OCTOBER 1959

The Spiritual HEALER

Circulation over 20,000

THE JOURNAL OF HEALING AND PHILOSOPHY

VOL. 7. *Editor:* F. Terry Newman. No. 10.

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Advertisement rates on application : : Published every month by: "The Healer" Publishing Company Limited, Burrows Lea, Shere, Guildford, Surrey, England.

Those desiring spiritual healing for themselves or their friends should write for absent healing, giving a brief description of the complaint, to The Spiritual Healing Sanctuary, Shere, Guildford, Surrey.

From the Editor

MANY people are of the impression that to associate oneself with the welfare of animal life is the mark of a crank or sentimentalist; that the hunting, shooting, fishing types are the truly well-balanced fellows, and that these in particular regard as sentimental humbug any affiliation with such movements.

Yet most of these types are hail-fellows-well-met, not because of their sporting proclivities, but despite them.

In most countries of the world humane work on behalf of the animal creation is becoming increasingly active, though oddly enough the worst cruelties still take place under the auspices of purblind officialdom and authority in high places.

To-day, medical colleges, in the name of research, carry out untold numbers of experiments on animals. Even if such experiments were painless, instead of excruciatingly painful, they are wrong ethically and offend every code of civilized decency. The brutalizing effects on the susceptibilities of young students must sear them for life. And the most cruel experiments of research vivisectionists are condoned in the name of service to humanity!

The wholesale extermination of hundreds of thousands of people in the lethal chambers of concentration camps was regarded as a means of "purifying" racial stock.

Mau-Mau was inspired by fanatical nationalism. And even the Inquisition was carried out to the glory of God! Truly it seems the path to hell is paved with good intentions.

How many who answer generously the appeals for charity in support of various forms of medical research, realize their charity directly helps to extend and equip more vivisection laboratories!

There has never been such large-scale experimentation in medical research as exists to-day, yet despite it, every hospital in the land is overflowing. Cancer, polio, and the stress diseases are on the increase.

Recently a national daily reported: "A new scourge threatens . . . a form of tuberculosis which has no symptoms . . . and resists all present drug cures. Professor Heath of the Welsh National School of Medicine warns it will be a major health problem in the future. Heath advocates that people suffering from this latest kind of T.B. should be settled in colonies so that it will not spread!"

Is it not obvious to all but the academically indoctrinated that medical science is on the wrong track? That the slaughter of one half of the animal creation in order to keep another half of the human creation in a state of health is basically wrong?

If one day all peoples of the world learn to extend kindness to the lesser creation, not because of social expediency, but from humane consideration and affection, then that day would mark a stage in human evolution so pronounced, so inherently spiritual, that humanity could not but extend it to human relationships.

It would be the first really universal move to banish war; to evolve from the primitive urge to settle disputes by physical violence. It would justify and give coherent meaning to the word civilization.

Everybody has a Talent

Some talents are apparently hidden; in others they are strong and vital and alive, so that the individual has never any doubt what is his purpose in life

by E. M. Hargreaves

STUDENTS of history have divided the centuries into Ages. We have the Stone Age, the Paleolithic Age, the Ice Age, the Iron Age, and various others.

Today we call our own age the Atomic Age. It may well be that future students, finding our relics and the odd pieces of information about us that will survive, will prefer to call this "The Stress Age."

There is a woefully high story of mental illness, of nervous disorders and heart ailments, most of which are suspect as being caused by the stress and strain and worry of modern living. There is already more than a suspicion that research into cancer will reveal that this, too, is at bottom another result of stress.

Certainly, nobody has yet found any germ or virus that can be blamed for this disease. Experts say it is in effect wrong growth of the body cells. It is as likely to be caused by wrong living as by anything else—and wrong living means a wrong approach to life.

There are, it appears, two main causes of stress to-day. One is the overall uncertainty of the world; the fact that war appears to be always on the horizon; the threat of bigger and better bombs with their accompanying threat of air contamination and radio-activity.

In this world uncertainty, too, there is economic uncertainty. Many nations live on the recurring verge of bankruptcy, with crises looming up every few months to bring the constant threat of unemployment.

Out of this latter situation arises what is, in fact, probably the greatest strain of all—personal economic insecurity. This personal insecurity usually causes one of two reactions.

Either there is a sense of resignation, in which the individual says "What's the use? I can't do anything about it anyway"; or he says, "I'll get ahead. I'll make so much money I won't need to be afraid of the future or of anything else."

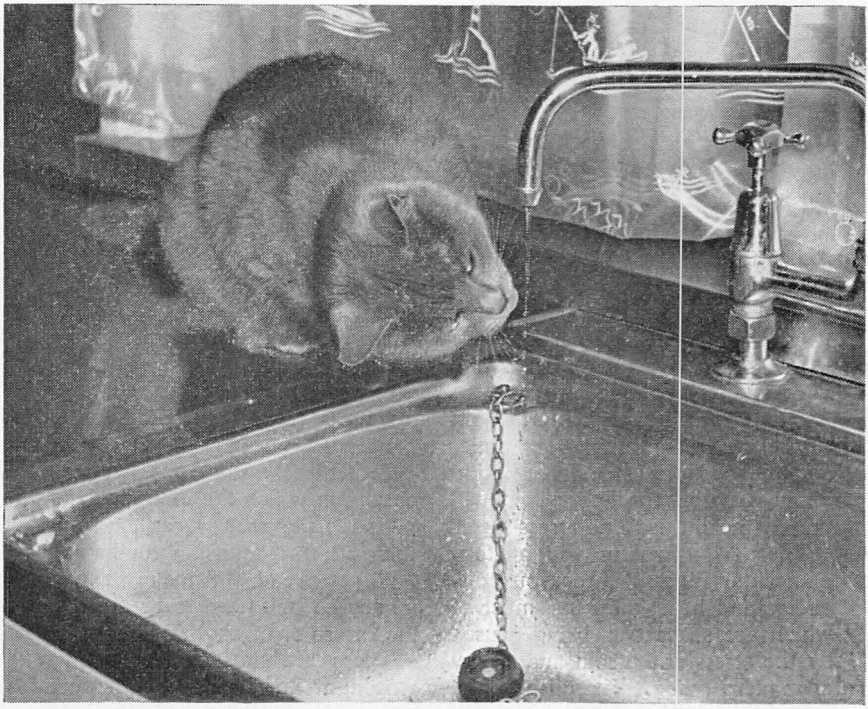
These are not, essentially, new attitudes. They have been happening for a long time. However, people to-day are better educated. They are no longer willing to put up with unemployment and poverty that afflicted their ancestors. And rightly so.

They are at the beginning of discovering what we might call the "Divine Rights of Men."

Among other things they have discovered what is called in political circles "The Right to Work." What does this phrase mean?

In its purely political interpretation, which is the interpretation the majority of people accept, it quite simply means one thing—"The Right to Earn A Living."

By common use, through the acceptance of the inevitability of certain events, the right to earn a living has become mixed up with, and substituted for, the right to live, which is a very different thing. It has become the right to live at



A talent for improvising.

the expense of one's neighbour, which in turn has led to a belief that there is only a limited supply of everything, and that it is up to everybody to grab what they can.

In the midst of this are all the bodily ills, some of which can be explained in bodily terms, while others remain inexplicable. Can we doubt that these things are really anything but evidence of a deep and world-wide spiritual *malaise;* that without quite realizing it the vast majority of mankind is out of countenance with itself because it feels it has gone astray?

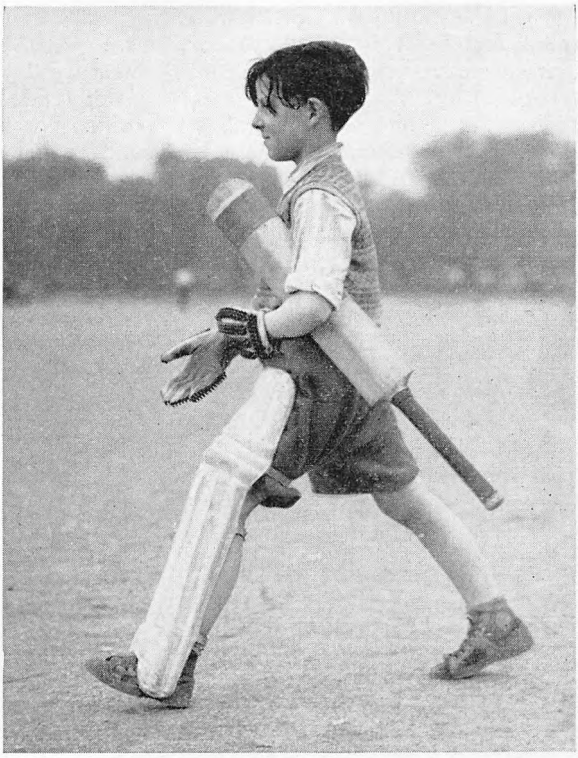
"Seek ye first the kingdom of heaven and His righteousness, and all these things shall be added unto you," said Jesus Christ. And again, "Consider the lilies of the field, they toil not, neither do they spin, and yet I say unto you that even Solomon in all his glory was not arrayed like one of these."

Many people have interpreted these sayings, and especially the latter, as a direct injunction that it is not necessary for man to work. In the main, they have not made any success of their lives. They haven't starved; there has always been someone at hand to provide them with the means of subsistence. In the words of Mr. Micawber, something has always turned up.

But Christ said very distinctly that after seeking, and finding, the Kingdom of Heaven *all* these things should be added—and He meant absolute abundance of all material things necessary to live this life in its fullest form. When we accept God as a God of Love, the Author and Creator of an abundant world

and a still more abundant universe, we cannot doubt that.

But work is necessary. Man has, indeed, the right to work. More, he has a duty to work. For what we call work is, in essence, nothing more nor less than doing to the best of our ability the individual task for which we are created and equipped.



A gift for making runs.

The human body is a universe in miniature. It is equipped with all it needs to keep it going—with all the elements of Spirit and mind and physical attributes necessary to its individual being. Each cell, each organ, is an essential part of the whole, dependent on the rest for perfect working, and contributing its own quota to the perfect working of the whole.

Just so, each human being is an absolute and essential part of the total Creation, dependent on the rest for its own perfect working, and contributing its own quota towards the perfect operation of the whole.

Among the spiritual and mental attributes are the talents which are given to the individual to enable him to play his proper part. In some, those talents are apparently hidden; in others they are strong and vital and alive, so that the individual has never any doubt what is his purpose in life.

Too often, these individual talents are hidden in childhood—sometimes deliberately, sometimes by accident, sometimes by force of circumstances. They are not given a chance to develop, because the child must be brought up to take his place in Society as man sees it, not as God has designed it. He must take his place in that competitive society which man has developed.

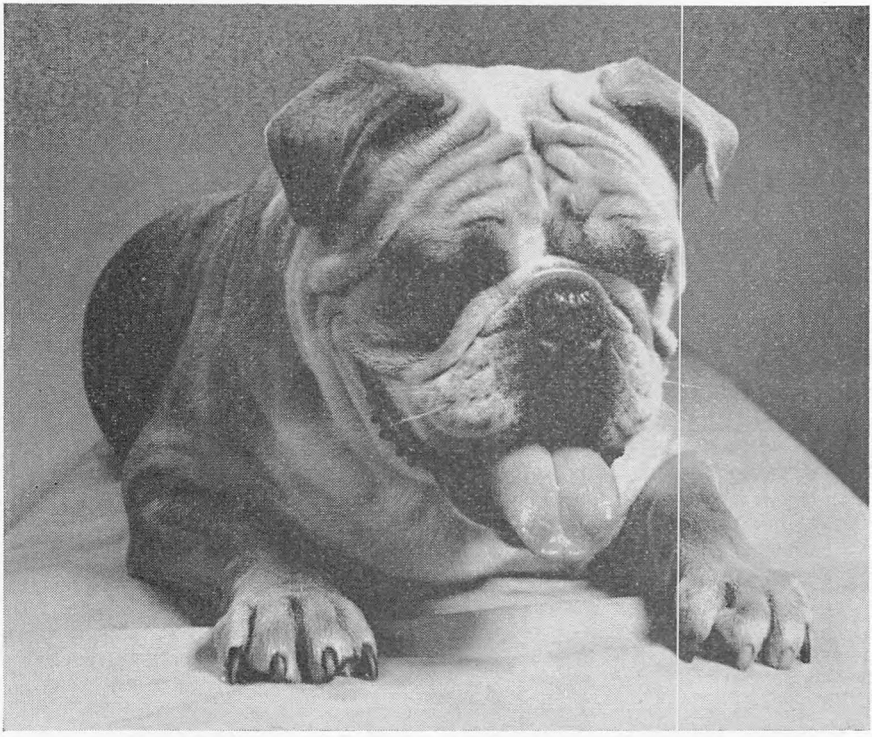
Occasionally, when the child faces his future career, the question is asked: "What is he best fitted to do?" Less frequently, yet more sensibly, the parents say: "What do you really want to do?" Most often, it is a case of "Where will

he get the most pay?" or "Which job offers the best prospects?" or "What about retirement pensions and security?"

And yet, if only we would allow those natural talents to emerge—and stand by what we see—there would never be any doubt what a child should do. Even in middle age, we can look at ourselves and learn whether the stress under which we live is necessary.

Many men, even in successful positions, would at the drop of a handkerchief throw it all up and start again in some new line—some line they always wanted to follow.

(*To be concluded in our next issue.*)



Not so fearsome as he looks.

* * *

THE CHRISTMAS BAZAAR

The Christmas Bazaar will be held this year at Porchester Hall, Westbourne Grove, London, W.C.2, on November 20th and 21st, in aid of U.S.M. Funds, which are greatly needed. Will all friends who would like to contribute a gift of any kind, please send them to Mrs. Dorothy Spackman, at 36 Linden Gardens, Notting Hill Gate, London, W.1. A warm welcome will be extended to everyone who can attend on either of these days.

DIAGNOSIS VERSUS CURE

"There is always an unpredictable element about spiritual healing . . . its full comprehension has evaded human enquiry. It has been known to work under conditions which one would suppose militated against it."

by Horace Leaf

THERE are few arguments more exasperating to the spiritual healer than to be assured by a medical doctor that his cures must have been brought about by "natural causes." Exactly what constitutes a natural cause has never been made quite plain.

One presumes that the doctor means nothing remarkable occurred when the patient recovered from his indisposition without normal medical treatment, notwithstanding the fact that prolonged treatment by the physician or surgeon failed to cure.

When in Detroit some years ago I took part, along with eight qualified medical men, in a series of psychological treatments of patients who had failed to benefit by the ministrations of their doctor, whether in private practice or in hospitals.

Our method was an abbreviation of what is regarded as psychopathological treatment. Before each treatment a lecture on the nature of the human mind was delivered by a qualified practitioner, after which cases were treated on the platform, the patients being volunteers from the audience.

The results were often startlingly successful, and a large variety of disorders were dealt with, all of which involved some "morbid change of issue," to use the term which was then prevalent. Even cancer was said to respond. I put it thus because every medical doctor to whom these cases were mentioned insisted that the diagnosis must have been wrong, because cancer could not be cured by any form of mental or spiritual treatment.

If doctors thus dispute among themselves, what can be said by the spiritual healer? Several of the cases that we dealt with were actually at the time being treated in the orthodox way, the patients presenting themselves at our clinic because no progress was being made, but the disease growing worse.

The following is an excellent example of the kind of thing referred to: One volunteer assured us that she had cancer of the breast, and had been treated for some time by three different local doctors without improvement. The breast was in a sad state, being wrapped up in medicated wool, and giving severe pain. The result was that the patient suffered from insomnia, which naturally added to her misfortune.

Being satisfied that the woman suffered from this terrible disease, we had little hope of curing her and she was treated mainly to comfort her. After the treatment, which lasted about fifteen minutes, she was invited to report the following week, that it might be known what had happened.

We felt confident that we should see the poor woman no more. But she reappeared at the following public demonstration very excited and with a thrilling story. She had

fallen asleep the night of the treatment within fifteen minutes as it had been suggested she would. She awoke about 2 a.m., suffering no pain. To her surprise the breast had opened and discharged an immense quantity of pus which stained the bed.

Later there formed three small excrescences about the size of small cherries, each hanging from the upper part of the breast by a thread-like piece of tissue, red with blood. These gradually fell off, leaving small scars, and the woman completely recovered.



"It'll have to come out."

I mentioned this case to one of England's leading cancer surgeons, and while not denying the cure, he insisted that it could not have been a cancer. This specialist did not deny the possibility of spiritual healing, but he still sought in vain for proof that a cancer could be cured by this method.

There is, of course, no answer to this kind of criticism, although it shakes one's confidence in medical diagnosis, an aspect of the medical profession which has always been considered more or less unreliable.

The method of treatment adopted by the Detroit group of spiritual healers involved no contact with the patient, everything being done along purely psychological lines. The idea was to see to what extent this method could be successful. The spiritual element was strongly fortified by the psychological, the leader being highly qualified in practically every form of psychology.

The clinic was connected with a church, and among the group were some who pinned their faith entirely on the spiritual, much after the manner of the Christian Scientists. The individual performing the treatment always did so while the remainder of the group sat relaxed, willing and praying that a cure might be made.

No illness was regarded as beyond a possible cure, and when

the news got around Detroit and Windsor, an adjoining town in Canada, patients of all kinds came. We even treated them for obesity with success. Out of this occurred an amusing incident which involved myself in an unexpected fracas with an indignant husband who feared the cure was going too far.

This patient, also treated in public, suffered from malnutrition and was much under weight. She was, however, tall and not ungraceful. She showed signs of anxiety and when on the platform had dilated pupils and a nervous flush on her cheeks. She was obviously slightly hysterical. This we attributed to her husband who was perpetually complaining about her slenderness.

She longed as much for domestic peace as for any other reason to make weight. She was treated in the manner mentioned, and while relaxed was told that she would in future assimilate her food better and increase her weight regularly one pound per week. We did not use hypnotism, but relied on relaxation and the power of thought and prayer from the company.

A few days after treating her I had occasion to leave for a distant part of the United States, and did not return to Detroit for several weeks. Immediately on arriving at my hotel I received a telephone message from an indignant stranger, who informed me that he wanted to see me at once about his wife, whom he accused me of in some way harming.

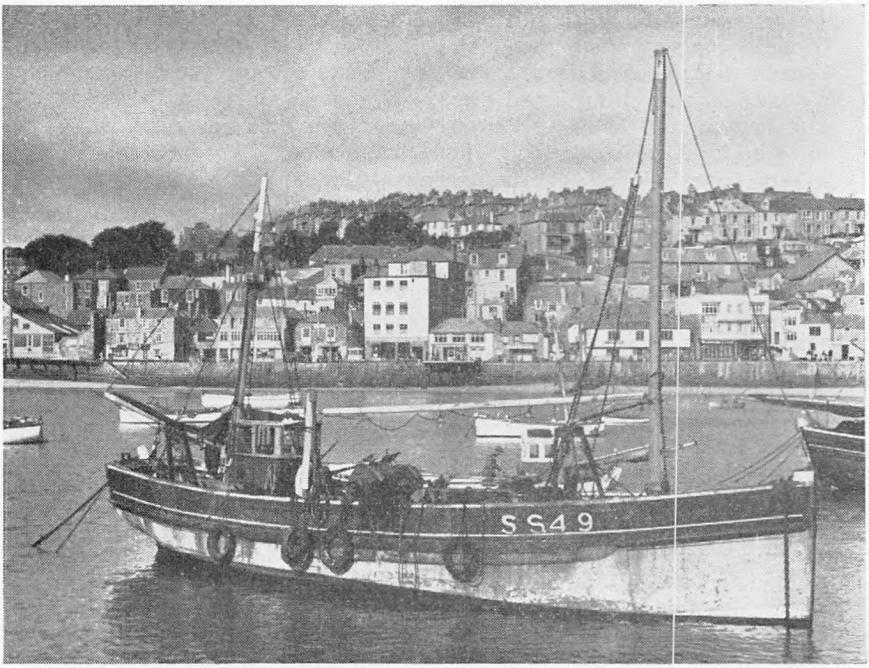
Not being able to make sense over the telephone I awaited his appearance with his wife, whom he had informed me he was bringing along. She was none other than the patient who had been assured that her malnutrition would be cured. Instead of thanking me for the remarkable improvement in the lady's appearance, for it was obvious that she was now literally abounding with good health, he began to abraid me because she was constantly getting heavier and he wanted to know when the "darned process" would stop as he did not want a fat wife!

He was appeased by the lady being given another suggestion to the effect that as she was now fit and strong enough she would grow no heavier. Apparently this suggestion also took root for I heard no more from the irate husband although I remained in Detroit for some time.

There is always an unpredictable element about spiritual healing which indicates that while there is an undoubted law connected with it, its full comprehension has evaded human enquiry, so that one never knows when it will operate. It has been known to work under conditions which one would suppose militated against it.

I once witnessed an immediate cure on a very successful businessman who had for eighteen months been in constant pain, notwithstanding the services of three Harley Street specialists. After the cure, which took about two minutes, he stood dazed with amazement, and then ungraciously expressed the opinion that so far from being cured he only *thought* he was. Yet the cure remained permanent. Here the cure was entirely spiritual although the patient did not realize it.

On another occasion the healer, anxious to know to what extent the patient limped through a lame leg which had inflicted pain on him day and night for seven years, asked him to walk across the room,



In tranquil waters.

whereupon the patient cried out: "I am cured, I am cured," and cured he was! The spiritual element here was that the meeting had been arranged by a group of religious people working in conjunction with their several churches.

An interesting point of view prevailed among these kindly people, one which would have received the approval of Immanuel Kant who laid down the principle which they adopted: namely, "I ought therefore I can," and reverse "I can therefore I ought".

This principle is based on the belief that deep down in his nature man is ultimately free, but fails to realize it because the fact is obscured by mistaking this world of appearances for a reality.

The reality, however, exists only in the realization that this world is a manifestation of something essentially spiritual.

* * *

"The Spiritual Healer" Bound Volumes

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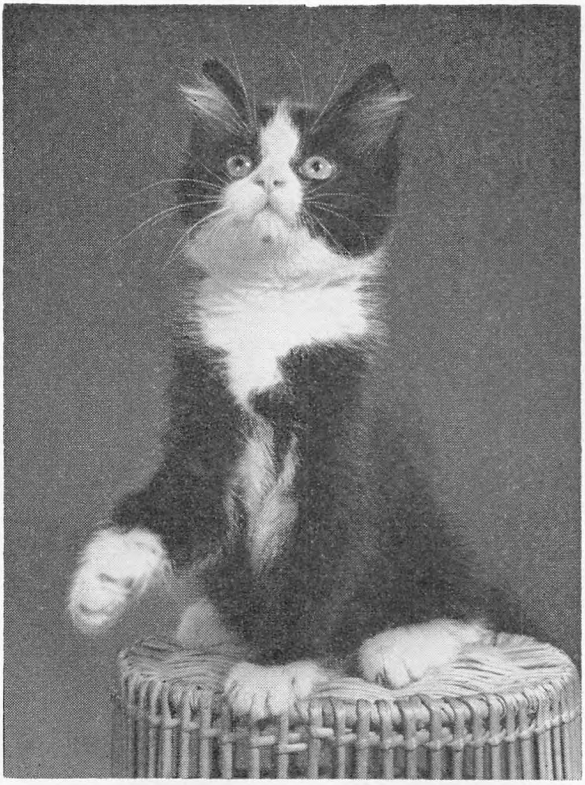


Dream Cottage

It's a quaint little cottage, quite humble and small—a lowly wee place, not pretentious at all—and yet it has beauty and quiet dignity, as out of the future it beckons to me.

A riot of roses climbs up to the thatch—smoke curls from its chimney, the door's on the latch; through gay lattice windows the bright firelight gleams . . . to welcome me home to my cottage of dreams!

URSULA M. PROUT.



The Companionship of Animals

How lonely, uninteresting, and joyless life would be for most of us without our animal friends!

by Charlotte Hunt

ONE evening in the last century, in a house owned by a great man of letters, this same writer sat at his desk, immersed in a book. At his elbow was a candle, and as the writer read on, suddenly, the light was extinguished. He re-lighted it, and, noticing on a chair beside him a small cat, looking up at him with a most appealing expression, the great man leaned forward and fondled the creature's ears. The cat was unfortunately deaf, and, in that distinguished household, was called, simply, "The Master's Cat." There were other cats in the house, but this one was devoted to the great writer, hence his name.

To his vexation, as he started to read again, the gentleman found the light was growing dim. Raising his head in some perplexity, he was just in time to see "The Master's Cat" putting out the flame with its paw! At once Charles Dickens—for it was his house, and his cat—understood that this was his pet's way of saying, "I am lonely. Please play with me . . ." The book was put aside, and "The Master's Cat" entertained, amused, and made much of.

How lonely, uninteresting, and joyless life would be for most of us without our animal friends! Some people who are not animal lovers criticize what they sometimes look

upon as the excessive devotion of humans for their pets. Whilst it may be true that, occasionally, too much affection is focused upon a particular pet, surely this is better than neglect or ill-treatment of any of those whom St. Francis called "our little brothers."

tamed for his own purposes—and what a reward they return in trust, loyalty, fidelity, and love.

No, the affection and care we lavish upon our animal friends is not wasted. We who care for them, and about them, think with sadness of the cruelty and the neglect

WORLD DAY FOR ANIMALS

OCTOBER 4th, THE DAY DEDICATED TO ST. FRANCIS OF ASSISI.

The observance of WORLD DAY directs attention to the subject of ANIMAL WELFARE

Not only this, the animals are part of our civilization, having grown up with man on his journey through time. Those who have responded most strongly to our care and love, who have shown that they are willing to be trained in service and in friendship, are the dog, the horse, the donkey, the elephant—and to a lesser extent!—the "harmless, necessary cat."

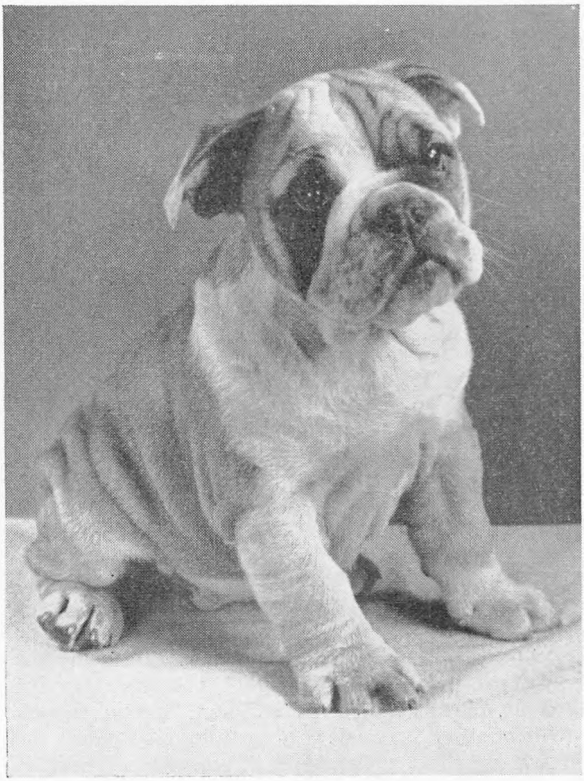
For puss, of course, is a creature at once independent and aloof, giving love and companionship, yet retaining always a little of that mysterious quality which made the ancient Egyptians raise her to the status of a mystic being, and to impose the death penalty upon any person who killed a cat.

And let us never forget the healing and the comfort brought into the lives of the lonely or the solitary by the welcome in a pair of bright canine eyes, or the friendly purr of puss by the otherwise lonely hearthside! Besides this, someone has to look after these domesticated creatures whom, through the centuries, man has which is sometimes their lot . . . .

My own pet is a black-and-white feline. Her name is "Pinkie." When a friend gave her to me she was only eight weeks old. Having fallen, by accident, into some pink powder, her white bib, paws, the tip of her tail, and the pyramid on her nose were all dyed, most quaintly, a soft pink shade!

She darted about my house, scattering carpets to right and left, tugging balls of wool from the work-basket, exploring with delight any open cupboards or drawers. Other friends who saw her laughed at the sight of a pink-and-white kitten; henceforth, she was named "Pinkie," although she soon reverted to her normal black-and-white prettiness.

Life would be very empty without the frolicking friendliness of "Pinkie" who brings me strange "presents" of mice, an occasional rat, and—once—a baby rabbit she had discovered sunning itself on a neighbour's lawn, and brought it in, quite unharmed, in her mouth for my inspection, to be quickly



The melting look.

restored to its surprised owner!

I referred, just now, to the cruelty sometimes perpetrated towards animals. Fortunately, in this enlightened century, there are many splendid humanitarian societies which exist solely to watch out for the interests of our dumb friends, to rescue them from neglect, destitution, disease, or unkindness. Much of this wonderful work is entirely voluntary, given in love and service to aid our animal friends, and it is very deserving of our compassionate support.

Many famous men and women have turned to the companionship of animals as a solace and a comfort. Dr. Samuel Johnson had a famous cat named "Hodge." It fell ill, and refused every kind of food its worried master could think of. Then, someone offered it an oyster, by accident. "Hodge" gobbled it up with relish!

Thereafter, the great man went out himself each day, bringing home oysters in his pocket for his pet, till "Hodge" purred and preened again in perfect health!

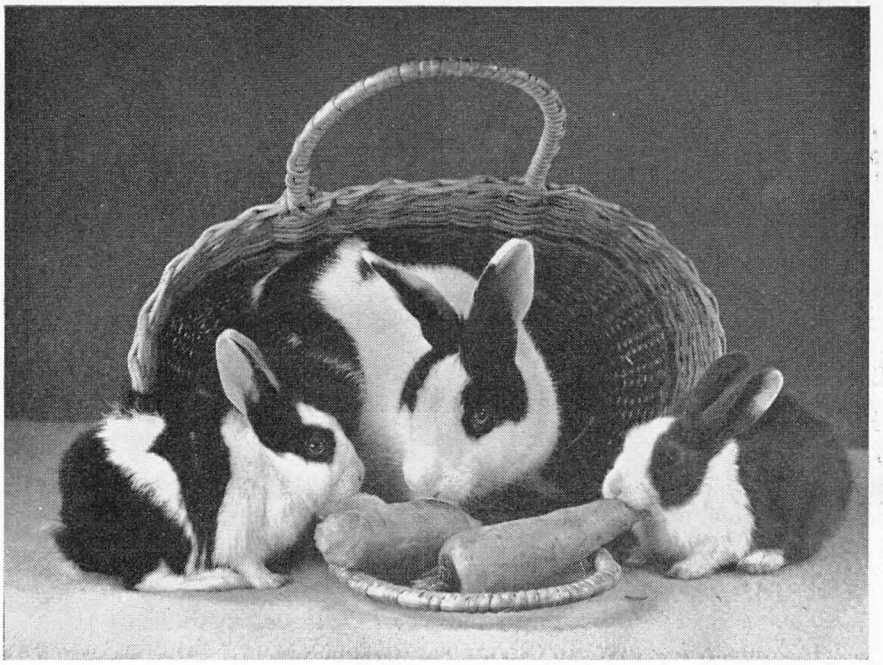
What a lovely picture that is of a great man who, sometimes, with humans, had a reputation for irascibility!

When Henry Wriothesley was imprisoned in the Tower of London during the reign of the first Queen Elizabeth, for his part in the insurrection planned by the Earl of Essex, Wriothesley's favourite cat became disconsolate, pining for its master. And one day, the prisoner, lying in his cell, saw a strange animal shooting out from underneath the fireplace, a four-footed creature with a wagging tail and whiskers—his pet cat. She had climbed to the roof, thence down the chimney, to reach him and comfort him in adversity and separation.

As for the dog, history is full of stories about this noble creature's attachment and devotion to man.

Properly trained and lovingly cared for, most species are faithful friends of young and old, intelligent, resourceful, loyal unto death. The great naturalist, Darwin, wrote: "It is scarcely possible to doubt that the love of man has become instinctive in the dog."

Watch a sheepdog rounding



up his master's sheep, and see the almost-human resourcefulness, patience, and ingenuity brought to this often-exasperating task! In this century, especially, the dog has played a particularly faithful and difficult role in ministering to the needs of sightless folk as a guide in traffic or in other countless useful ways. Many sightless people depend absolutely upon the sagacity and courage of their canine leaders, who are trained for this task with careful selection and skill.

I live quite close to a large factory. Around it are many houses owned by workers there. Every morning, as I get on the 'bus which takes me to the city, I see two figures walking along the pavement in the direction of the pedestrian crossing at the entrance to the factory. The man is fairly young, smartly dressed, good-looking, but his eyes are permanently shut. He was blinded in the war. In one hand he carries a white stick. The other holds, quite lightly, the reins of the harness around the large shaggy sheepdog which guides him to the crossing.

They reach the latter . . . the tide of traffic rolls on, then halts. The dog stands waiting, a little powerhouse of energy, determination, and sagacity. Four paws step out on to the crossing; the man, looking unafraid, confident, follows. Man and guide-dog reach the other side



Family concern. A lame pet receives treatment for a cut paw.

in perfect safety . . . on goes the traffic, but not before every pair of eyes watching has witnessed, and softened in homage and understanding, for this perfect and faithful co-ordination between man and dog . . . .

The horse is not only man's friend but he has been a faithful and valued servant for centuries. Delighting eye and mind with its beauty, it is proud, sensitive, and noble in conduct. When we look into the long, slightly melancholy face of this animal, see its large, intelligent eye, feel, if it is a friend and knows us, the soft nuzzle of the lips against our arm pleading for a tit-bit or a caress, we feel that this is perhaps the most highly-evolved of all our animal friends.

Many a lonely child has found true friendship and consolation, understanding not always given by "grown-ups" in the ownership of a pony, or the companionship of a horse.

That horses can be trained by humans to do extraordinary tasks, involving considerable courage and endurance, has been proved throughout history. In our own time, we think with admiration of two famous and much-loved English show-jumpers, Miss Pat Smyth's "Tosca," and "Prince Hal," or the wonderful beasts which carry the Queen to watch the "Trooping of the Colour" each year when June comes round. What we like about the horse is its quality of faithfulness, the great heart which will respond to almost anything asked of it by man.

The wonderful shire-horses of England are in a class by them-

selves—they are, alas! a race fast dying out. They are solid, magnificent, part of the pattern of English rural life, and have been a beloved companion and friend of the countryman for many centuries. Even in our mechanised age, here, in rural areas and in many lands abroad, the horse, the mule, and the donkey are often the poor man's only means of transport. They help him to till the soil, to follow the plough, to carry home the harvest; they fit their lives into his service.

Quite near to my home there is a School for Handicapped Children. In the grounds stands a big chestnut tree, surrounded by many acres of parkland where the children love to play. Under the tree I often see two curiously dissimilar creatures standing . . . they are seldom very far apart from each other.

One is a small brown donkey, given to the children by a benefactor who thought they might like, sometimes, to ride upon its back, as children do at the seaside. The other animal is a goat, sharp-faced and inquisitive-looking, in quaint contrast to the patient mien and docile air of the donkey.

I do not know the goat's history. But, these two are obvious friends. Sometimes I see them grazing, a few feet from each other, the goat almost under the donkey's heels; at other times they sit, a brown shape and a white one, in friendly accord under the chestnut tree's branches. One can tell they are friendly because of their close proximity; with the whole parkland to choose from, they remain together, nor are they ever tethered.

Unthinking mankind has given these two creatures cruel labels, "the stupid donkey," and "the silly goat," this, despite their signal services to our race throughout civilization. I like to see them there, and, beholding the donkey, think always of G. K. Chesterton's wonderful lines about this despised beast:

> ". . . I also had my hour,
> One far fierce hour and sweet,
> There was a shout about my ears,
> And palms before my feet."

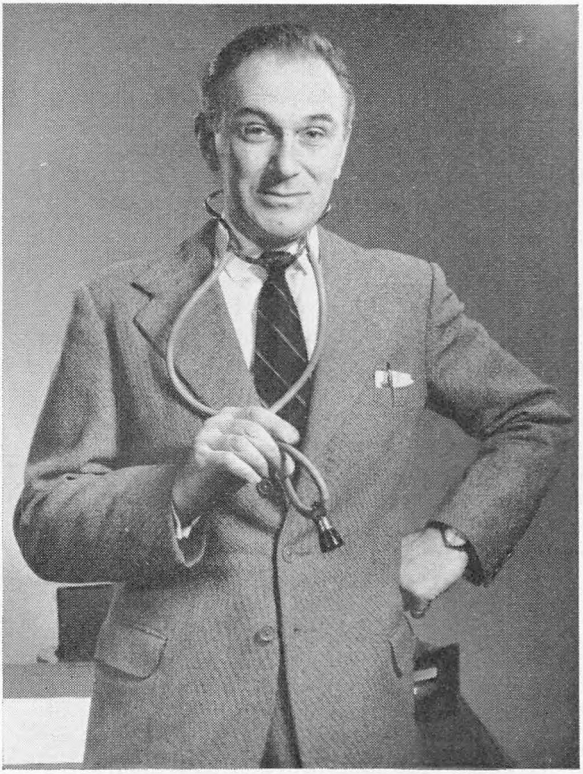
When, by death or separation, we lose a beloved animal friend, one we like to call, perhaps, "a pet," the blow is crushingly hard. So much love, so much companionship, so much unstinted devotion! It is then the thought strikes at the heart: "What of animals in the world beyond this one? Do animals have souls? Can they enter into the non-material plane of the spirit?"

Occult and psychic literature put forward many examples of seemingly-proved cases where mediums have linked animal or master and mistress in communion after death. We cannot, perhaps, positively prove this to the satisfaction of everybody, yet many people really feel that they have evidence that such a contact has been made.

But this we do know . . . no love, ever, is wasted or given in vain, lost, as if it had never been. Somewhere, in ways not now clear to us, the link between us and our beloved animal friends will be renewed, since death cannot extinguish the tremendous force of love. And we humans, every day, are given such love, in unquestioning and wonderful devotion, by those we call our animal friends.

* * *

Happiness is the only thing we can give without having.



Harry Edwards writes . . .

Sometimes healers are criticized for raising hopes unduly. While not condoning this, I suggest that this is far better than destroying all hope with a death sentence as some doctors do . . .

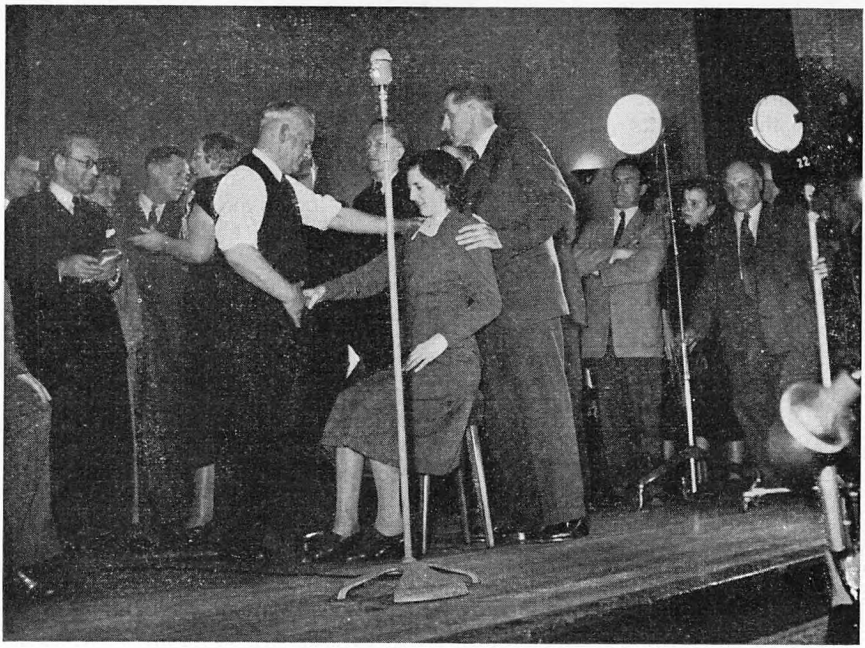
WHEN WE DIFFER

I AM prefacing this article by an extract from a letter. This reads:

"I am worried about my husband's 'poli-arthritis,' both arms are paralysed and most joints are stiff. Since coming to you he has had no more pain and easement is being seen. On May 29th he went to hospital for ten days' physiotherapy treatment and X-rays. Whilst there he was kept in a wheel-chair and not allowed to walk about. His specialist told him he had lost the use of his legs and would never be able to walk. The doctor told me my husband would never be any better, he might live for ten years and then he will get worse and all of him be affected . . . . My husband does not know what the doctor told me. I am only 24 and my husband is only 29; I am really afraid of the future."

While we think that at times doctors could be more informative about their patients' conditions to allay their fears and help them to co-operate with treatment, we see no reason why any doctor should make statements like those mentioned above. They can serve no good purpose. They tend to destroy the will to get better. To tell the wife of the dismal prophecy can only help to undermine her resistance and health.

We thought it was one of the good practices in medicine to main-



Healing among the doctors in Haarlem, Holland.

FROM THE DOCTORS

tain the morale of a patient, to give him the incentive to get well, and to avoid the darkness of depression. Unfortunately we often hear of these "sentences of living death" prophesied for their patients by doctors. I suggest these medical men need a course in practical psychology.

It is after a sufferer has been labelled as "incurable" that recoveries, either partial or total, have taken place with the intervention of spiritual healing. The defeatist attitude of the doctors makes the healer's task difficult for he has to undo the harm, in such a way that while avoiding giving undue hope, to seek the co-operation of the patient and his people, to work for and look for improvements no matter how slight at first. It means the replacement of black despair by a positive outlook so as to co-operate with the healing effort.

Sometimes healers are criticized for raising hopes unduly; while not condoning this, I suggest that that is far better than destroying all hope with a death sentence as some doctors do.

When a sufferer from paralysis or locked joints through arthritis is

said to be medically incurable, no further medical treatment is given, except pain-killing tablets. Some doctors frown on any attempt to help the patient to get better, and when we advise the giving of massage to assist the circulation and help to impart vitality, we have known some medical men to try to veto this, as being of no use in view of the "incurable" state.

Success in healing of these advanced conditions depends on three main factors. The first is that through spiritual healing beneficial changes are induced into the patient by restoring the nerves to gradually function again and to disperse the arthritic adhesions. The second factor is to make the patient and his people allies of the healing by looking for easement and return of function—no matter how slight—and to encourage it.

It is obvious that when through spiritual healing some benefit is given, if the patient is not encouraged to take advantage of it, then the benefit is lost through inertia. The third factor is to avoid depression and seek to maintain a positive outlook. In all cases of illness, and especially with nervous diseases, depression is as a wet blanket, and it effects the whole of the nervous system.

More than this it tends to defeat the bodily health intelligence to strive to overcome disharmony. The healing can play an important part in this, too, by right influencing the mind of the patient, to calm fears and tensions, so that when the patient is encouraged to look for improvements and to seek them, he has that hopeful attitude of mind.

In cases of paralysis, I advise the patient to positively link-up through his mind, to send co-ordinating impulses through the nerves to produce movements. In this way the patient is able to do just a little more and so take advantage of any remedial help he has received through the healing processes.

With the healing of arthritis, we encourage the patient to maintain all the loose movement possible with the joints, and without using any force or pressure to look for just that "little more" freedom. This is accompanied by daily massage or rubbing, using any oil or cream, to stimulate the circulation and to soften hardened tissues. Thus as the healing is able to break-up and disperse the calcifications that lock the joints so the patient is encouraged to move more freely.

With paralysis and arthritis and indeed with many other ill-conditions, patients get into the habit of surrendering to their afflictions, and even when the healing produces a beneficial effect the patient does not profit from this because he or she has become a victim of habit.

In this connection it will be readily observed that such habit is part of the mental outlook, and it takes an effort of the mind to seek to break the habit. Here, therefore, is an added reason why it is good to maintain a positive outlook while the healing is taking place.

I have so often seen a sufferer from arthritis of the leg joints who, after receiving healing treatment, has had the joints unlocked and he has been able to lift the legs without pain and the knees and ankles to have free movement so that he can again walk normally under the direction of the healer, immediately return to his shuffling walk when going out of the Sanctuary—thus reverting to the previous habitual way.

These doleful prognoses by

doctors have a further extremely bad effect on those who are very near and dear to the patient. They impose a mental attitude of extreme unhappiness, and tend to destroy their willingness to look for improvement.

It is the very exceptional person who can hide his mental forebodings from the patient. When the doctor destroys all hope he is creating a new suffering of misery which is as much a disease as a physical one. Furthermore, it tends to undermine the health and resistance of the relatives, sometimes leading to severe nervous disorders.

Then there is the doctor who likes to air his knowledge and tells his patient of all the complications that might arise in the future. That they are unlikely to come does not concern him at the time. This "showing off" of knowledge has the unfortunate effect of implanting in the patient's mind doubts and fears for the future. He looks for the coming of new trouble, and, when he feels a little off-colour, imagines all sorts of things.

Numbers of people have told me of "what the doctor said" years ago. Then there are those patients who come and say they are troubled with a certain complaint. When I find no trace of it, and ask them why they say they are suffering from it, they reply: "My doctor said I had this fifteen years ago and I should never be free from it." Actually the trouble has long been eradicated.

I recall the case of a doctor who told the mother of a boy of ten years old that "the boy would never be normal and would grow up into a delinquent and find himself in the hands of the police."

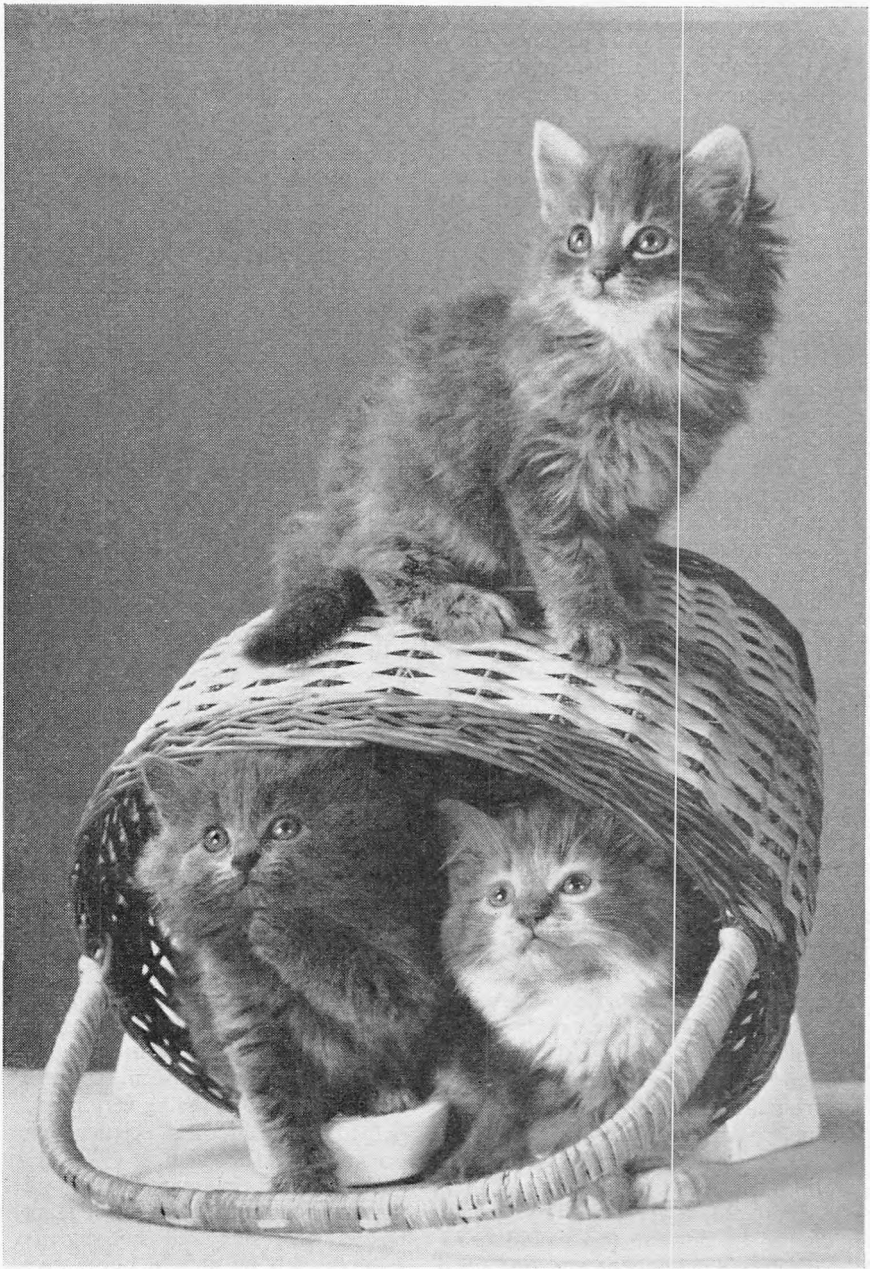
Through the following four years the mother was greatly worried and was ever looking for signs of delinquency. So anxious had she become, and so great was her concern, that she brought her son to me. He was a happy and normal boy, and from my questioning there was no sign at all that the lad was other than he should be.

The point is that this mother had lived through four years of apprehension, anticipating her son getting into trouble, all quite needless and only due to a doctor's ill-considered remark. I am glad I was able to send the mother home with a relieved mind, happier than she had been for years.

Before one of my granddaughters could walk, one of her feet tended to turn inwards, and with healing and her learning to walk it quickly became quite normal. When a hospital doctor saw the turned foot, he said: "If we don't operate, she will suffer all her life, and get arthritis in it when she is thirty-five." This is just another example of unnecessary harmful and unreasonable prognoses.

We think it is good, whatever the doctors may think, to forget the word "incurable" and always to be willing to make the effort to seek a healing, never limiting in our minds the power of the Spirit to heal. While we can never give any promise or undertaking that a healing will be seen, in advance, and while we acknowledge that we have cases where no measurable degree of progress is seen, we have the satisfaction of seeing very many helped when medical science can do no more for them.

We should measure the good that comes from spiritual healing by its successes and not by its failures, and we should never give up any case because the earthly doctors can do no more.



Looking for fun.

A Review of the M.S.A. Absent Healing

Under the guidance of Ursula Roberts and Sydney Richardson the Absent Healing is taken very seriously. Most careful records are kept for each patient. Those who engage on the Absent Healing work are kept informed of the progress their patients make to permit the healing intercession to be purposeful and directive.

A meticulous review is conducted month by month and in June it was found that while the healing letters received was 195 the number of letters that had to be sent out to cope with the replies to patients; reporting to healers; queries of various kinds, involved no less than 325 letters.

Eleven patients reported that they had been fully cured or remarkably improved, and, in addition, a further 81 testified to easement of pains and stressful symptoms recording improvement. Twenty-three said there was no change, while 35 new cases were received. In view of the fact that, as a rule, those who request absent healing do so for very difficult conditions, many said to be "incurable," by the doctors, this favourable percentage of success is noteworthy.

A few examples of the testimonies of improvement are given to illustrate the diverse character of disease that is responding to the healing, as follows, and which were all received during June.

7:4:59. Tumour of brain. "Master P. K." (age 11 years). Out of hospital, going to school for half days. Date of cure: 11:5:59.

14:2:59. Suffering great pain, no help from doctors. "Mrs. D." "Wonderful freedom from pain now." Date of cure: 15:5:59.

24:4:59. Paralysis, Chest and Heart trouble. "Mr. C." "Improvement is terrific." Date of cure: 29:5:59.

16:12:58. Angina. "Mrs. W." Wonderful recovery. Date of cure: 1:6:59.

Mental confusion. "Mr. G." More than pleased with son's condition. Able to keep his job going. Date of cure: 16:7:59.

15:4:59. Depression. "Mr. Ro." Wonderful recovery. Caused wife to become a Spiritualist. Date of cure: 13:5:59.

"Mr. L." Wonderful recovery at age 93.

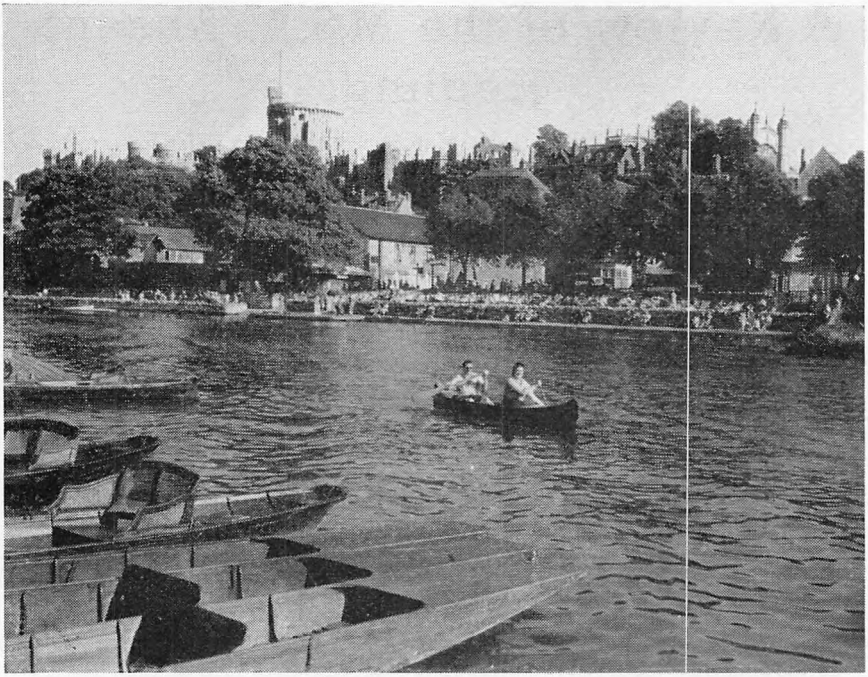
16:4:59. Cancer operations. "Mrs. M." Blood count 90 per cent wrong, now normal. Medical opinion to live 2 weeks, improving rapidly. Date of cure: 7:6:59.

27:5:58. "Miss W." "Wonderful recovery." No post-operation symptoms, able to stand up and walk at once. Date of cure: 13:11.58.

1:4:59. Disseminated and Psychoneurosis. "Mr. T." Rapid recovery and back to work. Date of cure: 8:7:59.

The good work of the M.S.A. healers has become widely known not only in the United Kingdom but the world over, requests for healing having come from:

Amsterdam, Argentina, Barbados, Buenos Aires, Brazil, California, Canada, Chile, Denmark, Egypt, East Africa, France, French West Africa, Germany, Geneva, Holland, Hilversum, Hungary, Italy, India, Ivory Coast, Jamaica, Joppa, Kuala Lumpur, Keil, Lagos, Lund, Monaco, Malaya, Nairobi, New Zealand, Nicosia, Malta, Nigeria, New York, Palermo, Rhodesia, Russia, Switzerland, South America, Sweden, Sicily, South Africa, Spain, Sudan, Stockholm, St. Vincent, Teheran, Tasmania, Trinidad, Teneriffe, U.S.A., Uganda, West Australia, West Indies.



Have you no Imagination?

"HAVE you no imagination?" You will have heard that said many times either in anger or indignation. Or the phrase might have been in sarcastic vein—"Can't you use your imagination?" Thus implying that because we have not used our imagination we must be stupid.

If those two questions, or anything like them, have been addressed to you it is very likely that you have more than your share of imagination. For it often happens the more imaginative we are the more we are afraid to give expression to our imaginings. We think we might invite ridicule, or lower ourselves in the esteem of others.

Yet it is psychologically true the more imaginative we are, the richer we become in creative ability. Wisely used, imagination will not only enrich us mentally and spiritually, but will enable us to help others who may be in need.

As a practical example of that, let me tell you of a friend of mine. He is a sensitive person. One day when riding into town on the omnibus he saw the mother of a spastic child having trouble with the little girl. The mother was greatly harassed and the centre of all eyes. He began to think of all the mothers with spastic children who had to endure this ordeal. His imagination got to work.

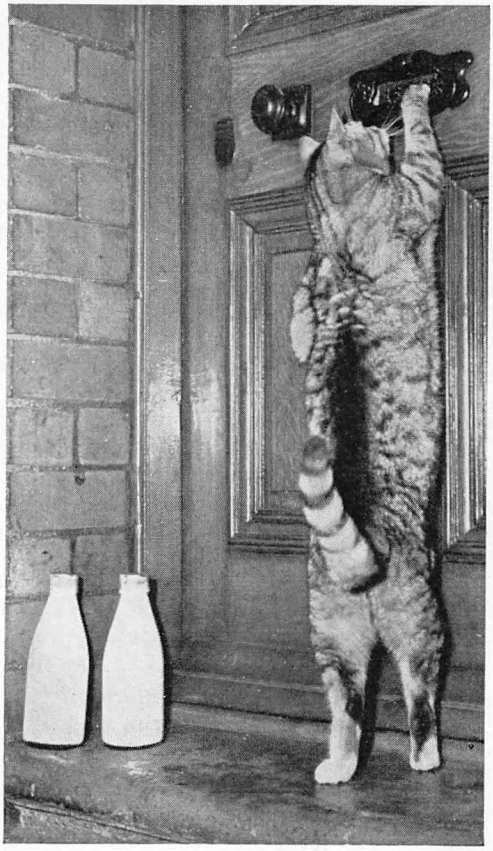
He knew there was a large

spastic centre at the Hospital; why could not all the mothers and children meet at one point and be taken in a private coach to the Centre? After much correspondence and discussion with "The Powers that Be" he gained his point. To-day all the spastic children and their mothers in our town are conveyed by private coach to the Centre.

WALTER TAYLOR

in this article points out that the feelings nearest your heart are those that truly answer the question:

Do you Use Your Imagination?



"Now, if I rattle the letter-box!"

My friend's imagination was inspired by feeling—for others. Because he felt sympathy for one mother in distress, and wanted to do something practical for her, his imagination showed how *many* mothers could be helped. His reward was a sense of achievement in service.

The use of imagination will sharpen the intellect and stimulate thought. We shall as William Wordsworth said have experiences of :

"... Objects recognized
In flashes, and with glory not their own."

Children are object lessons to us in the use of imagination. Only the other day a small child was in my home. I was busy in another room, and she was left alone for a few moments. In that time she had decided she wanted to go home. Instead of coming and asking me she showed resourcefulness and imagination. She borrowed a few large books I had in the room, piled them on the top of one another and reached the door handle, which was impossible for her from the floor.

As the door opens inwards she could not get it past the pile of

books. But she had gained an inch or two, which was enough for her to get her little fingers in and open wide the door once she had removed the books. I caught her in the act of getting off the books. More than cold reasoning was in that child's mind. Her *feeling* was to go home; because she could not reach the door handle she knew she had to be raised up. How then? She would then see the books; imagination did the rest.

You will notice that *feeling* is involved. The heights we can be stirred to are determined by the depths of feeling, which give rise to imagination and action.

Of course we cannot all have the type of imagination which will produce a work of genius. But we can fertilize our imagination so that the fruits of our efforts will be of service to others. As it says in the Book of Job :

> "Lo, these are but the outskirts of His ways: and how small a whisper do we hear of Him."

Let us magnify His whisper by the use of our imagination so as to perform His Will.

The power mentally to combine items of experience so that a new unity is born by which life becomes spiritually richer, is greatly to be desired. The voluntary use of this power is seen when we observe the work of the artist. Or when the scientist or philosopher works out a new theory. On the lesser scale it is when we enjoy, to good purpose, a day-dream. Or better still when, constructively, we put ourselves in another's place, so as to serve them with imagination and skill. Such is imagination.

It is also imagination when on a lonely road at midnight every bush turns into something fearsome. Shakespeare puts it this way :

> "How easy is a bush supposed a bear."

Such is involuntary imagination when experiences release feelings of anxiety and fear. You will notice again that *feelings* are involved. This type of imagination does show us the power at our disposal when we use it deliberately and with intelligence.

In the sphere of healing of all kinds, the doctor or healer who can stir up the imagination of the patient to *see* himself better is halfway to the cure. Emile Coué's famous formula, however much it may have since been derided, was often effective. It is still effective if the formula is changed to meet the varying mentalities of different patients. You will remember it :

> "Every day, in every way, I am getting better and better."

That slogan is a challenge to the imagination. Whenever the imagination is used for wholesome and constructive purposes, it has behind it the power of the spirit, and the spirit is of God.

Reflect upon your blessings, and your experiences. The *feelings* nearest to your heart will prompt you to the use of your imagination.

* * *

Forbid the day when vivisection shall be practised in every college and school, and when the man of science, looking forth over a world which will then hold no other than his, shall exult in the thought that he has made of this fair earth, if not a heaven for man, at least a hell for the animals.

LEWIS CARROLL.

HAVE YOU EVER?

by Harry Edwards

HAVE you ever been amongst the people waiting to go into Britain's largest and most historic hall on a great occasion? I am of course referring to the Royal Albert Hall opposite Kensington Gardens. This hall is built in circular formation, and you can walk right round it.

From whichever direction you have come you are part of a stream of people. Cars and coaches pass you by, all to turn in at the Hall approaches. There is even at this time a subdued excitement in the air. To each of the many entrances people are flowing and if you were to be one of these on November 8th, when thousands of people of good-will join together in the Annual Remembrance Service, you, too, could not fail to feel that you were taking your part in a momentous event.

On entering your doorway, you are guided through spacious corridors into the hall itself and shown to your seat. As you look around, you sense the immensity of the place, the thousands of seats rapidly filling up, the tier upon tier of boxes pinkly illuminated, and the spacious balconies and gallery rising up very high to the large dome, dimly seen in the upward distance.

You settle down in your seat to watch and participate in the growing atmosphere of expectancy. You may see notable people arriving with their friends and hear the whispered comments of those around you. The spacious platform is empty of people, but it has been suitably decorated for the occasion, beauty and simplicity is its theme.

Above this rises the colonnades of large organ pipes and the galleries of smaller ones. In the centre is the little enclosure where is the brain of the Great Organ—one of the finest in the country.

There is still some time to wait, people are coming in, the seats are filling up. Presently a hush comes over the submerged sea of noise, for Charles Smart has taken his seat at the keyboard, and soon the organ music fills the space of the hall, swelling to the submit of the dome itself.

The time is approaching for the service to commence. A few latecomers are filling up the solitary vacant seats—a quietness begins to settle, when from underneath the organ comes only those who are to take part in the service. The white-haired stocky figure of Harry Edwards, the healer, Horace Hambling the instrument of that great spirit orator "Moon Trail," Nora Blackwood who is to join the living in Spirit with the living on earth, and then Grace Nevern and Edric Connor, whose singing voices are known in every home in the land, and Harold Poole who will be at the grand piano.

No words are said, you have your Order of Service in your hand and then as the organ plays the opening chords of the first hymn you stand and help to swell the singing of five or six thousand other voices, feeling you are indeed a part of a spiritual intercession for the good of the world.

As the singing dies away the



Royal Albert Hall—*Manager* : C. R. Hopper.

lights dim and centre on the one to give the invocation, so you enter into that supreme silence that gives divine strength as you follow the thoughts of the prayer.

As your eyes open you settle to listen enraptured to the singing of Grace Nevern or Edric Connor, and their lovely voices which you have heard so often on the radio come to you in person, and you feel privileged indeed.

The lighting alters and, as you watch, you see it fade and the hall and platform and people merge into darkness—then will come one shaft of light, bringing into clearest relief the entranced form of Horace Hambling, and you listen to the inspired oratory from Spirit, or to see illumined the form of Harry Edwards and receive his message for you.

So the service goes on, short addresses by the speakers, solos by the singers and the meaningful hymns in which you join. You see Nora Blackwood attuned with the spirit people giving to those in the audience personal messages from their loved ones, providing the evidence that there is no death, demonstrating they have entered into the spirit heritage into which, one day, in the fullness of time, you will enter as well.

It may be that you will feel very small and humble within the immensity of it all, yet at the same time you will be conscious of pride and fulfilment in your part within the scheme of creation.

Once again the great hall loses its light, there comes a twilight, bringing with it a blueness of great power; the time has come for us all to join together to remember our dear ones and those who gave up their lives that we might live, and there floats down a myriad of red and white poppy petals that gently descend on the people—settling on them, bringing blessings and thoughts of those who have travelled on. There is no human experience, no emotion, that can excel the solemnity and beauty of this, but all is not yet over.

From high up on one side of the platform the single lights pick out the form of a young girl, simply dressed, symbolizing innocence and youth, carrying a wreath of flowers, while from the opposite side descends the venerable form of a

Chelsea Pensioner, in his red coat and glistening medals, representing experience, life well performed and the dignity of age.

They descend together and join before the symbol of "Remembrance" in salutation and obeyance. Not a sound can be heard from the mighty concourse of people as each one "remembers" and joins in with the vast unseen host who have come to join-in with us on this solemn yet happy reunion.

The lights change again and the Service begins to draw to its conclusion with hymn and prayer, and when it is all over, and we slowly make our way out into the normality of life again, we feel, as you will feel, that one has become inwardly strengthened with spiritual grace, determined that we shall go on, living rightly in God's sight, to help those in need and to dedicate our endeavours to high purpose.

Have you ever experienced this in the past? If so, you will know how true are these words, and you will again look ahead to taking your part in this year's great occasion. If you have never had the opportunity to take your part in such a Service of Remembrance, then you may be able to do so on November 8th, and you can read the details about this on page 461. It will be for you an unforgettable occasion. If it should be that through home ties, distance, sickness or for any other reason you cannot join us in person, try to link-up with this Service of Acknowledgment and Remembrance between 7 and 9 p.m. on the evening of November 8th, so that in your thoughts you will be with us at the Royal Albert Hall, and be blessed in so doing.

* * *

Review Notice

"THE GRAIN OF MUSTARD SEED," by BROTHER MANDUS.
(Fowler and Co. Ltd., Stuart House, Tudor Street, London, E.C.4. 12s.6d. net.)

A very readable volume which has much to say of importance. It throws new light on the potent nuances of prayer, emphasizing communion of feeling rather than intellectual intercession.

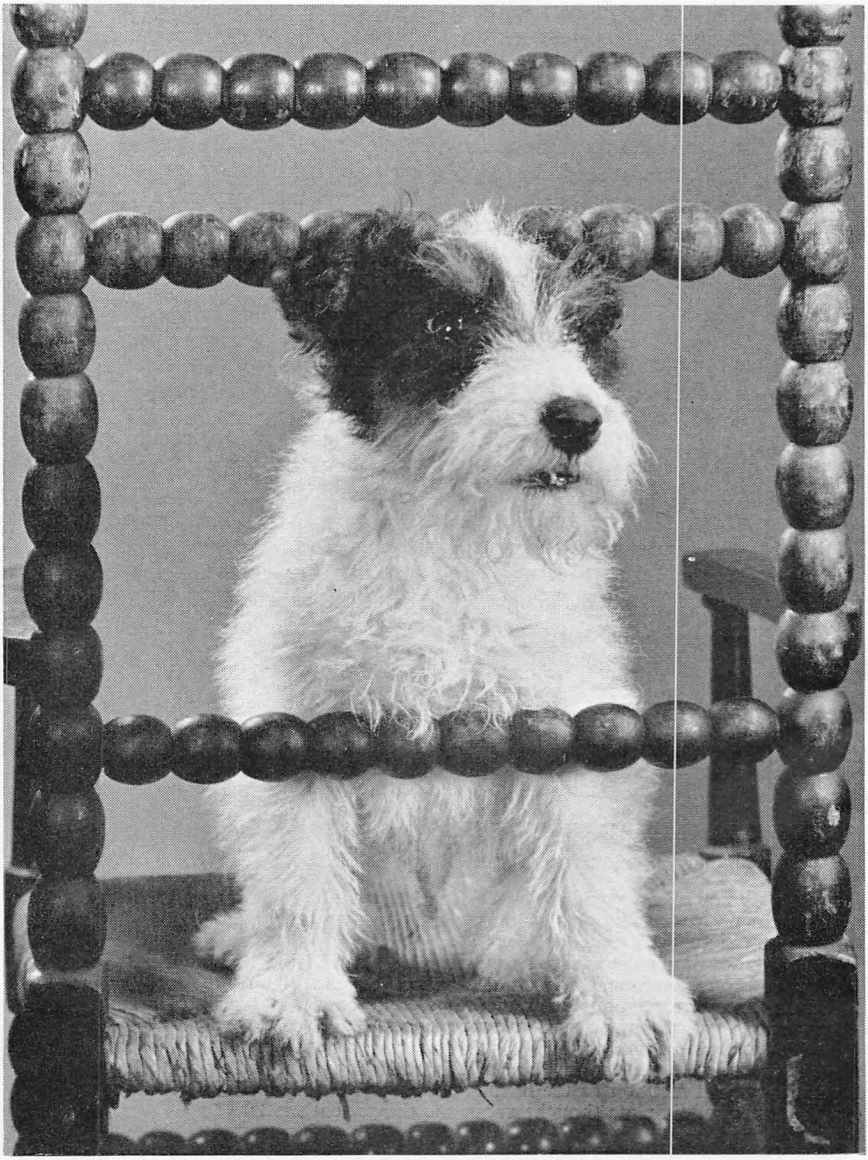
There are thought-provoking chapters on Faith, Divine Healing by Prayer, and the Law of Cause and Effect. The author stresses the futility of the age-old rivalry between religious denominations, and calls for more tolerance in the understanding of diverse spiritual experiences.

He emphasizes the validity of psychic phenomena; enjoins ministers of the Church to speed the dispensation of Divine Healing; and, referring to lay healers, makes special mention of the healing successes effected by Harry Edwards.

A book to stimulate thought about the things that matter.

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Please write for particulars to The Secretary, N.F.S.H., Burrows Lea, Shere, Surrey.



The happy "prisoner."

The temples of old were the first hospitals; the priests the first physicians. Perhaps the time is approaching when a revitalized faith can join with modern medicine to open man once again to the Divine source of all healing.

EILEEN GARRETT.

SHOULD CHILDREN HAVE PETS?

by Angelo Patri

A CHILD'S pet can be a strong influence for good and a great help in educating him toward friendliness. Pets should not be given to children until they have achieved a sense of responsibility for someone other than themselves.

Few children under ten years of age have that feeling and to give them pets is to open the door to cruelty and neglect of the animals, and to harm the character of the unknowing child.

It is useless as far as the child is concerned to tell him the dog, or bird, or the cat, or the rabbits, belong to him while someone else, usually his overworked mother, attends to their needs.

It is only daily attendance to the pet's needs that will strengthen the child's feeling of responsibility for those weaker than himself, for those dependent upon his service. The sacrifices he must make to care for his pet teach him to serve gladly and to accept inconvenience cheerfully for love's sake.

Love soon glows in the heart of a child who tends his dog, because the dog heaps it on him. His heart responds to the affection showered upon him, his loyalty is awakened by the loyalty of his friend. They become close companions, sharing each other's joys and sorrows as good friends always do.

Caring for a pet expands the mind and character of any child. The heedless, uncaring youngster who is just an appetite to be satisfied, one day reaches the point where he begins to be sensitive to things and people about him. This is the time he should have a pet.

Don't let this time go by without supplying the need, lest this phase of his growth pass without development, without the expansion of spirit that means so much to him at the time, and more to the youth in days to come.

"But he wants to take the dog to bed with him." Let him. A little dog slept on my bed for many years. I would give a good deal to have him there again. The memory of his affection, his loyalty, his steadfastness, his complete faith in me, comforts me to this day, although it is many years since we laid him to rest in the orchard.

The unstinted love a dog bestows upon his master is one of life's richest and rarest gifts. Let the responsive child have his pet. If it is a cat, rabbit, a bird, that is his affair. If he loves the creature, that is all that is necessary.

The creature will return his affection one hundred-fold. The child needs this relationship. He needs to know that someone is dependent upon his care and affection. His pet will call for outward thought, for giving of himself, for service, and in return he will smother the child with affection.

The child needs all this to nourish his soul. It is well worth the price.

I have found that those who love
A dog, a cat, a bird, and flowers,
Are usually thoughtful of
The larger needs that may be ours;
Who for God's creatures small will plan
Will seldom wrong his fellow man.

EDGAR GUEST.

THE HEALING OF ANIMALS

"I can see nothing incongruous in a healer treating a mouse, a guinea-pig or a pet bird. Wherever there is suffering healing is needed and may be of service . . . ."

by Gordon Turner

NOT long ago I received a telephone call from a well-known healer asking me if I would treat a sick dog that had been brought to her by one of her patients. I was on the point of leaving London for a healing demonstration and so I suggested that she should treat the animal herself.

"I'm not an animal healer," she replied, "and anyway, I have a beautiful Sanctuary and I couldn't possibly allow animals to be taken in there." This, in essence, summarizes the difficulties that many healers experience in treating animals.

Healing power is not restricted to any one life form. The same healing that will ease the arthritis in the legs of a human patient, will just as readily ease the pain of an animal. All life is a part of the Supreme Spirit. There is not one healing for animals and another for people. We have the same God and we react to the same power of love.

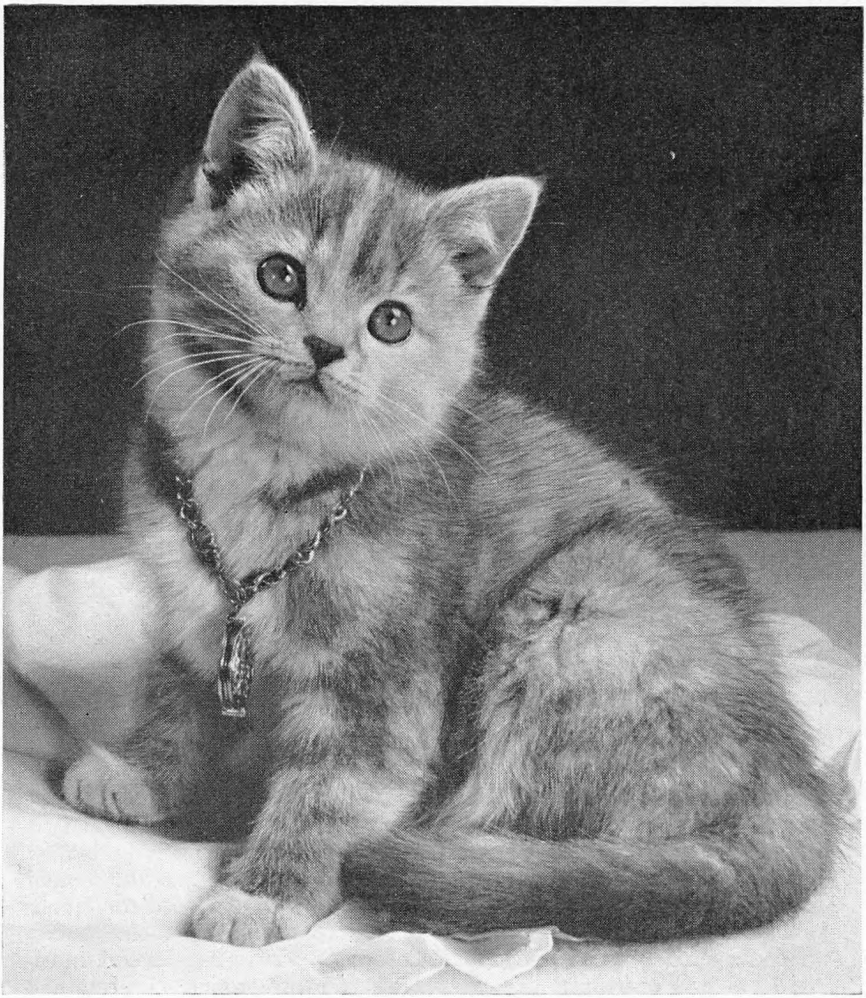
Every healer is an animal healer . . . . If they want to be. In all healing it is essential that the healer should feel love for the person that he is treating. Similarly it is necessary for the healer treating animals to love the creatures that he is attending to. Not love them in a maudling, sentimental sense; but as separate personalities and as little people that are in need.

I can see nothing incongruous in a healer treating a mouse, a guinea-pig or a pet bird. Wherever there is suffering healing is needed and may be of service. In this respect animal healing should not be a speciality but should be a part of the service of all healers.

In the nine years that I have been devoting my life to healing, I have treated all forms of domestic pet and many non-domestic animals. Their response to healing has been most impressive. The manners of the animal patients are above reproach. I have never been bitten, scratched or molested by them and although there are often more than one animal at a time in the waiting-room we have never had a fight between them; even dogs that are notorious cat-chasers have shelved their differences whilst waiting for treatment and sat side by side with their erstwhile enemies.

Admittedly there is an occasional puddle on the floor from a puppy that doesn't know better but a handy bowl of hot water and disinfectant rapidly eliminates this problem. Animals in no way detract from the beauty of a Sanctuary. Their presence enhances it and gives living testimony to the doctrine that all life is one.

At one time I used to hold separate clinics for animals and people but I have found that this is quite unnecessary. Sick animals will wait side by side with sick people and I have never known this to give anyone cause for complaint. If a person or an animal is

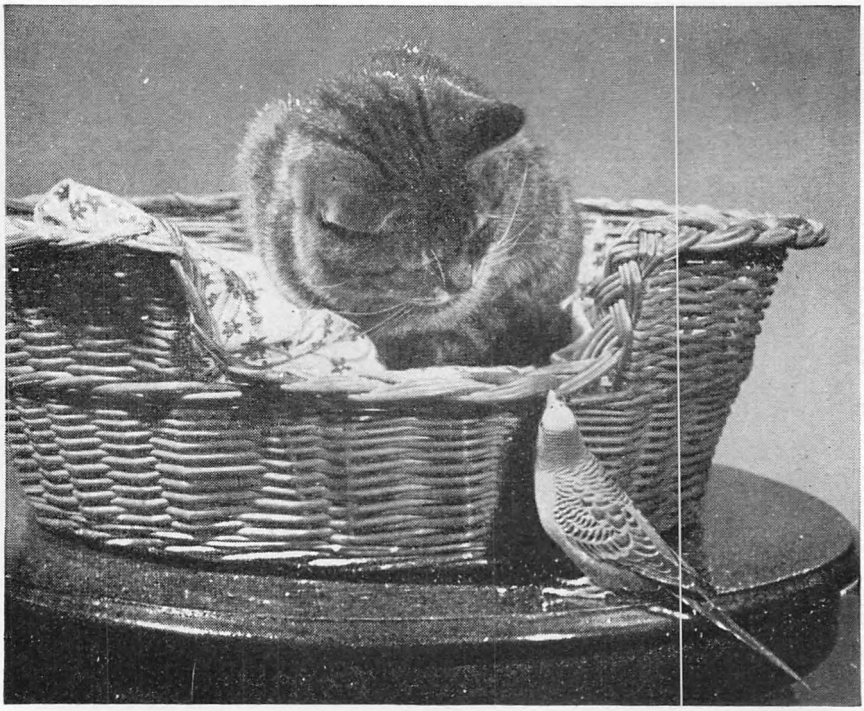


"Quite well now—thanks to Gordon."

seriously ill then they must obviously take precedence over the other people that are waiting and be seen instantly.

The only practical problem that presents itself in this sort of routine is the avoidance of contagion through infectious diseases. If we have to treat an animal that has such a disorder we arrange for them to come by appointment at a time when nobody else is present. The sick animal is laid on the floor of the Sanctuary, close to the fire if it is winter time, and treated with the least possible disturbance. At the termination of the treatment the floor where the animal has been laid is completely disinfected.

A similar process to this is gone through after every clinic and we always keep a bowl of hot water in the Sanctuary to which antiseptic



Interrogation !

has been added. A change of white coat is also obtainable for any of the healers that might have had to handle the animal. In this way we are able to feel certain that no other animal coming to us will ever be endangered by such diseases as hard-pad and distemper.

Absent healing is also effective in treating sick animals and there is a great deal of evidence to suggest that animals are even more receptive to such treatment than human beings. It is not uncommon for the animal to fall asleep at the time that the distant healing is being given and we have on record many instances where cats and dogs have come into their homes at the exact time that healing was to start and settled comfortably in the place where they normally sleep.

When this performance is repeated night after night and is quite out of normal routine, it becomes apparent that the animal is conscious of the need for repose at this particular time. In contact healing we have had several amusing incidents which illustrate the pleasure that animal patients find in their treatment.

One cat that we were treating for a tumour was most reluctant to discontinue her treatment even though all visible signs of the tumour had vanished. On the clinic evening following the one at which we had told the cat's owner that she would not have to bring the cat again, I was surprised to see that the cat was in the waiting-room as usual. We treated the cat and took it back into the

waiting-room expecting to find the mistress there; but the cat had made her visit unaccompanied.

She had slipped in the door with one of the patients on the right night and at the right time. We returned her home and on the following week she repeated the performance until eventually she had to be shut in on clinic nights to prevent her crossing the busy roads alone.

A black labrador that was brought to us for tape-worm used to make such a fuss when his visits ceased that for some weeks he was brought along just for a visit! He would be brought into the Sanctuary and even though he no longer needed healing we would all make a fuss of him, and he would then return home quite happily. It is surprising the things that happen at an animal healing clinic.

One night a rather shabby gentleman in a cloth cap came to visit us accompanied by a small black and white mongrel dog. He brought her into the Sanctuary and said, "See what you think of her." I knelt down and examined her all over but could find no signs of any sort of sickness.

"What's the matter with her?"

ECCE CANIS

In our town they held a Show
Of all the doggy friends that go
To serve their great God Man;
There was
The shepherd dog—all black and white,
The docile friend that lends his sight,
A "poppet" for my lady's kisses,
A C.I.D who seldom misses;
The great St. Bernard of the snows;
Dog Toby (Punch and Judy shows);
The sportman's pal, taught to retrieve,
And all the hounds thought can conceive;
The Husky, strong of limb and smell;
A racer too. I cannot tell
Of all the kinds of dogs there were
To delegate their special sphere
Of service to their masters kind.
But there was one got left behind.
His but the knife and lab. lights' glare,
The pain and testing time to share
With God, perhaps, but who would know?
Yet, as a Man did long ago
With tortured nerves and breaking heart
A little mongrel bears his part.

G. E. J. HARVEY.

I said. "Nothing," was the reply. "But I read in a paper that when you treated dogs they never bit you. She bites everyone so I thought I'd give her a try." One patient I will always remember as a perfect example of a mannerly gentleman is a very big Alsatian that was brought to see us, suffering with arthritis. He was about ten years old and tremendously dignified. I treated him with the aid of Mr. Prince, and after a few minutes he seemed to be able to move his legs considerably better. He walked about the room cautiously trying them and at last seemed to be satisfied.

Solemnly he walked up to me and in the most dignified manner imaginable proffered his paw to be shaken. I realized that I was being accorded an honour and accepted his "hand" in the spirit in which it was offered. Just as he was about to go out of the door his owner said "What about Mr. Prince?" Without hesitation he walked straight up to Mr. Prince and offered him his paw. He left us both with no doubt in our minds that we had been deeply honoured by his presence.

I have found that birds react remarkably well to healing. Not only pet birds such as budgies, parrots and canaries but also wild birds will remain quite passive during healing and will frequently lie without attempting to move on the palm of my hand until the treatment is completed.

We are frequently asked to help farmyard animals by absent healing; although we treat them much more rarely by contact healing because of the obvious difficulties of transporting them from place to place. Among the animals at present on the absent healing lists we number pigs, cows, horses, dogs, cats, chickens, guinea pigs, rabbits, donkeys, and all sorts of domestic birds.

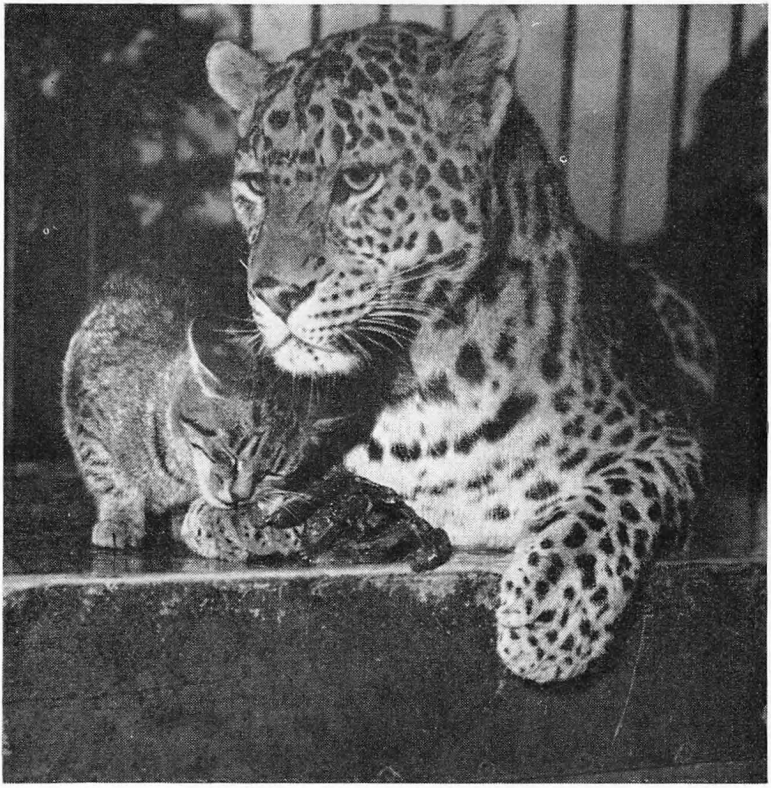
There is almost invariably some sort of response to treatment and we have often been able to assist in lessening epidemics in herds of animals or in kennels and breeding establishments. We always try to co-operate with veterinary surgeons with our animal patients, just as we do with doctors in our human patients. In general the vets appear to be a little less co-operative than doctors but there are a few who welcome a spiritual approach to their patients.

Just as with human patients many of the animals that are brought to see us are beyond physical aid and their owners have been told that nothing more can be done for them. There have been cures in such cases and spiritual healing has been able to overcome such things as Weils Disease, cancer, St. Vitus' Dance, blindness, asthma, etc.

In these types of complaint the animal healer experiences an additional difficulty. People will frequently ask: "Should I put my animal straight to sleep or should I wait and see if the healing helps?" I do not think that the healer can fairly be asked to answer this question. Decisions of this sort have to be made by the owners of the animals. There are so many factors which must be taken into account.

If an animal is really suffering terrible pain perhaps it is kindest to help it into the other world; but there must be a differentiation between real suffering and discomfort. Old animals just like old people are inclined to feel stiffness and to be unable to enjoy the full use of their faculties.

I have known blind dogs and



Maternal love for the orphan.

deaf dogs to live full and happy lives and yet their owners were being constantly told by their friends that it was cruel to keep the creatures alive. Putting to sleep should be an absolute ultimate decision and old age is not sufficient excuse to rob an animal of its last days. In any event this decision cannot possibly be made by the healer and should be avoided at all costs.

At our clinic we average one animal to every fifteen human patients. In absent healing it is one to seven humans. All of our healers treat animals and find no greater difficulty in this than treating people. As a Spiritualist I believe that animals have a life after death . . . just as we do . . . and that they do pass through stages of spiritual evolution and change.

I look forward to the day when animal healing will be a normal part of the practice of every healer and I feel sure that this will help to contribute to a truer perspective in understanding the place which animals occupy in the scheme of being. And that one day the sanctity of all life may be observed as a basic principle by the whole of mankind.

"Cruelty to dumb animals is one of the distinguishing vices of the lowest and basest of the people. Wherever it is found, it is a certain mark of ignorance and meanness."

A Message from Harry Edwards

In the Presidential Annual Report presented to the S.N.U. it stated:

> "Because of the large sums of public money which are flowing into the coffers of absent healing organizations as 'goodwill-donations,' an attitude of suspicion may grow among our all-too-ready hostile critics, and a charge that Spiritualist absent healing work is a very lucrative money-making activity."

Some people may have thought that this refers to our Absent Healing work at the Sanctuary, and therefore, this explanation has become necessary.

As everyone should know, I have never charged a fee in any shape or form for healing the sick, in any way whatsoever. Nor have I ever asked for a payment for any service I have been privileged to render to the Cause I believe in.

The cost of maintaining the Sanctuary and its Healing work is considerable. These expenses have been met by the Free-will Donations sent by our friends and grateful patients, and by my personal earnings—such as royalties on my books, money received for writing articles for the press, television appearances, etc. Every asset I have possessed has gone into the Sanctuary Fund. I draw no salary from it.

For some time past this income has not been sufficient to meet running expenses, with the result that our debt to the bank has been steadily increasing, and now exceeds £5,000.

That is the position, providing a complete refutation of any suggestion that I, or anyone else, is receiving a lucrative income through healing the sick by means of Spiritual Healing.

I would not have given this explanation, had not the above statement been publicly made but, having done so, I would like to express my personal thanks to all who have contributed in the past to help maintain our Healing Mission, and to express the hope that we shall be able to continue the full service of healing in the future, as it has been our happiness to do in the past. To this end, I have arranged for Burrows Lea to be continued as a Healing Sanctuary by my fellow healers, Olive and George Burton, when my life's purpose here has ended.

Yours sincerely,



* * *

Love all God's creation . . . . Love every leaf, every ray of light. Love the animals, love the plants, love each separate thing. If thou love each thing thou wilt perceive the mystery of God in all . . . until thou come at last to love the whole world with a love that will then be all-embracing and universal.

DOSTOEVSKY.

THESE HEALED BY BEAUTY (X)

In the works of Michelangelo, we touch not only the healing power of beauty, but we come closer ourselves, when we see his paintings and sculpture, to that source from which he drew his inspiration and his art.

by Doris M. Hodges

ONE day in the closing years of the Fifteenth Century, a young man chipped at a stone mask in the gardens of the San Marco School of Sculpture in the beautiful city of Florence. The thing under his hands was the mask of a faun.

As he worked, bent over his task with that dedicated concentration which is the sign of the true artist, a man in rich robes came by. He gazed critically at the hands wielding the chisel, the self-absorbed profile. At last, his voice came chidingly:

"It is quite good, young man! But your faun, though it portrays the features and the expression of an old man, has a complete set of teeth!"

At once the young man seized his chisel, and knocked out one tooth from the mouth of the mask . . . The boy who worked was Michelangelo. The onlooker who criticized his sculpture was Lorenzo de Medici, patron of the arts, and a man of supreme authority in Florence.

For some people, the appeal of beauty comes through the medium of the ear, as in music or poetry, for example. For others, its chief impact is through the eye. For these, beautiful paintings, or pieces of fine sculpture, have a particularly healing quality.

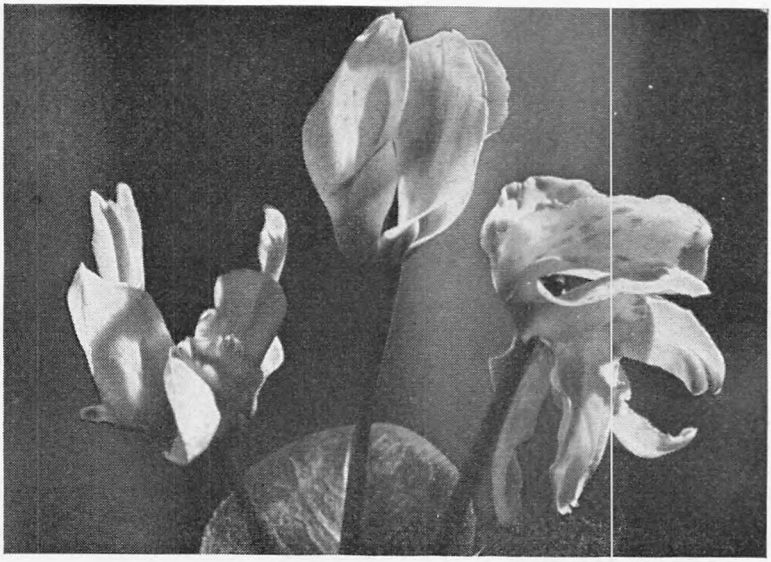
They can stimulate or soothe the emotions. They can lift both heart and mind from depression and sadness to noble and inspiring thoughts. So, throughout the ages, the mind and spirit of man has sought beauty of this kind, and honoured the men and women who could produce it for them.

Such a man was Michelangelo. Born on March 6th, 1475, at Caprese in Italy, he grew up to be a painter and sculptor of great genius, to paint the beautiful frescoes on the ceiling of the Sistine Chapel in Rome, to live to be nearly ninety years old, and to add incomparable lustre to the reputation of Italian art.

His father was Lodovico Buonarroti, Mayor of Caprese. The Buonarrotis were an old Florentine family, but they had little money. Michelangelo, the second son, was educated in Florence. Despising all book learning, except that which had to do directly with art, his imagination, in that city of artists, sculptors, poets and painters—a place of exquisite beauty itself—was early captured by the creative spirit.

He attended art studios and schools of sculpture, despite much bitter opposition from his father, who, like plenty of parents before him and since, saw little future for his son in art. Michelangelo, undeterred, worked steadily towards his dream of becoming an artist.

Soon, Lorenzo de Medici took Michelangelo to live with him in



The cyclamen displays a sympathy of divine grace.

his Florentine palace. This, furnished with fine paintings, works of art of all kinds, was a meeting-place for painters, writers, poets, musicians. In this atmosphere of beauty, learning and culture, the genius of Michelangelo began to flower.

In 1492, his wealthy patron died. By then, Michelangelo (he was never called by anything but this first name), was establishing a growing reputation. In June, 1496, he was in Rome, working upon a marble statue, the Madonna, holding the dead Christ. Michelangelo's real artistic love was sculpture. Always, he preferred to work with stone and chisel, rather than brush and paint.

The statue was placed in a chapel of the old St. Peter's, and was hailed as a work of extraordinary power. It was not Michelangelo's habit to sign anything he created, but one day, when he happened to be in St. Peter's, some travellers from Milan, seeing Michelangelo's Madonna and the dead Christ, at once hailed it as the work of some great Milanese artist. Michelangelo picked up an instrument, and carved his name on the ribbon of the Madonna's gown, across her breast. It is the only instance on record of the great genius—"Michelangelo the Divine," as he was later to be called—ever putting his name to any work.

He was still only 29 when he carved his huge statue called "David." He hewed this from a gigantic block of marble which all the other sculptors in Florence refused to touch. It was so big that it defeated their imaginative powers. Michelangelo's spirit was cowed by nothing. To everything that he did he brought patience, persistence, and integrity, a combination of artistic powers matched only by his creative genius. And that he got only from God, as Michelangelo himself was always humble and eager to acknowledge.

For the Church of S. Lorenzo in Florence, Michelangelo designed a chapel to house the tombs of some of the famous Medici family. He carved the statues on the tombs with consummate beauty—a loveliness that left all who looked upon them breathless with admiration. This Chapel, and its tombs, are held by some critics to be the greatest of all Michelangelo's sculptured work.

Soon the Pope, Julius the Second, summoned the sculptor back to Rome. He ordered Michelangelo to begin building a grand tomb that was to house his body when he died. Unfortunately the two men (both had somewhat fiery tempers), quarrelled. Michelangelo fled from Rome in disgrace, only to be restored to the Papal favour when the Pope and Michelangelo met again in Bologna. In that city, Michelangelo was commissioned to erect a bronze statue of the Pope, which was finally placed upon the Church of San Petronio.

In 1508, in Rome, the greatest work of his lifetime with brush and paints began. Michelangelo started painting the frescoes upon the ceiling of the Sistine Chapel in the Vatican, again at the command of the Pope. The work involved the covering of some ten thousand square feet of ceiling, and Michelangelo began it under protest. "For I am a sculptor," he grumbled, "not a painter . . . ."

This work, begun so reluctantly, was to remain as one of his most beautiful creations. The original plan was for a design incorporating the Twelve Apostles, but it developed into something far more elaborate. The painting of the frescoes occupied many years. Though hurried on by the Pope, Michelangelo was frequently held up by lack of materials and other irritating things. These included directions from the Pope which often went counter to the artist's own conceptions.

However, in October, 1512, the frescoes were finished. They depicted Biblical scenes from Genesis and other Old Testament sources and there was, and still is, much controversy as to the actual theme the frescoes portrayed. To perform his task, Michelangelo had to work in a very cramped position, his head bent back, working, almost, upside down.

What he achieved was a masterpiece in design and colour, one which exists to-day as a memorial to his patience and industry. The frescoes upon the ceiling of the Sistine Chapel bring healing to all who go to look at them, Catholic and non-Catholic alike, to-day as they did in the time of Michelangelo.

In 1536, Michelangelo began another masterpiece, his famous "Last Judgment." Painted as a fresco, to occupy the space behind the altar of the Sistine Chapel, it took five years to complete. It portrays Paradise and Purgatory, Christ and the Saints, the devils and the damned in hell. The work excited some controversy, when first seen, for its nude figures, including that of Christ.

However, despite cries of "blasphemy" from some quarters, the exquisite workmanship and the imaginative splendour of the painting attracted artists and visitors from all over Europe. Many pilgrims wept when they saw Michelangelo's "Last Judgment," not in fear, nor anger, or awe. Beauty beyond all ordinary conception had moved their hearts.

Michelangelo went on painting, but the finest work of his hands and his brain, in this particular

artistic field, was done. He was appointed architect-in-chief for the new St. Peter's, and designed the dome, the choir, and the transepts for the Chapel. He wrote, too, some sonnets and other poems, and in old age, his mind turned more and more to religion.

Michelangelo died in February, 1564. He had dedicated his life to his art, working almost to the very end. He was buried in Florence, that lovely city which had first seen the flowering of his genius. Across the centuries, his great spirit, his incomparable gift for portraying beauty, speak to us today.

In the works of Michelangelo, we touch not only the healing power of beauty, but we come closer ourselves, when we see his paintings and his sculpture, to that source from which he drew his inspiration and his art. For Michelangelo saw God in everything; his work was but a reflection of the divinity that shaped his destiny, that flowed through his fingers to give beauty to men.

* * *

RUSSIANS SPEAKING

Russia has produced many great writers, and all—from Pushkin to Pasternak—have drawn on the rich fund of Russian folklore. We feel that these proverbs are fine examples of the barbed wit and wisdom of the Russian people. They prove that basic truths are universal.

Judgment: When you meet a man, you judge him by his clothes; when you leave, you judge him by his heart.

Friends: An old friend is better than two new ones.

Children: Give your children too much freedom and you lose your own.

Charity: If everyone gives one thread, the poor man will have a shirt.

Marriage: Love your wife like your soul but shake her like a pear tree.

Trouble: Someone else's calamity doesn't add to your own wisdom.

Practicality: Pray to God but continue to row to the shore.

Sincerity: Tears come more often from the eyes than from the heart.

Blessing: Do not wish for any other blessing than a good wife and rich soup.

Honesty: With lies you may go ahead in the world—but you can never go back.

THIS OCTOBER NUMBER

This issue of the magazine is larger than usual, and we trust that in some measure it will compensate for the smaller Emergency Numbers of August and September which were incurred by the printing dispute.

Some of our usual features have been omitted due to pressure of space but we hope to see a full resumption of these again next month.

ARE THESE DANGERS ?

by Harry Edwards

THE Bishop of Lichfield in a review of spiritual healing in the "Nursing Times" wrote about two dangers. The first was: "The medical profession having made such giant strides, might feel that it now had the complete answer and would tend to concentrate on the healing of the body and the mind and that the Church had really no further part to play."

In support of this he added that "it is occasionally made plain to the chaplain that his rôle is not to collaborate with the doctors but just to go round and give what consolation he can to the patients."

While we would be the last to underestimate and appreciate the very wonderful work of modern medicine, we cannot think the medical profession is so full of self-satisfaction as the Bishop infers while there exist such great numbers of unfortunate people who have been labelled "incurable," or while the tendency towards sickness is increasing.

On the contrary, we are finding the medical profession is more willing to co-operate with spiritual healers than ever before.

We suggest to the Bishop that if the hospital chaplains were to be selected from those priests who possessed the "gift of healing" and who had taken the trouble to develop the gift as we know it can be, then they would be able to play a more worthy part in the hospital work and through their good and effective healing the doctors would be willing to co-operate with them very much more in a practical way.

The second danger the Bishop referred to, was "the setting up of spiritual healing as something wholly apart from the healing effected by the medical profession; and so we might come to a case where a person who felt that his doctor had failed to cure him and who was gravely ill might say: 'Well, I'll see what spiritual healing can do.' It is this danger of the divorce of spiritual healing from the work of the medical profession that, in my view, is to be seen very clearly in mass healing campaigns."

While spiritual healing and medical treatments can be complementary to each other they are entirely different in performance . . . they are "wholly apart." The doctor bases his treatment on medical science and is purely physical.

The help that reaches a patient through a healer comes from the dimension of Spirit involving the transmission of healing forces which at their inception are non-physical though through healership they are transformed into a physical effect within the patient.

Furthermore, is not a sufferer who is gravely ill and who has not responded to medical treatment fully justified in seeking the aid of a spiritual healer? This does not necessarily mean that he must cease to be medically treated, but that both forms of treatment can be sought to implement each other.

Wise medical help will assist the healing effort and conversely the strengthening benefits that are given through healing will assist wise medical treatment.

Is a sufferer, who has been told by his doctor that he can do "nothing more for him," to be

debarred from seeking help from the healer, because of the risk of divorcing healing from medicine?

With patients who are not gravely ill, but who are suffering from lesser maladies, are they to be prevented from getting well far more quickly through spiritual healing, because it tends to separate the "spiritual" from "physical" healing? This would be very foolish.

Spiritual healing is not only for the "incurable" and the gravely ill, it is available for all lesser conditions. Indeed, had the many who are now considered to be past medical care received spiritual healing in earlier days, these serious conditions may never have arisen.

People should not wait until the disease has become deep-seated before they seek the help a healer can bestow, but take advantage of healing in the early days of trouble and so prevent the oncoming of years of misery.

Spiritual healing is more a preventative of severe sickness than it is curative of advanced conditions. It is obvious that because healing can so often alleviate and remove advanced conditions of disease, it is more easily able to clear trouble away at its commencement or in its early stages.

The Bishop's objections to mass healing services are without foundation. He says, when betterments take place they are temporary: yet whenever an investigation has followed some considerable time after, it has been found always that a good percentage of the cures have been permanent.

I would suggest to the Bishop that when the Church overcomes its professional hostility to the spiritual healer, and adopts our methods of developing the healing gift in its priests, who may possess it, then he will be the first to acclaim mass healing services within the Church.

For then it will be fulfilling Christ's commandment to "heal the sick" and the Churches will become full, the sick will be healed, and the existence of the soul and spiritual-self in man will be demonstrably proven.

A Tribute to Healers . . .

"I was introduced to Elsie and Laurie Worger by another healer, Miss Eileen Morris.

"When I first came to them my eyes protruded so much that the lids would not cover them, and the doctors suggested sewing up the corners; I could not close my eyes. By that time my vision was poor and misty. I also had pains in my chest, frequent asthmatical colds and a continual feeling of exhaustion and nerve trouble, which prevented my sleeping properly.

"I came to the Sanctuary once a week for a short while, then every two and later three weeks.

"First of all the mistiness went from my vision, then I became more peaceful.

"The pain in the chest subsided, I was less tired.

"The protrusion of my eyes commenced to lessen, and after about eight months I was able to close my eyelids over them. I now feel a different person and I am so grateful that I wish this happening to be recorded as the healers say they are not concerned with material evidence, as God knows what has taken place, and that is all that matters." I. N. H.

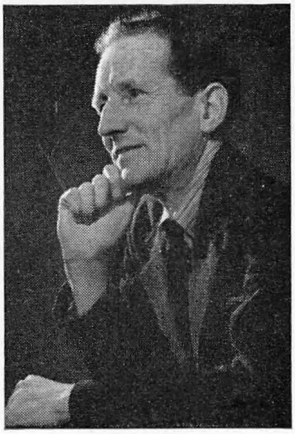
NATIONAL FEDERATION OF SPIRITUAL HEALERS

President: Harry Edwards. *Hon. Organizing Secretary:* Mr. Syd Staples.
Hon. Treasurer: Mr. Fred Doyle. *Secretary:* Mrs. D. Commerford.
Patrons: Lady Maud Duckham, Sir Charles Barrington, Sir Adrian Boult, Brigadier Firebrace, Lt.-Col. Reginald Lester, J. Arthur Findlay, M.B.E., Beverley Nichols. *Trustees:* P. Wilson, M.A., L. Wilson. M.A.

Hon. Organizing Secretary's Address: 66a High Road, Woodford, London, E.18

BURROWS LEA - SHERE - GUILDFORD - SURREY

LEO BLISS, our Public Relations Officer, first came into Spiritualism in 1936 through his interest in spiritual healing. In that year he felt a strong urge to give up commercial life and enter either the ministry or into politics. After consultation with Reverend F. E. England, D.D., the eminent Presbyterian, he took the first steps towards becoming a local Methodist preacher. During this period, however, he came in contact with the work of an Ilford medium who practised healing. He felt greatly attracted and on mentioning this to the Methodist minister he was given a copy of Reverend Drayton Thomas's "Life Beyond Death—With Evidence." From that time on he realised that the ministry or political life was not for him and he joined a developing circle. Service with the R.A.F. enabled him to do some quiet propaganda work amongst his colleagues and, since the War, work connected with healing and brotherhood has taken up most of his spare time. He was one of the Universal Brotherhood Federation delegates to the Rome Conference of the World Movement for World Federal Government in 1951, and is a very worthy and hard-working member of our Council.



Leo Bliss.

HERBAL MEDICINES AND ADVICE.

Our members are, at times, asked if they can suggest herbal treatments, and unless they are very well versed in herbal science they should hesitate before making recommendations. The Society of Herbalists (President: The Hon. Lady Meade-Fetherstonhaugh), 21 Bruton Street, Berkeley Square, London, W.1., have kindly expressed their wish to co-operate with members of the Federation, and would be willing to advise patients. It is suggested that the best plan is to give the Society's address to patients for them to enquire for advice themselves. This will avoid any mis-direction on the part of the healer. Members are reminded that it is unlawful to sell any herbal preparations themselves unless they have a shop for the purpose.

Healers who desire to acquire herbal knowledge are advised to write to the Society for their excellent book list and literature. The Secretary's name is Mrs. E. M. Bracher and the Consultant Medical Herbalist is F. Newman Turner, Esq., M.N.I.M.H.

THE USE OF "M.N.F.S.H."

Every full member has the right to use the initials M.N.F.S.H. after his or her name. This is a right that the Constitution of the Federation confers upon its members. It denotes that their healership has been accepted by the Federation and is therefore a qualification of dignity and importance. Privileges can, however, be abused, and our notice has been drawn to the use of initials as a qualification for selling products. The Council hopes that the use of the initials by members will be confined to correspondence in connection with spiritual healing only and that on no account are they to be used in any connection that comes within the term of "advertising."

THE EXAMINING COMMITTEE.

The Committee appointed to examine and advise on all aspects of spiritual healing has commenced its work. One part of its terms of reference is the compilation of a dictionary of words and their meanings in the field of healing. This will make a valuable contribution, and will help us to speak the "same language."

A MEMBERS' SUMMER SCHOOL.

Thanks mainly to Mr. Gordon Turner a prospectus is being prepared for a Summer School to be held in London, probably next July. It will provide for an educational course for healers that will contribute towards a generally heightened standard of practice. The best lecturers will be secured, some from overseas; there will be debates and discussions, visits to healing centres including a day at Burrows Lea. The social programme is not forgotten and on the last day there will be a Mass Healing Service. Believe it or not, it is expected the entire cost, including accommodation, food, coaches, and entertainment will not be more than £10 per student. Watch for further details.

DIARIES.

Our first experiment in publishing a Healer's Diary is with us. Diaries will be available next month. They will contain all the pertinent information concerning the Federation and the County Association. The cover is embossed with our insignia. The price is 4/-. Only 1,000 have been ordered—we have over 2,000 members, so first come, first served. Don't delay, send your order to Syd Staples.

STATUS OF HEALERS.

Headquarters are now endeavouring to secure for our full members the same rights to visit the sick in hospitals and for prison visiting as ministers of religion enjoy. We shall report on this later.

OUR MEMBERSHIP.

The membership of the Federation continues to grow. At the time of going to press it shows 1,238 full healer membership and 961 Associate Members—a grand total of 2,199.

HEALERS' DAY CELEBRATIONS.

A comprehensive Report of the Royal Festival Hall Healing Service and the Mass Healing Service at the Royal Commonwealth Assembly Rooms will be published in our next issue.

* * *

ANIMALS' MINISTRY

A Prayer

TO GOD OUR CREATOR, Thou who created the earth and stretched out the heavens. Thou O Lord who giveth life to all that is therein. HEAR OUR PRAYER, may Thou bless and strengthen the hands of all humanitarians engaged in the work of animal welfare throughout the world. GIVE POWER to our campaign to teach to rescue, succour, and ameliorate the conditions under which all in the kingdom are living. Help us, O Lord, to defend and protect against suffering or neglect the birds, beasts and fish. Stay, O Lord, the hands of those, who, in the name of Sport and Science, inflict suffering and cruelty on these who Thou hast given the right to live and be happy on Thy beautiful planet. SO HELP US, LORD, to have mercy as we hope to obtain mercy at Thy Hands in Thy Courts. Amen.



Not fast, perhaps, but he's reliable!

COSMIC STRENGTH FROM TREES AND WATER

by Anne Lee

THIS article is inspired by that of Mr. Harry Edwards under the above title in the July number of *The Spiritual Healer,* in which he says he would like to hear of anyone with experience of benefit from running water or trees. I have, from childhood, been particularly fortunate in this experience, being born where curative springs gave to my native place its name of "SOUTHWELL."

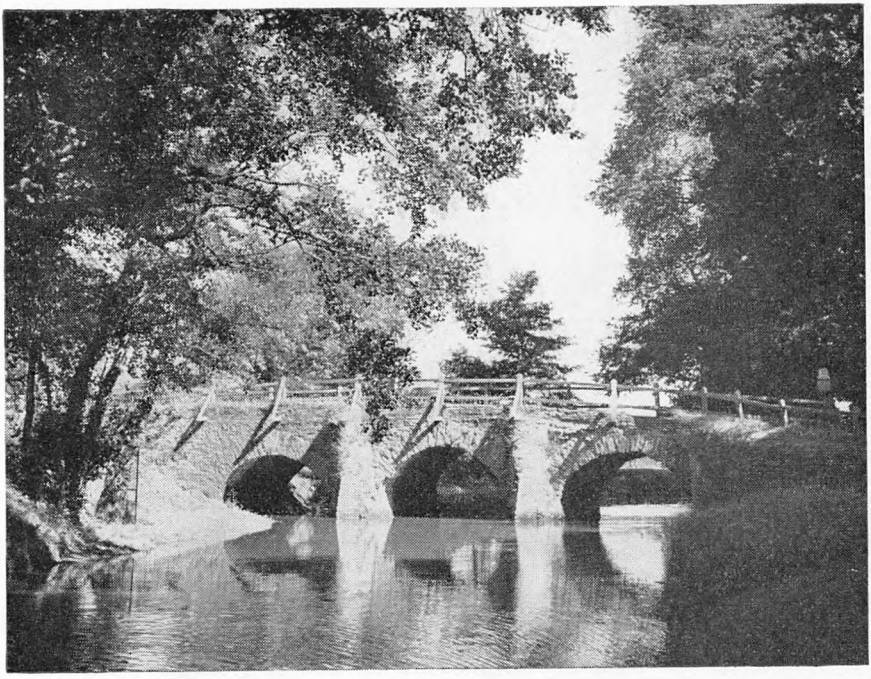
Indeed, from earliest years, I cannot remember when a belief in the curative properties of trees and water was not a natural part of my make-up, for one of these springs (of which recorded history mentions four "Holy Wells") was situated in a field adjoining the orchard of the house where we lived, and which was on our land. It was a regular part of my childhood to see people coming along with large bottles to fetch the water from the spring, both for drinking and for bathing rheumatic limbs. Although on my father's death we left this house when I was still a school-girl, and I am now grey-headed, I remember vividly the lovely icy-cold water we children drank on hot summer days, and still is clear the memory of the extraordinary feeling of exhilaration following a draught of that wonderful water. It bubbled up in a small alcove from what must have been a great depth, pouring down in a miniature waterfall into the trough below.

This was kept clean and free from weeds by the frequent use of drainage-rods, and the days on which this procedure took place was a great occasion for we children; for the rods, screwed together to form a long length, eventually emerged into our beloved pond in the orchard, thus keeping it, also, filled with clean water for our fish. The workmen then inserted the rods at the other side of the pond into a drain which eventually released the water into Potwell Dyke, a stream which ran below my bedroom window and thus the "Holy" water journeyed on its way to join the River Trent two miles away.

That the Romans knew the value of these springs is evident, for many signs of their occupation of this charming little valley have been unearthed from time to time, and only this year a large area of typical mosaic flooring was discovered in the centre of the site of this group of springs.

The builders of the Minster must also have believed in the curative properties of the water, for one of the springs was incorporated in the building, in an open inner yard near the Chapter House. But this, and a second one in the churchyard, have long been covered in.

The fourth, called St. Catherine's Well, was situated a mile or so from the village and at one time there was a chapel and a house for the accommodation of pilgrims who wished to ask for treatment there. But that, alas, is also lost to



us. It fell into disuse a long time ago, and there remains but a heap of stone and signs of the inclusion of part of the ancient sanctuary in the sides of a farm barn and stables.

Also gone is the stone on which, according to records, was inscribed Latin verses in honour of St. Catherine, and to the curative properties of the sanctuary water.

Perhaps the short-sighted policy of past authorities prevented Southwell from becoming a Spa?

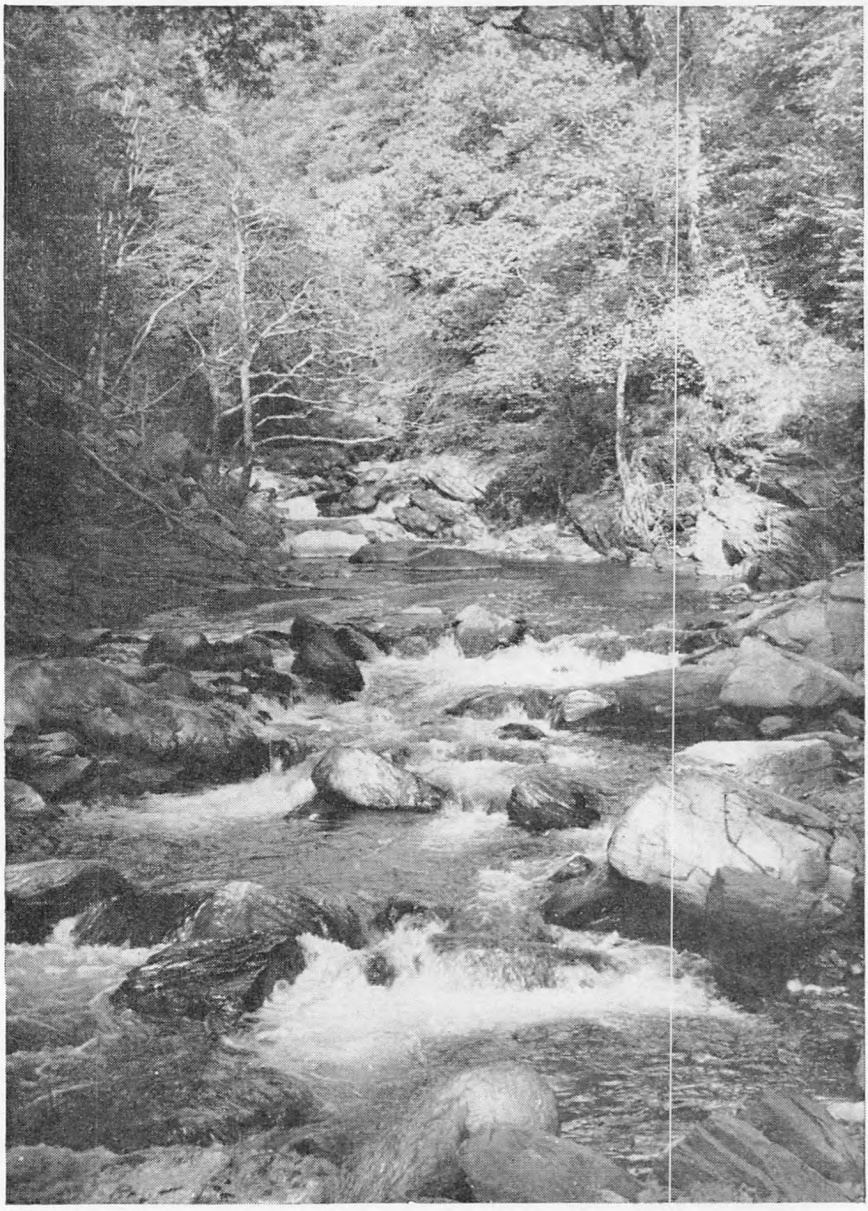
As for the spring of my childhood—upon it has been built, in the name of progress, a particularly ugly secondary modern school!

But some of the older inhabitants remember that delightful feeling of renewed vigour and of well-being after taking a drink of that freshest of all water, bubbling up in free generosity from the depths of Mother Earth. And I, for one, would give, if I could, all the champagne in the world for just one more glass of it!

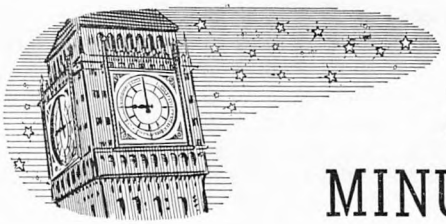
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Autumn glories.



TWO HEALING MINUTE STORIES

". . . . As I told you in my last letter but one, I decided to tell my friend all about you and what you were doing to help her. I was not sure it would help and I was right. She listened to me in silence and when I stopped speaking I turned on the radio just as Big Ben began to chime "The Healing Minute." As soon as it was over I switched it off and waited.

"For a long time she never spoke but looked across at me with a desperate look and with tears in her eyes; she said: 'Dorothy! I cannot let these people down.' I said: 'No! I don't think you can —they are God's agents, you see . . .' I then said 'good-bye' and left her.

"I did not see her the following day but the morning after she rang me up: 'Please come tonight, I must talk to you.' I went, and she told me of the wonderful experience she had had the previous night.

"Opening a bedside book at random her eyes had fallen on the words: 'If you went with temptation and yield to it, you make of my redemption a mockery.' She said: 'Dorothy, I had never looked on it in that light.'

"Since then she has not had one alcoholic drink."

Here is another story from a letter. "My husband is a good man, though he says he is an atheist. Earlier in the evening he had read about the 'Healing Minute' in *The Spiritual Healer,* and while he said nothing, I could see that he put it down as if it was beneath him.

"Of course I did not say anything, but when later on the bells of Big Ben came on the radio I noticed out of my eye that he saw I had put my sewing down to pray in the Minute. I sensed he was silent, too. When the news was finished, he turned the radio off.

"This was very unusual for he likes to have it on until bedtime. I saw him looking at me, and after a while he spoke and said: 'Do you know, I felt rather funny when Big Ben was on?' I asked him what he felt and he said, 'I don't know I can explain it, but I felt warm all over as if some good power was with me.' We discussed this, for I was so pleased to get him talking in this way. You will be pleased to hear what happened next.

"When he got up to take our dog out for his walk, he got excited and said 'That's the first time for ages I have got up without feeling my "screws".' He could not believe it and kept getting up and down again. When he came back from his walk there was a terrific smile on his face and he almost shouted! 'I've got no pains in my legs.' I did not say much, I thought it best to let him work it out for himself.

"The next day he was free from pain, and it was only by chance that a friend of mine told me my

husband had been talking to her husband about the Healing Minute and telling him to try it for his tummy trouble.

"Later on, I spoke to him about this, and we had such a long talk, and in this he disclosed to me these words: 'You know, I prayed that night to God to keep my "screws" away, and that's the first time I have done that since I remember.' My husband has had no pains since."

These two stories illustrate how in different ways the power of healing came to two people who had no belief or faith in it to help them in the particular ways both needed it.

We have often printed stories of healings that take place through the observance of the Silent and Healing Minute, to show the thousands of our Observers how the "giving of themselves" in this one minute of the day helps others who are in need, and in knowing this, they are amply rewarded.

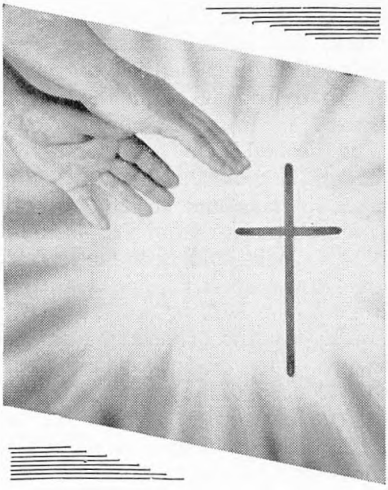
If you, who read this, are not yet an Observer of the Silent and Healing Minute, a welcome awaits you to join in the great fraternity. All you have to do is to write a few words to the Secretary at the Sanctuary here, "Burrows Lea," Shere, Guildford, Surrey, and ask to be enrolled.

You will then receive your Evening Tryst Enrolment Card, a brochure, and your name will be added to the Roll of Good Men and Good Women we keep in the Sanctuary and you will then be within a noble company.

* * *

THE KITCHEN PRAYER

Lord of all pots and pans and things
since I've no time to be.
A saint by doing lovely things
or watching late with Thee;
Or dreaming in the dawning light
or storming Heaven's gates.
Make me a saint by getting meals
and washing up the plates.
Warm all my kitchen with Thy love
and light it with Thy peace;
Forgive me all my worrying
make all my grumbling cease.
Thou Who didst love to give man food
in room or by the sea;
Accept this service that I do
I do it unto Thee.



Harry Edwards

contends that the old-fashioned suggestion that a sufferer from insomnia should count sheep jumping over a stile, is rarely successful.
There is another, better method of inducing sound sleep.

SPIRITUAL HEALING AND SLEEPLESSNESS

INSOMNIA is a common complaint, and is not generally treated with the seriousness it deserves. Mental activity can be more tiring than manual labour, and uses up just as much, if not more bodily fuel, than a hard day's physical work. Nothing reduces the health tone more quickly than sleeplessness, and anæmia results from this.

You have only to look at a person suffering from sleeplessness to see the result of utter weariness in the eyes and the drawn tiredness of the face. I remember a man coming for healing who suffered from chronic insomnia. He said he had "not known a night's sleep for twenty years" and dreaded going to bed to lie awake with a tortured mind, so he never went to bed at all, but sat up in his chair, when he felt like it.

We sought help for him, and gave him the advice that follows later in this article. When we next saw him a transformation had taken place, his eyes were alert, a smile was on his face and he looked thoroughly fit.

Sleeplessness is due to over-activity of the mind; it will not rest, it continues to work and work. The old-fashioned suggestion that a sufferer should count sheep jumping over a stile is rarely successful for the simple reason that this is adding just one more activity to the mind and does not soothe the underlying anxieties and worries.

Doctors usually prescribe sleeping tablets in varying strengths; these are just palliatives and they do not cure. They blanket the consciousness without soothing the mental activity that continues underneath, and the patient wakes up more tired than ever.

Spiritual healing has as its objective the removal of the cause. This cause has its origin in mental tension, frustrations, fears and

anticipation of troubles. It lies deep within the subconscious mind. This part of the mind can be reached on the same plane that it exists; namely, the spirit-self, by the correcting and soothing influences from Spirit.

In this way, balance and perspective with gentle discipline, are restored, and the natural function of refreshing sleep comes back. This is what happened in the case of the man I mentioned, for he reported how contented his outlook had become, and he could tackle his business problems easily and with confidence.

The soothing of nerve stresses, neuritis, and even unbalance in the mind, invariably follows the commencement of spiritual healing by the Absent Healing method. A sense of inner-upliftment with freedom comes to the patient—the heaviness that weighs down so constantly is removed and when the patient retires to sleep it comes naturally and refreshingly and in the morning he greets the day and its tasks with confidence and pleasure.

The spiritual healing does its part but it is common sense to cooperate with it. This help a patient can give is partly psychological, for the first thing he should do is gently look forward to what he so dearly needs, and that is sleep.

If he should go to bed, thinking of all the other restless nights in the past and prepares himself for another, then it will negative the healing effort. We, therefore, advise sufferers from insomnia to look forward to restful sleep some time before going to bed. It is good to take a warm, comforting beverage, such as Bourn-vita, Horlicks, or just cocoa.

If it's a cold night the bed should be warmed, thus preparing for the sleep to come. On retiring, first enjoy the luxuriousness of the physical comfort the bed can give, lie firmly on it, with the limbs relaxed in whatever position one likes the best. The patient has the thought in mind that the bed is the place to sleep and he looks ahead to sleeping right through the night until daylight comes, or the proper time to get up. This will avoid the troublesome waking in the small hours. As the patient makes an ally of himself to the healing effort so will sleep come.

If a person is accustomed to taking sleeping tablets, with chronic conditions he can still do so for the first nights and then gradually ease off taking them as the sleep improves, but we suggest with the average case of insomnia, this is not necessary. But there is no harm in having the tablets near by, to take, just in case they are needed. They rarely are, and eventually find their way into a drawer to be forgotten.

If sleep is a little time in coming do not let all the daily worries revolve round and round, like a mouse in a wheel; recall pleasant memories of the past, such as last year's holiday; or contemplate what you hope to do in the coming holiday, or some other happy desire. Build a "castle in the air" by wishful thinking. This leads the mind into smoother avenues of thought and the worries are bypassed. As a rule one will not get very far in happy contemplation, for sleep will overtake.

The same process should follow each night and it will not be long before the insomnia is a thing of the past.

I remember a case of a small child who, so the parents told me, never slept, except fitfully during the day, but never at night. I learnt

that he was afraid of darkness, and could only be pacified when taken into the parents' bed. I told them to give him a night-light and a nice cuddly animal that he could hold close to him, and that we would seek calming influences to be with him.



"Full of sweet dreams, and peace, and quiet breathing."

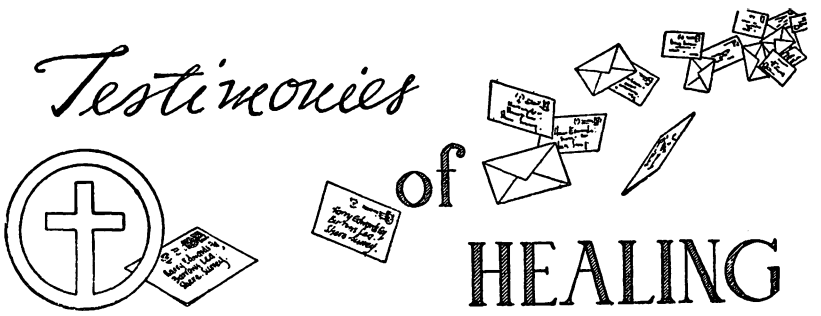
They did so, and the very first night the boy slept right through and they had no trouble after that. In this way, his fears were soothed, he had the companionship of the cuddly toy that he held close to him. So was his little mind calmed and with the added help he got through the healing effort so the natural sleep came.

At the end of a day the body cries out for relaxation so that the expended energies can be replaced. The active physical mind needs this, too. It is only unpleasant thoughts that keep it awake, no one suffers sleeplessness from continual contemplation of happy thoughts; they are always thoughts associated with responsibilities or fears. Therefore go to bed happily. Look for a rest from worries. Let a smile come into your thoughts, and look forward to the refreshing sleep that will then so surely come.

We have not known any cases of sleeplessness, even chronic ones, that have not responded to this treatment, especially when spirit help and protection has been asked for through absent healing. If you should suffer this way, try this, it can do no harm, only good. But remember, you must prepare for sleep in the same way you prepare for other things.



"Who goes there!"



Every month we present a selection of unsolicited testimonies of healing. They are presented, not in any sense of self-acclaim, but as open testimony of results achieved. There is no known sickness which has failed to respond to spiritual healing. The originals of all letters are open to examination by genuine enquirers.

"In my last letter I told you I had decided to see a doctor about my back and that my next report would necessarily be delayed on that account. Shortly after posting my letter to you, for some extraordinary reason my back became completely free from pain with unusual strength in it that I have not experienced for some years. From a purely material point of view, not only was there nothing done to ease the pain, but after a day or two I did a lot of gardening and lived a particularly active life altogether. In case the pain returned—what lack of faith!—I waited a few more days before making another appointment with the doctor, and as there has been no further pain at all, needless to say the appointment is still not made."—57/65.

* * *

"I am absolutely elated to be able to tell you that the surgeon said: "The best thing you can do now is to go home and forget all about it (a stone which showed on the X-ray plate as a black object with jagged edges), it just isn't big enough now to bother about and it will pass away without you knowing anything about it." Well, Mr. Edwards, I'm quite sure it is being passed away but not in quite the way the surgeon meant! It is an absolute miracle. I have been moved to offer my services through the Red Cross at the local hospital, and in this way will endeavour to help those less fortunate than myself. And I shall bear in mind the fact that, but for your marvellous help, I should have been in the same position myself."—57/59.

* * *

"I am very pleased to tell you that my daughter's eye is still improving. There is no greater blessing for me than to walk into her flat each morning and see her reading a book. The specialist said she would never be able to read again. She can see well enough to go everywhere she wants to, alone. That eases my burden as I used to have to take her everywhere."—57/63.

* * *

"My sister asked a few of us over to see my brother-in-law as the doctor told her he wouldn't get up again, and she didn't think he would live the week. When we got there he was very sick and ill. We came away feeling it wouldn't be long before we had news he had passed away. My husband was in the garden a few days later when he looked up, and who should be walking up the garden but my brother-in-law! He walked about the garden and spent the afternoon with us and then went home by car. We were so amazed we couldn't get over it. It appears that after we left on Sunday evening he was delirious. Towards dawn he started perspiring heavily. All they could do was wrap him in a blanket and sit with him. In the morning he fell into a deep sleep. He slept all the morning like this. At lunch they heard footsteps and he came downstairs fully dressed, and has been up and about for the rest of the week. The amazing

thing is my letter must have reached you just as he went into this deep sleep. It is the nearest thing to a miracle I have seen."—57/75.

* * *

"Thank you for all you did for my husband when he was so ill. After his accident in hospital, when he fell out of bed and tore out the tubes and two blood transfusion needles, two surgeons told me there was not much hope. After a second operation to repair the damage done by the fall, they said he was sinking. I incurred their wrath and pity by saying he would not die. I told them he was getting help of which they knew nothing. Then I have to thank George Burton for what he did for my son. His doctor had decided to send him into a nursing home for shock treatment (electric). As soon as he got to Burrows Lea he said a sort of revelation came to him. His nervous trouble has quite disappeared, and even his duodenal ulcer of thirteen years' standing has disappeared."—57/116.

Hampshire Healings

We are always pleased to print healing stories that lay the credit of the spiritual healing gift with those who minister to the sick, and where supporting evidence is provided to ensure the bona-fides of the healings.

Mr. George Louis Pasteur of "Beryl-Ve," 17 Morrison Avenue, Parkstone, Poole, Dorset, has been healing the sick for many years, and he enjoys the co-operation of Mrs. Vera Poole and others in his work. He tells me how a "Mrs. A." who was suffering from acute heart weakness and for whom the Boscombe Hospital could do little to help, recovered fully after three visits to the healing sanctuary. Evidence of the completeness of her healing was supplied by the hospital authorities for in its report they state "they can now find nothing wrong and no further medical treatment is required."

Then there is the story of "Mrs. D." who was in great distress due to a recurrence of a malignant tumour in the abdomen. There was much swelling and she had so depreciated in her health that she had lost her flesh and was emaciated and very weak. At the first healing the swelling was seen to disappear and all pain left her. Later on she wrote her testimony, and in this she said: "I was very much afraid of another operation and I went to see Mr. Pasteur, and on that first visit I was amazed, for through his just placing his hands on me, the swelling went . . . I was spellbound . . . I have had no trouble since and am perfectly well."

From the case papers before me there are healing records of spinal curvatures, slipped discs, bronchial asthma, thrombosis and progress with overcoming paralysis through disseminated sclerosis. Let me give one more illustration:

"Mr. H." had a locked hip from osteo-arthritis; he was in great pain; and could only hobble about with the aid of two sticks. One day his friends assisted him into the sanctuary and, to continue in the words of the testimony: "At the first treatment the considerable leg shortening was corrected and the acute pain left him; when "Mr. H." got up to walk he found he no longer needed his sticks. The healing was permanent and soon after he was able to resume his employment as a carpenter, a job he had been forced to give up five years previously."

We shall always be prepared to publish testimonies of healing from other healers so long as there is supporting evidence to prove the validity of the healing.

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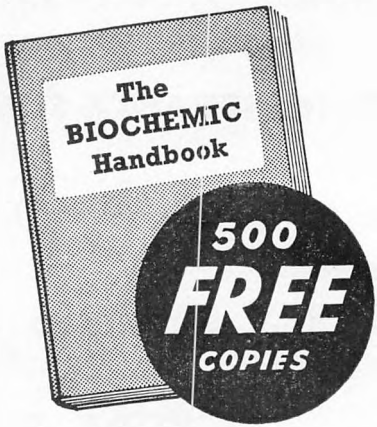
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