

MEADOWLARK: A HEALING AND GROWTH EXPERIENCE

These are brief sketches of episodes from a life long journey committed to the concept of therapy of the whole person. This vision led to development of America's first holistic healing retreat, Meadowlark, where patients were welcomed as guests, and healing involved body, mind and spirit. Stories from Meadowlark are shared as opportunities to expand our awareness of the infinite potential for healing. The story is embellished by excerpts from and an interview.

By Evarts G. Loomis

Evarts G. Loomis M.D., F.A.C.S. created Meadowlark, and is in process of completing his book, *Health Care in the 21st Century*.

Interview by Nancy Rainville Oliver, PH.D. RN, HNC.

Six years ago (1991) Meadowlark, an experimental live-in health retreat, closed its doors after thirty-three years of pioneering the concept of a medicine involving the whole person. The images, growth and development of Meadowlark were grounded in a healing philosophy, whose base was scientific and spiritual. The development of the philosophy started back in 1940, four years after graduation from medical school, when I was still doing much introspection about the form of practice I would follow. It was at this time that I kept hearing from the inner recesses of

my mind the words, "treat the whole person." Over time I discovered that this meant looking at the patient before me as a composite of body, mind, and spirit, and planning a course of treatment with those aspects in mind.

BEGINNING THOUGHTS AND EXPERIENCES

I was already a little disillusioned by two observations about the medicine that I had been taught. In the first place, we were not dealing with causes of illness but rather its effects. Secondly, our primary attention was to the disease rather than the person who was ill. I felt something was really missing and possibly it was the spiritual factor, especially since I had seen my father's recovery after lying in the hospital in coma for three weeks following a head injury. His neurosurgeon gave us no hope of recovery, telling my mother that he would die. Could the recovery have been due to the prayers of my mother and myself? Mother had been on a spiritual journey all her life, a group meditation leader, and a significant teacher of mine.

The next fifteen years were spent paying off debts, getting my feet wet and trying to become a good physician and surgeon with confidence in my self.



OLIVE

'Uncertainties now crown themselves assured,
And peace proclaims olives of endless age'.
Sonnet
Shakespeare



Much time was spent in attempting to learn more about the body, mind and spirit connection. There was the question of the right place for a retreat center for a Therapy of the Whole Person. The environment where I was practicing, outside of Los Angeles, was too much city, noise and smog. A naturalist all my life, I wanted our patient-guests to feel the inspiration of natural surroundings. After a two-year search, I was led by Spirit to the foot of a mountain in California's San Jacinto Valley. The San Jacinto mountains are sacred to Indians. From the first time I saw them, they became sacred to me.

It was in 1952 that the move was made to a 50-acre ranch with a house whose view looked

out across a beautiful valley with the two highest surrounding mountains in the background. We didn't have the money to build the retreat center at that time. Three years later we brought together a board of directors, which included another physician, a hospital chaplain, a minister, and a lawyer, and became incorporated as the nonprofit foundation, "Friendly Hills Fellowship."

Try as I did to find a teacher on how to construct a schemata for a treatment embodying body, mind and soul, during the forties and fifties I was able to find no one here in our country who could even understand what I was talking about. This culminated in taking a trip around the world with my family and consulting with a group of enlightened human beings, mostly physicians, who were pioneers with vision for broadening the base for true healing.

THE REALITY OF MEADOWLARK

In 1958 we found twenty acres with suitable buildings to make our start, which we could purchase with a down payment. Thus, Meadowlark opened its doors with a skeleton staff of an administrator; a relaxation, exercise and art teacher who doubled as cook; an associate medical doctor, David Meens; and myself. My time with our Meadowlark guests was early mornings, including breakfast, and certain evenings that I put aside for a lecture or other involvement with the

group. All guests with presenting health problems received a thorough medical examination. Examinations included homeopathic prescriptions and special attention to endocrine balance. There was minimal use of drugs, and acupuncture, osteopathy or chiropractic were available.

In those early years we might have from 1-5 guests. Fortunately donations helped keep things going through those years. Gradually our staff came to include a resident nurse, resident or part-time psychotherapists, non-denominational spiritual counselors, polarity or massage therapists, art therapists, meditation teachers, and group exercise and yoga teachers. Over time the guest load averaged 18 to 20, with an average stay of two weeks. We did not want to expand beyond this number, as we felt it important for the Meadowlark experience to have something of the feeling of an extended family. The term "doctor" found no place on the premises. Everyone was on a first-name basis.

STORIES FROM MEADOWLARK

In order to give a broader picture of the healing experiences, a few cases are presented to illustrate some of the ramifications of a Therapy of the Whole Person.

Medical Ecology

Wanda was obsessed with desire to murder people, although she knew that she never would, except in her dreams. She went through a therapeutic fast while at Meadowlark. At the second

morning group session, she remarked that soon after taking her prescribed dose of vitamin C, the desire to murder came on stronger than ever. Realizing that the vitamin C was synthesized from a corn base, she was queried as to how much she liked corn. "I love it," was her response. "In fact, I can eat as many as eight ears at one sitting, and then go to the store, buy a can of corn, heat it and devour it." Accordingly, her vitamin C was changed to a different brand, synthesized from sago palm. The very next morning in group she read us a poem that came to her the night before. The first she had ever written:

Fear

(To Naomi - who understands)

*Fear was like an ugly vine,
That grew around,
And deep inside of me.
I tried to live in harmony,
But...
It kept growing more than me.
Until...
I couldn't find me anywhere...
Fear had blocked my view from me.
Many times I cut it back,
And tried to keep it low...
But still it grew and strangled me...
While I withered, it would grow.
Then one day I pulled its root...
And held it, while it cried in pain.
It shuddered as it fell from me...
And cried and cried again.
I began to see the light of me...
As I cleared away the dying vine.
And there is more and more of me...
Why,
I was here...
All the time.*

Following her fast, corn was removed from her diet for six weeks, after which she could start eating it again at spaced intervals. She reported some months later

that she no longer had obsessions involving murder.

Visions and Dreams

This is another case example of experiences at Meadowlark.

Geri, a 48 year-old business woman, arrived in a state of exhaustion and suicidal depression. She had just been released from a hospital in a neighboring city following admission for treatment of injuries sustained while walking a St. Bernard. She had the dog's leash tied around her waist when it sighted something and took off running, dragging her about 25 feet.

Her father was German and her mother Cherokee Indian, there was no early contact love, and her parents separated when she was 15 months old. By the age of 12 she had been taken care of in 40 different foster homes. Geri was married at 17 but only a few months later lost her husband as the result of an auto accident. During this brief period she never felt accepted by her in-laws. This was followed by an unsuccessful marriage.

Among other supportive therapies, Geri decided to go through a cleansing fast, hopefully, to rid herself of the effects of the multiple prescription drugs she had taken. In the morning fasting group, Geri found the support she needed and shortly began to express her long-suppressed feelings. Following a day and night of tears, she shared what had come through to her:

*Today I cried for Geri!
Never allowing myself to cry*

*from one sadness to the next,
One has allowed it to store up
to a bursting capacity.*

*Today I cried for Aunt Becky,
and I asked for forgiveness in
turning the casket over onto me.
I was only seven and curious.*

*Today I cried for Mr. Willy who sang
songs
and played the fiddle for me at age
eight,
as I looked into the grave at his
mutilated body. With fiddle crushed,
I couldn't feel anything but fear.*

*Today I cried for my schoolmate who at
the age of eleven died, naming me as
one of the pall bearers.*

*Today I cried for my grandmother. She
was the only one I could relate to and
she died when I was nine.*

*Today I cried for my husband who I
loved very much.
I had no time to cry when he was
buried.*

*Today I cried for my three sons who left
for Germany.
They are not dead, but they might as
well be,
I haven't seen them since.*

*I didn't cry when they left. I had to
show strength.*

*Today I cried for my girl friend's baby
who died in my arms at age seven
weeks.*

*Today I cried for my mother, father,
stepmother, stepfather. They all died
within seven months.*

*I would have been much happier if I
had known them.*

*Today I cried for the son that only lived
five hours.
Today I cried.*

A few days later she had a dream:

"I saw myself lying on a bed. I was looking down from above and I seemed to be dead. Six monks stood at the foot of the bed. They said, 'Do not leave. You have a lot more to do on earth.' At that moment the most brilliant light I could ever imagine came over my

body. I changed from dead to a most beautiful angelic child. The light came brighter and brighter. The monks had to leave. It was too bright for them. I knew it was beautiful, but what was the meaning?"

The next day she related this to the group who felt there was much in it. All day long she had an urge to paint a picture, which she did. The following morning she put it up in the room. With the light on the picture, she discovered the face of the Christ, as did other members of the group. That night at Christmas eve service, as she took her seat in the chapel, tears poured from her eyes and she felt the following words. Never before had poems come through to her:

*You do not have to die to be reborn.
I came to Meadowlark deeply de-
pressed,
As my heart was greatly repressed.
I saw a vision in the night,
In my bed, full of fright.
Out of the darkness came the monks.
They spoke to me, 'Do not leave,
You have many tasks to achieve.'
The room burst with radiant light,
My heart filled with joy.
My body rose, as a child so bright,
Like a mystical toy.
Your awareness has come from a night
filled with storm,
You do not have to die to be reborn.*

Arthritis

This is the final healing story.

Walter arrived at Meadowlark after he had suffered for seventeen years with arthritis which had shortened one leg, fused his spine and twisted his outlook on life. As an engineer,

disciplined to avoid irreversible situations, he had become a perfectionist. Secretly fearing people he had sought safety in 'having no feelings.'

In 1969, while helping to perfect a missile warhead, he realized that he was actually work-

thritic pain. He became aware of a new vitality and stamina as a result of adhering to the Meadowlark menu of natural foods and with no stimulants. His body grew stronger and more supple as he did isometric and isotonic exercises.



ing for what was the killing of more people for less money. This so depressed him, that he quit his job, and he had been a virtual recluse for six months. He had an opportunity to learn about the basic thinking behind medicine for the Whole Person during a conference I had presented, and soon became a guest at Meadowlark. After some hesitation he adopted the program of homeopathic remedies and three days later he found himself free of ar-

The following is an excerpt from a letter received several years later. "At present the situation is this: pain is a thing of the past; a dozen ailments are fading, or have already disappeared; atrophied muscles are being restored; faith is full and the prospect exciting....For there is that which works for wholeness in our lives, if we let it, and Medicine of the Whole Person is programmed to help bring wholeness — physically, mentally and spiritually. Medicine of the Whole Person combines sud-

den miracle with slow, steady progress and all of it works for good."

REFLECTIONS

On reflecting what our Meadowlark guests taught me, I realize the truth of the words of the 16th century poet Edmund Spenser, "For of the soul the body from doth take: for soul is form, and doth the body make." In our group therapy sessions, with sharing of journals and dreams, K.S. was able to see the stiffness and rigidity of her mental set and its possible relation to her arthritic frame; L.P. was embarrassed to see the relationship of her gall to a recent attack of gall bladder trouble; T.D., who suffered with long-standing low back syndrome and after consulting with two or three specialists (finally) had spinal fusion surgery without relief, discovered that what he needed was to clear up the problem by getting his wife off his back.

I also realize that chronic illness with its attendant suffering can be a blessing in disguise. Those who are most likely to recover are those who find purpose for their lives and have a vision of their future with something worthwhile to live for.

EDITOR'S NOTE BY NANCY OLIVER: INTERVIEW WITH EVARTS LOOMIS

It seemed important to hear more about this physician and his ideas about Medicine of the Whole Person. The following is included here to embellish his story.

This interview was con-

ducted for the purpose of learning more about Evarts' experiences as a holistic physician and to learn about the healing place called Meadowlark. An informal interview guide was designed to help elicit informative responses about the past. That was the plan. The interview took place at Friendly Hills Ranch, with Sonia Leib Abels, Evarts' wife Fay, and a colleague of theirs Garrick Lahoda. Garrick is assisting Evarts in the writing of his book *Return Of The Priest-Physician, Medicine For The 21st Century*. The atmosphere when we arrived was calming. There was an unfamiliar aspect about the environment that is difficult to describe. Music was playing, sun was shining and the house was full of meaningful artifacts and a rhythm of sorts. During our initial introductions Evarts instructed us to call him by his first name.

It was important to Evarts that the interview take place in his office. We set up the tape recorders and he orchestrated the seating. He was very much the teacher and we were the students. The wall behind Sonia and I was full of pictures of his mentors and teachers. And so we began. Questions asked and answered in a comfortable style and flow, for nearly two hours. When we were finished, by consensus, we shared lunch and then left the ranch. My feelings were quiet and tranquil. I felt as if something had occurred that was important, but it was evasive and vague. The feeling returns when I remember the interview.

As I read and reread the typed transcripts and listened to the taped interviews I was still

haunted by a sense that there was a message that I was not quite seeing, hearing or feeling. The words were a chronological account of how an 86-year-old physician developed his holistic vision. There were rich antidotes and clarifying examples related to his journey. I finally recognized that I had assumed we would be hearing a story of what he did and how he did it. As we gently probed for examples and further explanations he even more gently guided us to see the future. His responses were grounded in decades of experiences as he introduced us to his vision of what he calls a new medicine for the 21st century. As we asked for examples from the past he creatively and masterfully guided us to the present and shared his vision.

The following excerpts from the interview were selected to provide a glimpse into the heart, soul and spirit of this holistic physician. His thoughts and words help us to see, feel and hear his vision.

Evarts shared examples of how, in what he refers to as "the early years," he traveled through the United States and around the world seeking like-minded holistic people with whom to learn and share ideas about "how to care for the whole person" and "what healing is all about." He describes attending six meetings at the Médecine de la Personne in Europe with physicians from France, Germany, Italy and Switzerland and interpreted the international conferences for us in the following way:

"The six international conferences held in Europe were the annual week long meetings of

Médecine de la Personne, a European group of physicians. (These meetings are still being held in Europe.) This was initiated by the Swiss physician and author, Dr. Paul Tournier, and attended by an average of sixty physicians. Their purpose was to give a deeper understanding of the wisdom of the Bible with reference to the practice of medicine, and also stressing the doctor's need to "walk his talk." Themes of two of the conferences were "What it means to be Understood by Another Person" and "Our Failures." The latter stressing that we learn more from our failures than from our successes.

The topic of failures was explored a little. It is interesting to note that Evarts' first response when asked, "What do you think are some of your failures?" was "My failures? Well, sometimes I think I talk too much." Failures was clearly not an area he spent a lot of time with because he continued to try to answer the question with the following "I'd have to give that some thought. Why don't I make a note and get back to you on that?" The impression that one was left with was that he had many more important things to teach us about.

Evarts' training as a physician was from a traditional medical model perspective. To understand his perception of medical doctors Evarts talks about medical schools and the message given to students, that they are the healers. "We physicians are not healers. We may be guides, hopefully, to the healing process. There is too much specialization in medicine, entirely too much specialization. And

people have a keyhole vision in their specialties." His vision of treating the whole person comes through in this description of modern medicine. Specialists do not see the whole. It seemed important to ask Evarts how he became involved in searching for explanations beyond what he had been taught in medical school.

"I'll give you a bit of my story on that. Of course, the idea came to me in the early 1940s when I was in Newfoundland working in a sixty-bed hospital, a lot of TB work, and a lot of general surgery. And that's when I heard the words, just came into my mind, 'treat the whole person, treat the whole person.' So I had that vision for a long time. I saw in my mind's eye just a lovely place somewhere more in the country, and I've always loved mountains, worshipped mountains you might say. And I saw a beautiful triangular peak, which turned out to be Tahquitz. It's a beautiful mountain alongside the San Jacinto mountains sacred to our native people.

ABOUT MEADOWLARK

The vision of the healing place materialized into Meadowlark. As Evarts talks about Meadowlark it is as if he is describing home, a healing place, and an abstract concept. There is a visionary quality in his dialogue that is at the same time grounded in his rich physical descriptions. Our understanding is enhanced by our "being" there at his home on the ranch; being in an environment that was somehow different. Evarts explained that Meadowlark had been located about three

miles away and the place we were visiting had been his parents' former home, built on the ranch he originally purchased for a holistic retreat site. It is important to emphasize that the first aspect of actualizing his dream was to invite local patients to his home. Evarts describes the early years on Friendly Hills Ranch.

"...maybe a dozen patients would sit in front of our fireplace and we'd talk about their life-style and its' impact on their overall state of health. I found it was very meaningful because it gave them more of an understanding of why they were ill."

He continues to talk about the people who later visited Meadowlark and how they were treated:

"One of the precepts at Meadowlark was we didn't have patients, we had guest-patients. Everybody went by first names and we never wanted more than about 20 people, because it wouldn't be the same intimacy. And I think that intimacy is extremely important. Very often one person would discover that he or she had found answers through another person who had similar problems. I think Nature brings these situations together. If a student is ready, the teachers are there. The teachers may be other guests who have come and sat at the same table."

The desire to provide opportunities for patients and staff to learn from each other is further illustrated, "We made it as hard as possible to tell who were staff and who were guests."

A series of questions were asked in an attempt to understand how Evarts developed the philosophy of wanting people to be

more equal in their relationships, specifically the physician/patient relationships. He agreed that this was not something he had learned in medical school and talked about engaging in interprofessional conferences on the Nature of the Healing Process. These were three one-day conferences, held at Meadowlark, where the viewpoints of different participants were shared:

"First, we had psychologists, physicians and sociologists. We had Dr. Max Crone who started the school for music up in Idyllwild and who was also a professor at USC (University of Southern California). We had a professor of physics from Cal Tech and a professor of chemistry from Redlands University. We had a mathematician. So, we had this great variety. We had an art therapist; we had a spiritual therapist. The meetings were started in the Quaker (Friend's) fashion, having a time of silence. Then, each of the different profession's was given five minutes to talk about their concept of healing. Then we conducted it much like a Friends' meeting. We just spoke spontaneously. And, after three different day-long conferences, the conclusion we came to was that the two people positioned as healer and healee, you might say, had to be on the same scale. Anybody talking down to people would not get through, it was ineffective. The other great factor was the relationship between the two people, there had to be empathy. "Similarly, the *Médecine de la Personne* produced a dialogue that focused "on understanding another and being understood by another human being."

Evarts has learned about and experienced the benefits of nutrition and has worked with a variety of teachers in this area over the years. Fasting is an important part of "healing the whole person."

"The idea of fasting came to me when the psychiatrist Bob Meiers came and was with me on the staff at Meadowlark for three months. He and Dr. Alan Cott had studied the dramatic results gained from the use of fasting on chronic refractory schizophrenic patients, involving 6000 such patients under the direction of Professor Serge Nikoliav at the Moscow Psychiatric Institute. I was very much inspired by Dr. Meiers' success in helping some of our Meadowlark guests through his guided fasting process and continued the practice after he left, with some variations in the process."

Music was another area that was included in offerings at Meadowlark along with art therapy and spiritual counseling.

AND THE LESSONS CONTINUE...

Evarts introduced us to the "tremendous importance of symbols" and how illness is symbolic of life problems. He explained that his understanding of symbols has its roots in ancient teachings, particularly Hermetic teaching where the first law is mentalism.

"Everything comes from the mind. Just as the ideas of the architect determine the appearance of the building, even so our prevailing thoughts determine the nature of body symptoms. You

have to have the architect before we have the building. We have to have the person understand why he or she is ill before that person's going to get well. They've got to discover more meaning for their lives." He provided several examples:

"A person who has migraine headaches, at one point when it seems appropriate, might be asked 'What's your biggest headache in life?' A person with gall bladder trouble has too much gall. The person who is constipated has too much shit. A person who has back aches better get some stuff off their back."

Evarts provides a personal experience of symbols in his own life.

"You see I have a little bit of arthritis in my finger, that one's a little crooked. So I have to look at why did I develop this in my hands. Fay knows very well that I have great difficulty handling details. I can't remember what I'm supposed to do because my mind is envisioning how all these things work together and its very difficult for me to focus on everyday stuff. Fay's helping me to handle everyday life. I've got to get my feet more firmly on the ground."

PHOTOS ON THE WALL

Given the opportunity, Evarts introduced us to the photos on the wall; photos of people who had influenced his thinking and his life. In the center was a picture of his mother, Amy, surrounded by (clockwise) Jesus, Mahatma Ghandi, Johannes Brahms, Teilhard de Chardin, Albert Schweitzer, John Muir,

Walt Whitman, and Rufus Matthew Jones.

"Albert Schweitzer was number one, I think. I was a biology major in college and my roommate had a pamphlet about Schweitzer. I read it and was impressed. I phoned home that night and told my parents that I'm going to leave biology and go into medicine." And he did just that.

"Schweitzer was a great inspiration to me, and is known worldwide in the fields of philosophy, medicine, theology and music. I saw him as a great inspiration to many people. I thought that his consciousness and how he could take all this in showed the tremendous scope of a human mind, how it can make contact with reality and do it with meaning." Evarts goes on to describe how "medicine is not dealing with curing patients. It's waiting for effects of illness and not doing anything about causes. And that to me is backwards." He relates this concept to his vision, "...to help pattern the new medicine. A new medicine that would deal with the causes of illness and teach people to understand the meaning of their illness. And to see the illness as opportunity for a growth experience."

Evarts continues to connect his inspirations to fasting; he relates it to learning from illness and the healing process:

"Many people have their initial light into their own spirituality through fasting. The great teachers, Moses, Jesus, Ghandi, all did fast in a very important part of their lives, and it fascinated me. We found a tremendous amount of people were getting well with fasting, probably the oldest

method of healing. An animal, a dog, gets ill and will fast until it gets well. In medicine, we're getting in the way of the natural healing process far too much with the drugs we're giving people. And nobody knows how these multiple drugs interact with each other."

Continuing with the introductions to the photos on the wall...

"It was during five-mile walks across New York City to medical school that I memorized a good portion of Walt Whitman's "Song of the Open Road." And he went on to quote:

*A foot and lighthearted I take to the open road,
Healthy, free, the world before me,
The long brown path leading wherever I choose.
Henceforth I ask not good-fortune, I myself am good fortune...*

The next introduction is to Rufus Matthew Jones, "a professor of philosophy at Haverford College for over forty years. An amazing person whom I had for two courses, Greek philosophy and ethics. I've always remembered one particular saying of his: "Those who search for happiness will never find it, happiness is a by-product of right living."

Evarts continues with introductions to Jesus and then to Ghandi whom he "greatly admired because I think he showed the world a way of peace. And the world is still spending all this money on armaments, and they'll never find it by that means. The great teachers told us a long time ago that love and peace both go

together."

Johannes Brahms is the next person whose... "First Symphony was my favorite music for a long time. I played it over and over and over." "Below him is Teilhard de Chardin,

...the anthropologist and Jesuit priest, who you might say the church sort of debunked. His books, *The Phenomenon of Man* and *Hymn of the Universe* were especially meaningful to me. But he was forbidden by the Vatican to publish his writings. He made more sense in following up on Darwin that anyone I know. Darwin didn't finish his job. All these changes with natural selection have a direction; it's not undirected, it's not chance. Chance doesn't produce miracles. Being here is a miracle. Eyesight, it's a miracle. I'm just getting back my sight. I had cataract surgery a month ago, which greatly helped my vision."

Evarts goes on to link Teilhard to Walter Russell.

"Walter Russell's book, *The Secret of Light*, in such passages as 'I am the light,' 'I alone AM,' and 'What I am thou art' and his ability to discern the Oneness of science and a philosophy of life has given me a more comprehensive understanding of the nature of the universe than ever I had before."

As you listen to the connections between Evarts and those inspirational people in his life, one is alert with a sense that these relationships were formed many years ago (in his twenties) and have continued to grow and develop over time. There is an energy and incredible sense of meaning that connects the listener

to the individual whom Evarts is introducing.

"My mother Amy was a spiritual companion to me for the major part of my life. Through her influence I became aware of the oneness of the teachings of major religions and the reality of spiritual healing. During the last twenty-five years preceding my Mother's death, it was my regular routine, from 7 to 7:30 a.m., to go down to mother's home where we would read inspirational materials and then have a period of meditation, sitting opposite to each other in her living room. Starting my day with meditation has had its part to play in my life ever since first introduced to me by my mother."

Evarts moves into a short discourse about relating nature and meditation:

"Nature has been a great teacher to me. Getting away into nature and camping out, backpacking in the Sierras, canoeing in the Arctic, and on the Yukon, all these things have been very important because my most important temple is nature."

He continues to explain how nature has replaced the formal church structure.

"I was confirmed Episcopalian, and I got tired of getting up and down all the time. Then, I went to a Friend's college at my mother's suggestion. I got into meditation way back at Haverford College. To me prayer is talking to God. And meditating is to let God talk to you through your own silence."

The interview designed to learn about the holistic physician and the place called Meadowlark was somehow transformed into a

wonderful philosophical journey. It occurred because of the implicit invitation from an individual who has created his vision through understanding and studying the wisdom of others. And he shares what he has learned. Garrick was present throughout the entire interview and his summary provides us with a lasting image.

"Evarts really believes in evolution. Every minute of every day this man is evolving, and he draws others into that web. It's so

subtle because he's so charming and he's caring and he's loving. But little by little you start to realize you're a part of that evolution, and as he's said 'Each of us has to do it ourselves.' We can't rely on anybody to be our healer."

He turns to Evarts and says "I thought you were going to quote from the Bible and say 'Physician, heal thy self.'" And Garrick continues,

"Because I think that's a message that I'm hearing, and this is the message that I think he is trying to carry to the medical profession. Each person who wants to be a healer has to

know that he has to heal himself and that he has to facilitate the healing process in the patient."

Evarts' wife Fay provides similar insights,

"I think that the principle of mentalism is exemplified in Evarts' life. He had an idea, and the idea creates the form. That's the principle of mentalism. Evarts created the template for the form of holistic medicine which he realized at Meadowlark and is now being realized on a greater scale.



Frederick Remington

He was forming that idea, just as he says Russell and other people touched these divine ideas and brought them down and made them into form. The great musicians touch this divine music, and they put it into form. They make notes and they have instruments play it or people sing it. And so Evarts was really doing that, really living that principle of mentalism. He set a template for what will be medicine in the next century."

To feel and imagine the vision that Evarts has is to find oneself full of hope and beauty. This was an incredible opportunity to reunite health and healing with daily thoughts and actions. To introduce concreteness into this visionary experience seems inappropriate. While there are many anecdotes and rich descriptions of the place called Meadowlark, the concluding comment is that Meadowlark was a vision realized by Evarts and experienced by many. The image that has been created here, of healing and healing places, is inspirational and allows each of us to "form our healing images" in the spirit of mentalism. □

Reflective thinking is always more or less troublesome because it involves overcoming the inertia that inclines one to accept suggestions at their face value; it involves willingness to endure a condition of mental unrest and disturbance. Reflective thinking, in short, means judgment suspended during further inquiry; and suspense is likely to be somewhat painful.the most important factor in the training of good mental habits consists in acquiring the attitude of suspended conclusion....To maintain the state of doubt, and to carry on systematic and protracted inquiry-- these are the essentials of thinking.

Dewey, J. (1910). *How we think*. Boston: D.C. Heath & Co.

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