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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 . .



THOSE of our readers who are regular subscribers will remember a symbol which was used frequently to illustrate special features. It was that of a chained wing, its pinions fettered by Medicine and the Church, typifying the prejudice and intolerance levelled against *unorthodox* healing (page 484).

There were some readers who wrote to ask if it was not an unwise policy to join battle with the twin citadels of orthodoxy, bound as they were by tradition and reinforced by law.

In most of the great halls of this country, in Switzerland, Cyprus, Holland and Greece, Harry Edwards and Olive and George Burton have conducted healing demonstrations which have brought the truth of this great spiritual therapy before many hundreds of thousands of people.

For more than twenty years Harry Edwards, President of the National Federation of Spiritual Healers, has devoted his entire life to the propagation of the fact that spiritual healing knows no limitations: significantly, the vast majority of those who have responded successfully have been drawn from the ranks of those labelled medically "incurable"!

It has been a long and hazardous journey, during which many of the most diehard dissenters have been subdued and eventually won over to espouse the cause which once they had vehemently opposed.

Under the cumulative weight of evidence of successful healings, reinforced by grateful testimony from both doctors and clergy, supported by loyal and humble healers whose work has received little acknowledgement or publicity, this ministry of healing has now won through to universal recognition.

The general Press, radio and television have all given prominence to this spiritual therapy; even the Church convened a Commission of Enquiry, which, abortive as the earlier investigation into Spiritualism, served but to gain wider sympathy from within its own ranks.

On page 492 of this magazine we are happy to announce the first richly rewarding fruits of this long fight for recognition. It is an inspiring list of hospitals which have granted permission for healers to co-operate in the healing of the sick.

Now that the fetter of Medicine can at last be struck from our symbolic wing, it is only logical that more strength is available to loosen the remaining one.

It is our sincere hope that all who minister healing may, by their example as they visit the wards of the sick, help speed the time when modern medicine and spiritual intercession may jointly guide mankind to the divine source of all healing.

When that time comes, the echo of freed wings, beating strongly, will be much more than a subjective symbol. It will have become an objective reality.

THE TRUE RICHES

By CHARLOTTE HUNT

We are free as the birds which use the skies and the earth for home, once we rid ourselves of the illusion that to possess is to own.

WE all remember the story of King Midas, who, yearning for riches, was granted the boon that everything he touched should turn to gold. In his greed to acquire wealth, he forgot that there are some things needed for the sustenance of both soul and body which lose all their goodness when transmuted into another element.

The food he touched, and turned into gold, was useless to serve his body's needs; the people, human creatures of life and substance, who became cold statues of solid gold under his grasping hands, denied him love and companionship when the breath of life left them.

He had to learn the bitter lesson that there are countless things in life which are more precious than gold, and which, too, all the wealth of the world cannot buy. Yet possessiveness, the belief that money opens all doors, including those of love and friendship, is a common trait, and a widespread delusion, and never more so than in this materialistic age.

Possessiveness takes many forms. It displays itself in human relationships, or in the acquisition of money, or material things. Other folk, again, desire intangible things so strongly that these qualities seem to take on, for them, a near-tangible quality. Power has this appeal, for some, or prestige, perhaps some form of personal glory which has, for them, a lure so strong, so desirable, that its pursuance turns into an overwhelming drive or ambition swamping everything else in life.

The dictators of history have been possessed by power. In this extreme sense, the power-drive is a sickness of the mind, denying happiness to the owner, and involving all who come into the orbit of that life in disturbance and unhappiness.

There are people like this in families, desiring to possess power over others. Very often, they love, in their own way, very deeply; they think and protest that they desire only the well-being of those whose lives they seek to subordinate. What they fail to realize is that they deny the gift of individual freedom to those over whom they exert this power, and that they do so very often only to inflate their own ego, and not because of any real and selfless love.

Possessiveness of this kind, in its extreme sense—the doting mother who hangs grimly on to the adolescent son, or daughter longing to make a life of her own, the jealous wife (or husband) who cannot bear to let the other partner out of sight even for a few hours, the demanding friend who wants all the spare time of a chosen intimate—is a sickness, because it jeopardizes the freedom of the other person involved in the relationship.

It is constantly demanding proof of returned love or affection, or of dependence upon itself. Posses-

siveness like this smothers and chokes; it had something of the horrid quality of a vampire, squeezing the lifeblood out of the victim.

Possessiveness is a supremely wasted emotion, empty and unproductive. We cannot possess anything, or any person—ever! This remains true at all times and under all circumstances. Neglect to accept this fundamental law of life is a common cause of much unhappiness and nervous and mental illness. It is also, of course, the cause of physical illness stemming from emotional inner disharmonies, such as resentment, worry, tension, or bitterness.

In the ultimate sense, the individual is himself or herself, always alone. Where there exist great love and great understanding, a true insight into the needs and desires of the human spirit and heart, there is a tender awareness of the other person's needs and desires as a separate entity.

Love of this kind recognizes that there are some things of which the individual cannot, will not wish, to speak; reserves hidden and protected even from the gaze of the beloved.

This very close *rapprochement* stems from detached and unpossessive sympathy. In every human being there is an inner citadel, guarding the essence of the personality. Just as there exist no man or woman who have fingerprints which are exactly identical—not even with identical twins!—so there exist no individuals who are precisely similar.



This is true even remembering the millions of souls who inhabit the world, and taking into account the divergent interests and ideals of many which seem, at times, to fuse into kindred personalities.

We were created separate beings, touched by the Divine Spirit with the essence of self-awareness which distinguishes us

from our lesser brethren of the animal and plant kingdoms, and always we are troubled, faintly, by our knowledge of our separation from the Divine. In love and in friendship, the two sparks which are united fuse many times into an apparent whole, but the division always occurs again. The individual personality struggles to be free.



The Compassionate Angler.

It is, therefore, useless to attempt to possess any one individual. All that the greatest relationships achieve is a sharing of part of the beloved one's reactions and sensations as it moves through time. In a crowded life, the sense of complete understanding, of complete fusion, comes all too seldom, and from this we come to accept the futility of trying to possess, completely, the heart and mind of any other person, however greatly loved or understood.

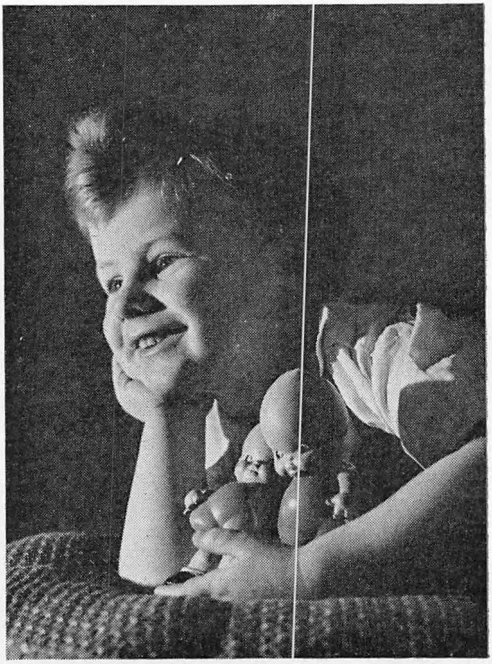
Yet this, for some, is such a hard lesson to learn! So many people are quite unable to "love and let go." Unwilling to concede freedom to the object of their love, they try to bind the other person to them by the force of their own personality.

They want all of the other person, body, soul, and mind, and are unhappy and bewildered when, in the end, their own love is rejected. Possessive love is love that is wrong. It focuses on the selfish wish to have all of the other person for itself. True love lets go, because it knows that freedom is essential for the growth of the mind and spirit.

We all know the very poignant story in the New Testament concerning the rich young ruler who asked Jesus what he must do to inherit eternal life. The answer is one which has echoed all down the centuries, saddening the hearts of those who know the influence the material can exercise upon the spirit of man.

When Jesus bade the rich young

man to give up all his wealth, and follow Him, the young man went wistfully away. For he knew himself and his weakness, the terrific hold, in terms of pleasure, desire, and personal gratification, that riches can exert. He realized he could not pay the price; the flesh was too strong, the spirit too weak.



The young ruler was sick, even as Midas was sick, and as so many of us stay sick in this materialistic age. For we literally lust for possessions! When we have acquired the new house, the refrigerator, the television set, or the washing-machine we think of as essential to our happiness, we look around greedily for something else on which to focus our desire to possess.

Agreed, many of these things make our lives materially easier: do they really add to our inward happiness, our peace-of-mind? Work is easier; we have more leisure; material comfort is intensified. And we are also bound ever more firmly to the wheel of the flesh. . . .

Yet we all could enjoy, could possess, an exquisite heritage. It is ours for the taking; all we need spend is mental effort to attune our minds in the right direction, to become receptive to higher impulses. As human souls, we are free as the birds which use the skies and the earth for home, once we rid ourselves, by mental adjustment, of the illusion that to possess is to own.

What do we own? Nothing—and yet everything! The pace of life is fast and furious when we join in the fight to lay up for ourselves treasures on earth. Some things we ought to fight to possess, but these are not material ones. They serve the mind and the spirit of humanity.

They are those human freedoms and ideals which are mankind's truest riches, including liberty to think as an individual, to be no man's slave, to pursue truth and beauty, to see that justice, mercy, and compassion rule in the counsels of men, and to worship God according to conscience.

The material things for which we strive, in the feverish acquisition of which we break our hearts and our spirits, elude our grasp in the end. We cannot take them with us beyond the grave, nor—like the pathetic Pharaohs—heap them around our tombs so that we shall find them waiting for us in a non-material world.

For they belong to the material; their usefulness ends with the death of the physical body. Land, money, jewels, they often, ironically, outlast our own span. They are never ours for more than a few years as time is measured by the infinite scale.

Yet how many people wear themselves out, make physical and mental wrecks of themselves, in the pursuit of the material! Though it is, of course, natural to want the best for ourselves and those we love, it is important to decide just what is the best! A fine house and expensive clothes are very desirable; but not at the price of a nervous breakdown, or a permanently raised blood pressure. Driven at relentless pressure in the pursuit of the material, the body protests with significant symptoms. High-powered executives and business men develop ulcers of the stomach. Strokes are common amongst those who drive themselves to the limit of their powers, and so are heart complaints.

Well, it is a wonderful thing to be successful. We owe much to our great men and women. Some, who have pursued an ideal as well as the goal of personal success or achievement, have realized that an even finer thing is to have a proper sense of values.

* * *

The Healing Power of Laughter

by Edward and Sandra Oland

STROLLING through a London park one early morning in the summer, we beheld a bevy of lovely little "piccaninnies" of every hue. Some on foot, some being wheeled in push-chairs by English girls, during their daily airing from a day nursery.

All were laughing and frolicking joyously—just bursting with health and happiness.

We paused to admire, and immediately were bombarded by a veritable tornado of infants, who hurled themselves at us, arms out-stretched, and clinging to us frantically, greeting us with shrieks of laughter.

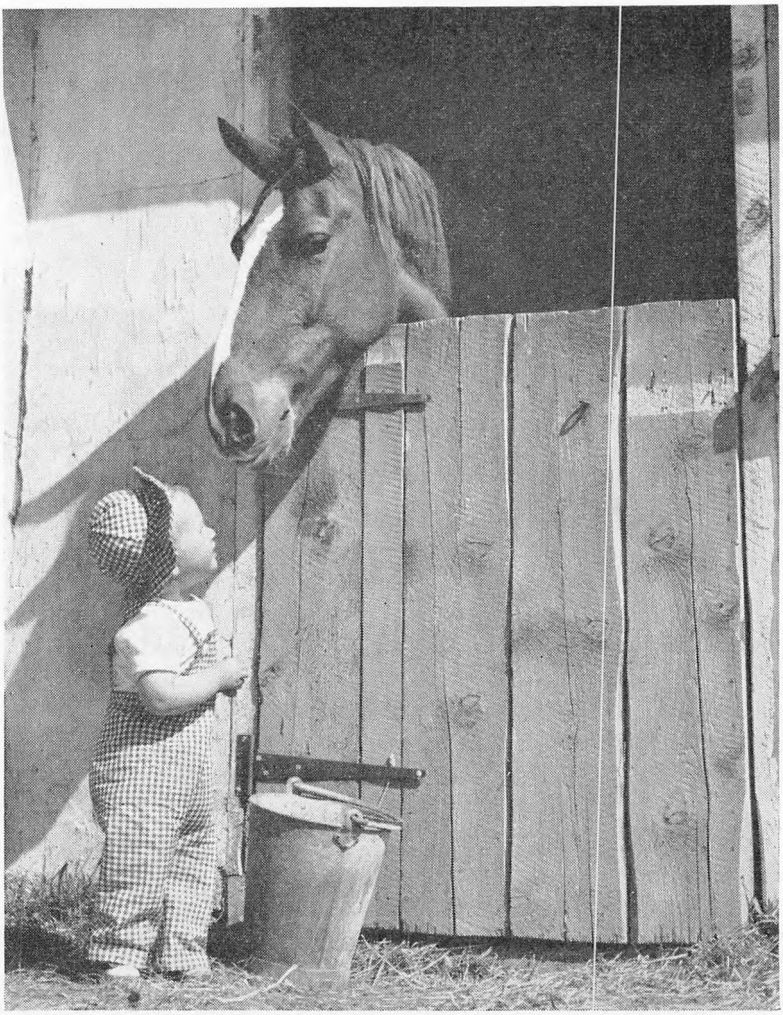
The light of love and trust shining at us from their liquid dark eyes had a magnetic quality. We were conscious of it permeating our entire beings. And for the rest of that day — yes, and days afterwards — it remained with us.

Through the loving eyes of little children we beheld the beauty of Spirit. Warmed by their laughter, we felt goodwill to all mankind. And their beauty inspired us to greater awareness of the perfection of The Creator's handiwork.

The experience was like a benediction, filling us with awe and wonder. At first we were enraptured, and then, for a moment, we could have wept.

Thus the Nazarene must have felt when He said: "Suffer little children to come unto me."

In this joy and innocent laughter lie healing for the mind and spirit of the downcast. No one can fail, on contemplating such beauty of sound and form, to feel solace from all ills.



An exchange of confidences.

* * *

What man fears as death is in truth a form of initiation of lesser or greater degree. For then a great light breaks upon the soul . . . We beg you never to regard the passing of any soul from its imprisoning body into a richer life as something to be dreaded . . . When the right time has come the soul goes forth, not to lose its identity but to gain a greater consciousness of God, and of the eternal light.

WHITE EAGLE.

Logical consequences are the scarecrows of fools and the beacons of wise men. T. H. HUXLEY.

The Healing Demonstration

by Organizing Secretary Mr. Syd Staples

* * *

MORE than 3,000 people assembled to witness the Spiritual Healing Demonstration by Harry Edwards and Mr. and Mrs. Burton on Healers' Day (26th September) in the Royal Festival Hall, London.

Two hundred members of the National Federation of Spiritual Healers had travelled from all parts of Great Britain—indeed, one member had travelled from Cyprus to be present on the platform—and a number of Associate Members acted as Stewards.

In addition, a further Panel of Healers and Stewards assembled at the Royal Commonwealth Hall, Northumberland Avenue, W.C.2, for the "After-Healing Service."

In attendance also at the Royal Festival Hall was the Rev. Bertram Woods, Secretary of the Churches' Fellowship for Psychical Study. Mr. A. J. Ellis, Chairman of the N.F.S.H., presided.

Following the Invocation by Mrs. Olive Burton, and the Lord's Prayer, sung by Miss Kathleen Dunkerley, the Chairman invited the President—Mr. Harry Edwards —to present the 1959/60 Certificate of Fellowship to Mr. Gordon Turner; awarded for outstanding service through Spiritual Healing.

Miss Kathleen Dunkerley's well-chosen solos, "Love and Music" from Tosca, and "If I can Help Somebody," once again rendered with that sincerity which brings such happiness, was received with acclamation.

The Chairman then introduced Mr. Harry Edwards and Mr. and Mrs. Burton. Before the Demonstration commenced, the Spiritual Healing Hymn was sung by the massed Healers on the platform, with Mr. Charles Smart at the organ. This was without doubt a most impressive feature in the service.

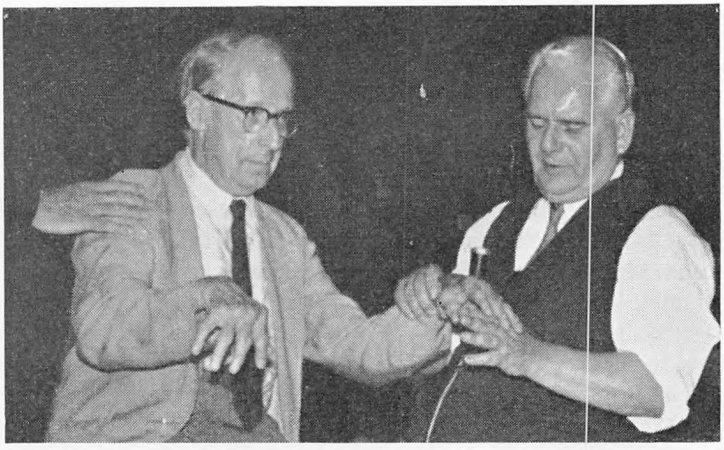
Mr. Edwards, in his short address, made a most important announcement regarding the visiting of patients in hospitals by members of the N.F.S.H. for the purpose of administering healing, in the same way as ministers of religion.

For more than an hour many varied cases came on to the platform in great pain and, after only a few minutes, left again, relieved of the discomforts they had suffered.

One gentleman of over seventy years of age was overjoyed at being able to walk again without the use of a stick after many years. In fact, he almost forgot to take it away with him when he left the platform.

The time went far too quickly, and after bouquets had been

ROYAL FESTIVAL HALL - -



Note the deformed and tortured hand and locked wrist from arthritis. The man said he dreaded "shaking hands" with anyone.

presented to Kathleen Dunkerley and Mrs. Burton, the meeting closed with the Benediction by the Rev. B. Woods.

And so on to the Royal Commonwealth Hall for the After-Healing Service. Once again, although a band of healers and stewards, led by Mr. W. H. Read and Mr. A. A. Kings, were ready to receive the patients, the response to the invitation was so great that for a while they were overwhelmed; but they carried on with their ministrations in a manner of which the Federation is proud.

Many more healers soon arrived from the Festival Hall, and by the time your reporter arrived, some 300 people had received treatment, whilst more were still arriving. At the close of this meeting it was estimated that between 500 and 600 people had passed through the healers' hands.

So Healers' Day came to a successful conclusion, and members and associates made their way home to the four points of the compass; happy in the knowledge that their labours had brought comfort to many. There seems little doubt that on the next Healers' Day the Federation must rent a hall that will be large enough to accommodate over a thousand people and arrange for at least 100 healers and 50 stewards to be in attendance.

The Book Stall, under the direction of Mr. Leo Bliss, was kept busy with the sale of books: *The Spiritual Healer, Psychic News, Two Worlds,* etc. The N.F.S.H. Diary, introduced for the first time, was also on sale.

HEALING DEMONSTRATION

On Saturday morning, 26th September, Mr. George Searle, Gillingham, Kent, left his house for a destination which he refused to disclose to his wife. "I'm going out," he told her, "but don't ask me any questions."

And Mr. Searle, who is 71, and was suffering from arthritis of the spine, a shrunken right leg and a painful hip, left his home—assisted by a walking-stick.

He arrived early that afternoon at the Royal Festival Hall, where the National Federation of Spiritual Healers were holding their annual Festival of Healing.

There the audience of over 3,000 heard the fine singing of Kathleen Dunkerley.

They saw Gordon Turner receive the "Fellowship of the National Federation of Spiritual Healers" which is presented annually to the most outstanding healer of the year.

And then all eyes were set on Mr. Searle as he was assisted up the stairs on to the platform soon after Harry Edwards and Olive and George Burton began the demonstration of healing.

His walking-stick was taken away and placed on the platform behind Edwards. After a few questions Harry Edwards told the audience what was wrong with George Searle.

He had a shrunken right leg, a very painful hip and also arthritis of the spine. He has been suffering



The fingers and wrist have been unlocked, and the man is "shaking hands" with no pain at all.



Crippled with rheumatoid arthritis, the patient is slowly helped up the steps.

for five years, had had operations, radio-therapy and pills, but remained in pain.

An operation had eased the pain of his leg, but had left him unable to bend it.

At this stage Harry Edwards invited any doctors who might be in the audience to come on to the platform and examine Mr. Searle. There was no response, and healing began.

Before long Mr. Searle's back was moving. To begin with just a little backwards and forwards, then greater movements, then sideways left and right. His back was free!

Next Edwards worked on the hip. He emphasized that he did not guarantee he could heal it, or even make an improvement, but said with a smile, "We'll have a go."

The hip joint was locked, he was unable to bend down, or lift his leg. The knee joint of that leg had also stiffened. Gradually the hip responded to healing; soon that was free, too.

Then Edwards said he would try to bend the knee joint.

"Well, it's going to be a miracle!" said Mr. Searle, and he explained that his wife always had to put on his sock and shoe for him.

The "miracle" took place. A minute later he could bring his right knee up to waist level without pain!

Overcome with emotion, Mr. Searle could only say, "Excuse me while I blow my nose" — and he brushed away the tears.

Loud applause echoed through the huge hall as Mr. Searle briskly marched off the platform. He exaggerated his leg movements as he walked off, to demonstrate to the audience how well the healing had helped him.

It was at this point that one of the many healers seated behind

Edwards noticed that the walking-stick was lying idle on the platform. He quickly picked it up, and it was passed to Mr. Searle, who triumphantly held it head-high. This brought even louder applause from the audience.

After the meeting, I found Mr. Searle, who was quite willing to demonstrate to me his new abilities.

For instance, he sat down into his seat, tucked his knees behind the seat in front and said: "There, I couldn't do that before!"

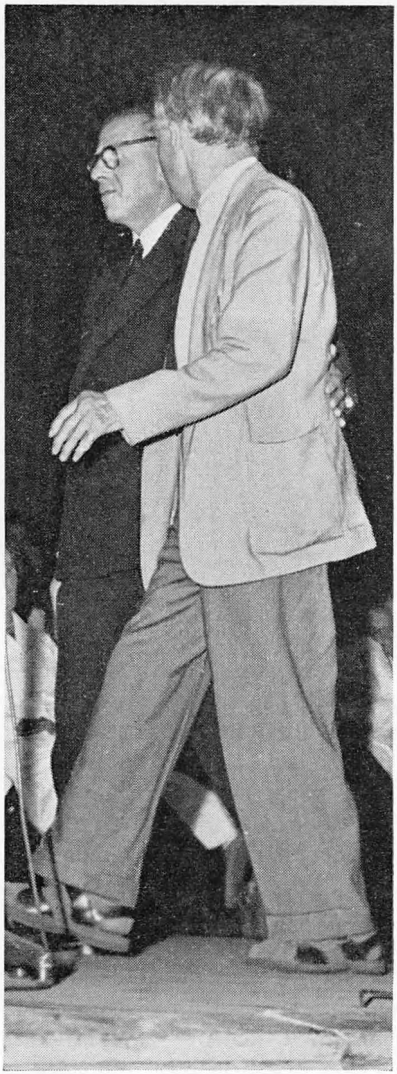
He put his leg into the aisle and said: "I had to keep my leg out, I could not bend it."

He was looking healthy, and much younger than his 71 years. He stood up, then sat down again to prove he suffered no pain from these actions.

Then he told me about his wife. For a long while she had been nursing him, massaging his back, putting on his shoes and socks. He had received absent healing from Harry Edwards, but had never met him, or been to any public meetings before.

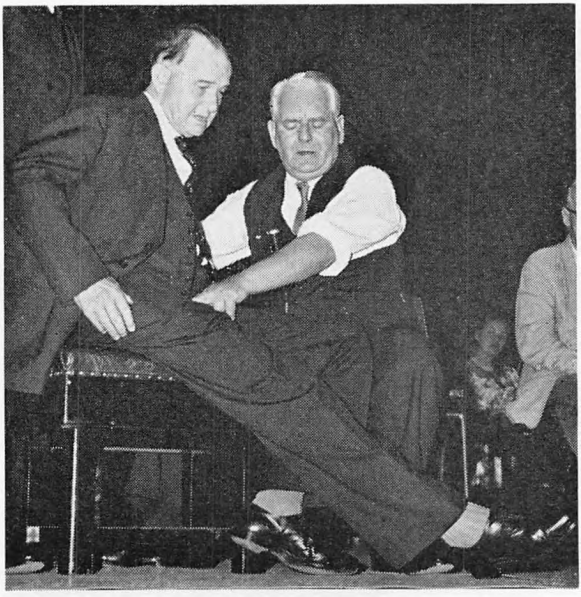
His wife apparently did not attach much hope to healing. So he had determined to set out to the Festival Hall, and had simply said to his wife: "I'm going out, trust me, but don't ask me any questions."

Following Mr. Searle on to the platform was Mr. Doble. He was suffering from arthritis in most of the joints. His hands were misshapen, his ankles were stiff, his arms hardly movable, and his neck stiff.



After the healing, his hands and feet are much easier, and he is able to walk with comparative ease and without his stick. Note the straightened fingers.

Soon there was a noticeable change. His neck became free. Harry Edwards was almost shaking



These two Pictures Illustrate The Healing Story

*

The totally stiffened leg.

it from side to side. There was no sign of pain on Mr. Doble's face—only a smile.

Edwards took his fingers, saying "Your hand is so painful that you don't want anyone to move it or twist it—like this." And he suited the action to the word without protest from Mr. Doble, who admitted that he had been afraid before of anyone shaking hands with him. Painlessly, he opened and closed them. The same thing happened to his ankle joints — and his knee joints. Each in turn responded to the healing.

Afterwards Mr. Doble was able to lift both knees up to waist level, quickly and painlessly.

Other patients were treated, but only a small proportion of the sick could be attended then and there.

The rest were invited to cross the Thames to the Assembly Hall in Craven Street, off Northumberland Avenue. Healing had started there before the Festival Hall meeting ended.

It went on until eight o'clock, by which time about 500 suffering people had been attended by some 50 healers.

THE REPORTS FLOW IN

WE are going to press soon after Healers' Day, but already reports are flowing in testifying to the good healing results received from Federation Healers at the after-healing at the Assembly Rooms in Craven Street.

Typical of these is that of the man who had a surgically fixed wrist and lower right arm and was

See the reference to Mr. Searle

*



The knee is fully bent, and the hip is looser. This man, too, was able to walk without the use of his sticks.

wearing a surgical leather wrist and arm "corset." After the healing the man found that with the "corset" off he was able to use his fingers, wrist and arm perfectly and without any pain; the wrist was free, and for the first time in four years he did not feel pain. This man was so pleased he insisted on shaking hands with everyone.

A lady had suffered most of her life from a dislocated hip and a curvature of the spine, she was able only to walk slowly, awkwardly, with a body twist, and with the aid of crutches. After her healing she was able to walk fairly normally but freely, without her crutches, and even to rise on tip-toes. She went home joyfully with her friend carrying the crutches. Another lady's goitre was considerably diminished. Others have written testifying to noticeable betterment with arthritis and numbers of afflictions often deemed to be beyond medical help.

So it is that when the opportunity is given for our healer members to demonstrate their gifts, they indicate that the ability to heal the sick is not limited to but one or two exceptionally gifted people, but that the power of healing works through our general healership equally as well.

* * *

Mr. Harry Edwards, with Olive and George Burton, will open the Christmas Bazaar at the M.S.A., 33 Belgrave Square, London, S.W.1 (near Hyde Park Corner) at 2.30 p.m., Saturday, 28th November, and look forward to greeting all their friends there.



Can't we keep them both?

People may talk as much as they like about their religion, but if it does not teach them to be good and kind to man and beast it is all a sham.

ANNA SEWELL ("Black Beauty").

Often in my progress I have had faint glimpses of the Absolute Truth, God, and daily the conviction is growing upon me that He alone is real and all else is unreal.

MAHATMA GANDHI.

SPIRITUAL HEALING AND PEACE

by 'Phenomonist'

Peace on earth in its fullest material and spiritual sense has become the cherished hope of all human beings, whether they be Jew or Gentile, and regardless of caste, colour or creed.

"THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."—John XX, 19.

What was the real meaning and Spiritual Healing significance associated with this greeting which Jesus gave to His disciples on the evening when He, for the fourth time that day, had materialized before His close friends?

It is quite true that the words "Peace be unto you" were the everyday form of greeting which could be expected from a Jew. This form of greeting marked the very troublesome character of the lives of the Hebrew race of that day. Peace had not been with them for many generations.

"Peace be with you" was a form of greeting which typified the character of their living, just as surely as "Hail" or "Joy" indicated the character of the inner consciousness of the Greeks during their period of natural gaiety of heart. Likewise, during the same historical period, the empire-building Romans with their traditional ideas of law and order would extend the greeting of "Safety unto you."

We can readily see that the Jewish greeting of Peace, represented an inborn and racial feeling of fear and a desire to live in harmony with members of their race and all around them. The human feeling behind this greeting of peace was of high antiquity.

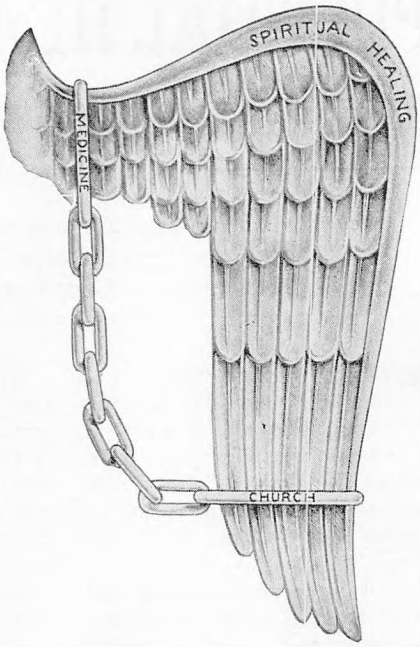
Now that the disciples' leader had returned to them in spirit form, the greeting of "Peace be unto you" would no doubt present itself with a new meaning. Jesus now being devoid of all physical attributes, peace, as a greeting, had a spiritual power and meaning which has inspired man down the ages since His death.

Man is only an infinitesimal speck in the vast organization of universal substance, but his position of prominence amongst living things is due to the evolution of his species to a thinking unit and the consequent responsibilities arising out of this exalted position amongst life.

Regrettably, in our world of turmoil, the displayed spirituality of man has not, as yet, rendered him immune from distress and fear. The spiritual potentialities of man have been very much neglected and material things have taken first place in the order of human requirements.

Man's destiny is already vested

in his own hands and so also is the destiny of all living things. Man's power to think, reason and decide motives has altered the whole future potentialities of man; he can lead his species to cruel destruction or he can bring about a paradise of peace on earth—the choice is now with man.



Man has travelled far in his quest for knowledge; he has explored every region of the earth and will soon go beyond into unknown space. Man has learned much; he has made countless discoveries and he has probed and solved many universal mysteries. The storehouse of human knowledge which has been written in the language of all nations is nought compared with the still unsolved problems of his own spiritual attainment.

The passing of time is altering the general character of man's destiny. There are many factors which may influence man's search for truth, and we may well ask—can Spiritual Healing help in this great human drama? Can it assist in moral human endeavour? Can it assist man in his search for peace on earth?

Healing is not only a spiritual therapy which corrects the physical ill-conditions of man; it does more. It corrects mental ill-conditions. It is not generally understood, however, that Spiritual Healing corrects the ill-conditioned mental outlook towards spirituality, and this in turn must have some effect upon our social orders.

In nearly all cases of Spiritual Healing, some form of spiritual change takes place, sometimes very slight but noticeable just the same. Sometimes it takes the form of a greater friendliness to one's neighbours or friends, sometimes a more kindly disposition, and I know of one case where, over a period of twelve months' healing, the patient not only became free of a dreaded disease, but changed gradually from a self-centred, selfish and obstinate type to what I now regard as a very nice person.

Spiritual Healing helps to provide an attunement with the greater spiritual desires and aspirations of man. It diverts the consciousness of man from the purely material to the potentially spiritual. In so doing it provides impetus to the process of moral thinking in relation to life on the material plane.

Moral thinking results in moral

conduct, and where this is related to social life the prerequisites for peace on earth become a reality. It has been said that if one half of the world prayed for peace it would be an established fact almost overnight. I firmly believe that moral thought emissions have this great power.

A thoughtless approach to prayer and without a special appeal to Spirit is no more likely to produce a ready response than is no prayer at all. The thought emission of moral content which goes out for the physical healing of the sick could just as readily be applied to the urgent needs of the human race for peace.

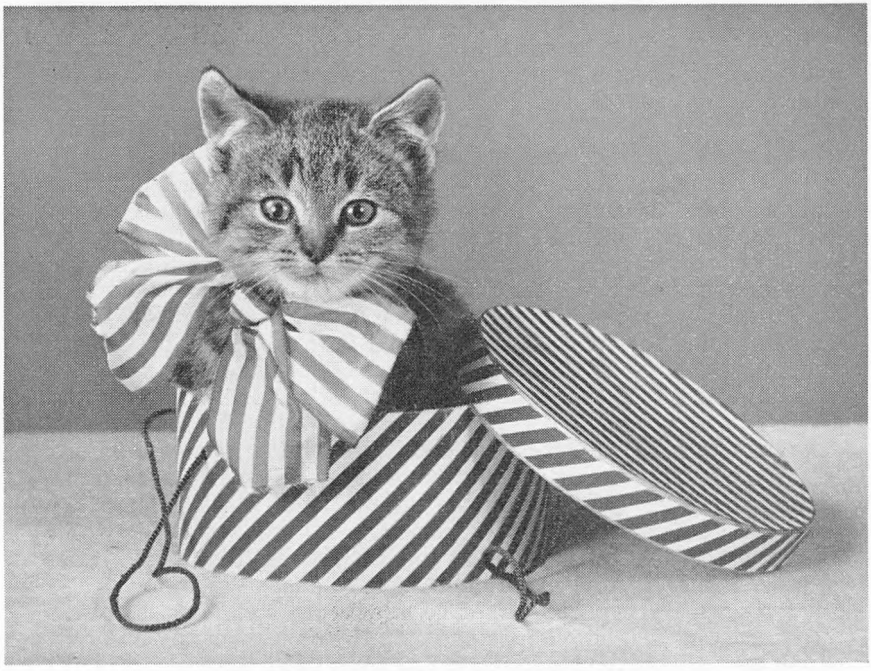
Never in the history of our species have our moral and spiritual responsibilities been so great. Peace on earth lies before us for the taking and only our ill-conditioned mental approach prevents the realization of this cherished hope.

The Spiritual Healing of our socially sick humanity is just as much the responsibility of Spiritual Healers as is the healing of a sick child. In our healing intercessions, let us always direct a thought to this end.

Spiritual Healing and peace on earth are synonymous in their practical effect. Once again I quote Mr. Harry Edwards: "Never limit the power of Spirit in your own mind."

* * *

The reward for a good deed is to have done it.



Bet you didn't expect . . . me!

Spirit Story for Children

Retold by Olive Burton



ROSEMARY, Johnnie and Christine were filled with excitement on their return to the Nursery with Brother John and eagerly described the "enchanted house" to their teacher and told of their wish to have a similar house in the Nursery.

The teacher calmed them down and turned to Brother John for more ordered explanations, and after a short conference with him, she spoke to the three children. "I can well understand the attraction this unusual house has for you and your enthusiasm in the plans you have made. At the moment they are rather undefined thoughts in your minds and in order to be creative these thoughts must become clear and purposeful and we must be sure that the motive behind the plan is good. When this is so, you can discuss your plan with one of the craftsmen who has the desire and ability to guide you and co-operate in making your house a reality."

Then Rosemary said: "First of all we must go and tell the other children about the house we have seen and about our plans, so that they can join in with their ideas, too." So off they went to recount the story to their friends and an excited discussion ensued. Almost every child had some idea to contribute. Some had particular thoughts on the shape of the windows and of the roof, others wanted to plan the garden and several wanted to know if they would be able to have a room in the house just for their own use. Others who were interested in a particular craft, such as the creation of pictures with coloured grasses, wanted to know if a room could be set aside for this purpose.

So many ideas were put forward, creating a rather confused picture of the dream house and its purpose, and as Rosemary listened she became thoughtful. Then she spoke and the children listened, for they knew she spoke from the heart. She said: "I am wondering if our motive in wanting this house is as good as it could be. Would it not be a better idea if we were to build such a house to give pleasure to other people. Perhaps we would be allowed to build it just outside the Nursery so that travellers could stop there on their way and gain happiness and peaceful relaxation from the brief experience. Then after a time our house would, perhaps, become a symbol of these

things and would serve a most happy and good purpose."

Because of the sincerity in Rosemary's words, the majority of the children accepted her new idea readily and it was agreed that they would go to the teacher and Brother John with their new proposal.

"I am sure," said Rosemary, "that although in this way the house may not seem quite so personal, we will eventually gain far more happiness and satisfaction from it because of the good purpose it will serve and the happiness it will give to others"





THESE HEALED BY BEAUTY (XI)

by
Doris M. Hodges

ONE lovely summer's day in June, not long ago, I stood at a window of the Louvre Museum looking down upon a scene of great beauty. A little to my left, stretched the lawns and pathways of the famous Tuileries. Borders were ablaze with flowers, statues stood amidst green trees, fountains played. Away beyond my immediate vision lay the boulevards, the graceful vistas, of one of the world's most beautiful cities—Paris.

Turning from this scene holding such infinite appeal for the eye, delight for the heart, I faced the long room behind me. That day it was fairly empty. Only a few sightseers strolled along, surveying the paintings, pausing, now and again, as I had done, to peep out at the wider prospect beyond the windows.

In front of a quite small painting, set off by an area of wall space left vacant all around it, stood the largest gathering of people in the room that day. The painting at which they looked is always a magnet. It is one of the things the pilgrim searching for beauty goes to see in Paris, as a matter of course.

The painting is of a woman, a woman dressed in sober clothes, hands folded, the right upon the wrist of the left. The subject is said to have been a Florentine lady in her early twenties, a friend of the artist. This is one of the most famous paintings in the whole history of art.

Humanity has argued about her for centuries, in fact ever since 1503 when Leonardo da Vinci first painted her. What means that smile, haunting and enigmatic, slightly curving the lips, finding no echo in the large, luminous eyes?

The features are refined, full of a strange, wistful repose. As one moves from centre to left, then to right, of the portrait, the eyes seem to follow one. Wherever one rests, to gaze with admiration, a slight feeling of awe, upon the painted likeness, the eyes appear to turn in the same direction. . . .

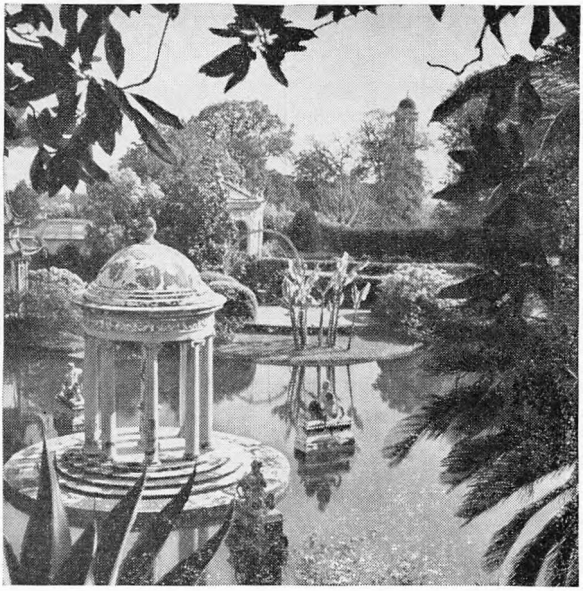
She is, of course, the famous "Mona Lisa," and the artist who painted her was born in 1452. His birthplace was Anchiano, near the little town of Vinci. His father was a lawyer of some note, Ser Piero Antonioa da Vinci. Leonardo was a very beautiful young man, in a physical sense, and he had a great love of nature, a kinship with all wild things.

Although in this series of men and women who healed by beauty we think of Leonardo da Vinci as an artist—for it was in this sense he brought comfort and healing to the spirit and heart of mankind—he was also to distinguish himself in the field of scientific discovery and research.

For instance, the marvellous nature and scope of the human eye fascinated him, so that he was able, by research, to determine and explain the nature of its construction. He also made many explorations and experiments into hydraulics, and devoted some other time to the study and drawing of plants and flowers.

The possibility that man himself might be able to emulate the birds and move through the heavens was another theory that engaged, from time to time, this lively mind, and at one time he gave much thought to the the construction of a flying-machine.

His early studies were directed towards art, his father placing him with a Florentine artist named Verrocchio. The pupil remained with Verrocchio for about seven years, and soon showed his amazing facility with brush and colour.



Leonardo da Vinci was a many-sided genius, extraordinary both in his gifts and in his energetic pursuit of them, avid in his quest for knowledge, intently, yet reverently curious, about the great universe in which he found himself . . .

Examples of some of the first work of Leonardo da Vinci are the figures in Verrocchio's painting "The Baptism," in which the pupil was seen to be exceeding the master's talents.

Leonardo da Vinci, his apprenticeship over, came rapidly to public notice as an artist. Amongst his patrons was Lorenzo de Medici. After this first period with the brush, however, his many-sided nature craved the refreshment of contrast in labour, and for a time, in 1482, he travelled in Egypt as an engineer.

He returned, in due course, to his native Italy, and the pursuance of that craft which was to be his greatest contribution to healing through beauty. Taking up residence in Milan, he soon became the head of an Academy of Arts and Sciences. There, in addition to painting, he studied natural philosophy, geometry, and the science of the eye.

Soon, from his brush and fingers, were to emerge a work which was to give consolation and healing, absolute beauty, to many pilgrims of troubled spirit, to the hurt or anxious mind. For, in Milan there stood the Convent of Santa Maria delle Grazie. At the command of Ludovico il Moro, Leonardo the Florentine was ordered to paint a picture for the refectory wall. The painter began, using oils, working from drawings, and with great care, spending much loving and anxious thought upon the work.

This painting, begun, it is thought, in 1495, finished in 1497, was "The Last Supper." Though, now, much of its former beauty has faded—it is said to have been touched up several times—it became one of the wonders of Europe, and men and women came from many lands to see Christ and His Disciples at that last meal in the upper room. It is still regarded as one of the greatest pictures in the world.

I have seen this painting on several visits to Milan, in company with other reverently admiring men and women of many nations. It is, still, despite the ravages of time, an arresting and wonderful study of that terrible moment when Jesus turned to the assembled Disciples and told them, "This night, one of you shall betray me."

It is indeed a striking tribute to Leonardo da Vinci's genius, enduring down the centuries, to be still, in our materialistic age, a lure which challenges the spirit, enriching the faith and the reverence of multitudes.

He painted, of course, many other lovely pictures, including "The Virgin and Child with St. Anne and St. John Baptist," "The Virgin of the Rocks," "Virgin and Child and St. Anne," but none were to have quite the universal appeal of "The Last Supper," the strange, compelling beauty and mystery of the "Mona Lisa."

Soon after the turn of the century he was in Venice. There, in that place of many waterways, he must have found beauty, colour and interest, to touch and enrich his inventive mind and artistic genius. Attracting the notice of the powerful Cæsar Borgia, he was employed for a time by the latter as an engineer, travelling all over Italy in this capacity, responding to that side of his mind which embraced the scientific.

In 1503, he was again in Florence. Many commissions were awarded him for religious and civic paintings. One included a large fresco for the Hall of Council at Florence, "The Battle of



Knights Templars' 12th-Century House.

Anghiari," which the extraordinary artist started but never finished.

And it was at this time that, from under his master's brush, there emerged that portrait of the lady with the enigmatic smile and serene countenance. So, the "Mona Lisa" took her place in history . . .

Leonardo da Vinci was a many-sided genius, extraordinary both in his gifts and in his energetic pursuit of them, avid in his quest for knowledge, intently, yet reverently curious, about the great Universe in which he found himself.

He was a compassionate man, and there is a story told of him that, as a youth, he would buy birds in the market-places of Florence. Then, he would free them from their cages, restoring them to their native element, and it has been written of him that he would "never allow anyone to hurt any living thing."

Because of the lasting glory of his art, he belongs amongst the great healers who have ministered to the spirit of mankind. His way of life, too, carries healing. For in it we can see that nothing was wasted, no gift squandered nor allowed to atrophy. The whole direction of his genius was to learn, to create, and so to serve mankind.

* * *

God gives every bird its food, but does not throw it into the nest.

A RED-LETTER DAY FOR SPIRITUAL HEALERS

TUMULTUOUS and sustained applause greeted the surprise statement at the Royal Festival Hall on Healers' Day when Mr. Harry Edwards made known that for the first time a number of London Hospitals are opening their doors to spiritual healers to administer healing aid to patients.

In future, when an in-patient makes a request for spiritual healing, the following hospital authorities will allow healer members of the National Federation of Spiritual Healers to visit and treat the patient through prayerful intercession and the laying-on of hands on the same basis as ministers of religion:—

Bermondsey and Southwark Group Hospitals, Edmonton Group Hospitals, Dreadnought Seamen's Hospital, Lambeth Group Hospitals, Leytonstone Group Hospitals, Middlesex (Central) Group Hospitals, Northern Group Hospitals, St. George's Hospital, Woolwich Group Hospitals, Hackney Group of Hospitals, Friern Hospital Group, and Fulham and Kensington Hospital Group.

Negotiations are continuing for a similar privilege with every other hospital in the Greater London area and later on throughout the United Kingdom.

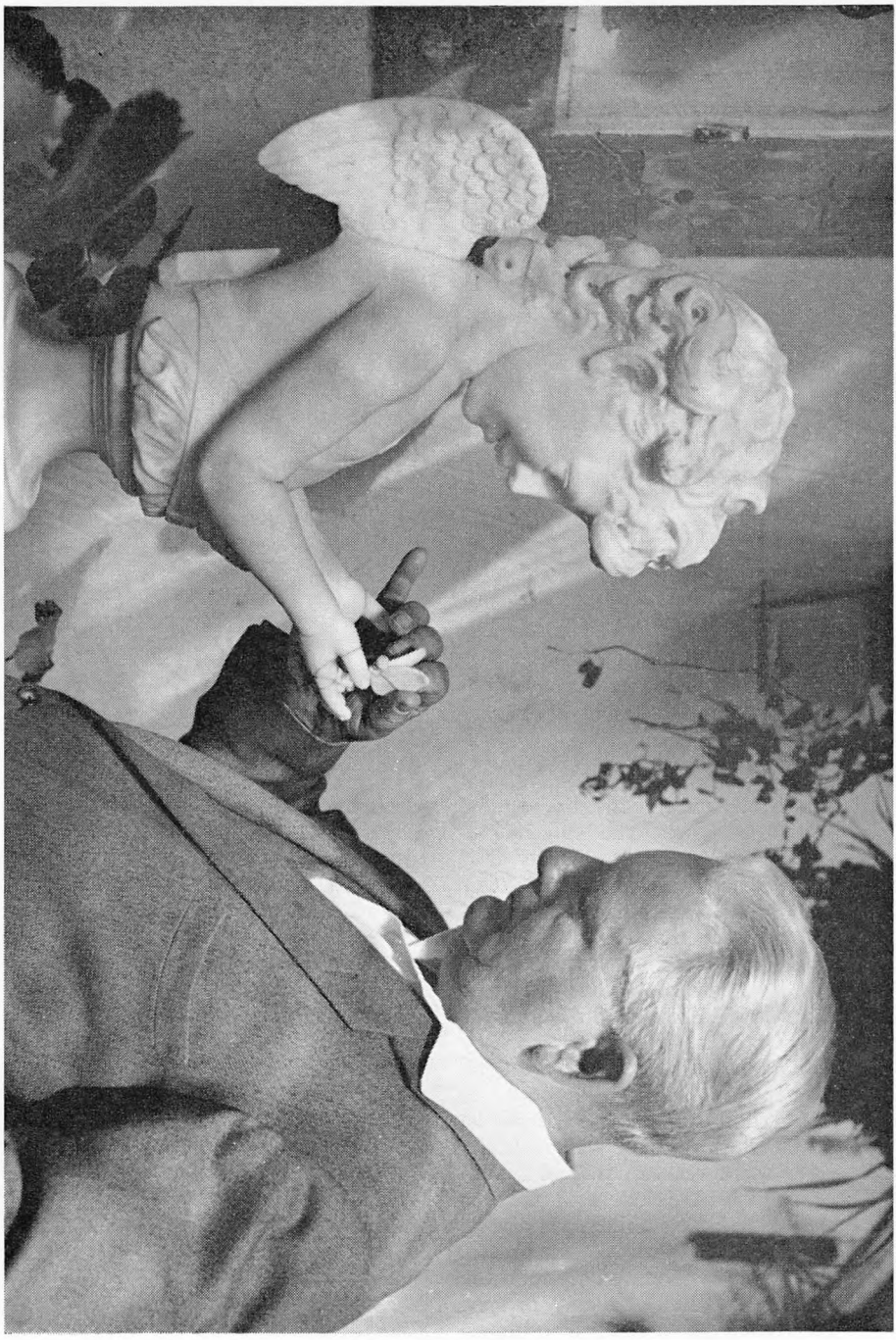
For a long time spiritual healers have been seeking co-operation with medical practice, and it is most encouraging to see the first practical steps made to bring this about.

We hope to publish, in future issues, further lists of hospitals that agree to co-operate.

This is a feather in the cap of the National Federation of Spiritual Healers, who have secured this privilege.

ALREADY BEARING FRUIT

On a number of occasions Mr. Edwards and Mr. and Mrs Burton have visited patients in hospitals with the concurrence of the hospital medical staffs, and we are pleased to learn that one of our Council Members, Mrs. Jeanne Paterson, has been allowed to go into the Polio Unit attached to an Essex Hospital for the purpose of giving healing to a young man. His chest and arm were paralysed, and he was in an iron lung. In only four weeks after the healing he was able to walk around the grounds, and is now allowed out of hospital for six hours at a time. The other patients, witnessing his outstanding progress, are now also anxious to have spiritual healing.





By . . .

E. M. Hargreaves

"I know, above all, that I have a purpose in life, a little corner that is all my own. I know that all my experiences have come to me so that I may better fulfil that purpose. I know what that purpose is . . ."

EVERY

THERE are tycoons who wanted to be poets, and still hanker after the life, even after they have deliberately smothered their talents; there are judges who would be engineers, and lawyers who would be merchant seamen, and film stars who could never afford to study law. Their talents were born in them. They were smothered by economic considerations, or by convention.

Millions of people, perhaps the vast majority, in all walks of life, have spent restless lives in search of fulfilment, doing their work to the best of their ability, yet always unsatisfied, always frustrated. Many have given way under the strain—have died suddenly, or been committed to mental institutions. It has been blamed on the stress of modern life. In truth it is the stress of living out of life.

A few, the fortunate few, have survived the modern killer illnesses and the breakdowns, and have started again using the talents they should have been using all along.

Just to illustrate, let me tell you about myself; not in detail, but just a few highlights; for I am one of the fortunate few who have experienced the gentle hand of God guiding me back to the place where He always intended me to be.

As a boy I never had any doubts what I wanted to do. "I'm going to be a writer," I always told the people who asked the constant question that always plagues the young. Even when I was too

young to know what it meant, that was what I wanted.

But those were the days of depression. There was one job for every ten youngsters leaving school. Unless one was morally tough, one took what one could get—and I was not morally tough. What's more, I had a widowed mother to think of—and a relation who'd made his own way in the world and had no time for fiddle-faddle like writing. Work at something that everybody needs, he said, there's money and security in that.

So I went to work for an accountant—at least, he had plenty of bankruptcies to provide fees. Later, I took a commercial post, and got to grips with the realities of business. Years after, with the war behind me, I started a company with the backing of a manufacturing company.

I worked hard at it for three years, building gradually and only taking on new staff and new expense when I was satisfied that progress justified it. There's always a corner when a new business stops losing money and begins to make a profit. I reached that corner—and then. The doctors called it coronary thrombosis.

In hospital, when I was supposed to relax and not even think, I still grappled with that one-man business. Somehow—with the help of a loyal wife and the small staff—it held together. That "somehow" included a firm grip by those closest to me on the fact of a loving God. I was too weak—and perhaps too scared—to bother.

BODY HAS A TALENT (II)



I think I'll stick to barking.



The Potter's Wheel.

Perhaps I hadn't to; perhaps it was God's will that I should experience all the weakness and fears of that illness. I don't know. All I do know is that I struggled through certainty of death, through fear of being a permanent invalid, through the knowledge that I would never work again, right back to a full day's work, and then back to the office.

It took a long time. And then, just when I was feeling ready to cope again, there came another blow. This was England, in the grip of the post-war flood of industrial and commercial mergers. My sponsors were taken over by a larger firm—and among the conditions was one that they should give up their interest in my business, give it up completely. Two years

earlier, I should have laughed—a little grimly, perhaps—found new premises and carried on, working on a shoe-string.

But I couldn't—indeed, wouldn't—go back to living at forty miles an hour, fourteen hours a day. Even after the months of slow recovery, even after studying the Bible and the Word of God as I had never studied them before, I hadn't quite got over the background fear of another heart attack.

So I let the past go, and sat down and tried to work it all out. I looked at my whole life—at what I had made of it in the past, and what I could hope to make of it in the future.

I realized two things. One was that my desire to be a writer had never left me. I hadn't done very much about it during the years. There hadn't been a great deal of time. But I dug out a dream that I might make enough out of business to retire early and then write.

However, I had done something. During the war, completely inexperienced, I had been put on the staff of a British Forces' newspaper. I worked at that for three years. During that time I wrote the most popular feature in the paper for a year. I also put the venture on a sound financial footing.

Later, when another peacetime venture failed, I turned to my typewriter to help out. But I didn't stick at it. Why? Because it was too slow, and I couldn't hold out financially. Again, I had given some of my spare time to edit a political newspaper.

The second thing I realized was that there was a picture to my life, a pattern I could find if I looked for it.

I was faced with a future where I had to do something. I wasn't strong enough to go out and take a full-time job—not and give the level of service I wanted to give.

So I bought a new typewriter and settled down to work.

I suppose, in its early stages, free-lance journalism can be one of the most difficult and frustrating things. There is a long tradition that one must have years of rejection slips and heart-break on the road to establishment. I suppose I've had my share. But most of it happened while I was finding my medium. In the end, I found that my years of failure and experience had all happened for the best—to give me the knowledge I need to-day.

It started two years ago. To-day I am earning more than I have ever earned before. More important, I have a feeling of "rightness." I may, occasionally, have little doubts about the future. But I have no fears. I know that God will always give me the ideas I need. I know that every experience I have is just that—experience. It is something I need to know.

I know, above all, that I have a purpose in life, a little corner that is all my own. I know that all my experiences have come to me so that I may better fulfil that purpose. I know what that purpose is.

It is, quite simply, to be the individual expression of Life that God created me to be. I know that the peculiar concentration of ideas and cells that is me is unique. Nobody else can quite fulfil my purpose.

But—I had to work it out. I have had to take all the experiences of my life (heart-breaking some of them have seemed at the time) and look at them, and build them up into a complete picture.

Slowly—oh, so slowly sometimes

—that picture has emerged as a picture of experience, of shaping of talents that I have always possessed, of being literally and absolutely and always "about my Father's business." I know that all my failures, all my illnesses, all my doubts, all my despair, have not been chastisements or punishments. They have all been necessary to me, so that I can be a perfect part of the perfect whole.

I have, in one way or another, experienced most of the fears that come to all men. I know, as I write an article, that it will appeal to one man, help one man, at least out of the thousands who may read it. I know that God has already placed it in the journal where that man will read it. At that moment, I exist for that one small purpose.

I know that there is a picture to life, and I know that it has been revealed to me as I have searched for it. The past is not always an easy thing to break in the habit-thinking it forms. But if we take the past as experience, the breaking becomes easier. We can see the hand of God working in our lives, once we allow that His hand is always guiding, always leading.

In small things and in great, as we admit that God is shaping us and our lives, that all experience refines us and trains us here and now to use our talents as they should be used, so we prove this fact.

But we must also know that His hand is there not only to help us. It is there for all men and all creatures. We are but the channel through which He works to reach others. Our work consists in simply being that channel.

Whatever happens we must know that God is always working His purpose out, in and through us. As we link our personal experiences together, seeking the picture of the past which will help us to resolve the future, we know that all is well.

* * *

It's the little things in life that count;
A deed or a word soft-spoken
Can bring sweet hope to a lonely soul,
And mend a heart that's broken.

B. F. JONES.

* * *

When I get to heaven I mean to spend a considerable portion of my first million years in painting, and so get to the bottom of the subject. But then I shall require a still gayer palette than I get here below. I shall expect orange and vermilion will be the darkest, dullest colours upon it, and beyond them there will be a whole range of wonderful new colours which will delight the celestial eye.

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Hon. Treasurer: Mr. Fred Doyle. *Secretary:* Mrs. D. Commerford.
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MRS. JEANNE PATERSON.

MRS. JEANNE PATERSON has been on our Council since its beginning, and her counsel and services are greatly appreciated. She commenced her healing ministry under the guidance of our Founder, the late John Britnell, and has joined in with the healing missions at the Barking Church and the Eastwood Road Sanctuary, Ilford, where she is assisted by other good friends in the healing of the sick. One of her special interests is the healing of children and nervous diseases. A special healing clinic is regularly held every week for children to come for spiritual healing. Like all others so intimately connected with the Federation's work she is always busily engaged in helping good endeavour.

CO-OPERATION WITH THE HOSPITALS.

Elsewhere in this issue we publish news which will gladden the hearts of all our members, that at long last, permission has been granted for our members to enter a number of London Hospitals for the purpose of healing the sick.

We wish to extend this privilege over the whole country; so will members please let the Secretary at Headquarters know the full list of Hospital Authorities in their areas. These can usually be found in the local telephone directories. Don't leave this to someone else. We do not mind if there is duplication; it's best to make sure.

OUR DIARIES.

They look good. The limp but durable blue covers with the silver printing and badge, with a white-capped pencil, too, gives a pleasing touch and impression. The early pages contain the Federation Title page, the Officers, and Objects. Another page is devoted to the advantages of membership, and further pages give the names and addresses of all County Associations, with the Secretary's or President's name; there is a tribute to John Britnell, and details concerning Associate Membership. There are book and other advertisements, calendars for five years, notable dates, and useful tables and measurements, postal information, etc. The diary shows a week at opening, and this continues for January, 1961. It is being sold to members at four shillings each, which is only a few pence over cost, and cheaper than the shop price for a similar diary. There are one thousand only. We have 2,000 members, so make sure you get yours early from Syd Staples, 66a High Street, Woodford, London, E.18, or Headquarters.

OUR COVER DESIGN.

Members will be interested to know that this month's cover design was thought out, and all the work completed, by one of our members. His name is Mr. Ray Branch, and he, with his good lady, conduct their healing at the M.S.A. He not

only executed the design freely but supplied us with the finished block. Previous cover designs are the result of his inventive genius, and there is yet another one to come in an early issue.

HEALERS' DAY, 1959.

The Healers' Day Celebrations were carried out very well, and as a result many people were healed, and others inspired with healing intention. Reports of the Royal Festival Hall Service and the Healing Session at the Assembly Hall are reported elsewhere in this issue. We would like to place on record our sincere appreciation of the services rendered by our Organizing Secretary, Syd Staples, which contributed to the smooth running of both functions; to Mr. J. Kinsella, who acted as Chief Steward at the Royal Festival Hall; and to Mr. W. Read and Mr. A. Kings for their leadership at the Assembly Hall; and to Mr. Ralph Rossiter for his great help in the control of the disposal of tickets.

It was good to see the shining whiteness of the healers' coats in the strong lighting of the hall. What an opportunity has been missed by the advertisers of washing powders!

Another good effect was produced by the alert and proud way in which the healers marched on to the platform in such good order, and most people were surprised at the excellence of their rendering of the Healing Hymn, "Gracious Spirit, of Thy Goodness"; so by chance it has been discovered that we possess a choir, too!

Gratitude and thanks are expressed to all those members who freely gave up the privilege of attending at the Royal Festival Hall so that they would be ready to receive patients at the Assembly Hall—this is the kind of sacrifice which is typical of our members.

TO SPEAK WITH ONE COMMON VOICE.

In a comparatively short time the Federation will be issuing a Glossary of Words with definitions, so that when we speak of certain terms associated with healing we shall have a common understanding of the meaning of the words we use.

HARMONY AND CO-OPERATION.

By the time these words are in print we hope that complete harmony and co-operation will have been established between the S.N.U. and this Federation.

INVITATION.

If you are a healer, and can satisfy us as to your bona fides, and you are not yet a member, well, why not come in and join us?

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* * *

Everything is funny as long as it's happening to somebody else.
WILL ROGERS.

SPIRITUAL HEALING AND CHILD-BIRTH

Healers are forbidden by law to take part in a delivery, except under exceptional circumstances, but the law cannot interfere with absent healing . . .

by HARRY EDWARDS

FROM my experience I am prepared to make a definite declaration that with the aid of spiritual absent healing an expectant mother can look forward to the coming of her baby normally, happily and without undue stress.

While there are exceptions, this is the general rule, and I have many grateful testimonies from mothers to show that it is so.

It is logical that as spiritual healing is able to facilitate the correct functioning of the body, to overcome stresses, to soothe nervous tension and fears, to correct weaknesses, so is it able to allay emotional disturbance and fears and to assist the coming of the baby without any undue stress.

One important part the healing plays is to obtain the co-operation of the mother's mind with the actual bodily functions during the delivery.

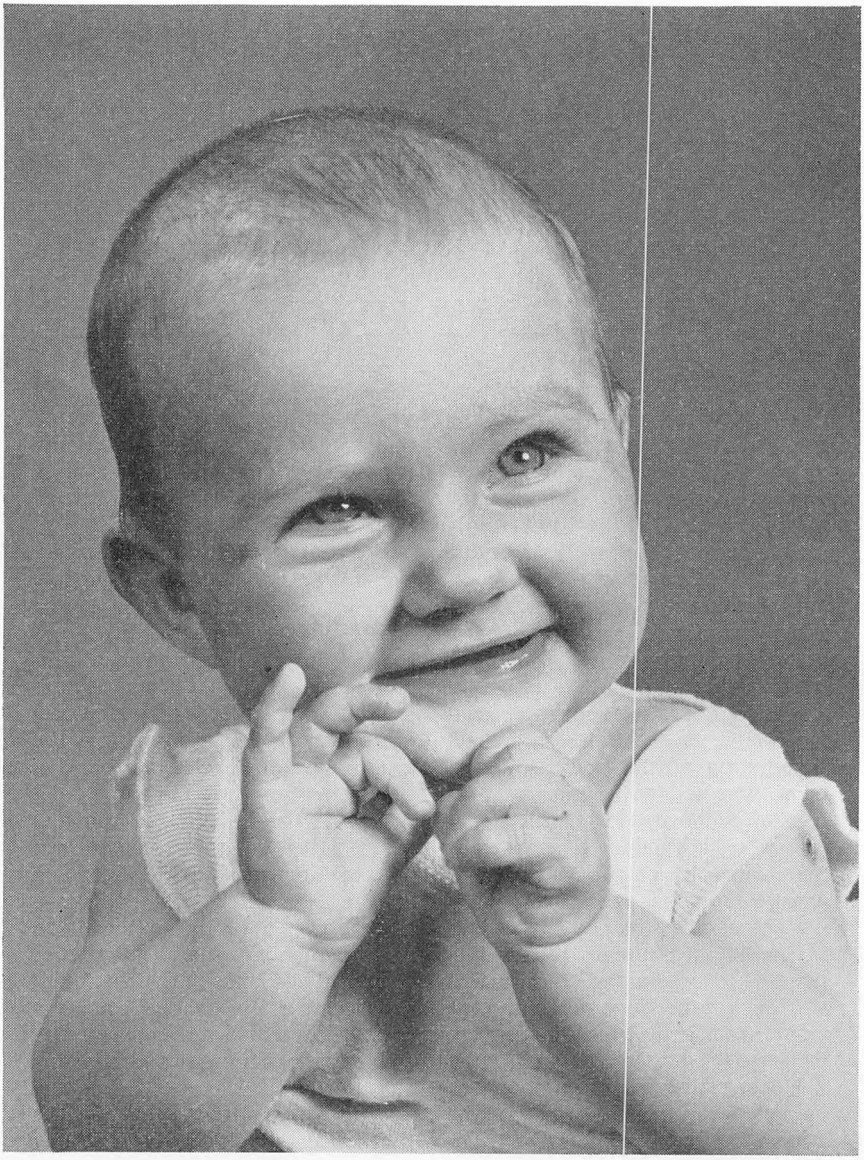
Doctors are now accepting the importance of this, and at the British Congress on the subject, Dr. O'Neill described "stress as the wholly internal resistance of a person to embarrassing environment. Emotional tension was the result, and not infrequently there might be gynæcological pain without demonstrable lesions . . . Infertility was often due to spasm of the tubes due to emotional tension, and the spasm has been seen to relax under the X-ray screen when the patient was told a funny story." (See *British Medical Journal,* August 22nd, 1959.)

We can well understand just why the doctor was unable to indicate any form of treatment for the soothing of the mental fears and the mother's anticipation of a difficult time, any more than doctors are able to soothe and calm nervous fears and tensions within the inner-selves of people for other disorders.

This is the function of spiritual healing, for the spirit doctors are able to direct that good influencing to the spirit-minds of patients—that is, they are able to treat it on the same plane as the disharmonies exist. Thus through the absent healing effort the mother's mind is reassured, fears are taken away, and an inner knowledge comes that "all will be well."

When a mother is having her first child, she is firstly upset by the general observation that the first birth is always difficult, and is so often further alarmed by stories related to her by her friends of other mothers' difficulties at this time.

Thus a ground-base of fear is established, which leads to the



Now, look at it this way . . .

dreading of the labour and the emotional environment of the hospital or nursing home. The healing endeavour is to remove these fears and give to the mother that inward assurance of strength and fulfilment of a natural function in an easy and natural way.

In this way, the mother co-operates within herself to the

bodily movements and allies herself with them. There is no fear, but a conscious feeling of herself going "with herself" as the birth takes place.

My letters so often tell me that instead of a confinement being an experience to be dreaded, it becomes a happy experience that they would never have wished to miss. Let me quote from some of these letters; they are recent ones:

"I am very pleased to tell you of the great help you brought to me when I was having my baby. I was delivered of a lovely baby girl without any trouble at all. I explained to you how I was held when I had my last two children, well, in comparison, I did not know I was going to have this baby. I had a much quicker and easy labour—and no hospital either. I made such good progress every time I was examined that the nurse and doctor knew I could have my baby at home, which I did without chloroform or forceps . . ."

"After thirteen years of waiting we have a beautiful baby girl, and throughout the whole labour I was quietly comforted by the thoughts of help and strength that reached me."

"We are very proud to have this baby after being told it was impossible to have one. It was a delightful experience from the beginning to the end."

I recall the case of a mother whose first baby caused so much trouble that it imperilled the mother's life and the baby was lost. The mother was strongly advised not to have further babies, but as time went on another baby came on its way. Special precautions were made to deal with the event at Kingston Hospital, and it was arranged that an eminent Gynæcologist from St. Thomas's Hospital would specially come as soon as the birth became imminent.

Spiritual healing was sought for the mother from the first months following conception. With the early signs of labour the mother went to Kingston Hospital, and the Specialist was telephoned for. She was asked to wait for a short while in the waiting-room while a bed was prepared for her, and while she was waiting there, with her mother, baby arrived naturally and without any difficulty at all.

Another case was that of a lady who was having her first baby at 39 years of age, and apprehensions were naturally felt for the occasion. Our help was sought for her. During the labour the mother went to the commode, but before she could get back on to the bed the baby was born .

All of my daughters have given me grandchildren without any stress. On one occasion the baby was born without labour and arrived inside the bed. She called the nurse and told her, but the nurse pooh-poohed the idea and proceeded to wrap her up snugly in bed. It was with difficulty that the nurse was induced to look and see for herself that the baby had indeed arrived.

With the reservation that there are exceptional cases, I can say that, generally, when a mother has the help that the absent healing can give, the birth is a happy one without complications or undue stress.

Healers are forbidden by law to take part in a delivery, except under exceptional circumstances, but the law cannot interfere with absent healing. The help that is given is obviously through the inner-self of the mother to grant her mind poise and confidence, and then to enable her mentally to join

in with the function of delivery so that the coming of the baby shall be as easy as nature intended it to be.

There is no question that before the baby's arrival the mother's inner-strength and vitality is maintained at its best, and the little one is helped in its pre-natal growth and development. More than this, after the little one has breathed in its first air, the healing helps to restore the mother's energies and to speed her convalescence, and the healing also assists the baby in the early period of its life.

A WORTHY TRIBUTE

DR. DESMOND O'NEILL, M.C., M.D.Belf., M.R.C.P., D.P.M., who is the Physician-in-Charge of the Department of Psychiatry at St. Mary's Hospital, London, W.2, pays a tribute to healership in an article published in *The Lancet*.

After declaring that medical science has much to learn in the treatment of nervous stresses and mind disorders, he states that these can be "worked out" by consulting a lay therapist, the spouse, clergyman or the spiritual healer. He adds: "One curious social phenomenon is the size of the province of 'absent healing'—where the therapist does not even see the patient, and all communication is by mail."

It is good to note that a leading physician is knowledgeable concerning effective good that comes through absent healing. The next step is for the doctors to try to appreciate the reasons why and how healings take place in this way, for by so doing will they gain an insight into the whole realm of spiritual healing. This will lead to important conclusions, for as it is agreed by all medical authorities that the primary causation of physical disease lies in inner-self stress and frustrations, so can the medical profession co-operate with the healer in a more general manner.

It is freely admitted by doctors who have the study of the mind at heart that psychopathic disharmonies yield to spiritual healing, even by those who are critical in other directions. Therefore, here lies the direction for the future treatment of mind troubles, and what is even more important, for the prevention of disease through the soothing and overcoming of nerve and mental stresses before physical disease comes.

Slowly we are observing more and more of our leading physicians, in all branches of therapy, recognizing the spirit healing potential, and this surely justifies our fight for medical recognition.

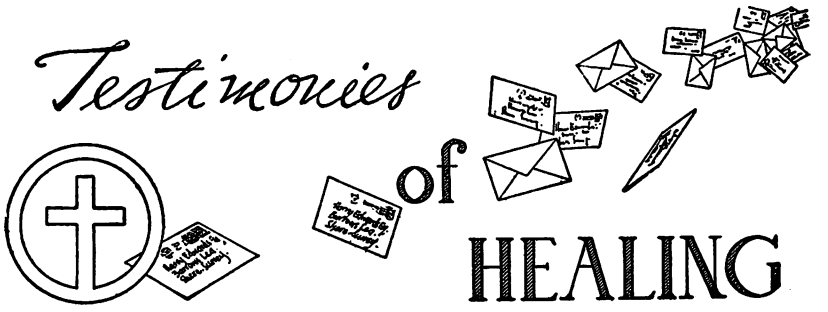
Review Notice

"MORNING LIGHT" (White Eagle Publishing Trust, Liss, Hants. 5s.8d. net.)

A book of spiritual help and comfort stressing the fact that however obscure one's own life may appear, there is a vital purpose within it, and that service is the food which, more than any other, nurtures its growth.

Those who are care-worn, anxious and fearful, are advised to pause and look back over the years; to review the trials and troubles safely passed; to realize that one is never in the last instant left wholly and completely without help.

A little volume which will do much to lift the burden from heavy hearts.



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.

"I believe I owe you a debt of gratitude—the element of uncertainty is with me—not you. I am in my 80th year, and last autumn I was very unwell with glandular trouble and found difficulty in walking. To-day, I say gratefully I am very fit and can walk freely quite a distance. At one time my progress seemed to be halted and I was losing confidence after falling down in the street. Suddenly a new spirit emerged, I gained confidence, and since that time I have gone on and on."—58/50.

"I am very pleased to tell you that you have healed my back completely. The orthopædic surgeon had given me a plaster jacket a month ago. But last week they removed it and told me that through some mysterious means the slipped disc, which I have had for years, had righted itself."—58/67.

"I am writing to you about 'Miss K.,' who was expecting a baby in most unhappy circumstances, and was being prevailed upon to have it adopted as soon as it was born. After your intercessions harmony came into all the emotional cross-currents in her family surroundings, and people turned up to help just when they were needed. 'K.' has had her baby and is in loving hands, and she wouldn't dream of being separated from it. She is planning to start work again and to take the baby with her when she does. They are flourishing. It could not have worked out more happily."—58/84.

" 'Miss J. B.,' about whom I wrote to you regarding cancer of the breast, has been discharged from hospital. She still has the lumps there, but now the hospital has decided that they are not cancerous, and she is discharged. I am quite sure that this is due to your help, because when first I wrote to you she was already talking of another operation. (She has already had one breast removed.) Then suddenly the pain and the general feeling of something wrong went, and she was discharged."—58/119.

"I wrote asking for your help for my daughter, who had a severe motorcycle accident, and she lay in the C. and A. Hospital, Bangor, with broken ribs, spine and pelvis (10 fractures in all) and a ruptured kidney. All hope of saving her life was gone, but through a friend I was referred to you. From the day spiritual healing commenced my daughter started on the road to recovery, and within six months she was able to return to work. To-day she is a very fit young lady with a pack on her back ready to climb mountains in Norway."—58/133.

"I felt I must write and thank you once more for the wonderful benefit which I received from spiritual healing. When I wrote to you I was really bad with R. arthritis in most of my joints, especially my hands, which had two big lumps on them. The healing commenced by a feeling of inner betterment, and then my general health

began to improve. Your prayers continued for me, and I observed, and still do, the Silent Minute. The hands began to improve slowly until the two lumps disappeared completely."—53/137.

"My mother has been writing to you for quite some time, and always includes me in her letters. Every time she has requested an intercession for me the results have been miraculous. The improvement in my vision has astounded my eye doctor—(I can read 20-40 line on the eye chart where before I was practically unable to see the chart itself). Warts on my hand disappeared within two weeks. I had had these warts for over a year."—58/143.

"I telephoned last evening to ask for absent healing for a chronic condition which appeared to be centred around the ascending colon; it was most painful and very inflamed. My local medico frankly could tell me less than I already knew about it, and could suggest no treatment. As a healer of some experience myself, I could find no relief. I was distinctly aware of receiving treatment last night between 10.30 and 11.30, and for the first time in over a week I am free from acute pain, and there is considerable lessening of the tenderness around the kidney region. I have never needed 'proof' of healing, but personal experience like this is an enriching and humbling event."—58/157.

"I must write and tell you the great news. It happened. I am cured. It happened two hours ago. How can I explain or tell you of my gratitude! The pain in my back and left hip is completely gone. I am well, and can move my legs; I can walk and sit and get up without pain. It is almost four years since I sat on that little stool before you and you cured the *spina biffida* in my back—and now you have cured me again."—58/159.

The Church is coming our way

PRESBYTERIANS and Congregationalists joined together recently at a Fellowship Meeting held at Westhill, Birmingham, to discuss how spiritual healing can play a greater part in the work of the Church. Among the speakers was Dr. Griffith Evans, a distinguished surgeon. He contended that a crisis has emerged in the scientific world between those who hold a materialistic, atomistic view of the universe and those who believe with Einstein and Eddington that the ultimate energy is spiritual. "The universe is the creation of a spiritual Being, omnipotent and benevolent, whose purpose is to evolve a being with freedom and with the capacity to do the will of God as God intended it. Illness is no part of God's primary will. Lines of thought become lines of force and become condensed into an event. When we pray, the energy we call on can make good the deficiency of the molecule."

Some years ago, Harry Edwards and Olive and George Burton inaugurated the Spiritual Healing work in the Balham Congregational Church, and the minister, the Rev. J. Selwyn Roberts, has maintained the healing by regular Healing Services ever since. He therefore spoke from experience when he gave the assembly a vivid picture of how the ministry of healing operates within a local church. Such a church can provide a therapeutic community which reflects the love and compassion of Christ. It can bring the souls of sick people into the creative, redemptive love of God. In such an atmosphere locked limbs are instantly released and progressive healing takes place.

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"MORNING LIGHT" is one of the many White Eagle books. It will give you a good idea of the White Eagle teaching. The price is only 5s.6d. post-free.

ANOTHER LEUKEMIA HEALING

"At Christmas our little girl, aged three years, was taken into hospital, and after many tests we were told that she was an 'incurable' case of Leukemia. They told us to take her home and make the most of the few weeks that were ahead; that she would never be cured unless some 'miracle' happened, and would only live for a couple of months as Leukemia is rapid in a child.

"After three weeks, we could see our little girl gradually fading. Then I was asked to take her to spiritual healing. At first we were very sceptical, but decided to go. Within seven weeks of our first attendance our little girl's spleen was working normally, and her blood count had risen to normal. She now looks perfectly healthy, and is full of life.

"Although the doctors will not yet commit themselves that she is cured, they are all truly amazed at the rapid recovery, and have told us to look upon her as a normal healthy child. The healer's name is Mr. Alder, and we hope to come and see your Healing Service at Herne Bay on October 11th."

We are very pleased to take the opportunity of mentioning the name of the healer who has been instrumental in effecting this recovery.

With the healings of Leukemia that have taken place at the Sanctuary in Shere and elsewhere, we are compiling a dossier about this dread disease, that before long we shall present to the British Medical Association for their interest and comment.



Readers' Forum

I am very interested in healing, and have been told repeatedly that I possess this gift in latent form. Should I have to be a vegetarian if I took up this calling?—M.G.

It is not necessary to be a vegetarian to be a healer, though it is desirable in so far that it indicates a higher spiritual perception. It is suggested that you obtain "A Guide to Spirit Healing" to indicate the means by which the gift of healing can be developed. * * *

If spiritual healing can meet half the claims for it that have been attributed to lay healers, why is it that the Church does not practise it?—M.P.

The reason is, that apart from healing in an abstract way, the Church is not yet willing to recognize the fundamental truth that God's ministers, whom we call our Healing Guides, administer the healing directives to each patient according to his individual needs. Every healing must be a planned act within the laws that govern our being — this is a simple truth. A planned act needs intelligence to carry it out. As soon as the Church recognizes this, so will it be able to develop ministers of healing.

* * *

Healing may be effective for the treatment of some complaints, but what of cancer, polio and mental disorders?—J.L.B.

Cancer, polio and particularly mental disorders can be healed through spiritual healing, and indeed are. Success is not seen with every case, for much depends upon the individual condition, and the nature of the cause. When the healing is able to master the cause as in cancer and mental stress, the way is opened for healing to take place. In polio the objective is to build up the bodily vitality, and the seeking of co-ordination and control to be re-established — this is more the overcoming of ill-effects—and as a rule needs a period of time.

* * *

Why is it that your magazine is never to be seen on the bookstalls? I have often enquired for a copy but been told I must order in advance.—J.J.

We assume that no bookstalls can carry every publication, and that the larger and more general publications are usually displayed. Many do have this magazine. It would be helpful if you were to ask for it, for the distributors have supplies, and they are willing to meet a demand.

* * *

I can understand benefit being received by contact healing, but how can you heal someone who is living in another country?—P.R.S.

When one considers spiritual healing one realizes it comes from another dimension which is superior to many of our physical limitations. Thus, through the spirit, healing reaches any sufferer and physical distance is no barrier. * * *

With medical and surgical treatment there often seems to be an outbreak of some other complaint when one has been healed. Does this mean that illnesses are suppressed rather than eradicated?—L.N.

The answer is No. Spiritual healing cannot create another sickness. As a rule the recovery from an illness through healing is permanent—but this does not mean the patient is rendered invulnerable to other troubles later on. The healing can then come into action once again.

WILL YOU BE THERE?

Tickets are still available for the Annual Service of Remembrance at the Royal Albert Hall on Sunday, November 8th, at 7 p.m., and at which Mr. Harry Edwards will speak. The Order of the Service is as follows:

Hymn, Praise, my soul, the King of Heaven; *Grace Nevern,* These are the lovely things (*Pearson*); Invocation; *Edric Connor,* The Lord's Prayer; *Charles Smart and Harold Pook,* The Carol of Thanksgiving; Reading; The Silence and the Laying of the Wreath; *Grace Nevern,* Arise O Sun (*Craske Day*); "Moon Trail," Guide of Horace Hambling; *Grace Nevern,* Singing Along (*Murray*); *Hymn,* Hark, hark, my soul, thy Father's voice is calling; *Demonstration,* Nora Blackwood; *Edric Connor,* Wash me, O Lord (*arr. Tweedy*), Lost in the Stars (*Kurt Weill*); Harry Edwards; *Hymn,* Father, again to Thy Dear Name, we raise; Benediction; Jerusalem.

It can be truly said that this great hall rarely witnesses a more enriching and spiritually uplifting service than the Service of Remembrance, and its memory will sustain everyone who enjoys the privilege of being present for many days to come. Please see details below.

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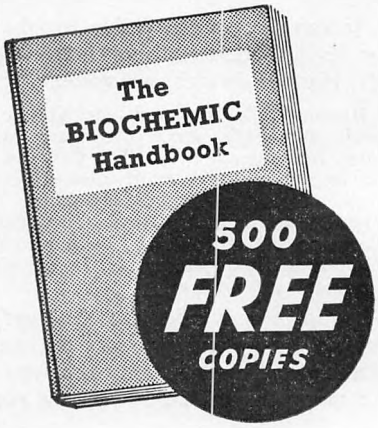
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