded as a sacred symbol of purity, peace, enlightenment and beauty; due to the observation of such a beautiful flower arising from often highly polluted waterways.

In ancient Hindu mythology the lotus was said to spring from the navel of Vishnu (the maintainer) and seated within its petals was Brahma (the creator). A similar story comes from ancient Egypt (where lotus was associated with magic and alchemy) where it is said that a child god was born from a giant blue lotus. The lotus was used to invoke Isis, Osiris and Thoth. Saraswati, the consort of Brahma and goddess of wisdom, music and the arts is also often depicted as sitting in a lotus – representing the crown chakra, the highest seat of consciousness.

Lotus attar is ideal for meditation, promoting a state of tranquility and enabling the mind to be in the present, rather than worrying about the past or the future.

Perfume oils and attars can also have the effect of calming the mind as the organ of smell is very connected with the limbic system. Commonly used "attars" for relaxation include: Rose (particularly the darker roses from The Sudan and Somalia) Oudh (agarwood) and Saffron. Two of my current favourites are: Lotus (a little more expensive) and Khus (vetivert).



KHUS attar (Chrysopogon zizanoides) vetivert "Oil of Tranquility"

Khus is used in Ayurvedic medicine to assist in the cure of insomnia and nervous tension. As an attar khus is extremely "grounding" and has been given the name "Oil of Tranquility". Although khus is cooling and relaxing like many of the Indian adaptogenic type herbs it is also uplifting and helps to concentrate scattered thoughts. Khus strengthens the immune system, reduces both tension and depression, while stabilizing energy. This deep, dark perfume has been found to be one of the most complex oils containing no less than 150 aromatic molecules.



Acknowledgements: Grieve M. A Modern Herbal 1931
Smith J.E & Food, Herbs, Health & Healing 2009

John E Smith F:URHP is a classical herbalist and author of "100 Herbs of Power" and "Food, Herbs, Health & Healing". He imports Natural Perfumes from the Middle East. John can be reached through jesmithbodytonix@aol.com or www.herbalkheimy.com

NOTES AND REFLECTIONS FROM THE HERB FOLK GATHERING MORMON LAKE ARIZONA 2014 - 3 SESSIONS

By Frances Wright, M:URHP



A glimpse into the tradition of the Hispanic Curandaro (male healer) / Curandara (female healer) Chuck Garcia and apprentice Lori

The Legend of Raven

A story from the Hispanic tradition

In the beginning, Raven created the features and creatures of the earth, including first man and woman. Raven put all the unformed things that were not ready yet into the womb of the earth to gestate. Trickster Coyote told first man and woman to dig deep in the earth, to find good tubers to eat. They found no tubers, but instead released the unformed things. These became various forms of sickness, and carnivores that attacked them. Raven gave first man spears and bows to protect them from the carnivores, and he gave first woman a basket, called Hope, which held healing herbs and crystals to cure all sickness.

Chuck's mother was a Curandara, and her father was Curandero; and Chuck was trained from an early age. However, he did not start to openly work as a healer in the wider community until later in life, due to `cultural fears'. One person in the group shared how hard it was for her to find a Curandera/o nowadays. They are very hidden. In the past the Curandara had a broad remit, (as did our own village wise women/ witches healers) mending broken bones, being midwives and attending the dying, laying out the dead, and helping all the mental, physical, emotional and spiritual disorders that arose.

Some examples of disorders that Chuck treats are;
Bilis: A `Bile/Gall' condition involving resentment and anger, treated with a psycho-therapeutic approach and herbs.
Corajes: A more extreme form of Bilis with stronger anger involving rages, caused by trauma. A Limpia* ritual may be needed.
Chipi: Emotional problems especially in children due to changes e.g., a new sibling. A Cognitive Behavioural approach is used - rewarding good behaviour, ignoring bad - and parents are advised to give a feeling of safety to the child.
Cysto: Very common: A loss of soul, through fear.
Espanto: A more extreme form of Cysto, caused by a traumatic event or cultural problems. May result in diabetes or cancer (especially liver) . If the trauma has occurred, immediately after the traumatic event, a Limpia helps the soul return to the body.
Dolores: A type of depression; spiritual despair, loss of faith. A Limpia will be needed. Family, friends and herbs are all needed to help get the person receptive to the Limpia.

**Limpia* is a healing ritual/ceremony that is cleansing. Grief and anger are usually expressed, and the healer may continue to feel these afterwards for a day. A Limpia is generally used after other methods have been tried, and after the client has been shown to be willing to change the root cause of their condition. The client is always asked `what will you have if I take your illness away?' and if there is a pause before any answer is given, this means the client still needs their illness and is not ready to give it up yet. The limpia ceremony affects the healer/ requires a lot from the healer. After the ceremony, the healer will usually manifest an ache in a particular part of their body. The part varies from healer to healer. Chuck gets his in his abdomen, which is huge. He talked about the healer's dilemma; taking on too much, which for him has resulted in diabetes and cancer, ailments he sees that are common to healers. Before the Limpia, the client and practitioners are smudged (energetically cleansed with purifying smoke of white desert sage Salvia apiana applied to the aura of the client with a feather) and undergo ritual washing, fasting and meditation. Talismans are worn if client has these. We witnessed two Limpias, one which involved

the whole group of us laying hands on a client, and one where we watched Chuck and Lori administer a Limpia to a client. During this, Chuck and Lori used their rattles over the client to cleanse her, saying `let the rain pour down over you, and right through your body, reaching all parts, to cleanse you'. Chuck placed his ritual knife at various places (top of head, throat, chest, groin) saying `let it bleed'. (In the past, a small incision would have been made) This sympathetic magic is given with the intent to let the pain/ negative energy stored in that part of the body from a trauma, or bad energy, be released. We could see the client releasing, through tears, and a shuddering and then a relaxing of the body. The client was encouraged to express anger, too, but she did not do this.

The healer may encourage the client to chew Rosemary sprigs, and then give them to the healer to swallow, so the healer takes in the clients' dis-ease/trauma/ negativity. It was clear how powerful this ritual was for the clients, who continued to cry afterwards. The flip side to this is a belief in `black' magic.

Brujeria A person believed to be capable of using magic with a negative intent/ to inflict illness. They can also cure, but there is a monetary or other price. (Curandero's traditionally don't charge, they have day jobs, and when retired they are fed and taken care of by their community.) The Brujeria can cause sickness and then charge to cure it. The Cuandero cannot do harm; he or she can only block and protect. It is believed the Brujeria may attack out of jealousy or pure sociopathic malice. Chuck believes he was once attacked and made sick. He saw his cat playing with a doll made in his likeness, left beneath his window. It had his diabetic test strip (and his blood) and black corn attached to it. He says he felt `done for'. He could not treat himself, and was given four limpias in one night, but his belief in this `black magic' meant his health has never totally recovered.

Tools of a Curandera/o

Pouches or medicine bag carry things of special power to the Curandera/o. For example, their dog's hair, grandmother's rosary, helper herbs, rocks, ceremonial knife (flint bound onto antler with sinew), rattle (deer hooves), wing, or feathers on stick. To smudge with, white sage or rosemary, an abalone shell to hold smudge stick. The curandera/o wears blue; a protective colour, or silver (symbolising a light in the darkness),

The term witch is used interchangeably with Brujeria. Chuck recognises it is often a positive term nowadays. As in other healing traditions around the world the belief in `evil' practitioners, and `good' practitioners gives rise to a lot of fear and persecution, and as many negative effects as healing effects. People in the Hispanic community live in fear of attack by Brujerias.

Frances comments: I believe in energetic and ritual as medicine, but feel we need to look at what an `evil' person is. No-one is born evil; life challenges may cause people to make unwise choices from hurt, anger and fear, which can harden their heart to care only for fame, power or money; creating a callous Brujeria (or corporation!) Such people should be treated like a child with `chipi', not given power and isolated further by fearing them. I do not want to live in a society where (often) women are killed, and children are beaten to death because they are suspected of using `evil' powers, as happens even now in some cultures. I would prefer to see this as projection of the `unwise' urges we have inside us onto a scapegoat, which often arises in times of stress in a community, just as happened to Jews and `witches'/healers.

I was dis-heartened to hear the audience of young herbalists eagerly agree with the existence of evil people working bad magic, who we need to be vigilant against/ live in fear of. I do not see this as the future of healing. I believe in the power of the witch/curandara to access powers and use sympathetic magic and love and caring to heal, but I don't give power to a disturbed, hurt unwise person who points a bone at me, any more than I would give power to a doctor who gives me x number of days to live, based on orthodox medical diagnosis.

I don't dispute the `bone pointing' power can be effective; doctors dish out `curses' every day, by telling people when they will die, and because of people's belief in their absolute power and superior knowledge, they obediently drop dead when the doctor tells them they will, almost to the day, just as people will get sick or die when a malicious doll is made of them or a bone pointed at them, if that's what they believe. The power of our mind, emotions and spirit, to command our body is real.

THE BHEAN FEASA (BAN FASHA)

A TALK BY STEPHANY HOFFELT, COMMUNITY HERBALIST

Bhean Feasa means `woman of knowledge' in Irish Gaelic. This knowledge was not just of earthly things, but also involved `second sight', and a knowledge of the three realms, upper, middle and lower worlds, where information for healing may be found, just as in the Shaman/Shamanka tradition in Siberia, that has become so well known.

Tales of the Bhean Feasa are numerous in the Irish Gaelic tradition. She contacted `faeries' or etheric beings to help with `afflictions and misfortunes'. She also worked to balance the energy of the whole of the community, to promote harmony. She would seek out those who had a bad or selfish intention in the community, and would guide communal `cleansings'. The Bhean Feasa would stand up to the Church on behalf of the community if this was necessary, which sometimes got her into trouble. A remnant of the social standing of the Bhean Feasa lasts in the old tradition still seen among some Irish herbalists today of keeping their maiden name when they marry.

Stephany has an active community based practice, and holds regular `pot luck' suppers at her house, which are open to neighbours, and clients. She talked about the importance of addressing the spiritual needs of her clients, helping them set up a spiritual practice that suits them. Stephany does not like the barriers set up by the words 'client' or 'consultation' as she sees her clients just as neighbourhood people who come to see her for some guidance and help. She is mindful of having an egalitarian relationship with the people who consult with her, and does not want to be an expert recommending things that will not suit people's lifestyle or budget, but aims to come to an agreement about what changes are `do-able' for them. In these and other ways of working in her local community, Stephany is a community herbalist, along the lines of the village witch/wise woman or Bhean Feasa.

Frances comments: Any indigenous healing arts training would usually start from a young age, and be passed down through family. The term Shaman has become misused. Each country has its own healing traditions, which should be honoured, and which can still be accessed by research, by time spent on the land, with its cycles and traditions, and by connecting with our ancestors. I think many people are hearing the call of their land, and becoming receptive to all these ways of connecting, as we move in to times where the skills of our own `wise people', `cunning' men, and `witches', are ready to be re-membered.

ACORUS CALAMUS (CALAMUS ROOT) JIM MCDONALD & SHAUN DONAHUE

HERB FOLK GATHERING - MORMON LAKE ARIZONA 2014

Report by Frances Wright M:URHP

When I did my training with the IRCH, I was taught that Acorus calamus root is primarily a medicine for the digestive system. We were advised to make a cold infusion (1tsp to a cup, leave it overnight, sip before meals). As the digestion is the root of our health, and the digestive tract contains parts of the immune system and nervous system, the far ranging effects I have found for Acorus on appetite, food intolerances, moods and overall health are not surprising.



When I first tasted the root, I loved its pungent earthy taste, and it has always been an important part of my Materia Medica. I was keen to learn more from people in calamus root's native country.

Jim passed around some dried root (rhizome technically) from his own plants, and its powerful taste surpassed the bought in root I have used. I have tried to grow it, but lost it to native weeds. I will try again after this workshop (I'm sure Poyntzfield herbs can send me some) Jim said to water it well at first, but once it gets going, it doesn't need regular watering even though it's damp loving. Then you harvest it just as you would any other root/ rhizome, leaving a bit to grow on. (If it likes damp, it should thrive in Devon.)

Jim starts his talk by warning the audience the FDA says the herb is a carcinogen, and he can't dispute the fact that if you isolate its chemical constituents, and repeatedly inject them into rats, a tumour will form. However, this is not how he administers the herb... This takes us to the standardised extract issue; traditional whole herb extracts i.e. tinctures, infusions, chewing a herb, cannot be compared to the extracts that are used in the experiments that get herbs banned. Acorus calamus seems to have suffered the same fate as Comfrey. And, like Comfrey, what an amazing herb, sorry `erb, it is.

Jim and Shaun have found it useful for psychological traumas, including:
• Panic attacks/ 'frozen' states of PTSD
• Recreational drug induced psychoses

The calamus root will bring people into the present moment, releasing the hold of the trauma, and enabling the person to step out of the traumatised state. Just the taste alone may cause an involuntary shudder, releasing a sympathetic nervous reaction that then enables relaxation. Like all bitters it exerts a downward action, grounding the person who is stuck in an airy state. It may also help the secretion of dopamine and serotonin in the gut, along with all the digestive enzymes. Shaun uses it in the following formula, to help calm, focus and ground people. Equal parts of each herb:

Stachys betonica,
Acorus calamus root and
Monotropa uniflora(ghost pipe).

Interestingly, both Jim and Shaun mostly use calamus root as a tincture rather than a cold infusion. (About tincture specs they would not be drawn; we were advised to `try and see which tincture specifications get the best result for you'.) Shaun makes the point that chewing the root enables a slow release, so you can stop and start as your instincts guide you to. Herb chewing is underrated, I think. I love chewing Inula Helenium root, and always have a little jar of the root candied in honey with me.

Acorus can help people on the autistic spectrum process sensory input, which can easily overwhelm them. Autists often suffer from digestive issues, involving cold and damp, which the warming quality of Acorus relieves. Shaun compared the white coating on the tongue from cold and damp, to the mental` fog', separating a person from the world that is also relieved by Acorus. In Chinese medicine, Acorus is used to `remove phlegm from orifices of the heart'. In Ayurveda the name means `to speak'. In the Native American tradition it is called `singer's root' as it helps the throat and voice. It allows the connection of the voice with the mental and emotional, helping people speak of traumas when they are `stuck' in therapy and unable to face the pain of past events. It is also useful for autists who are non-speaking, helping them to access speech more easily. However, the point was made that it should not be a goal to make them as chatty as everyone else, as this is not respectful of their difference. The aromatics stimulate and relax at the same time (like Rosemary, also a digestive herb) and someone mentioned how Acorus tincture had an immediate calming and focusing effect on a person with ADD.

Acorus has been found useful for female clients who push themselves continuously from a sense of responsibility (`these things need doing so I have to do them.') from activists to business women. Such clients may become increasingly cold and damp as their body tries to slow down, resulting in fibromyalgia, fatigue, rheumatic conditions and serious brain fog, so the person cannot remember their way home for example. In this case, a mix of Acorus calamus root, Stachys betonica, and Ocimum sanctum (also called O. tenuifolium) Holy Basil, can be an effective `rescue remedy' to be carried at all times, to get the person into the present again, so they can get home!

Acorus can be useful post stroke. As an infused oil, it can be put into the nostrils. Oils can cross the blood/brain barrier, whereas water extracts can't. This method is useful in psychosis, and has a quick effect. Taking calamus root increases the depth of field of your vision.

Likewise, it can help us get out of a rut, and gain a wider perspective. It can take the edge of nicotine addiction, and reduce brain fog and anxiety from cannabis smoking.

It can be useful to enhance sexual relations, by helping bring people into the present moment, rather than remembering past traumas around sex, or listening to critical voices and feelings of shame from the past. The point was made that this good healing depends on the `present moment' being a loving and safe one.
Treating the root cause and not symptoms, and helping the client work with their own journey were emphasised; empowering the client at their own pace, and co-creating a healing process with them.

If calamus root was represented by a book, it could be `The Power of Now' by Eckhart Tolle!

Frances Wright Sept. 2014
www.greenlaneherbs.co.uk

From 29-31 May 2015, Frances Wright, M:URHP,a professional herbalist from England, will be running a course about the wonderful healing properties of Bulgaria's prolific wild flowers and herbs. Working with local women to share knowledge and learn from each other. Details and booking on:
http://www.wildthymefarm.org



Frances Wright M:URHP

ACHILLEA MILLEFOLIUM - A SHORT LOVE STORY

BY LAURA YARHAM M:URHP

My love affair with Yarrow began in the vibrant autumn days of 2004, when with fumbling excitement, I discovered my first real specimen of this beautiful plant on the windy Northumbrian coastline. I knew that the parts of the plant I needed would be everything above ground and that this particular herb was best collected when in flower between June and September (1, 2). I also knew that Yarrow would thrive in almost any soil and position, other than the shade (3), so I was hopeful that I would be successful. I searched diligently. I was on my first real herbal walk as a student Herbalist and was thrilled, after some time, to find the divine head of a Yarrow flower peeping out from the long grassy slopes next to the sea. I needed to collect a sample to press for my herbal monograph. So with due reverence, I asked permission from the plant to collect a small part of her. (She is obviously female, with such exquisite and delicate beauty of flower and leaves, and an inner core of strength and firmness that surprises all who try to pick her by the stem!).I still have this pressing tucked away, but since that day I have harboured a very special relationship with her.

Having been initially attracted by her outward beauty, I was then further enamoured by discovering all her past history and numerous delightful and useful qualities. I read about her use in medicine for hundreds of years; how the name Achillea was derived from the Greek hero Achilles, who was said to have used it on the battlefield to staunch the bleeding of men's wounds. How she was traditionally known as a women's herb in being used for menstruation. (4) She also had her mystical side, having a long history of association with the occult, the stalks still being used today for divining the Chinese I Ching. (5)

I explored her many and varied talents: as a diaphoretic, she exceled at treating colds, flus and fevers; as a cardiovascular tonic, she helped dilate peripheral blood vessels and therefore lowering blood pressure; as a diuretic, reducing oedema in heart failure; as a urinary antiseptic, helping in cystitis; the bitter properties easing digestive upset, gas, diarrhoea, hyperacidity and gastritis; for uterine problems such as amenorrhea, menorrhagia and leucorrhoea; as an anticatarrhal, treating problems associated with the respiratory tract and of course, helping to heal



wounds when applied externally(1,2,4,5). What a wondrous list of skills and abilities I was met with! I discovered research that proved her efficacy: As an example, in a double blind placebo controlled clinical trial, Achillea drops increased HDL cholesterol levels after 6 months treatment and decreased both diastolic and systolic blood pressure(6) How could I not engage in getting to know this particular herb even more intimately! This, I have chosen to do, over the years since I first came across her. I have found Yarrow to be multi-talented and I include her in many of my herbal prescriptions. She is one of the herbs I relish climbing the hill at the back of my cottage to spend time with and collect to make a tincture for myself.



On sitting with Yarrow, the qualities I find emerging are protection, resilience and comfort. I have spent many hours on a warm sunny summer's day, lying with Yarrow all around me and caressing her fluffy, delicate and incredibly soft leaves, while admiring the intricate beauty of the flowers. Then noting the contrast in observing the strong and feisty stalk. What a magic combination is found here!

I have experienced a real feeling, when spending time with Yarrow, of the need to let go of all that no longer serves me. If something is making me 'hot under the collar' and angry, then I let that sweep through the body and out before any damage is done to myself or others. This is the clear message that Yarrow has given me!

Getting close to the plants and herbs I use is, for me, one of the greatest joys of being an herbalist. It helps me to instinctively know when I need to use that particular herb in an herbal mix for a client and also for myself.

So, the love affair continues and with good reason. This glorious plant has served me well in our years together and I envisage that I will always have a very special affection for this very humble herb. Cast her a glance next time you happen to pass her, for you will find her in the most unexpected as well as ordinary places, and revel in how much this enchanting flower can give to you.

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Laura Yarham ND Dip.Herb. M:URHP.RGN
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Laura is a naturopathic herbalist who runs a small practice from her home in Henley-in-Arden, She is also a senior staff nurse at a hospice. She has a vision of conventional and complementary medicine working collaboratively for the benefit of the client.'



VIVA LA HERB BUS!

HERBALISTA FREE CLINIC RECEIVES AHG COMMUNITY SERVICE AWARD

by Leslie Alexander, PhD, RH (AHG)

"Reprinted with kind permission from the Journal of the American Herbalists Guild, Vol.12, No. 2"

Each year, the American Herbalists Guild recognizes individuals, projects or groups who make outstanding contributions and lasting impact in the field of community herbalism through their knowledge, skills, or services on behalf of others on a local or national level. In 2013, the AHG Community Service Award was presented to Lorna Mauney-Brodek, an Atlanta-based herbalist, medicine maker and teacher. For eight years, Lorna has shared her skills each Wednesday evening at Atlanta's Harriet Tubman Free Foot Clinic, offering collaborative care services to the homeless. Since 2012, her commitment to provide access to herbal medicine has expanded, and taken the shape of the Herbalista Free Clinic Herb Bus – a free clinic and classroom on wheels. A child of social activist parents who brought her to protests from a tender age, Lorna grew up as part of a community who prized social justice and communal service. Rooted in these values and already practicing as an herbalist in her community, the donation of a silver 1990 VW bus allowed her to expand her reach. Lorna dubbed her new vehicle the "Herb Bus" and now travels with medicine, patient records, and a crew to provide basic first aid and longterm tonic therapy to underserved populations at two stations in Atlanta. The bus also travels the country offering pop-up clinics, workshops, clinical training, and access to a means of exploring a model of what Lorna describes as a "no-cost, earth-based, community clinic."

"Since its inception," Lorna says, "we've envisioned the Bus as not only a service provider, but a mobile classroom where we could teach by example." Lorna works with a highly skilled crew of herbalists whom she met as a teacher at BotanoLogos School of Herbal Studies in Mountain City, Ga. Licensed emergencyand critical care veterinary technician Todd Cain is an Herb Bus herbalist and apotheker. Corinne Lee, who has a special interest in nutrition, maintains the mother apothecary at Herbalista Headquarters in Atlanta and also serves as an apotheker on the Bus.

They are joined occasionally by Amanda Robinson, a nurse and herbalist who also has spent time assisting at the foot clinic. Every month, the Herb Bus crew offers a five-hour clinic at each station, where they may schedule two or three new clients, five or six follow-up appointments, and provide herbal refills. All together, this amounts to dispensing about $400 of medicine at each site, at a cost of around $5,000 annually, per station, excluding running costs. As many of the people attending the Herb Bus have come to rely on the services offered, each station embodies a commitment to the foreseeable future.

"For the patient, they know that they have a partner," Lorna says. "And for the herbalist too, they know that things can take time and one tonic doesn't fix everything." As tangible support of their community efforts, the AHG Community Service Award recipient receives funding made possible by donations and contributions raised by the AHG annual silent auction benefit. For Lorna, these funds came at an ideal time, covering monthly expenses, providing a focus for the launch of the Bus, and helping to solidify and broaden connections. "Being presented with the Community Service Award was, for starters, the means to finance another clinical day here in Atlanta. And that meant a lot to us and to our patients," Lorna says. "But receiving this award from other herbalists, many of whom are mentors and sources of inspiration, was also this incredible sensation of support, of real encouragement for the path I was on. I was left with a feeling of immense gratitude. I'm so grateful that in my life I have had the chance to serve my community, that I actually have something of value I could offer them."

While much of Lorna's focus is dedicated to fulfilling the Herb Bus's immediate needs and goals, her vision for the future rests upon supporting other herbalists in similar work. "I feel comfortable with the direction we are headed, offering clinical services and then sharing what we learn from those clinics with others through publications and workshops. If this is all we ever do, this will feel immensely satisfying," says Lorna. "But as a part of our mission is to help other herbalists do this work, we also might consider becoming a 501(c)3 in the future. Then we would be able to umbrella other herbalists, giving them the same support our fiscal sponsors are giving us now." Lorna is keen to note her gratitude for all the people who led the way for her, including herbalists Michael Moore and 7Song, folks at the Open Door Community which hosts the Foot Clinic, her parents, teachers, colleagues, friends, family and other supporters.

"The Herbalista Free Clinic is something that reflects my work as an herbalist," she says. "It is a reflection of the teachers I have had, the plants I have developed relationships with, the resources I have at my disposal, and the community I am trying to serve." In particular, Lorna takes great strength and inspiration from Moore's commitment to serving the plants in a sustainable way, as well as his emphasis on bioregionalism. Her vocation has shown her that the concepts of sustainability and bioregionalism go beyond local plant populations: "When I take the Bus around offering clinical training to other herbalists, giving them a chance to try out this model of care, it is exciting to see the incredible diversity of practice we have in this country. Each time we run clinical workshops at a different school, it is unique. Because, you see, those clinics are a reflection of them, of their training, of their local materia medica, and of the community they are trying to serve. And what we are really talking about here is integrity.

This work can only be sustained if it is practiced with integrity. We must be true to the needs of our neighbors, true to our skill set, and true to the remedies that can be ethically gathered and offered." If you'd like to support the Herb Bus and its mission, one-time cash donations are always welcome. You can also become a valued monthly supporter or offer skills and/or herbs. Find out more about the Herbalista Free Clinic Herb Bus and view their wish list at their website:
http://herbbus.org



A CASE REPORT

FROM ILE AHSCROFT, M:URHP

There are times, occasionally, when things nearly feel as though they are not entirely beyond me – when I almost feel like I'm getting the hang of things. Cough medicine that children actually like, hot flushes that are responding, the odd spot of eczema that does clear up… those people who were interested in that talk – and they didn't ask too many difficult questions…. And then the thing happens that takes all your reserves of calmness and self-possession. The horrid panic and heart jumping moment when you think: actually I don't know what on earth to do; how can I seem reassuring and measured when all I want to do is gasp and shriek "I can't do this". It's funny, for a little rural herbalist that these times should ever happen - and thankfully there haven't been too many of them.

My patient, a 48 year old man, came late one afternoon, with his partner. They came straight from work – the factory which makes various medicated cough sweets and proprietary medicines, where he had worked in the dispensary. They had not wanted to say what the problem was on the phone, but he appeared, holding his arm oddly, with his jumper pulled down over it. He was sweating, and looked really pale and nervous. His partner gave most of the history: skin sensitisation of his left arm, extending from the back of his hand to the elbow. It began a year earlier with itching, followed by the skin "bubbling up" and the arm becoming swollen. It was treated at first (by the hospital) as a chemical burn from one of the active ingredients used in the dispensary (Hexilresorsinol* – "Hexy"), and bandaged with dry bandages which stuck to the arm and took away much of the upper layer of skin when it was removed. Subsequently, it was considered as a reaction to a bite, then it was confirmed as not being that or a burn, and then, rather inconclusively, it was suggested it was a reaction to some agent. They left the bandaging off: the raw surface crusted over and the swelling subsided after a few days. The skin flaked off from the wrist to above the elbow joint, but there remained areas which were inflamed and wept, particularly around the wrist and on the back of the hand, where deep cut-like wounds remained. These eventually improved. It took about a month from the initial itching and "bubbling" for most of the affected area to return to near normal: it remained red. Then it happened again: the skin itching and swelling, bubbling up and bursting. The hospital took excruciating biopsies, did blood and allergy tests. The biopsies and bloods were clear; but there was evidence of allergy to some chemicals, including Methylchloro-isothiazolinone*. These were used at my patient's work in some of the products. Again, the same pattern emerged, of the inflammation subsiding, crusting and flaking occurring and finally returning to near-normal for a few days until the itching began again. The whole cycle lasting about 5-6 weeks. Over the year, the cycle length became shorter until the inflammation began again before the arm had returned to normal size, and the weeping had subsided. My patient had a history of allergy to wasp stings, penicillin and strawberries, and had had bouts of depression, beginning in his late teens. He suffered migraine attacks every few months. He was taking long term mild antidepressants and took medication for the migraines and anti-inflammatories, steroids, anti-histamines, antibiotics and various topical treatments for the arm.

I still had not seen the arm. My patient held it still, close to him and covered with his jumper, and was obviously nervous about it being visible. Even though I had been told most of the history, I was very shocked when he did finally uncover it. It looked as though it had been horrifically burnt, a mass of bubbled up, weeping, inflamed red and yellow skin - weirdly only present on the outside of the forearm and hand. It was obviously very painful, and I was concerned that there was some infection present. The advice over keeping it covered or uncovered had been conflicting. I felt that I was totally unprepared and unqualified to help. But…. I remember thinking about (and just about hearing) my old tutor – and very good friend - Sue, saying "well, what's goin' on here then?" – which is how she always began the student clinic discussion. I still hear it (with a smile) whenever I get phased by things. It helps. I decided that a tincture would be the easiest for my patient to take: alteratives, anti-inflammatories, adaptogens and nervines.

Berberis aquifolium	1:3	35%	20ml
Iris versicolor	1:3	25%	20ml
Urtica dioica	1:4	25%	20ml
Glycyrrhiza glabra	1:1	25%	15ml
Withania somnifera	1:2	25%	20ml
Melissa officinalis	1:1	25%	10ml

Berberis aquifolium is a good "cleanser" and alterative, perhaps more predictable and slightly gentler than Arctium lappa. Iris versicolor is similar in action to Berberis, being an excellent alterative, but with reputed anti-inflammatory action. Urtica dioica was essential not only for its anti-allergic action, but for its strengthening and supportive role in treatment. Glycyrrhiza glabra is an adrenal tonic – its adaptogenic role well-indicated in this case. Again, an adaptogen such as Withania somnifera, which strengthens without over-stimulating a battered system such as this, was indicated. I find Melissa officinalis a surprisingly powerful nervine and mild anti-depressant, and it seemed to match the tension and upset that my patient was carrying in him – which is entirely unscientific, but sometimes you have to go on a hunch.

Topically, we decided it would have to be a case of trying a few different things, to see which (if any) helped. The whole arm felt hot, and the most effective product they had found was an aloe vera preparation from the chemist. I gave him rosewater (spray) to see if it would cool and dry the surface, calendula cream for the dried, cracked areas around the wrist, and calendula flowers to make an infusion to help avoid infection. Out of these, the rosewater seemed to help most in the initial stages, and the cream was beneficial for the healing once the eruptive stage had passed. The aloe vera gel helped at various times. We decided to keep bandaging to a minimum, because of the danger of it sticking, even with wet bandaging.
We repeated the medicine with reviews, and in the following five months there was one flare-up initially, then none, with the skin gradually repairing and becoming less red. Then, it happened again: not so severe or as widespread this time, although it did look infected. The emotional effect was bad, because the symptoms had been clear for three months, and, to my patient, this seemed to mean another long phase of pain and unhappiness was about to begin. I changed the prescription to include anti-infective herbs: Echinacea purpurea and Calendula officinalis because my patient was adamant that he would not go to the hospital or GP, and more nervines, including Verbena officinalis. We continued with this until the attack subsided – shorter this time, within two weeks, and then we returned to the original mix. This, we gradually reduced over several months – with resistance from my patient, and persuasion that it would be all right, from me and his partner. It was all right. Several months later I met him in the newsagents, wearing a t-shirt, happy and "just fine". There have been no more flare-ups since.

*Editor: "Hexy" is a drug compound with anaesthetic, antiseptic and anthelmintic properties, e.g. as ingredient in some throat lozenges and skin preparations. It is also an ingredient in some proprietary anti-aging skin creams. en.wikipedia.org/wiki/Hexylresorcinol and www.nhs.uk/medicine-guides/pages/selectorshow.aspx? MethylCl-isothiazolinone is a preservative found in many cosmetic, household and industrial products. www.cutaneousallergy.org/downloads/patient/standard/20.MCIMI.doc

MUTUAL AID – HERBAL STUDENTS AND HERBAL PRACTITIONERS

The Herbal Medicine BSc in Lincoln moved from Lincoln University to Lincoln College in 2012. All our students are now based at the college where we have a new herbal medicine and acupuncture clinic. We have students from all over the UK as well as several international students, and our numbers are growing every year.
We are delighted at the success of the course and the wonderful diversity of our students and it is a privilege to be involved in their education. The course is continually evolving and developing and we are planning to place increased emphasis on community herbalism, and in equipping our students for practice after college. One of the ways of doing this would be to offer students the opportunity to establish relationships with herbalists practicing locally to them. We envisage mutually beneficial relationships similar to an apprenticeship in which students volunteer their services and in return, learn from an experienced practitioner. Although these hours would not currently be counted as clinical hours for the degree, we hope the scheme will allow students and practitioners to encourage one another and gain different perspectives. In addition, if you are a practitioner looking towards retiring or winding down your practice, this would be an organic way of handing over to a new, eager practitioner. If you are interested, contact:

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COLLECTION OF PAINTINGS BY HELEN ROMBERG M.Phil, M:URHP



Helen is a Medical Herbalist, Reiki Master and artist who has her home based practice in Shrewsbury, Shropshire, email: helenromberg@hotmail.com

About the paintings: I have painted for many years and currently exhibit and sell my work regularly, both locally and with the Royal Birmingham Society of Artists, working in water colour, pastel and acrylic.

I paint both portrait and landscape, but find myself returning again and again to explore the extraordinary beauty and energy of the plant world.







HERBWATCH

Study explains how therapeutic fasting benefits immunity

A University of Southern California study showed that periods of no food for two to four days at a time over the course of six months kill older and damaged immune cells and generate new ones.
Dr. Valter Longo, a gerontolotist, explains: During each cycle of fasting, [the] depletion of white blood cells induces changes that trigger stem cell-based regeneration of new immune system cells. In particular, prolonged fasting reduced the enzyme PKA, an effect previously discovered by the Longo team to extend longevity in simple organisms and which has been linked in other research to the regulation of stem cell self-renewal and pluripotency — the potential for one cell to develop into many different cell types. Prolonged fasting also lowered levels of IGF-1, a growth-factor hormone that Longo and others have linked to aging, tumor progression and cancer risk. "We are investigating the possibility that these effects are applicable to many different systems and organs, not just the immune system," said Longo, whose lab is in the process of conducting further research on controlled dietary interventions and stem cell regeneration in both animal and clinical studies. http://dornsife.usc.edu/news/stories/1760/the-benefits-of-fasting/

Nanotechnology-applied curcumin for different diseases therapy. Biomed Res Int. 2014;2014:394264. Authors: Ghalandarlaki N, Alizadeh AM, Ashkani-Esfahani S

Abstract: Curcumin is a lipophilic molecule with an active ingredient in the herbal remedy and dietary spice turmeric. It is used by different folks for treatment of many diseases. Recent studies have discussed poor bioavailability of curcumin because of poor absorption, rapid metabolism, and rapid systemic elimination. Nanotechnology is an emerging field that is potentially changing the way we can treat diseases through drug delivery with curcumin. The recent investigations established several approaches to improve the bioavailability, to increase the plasma concentration, and to enhance the cellular permeability processes of curcumin. Several types of nanoparticles have been found to be suitable for the encapsulation or loading of curcumin to improve its therapeutic effects in different diseases. Nanoparticles such as liposomes, polymeric nanoparticles, micelles, nanogels, niosomes, cyclodextrins, dendrimers, silvers, and solid lipids are emerging as one of the useful alternatives that have been shown to deliver therapeutic concentrations of curcumin. This review shows that curcumin's therapeutic effects may increase to some extent in the presence of nanotechnology. The presented board of evidence focuses on the valuable special effects of curcumin on different diseases and candidates it for future clinical studies in the realm of these diseases.

PMID: 24995293 [PubMed - indexed for MEDLINE]

Onion skins for health

Recent research from the Plants for Human Health Institute at North Carolina State University confirms that flaky wrapping around onions is rich in nutrients, like quercetin, a plant pigment that can prevent arteries from blockage, lower blood sugar, and reduce inflammation. Even though the skin isn't edible raw, you can still reap the health benefits. Extra tip: Add onion skins to broth while cooking soups and stews but remember to remove the skins before serving.
Plants are the master chemists," says Mary Ann Lila, who directs the Plants for Human Health Institute at North Carolina State University. "Because plants can't move around, they have to manufacture what they need, not merely to grow, but to defend, protect, and heal themselves. It makes sense that the compounds plants produce in response to stress would help a human under similar circumstances."

Sources: http://spartanburgimagery.org/id410.html
http://www.almanac.com/blog/natural-health-home-tips/onion-skins-health-and-more
http://www.onions-usa.org/img/site_specific/uploads/phytochemical_brochure.pdf

A Hundred years of change in wild vegetable use in southern Herzegovina J Ethnopharmacol. 2015 Feb 18. Authors: Łuczaj Ł, Dolina K [Good

news that some peoples in Europe continue their traditional diet.]

Abstract: ETHNOPHARMACOLOGICAL RELEVANCE: Wild vegetable mixes used in southern Europe are interesting from the pharmacological point of view, as they contain many species which have considerable nutritional and medicinal value, but some are potentially toxic to humans. Although many ethnobotanical studies document the rich tradition of using wild vegetables at the turn of the 20(th) and 21(st) century in the Mediterranean region, there is a dearth of older historical studies which could help us to assess the extent of Traditional Knowledge loss.

MATERIAL AND METHODS: The aim of this study was to document the use of wild foods in an area of southern Herzegovina (in Bosnia-Herzegovina) and to compare it with a list of 27 taxa of wild green vegetables used there, compiled in 1913 by Vejsil Ćurčić. We carried out 49 interviews in the same area to estimate the current use and knowledge of wild foods.

RESULTS: Eighty-two species of wild food and herbal tea plants were recorded in the study. This includes 44 species whose wild leaves are used as salads or cooked side dishes, 17 species with edible fruits and 24 species whose leaves, shoots or flowers are used for everyday herbal teas. On average, 14.2 species (median=16.5) were listed by per interview, including 9.0 species of wild vegetables. Out of 27 plant names mentioned 100 years ago - five remain unidentified. Out of the 22 species or species groups, which were identified, 18 are still used as wild vegetables (including five species used very rarely and known by very few people or only by one person). Nowadays, the most commonly used wild vegetables are: Dioscorea communis, Sonchus spp., Allium spp., Papaver rhoeas, Rumex pulcher, Silene latifolia, and Taraxacum spp.

CONCLUSIONS: Although we observed some changes in the names and uses of plants compared to the list from a hundred years ago, around three quarters of the taxa are still used to some extent nowadays. PMID: 25701756 [PubMed - as supplied by publisher].

Anglo-Saxon Remedy Effective Against MSRA Scientists Reverse Centuries of Prejudice and Condescension to Confirm Anglo-Saxon Physicians performed "carefully controlled experiments" and found effective medicines.

According to a report on BBC Radio 4 Today Programme, 31 March, 2015, a medieval formula for an eye infection salve has been shown to be effective against MSRA and other pathogens.

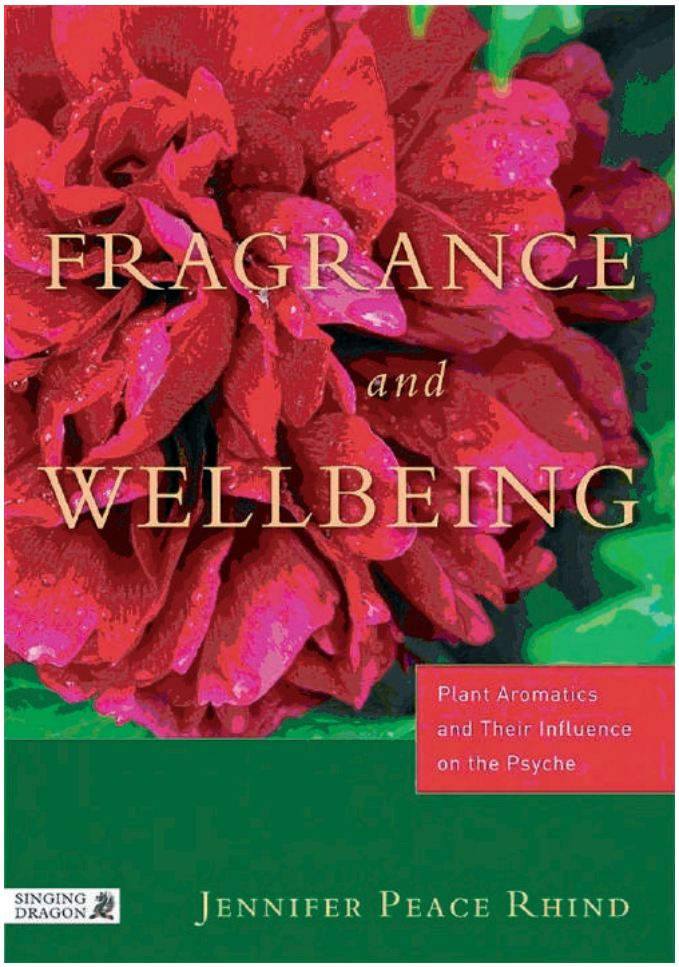
Although called a "potion" http://www.nottingham.ac.uk/news/pressreleases/2015/march/ancientbiotics---a-medieval-remedy-for-modern-day-superbugs.aspx by the reporter, the formulation found in Bald's Leech Book gained the respect of sceptical researchers at the University of Nottingham Department of Biomolecular Sciences when it was prepared and tested against dangerous bacteria and found to be highly effective. "It's the combination of the ingredients" that has the effect according to the scientist interviewed. It's a "definite combination that works", partly by penetrating the bacteria's biofilm envelope. The physicians were acknowledged to have been conducting, " carefully controlled experiments" to find the effective formulation.

The preparation contains onion, garlic, ox gall (bile salts) and wine, among other ingredients. It was prepared in brass or bronze pot and is rendered as a clear liquid.



Never suppose your ancestors to be less intelligent than yourself: a one thousand year old Anglo-Saxon remedy for eye infections which originates from a manuscript in the British Library has been found to kill the modern-day superbug MRSA in an unusual research collaboration at The University of Nottingham.

BOOK REVIEW



A Book Review by John E Smith F:URHP

So – how can I review such a profound piece of work in a mere couple of hundred words?

Jennifer Peace Rhind's classic delivers an in depth explanation of the effect natural plant perfumes have on the human psyche. This work not only covers a scientific summary of plant chemistry, but also the historical use of plants in shamanic and mystical traditions throughout the world; discussing the "perfume" aspect of plants, together with the "per fumum" (by smoke) approach to using sacred, psychotropic and protective plants as incense or "smudge" – an area of use dating back to almost 3000 B.C.Science tells us that perfume enters into the olfactory organs, transmitting signals to the limbic system of the brain's temporal lobe (this is the area of the brain associated with emotional responses, memory, motivation and pleasure) meaning that the selection of different essences can do a great deal in governing our moods and our subsequent state of being.

In this great work, the author explores the various odour types and characteristics encountered in plant fragrances in great detail, and goes on to list and describe plant categories (including those rarely mentioned in aromatherapy literature).

For me the crowning glory of this text is the author's inclusion of a chapter (written by Jeannie Fatimeh Graham) on "Attars and the Role of Fragrances in Unani Tibb Medicine". The latter chapter has obviously been inspired by the work of Hakim Chishti (one of my own teachers in this field) and gives an outline of Unani Tibb philosophy, the teachings of Avicenna (Ibn Sina), the manufacture of Attars (pure, alcohol free essences) and their therapeutic application. The author of this chapter tells us that, in the Sufi tradition, followers of this path will only use plants which have been "divinely recommended" (including rose, amber, frankincense, jasmine, myrrh, violet, sandalwood, musk, henna, oudh and the blend known as Jannat al Ferdous (which translates as "gateway to paradise").

Having read (or at least scanned) many books on the subject of "Aromatherapy", I have found Jennifer Peace Rhind's "Fragrance and Wellbeing" – to be the one which will remain on my bookshelf, to be referred to and delved into often. A great work which deserves much revisiting.

Fragrance and Wellbeing – Plant Aromatics and Their Influence on the Psyche. Was published in 2014 – by Singing Dragon.

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DIARY DATES

15th-26th April *The Herbal Path* (Caminho das Ervas) Monte Mariposa Retreat Centre, Algarve, Portugal with Maureen Robertson, Jose Melo, Rocio Alarcon and Annie McIntyre. Contact Maureen on 01770 820 338 or: http://www.veganherbal.com

May 24th *Spagyrics Seminar* Regents College, London. To Book contact: jag.naidu3@ntlworld.com

29-31 May, Frances Wright, M:URHP, will be running a course about the wonderful healing properties of Bulgaria's prolific wild flowers and herbs. Working with local women to share knowledge and learn from each other. Book soon to ensure a place.
Full course details on http://www.wildthymefarm.org

15th May *Rasa Shāstra The Art of Medical Alchemy* 10-4pm: Conference Room, Indian YMCA, 41 Fitzroy Square. London W1T 6AQ
http://www.allaboutnaturalmedicine.com

12th-14th June *Radical Herbal Gathering* in Shropshire http://www.radicalherbalism.org.uk

1st to 4th October *Natural Living* with Romy Fraser & friends including Christopher Hedley. An inspirational four day retreat to bring about a sense of well-being.
Details: http://www.trillfarm.co.uk/collections/natural-living

12th September *AMH Conference* with Christopher Hobbs

Wednesday 14th October: *Herbal History Research Network Seminar 2015* Herbal Medicines: Trade, Discovery and Repercussions. The Wellcome Library, Gibbs Building, 183 Euston Road, London NE1 2BE.
We want as many herbalists to attend as possible. Advance registration is essential. The cost £50 (£30 concession for students) includes refreshments and lunch.

Early Bird registration before 31 May 2015 is discounted by £5 per person to £45 (£25 for students). To request the programme and booking form, and more details contact nicky@nickywesson.com.

12th – 14th June URHP AGM and conference Purley Chase Warwickshire (see flyer).

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COPY DEADLINE for the next issue of The Herbalist is: **June 1st 2015**
Please email articles and photographs to Christine Herbert: c@christineherbert.co.uk

Printed on 100% recycled paper with non-GM vegetable based inks by Ocotopress Printers, Poole, Dorset: 01202 622220, e-print@octopress.co.uk
Photo credits for this issue: John E Smith, Frances Wright, Helen Romberg, The Herb Society.
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