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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.

A Happy New Year to our Readers from all at Burrows Lea



From the Editor

GEORGE BERNARD SHAW, that fiery and unpredictable man of letters, contended that bad planning was only too obvious in the universe. This was easily discernible, he pointed out, by the haphazard fashion in which stars and planets were strewn about the heavens.

And a little girl was once heard to remark, with pointed indignation, that it was ridiculous of trees to keep their clothes on throughout the summer and then shed them all during the bleak season of winter.

Age and youth kicking against the pricks; with tongues in cheeks, perhaps, yet markedly emphasizing the truth that the best way to overcome circumstances over which we have no control, is to submit to them. For, in the light of experience, nature's laws are wise beyond our comprehension.

At this junction of the old year and the new, the discarded pages of the calendar remind us inexorably of the dear dead days beyond recall.

For many it is a time of new resolutions; and whilst the aged regard the passing of time with patient resignation and the middle-aged assess their gains and losses, the young remain impatient for the morrow.

Invariably we tend to highlight the worldly achievements, too often fail to compute the real harvest of the years; that precious bounty we purchase, quite literally, with our lives—Experience! For experience is the true measure of our years. Our only valid reason for existence.

Only those who have experienced hunger, poverty, happiness, sickness and pain are able fully to understand their effects on others. Experiences shared nurture mutual understanding, tolerance.

And of all virtues perhaps that of tolerance is most needed in our world to-day. Tolerance to understand the other's point of view; the foibles of adolescence; the faults of friends; of politicians; of all whose views run counter to our own.

The receding year has added another chapter of experiences to all lives. In our own sphere great healing demonstrations at the largest halls in London, and at public meetings throughout the country, have widened the experience of thousands.

Those who have witnessed these things have gained a wider vision. That spiritual quickening which the Church has so long ignored cannot much longer be replaced by theological doctrine.

The New Year will still further emphasize the truth that the radiance of spirit power is shining through the dimmed ecclesiastical windows of dogma and doctrine—strangely enough—from the outside!

LEARN FROM YOUR REGRETS

The art of finding freedom from destructive grief—while using honest remorse to build a better future.

by Margaret Banning

THREE times in the past year I have been saddened by bereavement. Each time a stinging swarm of regrets has risen from the inevitable loss.

Some of these were small and unimportant, such as a regret that a letter had not been written, a visit or gift which might have given comfort had been overlooked, a journey postponed which now never could be taken.

But other regrets were so painful that they made my life hard to bear for many months.

I was bitterly sorry that I had given time and energy to my own interests which could have been devoted to companionship. I regretted every time that I had been impatient or lacked understanding. And each of these times was like a melancholy record that my mind kept playing over and over again.

Why had I not shown greater gratitude to one person and the constant love to another that had actually been deep in my heart and mind?

Such things added up to a pile of obsessions which I carried round until I was almost exhausted. Then one day it was necessary for me to face another person who was meeting a like deep grief.

I said to him, almost involuntarily, because I knew the effects of such experience so well, "Please do not allow yourself to regret things which cannot be changed now. It is futile. It will destroy your work. It will make you good for nothing!"

Giving this advice to someone else made me even more conscious of what I was doing to myself. I began to try to evaluate this feeling called regret. I felt that I must find out whether it was merely a self-inflicted lash upon the mind, a form of morbidity or a vanity. Did it, or could it, serve any useful purpose?

Regret is certainly one of the most common emotions. Nearly everyone I have talked to about it admits being sorry for something in his past or present life. But some people handle their regrets much better than others.

Without dismissing them, they have learnt to live with them. For many, they seem to become good tools with which to build a better future.

A maxim that my mother used to quote goes like this:

"For every evil under the sun,
There is a remedy or there is none.
If there is one, try to find it,
If there is none, never mind it."

That simple instruction is just as good as it ever was. It makes the sound and necessary distinction between *vain* regret and *useful* regret.

Vain regret is to be sorry for the irrevocable. Poets have often made that state of mind romantic: the lover sighing for rejected love. But to brood over what cannot be changed can be as tiresome as it is fruitless.

An unmarried and successful business woman over 50 years old has a habit of saying to her friends, "I shall always regret that I never



Looking into the New Year.

had a child." Perhaps she never had the opportunity to marry. Possibly she made a wrong choice of careers. But she is now too old to bear a child, and her regret is a completely vain one.

She could, but does not, channel it into benefactions for the children of other people.

False regrets are even more obnoxious than vain ones. These are the ones which continually dwell on the loss of imaginary talents, imaginary lovers and imaginary fortunes. They stem, of course, not from real remorse but from thwarted vanity.

"I should have kept up my music," one woman complains. "If I had, I could be on the concert stage to-day."

What she could regret to more avail are the facts that she is overweight and lazy. If she corrected these faults, she would be a happier woman. Her singing would never have brought her fame, for the talents so regretted exist largely in hopes and dreams. But they become lodged in the mind and, like a gallstone, create a permanent irritation.

Every professional writer is besieged with letters from men and women who tell how much they regret not having written a certain story, or biography, or article. But their letters show that they have never learnt to express anything well except their own discontent.

The people who regret careers for the sake of which they never submitted to training or discipline are a sorry legion.

One of the men I most respect wanted to be a novelist. He spent several years working on various forms of fiction with no success. Meeting him one day, I asked what he was writing at the time.

He said cheerfully, "I've stopped writing. I'm not good enough and I never shall be. And I'm not going to spend the rest of my life bewailing the fact." Since then he has never wasted any time or energy looking back. He has a small farm and he and his wife are so happy, so alert and so well-informed that it is a privilege to be in their company.

Imaginary love affairs also cause much needless regret. Many husbands are all too familiar with the "If I had only married——" beginning of a sentence, and wives are not immune to the same kind of regrets in the glances of their husbands.

These regrets, like the ones for talents which never existed, have a tendency to become chronic. They make homes uncomfortable and quarrelsome. They break up marriages.

I found out for myself that it was necessary to turn my back for ever on some regrets. (I shall never let myself regret the passage of time because that is irrevocable. There is nothing to be gained by beating one's head against the wall of life. I shall cease to regret happenings in my past which cannot be changed.)

But I found there were others which could be put to good use and built into the future. When I faced the definite mistakes and blunders I had made, I had practical examples of what not to do again, and that gave me a path to follow.

Regrets are as personal as fingerprints. In my own case I am especially sorry for the times when I have carelessly or deliberately withheld encouragement from others. I regret most bitterly the times when I have injured delicate feelings or inflicted pain.

Once many years ago I impatiently sent a little girl out of my room. She fled in tears and I have never forgotten the incident. For the little girl died not long after and I had given an hour of unhappiness to her short life. My deep regret should evidence itself in more patience with other children.

I regret to-day the way I have spent some of my time in the last ten years. I could have used it to much more advantage. I have gone to far too many pleasureless, noisy parties. I have cut short days in the country and had too few evenings to read or listen to music.

I regret that I have never seriously studied foreign languages. I am self-employed and I regret that I have not been a considerate or wise employer. I have always demanded too long a working day. I regret every worry I have caused members of my family, especially the ones who are gone.

These regrets, I hope, are not entirely vain ones. For I can do something about them and with them. It may be too late for me to master foreign languages but I can make it possible for others in my family to learn them while they are young.

I can administer my time from now on so as to eliminate much of the waste. I can certainly stop worrying people.

It is neither idle nor morbid to consider what we should be sorry for, and to sort out those regrets which can be carried through remorse to amendment. It is one way to discover—and continually to rediscover, for regrets are a perennial crop—the kind of person you are.

Discarding what is vain or false, facing the facts that should truly disturb your conscience, is worth whatever time it takes or pain it may cause. It can pay to the future what you owe to the past.

Condensed from *The Reader's Digest.*

PREJUDICE versus REASON

A correspondent writes: "I managed to get to your demonstration at the Royal Festival Hall and I was really quite amazed. When I tried to tell people afterwards, this is what I got:

"1. 'The whole thing is just a colossal fake. Lots of people can contort themselves (remember the crippled beggars in "Les Miserables").'

"2. 'Harry Edwards is, of course, the most marvellous hypnotist.'

"3. 'Healing, of course, didn't extend beyond Christ and the disciples.' "

It is strange that our few critics imagine much more impossible and fantastic ideas to account for the healing results than the wonder of healing itself.

For example, to suggest that the very sick people who come to the platform are contorting themselves just for my benefit is more than absurd. If the implication is that I have "planted" them on purpose then I not only must possess wonderful sight in picking just those few out of 3,000 people present but as I should need new conspirators with every healing meeting I should by now have a tremendous bill to pay out in blackmail.

Considering last year we conducted over a dozen major demonstrations the number of conspirators would need to be very large, and of course when we visit distant cities I would need to pay their fares, their fees and hotel expenses.

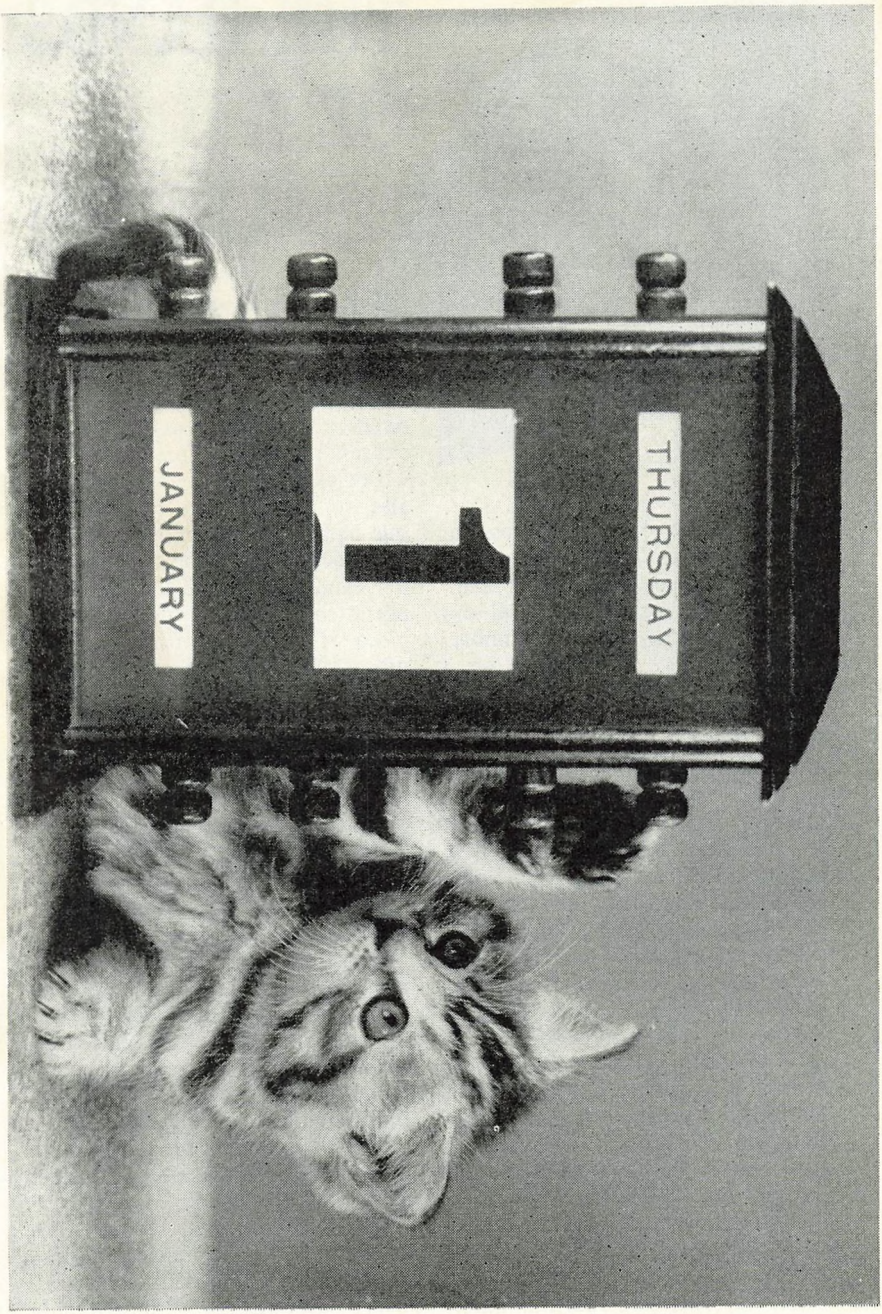
It is apparent that this critic deems the Press (who obtain the names and addresses of the patients) are also fooled, and that the acting is sustained day after day to continue the faking.

Is it hypnotism? One has yet to learn that by suggestion a curved spine can become straight, or joints locked over years of arthritis can suddenly become loose; that the deaf can hear better and sight be restored. This is giving a credence to hypnotism that no hypnotherapist would ever have the audacity to claim.

The third objection is obviously negatived by the fact that spiritual healing is proven every day by the sick being made well.

Of course those ill-advised people who make such silly objections have never been at a healing service and their thoughts betray their ignorance. What does arise from this, is, that the healings which take place are sufficiently outstanding to cause such comment.

Such "explanations" would be laughable were it not that they are so filled with unreasonable prejudice.


JANUARY
1
THURSDAY



THE HANDS OF A HEALER (I)

by Harry Edwards

* * *

THIS series of articles has not only been written for those who practise the Gift of Healing but also for patients and observers that they too may understand the way the hands of a healer are used.

Originally, this series was inspired from a comment made by one who attended the Healers' Day Service at the Royal Festival Hall last October. It was the first occasion he had seen spiritual healing in action and he was greatly impressed by it, but what intrigued him was the attitude of some of the white-coated healers on the platform who were leaning forward with their hands outstretched before them.

His comment was, "they looked as if they were playing cricket and waiting for a "catch"! So I thought I would try and express some thoughts about this in the hope that they may be helpful to healers and others. Following this first article five others will follow, dealing with "Giving Power," "Diagnosis through the Hands," "Healing Passes," etc.

I have often said that our hands possess no healing qualities of themselves, and that we use our hands as part of our minds to express the healing intention.

For example, if a patient has pain and we seek easement for this, then our hands will move in a soothing movement as if to soothe it away—the hands thus expressing the healing intention. If we touch a lovely piece of wood carving or a piece of soft material, we use the sense of touch through our fingers to convey to the mind our appreciation of the beauty of the handicraft and the texture, etc. We love to feel the hands of our dear ones, or to touch the face as an act of endearment, showing that our hands possess a sensitivity that is very intimately associated with our mental processes.

Thus as the sensitivity of the hands are aids to mental appreciation, they are indeed servants of the mind, and in healing they become extensions of the mind. It is as if our brains are in our fingers. It is difficult to imagine any other activity where the intimacy between the hand and the mind is stronger than in healing.

In considering these things, it is fundamental to remember that it is not the mind or the hands that heal. Every healing is an individually planned act, needing the intelligent

The first of a series of articles specially written by Harry Edwards. This initial article alludes to the process whereby co-operating healers are referred to as "giving power."

* * *

application of the particular corrective healing force to master the given ill-condition.

The human mind does not possess, nor has it ever possessed, the knowledge of how to administer these forces, and as the hands are used as an expression of the mind intention, they cannot heal either.

Yet the mind plays the vital part in the healing, insofar that it is through this and the spirit-self of the healer that the aid of the spirit doctors is summoned, and information given.

Thus it is, when a healer seeks healing for a patient, his hands naturally become a part of the healing intention to soothe away pain and to make contact with the patient, so that the healing forces may be directed to that part of the body where the affliction lies.

When a healer is supporting another healer in a healing circle or at a public healing service, he instinctively blends in with the healing act in co-operation. It naturally follows, that as he does this, so his hands become part of the mental directive, and they are extended forward with the fingers opened towards the healer and patient, expressing the act of "giving help." It was this that intrigued the newcomer to healing that I have referred to in the opening paragraph.

It will be observed that the holding out of the hands in co-operation is not an act of healing, but simply a subconscious indication of co-operation on the part of the supporting healer.

Development of the healing gift rests upon attunement with the spirit doctors, and the art of blending-in with the patient, as well as understanding the part that we play in the healing act.

This part is very simple, oft-times too simple for our inclinations, for it is only human to wish to do more than we need. It should be our objective to carry out our part with dignity and to avoid exaggeration by introducing "techniques" that are questionable.

Healers need to be reasonably strong in character and it is hoped that as they realize the holding out of the hands in a noticeable manner does not contribute to the healing, except as a subconscious extension of the desire to co-operate, then they will realize that it is not necessary at all.

I have often seen exaggerations of hand movements, such as waving them up and down, getting them as



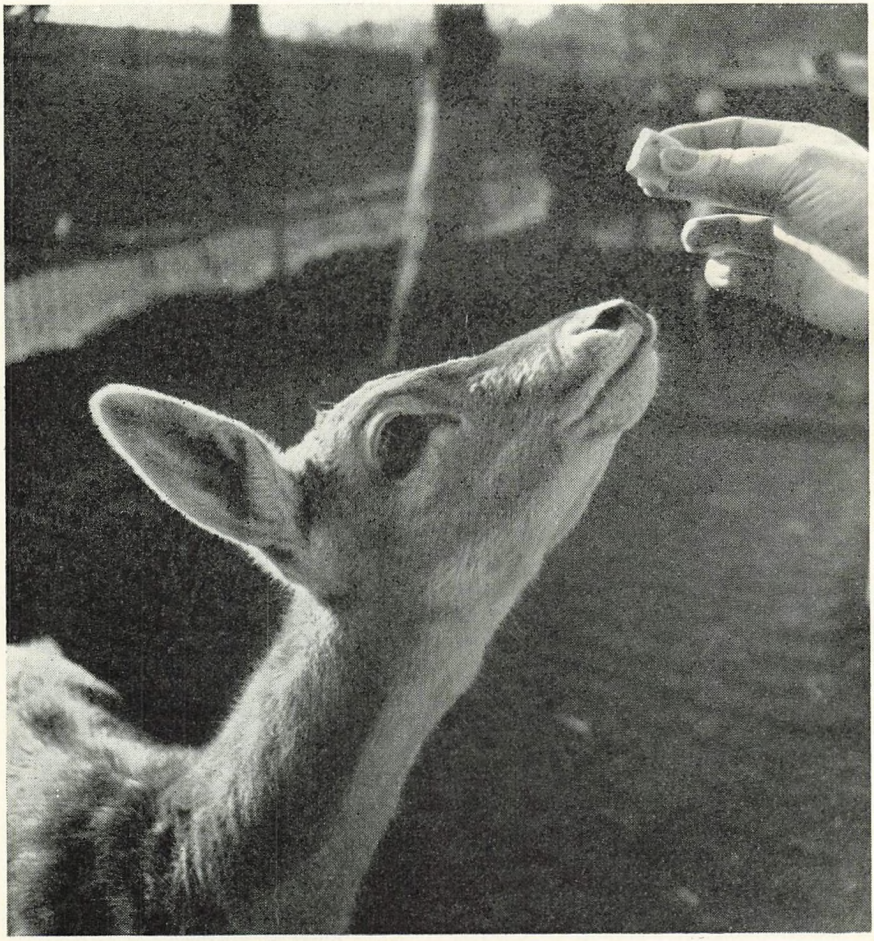
Pines at Burrows Lea.

near to the executive healer as they can, or even darting fingers forwards and backwards in spurts, etc.—it is these practices that tend to ridicule healing practice in the minds of observers.

I do not suggest that we should "imprison" our hands for that would be going to the other extreme. It is suggested that the ideal method is for the supporting healers to sit at ease, with the hands on the lap, and seek through the mind the blending and co-operation with the healing effort taking place. In this way, effective help can be given through the l i n k i n g - u p through the physical and the spirit minds of the co-operating healer with the patient, his healer and the ministering spirit doctors.

So when healers sit "to give power" (as it is often described) it is good to know the way this can take place in reason and with dignity.

In my article next month, this subject will be further explained as the phrase "giving power" is considered.



Please!

It Might Have Caught a Chill— So They Shot It!

IT is a shocking thing that in these more enlightened days we see the continuance of a barbaric practice. In this, so-called ladies and gentlemen dress up in colourful costumes to chase our lesser brethren to their death by the horrible means of being torn to pieces by hounds trained to savagery.

I am moved to write these words through an article in a recent morning paper, which tells the story of how the Devon and Somerset Staghunt chased a stag until, in its desperation to escape from being torn to death by the hounds, it swam out to sea.

After a while the exhausted animal came ashore and once again the hounds were set upon it, intent to kill. The stag was driven out to sea once more and when it again made land in a still more exhausted condition, it was shot.

This tragic story of men's (and women's) inhumanity, brought to its defence the excuse of the British Field Sports Society (a society formed to protect hunting), which stated: "The shooting of the stag was an act of kindness for otherwise it might have caught a chill or drowned."

What blatant hypocrisy!

If their motives are acts of kindness, why subject the creature to the ordeal it had to endure, just to give sadistic pleasure to the morons who doubtless consider themselves to be worthy specimens of the human race. Possibly, one will see these people going to Church on Sundays and piously singing the hymn, "All things bright and beautiful, All creatures great and small . . . the Lord God made them all."

Can there be anything more demoralizing or contrary to Christ's teachings than the pursuit of this wanton cruelty in the name of "sport"?

Can any decent man or woman fail to praise the League Against Cruel Sports, for its description of the shooting of the creature as "one of the most dastardly acts of stag-hunting brutality"?

At the time this event took place a judge condemned some hooligans to four years' penal servitude for "chasing niggers," in the streets of London. In this case, the victims had some ability to fight back, but in the case of the stag, it had no chance at all.

I suggest there is an apt comparison between the hooligans in the London streets and the hooligans of the Devon and Somerset "gentry." Indeed, it may well be thought that if an impartial judgement is made between these two sections of depravity, the greater condemnation will be given to the stag-hunters, for their cruelty is planned, premeditated, paid for, to give them "pleasure." Thus I would place the stag-hunters on an even lower moral grade than those who are now in prison.

The attitude of our people, in general, condemns this wanton cruelty, and as these cruelty-mongers choose to ignore the censure of public opinion it is hoped that legislation will soon be enacted to put an end to this uncivilized practice.—H.E.



Vibrations —Music —Health

Music heals, but discord may aggravate, or be the cause of many forms of nervous disorders

by "Phenomonist"

* * *

BANG, bang, bang! "Oh, child, do please stop banging on that drum!" Have you ever had that experience of sound almost driving you to distraction? Most people have and we all know how nerve-wrecking it can be.

The physical body, mind and spirit of man is so constructed as to easily synchronize with what we loosely call vibrations, radiations or waves. The true meaning of this statement can be found in the adaptability of the human "machine" to sound.

The human being, however, cannot adapt itself to all sound any more than you can get a particular radio station by tuning in to the wrong wavelength. If synchronization or harmony means anything at all it surely means like being agreeably attracted by like.

Sound, although an effect, is no less real and substantial. Effect, be it in the spiritual healing of a patient or the production of psychic artistry, is proof of the existence of the cause of such effect. The physical reception of a telepathic message is effect only, but surely it is also proof of the reality of something, and we conclude this something is "mind."

Waves, vibrations and radiations are as real as their source, and although they can be classified as "effect" they are reality also. If effect is experienced and appreciated



Bang, bang, bang!

by one or more than one of the physical senses, then it has reality in substance and cannot be regarded as an illusion. It is factual and objective.

The universe is teeming with effect in the same way as it is teeming with other realities which cause effect. Thought can only arise out of the application of one or more of the physical senses to an object.

Let me make it quite clear that I am herein dealing only with material objects and physical senses. There is a state of existence other than material and there are senses other than physical but they are not the concern of this analysis.

From out of the known multiplicity of effects we now consider the effect which is known as sound, and in doing so give consideration to the manner in which it does or does not synchronize with the human machine.

If we bang an ordinary dining knife on the table we will suffer no physical or mental discomfort. The momentary disharmony of a man-made and purposeless sound can have no ill effect upon the harmony of mind or body. If, however, we continue over a prolonged period to bang our knife on the table then it will gradually create a mental and physical disharmony.

The constant bang, bang, bang will gradually upset the harmony of mind with surrounding matter or material objects and a lack of synchronization will prevail. This noise is unnatural; it does not conform to the universal standard of sound; it lacks rhythm.

Our music masters tell us that music is sound with rhythm. By sound we mean all sound whether it be natural or produced by man. There are sounds within the universe which are only audible to

man by mechanical or instrumental methods, but they are sounds nevertheless and no doubt have effect upon the human machine.

It would appear that every sound within the universe, whether natural or produced by man, has a place in the general universal plan of things. Providing there is synchronization between the human machine and sound there is no disharmony.

Harmonious sound only comes from our radio set if we are tuned in correctly. It would appear that rhythm is the natural link which provides harmony out of disharmony; rhythm, therefore, appears to be the correct positioning and synchronizing of sound. The knife banging on the table at regular intervals has no rhythm but only monotony.

Break the monotony by irregular intervals and you provide rhythm; provide rhythm and, generally speaking, you provide harmony. Harmony with sound is one of the essential conditions for harmonious peaceful existence in a universe of sound.

The universe of sound is like a gigantic keyboard with its registrations alternating from the lowest tremor of sound to ear-piercing thunder of greater volume.

It is an accepted fact amongst musicians that music in its many forms is the registration of all the actual and produced sounds of the universe.

We are all familiar with what are known as human emotions; they include love, anger, hate, fear, envy and happiness. These emotions have a very definite effect upon the health of the human being, and what is commonly known as nervous tension could more correctly be described as emotional tension.

This statement would not necessarily be correct if applied conversely. The emotional characteristics of man are so interwoven with the general characteristics of the organs of his physical body that anything in the form of disharmonious sound will disrupt the emotional balance of man, and in consequence his health will suffer.

With each human being music or sound in any form acts differently, and we are well aware of the many psychic centres of the body. The solar plexus, the left side of the head and the spine have long been regarded as emotional or psychic centres.

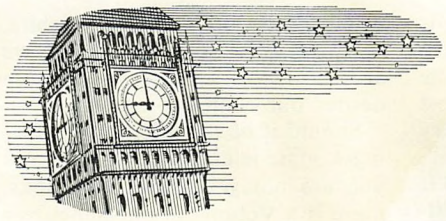
"Green with envy," "red with rage," "white with fear" and other exclamations of this kind, have their origin in the reactions recorded in these psychic centres. These psychic centres respond to sound or music favourably if there is attunement and respond with physical ill-effects if incorrectly attuned.

When an emotional reaction takes place, music, with the correct harmonious attunement, will induce pleasure, joy and happiness resultant in contentment and good health, while ill-attuned music will produce depression, nervous strain and ill-health.

There is no therapy which can tell you which type or piece of music will be most suited to your own physical body or psychic centre; also there is no therapy which would enable you to prescribe for others.

What we can say, however, is that any person with average intelligence should be able to test his own reaction to music of any kind and write out his own prescription of music for good health.

Music correctly attuned to a particular person is a HEALER.



THE NEW YEAR

AS surely as the night follows day, so does the New Year follow Christmas, and it is the fashion to say something in magazines about this.

When we buy a new suit or dress we anticipate the joy and pride of wearing it, and should we obtain a new radio, television, vacuum cleaner or washing machine we again look ahead for the happiness and the satisfaction it will give.

So it is with the coming of 1959 we look forward to a year of promise and fulfilment, and the Editor, our staff and Olive and George Burton and I, trust that this coming year will be a good one in every respect for all our readers. That everyone will be able to enjoy radiant health and see the overcoming of any weakness that may be "carried forward" from the old year to the new.

We would also ask for strength to help us make the world a better place for our neighbours, and to play our part in seeking peace to be maintained between the nations.

Thus perchance the writer has mentioned the two most important things that matter and which take the lead in our wishful thoughts for 1959, i.e. Peace for the World and happiness and good health for all to enjoy that Peace.

It is said that those things that are given to us freely and without our need to exert effort to attain them, are not valued. Our satisfaction is always greater when we see the fulfilment of something we have sought and laboured for, and this also applies to peace and good health.

We value peace all the more when we are in conflict—so long as tranquil days are with us we do not strive to maintain it as we should do. So long as we are in good health we do not appreciate it until we become ill. Thus in the New Year if we wish to see the blessings of abundant health with us and our neighbours we should do something to secure it.

As we all desire to see the threat of war removed, then again we should do something about it . . . and there is a way we can do this effectively.

These twin purposes are the directives that lay behind the observance of The Silent and Healing Minute. The Silent Minute was born in the years of war, at the time of Dunkirk, to seek divine help for the triumph of right over evil.

The Healing Minute was joined to it since, in the days of peace, that the healing balm may reach all who suffer. To-day scores of thousands of people of good-will the world over lay down what they are doing as the B.B.C. radios out the chimes of Big Ben at nine o'clock, before the news on the Home Service, and enter into the Silence; giving of their thoughts and being for the minute it takes Big Ben to finish its message of time.

In this giving of ourselves, united

into one mighty company, so is created the powerful thought force that reaches upward to the divine presences. It creates the most powerful prayer effect of all, every day of the year.

It is purposeful and directive, it is part of a plan, to seek the Christ-spirit of peace and healing to bless us all. It creates the opportunity in which we can ask for healing to reach our dear ones and ourselves; it seeks the good influencing to reach the minds of those who are in authority over us that war is an evil thing.

So it is, that in the New Year, I look with all our people to the strengthening and fulfilment of these good purposes to make 1959 a year that will be remembered. A blessed year of spiritual progression in all ways. It matters not a jot whether we are black or white, Spiritualist, or any other creed, we are all God's children and these desires our common aim.

Should it be the Silent and Healing Minute is unknown to you, and you are not yet within our ranks, there is a Volume in our Sanctuary waiting for your names to be entered into it, and as this is done so we will send to you an Evening Tryst Enrolment Card and a Brochure. There is nothing to pay. The Secretary at the Sanctuary here at Shere in Surrey is waiting to hear from you.

So may it be, in this year before us, your wishes may be fulfilled, and may 1959 be a memorable year that we shall always look back upon in thankfulness for its store of happy experiences and recollections.

Review Notice

"THAT GHOST I SAW," by DANTON WALKER.

15s.0d. Dobson Books Ltd., 42 Great Russell Street, London, W.C.1.

A well-known Broadway columnist who has persistently emphasized that such things "don't happen," here describes true ghostly experiences that did.

Danton Walker has discovered that ghostly phenomena appear to invade the lives of the most unexpected people. They came unbidden, and not particularly welcome to all the busy, noteworthy personalities whose stories are related in this book.

Here and to-day, ghosts appear in such odd places as an ultra-modern penthouse, a theatre dressing-room, a ranch house, even the hectic offices of a metropolitan newspaper.

Some of the famous personages who have described to the author their experiences of the uncanny include: Noël Coward, Beatrice Lillie, Ida Lupino, Burl Ives, Eileen Garrett, and many more.

A fascinating book for the winter fireside.

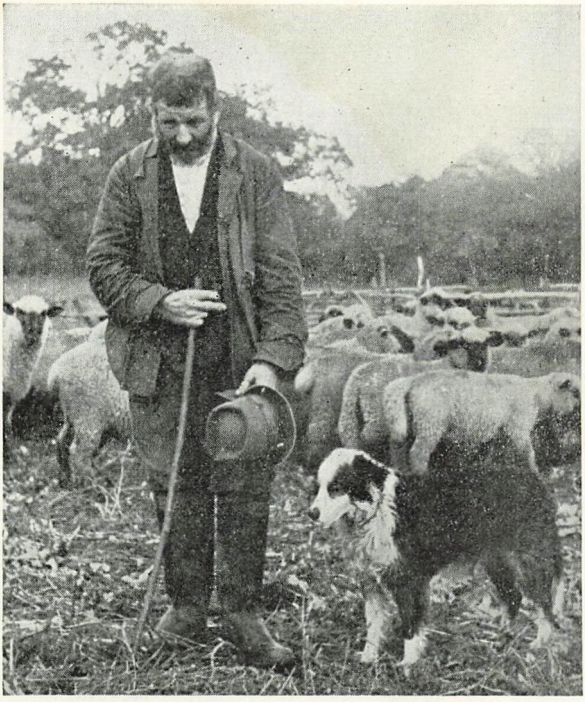
* * *

I consider this world as a place nature never intended for a permanent abode, and I look upon my departure from it as simply leaving an inn.

CICERO.



My fair lady.



The Inner Voice and Vision

Some reminiscences by one of our best-known healer-mediums

Nan Mackenzie

HOW did I come to know the truth of Spiritualism? I am afraid I cannot tell you — I seem to have done so always. Since coming to years when one begins to think seriously for one's self I have known that such things are.

I recollect from childhood seeing, hearing, and knowing, by the inner voice and vision of the world of spirit. Naturally, as a child, I was not believed, I was often told I was "romancing."

My parents, who were Baptists—in which faith I was reared—never discussed Spiritualism, nor can I ever recollect the subject being mentioned by anyone. We were taught to be morally good, as my parents were, and as a matter of course we attended church twice on Sundays.

Even in those early days I had experiences of which I did not understand the import; and during my varied life at home and abroad, many things have happened; inexplicable save through that which we know to be true Spirit agency.

At times I have been made aware of that which was taking place far away from my own people, which later has been verified by them.

Once my sister had an accident, which, thousands of miles away, I witnessed. I saw the spot where it took place, also the hospital to which she had been taken.

I saw also my mother, who had passed over years before, come from the operating theatre and declare to me that my sister would recover, which was the case.

I was then in Siam and my sister was in England but I knew mother's words must be true, and was much

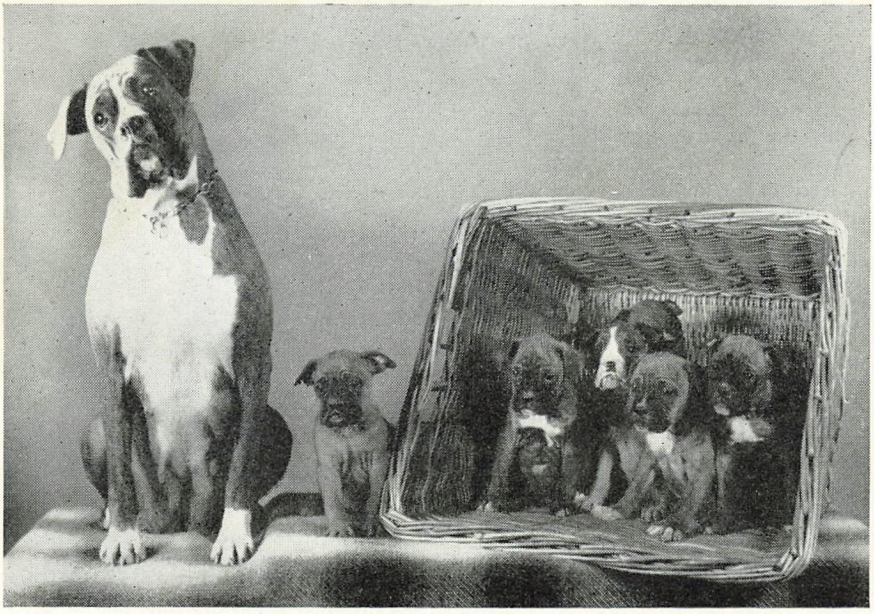
comforted. I returned to England and visited the scene—it was as in my vision.

At Easter-time I have had some wonderful visions, but these are too sacred to repeat. They occur in the sleep state. Some very fine communications have come from my mother, she has given evidence of her knowledge of events since her passing, proving that she had been with me, helping and guiding.

From the very many to whom I have had the privilege of giving evidential spirit messages, I have received so much encouragement and upliftment that it enables me to go on with this great work, especially at this sad time of the earth's history, endeavouring to fulfil the command of the greatest Teacher of all.

To heal the sick (in My Name) and to comfort those who mourn.

So one lives, trying to act justly, to love mercy, and to walk humbly before God.



On display.

* * *

There are those who say that in this day there can be no miraculous healing through prayer and faith. They give as their reason that we live in a new dispensation. Can we dispense with prayer for healing when there are thousands of men, women and children mentally and physically incapacitated in the huge hospitals that spread, and keep spreading, across the land? If science and medicine were meeting the situation, would we not see the number diminishing rather than increasing? Surely something is needed; something is lacking.—DR. REBECCA BEARD.

The Treatment of Apathy and Inertia

"If he would only leave his business troubles behind his office door . . ."

by Harry Edwards



THE picture we show acts as an excellent introduction to this article. Apart from the main families of disease perhaps one of the greatest needs of to-day is the granting of new strength and energies to the many who feel over-tired and "fed-up" with life.

This inertia is not a minor matter, for it is weakening to the body's physical resistance, thus making more easy the approach of an illness. It also means that the body systems and especially the bloodstream are affected, preventing their proper functioning. It is a vicious circle, and we have proved in many thousands of cases that the way to break this circle is through spiritual healing.

When absent healing is sought for a patient the first phase of the healing is seen with a feeling of inner upliftment and new strength, and this is the prelude to the major healing by building up the body's resources and health tone, thus enabling the ill-condition to be more readily mastered.

Many people may think it is not worth while to seek a healer's time for healing such an unimportant condition as lassitude but, we have so often said, no condition is too trivial for healing. If many of those unfortunate chronic sufferers from rheumatism, arthritis and other diseases had sought spiritual healing when the troubles were first seen, the probabilities are that they would never have developed into the deep-seated complaints they now endure.

Anæmia is one of the pernicious troubles that medicine finds hard

to overcome, but which yields to spiritual healing. This trouble often builds up from tiredness, loss of energy, and neglect to make the most of life. Healing can restore strength and vitality and so overcome the weakness in the beginning. If it is advanced the healing can still restore lost energies, but then it may need more time.

When patients undergo surgical operations, it is a common thing for those who are at the same time receiving spiritual healing to be told by the medical staff: "We cannot understand where you have got your strength from," or "you have recovered amazingly quickly," or "you are our prize patient." We see patients go home days before the doctors expected them to be able to do so.

All this is testimony to the simple fact that one of the simplest and easiest of healing purposes is the giving of vitality when one's resources are low.

There are ways, of course, in which patients can assist the healing; let me give you two common examples. The husband is having a difficult time at his employment, his responsibilities are heavy, and nothing seems to go just right. So he arrives home tired and worn-out, spends the rest of the evening worrying about to-morrow and suffers from sleeplessness.

If he would only leave his business troubles behind his office door, and for the remainder of his day enjoy his home life, and seek some other forms of relaxation, he would enjoy refreshing and invigorating sleep that would restore his depleted energies and equip him to cope with to-morrow's problems so much better.

Then there is the common circumstance when a wife feels "house-bound" and her children become a trial rather than a happiness. This is mainly an ill-condition of outlook, which can be so easily changed if she will begin to look for enjoyment in the small things of life, having a smile for herself as well as for every other person she meets. If she will do this, the blanketing of her good nature will soon fall away.

I know just how useless it is to tell anyone so tensed "just relax," for they cannot induce it. But with the healing effort this "new look" naturally follows. It directs soothing influences to the tired mind and gives that inner strength and new vitality that enables the happier outlook to naturally follow as the health tone improves.

As a rule this sensing of relief quickly comes with the commencement of absent healing, and it is then up to the patient to take full advantage of it, to "hold-on" to it, and enjoy life's purpose once more.

The psychological approach is, of course, bound up with the healing effort; and patients who write to us for help to overcome tiredness of both mind and body are advised to help themselves in every way they can by seeking enjoyment in life. By taking care and pride in their personal appearance and dress, enjoying outings, visiting people, helping their neighbours and relatives in any way that can be.

It is truly said that Spiritual Healing is the best preventative of sickness, and so when one does feel that some extra help would be good to impart new life and energy, it is available for the asking.

Thus it will be readily observed that the overcoming of these states of weakness can so well be the means of restoring radiant health and thus prevent the continuance of the inertia and forestall sickness.



Spirit Story for Children

Retold by
Olive Burton

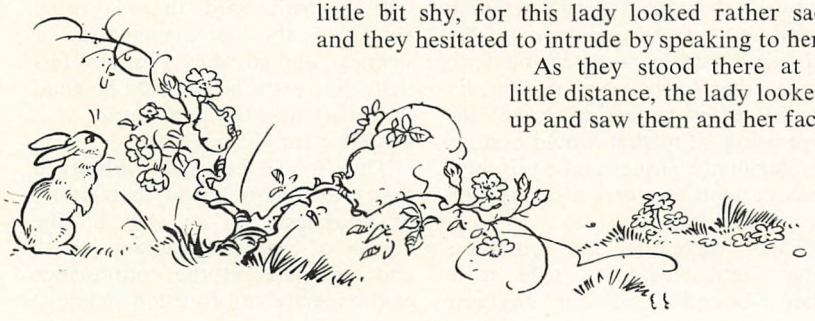
WITH the Christmas celebrations over in the Nurseries of Heaven there was a lull in activities and the teachers were suggesting that the children should go for walks.

One of the teachers took Rosemary and Johnny aside and suggested that they, with Christine, should go in a particular direction—beyond the Nursery.

The children did not understand the purpose of this suggestion but they gladly set off, anticipating an enjoyable outing—as it turned out to be. They travelled along pleasant tree-lined pathways and over grassy banks, pausing to talk with the birds and the animals on the way.

They had gone some distance when they came to a clearing amongst some trees and they saw there a lady sitting alone on the grass. The children were surprised and a little bit shy, for this lady looked rather sad and they hesitated to intrude by speaking to her.

As they stood there at a little distance, the lady looked up and saw them and her face



at once softened and lightened with pleasure. She called to them and they went to her, happy to have the opportunity to talk to her and to bring a smile to her gentle face.

She told the children then of the reason for her pleasure at seeing them for they reminded her so much of her own three children whom she had to leave, just recently, on earth. She had come suddenly into the realm of Spirit life because of an accident and had not yet been able to fully adjust herself to this new life and the separation from her family.

"I was sitting here thinking of my children," she said, "then I saw you so like them, and talking to you has already made me feel much closer to them."

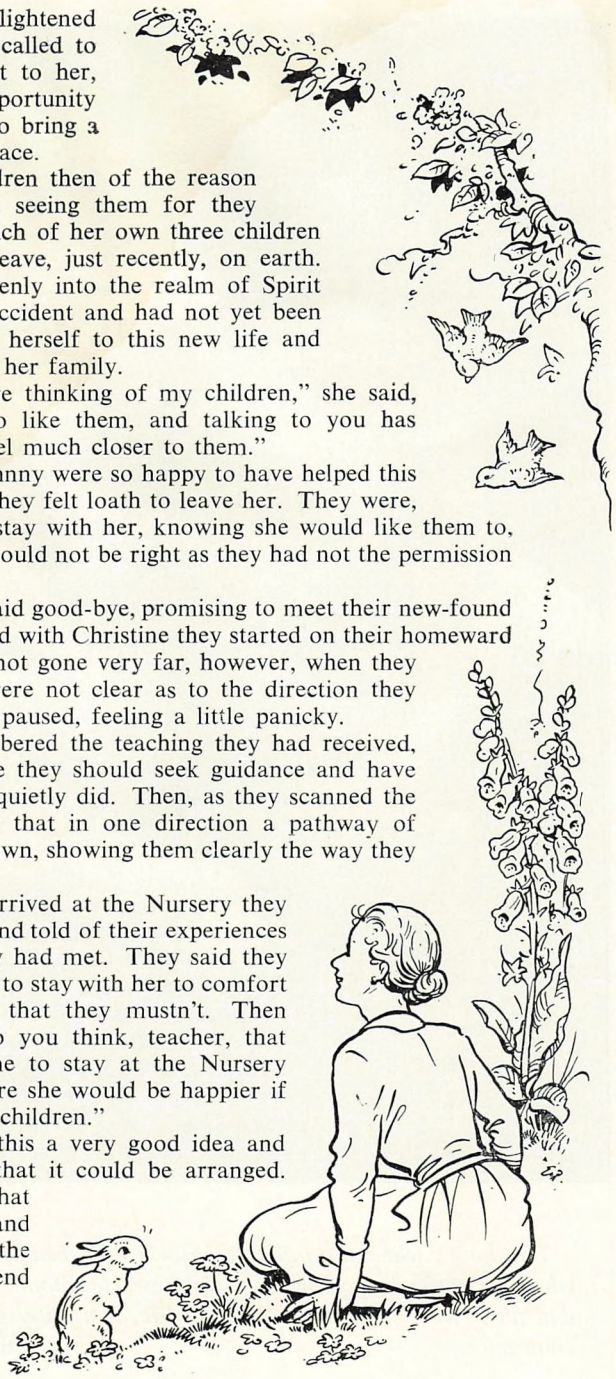
Rosemary and Johnny were so happy to have helped this dear lady and now they felt loath to leave her. They were, in fact, tempted to stay with her, knowing she would like them to, but they knew this would not be right as they had not the permission of their teachers.

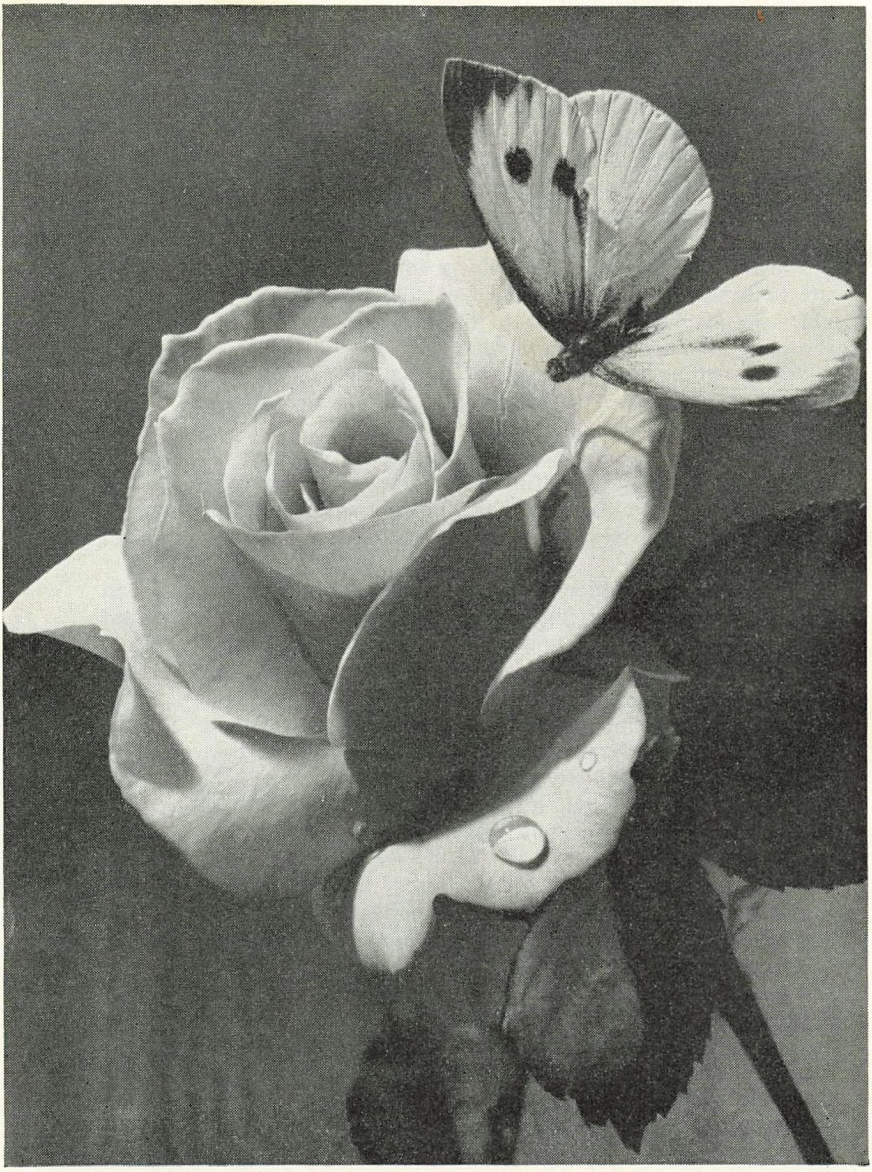
Reluctantly they said good-bye, promising to meet their new-found friend again soon and with Christine they started on their homeward journey. They had not gone very far, however, when they realized that they were not clear as to the direction they should go and they paused, feeling a little panicky.

Then they remembered the teaching they had received, that when in trouble they should seek guidance and have trust, and this they quietly did. Then, as they scanned the landscape, they saw that in one direction a pathway of small daisies had grown, showing them clearly the way they should go.

As soon as they arrived at the Nursery they found their teacher and told of their experiences and of the lady they had met. They said they had so much wanted to stay with her to comfort her but they knew that they mustn't. Then Rosemary said, "Do you think, teacher, that this lady could come to stay at the Nursery for a while? I'm sure she would be happier if she could be among children."

They all thought this a very good idea and the teacher agreed that it could be arranged. Thus it was planned that Johnny, Rosemary and Christine should go the next day to their friend and invite her to return with them to the Nursery.





The hours when the mind is absorbed by beauty are the only hours when we really live. These are the unwasted hours that absorb the soul and fill it with beauty. This is real life, and all else is illusion, or mere endurance.

RICHARD JEFFERIES.

THE SYMBOLISM OF THE ROSE

Through the centuries the rose has been the symbol of loveliness, of courage, of perfection.

by Elsie Pritchard

ON reading these words our minds instantly conjure up a vision of a beautiful bloom adorning bush or bower. Unless, that is, we are ardent gardeners when they are more likely to bring to mind hours of pruning and patient care.

But the word "ROSE" has permeated our language in many other respects. We speak of everything being "Rosy" when things are going well with us, or when one is in love it is said that one is "looking at life through rose-coloured glasses." Again we have the thought of that lovely rose-colour in mind when we say we are "in the pink" when we feel especially fit and fine and we talk of a new-born babe being like a "rose-bud."

In the song world we have "Rose of Tralee," "Yellow Rose of Texas," "Red Roses for a Blue Lady," etc., etc. One record recently released was comprised of songs with "Rose" in their titles. So the Rose, in the minds of song-writers anyway, seems to become linked with love.

"Roses" would also appear to appeal to authors and playwrights hence "The Lion and the Rose," "The Rose and the Ring," "Rose and the Flame," "Red Rose for a Ransom" and the lovely old favourite "Rose Without a Thorn."

In official circles they are probably more familiar with the term "Sub Rosa," confidential matters in the ancient Courts being discussed when rulers and leaders wore a garland of roses, this being a sign for the lesser ranks to keep their distance.

The architecture of many cathedrals has been enhanced by the insertion of Rose Windows at certain points and many mansions throughout Great Britain and the Empire have added charm to their rooms by elegant furniture made from soft-scented Rosewood. (Not the wood of Rose trees.) Piano manufacturers, too, are particularly fond of it.

Rosewater, distilled from the soaking of rose petals in water, has, in bygone days, been used as a beauty aid and varieties of perfumes and soaps giving forth this fragrance brighten up the counters of shops and stores all over the world.

Rose-hips are recommended as a source of extra nutritional value and many herbalists make use of the petals of roses by grinding them down and using the powder so formed as toothpaste.

To men-at-arms the Rose has been a talisman in battle; in the Wars of the Roses the men of Lancaster rallying under the Red Rose and the men of York under the White, while in modern times Lancashire men serving in the Territorial Army have proceeded to camp under the sign of the Red Rose.

Although to some the Rose is an emblem of war, it also stands as one of healing, as when on Queen Alexandra Rose Day we make our contribution towards the good

work started by that Royal Lady.

Before the National Health Scheme became operative many hospitals depended upon the good offices of those who had the suffering of their fellow humans at heart. Queen Alexandra was foremost amongst these, taking a great interest in hospitals, nurses, and the means by which restored health may be granted to the needy. A similar solicitude is shown by our own graceful and charming Princess Margaret Rose.

For centuries past the Rose has been the symbol by which persons of philosophic turn of mind may recognize a member of the same fraternity.

Who can deny that the heart is not gladdened by merely seeing the stately climbers on mellow manor walls, the thriving cluster by cottage door, or just the humble dog-rose in bank or hedgerow?

So down the long staircase of time from mystic symbol to the badge of mercy motive, the sight, smell or touch of this single unit of God's Creation has uplifted the hearts of men and women, inspiring them with thoughts of love and charity, helping themselves and others to walk in the paths of courage and good health, wherein they may always appreciate the spiritual beauty of a Rose.

Review Notice

"LOOK WHAT I'VE FOUND!" by LAURIE WORGER.

12s.6d. The C. W. Daniel Company Ltd., Rochford, Essex.

This widely-travelled author, both in his journeyings abroad and his healing work in this country, has been brought into contact with many kinds of people.

In this volume, in which his wife has very ably collaborated, he seeks to throw light on many questions concerning life in general, especially for those not actively interested in religious matters, yet who hunger for the things of the spirit. Written primarily to help ordinary busy people to understand how they are inextricably connected with Spiritual Laws of vital importance to health, happiness and future well-being.

An admirable bed-side book.

* * *

Binding Volume VI

Our printers are now preparing binding cases for Volume VI of this magazine and would be pleased to hear from readers who intend to have their magazines bound. As before, the cases will be in blue cloth on stiff boards, lettered in gold. An index will be included.

Postage will cost 1s.6d. per volume. This will make total charge for binding and postage 9s.0d.

Please address all orders, accompanied by your remittance, to Biddles Ltd., Dept. H, Martyr Road, Guildford, Surrey. Earlier volumes, which can still be bound, may be sent now. Volume VI will not, of course, be complete until December.

Missing copies for 1957 and 1958 (less March, 1957) can be obtained from The Healer Publishing Co. Ltd., Burrows Lea, Shere, Surrey. A few bound volumes for 1955, 1956 and 1957 are still available at £1 each.

How The Church Can Recover Its Lost Gift of Healing



by HARRY EDWARDS

PERHAPS the reason why the Archbishops' Commission on Divine Healing failed is because it tried to create a distinction between spiritual healing and divine healing, and in so doing ignored the practical means by which spiritual healers achieve success.

Some Church leaders claim that divine healing is not to be confused with the possession of a natural gift for healing with which some are endowed. They think that healing does not depend upon any natural gift but only upon the power of God to heal through the Church.

To suggest that God will heal only members of the Church of England "through the Church organization" is manifestly wrong. The Commission's report acknowledges that healings take place through people who do not belong to the Church; and the British Medical Association now recognizes this truth, too. Both bodies testify to the happy and good healings that occur.

It is the position to-day that the main healing religions are those of Christian Science and Spiritualism. Both are based on the broad theme of personal survival after death. Both religions have as part of their work the development of the healing gift with those of their people who possess the qualities of love and compassion for their fellows, accompanied by a deep yearning to heal the sick.

Facts are inescapable, and it is factual that as part of the plan of the Spiritualist religion there are to-day thousands of healers in the United Kingdom who are healing the sick.

It follows, therefore, that there must be many clergy, especially the younger ones, who possess these attributes and desires—otherwise they are not fitted for their mission

in life. If within the Spiritualist and Christian Science religions many can be shown the way to develop and use the gift of healing it is obvious that in the ranks of the clergy there are many who could do the same.

All that they need is to be encouraged and shown how through meditation and attunement with the heavenly host they can become the instruments for the divine healing purpose.

So long as official churchdom refuses to see this simple truth, so long as it closes its eyes to that which others are doing, so long as it frowns upon any clergyman who departs from the written words of dogma, so long will the Church fail to implement Christ's commandment to His Church "to heal the sick."

Healing is God's gift to ALL His children, and therefore any effort to circumscribe it by limitation is bound to fail. It must be very difficult for both churchmen and laymen to understand why the bishops and others refuse to take to heart the lesson that is so plain to see. This lesson is that Christian Science and Spiritualism are able to prepare people of good intent to become healers. If the Church does not do so, then it is surely lacking.

Many think that this attitude of the Church is but selfish obstinacy, and the sick are the disregarded pawns. Is it not true that the main reason why the Church has wilfully disregarded the true healing basis is because, should they do so, they would have to acknowledge the truth that lies behind these other healing ministries? Thus, to them, Churchianity is more important than Christianity.



"Where's Mum going?"



Church leaders stress that the function of "Church" healing is to heal the total man, i.e. body and soul. This is just what spiritual healing does, and so often without "preaching." They acknowledge that the cause of disease in three out of five is the result of mind and soul disharmony, and this is true.

Therefore, when through spiritual healing the body is made well, it must mean that the cause has been overcome and the soul has been made well. Quite wrongly they think that spiritual healers heal the body only; and while it is true the evidence of healing is seen in the symptoms being overcome, behind this is the correction of the ill-thoughts, perversions and frustrations that originated the disease.

The healing of disease is the outward sign of the healing of the soul or the total man. When the sick one realizes the spiritual means by which he has been healed he is far more likely to turn to God than he would by being preached at while he is enduring pain and affliction.

How similar is the position of the Church leaders to-day to the scientists of old, who refused to believe that the world was round because it conflicted with their beliefs to the contrary. When it was proved to them by Galileo that the earth was round, they had him put into prison until he said "the earth was flat" but humorously enough added under his breath "but it is round all the same."

To place the responsibility of healing disease upon God alone is surely wrong and unethical, for this would mean that God is a respecter of persons, healing just the few He likes. It makes Him responsible for the continuance of bad health. It makes Him the breaker of the laws that He has created. There is no reason or justice in this.

If the curing of disease is the divine prerogative, and sickness is the wage of sin, then the Church has to account for the simple facts in life, that those who are evil-livers may enjoy good health, and others who are spiritually good so often suffer.

It has to account for the fact that babies and young children who have done no conscious wrong suffer agonies, and why they are permitted to suffer and die when

He, the all-loving God, turns a deaf ear to the prayers of parents and priests.

When will the ecclesiastic ostrich pull its head out of the sand and "see"?

Through these pages I renew my offer to the Church. Give us, with your sanction, some of your young men, your newly ordained clergy, allow us to show them the way to awaken their latent gift of spiritual healing, and we claim to be able to produce a number of them who will be able to fulfil the Church's duty—to heal the sick.



THESE HEALED BY BEAUTY (I)

THE STORY OF ST. FRANCIS OF ASSISI

Beauty is everywhere, not only in material things or the natural world, but in the ideas given to humanity through the art of writers, poets, painters, musicians.

by Doris M. Hodges

THE other day chance took me into one of the wards of a hospital which was used for Occupational Therapy purposes. I saw examples of all kinds of the most exquisite handiwork—baskets, pottery, weaving, rug-making — made by patients who were recovering from illnesses of various kinds.

All these things had been fashioned with a patience, a skill, and a love which made them all beautiful to the eye. One, in particular, held my attention. It was a water-colour of a rural landscape, in which the colours were exquisitely blended, the proportions faithfully produced. The picture glowed with life and movement. I was told that it had been painted by a lady who was recovering from a severe nervous breakdown, and that, as the picture grew, so did her mind and body, towards health and peace.

I have used this incident to illustrate my theme because this series of articles will describe men and women, famous in their particular sphere of literature, painting, music, or the arts, who have made universal contribution to the healing of mankind through the cult of beauty.

Many people to-day are sick in mind or body because, for them, there is in the world of the present no beauty that they can find. Particularly is this so in the case of those who live in large cities, where they are cut off from the beauties of nature, and where the material ugliness of modern industrialism depresses the spirit.

Yet beauty, of course, is everywhere, not only in material things, or in the natural world, but in the ideas given to humanity by the minds of writers, poets, painters, musicians; and those countless others whose names are unknown, but who make the world a place of beauty by the expression of their individual selves.

Famous names make news. Schweitzer toils in the African jungle to bring beauty to the natives by healing their bodies and their minds. But in hospitals, schools, sanatoriums, and in the houses of ordinary men and women, there are examples of this kind of beauty of soul.

You have only to look for it to find it . . . the district nurse who has devoted her life to her patients, the local doctor whose life is dedicated in the same selfless way. I remember a schoolmistress who taught me the beauty of literature so that books bring me comfort on the darkest of days. Yet her personal life was not without suffering, frustration and loneliness.

For my first "great name" in this series I have chosen that of Saint Francis of Assisi. Although it might be argued that he does not fit exactly into any one of the

spheres of beauty I have mentioned, his whole life was a deliberate dedication to beauty of thought, expressed in unstinted service to his fellow-men. Therefore, I think that he should head the list.

He left humanity a small collection of most exquisite mystical writings which have brought healing of spirit to millions through the world. More than this, by the force of his thought and his example his life has been an inspiration to which men and women have turned, in contemplation, to find comfort and inward peace.

Saint Francis was born Francis Bernardone, at Assisi, in central Italy, in the year 1182. He was born into a home, and a way of life, that offered him material beauty in abundance. His father was a wealthy cloth merchant, and the early life of Francis Bernardone was



The reluctant patient.

gay, even wild. He loved adventure, and for some time he served as a soldier.

Then two serious illnesses prostrated him, and during these times of physical inaction Francis meditated upon his chosen way of life, and found no purpose or meaning in it. There was no beauty, no self-fulfilment, in the pursuit of pleasure and material things.

He longed ardently and passionately to serve his fellow-men. The poor were his especial concern, and to help them he gave away nearly all his possessions, and many of his father's, too!

"Hitherto," he told his protesting parent, "I have called Pietro Bernardone my father, but now I desire to serve God."

Francis, in pursuit of his quest, went to a broken-down chapel called "St. Damian" which lay on the outskirts of Assisi. It was a familiar retreat to him, for he had been there often to pray and to meditate. The poor people of the district who knew him, and who already loved him as a saint, brought him food.

Francis, gathering stones and material where he found them in the nearby countryside, gradually re-built this ruined house of God with his own hands.

When this was finished, he restored, with the same loving humility, the ruined sanctuary known as "St. Mary of the Angels," sometimes called "The Portiuncula." Afterwards, this was to achieve world-wide fame and sanctity as the birth-place of the Franciscan movement.

Soon, Francis began to preach to the poor people of the district who were his friends. He felt that Christ's call to spread His word applied particularly to him, and



And the patient pet.

thereafter he dedicated his life to preaching, interpreting His Master's teachings in plain but astonishingly vivid words which evoked immediate understanding and response from the poorest and humblest of those who heard him.

He gathered around him a band of followers who, like him, were happy to embrace poverty and a life of spartan simplicity, for in it they found a beauty which transcended all material things.

From this small band of brothers in God stemmed, later, the celebrated Franciscan Order, which was to build churches and monasteries where the teachings of their great founder were preserved and established.

Saint Francis himself visited other countries, North Africa, Spain, Egypt and Syria, carrying with him always his healing message, which he expressed with such vivid beauty and compulsion.

In many pictures and portraits of Saint Francis he is depicted surrounded by the birds and animals

which he loved so well. For these he had a tender regard. He had compassion and understanding for everyone, but it seemed to flower especially for all natural things, flowers, creatures and animals.

He often preached to the birds; and the donkey, so frequently despised and ridiculed by other men, Saint Francis lovingly called his "little brother." Once, out of the forest, a wolf came to him with an injured paw. Saint Francis tended it and tamed the wolf by the tenderness and compassion he expressed.

This saintly man whose teachings and conduct healed so many who came to him for help and inspiration, was himself often stricken by illness and suffering. The last years of his life were particularly marked by this. He died at the comparatively early age of forty-two.

His whole life was dedicated to the service of his fellow-men, and those lesser beings whom he called, in such kindly fashion, "his little brothers." For so, he knew, he could best serve God.

In this world of the atom, of the scientific laboratory, the jet-plane, and the rocket, the story of Saint Francis offers incalculable healing for any in this modern age who are in search of it.

For this life—marked by such beauty, expressed in service, often endured under the burden of illness or suffering — took nothing from material things!

In his famous "Canticle of the Sun," Saint Francis tells us some of the things which had for him perpetual delight, and which still are there, to bring beauty, and the healing which comes from it, to those who are not too blind to look. . . .

". . . for beauty and the joy of created things, for sun and light, moon and stars, water and fire, for good and merciful men. . . ."

Review Notice

"A PRIVATE HOUSE OF PRAYER," by LESLIE D. WEATHERHEAD. 12s.6d. Hodder & Stoughton Limited, London, E.C.4.

This book, by Rev. Leslie Weatherhead of the City Temple, London, is expressly devised to assist those who "have been endlessly exhorted that they ought to pray, but who have never been given a clue as to method."

The prayers are arranged to cover the days of a single month, with seven divisions for each day. In a special way the devotions seem designed to help those who are emotionally confused or defeated by life. A book dedicated to the renewal of faith and hope.

* * *

The fundamental law of spiritual healing is that thought is first cause and acts upon mind to produce results, therefore, that man, by identifying himself with the Divine Will, can largely control his own circumstances and environment by thinking the right thoughts.

EMMA CURTIS HOPKINS.

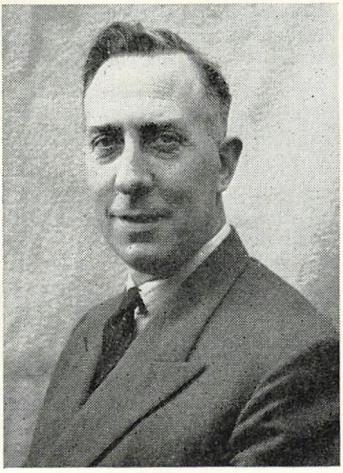
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BURROWS LEA - SHERE - GUILDFORD - SURREY

Mr. W. H. READ.

MR. W. H. READ has been a member of our Council since its inception. He was closely associated with John Britnell since his entry as a healer into the Essex Association in 1955. He is a young man of great promise and this is shown by his appointment as President of the Essex Association in succession to John. Members will be interested to know that he was Chairman of the steering committee that was responsible for the very successful Healers' Day celebrations this year and this work is being carried on for the proposed Public Healing Services, mentioned later. He is one of the two sponsors for the John Britnell Fund about which more is to be said soon. The Federation is grateful for all the services he has ever willingly given. One day we hope to publish the story of some of his spiritual healing successes.



W. H. Read.

HON. ORGANIZING SECRETARY.

Following the evidence of Mr. Staples' excellent organizing qualities as seen in the organization of Healers' Day, the Council was pleased to appoint Mr. Syd Staples as the Federation's Hon. Organizing Secretary. One of his first tasks will be to arrange

FEDERATION PUBLIC HEALING SERVICES THROUGHOUT THE COUNTRY.

These services will be of a devotional character and to which those who are sick will be invited to attend to receive healing from Federation Healers. Particular care will be taken to arrange for the correct ratio of sick, healers and public. The numbers of tickets will therefore be strictly limited for each category. The kind of service will be regularized and Orders of Service will be supplied through the Federation. There will not be any financial object in holding these Services, the admission charges will be very low, and the Federation will be prepared to make good any loss. The first meeting will take place in central London early in the New Year. Representatives from each County Association will be invited to attend as observers to assist them in arranging similar services in their association areas. It is felt that these Services will serve a most useful purpose in awakening public interest in Spiritual Healing and assist Churches and home sanctuaries where healing takes place.

HEALERS' DAY, 1959.

Next year the Annual General Meeting and Rally will be held in central England in June or July. This will make it easier for Federation members to attend from all parts and at the same time to go outside London for stimulating interest in healing elsewhere.

ASSOCIATIONS IN COURSE OF FORMATION.

Arrangements are being made to establish County Associations, in Middlesex, the Home Counties, Newcastle-upon-Tyne, and Bristol. Any healers and supporters in these areas are invited to write to Headquarters for particulars.

THE HANTS AND DORSET ASSOCIATION.

The Council was pleased to accept the affiliation of the Hants and Dorset Healers' Association. The Secretary is Mrs. Vera Pole, "Beryl-ve," 17 Morrison Avenue, Parkstone, Poole, Dorset. All healers in this area are invited to write to her for membership particulars. She will also be able to advise sick people of their nearest healer member.

NATIONAL REGISTER.

A National Register of Healer Members is being compiled. This will serve a most useful purpose in providing information where those who are in need of healing can find the names and addresses where healing can be obtained. It is hoped to complete this early in 1959.

DINNER AND DANCE.

Arrangements are going ahead for the holding of a social function in central London next May or June. Details later.

PROGRESS.

From the foregoing it will be seen that the Federation is going on from strength to strength. Healers everywhere should join in. Supporters of Spiritual Healing are welcomed as Associate Members, annual subscription is 10s.6d. Application forms from Headquarters.

NOTES FROM THE SECRETARY.

NEW CERTIFICATES.

There has been a good response to the request for return of certificates from all full members, but there are still some which need to be replaced with a certificate with the amended wording. A small visiting card is sent with the new certificate to individual members.

SUBSCRIPTIONS.

A few subscriptions which were due on 1st March last are still outstanding from individual and associate members.

Wishing all our members a very happy New Year.

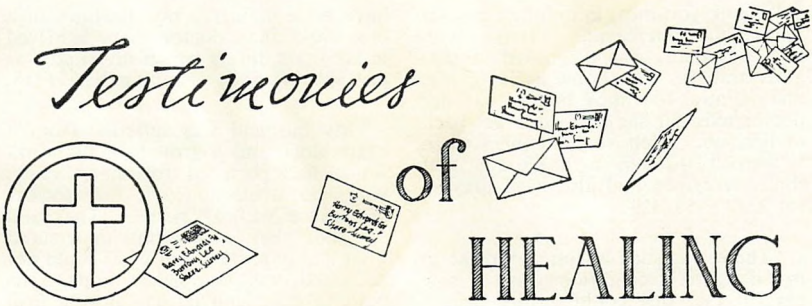
DEMONSTRATIONS AND LECTURES, 1959

Saturday, Jan. 3rd, 1959.	*Healing Demonstration :* Royal Philharmonic Hall, Liverpool, 2.30 p.m. *Apply for tickets :* Mr. A. E. Crossley, 16 East Albert Road, Liverpool, 17.
Friday, Jan. 16th, 1959.	*An Address :* "The Science of Spiritual Healing." Central Hall, London, S.W.1, 6.30 p.m. *Apply for tickets* (3/6 *each*): Mrs. G. Vivian, 46 Lyford Road, London, S.W.18.
Tuesday, Feb. 17th, 1959.	*Talk :* "Spiritual Healing." 8 p.m. *Apply for tickets :* Wimbledon Young Men's Christian Association, Broadway, Wimbledon, S.W.19.
Saturday, May 30th, 1959.	*Healing Demonstration :* Conway Hall, London. Evening. *Apply for tickets :* Mr. T. W. Ella, 200 Church Hill Road, Cheam, Surrey.

* * *

There is in every animal's eye a dim image and gleam of humanity, a flash of strange light through which their life looks out and up to our great mystery of command over them, and claims fellowship.

JOHN RUSKIN.



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.

"His condition was diagnosed as cancer of the lung, no treatment possible, and he was in hospital six weeks. After the first week I wrote for absent healing. Since the start of spiritual healing he has been free of worry and tension. His legs are co-ordinated and work together. No blood, little sputum or cough. Since asking for Mrs. Burton's intercession for the eyes, there has been definite improvement. He is also eating better. I am convinced that his condition would have deteriorated rapidly but for your intercession."—55/288.

* * *

" 'Mr. R.' did not know help had been asked for him, but he said to his daughter after the operation: 'I have not been alone all day. There has been someone here at the bedside and I have been in a wonderful glow. I have felt a warm radiance surrounding me, giving strength and healing. The doctors and nurses have been very kind, but I know I am having help from someone else.' "—55/290.

* * *

"I am very delighted to tell you that Jean, in hospital with supposed T.B., is much better. She was transferred from the Liverpool Northern Hospital who said the whole of one lung and part of the other was affected. The doctors here say there is no sign of T.B., except for one tiny spot which will clear. I can scarcely believe the Northern were wrong in their diagnosis, for she had as many X-rays there as in this hospital."—55/317.

"Yesterday I had treatment from a physiotherapist who has treated me for 2½ years since my accident. I did not tell her of your help but after a few minutes she said that my neck was 'different.' When I asked her what she meant, she said that the swelling over the vertebrae had disappeared and that my neck now seemed free from inflammation. Although she never works on the broken part, she asked if I could bear her to test it, and she worked on it without giving me any pain. This, after 2½ years of unceasing pain, amazed her. I then told her of your help."—53/309.

* * *

"My daughter consulted you about my failing eyesight and asked for absent healing on my behalf. You will be gratified to learn that my eyesight has now improved 95 per cent. and the eye specialist who was called in to see me, said, after a thorough examination, that my eyesight is good for another ten years. My age is 85."—55/335.

* * *

"To-morrow, baby John will be aged one year. The specialist who operated prophesied a short, unhappy life for him. He was to die of water on the brain when he was a year old, and all kinds of things were to happen to him between. As it is, he is a happy and cheerful bairn, fully alive to all that is going on about him, and joining in as far as he is able, which is as far as most boys of his age can get. He really is a miracle and as nurse said: 'Should not be here at all.' "—55/304.

"Thank you most gratefully for your miraculous intercession. Irene, who had a tumour, was diagnosed inoperable, and was sent home as incurable. She is now so much better that her doctor tells her she may soon get back to her job. I felt very humbled when I learned through a neighbour that three clergymen had also been praying for her."—55/323.

* * *

"There was such an improvement in my daughter's condition when I saw her; in fact one could hardly believe such a miracle could happen. You have done more for my daughter in a few weeks than doctors have achieved in six years during which my child was just wasting and worsening."—55/315.

* * *

"My husband was suffering from a heart block and a growth of his aorta which had persisted for many years. Since he wrote to you, the doctors pronounce his heart perfect. They told me that they could not understand what had happened, but what could not be cured was completely gone. His pulse is good and he has a wonderful appetite."—55/334.



The New Year is party time.

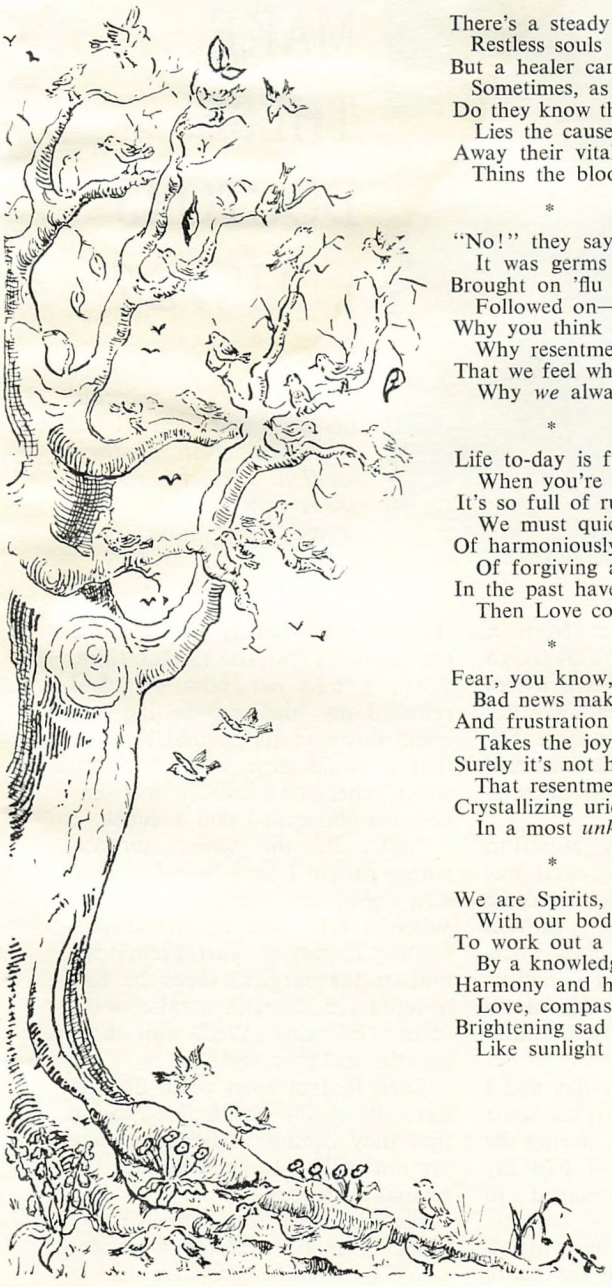
* * *

Bodily health is especially susceptible to mental attitudes, not only our own but those about us. Ill-advised sympathy, needless fears, anxiety, worry are as great a menace as microbes and germs. Our only defence against them are stronger suggestions of health, and courage and peace.

EMMA C. HOPKINS.

* * *

If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiencies.—REYNOLDS.



ADJUSTMENT

There's a steady flow of patients,
Restless souls with aches and pains,
But a healer can't help wondering
Sometimes, as the Spirit claims,
Do they know that deep within them,
Lies the cause that quickly drains
Away their vital powers,
Thins the blood within their veins?

* * *

"No!" they say, "We don't believe that,
It was germs that laid us low.
Brought on 'flu then arthritis
Followed on—we'd like to know,
Why you think it's fear that weakens,
Why resentment brings the woe,
That we feel when pain assails us,
Why *we* always suffer so."

* * *

Life to-day is full of worry,
When you're really out of tune,
It's so full of rush and scurry,
We must quickly learn the boon,
Of harmoniously living,
Of forgiving all those whom
In the past have caused us trouble,
Then Love comes and heals, quite soon.

* * *

Fear, you know, affects your breathing,
Bad news makes some faint away,
And frustration makes us nervy,
Takes the joy out of our day.
Surely it's not hard to follow,
That resentment doesn't pay,
Crystallizing uric acid,
In a most *unkindly* way.

* * *

We are Spirits, you remember,
With our bodies as our tools,
To work out a way of living,
By a knowledge of Life's schools.
Harmony and happy living,
Love, compassion are the rules
Brightening sad eyes of sorrow,
Like sunlight on darkened pools.

S.R.



WHAT CAN MAKE THESE DOCTORS BELIEVE?

"It would be good if all who benefit by spiritual healing will brave the probable wrath of their medical advisers and tell them how and by what means they have been healed."

HERE is an extract from a patient's letter: "This is to tell you my experiences following the miracle healing of my leg and foot at the Sanctuary. My own doctor has visited me here and I have seen the hospital doctors, too.

"My own doctor flatly refused to believe I was better, saying it was 'hysteria,' and that 'such a thing was impossible.' Then I showed him the extra heel I had been wearing before, with a raise of $1\frac{1}{4}$ inches. He shook his head, refused to believe it and we parted rather heatedly.

"He has been again to-day and I brought down for him to see some of the shoes I had worn during the past eight years (since I had my accident). He now seemed to believe me.

"Then I saw the assistant orthopædic surgeon at Harrogate Hospital who actually measured me for the shoes with the $1\frac{1}{4}$-inch raise. When I told her how you had released my hip and the leg had come down to its normal level so that I could now wear ordinary shoes, she, too, said it was impossible and called you a quack.

" 'Mr. P.' the senior surgeon whose patient I have been for these past eight years, was more tolerant. When I told him of the instant healing, he gasped; when I reminded him of the surgical shoes he had ordered for me with a raise of $1\frac{1}{4}$ inches, he said: 'Well, wait three months and then see'!"

So it is, that even when doctors have the visible proof of a healing that they cannot understand, they are not willing to acknowledge the factual evidence.

We have seen this happen many times. On one occasion a patient suffering from tuberculosis had a

considerable cavity in the lung perfectly obvious in the X-ray photographs. Spiritual healing was asked for and the cavity healed over—the X-rays did not show it.

The doctors were told about the spiritual healing but they ignored this and put the patient to all sorts of exploratory tests. They said it must be there somewhere and so they conducted a photographic exploration inch by inch. Still they could not find it and contented their puzzled minds by the conclusion, "It has gone into hiding."

The trouble is that when doctors are faced with a healing they cannot understand they still persist in carrying the full treatment through, often involving serious operations. Sometimes they explain their actions by telling the patient, "We will carry out the operation as a precautionary measure." We have observed the same reluctance by doctors to recognize a healing with other diseases, too.

Perhaps now that the British Medical Association officially admits that, through spiritual healing, recoveries take place that are scientifically inexplicable, we shall gradually see this recognition reach the minds of its rank-and-file members, and with this spiritual healings will be more freely acknowledged by the, at present, conservative and prejudiced outlooks of so many doctors.

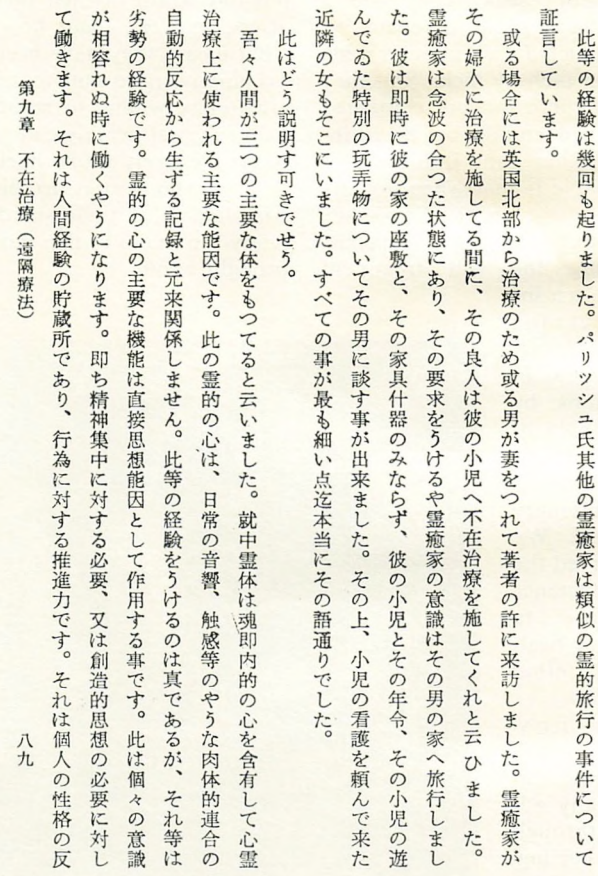
Therefore to aid the spread of this new knowledge it would be good if all patients who benefit by spiritual healing will brave the possible wrath of their medical advisers, and tell them how and by what means they have been healed.

Happily more and more doctors are to-day willing to recognize the help spiritual healing can give, so it is progressively more likely that a patient who speaks to his doctor will find him understanding and ready to admit the good thus brought about.



DO YOU KNOW WHAT THIS IS?

Probably few readers will be able to understand what the writing shown here is all about. We hope we have printed it the correct way up. This is a page taken from Harry Edwards' book "The Science of Spirit Healing" which has now been published in Japanese, but which page or from what chapter it comes we have not the remotest idea.



此等の経験は幾回も起りました。パリツシュ氏其他の霊癒家は類似の霊的旅行の事件について証言しています。

或る場合には英国北部から治療のため或る男が妻をつれて著者の許に来訪しました。霊癒家がその婦人に治療を施してる間に、その良人は彼の小児へ不在治療を施してくれと云ひました。霊癒家は念波の合つた状態にあり、その要求をうけるや霊癒家の意識はその男の家へ旅行しました。彼は即時に彼の家の座敷と、その家具什器のみならず、彼の小児とその年令、その小児の遊んでゐた特別の玩弄物についてその男に談す事が出来ました。その上、小児の看護を頼んで来た近隣の女もそこにいました。すべての事が最も細い点迄本当にその語通りでした。

此はどう説明す可きでせう。

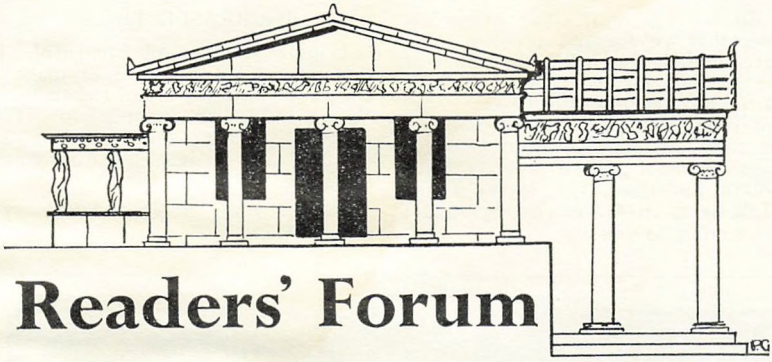
吾々人間が三つの主要な体をもつてると云いました。就中霊体は魂即内的の心を含有して心霊治療上に使われる主要な能因です。此の霊的の心は、日常の音響、触感等のやうな肉体的連合の自動的反応から生ずる記録と元来関係しません。此等の経験をうけるのは真であるが、それ等は劣勢の経験です。霊的の心の主要な機能は直接思想能因として作用する事です。此は個々の意識が相容れぬ時に働くやうになります。即ち精神集中に対する必要、又は創造的思想の必要に対して働きます。それは人間経験の貯蔵所であり、行為に対する推進力です。それは個人の性格の反

第九章　不在治療（遠隔療法）

We would not advise you to buy a copy in this language—unless you happen to be a student of the Orient. But if you have friends who are interested in Spiritual Healing, then the English version (costing 13s.0d. from The Healer Publishing Co. Ltd., Burrows Lea, Shere) would make an admirable gift.

*　　*　　*

Mourn not the past, to-day is with thee still,
To make or mar the future at thy will.



Readers' Forum

ABSENT HEALING.

Can you please tell me how it is possible for healing to reach me by Absent Healing, when you do not even see me?—G.M.

It would take too long to answer this adequately. Suffice it that the spirit doctors are able to locate you more easily than I can speak to you by telephone. The proof of this is in the healing itself, for otherwise we should not see the very high percentage of healings that do take place.

* *

CONTACT HEALING.

As you know, my son has mild epilepsy, can you tell me through your magazine why you do not think it is necessary for you to see him in person for his trouble to be healed? He has not had an attack since you started to heal him, and I feel your answer would help others."—M. McA.

Your son's healing depends upon the calming and soothing of his mental tensions, there is no need for any physical treatment. The method of maintaining a correct mind balance is by corrective influencing and direction, and this is the natural healing method under spiritual healing. As his healing is not physical but through his mind, Absent Healing is the best process for him.

* * *

MUSCULAR ADJUSTMENT.

Two weeks ago you straightened my spine which had been curved all my life, it is more upright now, but I have been feeling some aches and pains around my ribs and in the lower part of my back. Should these aches go? W.H.D.

With the straightening of your spine there needs to be some muscular adjustment. This should quickly follow, as the realignment takes place. (I note from your further letter that this has been so.) A gentle rubbing or massage assists the muscular readjustment.

* * *

DURATION OF HEALING.

You tell me that you have started healing for my arthritis. I am glad to say the pain is less, but can you tell me how long the healing will take?—S.B.

It is never within our province to give any undertaking or to indicate the time factor. The period a healing needs is a matter that is individual to each patient. For example, if you should unfortunately contract a chill it may hold up the healing process until the ill-effects are overcome.

* * *

SEVERE MENINGITIS.

Following severe meningitis my little daughter has become blind. Is there any hope at all that her sight can come back?—A.H.

Unfortunately we do not often see sight restored when the cause is from meningitis, but we will gladly make the effort to seek this through intercession, that healing will come to your daughter in every way that can possibly be and pray that once again we may witness a manifestation of spiritual healing with her.

* * *

DESTROYED NERVES.

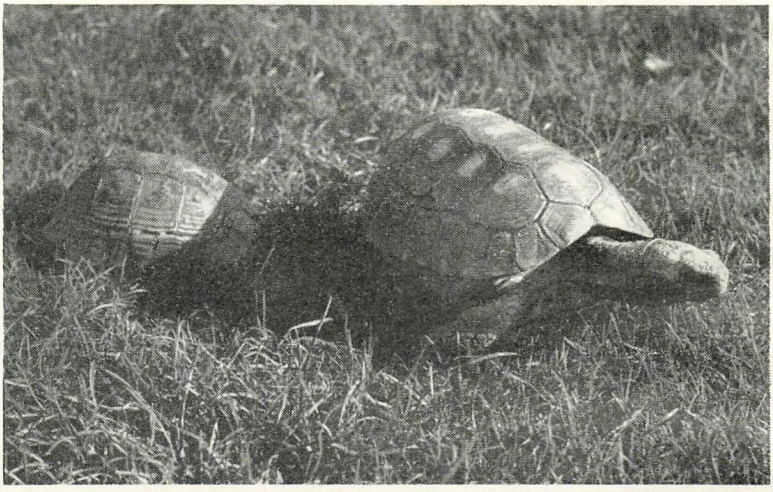
My doctor tells me that the nerves in my leg are destroyed, and I shall never have the full use of this again. Do you agree?—John.

All healings must come within the laws that govern the problem. We never limit in our minds the power of the healing to heal. As you have partial movements, then the nerves are not fully destroyed, and we hope to see them strengthened to enable progressive, even if gradual, progress made. Follow out the advice in my leaflet "Talking as an Aid to Healing" that I am sending to you.

INCREASED PRICE.

I think you are all wonderful. It really hurts you to have to make a charge for anything at all, I do believe. Why, 1s.3d. per month for *The Spiritual Healer* still makes it an absolute gift! It is such a truly grand magazine.

Extract from a letter which was signed ANON.



A Happy Doggy Story

"About two months ago, my dog was taken very ill, he would not eat and could hardly get down one step. I called the Vet to him, and after having four injections, and after having had his water tested, I was told his kidneys had nearly gone and that I would only have him with me for a few weeks. The Vet asked me if I wanted the dog to have his last two injections, saying 'I do not want you to waste your money.' I replied I would have the last two given to the dog. After the last two injections had been given to the dog, the Vet informed me he would go downhill quickly. Mr. and Mrs. Worger, who, as you know, are spiritual healers, very kindly came to see the dog and gave him contact healing, and then every night gave him absent healing, and now he is as fit as he has ever been. His appetite has returned and if anything he is better than for a long time before his illness, and he is full of life and is again putting on weight.

"Please use this case as and whenever you wish, and his cure is absolutely due to spiritual healing and, I know, had it not been for the spiritual healing I should not have my much loved dog with me now."

O.L.