

**A Real-Time Opportunity to Learn the Theory & Watch/Try the Practice**

Confidential to Ann Moira Gibson, Michael Bucher, [David Burt](#), Gord Crann, [Johanna Pennings](#), [Christopher Walker](#), Robert Barber, Gail Trenholm, Ray Dodsworth, Jacque McKee, [Eric Rudd](#), .....

### Invitation

You are warmly invited to participate in, or observe, a conversation with Rotarian Gordon Crann (former Ward Councillor and former president of Toronto-Danforth Provincial Liberal Association, and Rotarian luminary in the burgeoning field of Micro-Finance) and coach-writer Angus Cunningham. **Subject:** the *Eye-Zen* English approach to problem-solving. **Issue:** Can practice of this emoto-linguistic innovation help loosen the chains of ignorance that appear as obstacles to the finding of actually satisfying 'both-in' solutions to you and your interlocutor's must-solve problem? *Whistlers' Pub* in Toronto (E side of Broadview, a km N of the Danforth) on Wednesday, May 22, 2013, 6+ pm. Big [Screen FX videographers](#) present, so bring your best conversational partner and feel free to ask for footage of how solutions to your problems can emerge *Eye-Zenically!*

### Writing from Craigeith, Ontario, Canada, ...

May 8, 2013 (after consultative editing)

The Danforth-Byron-Chatham-Jones block of the Toronto-Danforth riding makes, on a sunny day in 2007, for happy 'exes'. In this instance, they are happy not only because they have two beautiful daughters, but because ... **he** has decided to wear **her** flesh coloured glasses, which definitely improve **his** broken-nosed looks, and **she**, having consented to be photographed in a 'salute the flag posture' – one **he** obviously is still appreciating – is amused. What else might be observed? Well, **she** certainly doesn't need anything to improve her looks, and certainly **she** is catching the sunshine from which **his** hat is shielding **him**, and **she** clearly doesn't need a hat this day to be **her** very beautiful self.

Their main delight presently, as you can discern if you look closely at the caption, is the wonderful photographer's eye of their younger daughter, Emma Nell. Now if you want to meet Emma, you'll either have to look with your heart, or hope to see her at some [Eye-Zen English](#) event to be planned after this initial one at Whistler's on ... (The exact date in May can be affirmed if you closely examine/collect Ontario car plate numbers).



**OMG! What an Awesome Sunrise!** © 2001, by David Burt

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**Alicante Bay, SE Spain Alicante Joan** (cropped 130506 by ACGC)



Photographed on 130426 by Johanna Pennings

**Our Agenda** for 'Whistler's Launch'

Wednesday, May 22<sup>nd</sup>, 2013, 6+ pm<sup>1</sup>

- 6.00 Principals meet at Whistler's
- 7.00 Guests welcomed..... Gord & Angus
- 7.15 Why Eye-Zen English? ..... Angus
- 7.35 Choice of Conversational Issue specifics..... Gord & Angus
- 7.45 Panel Conversation ..... Christopher W, David C, Gord & Angus
- 8.35 Floor Comments/Questions..... **Moderator needed**
- 8.50 Wrap-Up ..... Angus
- 9.00 Disperse, with **Eye-Zen English Starter Kits** available for purchase



**Alicante Joan**  
(cropped 130506 by ACGC)

<sup>1</sup> For the latest news on how the evening's agenda is being evolved by the advisory group (at the top of page 1) of this first public launch of **Eye-Zen English Problem-Solving Conversation**, go to: <http://www.authenticcoaches.com/ACDownloads.html> and look for "Agenda 130522".



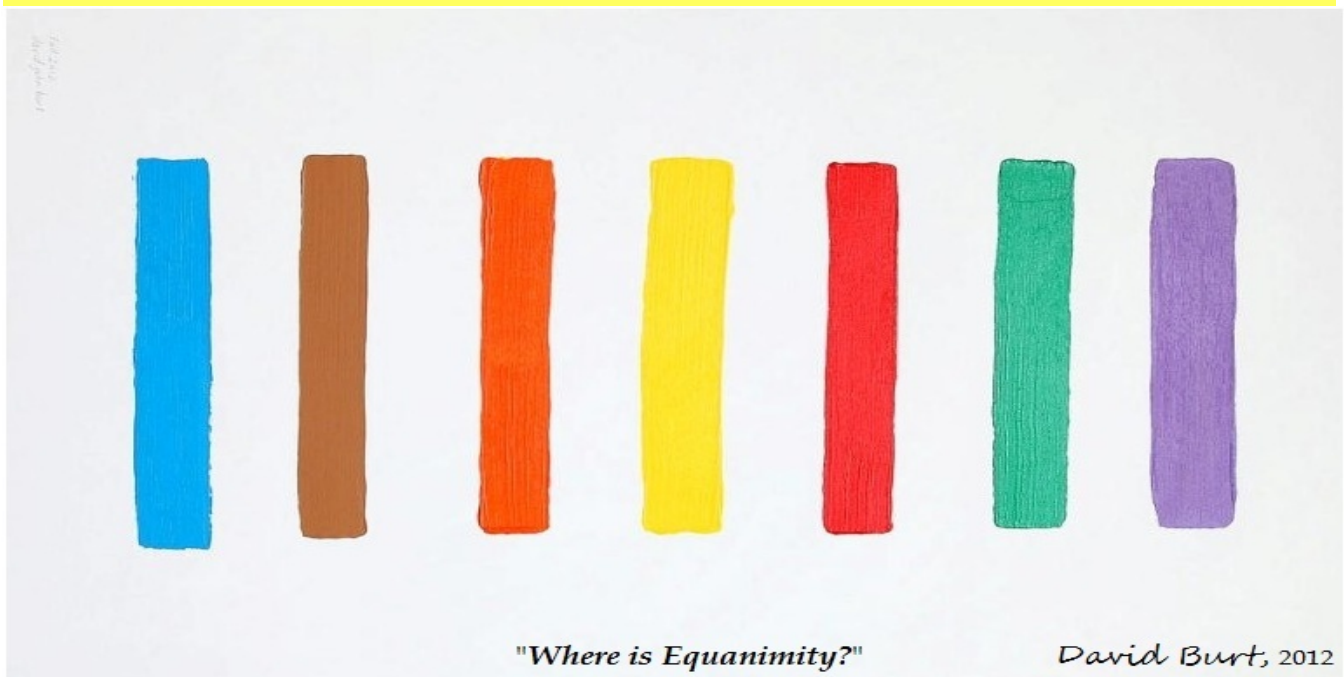
Preliminary Front Cover Design

"Thanks, Angus. That's a valuable insight."  
– Steven Pinker<sup>2</sup>, author of *The Stuff of Mind*

*Eye-Zen English*  
**Unpresumptively Yours and Mine**

A Purposeful, yet Playful and Principled  
Way to **Solve** Impassioned Problems Thoroughly

by  
**Angus Cunningham**  
(with Ann Moira Gibson PhD)  
Partners in *Authentix Coaches*



**'XYZ Publishing'**

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<sup>2</sup> Steven Pinker is the author of 8 best-selling books in the rapidly developing field of psycholinguistics. Interested in the context in which Dr. Pinker (who has made the post of Johnstone Family professor of Psychology at Harvard so prestigious that in 2004 *Time Magazine* listed him as **one of the world's 100 most influential people**) expressed the appreciation shown top left on the book's front cover for the key insight that is the book's main subject? If so, feel free to download the '.pdf' document "*AC & Steven Pinker 2012 Correspondence*", which is available at [this link](#)

Possible Jacket Back Cover Design

Ever experienced the frustration or grief of a moment when true reciprocity seemed unavailable? Might the conventions underlying the conversational habits we take to be 'natural' or 'normal' be distracting us from discovering the shared insights necessary to meet, equitably, each of our vital needs? They often do, says this highly innovative coach-author and his writing partner. In *UYM*, they not only explain why; they also shares compelling evidence for what often resolves this tragedy of the human condition.

**Executive & Other Coaching in normative English (E-prime influenced)**

**'Presumption-Free' Problem-Solving Conversation (after *Getting to Yes* & NVC)**

**Tone Scales (interpreted with the concept of shared equanimity)**

**Etymological Distinction of Conflated Meanings**

**'THXEN'-based Rational Emoto-Linguistics**

*Eye-Zen English*

© 2007-13 by Angus Cunningham – permissions: [angusc@authentixcoaches.com](mailto:angusc@authentixcoaches.com)

Drawing on principles tested thoroughly in coaching engagements, Angus Cunningham shares with us the many benefits of working with a set of conversational principles, known as *Eye-Zen* English. These help us combine authenticity with empathy – as **AJ Jacobs**, Editor-at-Large of *Esquire Magazine* and author of *My Life as an Experiment* and *My Year of Living Biblically* attests. After trying '*Radical Honesty*', **AJ** experienced painful results, but after trying the root idea of *Eye-Zen* English, he wrote to Angus "**I have much gratitude now! I loved reading your theories**", and then went on to publish "*Drop Dead Healthy*", which evoked Angus' wish for mirthfully equanimous survival.

Depending on our parental, cultural, educational, and occupational backgrounds, we face must-solve problems in many ways: by giving up; by prayer, meditation and waiting patiently; by reasonable or rigorous application of evidence-based logic; by 'gut feel'; by the prestige/victimhood of our social position; by inspired conceptions of truth; by intuitions; by sheer bluster, bravado, charm, or even force; and sometimes unexpectedly by seeming miracle. *UYM* helps us become not only more aware, but more conscious, of how habits of language selection, interpretation, or avoidance either slow or augment capacities to reach agreements and solve problems thoroughly. Timely reading for entrepreneurs, writers, executives, researchers, educators, and professionals in any field, *UYM* is also useful at home.

**Angus** is the founder, principal, and owner of *Authentix Coaches*. Educated at *Cambridge* and *Wharton*, he has worked for *McKinsey & Company* as an Engagement Manager in Toronto and Tokyo, served *Cummins Engine Company* as its Administration Director for the Asia/Pacific Region, and, as the Senior VP in charge of Canada's largest envelope group, helped its owners and employees achieve greater market share and profitability. Leaving the corporate world to found *Systemtree*, he and his employees built the world's first electronic trading system from open-system hardware and software components. Inventor and assembler of *Eye-Zen* English principles for thorough problem-solving in challenging circumstances, the subject of this book, Angus' executive coaching practice is based in Toronto.

**'XYZ' Publishing**

eBook: \$9.50  
 Hard cover: \$27.50  
 Paper back: \$14.95

**Possible Design for Left & Right Inside Flaps**

Anyone whose work depends on teamwork and partnership, which both depend on non-presumptive but still complete communication, will find the insights revealed in this book intriguingly practical. A powerful reminder that, once we get clear of inaccurate pre-suppositions, transformational outcomes are always reachable, this book shows how the often difficult-to-combine values of empathy and authenticity can indeed be integrated, and shines a light on emotio-linguistic principles the author has proved **in the fire of challenging 'moments of truth'**.

Anyone looking for the inspiration and practical means to discover thoroughly life-enhancing solutions to problems that once seemed "impossible" will find something valuable here. Testimonials from clients in many fields and in many relationship contexts, both corporate and individual, bear witness to the validity of the insights and outcomes described, with a playful flair for arrestingly amusing narratives, in *UYM*.

Exchange in critical moments of challenge of honest statements of the form *I have 'X emotion' now*" leads, coach-author Angus Cunningham explains, to insights from which desperately needed practical solutions emerge in due course. *Eye-Zen English* practices, as he calls the wisdoms he has drawn from just such experiences, are rationally rooted in data gleaned from seemingly overwhelming challenges tamed and solved by just such exchanges.

The accuracy of the words we use is much more crucial than most people today presume, says Angus – citing the horrendous part that inaccuracies played in the riots that both preceded and followed the partition of India in 1947. But when we work with "I have 'X emotion' now" statements, we gain power to relinquish diffident, defensive, 'professionalized', and other incompletely engaged or pretentiously conventional roles – in favour of listening to, and trusting again, our vitalizing inner senses of truth. We find our 'problem-solving mojo'.

For perhaps 500 generations, says Angus, most people have felt truth to be sacrosanct – even if that meant fighting for whose truth was God or whose God was truth. So the common expectation today of many people – that others will 'shade, bend, or falsify the truth' to burnish ego, avoid loss of face, escape punishment or defeat, flatter, or legally steal – may turn out to be collective insanity (cuckooland).

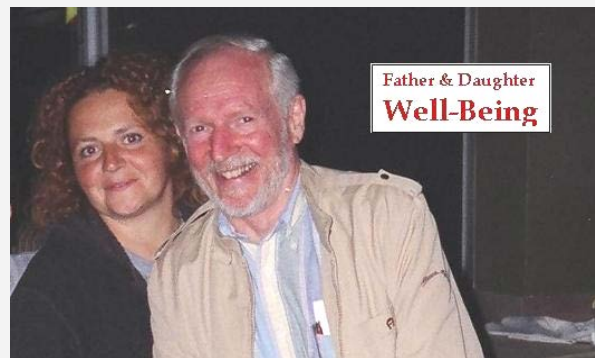
Yet in certain circumstances that expectation might also be wisdom, or even love. **Which is it when?** Angus debates this question with his faithful

employees, Chinghiz and Chinghiza Kayani, and they aren't about to let the world's most influential psychologists, economists, psycho-linguists, or ultra-professional leaders get away with telling us what might only be 'true' in circles of conversational narrative among such elites – but what elsewhere turn out to be a 'load of you know what'.

Angus was born in Simla, the British Raj's summer capital, and moved 12 times in the next 4 years before he and his mother's half of his Army family, moved to England. He says his ayahs – spiritual heirs of Mohandas Gandhi's soul force – kept him warm, fed, and properly in nappies while his parents fought the Japanese attempted invasion of India and calmed simmering independence riots for as long as London told them they must.

For almost all of us, music brings souls together. For Angus, that's true too. But perhaps for his writing partner and surely him the subtleties learned at home and school of how people use words became key means to tell whose words were trustworthy when. Clarity in these subtleties was probably his winning grappling iron, says Angus, on the mostly Anglo-Saxon corporate ladders of *British Steel*, *Cummins Engine*, and *McKinsey & Company*. But later, after returning from an exciting year's consulting engagement with *Mitsubishi Juko* in Tokyo, he found that particular capacity, unconscious as it was, didn't help him avoid a mid-life crisis – one from which he was only able to regain equanimity often enough to enjoy life again with the help of the insight-and-solution-surfacing properties of *Eye-Zen* English practices.

Has anyone written so insightfully and excitingly about the often unseen but always powerful forces, for good or ill, contained in cultural, familial, and corporate habits and practices of language selection and interpretation as Angus has in *UYM*? Emma, very happy she's not Ann Moira, often wonders ...



... so, why not enjoy finding out for yourself?

*Sample Text from the Manuscript* © 2013 by [Angus Cunningham](#)

## Thorough Problem-Solving: Finding a Conversational Way

*"When people hear anything that sounds like criticism,  
they tend to invest their energy in self-defense or counterattack"*

**Marshall Rosenberg**

Founder, *Center for Nonviolent Communication*

What is involved in finding a thorough solution to a problem? Decision-makers often feel pressed by expediency to find a solution that either ignores likely-to-be troublesome consequences or asserts/pretends they are someone else's problem. Dumping sewage or toxic waste in a way that adversely affects a less powerful community or our collective future is not a thorough solution. Nor is throwing up our hands at the injustices perpetrated by a regime without trying to work with others to find a way to end the injustices and reconcile the parties caught in them a thorough solution.

Thorough solutions solve problems more completely than 'mainstream acceptable' solutions do. Recycling sewage into safely applied natural fertilizer would – assuming it is done without more expenditure of environmentally damaging energy – be a thorough solution. Participating in the activities of a successful political movement to effect a peaceful change to a more just governmental presence would be a thorough solution. Allowing tax breaks for investment that exploits child labour in another jurisdiction would not – on its own – be a thorough solution.

Leading changes in a dysfunctional social institution for the better well-being of all is not easy, of course. Economic and business decision-makers and regulators are only the latest in a long line of policy officials who have found that solutions to complex problems are stressfully difficult to find; and thanks to a new book by Paul Tough, who writes for the *New York Times Magazine*, the movers and shakers of North American education are now coming into public limelight too. Published in 2012, "*How Children Succeed: Curiosity, Grit, and the Hidden Power of Character*", challenges the popular simplicities that alternate between the extremes of 'social Darwinism' and 'take-the-pressure-off-kids'. Now with 12 weeks on the *New York Times* best seller list<sup>3</sup>, Paul's book has over 200 reviewers on Amazon's website alone, and they have given it an average rating of 4.4 stars out of a possible 5<sup>4</sup>. It's even creating a stir in Ontario, which sits atop the ratings for educational success by public education systems in North America<sup>5</sup>.

Paul has a short *YouTube* video "*Managing Failure in Education*<sup>6</sup>". If you will watch it, that will help me explain further what I mean by thorough problem-solving. So, supposing you have, let me next ask if you noticed the following:

<sup>3</sup> As of March 1, 2013

<sup>4</sup> [http://www.amazon.com/How-Children-Succeed-Curiosity-Character/product-reviews/0547564651/ref=sr\\_1\\_1\\_cm\\_cr\\_acr\\_txt?ie=UTF8&showViewpoints=1](http://www.amazon.com/How-Children-Succeed-Curiosity-Character/product-reviews/0547564651/ref=sr_1_1_cm_cr_acr_txt?ie=UTF8&showViewpoints=1)

<sup>5</sup> See <http://www3.tv.org/video/188034/author-paul-tough-his-book-how-children-succeed> for Paul Tough's interview with TV Ontario's Alan Gregg

<sup>6</sup> <http://www.youtube.com/watch?v=GuZdHUAHn38&feature=plcp&list=PL0B29932558D2839C>

*Sample Text from the Manuscript* © 2013 by [Angus Cunningham](#)

✦ **The degree of effort Paul had to make to find words for his audience to comprehend the work and skill involved in sparking the spectacular success of the 7<sup>th</sup> grade Bronx chess team, who – despite not having attended high school – beat high school teams from around the US.**

To try to convey that subtlety he first used the words "*teaching style*" and then "*the teaching strategy of the chess coach/teacher*" (Elizabeth Spiegel); but his eventual solution was instead to describe – instead of the teacher – **the team**, which allowed him to use the term "*learning to manage failure*". To me that evolution in the focus of his description is an affirmation of a long-held view of mine: **the word 'teaching' has itself become an oxymoron because only learning is ever remembered with a positive feeling.**

✦ **The fact that Paul drew attention to Ms. Spiegel's worry that she was outside the teaching profession's rule of thumb of 5 positives for one criticism with the observation that he felt she might actually be voicing 5 criticisms for 1 positive.**

That emphasis conveys a view to me that such rules of thumb are at best benevolent pontifications. Aware how rushed our society has become, I feel they often only indicate how we much have given up hope of ever ending our workaholic pace. That particular rule of thumb overvalues – does it not? – the simplicities by which rushing and rushed people unwittingly perpetuate the beliefs by which workaholism invades and occupies us like a virus. After all, don't those beliefs live, parasitically in the way viruses live off more evolved creatures, off our unhealed moods of shame?

✦ **His conclusion that the source of the chess team's success was Ms. Spiegel's ability to motivate her chess-playing students to examine their mistakes honestly.**

The most highly driven of us require motivation to examine our mistakes honestly.

✦ **His choice of words to describe 7<sup>th</sup> graders' most typical reactions to failure as either "*laughing it off*" or "*wallowing in shame*".**

Those descriptions sound apt to me.

What next struck me after watching that video was that few of 'us adult readers' would describe how we deal with failure as either "*laughing it off*" or "*wallowing in shame*". Yet wouldn't we adults all be more authentic<sup>7</sup> if we were able, or at least willing, to admit that jocularly careless of others' feelings and withdrawal in sullen shame are very often typical of the way we, now that we are 'grown up', deal with failure?

Looking at my own behaviour I confess that my answer to that last rather embarrassing question would most often be "Well, yes, but *blah, blah ...*" although in my more equanimous<sup>8</sup> moments I might, I want to believe, express a more emotionally mature<sup>9</sup> insight.

<sup>7</sup> This is a much misunderstood word. If you would like some insight into its uses, you can find an essay on it at the URL <http://www.authenticcoaches.com/ACReadingMaterial3.html>

<sup>8</sup> Later, we'll unpack this word a little. For now, we can think of 'equanimous moments' as happy moments

<sup>9</sup> The term 'emotionally mature' is unpacked at <http://www.authenticcoaches.com/EvoMaturity.html>



**Sample Text from the Manuscript** © 2013 by [Angus Cunningham](#)

Perhaps you've got a less indictable confession pushing its way into your conscious attention? But even if you are the perfect human, would you take offence if I wrote, as I now will, that our most honest answers would point most of us to the issue of whether or not we characteristically manage failure by resorting to 'pointing fingers' – either at others or at ourselves?

So, this book begins with a question: **Is our society mostly blaming or mostly warding off shame? Or are those reactive behaviours just two sides of the same coin? And, if so, is the coin golden or buried in the Bronze Age?**

Unpacking the issue in this way, we begin to see that we are not as far away from a *blaming-and-warding-off-shame* society as we – unfortunately – usually assume, but also not without potential, together, to climb out such a social 'alligator pit'. Starting with Paul Tough's insights<sup>10</sup> into current 7<sup>th</sup> grader behaviour, *UYM* looks at how our habits of language usage – particularly those habits that trip off our tongues "because they seem natural/normal/conventional/credible" – are an insidiously potent but unrecognized factor in prolonging the moment when we will somehow try to start emancipating ourselves from a tragic consequence of our language inheritance – for whatever good such a perception of heritage does us, it also afflicts us all in ways of which Moira Ann and I believe most of us are today largely oblivious.

Revealing to a lay public what is known of what "*I am ...*" statements do to our psyches, this book brings into discussion two decades of *moments-of-truth* life research by your present authors – research that promises an astonishing but practical, if slow but sure, way out of the clouds of absent-minded, and much too often debilitating, blaming of self or other. So, having, we hope, resolved the first issue of this book, here's the one we think is going to take a lot more time and work to answer:

**Can more 'social sunshine' emerge from finding, practising, & modeling the emoto-linguistic principles of 'all-in' problem-solving conversation?**

We can't, and therefore won't, answer this question here because, of course, you and we will need the whole of the time we spend together to answer it in a way that we would want you to find invaluable when you face your next must-solve problem. But we can share with you some flavour of how we might get there by first asking you briefly to remember something you experienced when you were 14 – something that, just perhaps, might have been a little shaming but not so shaming that you actually were conscious it was shaming at the time. Has an image of such a moment flashed across your mind? Yes? If so, we hope you'll find something intriguing in the image in Angus' memory from just such an episode in year 14 of his riotously unusual life:

The word 'accuracy' comes down to us, over a period of approximately two thousand years, from Latin. '*Ad curandum*' was its Roman beginning, when '*ad*' meant 'toward' and '*curandum*' meant 'an active state of caring'. So to me – and perhaps all scholars in the West Country English school founded by the boy King Edward VI in the precincts of Sherborne Abbey, an institution of

<sup>10</sup> Which "*How Children Succeed*" relates to the latest findings of empirical, peer-reviewed neurological and psychological science



**Sample Text from the Manuscript** © 2013 by [Angus Cunningham](#)

Christian faith whose first structure, a truly magnificent one, was built in the eight century AD – the word ‘accuracy’ has the special meaning of ‘toward an active state of caring’. So I imagine that the monks who originally animated Sherborne Abbey used the word ‘accuracy’ in that way, and in the learnings they supervised in its quiet precincts they were not in the slightest degree willing to make any compromise at all with the spirit then of Latin accuracy.

In this book, I – and I hope Ann Moira too – will, when we are not enjoying ourselves privately with memories from our [childhood home in Robin Hood country in England](#), be using the word ‘accuracy’ with a meaning similar to the one I believe used by those monks. That could be said of others today also, but for me there has never been any choice at all. You may well ask “Why?” Are you? I need to know because otherwise you might become bored. So, if you are, the answer is that, for me, a member of Form 4a in class at Sherborne School in 1956, the words of our Latin master, Mr. G. G. Greene, handing out our exam results only began to ‘ring in my ears’ just a few weeks ago, which is many decades later. Graggers simply said: “**No one can match the speed and accuracy of Cooke**”.

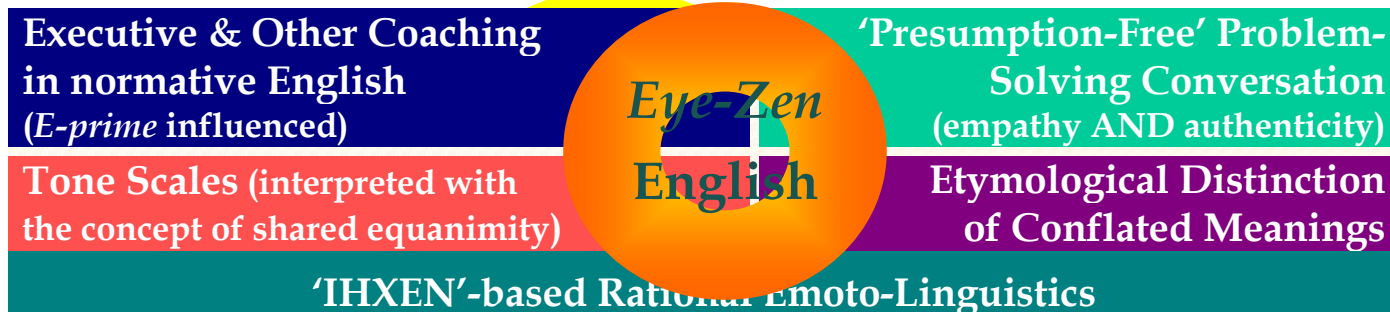
Now David Cooke was a very close friend of mine in those years of schooling; and, of course, at any English public school in 1956 where you may find an educator of the quality of ‘Graggers’ (as we gleefully called him from well out of his earshot, I hope!), one’s best friends were very often also one’s closest rivals. Perhaps that remains true today. However that may be, David remained such close friends with me that we enjoyed not only a happy camping trip in my white 105E Ford Anglia through divers European countries, a holiday that took us to Ibiza and Heidelberg among other lovely places. Later, we also visited – with my first Italian girlfriend Elena Piatti –

India (including all too few of its awesome sights), whence we drove back to Zagreb with my father, who, in his trusty Volvo retiring from a posting to Singapore in the British Army, was in superlative form. Now the picture Moira and I have dug out for you here shows my beloved father in the top left corner – in India c. 1935 – and you can see that he and his fellow officers are obviously celebrating – in a way not often obvious to members of less disciplined tribes – a notable polo team success. So you can be entirely sure, dear readers, that the word ‘accuracy’ has a meaning for me that matches, in zeal, the spirit of caring of those Eighth Century monks.



Move over, David! In the name of Graggers Greene, move well over! For how else can Moira and I keep our solemn promise at the beginning of this book that, if thou, dear Reader, wilt hang in with us, we will together answer the question we posed above – about emoto-linguistic social sunshine – quite happily before thou shalt want to consign this book to wherever it is thou usually consignest the books thou recall most fondly. But first we must have it published; and for that we want as much support from thee, *por favor, as you feel Eye-Zen English practice merits*.

## 'Key' Origins of *Eye-Zen English*



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Here's the *Eye-Zen English* logo again. Its colours, words, & graphics offer insights into the psycholinguistic foundations on which rest the *Eye-Zen English* approach to finding fair – actually thoroughly equitable – solutions to intractable problems. More prosaically:

- ✦ The key raison d'être of *Eye-Zen English* is to integrate unique innovations proven astoundingly effective in coaching engagements with a multiplicity of entrepreneurs, writers, executives, self-developers and others with well-proven yet not widely used principles of communication (*E-prime English*, '*NVC*', **Etymological Distinctions** and **Tone Scales** interpreted to advance the practice of 'shared equanimity')
- ✦ "I have 'X emotion' now" (*IHXEN*) are the only form of statement one can say in English which, if 'X emotion' is an honestly chosen noun, will automatically be recognized in virtually all circumstances as authentic and non-hostile, and therefore true
- ✦ In moments that are highly charged, exchanges of honest *IHXENs* are therefore reliable builders of trust between persons then wanting to be present for problem-solving
- ✦ Even one person uttering an honest *IHXEN* can begin trust-building, and therefore *IHXEN* proficiency helps us safely negotiate the explosive minefields often involved in deepening intimacy, whether personal or professional
- ✦ When solving intractable problems is necessary, proficiency with the *IHXEN* form of I-statement empowers people troubled by the often unwittingly low standards of authenticity in '*NVC*' practice to take advantage of *NVC's* focus on needs and connection
- ✦ Indeed, widespread *IHXEN* proficiency will heal the personal-professional divide that has plagued human beings since professions replaced the guilds of the Middle Ages
- ✦ **Etymological distinction** of conflated meanings is a proven technique for defusing confusions triggered unconsciously at the psycho-linguistic level and gives access to the wisdoms of ancient writers
- ✦ Based on *IHXENs*, *Eye-Zen rational emoto-linguistics* facilitate accuracy and equitability in problem-solving by augmenting pre-existing technical competence (in any field) and introducing the concept of 'mutually verifiable equanimity'
- ✦ Hence *Eye-Zen English* practice is a reliable, efficient and effective foundation for efficient teamwork and thorough, rather than superficial, problem-solving.

Finally, at last, and in case you're thinking *what's with all this holy crap by Angus and Gordon*, here's a wrap-up of the whole purpose of the evening – in just two pieces that we do hope you've either sung somewhere...

*Breathe through the heats of our desire  
Thy coolness and thy balm:  
Let sense be dumb, let flesh retire;  
Speak through the earthquake, wind and fire,  
O still small voice of calm  
O still small voice of calm<sup>11</sup>.*

... or had read to you by your (long-suffering?) mother, after you had been spanked by (your extremely stern?) father, because, **of course**, you had, **of course**, been fighting with a (monstrously stupid, **of course**) sibling ...

*So, wherever I am, there's always Pooh,  
There's always Pooh and Me.  
"What would I do?" I said to Pooh,  
"If it wasn't for you," and Pooh said: "True,  
It isn't much fun for One, but Two  
Can stick together," says Pooh, says he.  
  
"That's (*just?*) how it is," says Pooh<sup>12</sup>.*

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<sup>11</sup> J. G. Whittier: Hymn No. 184 in the Anglican hymnal

<sup>12</sup> Take out the teal-fonted '*just?*' and you've got pure Pooh by Winnipegger A. A. Milne