FEBRUARY 1959

The Spiritual HEALER

Circulation over 20,000

THE JOURNAL OF HEALING AND PHILOSOPHY

VOL. 7. *Editor:* F. Terry Newman. NO. 2.

Contents

		Page
FROM THE EDITOR		52
HOW MUCH SHOULD YOUR DOCTOR TELL?	*Lawrence Galton*	53
THE KING'S TOUCH	*Horace Leaf*	56
THE HANDS OF A HEALER (II)	*Harry Edwards*	61
THE ART OF RELAXATION	*Charlotte Hunt*	65
MY TELEVISION EXPERIENCE	*Harry Edwards*	69
SPIRIT STORY FOR CHILDREN	*Olive Burton*	72
THE MIND THAT IS IN ALL MEN	*E. M. Hargreaves*	74
HEALING FOR ALL		78
THESE HEALED BY BEAUTY (II)	*Doris M. Hodges*	81
NATIONAL FEDERATION OF SPIRITUAL HEALERS		85
TESTIMONIES OF HEALING		88
AN OASIS IN THE DESERT		90
READERS' FORUM		92
IT COULD NOT HAPPEN HERE!	*Harry Edwards*	94

"The Healer" Publishing Company does not hold itself responsible for views expressed by contributors.

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

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

From the EDITOR



WHEN we see an apple fall to the ground, the tips of crocuses thrusting upwards through turf, when we press a switch to flood a room with light or watch the sun sinking below the horizon, we are observing aspects of law. Aspects of law-governed forces which interpenetrate and uphold our universe.

When a great new discovery is hailed in physics, when the inexplicable becomes capable of rational explanation and the hitherto unrevealed is bared to scientific scrutiny, these are not the revelations of new laws but the discovery of old. Of forces immutable as time.

Men stand amazed at these great discoveries, marvelling at the beauty and precision which lie behind their manifestation. Yet without the miracle of consciousness which enables them to apprehend these things—they would have no valid existence. Engrossed with the seeming miraculous man fails to appreciate that his own functioning is the greatest miracle of all.

Through the understanding of physical phenomena, apprehended and tabulated by his physical senses, he comes now to quantum and relative mysteries in which the properties of matter and energy become indivisible; when the great unexplored territory which still challenges becomes non-physical; when matter and energy resolve into mind and spirit. Like the gravitation of like to like comes the revelation of attunement to these spiritual forces.

Through the centuries, when the enlightened have revealed these truths to their fellows, authority has enmeshed them in ritual and doctrine, obscured them by dogma and creed, until to-day, religions, self-elected arbiters of spiritual truth, are themselves divided into strongly partisan denominations

Yet those whose lives have been marked by grief and sorrow, who have uttered their heartfelt supplications when formal religion could proffer only barren formulae, have experienced the truth that attunement is not the prerogative of any one creed but is the spiritual birthright of all.

This is the great driving force behind the revival of spiritual healing in our time. Experienced truth is compelling. It eclipses the feeble glimmer of theological doctrine, and illumines with fresh hope the hearts of all those in search of spiritual enlightenment.

For here is a truth which rests not on books or tradition; which is not divided by interpretation or obscured by creed; and which, overstepping the frontiers of all man-made formalism bears open witness to the truth that God is spirit.

There are spiritual forces in man beond any that his great scientific studies have revealed in the universe. For though his mind may reach out to the stars, his spirit can soar beyond to make *rapport* with the divinity that fashioned them and set them there.

HOW MUCH SHOULD YOUR DOCTOR TELL?

Physicians are discovering that what a patient doesn't know can *hurt him—and now many of them believe that explanation is part of the cure.*

by Lawrence Galton

AS a medical writer I get a lot of letters from readers, and many have this grievance in common: *My doctor doesn't tell me enough.*

A woman told me that her doctor was treating her for diabetic retinopathy. But what *was* it, she wanted to know. What could she look forward to?

A man with palsy wrote: "I'm getting medicine that helps a little. My doctor says I'll have to learn to live with this. But—live with what? What's really wrong?"

"Nothing is more frustrating to a patient," one distinguished orthopædic surgeon wrote, 'than extracting information from a doctor who maintains a sphinx-like silence or whose replies are so guarded that they add to the confusion."

For years doctors have pondered over how much to tell a patient when they know he is dying. More important, it now seems, is how much your doctor should tell you to help you to get well and stay well.

A lawyer recently went to his doctor for a check up. "The doctor told me," the lawyer relates, "that I have a slight murmur. And he stopped there. I wouldn't budge until he explained.

"After a quarter of an hour, which he seemed to begrudge, I finally learnt that my examination showed I was in good shape. My murmur, he said, was not unusual in patients over 60."

Nobody knows how many people have become invalids, convinced that they have serious heart trouble because of just such a cryptic remark as, "You have a slight murmur," with no further explanation.

According to one authority, almost 60 per cent. of patients who see heart specialists are suffering from an exaggerated or unnecessary anxiety. A great many have nothing wrong.

Another physician showed how much a few minutes of plain talk can mean to a heart patient. "When the patient understands what is going on, what has happened and what can be done," he said, "his mind is relieved and he worries less.

"He takes medicine with more confidence; his days become more tranquil and his nights more restful. In short, explanation of the condition may well be one of the principal keys in successful treatment."

Every illness, no matter what its nature, can be made worse by anxiety and fear. "One of the most important responsibilities of the physician," declares a medical journal editorial, "is to allay the patient's fear. Much can be done by taking the time to explain."

It's amazing how important full explanation can be in certain cases.



Very comfortable, thank you!

A man I know made the rounds of doctors because he'd get heartburn sometimes, or cramp, or headaches. He felt tired much of the time. Expensive vitamins, "tonics," sedatives, even thyroid extract were prescribed for him. None worked.

Then he visited a doctor who, after he'd examined and done some verbal probing, announced, "You have no specific illness. Every organ is all right. But a lot of us put too much strain on our bodies too much of the time. I think strain is your problem. If you'll help, we can find out."

For a week the patient kept a diary, entering every activity, his sleeping hours, his smoking, drinking, etc. Then the doctor analysed each item for the man in terms of what he called body input and output.

He suggested a few changes — a break for rest at this point, a change in breakfast habits, a little rhythm in recreational activities. "Let's try this for a balance of input and output," he said.

It worked — far better than any medicine could.

Doctors are discovering how much patients can do, if they're informed, towards helping themselves. Writing in the *British Medical Journal* recently, a South African doctor said: "As early as possible the physician should encourage the patient to feel that he has control over his own destiny and that he has an intelligent rôle to play in his treatment . . ."

Could patients' participation, if doctors explained enough to them, avoid unnecessary operations? One surgeon thinks so. He points out that there are many operations unconnected with any emergency. You ought to make the decision about these operations with the benefit of full information from your doctor.

"You can get along with many diseases for as long as you are comfortable and content to live with them," this surgeon points out. "The risk of doing nothing about them or treating them medically is usually no greater than that of

operation." (This does not, of course, apply to diseases in which there is a threat of malignancy or other complications if left untreated.)

On other grounds, too, some doctors now urge abandonment of the old attitude of "what the patient doesn't know won't hurt him." People to-day travel more than they used to, and they may be taken ill far from home.

There have been cases where, uninformed about their past illnesses and operations, individuals have been unable to provide any clues for doctors called in an emergency. With little information to go on, there have sometimes been fatal slip-ups in treatments and operations.

Because of this, some doctors not only argue that a patient should be told exactly what's wrong with him but advocate a medical information card for every patient which will carry a complete record of past medical history.

One of the most important reasons for a change in the relationship between doctor and patient is the change taking place in prevailing types of illness. With the conquest of many once-deadly acute illnesses, chronic illness has become the major problem. And in chronic illness the patient's understanding of his condition is essential if he is to live within the limits of his disability but to the hilt of his capabilities.

The British Medical Association has taken this line very strongly over the past 12 months; it has issued a series of books for the lay reader under such titles as "How To Live With Your Duodenal Ulcer," "How To Live With Your Blood Pressure" and "How To Live With Your Nerves."

Is there ever an excuse for a doctor to stay mum, to reveal nothing? Some people, lacking the emotional stability to take bad news about an illness, may lose the will to live, and may even commit suicide. But more and more doctors believe that most people, even in the face of serious news, can bear up well, and that, if the doctor holds back information, a patient worries even more.

To-day it is going to be increasingly easy for you to find a doctor who says, "Here is what the trouble is. Here is what we can do. Shall we try it?"

That's because enlightened physicians realize that one of the greatest discoveries of modern medicine is that *the patient belongs in the therapeutic team* and that he does best when he's there.

EDITORIAL NOTE. — We would wish to restate that, in our opinion, it is not wise for doctors to give patients doleful prophecies of "incurability" and forecasting the sufferings that may come, for this destroys the patient's will to get better and only succeeds in inducing black depressions.

We agree that if doctors acted in a more friendly and co-operative way towards their patients, showing how their troubles can be overcome, it would be good. We also advise those who are receiving spiritual healing to tell their doctors of this, so that the doctor, in his turn, may be "put into the picture," and appreciate the means by which the patient is being helped.

Condensed from *Household.*

* * *

Lord, when we are wrong—make us willing to change,
And when we are right—make us easy to live with.



The jumping cat . . .

THE KING'S TOUCH

"How much depended on the natural power in the royal healer cannot very well be judged . . ."

by Horace Leaf

* * *

"THE idealistic person will seek to spiritualize matter, or so to construe the idea of spirit, that matter shall be included in it;" so wrote Leibnitz, two hundred and fifty years ago.

This assertion describes the belief of the vast majority of spiritual healers, although most of them may never have tried to formulate their notion concerning the constitution of man. They are far too busy attending to their daily tasks and their spiritual healing, to find time to cogitate on the facts of life in their deeper aspects. Fortunately it is not always necessary to have a system of belief to perform one's tasks; and living can be left to common sense.

Nevertheless there are certain significant pointers regarding spiritual factors which spiritual healers can hardly fail to notice; one of them being that belief in divinity helps sick people to recover their health. This tends to support Leibnitz in his dictum. History affords numerous impressive examples History is, of course, confined to no particular person, although it usually pays attention to special types: kings and queens, warriors and politicians. It cannot entirely ignore the ordinary person, as every historian now admits.

This has been a firm belief in divinity, usually of the healer himself. Several monarchs illustrate the truth of this; notably King Charles II. It may well be said, however, that of himself he could do little or nothing along healing lines; but by virtue of his "divine right," a belief in his day very strong and almost universally held of monarchs.

Deprived of this one need not hesitate to say we should have heard nothing of his "miraculous" cures. He was more of a playboy than a serious ruler; but as a "divine" healer he was so successful that one of the greatest medical authorities of his day, Sergeant Surgeon Wiseman, assures us that by merely touching sick people with his

hands he could cure in one day more scrofula than the entire medical faculty could in one year!

His power was by no means restricted to this obnoxious complaint, born of the insanitary and unhygienic conditions of the 17th century. Existing State records inform us that during his reign Charles "touched" no fewer than 90,798 patients, many of whom were cured on the spot!

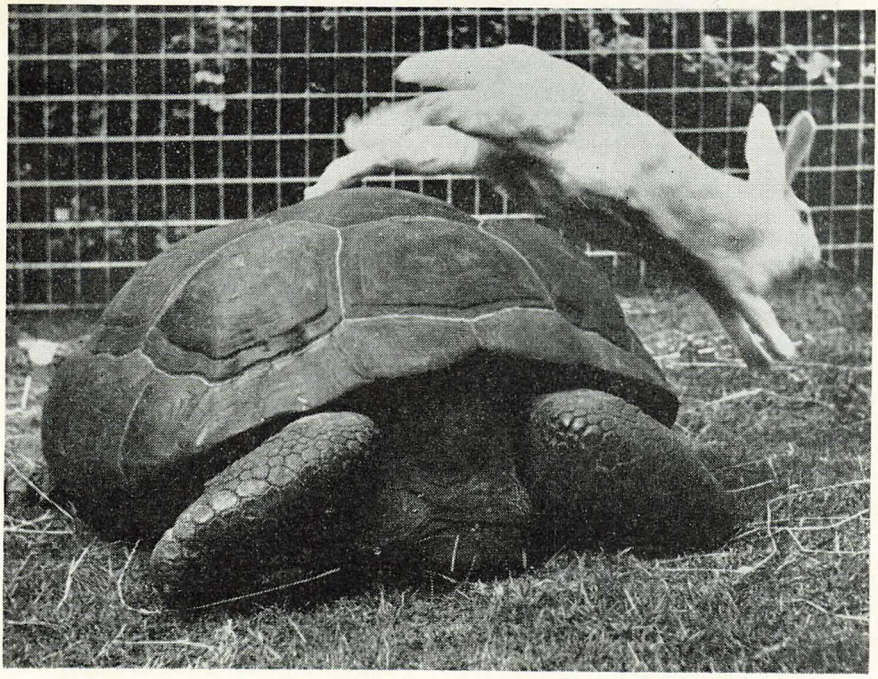
So much was he sought by the sick that Evelyn in his "Diary," March 28th, 1684, says the concourse of patients was so great "that six or seven people were killed in the crush at the office where tickets had to be obtained." It is obvious that King Charles II was the most effective sanitary agent in his day.

He was not the only royal healer who relied on his "divinity" for his power. Long before his time Shakespeare refers to this method of healing in a way which indicates that he had witnessed it. Referring to the "King's touch" in Macbeth IV, 3, he says:

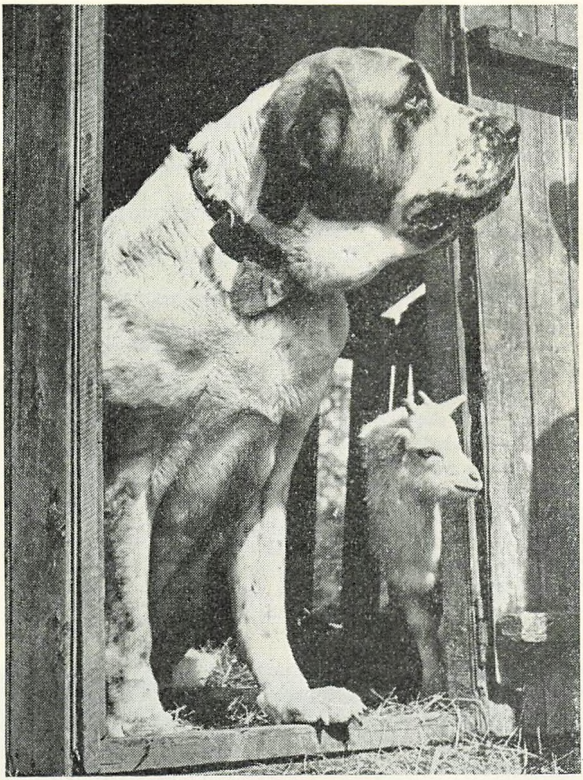
" 'Tis called the evil:
A most miraculous work in this good king;
Which often, since my here-remain in England,
I have seen him do. How he solicits heaven,
Himself best knows: but strangely-visited people,
All swoln and ulcerous, pitiful to the eye,
The mere despair of surgery, he cures;
Hanging a golden stamp about their necks,
Put on with holy prayers: and 'tis spoken,
To the succeeding royalty he leaves,
The healing benediction."

The French claim this method of healing was introduced by Clovis, the traditional founder of the French kingdom, and afterwards practised by succeeding monarchs, in some instances almost as prolifically as by Charles II.

Their cures were not less notable. Louis XIV, vain and arrogant as he was, touched 2,600 patients in the two



. . and the leaping rabbit.



St. Bernard has a guest.

days immediately following his coronation. Louis XV touched more than 2,000 during his reign.

There is, however, a much longer history to the practice than this. Roman emperors healed in similar ways by virtue of *their* "divinity."

The spiritual aspect of the application of the King's touch is shown by its religious setting. It has long been recognized as legitimate to adopt any ethical method which is calculated to secure recovery. Very often, however, the suggestive method adopted has not been by subtle design, but by simple faith.

This probably applies to the elaborate ceremony adopted when the monarch touched sick people. Naturally, in those early times, the Church and scriptures played a conspicuous part as invaluable aids; but it is impossible to read what those officiating did and not see the sincerity which prevailed. In those days much less was known about the power of suggestion than to-day.

Learned men then believed that the consciousness constituted the entire mind. It was not until generations later that the submerged parts of the mind were brought to light. Ignorant of the latent healing power which lies buried in the mind of every human being, they attributed anything of a remarkable nature to the direct interposition of God through the supplication of suitable agents, in this case the king or queen.

Fortunately we have a full account of the ceremony used:

"At the public healings the king sat in his chair uncovered and surrounded by members of the Court. One of the chaplains read the gospel from Mark XVI, and at the latter part of verse 18 'They shall lay hands on the sick, and they shall recover,' the chief surgeon brought the sick persons in order.

"The words from verse 18 were repeated for each person. The king stroked the face and neck, where the disease was most evident, with both hands, and a second surgeon took charge of the patient.

"The reading from Mark was finished after the patients had been touched and a second gospel from the first chapter of John was commenced. At verse 8 the surgeons presented the patient a second time.

"The Clerk of the Closet, kneeling,

presented the king with the gold medal on a white silk ribbon, which he then placed on the neck of the patient as the chaplain read verse 9; the gospel was then continued to verse 14 and followed by prayers.

"At the close the Lord Chamberlain and two other noblemen brought linen, basin and ewer for the king to wash his hands, and with this the ceremony ended."

How much depended on the natural power in the royal healer cannot very well be judged, but that it had to be accounted for is obvious to everyone who undertakes spiritual healing.

It is impossible to look at the swarthy face of King Charles II and not realize that he might well have been endowed with some personal energy which helped to make his "touch" so effective.

Elizabeth I is another case in point. Her portraits show the tremendous vitality which animated her, while her almost inexorable will indicates that if anyone should have been successful in this specialized form of spiritual healing, it was she.

It is reported that she "cured many thousands," suffering from various complaints. William Tooker who witnessed her treatments testifies to her remarkable success.

The practice died out when William of Nassau came to the throne as William III. Himself a lifelong invalid pestered by asthma, a complaint from which he might well have been cured by this royal healing therapy, was requested to apply this remedy.

Being constitutionally compelled to meet the request, he did so with the grudging remark: "May God give you good health and good sense my man." And there the practice ended. "Good sense" probably killed it, for, alas! "good sense," as William III meant it, is based solely on terrene conceptions and has no room for anything supernormal. Too much intellect solves nothing that extends beyond what is regarded as the obvious and normal.

Unfortunately those who advocate it do not realize how impotent it is before any problem which calls for a complete explanation. If proof of this is wanted it will be found in two branches of thought which apply to all forms of healing, especially to spiritual healing—philosophy and psychology. Both have been developed by logical means, and both stand among those branches of enquiry which have solved none of the problems they have undertaken to solve.

No one has yet found a solution to the universe, and no one has yet discovered the real nature of mind—by logical means. "Miraculous" healing is still, for logicians, an unsolved mystery; and the nature of the human mind is still fundamentally a mystery.

Those who prefer to subordinate mind to matter will still insist that spiritual healing is brought about by the power of suggestion. This is, however, taking for granted that we know what suggestion is, when, actually, all we know is how it appears to work.

There is a difference in saying, "Once I was blind but now I see," and explaining exactly how one's sight was restored. When all is said and done, the best answer seems to lie in the concept "spiritual."

Bound Volumes

Volume VI of "The Spiritual Healer," containing the twelve magazines published during the last year, is now obtainable. Readers who would prefer to have their own copies bound are advised to despatch them as soon as possible to: Messrs. Biddles Ltd., The City Press, Martyr Road, Guildford, Surrey.

As before, the binding cases are of blue cloth on stiff boards, lettered in gold. An index is included. Please direct all orders for binding to Messrs. Biddles Ltd.

From Burrows Lea direct, readers can obtain Volumes II to VI at £1 each, including postage. Only very few still remain of our earlier volumes.



A CHILD'S PRAYER.

Thank you for the world so sweet,
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you, God, for everything.

THE HANDS OF A HEALER (II)

by Harry Edwards

"In healing, the fundamental postulate is that healing comes from a spirit source, and that healers do not possess the knowledge or the faculty to heal of themselves . . ."

I ENDED my article under this heading last month with an allusion to the description applied to co-operating healers as "giving power." The terms "he is such a power-giver" or "I attend the healing circle to 'give power'" are common phrases used in healing circles.

The means of doing this act of "giving" by sitting with outstretched hands was the subject of my previous article.

I, and many other healers, subscribe to the view that we should not adopt any technique or use phrases simply because they are traditional, handed down from the past, but rather to judge all that we say and do according to our knowledge of spirit science.

In healing, the fundamental postulate is that healing comes from a spirit source, and that healers do not possess the knowledge or the faculty to heal of themselves: that we are simply the human instruments that the spirit doctors use in various ways to heal the sick.

I have said also, that the part we play is very simple, so simple that we are liable to be discontented with it, and therefore seek methods whereby we can implement it by adopting various techniques that have become the fashion by imitation and, unfortunately, exaggeration.

It is only natural for us to desire to do more ourselves, for a healer possesses that inner yearning to heal the sick, and therefore this desire is a natural follow-on.

It is a truth, that healers attending a healing circle or public healing demonstration extend co-operation by the giving of their sympathy and healing intention. They help to create better conditions for the healing to take place.

But error may arise in thinking that by sitting with hands outstretched towards the executive healer and patient a flow of healing power or radiation flows from their fingers in a stream towards the healer and patient.

This conception may be based upon certain conclusions arising from the observation of auric emanations, and the feelings we experience in our hands in diagnosis: heat and cold, etc. (These points will be dealt with in further articles.)

It is well however to avoid adjusting explanations to fit in conveniently with the signs we experience; for in this way, we can easily fall into mistakes.

It is surely better to consider the logic on which healing rests, and then to see how these signs support it. Healing is not mysterious, it is we who make it mysterious by our practices.

The logic is this.

To heal a *given* condition, a *given* quality of characterized healing force is necessary. For example, if a patient is suffering from arth-



A pair of hands carved for Mr. Edwards from the timber of Coventry Cathedral.

ritis and the joints are calcified, then the given healing force is needed to disperse the adhesions. This given force would be quite a different character than that needed to give the stimulus to a patient to overcome anæmia, or again a different force to disperse a tumour.

The administering of these characterized forces is a planned act, needing intelligent direction and control. We do not possess the knowledge how to do this and believe it can operate only through the greater wisdom possessed by the spirit doctors.

THEREFORE WHEN HEALERS SIT TO "GIVE POWER," THEY DO NOT, OF THEMSELVES, DIRECT QUALITATIVE HEALING FORCES TO OVERCOME THE PATIENT'S DISEASE. This is the important conclusion I submit, but with the following reservations (a), (b) and (c).

Reservation (a). What then takes place when supporting healers sit to "give power"? They give through their desire to see the sick one made well, their love and sympathy, thus helping to create the right "conditions" to assist the healing effort.

Before we go further it is as well to understand what is meant by the word "conditions," so often used in healing circles.

In ordinary life we appreciate good conditions. We like to be warm and comfortable; if we are engaged in writing we like to be quiet and undisturbed, and so on. These are physical "conditions."

So it is in the healing circle, the conditions that help are those of love, compassion and healing intention—for there is no doubt that these qualities are as real as warmth, comfort and quietness.

When one is sick, one *feels* the sympathy of those who visit and minister to one. Love is a force as assuredly as it is the opposite of hatred. We can sense and feel it. We know the difference between the "coldness" of one person and the warm sympathy of another. We know of the warmth of love and affection between friends and our dear ones.

Thus when supporting healers sit to give power, they are actually giving of their love and sympathy, thus providing a radiating force and creating conditions in which the healing can take place more easily and happily.

There are two other factors that may come into the picture. (b) With the sympathetic attunement of the co-operating healer's spirit self with that of the patient, it may well be that the latter, knowing of the help that is being so willingly given, is able to receive strength and assurance from this.

For just as one is able physically to soothe another who is troubled in mind—or in pain, through the

calming influencing from the voice or the soothing of the hands—so it is that the spirit-self of the sufferer can be comforted and reassured, through the affinity of the spirit-self of the co-operating healers.

The third consideration (c) is an important one, yet one that is often lost sight of, during the period ot "giving power." And that is, the spirit guides associated with the co-operating healers are present too.

Thus in the healing circle, we have (1) the patient, (2) the executive healer and his spirit doctors and (3) the co-operating healers with their spirit doctors.

Thus we visualize a picture of mutual co-operation of a number of personalities, seen and unseen, who have come together for the benefit of the sick. In public healing services this must create a wonderful picture, could we but see it.

It is surely right to assume that as we gather together to help the sick, so do the spirit people assemble also. But it is also logical to assume that the actual healing act is directed by *one spirit doctor* in the essentials. This spirit doctor is likely to be one who is associated with the executive healer.

Let us recall that a healing needs a given force, intelligently directed, to overcome a given condition; and therefore it is likely that the actual healing effort is administered *through one spirit doctor.*

It is not unreasonable to assume that the degree of knowledge and experience possessed by the spirit doctors is variable. Some may possess a wider knowledge than others in the treatment of specific diseases—in other words there may be "specialists" on the spirit side as well as on the human side.

If this is so, then the situation may arise where the spirit doctor of a co-operating healer may become the one who deals with the problem at the time.

Every healer is justifiably proud of his spirit guides, and while we may be weak enough to wish a healing to be administered by our own spirit doctor, particularly if we are the executive healer in a circle or service, we can be sure that no such weakness exists in spirit.

Thus, personally, I gladly and freely acknowledge that in my public healing services it may well be the spirit doctor associated with one of the co-operating healers who

HEALING HANDS

IF the eyes are the windows of the soul,
the hands are its doors.
How quickly and accurately our hands
open the way to what lies deep inside,
As we stretch them forth in welcome,
Lift them against opposition,
Seek in them submission,
Reach them forth to the needy, and
Join them in prayer:
And praying hands are healing hands.

A. M. WILLEN.

comes in to bring about the actual healing. At the same time, it is more likely that it is the spirit doctors closely associated with the executive healer who conduct the major part of the healing.

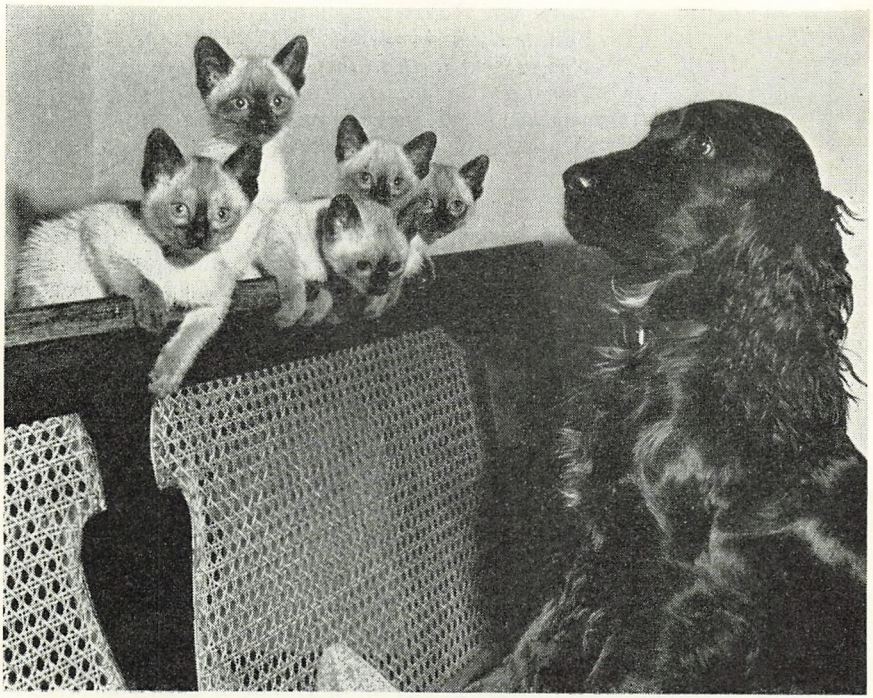
As is proved by Absent Healing, the physical contact between healer and patient is not essential for a healing to take place. Therefore, there is no reason why another spirit doctor who is not intimately associated with the executive healer cannot be the source whence comes vital healing forces to the patient.

Having set out these probabilities, I return to the purpose of this article, which is to show that when we co-operate with each other in a healing effort, we do not personally send out individual healing rays from our hands, for the "POWER" THAT WE GIVE IS MORE "CONDITIONAL" THAN EXECUTIVE.

AS WE REALIZE THIS SO WE SHALL CO-OPERATE, IN REASON AND IN TRUE PERSPECTIVE.

DEMONSTRATIONS AND LECTURES, 1959

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. *Apply for tickets:* Mr. T. W. Ella, 200 Church Hill Road, Cheam, Surrey.



Impudence and dignity.

THE ART OF RELAXATION

The greater the expenditure of nervous energy, the more urgent the need for relaxation whenever opportunity permits.

by Charlotte Hunt

THERE are men in industry to-day whose job it is to subject various metals and substances to states of stress or strain, in order to test their endurance qualities. This can be done in many ways. For instance, a length of wire, secured at either end, then rendered rigid under prolonged and deliberate tension, will often snap if, somewhere in its manufacture, there is a flaw or weakness.

Yet there doesn't necessarily have to be this point of weakness. If the pressure is great enough, the break will come in any case. The human mind and body might be compared to that length of wire, stretched out under the stresses and strains of life. Under acute and prolonged tension, they too, can break.

The pressure of life to-day is so great that many people are persistently in a state of nervous tension, and it is responsible for a multitude of ills, both mental and physical. Going back to our length of wire again, let us imagine the pressure at the ends of it have been removed. The wire lies free and unhampered . . . relaxed.

The opposite of tension is relaxation, and whilst great numbers of people seem able to drive themselves forward under the impetus of tension, there are comparatively few who can relax effortlessly, and at will. The number of tranquillizing substances and sedatives which are on sale in chemists' shops, or prescribed by doctors, bear eloquent testimony to this fact.

Insomnia plagues thousands of people throughout the world. Just as many thousands of pounds are spent in trying to find a cure for it. Yet sleeplessness is nearly always caused by an inability to relax.

Then there are a number of nervous illnesses stemming directly from a state of mental and physical hypertension. For, when mind and body are held in a state of acute nervous tension over a period of time, one almost inevitable result is a complete inability to relax.

Recognizing the imperative need for teaching people this almost lost art of relaxation, psychiatrists and psychologists establish clinics and schools where people can acquire this knowledge.

Women whose business is to make other women look and feel beautiful (and this is a powerful step on the road to health and happiness for any woman!) know that tension can create havoc.

In their beauty parlours and salons they offer their clients artificial means of acquiring relaxation. These are varied, ranging from soothing baths, massage, facial and body "packs" of all kinds, to carefully-selected exercises which do relax tense muscles and nerves.

Why, then, can some lucky people relax at will, without recourse to artificial aids, or expensive treatments? I knew a lady who could curl up and go to sleep—as relaxed and naturally as the domestic cat—whenever suitable opportunity presented itself.

From these "cat-naps" she awoke



Companions in Dreamland.

refreshed and strengthened to deal with any problems in her world, and she was not a docile, apathetic person, but a woman of tremendous energy and nervous enthusiasm.

History tells us that many great minds had this ability. Napoleon could command sleep at will, no matter what world-shaking decisions might be troubling his mind; so, too, can our own Winston Churchill. Naturally, the greater the expenditure of nervous strength, the more urgent the need for relaxation when opportunity serves.

If relaxation does not come naturally to you, you can acquire it, as an art, with a little patience, and an intelligent understanding of the body's functions and needs.

Nor is it necessary, as many people protest, to get all tensed-up in order to succeed. For nerve and muscle, obeying the mind's orders, respond as well in a relaxed state as when being driven "all out."

In nine cases out of ten, people work better in a relaxed state. Added tension sometimes gives more speed or a temporary stimulus, but a mind under tension must be a mind which is running too fast.

In terms of personal relationships, tension between people leads to troubles of many kinds. We all know the feeling of being with someone who cannot relax himself, nor let the people who are with him do so. Something has to be planned for every spare second!

In business, this type of individual is usually the high-powered executive who gets wonderful figures on the sales sheets. Not so wonderful are the frayed tempers and shattered nerves of the colleagues who have

to work with him. If he doesn't end up with a nervous breakdown, then one or other of his staff does!

Learning to relax involves mental discipline, except for those to whom the art comes naturally, when "letting go" is as instinctive—and as healing—as sleep. Since the governor of the body is the mind, the mind must first be taught to accept the idea that it is necessary to relax for the body's good.

Relaxation, once the habit is acquired, can be practised anywhere. To begin, find yourself a place where you can lie down in comfort and where you will not be disturbed. (Later, the art once mastered, you will find that the presence of others is no hindrance, but at first, it is better to be alone.)

On your bed in your room—or on a chair in a quiet garden, or in a meadow, it doesn't matter just where—empty your mind of all thoughts which are troubling you. This isn't at all easy. In fact, it is the hardest part of the exercise! I find it helps to concentrate upon some inspiring image—a rose-bud just unfolding its petals, a waterfall sliding over glistening rocks, a hand caressing piano keys.

The mind stilled finally to tranquillity, turn it to the relaxation of the body. Beginning with your head, and working downwards to your feet, try deliberately to ease out the tenseness in every muscle and nerve of your body. When you have your head relaxed, go on to your neck muscles, and so on . . . if any part tightens up, go back and order it mentally to relax. Wait till it does, before going back to the left part of the body, and beginning the relaxation process again.

Once you have achieved complete stillness and immobility of your entire body, hold this pose till you feel absolutely at peace, free from tension and stress. Maintain this as long as you wish, at the same time trying to hold your mind still and calm. Again, if anxious or worrying thoughts intrude, summon back the picture image with which you first induced relaxation.

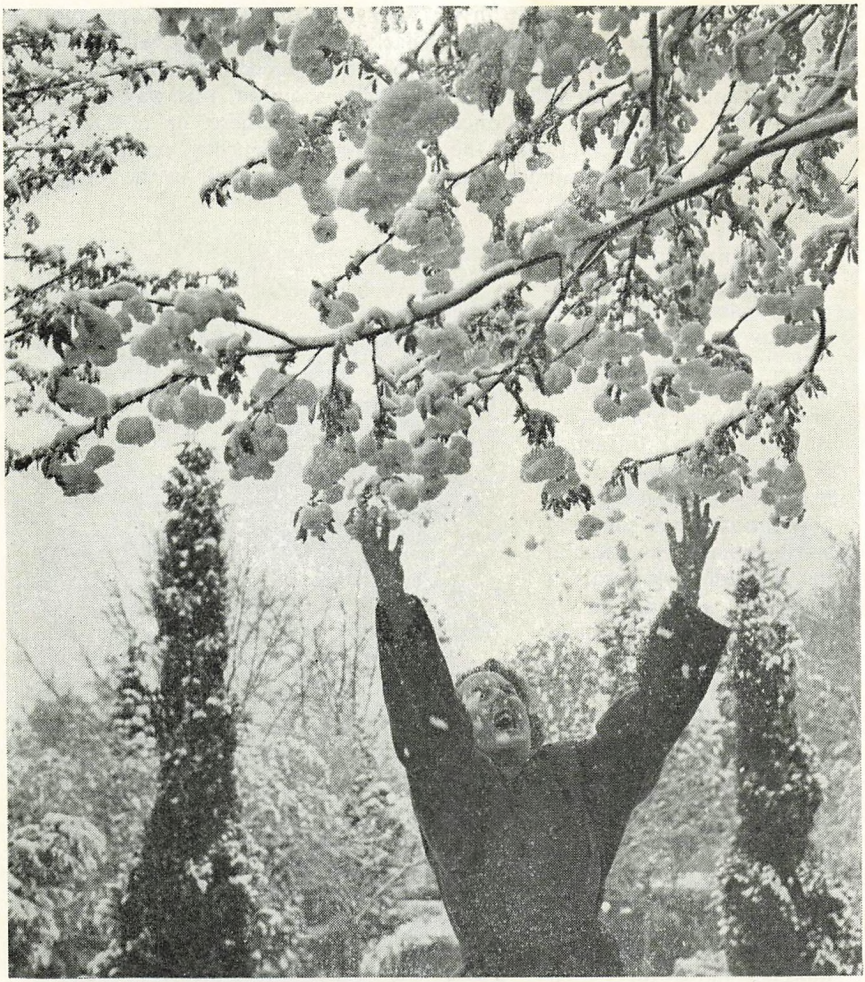
Once acquired, this way can be practised anywhere, on a train or tube or 'bus journey, on a seat in the park, on a chair in the lounge.



For perfect relaxation it is best to lie down, but it isn't absolutely necessary.

Once you have learned how to relax the mind, you are bound to enjoy at least a certain measure of physical relaxation. If you are normally rather a tense person, it requires more patience and concentration for you to master the technique.

The ability to relax lies within yourself. Everyone has it, only civilization has rendered it a lost art for some of us. Yet it will never be achieved unless you understand and respect your body's need for periods of rest and tranquillity. Remember the stressed wire I used as an illustration? Don't let your mind and body become stretched out to this unbearable state of tension—learn, instead, to relax!



The snow maiden.

MY TELEVISION EXPERIENCE

by Harry Edwards

IT may be that some of our readers in London and the South have seen a television programme in which I appeared in the ITV "Success" Series. As this is being written before Christmas, I do not know if it will be put on the screen or not, or when, but I am told it is due to be shown in January, and then in other ITV areas later on. I thought it would interest and possibly amuse our readers to have a glimpse into what actually happened before this television programme of but 15 minutes' duration was shown.

First of all came a gentle telephone request to ask if I would agree to be included in the series, and I said I would. That started it; thereafter the telephone buzzed and buzzed daily. I was asked for all sorts of information. Names of cured patients; could they be interviewed?; dates and titles of newspaper reports; can I go to London? —I said "No."

A charming secretary came down (in my absence) and interviewed members of my family to find some murky stories from my past—even now, I do not know what they told her, or what will be said or shown when the programme appears. A few days later, the same lady came down to see me and to observe a healing session.

She filled up her notebook with enough data and biographical detail to write a book and we arranged for the producer and Mr. Daniel Farson with a film unit to come to Shere to record a four-minute interview with me, and to film some healing. This took place on Thursday, December 18th.

So it was that at 10.30 a.m. on this day two large vans and sundry smaller cars arrived. I was introduced to the producer, Mr. Rollo Gamble, a most charming man with a pleasing personality. We walked around, I told him to "make himself at home and do all that he wanted" . . . and he did.

From the cars and vans streamed forth the Unit crew of ten men, plus the technical staff, and soon they were busy unloading the gear and taking it into the lounge where the filming was to be done.

First some heavy tracks were laid down for the camera trolley to run on; then came the trolley and this was surmounted by the large, fearsome-looking camera. Flood-lights on tall steel stands were placed here and there.

Another crane-like thing on wheels held a microphone. Then there were the elaborate sound recording apparatus and recorders, timing devices and other contraptions. Electric cables as thick as ropes, and skeins of wire leads festooned everywhere and covered the floor like a flood of writhing snakes.

By noon, Mr. Farson had arrived and I was asked to go in and sit in an armchair. In front of me was a small table with a vase of chrysanthemums on it to hide the microphone. Mr. Farson sat nearby.

All the floodlights were blazing, the room was full of men, with one lady secretary complete with stop-watch, notebook and her private sound-recorder. The producer was here, there and everywhere, giving instructions to everyone, yet finding time to come and

give me some comfort, sitting on the arm of my chair, and talking soothingly to me about "cabbages and kings."

I asked Mr. Farson to give me an idea of the questions he would ask, so that I could do a little mental preparation, but this was not to be. I was assured it was best that I should not know them in advance. Perhaps this was as well, for had I known, I might well have got the jitters (as if I did not have them already!).

For the opening words the camera was to be moved towards me on the trolley tracks, but before this could really start the lights had to be re-checked; the sounds of our voices "levelled" in the sound recorders; focusing measurements taken; camera adjustments made by the cameraman looking into the works by the light of a little torch; the film loaded, and finally the order for "Silence."

Someone comes and holds a kind of slate in front of the camera and says: "Success Story, Take One" (there were 128 "takes" by the end of the day). Then the word "action" and Mr. Farson asks his first question and I reply, as the camera comes forward.

"Cut" cries the producer, as with a hand to his harassed brow he says: "I heard a noise." All further operations are suspended, while the sound recorder plays back what has been said, and true enough there was a noise, of someone coming down the outside stairs!

So sentries had to be posted to "hush" everyone who came near the lounge while we had to go all through the procedure again.

When this was finished the producer still heard "noises." I did not hear any, but someone said it must be the water in the pipes. "Where are the stop-cocks?" I was asked, and I did not know. The noise was finally traced to the twittering of budgerigars in an outdoor aviary and as no one knew how to stop them, the twittering had to be endured.

Then it was found that the camera trolley made a little noise as it moved on the tracks, so the rails were taken away and the trolley moved silently over the carpet—poor carpet!

Before the next question could be asked, the camera was brought a little nearer, and then the whole procedure commenced again, lights checked, voices levelled. An inch tape was stretched from the camera to my head; measurement noted; lens focused; more looking into the works with a torch; a new film brought in and loaded and a new "take" recorded after dead silence had been invoked—but before the word "Action" could be called, the cameraman interposed "Stop!" "Look!" and behold the sun had come out and a streak of sunlight could be seen on the floor.

A rush to the window, and then came the good news "It's all right, a cloud is coming." So, after a minute's further delay until the cloud arrived, "Action" came and Mr. Farson hurled his next question at me, something like this: "While I don't believe it, I am told your healing is a racket . . . etc." and having delivered this broadside, I was expected to give an immediate and well-thought-out considered reply.

To those who may criticize what I said on this occasion, I agree much better answers could be given if I had only a few moments to prepare the reply, but in all the glare of the lights, the whirring camera, the otherwise dead stillness and quiet, the tenseness of it all, no-one except an angel could im-

mediately deal perfectly with questions thrust at one, of an unexpected character and sometimes a little brutal in their implication—and I am no angel.

So it went on and on, the same wearying procedure each time, as the camera was brought a little nearer and nearer for each "take" until it was almost touching my ear and I could see my entire head reflected in the lens.

All of this for a four-minute recording. By the time it was over, an hour and a half had gone by, it was 1.30, and my lunch was spoiled. All the TV people entered their cars and off to Dorking they went for lunch. They returned at 3 p.m.

In the meantime some patients who had agreed to come to be televised during the act of healing had to be parked in the hall—there was no room anywhere else. They were given tea.

Then came the long, long wait, for it appeared that they had to retake the morning's procedure with the camera focused on Mr. Farson. About 3.30, the producer came and said he thought they would have to come another day to film the patients. We thought of their long waiting, and dreaded another such day as this, so we asked him to carry on and try to finish it. He said he would try.

At four o'clock the Director told us that they must really come again, as the camera crew needed to finish work at 4 p.m. and his company did not like to pay overtime.

We again referred him to the people waiting patiently, so he gallantly asked his team to carry on and work overtime, which they agreed to do.

At long last, they finished. Then it was found it would be quite impossible to move all the gear into the Sanctuary so it was decided to do the healing in the lounge. This was improvised and with all the repetition of procedure I was filmed treating two patients.

This part was indeed unsatisfactory to me, for to expect healing to take place under such conditions in such tenseness with everyone rather tired and a little fed-up, it was surprising that we were able to get the very good results that took place . . . but whether these will be shown in the programme I do not know.

Also I wonder whether my comments that "the British Medical Association now recognize that healings can take place which are contrary to medical science" will be censored. Time will tell.

All this was only for a few of the minutes the programme will take. I am told that patients who were successfully healed at the Royal Festival Hall are to be interviewed, possibly a doctor as well, and extracts from another film, with personal data about myself and the healing, etc., are to be included in the fifteen (or is it twelve) minutes the programme takes.

As I wrote in the beginning, it may be that some readers have already seen the programme, and others may have further opportunities to see it when it reaches their areas, but perhaps the above will illustrate the tremendous amount of work and expense that is needed simply to prepare a quarter of an hour's programme.

As I type these last words, I just wonder what Mr. Farson and the producer will make of it all . . . I have to remain for the time being . . . submissive to their tender mercies.

(See page 86.)

Spirit Story for Children

Retold by Olive Burton

THE lady friend of Rosemary, Johnnie and Christine was very happy to be invited to stay at the Nursery and was very warmly received by the teachers and all the other children.

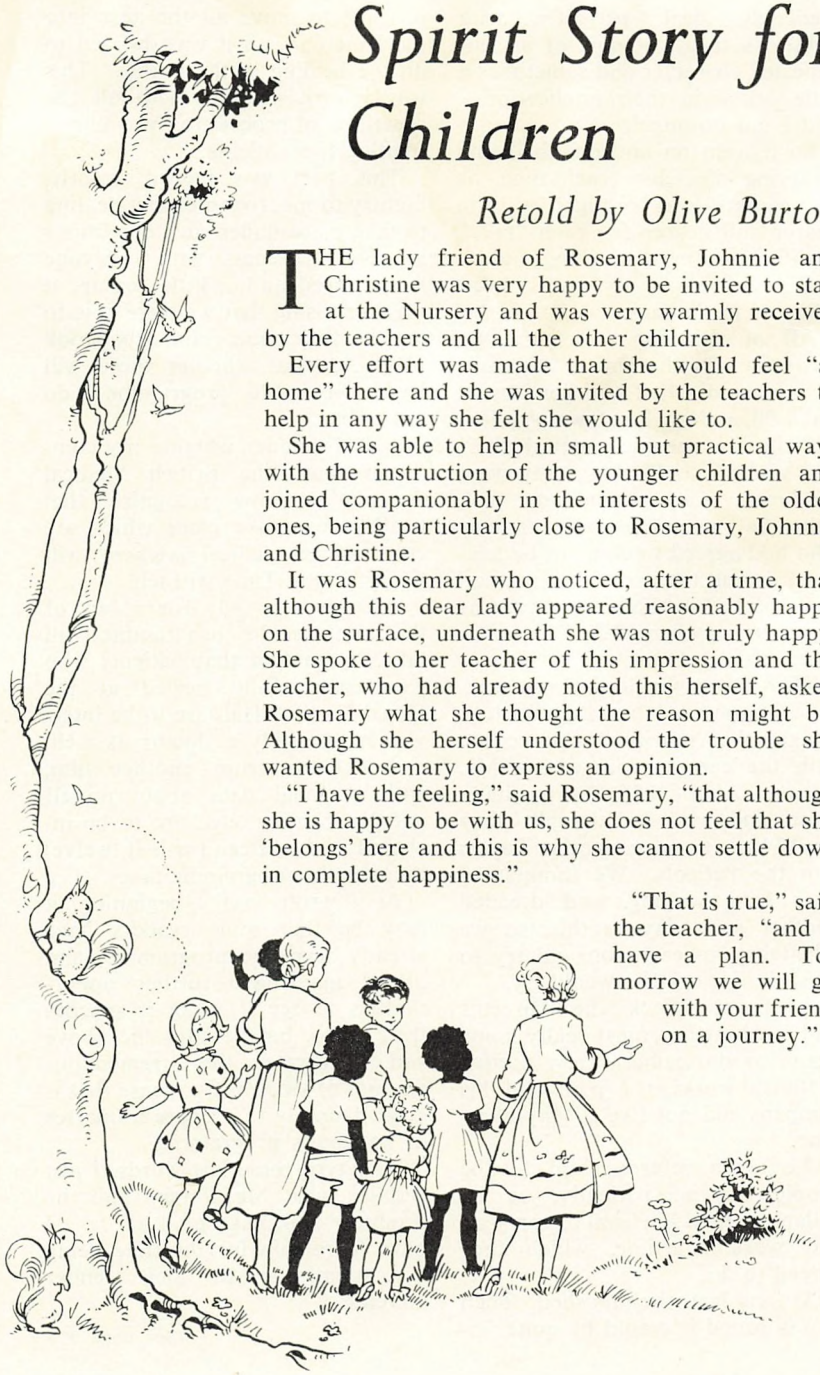
Every effort was made that she would feel "at home" there and she was invited by the teachers to help in any way she felt she would like to.

She was able to help in small but practical ways with the instruction of the younger children and joined companionably in the interests of the older ones, being particularly close to Rosemary, Johnnie and Christine.

It was Rosemary who noticed, after a time, that although this dear lady appeared reasonably happy on the surface, underneath she was not truly happy. She spoke to her teacher of this impression and the teacher, who had already noted this herself, asked Rosemary what she thought the reason might be. Although she herself understood the trouble she wanted Rosemary to express an opinion.

"I have the feeling," said Rosemary, "that although she is happy to be with us, she does not feel that she 'belongs' here and this is why she cannot settle down in complete happiness."

"That is true," said the teacher, "and I have a plan. Tomorrow we will go with your friend on a journey."



The next day the little party set off wonderingly, not knowing their destination, and eventually arrived at a delightful place, where children are welcomed and taken care of when they first arrive in the realm of Spirit.

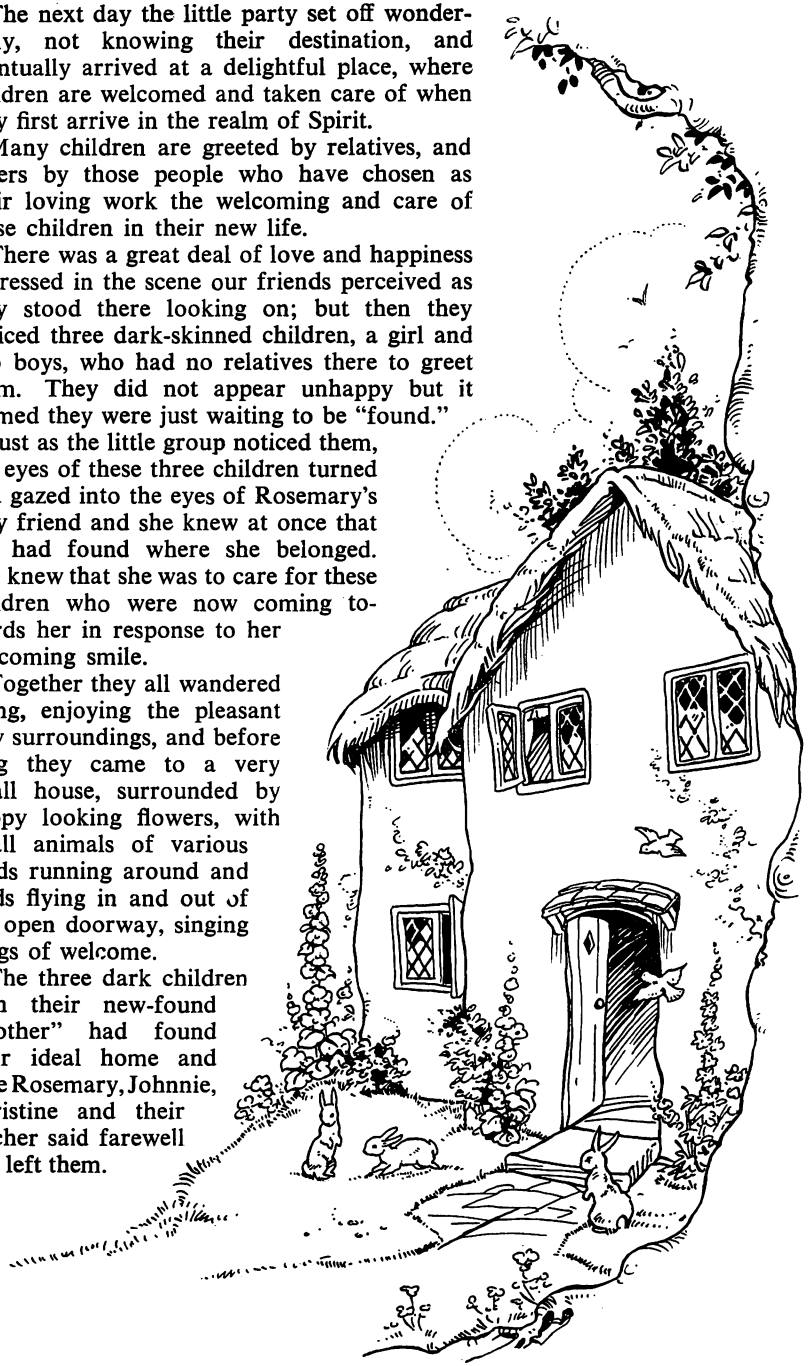
Many children are greeted by relatives, and others by those people who have chosen as their loving work the welcoming and care of these children in their new life.

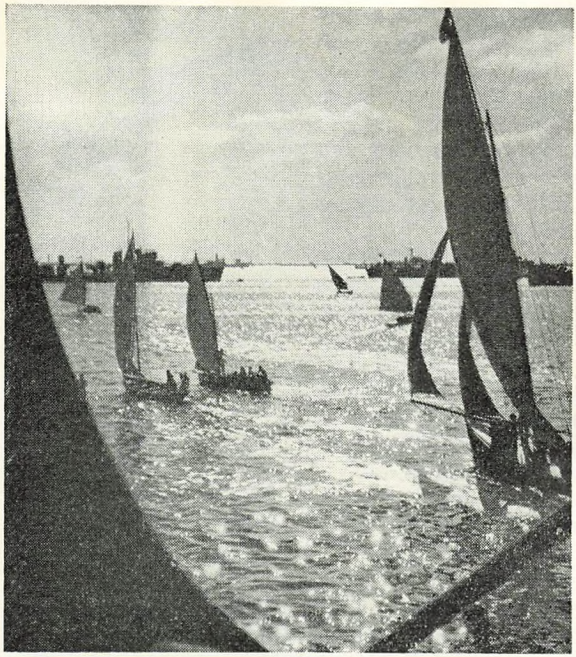
There was a great deal of love and happiness expressed in the scene our friends perceived as they stood there looking on; but then they noticed three dark-skinned children, a girl and two boys, who had no relatives there to greet them. They did not appear unhappy but it seemed they were just waiting to be "found."

Just as the little group noticed them, the eyes of these three children turned and gazed into the eyes of Rosemary's lady friend and she knew at once that she had found where she belonged. She knew that she was to care for these children who were now coming towards her in response to her welcoming smile.

Together they all wandered along, enjoying the pleasant new surroundings, and before long they came to a very small house, surrounded by happy looking flowers, with small animals of various kinds running around and birds flying in and out of the open doorway, singing songs of welcome.

The three dark children with their new-found "mother" had found their ideal home and here Rosemary, Johnnie, Christine and their teacher said farewell and left them.





Mediterranean Harbour.

The Mind that is in All Men

by E. M. Hargreaves

EVERYBODY, at some time, experiences occasions when healings are not manifested as quickly or as permanently as they undoubtedly should be.

At such times many people are tempted to give way, sometimes sadly and occasionally angrily, to the belief that perfection is an impossible dream; or even, perhaps, that it is their lot in life to bear the burden of sickness and suffering.

These people are often the very ones who have already had ample proof of the reality of spiritual healing. They have progressed beyond the point of mere belief to an actual proved knowledge of the Love of God.

And then they are confronted with a new problem—perhaps of health, perhaps of supply, perhaps something that has never arisen before. The old, proved methods don't seem to work any more, at least not completely.

And so, because we are all influenced and conditioned not only by our present surroundings, but also by all the thoughts and beliefs that have been handed down since man first stood upright, there is this temptation to give up.

It is so easy to find comfort in the belief that suffering may be the Will of God, part of His training of the human spirit so that it may better be fitted for the joys of a Heaven that only exists hereafter.

In moments of despair or doubt, it is helpful to turn to the Epistle to the Corinthians where, in the fifth verse of the second chapter, St. Paul says: "Let that mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God."

What exactly was the Mind that was in Christ Jesus? We cannot fully fathom it, because we can never fully fathom the mind of any man. It is, however, important, even before we examine this question, that we should read a little further in the same chapter, where we find that "He was made in the likeness of man."

Surely this means exactly what it says. It is dogmatic quibbling to claim that we can't talk about Christ as a man because He was God come to earth, or because He was the only-begotten Son of God.

The fact is that Jesus Christ *was* a man. His coming to earth would have been pointless had He been, even in the essential functions, a Superman. He had a heart and lungs and arms and bowels, like all men.

He walked exactly as all other men walked, he ate as they ate. He had the same mind as other men, the same eyes and the same ears. He was certainly subjected to all the same temptations.

It seems, because of the way the Gospels are written and because of the way they have been translated and interpreted and even edited, that His temptations were restricted to forty days in the wilderness at the beginning of His ministry, and to a few minutes in the Garden of Gethsemane.

But it is not unreasonable—though some people might regard it as blasphemous—to suppose that because He was a man, He knew temptation all His life. He may even have been tempted before Pilate. He didn't, of course, because He was fully aware of His purpose.

If religion had not been cloaked in mystery for so many centuries—as it was cloaked long before Christ—it is probable that every man to-day would be his own healer, that we would all know with absolute certainty the perfect meaning of life, and would thus know the answer to perfect living.

Christ was a man. He knew how to overcome the temptations to which men have always been subject—the temptations to be ill, or self-commiserating, or greedy, or belligerent, or cruel—but He was subject to them.

His power to overcome may have had one or other of the reasons to which we attribute it. It may have been because He was actually God come to earth in the form of man; it may have been that He was actually the one and only Son of God, unique, and possessed of powers not available to anyone else.

In that case, His healing powers were unique, to be exercised only by Himself and those He chose, and it would be sin to even think of emulating them or of trying to use them.

But Paul said, "Let that mind be in *you* which was in Christ Jesus." That is a command direct enough for anybody, a command to accept the power of God, and to use it.

The difference between Jesus and you and me is that He knew all about His powers and how to use them. We don't. He knew that He had a purpose in life, and He knew what it was. We look at life, suspect we have a purpose, but allow all kinds of outside influences to divert us.

On the purely human level, that certainty is the only essential difference between Christ and any man. In point of fact, we all have "the mind which was in Christ Jesus." It is our most elementary possession. It was given to us at the very moment of conception.

Later, when we ventured into the world, it took control of our growth, and our learning, and of our nerves through the various adjustments we had to make at various stages. It saw us through weaning and teething, and through the difficult first days of school, and the even more difficult first days of work.

It is the first thing to spring to our defence when we are ill; it sends hormones and cells speeding to any part of the body where they are needed. If, for any reason, we have to undergo an operation, it is this mind that does the healing. It rushes workers to the wound the surgeon has made.

The surgeon knows he cannot heal that wound. But the mind inside us—the same Mind that was in Christ—knows all about healing, and it heals without direction because that is its function.

Christ knew His purpose on earth. He knew that He lived to show men the way to perfect and eternal life. He knew it was part of His purpose to atone for the sins of the world, partly by dying on the Cross, partly by giving man a new chance by example.

We suffer because we are so often not quite sure of our purpose. Yet that

mind which saw us through from the moment of conception, and which supervises all the natural functions of our bodies, doesn't shut it's eyes to everything else. It has an even bigger job to do, the job of guiding us in the whole purpose of our being.

It formed every wrinkle of our skin, every whorl on our finger-tips, every centimetre of flesh and bone that combine to give us a certain height and appearance and intellectual talents and social graces, to conform to the individual purpose that is our individual part in life.

Occasionally, or often, according to our make-up and our attunement with that mind—we experience a horrible flash of certainty that we have taken the wrong course, or a happy assurance that we are right; a flash of intuition gives us the right answer to a problem. That is that inner mind guiding us.

Psychologists have christened it the subconscious mind. Some of them have managed to fill it with all kinds of sex motives, and to surround it with ids and libidos and a host of other strange names. They have saddled it with the function of being a glorified filing system which collects and stores away the memory of all the things that ever happen to us.

And, perhaps because they have been unwilling to associate themselves with religious thought, they have said that it conditions our behaviour by imprinting these impressions on our characters.

This, of course, simplifies to the point of absurdity a function which is still the subject of research. But it is all very true, and the psychologists deserve a vote of thanks for their work. The more they investigate, the more they are proving the true importance of the subconscious—and the nearer they are coming to the realization of the fact of Spirit as the real guiding force of man. And the more they are helping mankind, by probing and analysis, to find its way back to the road of health and perfection.

One thing Christ never needed was psycho-analysis. He was perfectly adjusted. He knew all about the functions of His subconscious mind. He knew it had formed Him bodily, and He knew it contained His purpose. He knew just how far it was capable of influencing Him, and just how much He could consciously command it in the fulfilment of His purpose.

He knew that His subconscious mind —and it must be stressed that the name is used only in the light of present limited knowledge—already knew the right answer to every situation He ever encountered.

Because He knew that every situation was intended to help Him meet another. He knew that mind contained the words that would heal when He had to heal; when He was asked for wine at Cana, He delved into this mind for the formula; in it He found the power and the inspiration to stand silent before Pilate, and the strength to die on the Cross.

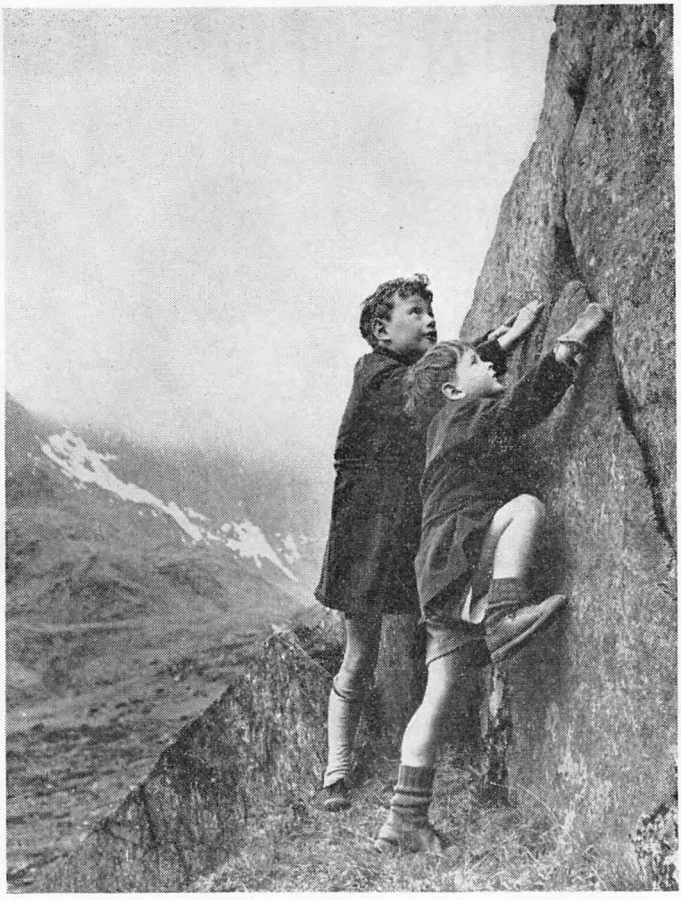
He knew the answer to all His life was already within Him. He knew the mind that had been placed there by God, His Maker, to guide Him throughout the purpose that was His life.

That, I believe, was the mind that was in Christ Jesus. Because of the knowledge of His purpose that it contained, He knew it was a perfect tool given Him to fulfil that purpose perfectly, and He "thought it not robbery to be equal with God."

We can ourselves direct the subconscious mind; that is our privilege and prerogative. If we direct it to be concerned with our purpose in life, it will work for us perfectly. It will always give us instantaneously—at least, according to our faith—the inspiration to overcome any condition which may face ourselves or others.

If, on the other hand, we direct it to be concerned with the world—if we even allow ourselves to believe that anything outside can interfere with our purpose—it will obey us implicitly. It will collect and file all the impressions of our life, and it will force those impressions on us to make us conform to the beliefs of the world.

It is entirely up to us how we build our lives on the foundation and with the materials which God has given us. Ignore the guidance within, and our lives will follow the rules arising from ignoring. Let the guidance work in us,



Spirit of Adventure.

and we can indeed experience the glorious freedom of Sons of God.

Perhaps, in the years to come, spiritual and psychological researchers will work more closely together to discover new depths in the subconscious mind that will bring us a little nearer to a true understanding of the Spirit.

Until then, let us accept what we know of the "mind that was in Christ Jesus," and allow it to work in and for us to the true glory of God—which is the fulfilment by every man of his full and true purpose in life.

* * *

ODD QUESTIONS FROM INDIA

I have no children as my husband is a bus driver and works all day and night.

* * *

In accordance with your instructions, I have given birth to twins in the enclosed envelope.

* * *

I want my money quick as you can send it. I have been in bed with the doctor for a week and he doesn't seem to be doing me any good. If things don't improve I shall have to get another doctor.

HEALING FOR ALL

ON Saturday, February 21st, at the Conway Hall (near Holborn Underground Station) will be held the first of a unique series of public healing services. The way these came to be arranged arose from the "after healing" on Healers' Day last October, when all who needed healing were invited to the Kingsway Hall where members of the National Federation of Spiritual Healers were waiting to give them healing.

What actually happened was this: There were so many patients with their friends seeking treatment that the stairs and main hall became blocked with people, so much so that healers found difficulty in getting through to the hall.



Love at first sight.

The tremendous demand for healing created a difficult situation that took some time to work out, and it is known that many went away untreated because they saw how great was the number seeking treatment.

Thus it was the Council of the Federation decided to hold a series of public healing services throughout the country, where admittance to the services will be strictly controlled and the occasions organized in such a way that there may be no ground for complaint. On February 21st we shall see the first of these services take place.

It will take the form of a devotional and religious service. There will be an opening hymn, an invocation, and a fifteen-minute address. After this the patients will be invited to receive healing from the accredited healer-members of the Federation. The number of the sick will be limited by "healing tickets" and those who wish to come as friends and observers will be limited, too. These tickets will be issued in rotation as requests arrive and when the number of tickets is exhausted no further ones will be issued.

Each healer will have ample room to treat his particular patients, and we shall witness the very first well-organized mass public healing service of this kind ever to be held.

The Federation has no desire to profit from these occasions and the price of the tickets will not be more than half-a-crown, which may only just cover expenses.

Any person who desires healing for any sickness is therefore requested to write to Mr. S. Staples, 66A High Road, Woodford, E.18, stating that a Healing Ticket is required for "Mr. and Mrs. . . ." and to state the number of "Observers" tickets for those people who will accompany the patient. A stamped addressed envelope should also be enclosed for the return of the tickets.

Every patient will be given a Report Card on which he or she will be invited to report progress, and from these replies consideration will be given concerning any further treatment that may be deemed to be necessary.

In this manner, as time goes on, it is hoped that an opportunity will be given for all who are sick to receive treatment. These healing services are in no way opposed to the excellent healing work being carried out by churches and in private healing sanctuaries.

On the contrary, it will assist in strengthening the healing movement and provide wider facilities for healing the sick than those in existence at present. In suitable cases patients will be recommended to receive further treatment at established healing centres, so that the work of the churches, etc., will be strengthened.

From this first meeting we shall gain experience for others, but those who would like to receive treatment or to observe the healing and take part in the Service are advised to apply immediately for tickets, recognizing that the number of tickets will be strictly limited.

* * *

It is through His guidance, using the trained ear, attuned to inward listening, that the words come which meet the conditions of each one to whom we minister, answering something for him and giving him a promise that comforts and heals.—DR. REBECCA BEARD.

Review Notice

"THE BIBLE AS PSYCHIC HISTORY" by REV. G. MAURICE ELLIOTT. 15s.0d. net. Rider & Co., 178-202 Gt. Portland Street, London, W.1.

This eminently readable little book will have no message for those who are satisfied with the orthodox attitude towards the Bible. But it will prove of lasting benefit to those who ask such questions as: "If mystical and mysterious things were constantly happening in Bible days, why do they not happen to-day? Did angels speak to men in ancient days? When a priest says 'God spake these words,' and then proceeds to read the Ten Commandments, are we to believe that God actually 'spoke' those words?"

The authenticity of the Bible is a subject of continual controversy. This book explains clearly how modern psychical knowledge can illumine the entire Bible story. Its survey of the scriptural *miracles* reveals an astonishing similarity with more recent psychic phenomena, and intimates what may have happened in Biblical times. The fact that such things no longer occur as a normal accompaniment to Christian life is due to the fact that we do not properly understand their implications.



Be my Valentine.

Continuation from p. 94]

lines at one of their remote airports, surely it could not happen here, and certainly not with B.E.A. —but it did.

We had been to Liverpool to hold a healing service in the Philharmonic Hall, and had returned to Manchester Airport for our return journey to London where the scene of this story was first set.

H.E.

THESE HEALED BY BEAUTY (II)

"Music is medicine for a sad mind . . ."

by Doris M. Hodges

ALL forms of beauty heal, beauty that delights the eye, beauty that enriches the mind or soothes the spirit, beauty that comforts the heart, or which may penetrate, sometimes, "too deep for tears."

Sometimes, when we look at a beautiful painting, or hear or read poetry or prose which moves us profoundly, or listen to fine music, we envy the gifts of the artists who have thus enriched our minds and our imaginations. We feel that they have been extraordinarily blessed, that their lives, as individuals, must be happy and fulfilled far beyond the achievement of our own very ordinary destinies.

Now, while it must be true that the artist, in whatever medium he expresses himself, finds all experience rewarding and interesting in this artistic, or creative sense, history tells us that many who have left us immortal legacies in paint, words, or music, have not themselves been particularly happy men.

Such a man was Ludwig Van Beethoven, whose glorious music has been delighting the hearts and the minds of men for nearly two hundred years. Beethoven was born in 1770, on December 16th, at Bonn on the Rhine.

The early years, perhaps, indeed, the whole life, of this famous composer who gave so much beauty and consolation to the world, can scarcely be said to have been innocent or carefree. His musical inclinations were first discovered by his grandfather, who really loved the boy, and who died when Ludwig was only three years old.

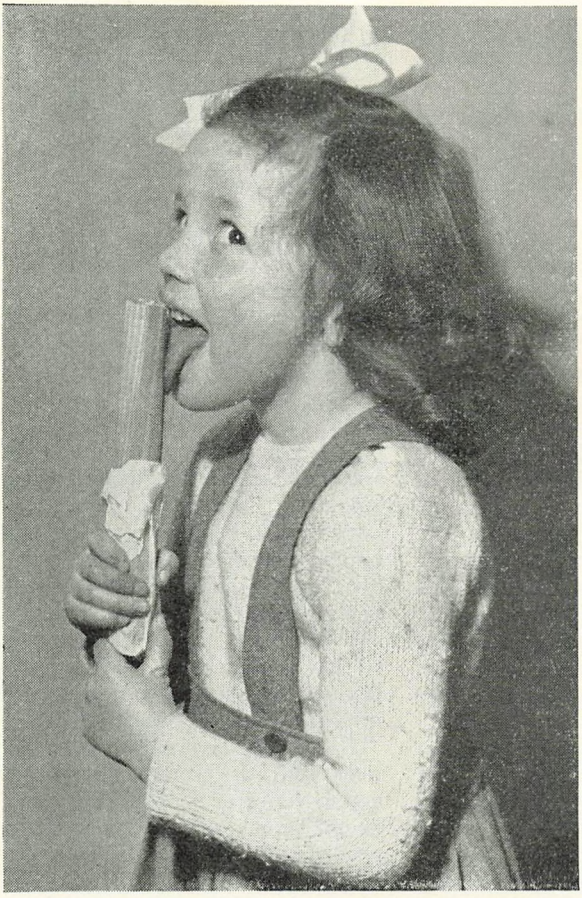
The composer himself often confessed that those years spent with the elderly Ludwig (the boy was named after his grandfather) were amongst the happiest in his whole life.

His father, Johann, was a tenor vocalist, and was a man of great ambition. Discovering the musical gifts of the younger Ludwig, and hoping to exploit this talent for his own ends, Johann made Ludwig apply himself to his musical studies with great and unremitting severity, so that he was never free from the demand to practice and to deepen his knowledge of musical theory.

His father engaged a tutor for him, and very soon Ludwig was giving concerts all over Germany, being hailed, indeed, as a child prodigy, a wonder child. Beethoven —apart from his musical education acquired in his early years from friends of his father; in particular, the tutor Pfeiffer—had only a very elementary schooling in other subjects.

Despite this, he read widely, and was able to acquire a knowledge of some European languages. Mozart, hearing him play in Vienna, said, in admiration, "Take heed of this young man. One day he is going to make a noise in the world."

And make a noise he did—not only through the medium of his music, but by his own stormy progress. At twenty-two years of age he studied under Haydn in Vienna, but he had his own ideas about the



Some things are easy . . .

teachings of Haydn and, indeed, all his life he made his own rules about musical composition.

In Vienna he learned to play the viola, the clarinet, the horn, and the violoncello, but he was very often at odds with the men who taught him, although all of them recognized in Ludwig Van Beethoven a young man whom genius had touched upon the shoulder.

He was living in lodgings in the Viennese capital, in 1801, when he first became troubled by the malady which must have made the remaining years of his life a torment. For he was gradually becoming deaf!

This man, who could coax the loveliest harmonies from the piano keys, whose imagination blew into flame the genius of some of the loveliest symphonies and concertos ever heard in our Western World, was soon compelled to converse with his friends and contemporaries by writing! Think of the bitter irony he might have deemed this blow, had he allowed despair and tragedy to put out the fire of his genius.

For a little while, indeed, they did. Temporarily, he surrendered to depression and despair, and believed that his death was imminent. We must not blame him. For his was no ordinary spirit. Deafness, to a man of his extraordinary genius, was particularly to be dreaded. And, despite all that the medical men of his day could do, his affliction grew steadily worse. In 1810 he became totally deaf.

By this time he had established himself as a composer, and two of his brothers, Carl and Johann, had joined him in Vienna. In appearance, Ludwig Van Beethoven didn't present the orthodox and romantic conception of a rising composer.

He had a fine, large head, a robust physique, and his features were strong and firm. Sometimes he would allow his beard to grow for several days.

Possibly because of his early struggles, and later, the effect of his deafness, the composer's manner was often rough, sometimes curt and abrupt. He had many friends, however, some of them very influential ones, who admired his musical genius. Still others discerned the spirit of noble independence and extraordinary mind beneath that often-brusque outward personality; all felt compassion for his handicap, though here few could help him.

His works, of course, are world-famous—he wrote thirty-two piano sonatas, including the exquisite "Moonlight," and the "Pathétique."

Although he belongs amongst the great classical composers, his music reflects, too, the poignancy and the sweetness of romance. He composed because he had visions and mental conceptions he wished to express, through that medium best suited to his peculiar genius. He wrote what he wanted to write, not what other people expected of him, which was very often the habit of composer-musicians of his day.

There is great healing and consolation in his symphonies and other works, coming, as they did, from the mind and soul of a man who knew heartache and frustration. Inevitably his affliction—his inability to communicate normally with others—cut him off more and more from society and his fellow musicians. He communicated though, in most glorious fashion, through his music!



. . . some things are hard!

Much of it, inevitably the later works, is tinged with sadness, a haunting melancholy partly stemming from his affliction. All of it is inspiring and noble—symphonies, sonatas, chamber music, an opera, vocal and pianoforte pieces. Yet he could hear nothing, by ear, of the great works he composed!

Only his mind, remembering what melody, and harmony—discord, too!—were, guided him and kept alight the fine fire of his genius.

One day he went out driving in an open carriage. He was fifty-seven years old then, still composing, still giving beauty to the world. What a lonely life he endured, yet how fine and inspiring when we look back at his story, knowing the patience and the heartache he must have brought to the composition of each piece when total deafness finally descended upon him!

That day in 1827 he caught a chill. This turned to inflammation of the lungs, and he died on March 26th, 1827, still at the height of his powers.

There was a mighty storm raging when the spirit of this great but sorely-tried genius hovered on the threshold of eternity. It is said that Ludwig Van Beethoven sat up in bed, defiantly shaking his fists at the elements. All his life he refused to succumb to adversity; even when death came, he met it with the same stormy-souled resolution. Around him crashed a symphony which might have been compared to some of his own more fiery compositions; he was unafraid.

Ludwig Van Beethoven was buried in Vienna, his remains later being removed to rest in the Summering Cemetery in the same city, close to those of Mozart and Schubert, whom, too, he joined in immortality.

His was a life which was a great triumph—a spiritual and mental triumph—over adversity and pain. His beautiful music continues to give much healing beauty to men and women.

But, when next you hear the exquisite notes of a Beethoven sonata, or listen to one of his glorious symphonies, remember with compassion the agony of mind and soul in which much of this beauty was produced.

* * *

Duty only knits her brow when you fly from her. Follow her, and she smiles.—CARMEN SYLVA.

* * *

Well I Never!

"The Japanese transcription in the January magazine has been copied in various colours and employed as decorations on some parchment lampshades."—G.H.

"My husband suggests the design headed 'Do You Know What This Is?' would make an original wall-paper pattern."—B.G.

"My grandchild, unable to get along very satisfactorily with conventional knitting patterns, has done very well with the hieroglyphics on page 41 of the January issue of *The Spiritual Healer*. Following the design closely she has knitted—can you guess?—a kimona."—W.I.N.

"You will be interested to know that my son, a pâtissier in a large bakery, used your design from the magazine for the icing decorations of several birthday cakes."—Y.G.

NATIONAL FEDERATION OF SPIRITUAL HEALERS

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

BURROWS LEA - SHERE - GUILDFORD - SURREY

MISS ALICE BINES.

MISS ALICE BINES is the inspiration behind the Kent Spiritual Healers' Association. She became interested in healing eighteen years ago and was a founder member of the Healers' Advisory Council. In company with John Britnell she took a leading part in the formation of this Federation, and later on the Kent Spiritual Healers' Association. The many activities in Kent, including lectures and healing meetings in every place of note in the County are a tribute to her work, in which her close friend Lucie Jeal is a keen lieutenant. Miss Bines' valuable help and guidance in our Council work earns for her the thanks of all our members.



Miss Alice Bines.

THE FIRST PUBLIC HEALING SERVICE, 1959.

Saturday, February 21st, will see the innovation of the series of Public Healing Demonstrations which are to be arranged throughout the United Kingdom. This will take place at the Conway Hall, Red Lion Square, near Holborn Underground Station, at 2.30 p.m. The arrangements are in the good hands of our newly-appointed Organizing Secretary, Mr. Syd. Staples. There will be no overcrowding, for the number of patients attending for healing will be strictly limited as will the number of friends and observers. An adequate number of our healer members will be arranged for.

It is hoped that every County Association will arrange for their representatives to be present to "take notes" to help them in arranging similar functions in their areas.

The Council, in the interests of economy, and to assist other Associations, will arrange for stock hymn sheets and orders of service.

These occasions will not only assist Association members to develop their healing gifts, but provide a practical means of healing the sick and propagating our Movement.

THANKS.

Thanks are due to all our members who have answered the two questionnaires to indicate their interest in the forthcoming activities and the part they are prepared to take in them. It is good to see that such a keen interest is taken in the Federation affairs.

MEMBERSHIP.

We are on our way to our 2,000th member. The Secretary will be pleased to forward all help and forms to enquirers on request. If members can introduce the Federation to other healers who can satisfy the membership qualifications, it will help us to reach the 2,000 mark.

Please do not overlook that developing healers and interested friends can join now as "Associate Members."

NATIONAL REGISTER.

The National Register of Healers with their addresses and other necessary particulars will soon be available. This will be of great advantage in directing those who are in need of healing to reach their nearest healer.

SATURDAY LECTURES AT THE M.S.A.

All members are warmly invited to attend the following lecture, organized by the M.S.A., in association with this Federation, at 33 Belgrave Square (near Hyde Park Corner), at 3 p.m.:

March 21st. Miss Mary Martin will give her impressions on Spiritual Healing during her tour of the U.S.A. and Canada which she has just completed.

NOTES FROM THE SECRETARY.

I shall be pleased to supply to the Secretary of County Associations on request a set of addressed envelopes of their members for News-Letters, etc.

* * *

Federation Announcements

February 14th. Lecture—3 p.m. at the M.S.A. Council Meeting 5.30 p.m. at the M.S.A.

February 21st. Special Healing Service at Conway Hall, London, W.C.1. Notice of the arrangements for this meeting has been posted to all Secretaries of County Associations.

March 21st. Address by Miss Mary Martin on Healing in Canada and the U.S.A., at 3 p.m. at the M.S.A.

* * *

News from Rev. Alex Holmes

We always remember the Rev. Alex Holmes with affectionate thoughts for he received the realization of his gift of healing in our Sanctuary at Shere.

After his tremendous success in revitalizing the large derelict Cavendish Chapel in Manchester through healing, he followed the call to continue his ministry of healing in Canada. We have recently heard of his successes there. In his own church at Sault Ste. Marie in Ontario, the congregations have increased to the extent that whereas the average yearly offering was only £33 it is now over £100 a week. In addition to this, Mr. Holmes has conducted healing missions in Chicago, Los Angeles, Virginia, Maryland, Washington D.C., Illinois, Michigan, etc., and has future arrangements for New York, Boston, Cambridge, Iowa and Niagara Falls.

Naturally Cavendish Chapel want him back, but Mr. Holmes has not yet reached a decision about this. He sends to all his friends good wishes and blessings.

* * *

ITV's Success Story

STOP PRESS

As we go to press we learn that the ITV Success Story featuring Harry Edwards and Spiritual Healing is being shown on Monday evening, January 19th, in the London and South of England area. It is understood the same programme will be shown in other ITV areas on later dates. As it may be too late for us to include this information in time, in this Magazine, readers are advised to write to Independent Television, Television House, Kingsway, London, W.C.2, to ascertain when the programme will be shown in their areas.



The guardians of "the lake"

* * *

Anxiety is the reversing of eagerness for life. When one has gone forward with outstretched arms to receive life, and has felt rebuffed by disappointment, hardship and failure, his eagerness turns into anxiety Divine love is the only power we know that is certain to reverse that anxiety.—DR. REBECCA BEARD.



Our testimonies this month include some rather different from the usual attested cures. They show how healing can come—even after the patient has ceased to write for help.

And when patients die—for healing can only take place within the law—there is evidence that pain and suffering, even of the most virulent nature—can be replaced by serenity of mind and absence of pain. Healing effected through the Healing Minute Observance, and for those for whom intercession had been made by another without the patient's knowledge.

"I asked for Absent Healing for a friend of my wife's admitted to hospital very ill with chest trouble, breathing with great difficulty. The doctors eventually diagnosed pleurisy and pneumonia, and when visitors saw 'Mrs. S.' they took a very grave view of her condition—recovery seemed unlikely. That evening I wrote to you for Absent Healing to be given. In a few days 'Mrs. S.' was sitting up in bed, well on the way to recovery. She is to be discharged from hospital this week-end."—58/2.

* * *

"I know beyond all doubt that you have dispersed an advanced cancer in the bowels for me. It was on my return from the hospital that I was given your address—and how grateful I am for your help and kindness. I had a bowel X-ray five months after writing to you, and it was clear. Whatever the future holds, I am not afraid."—58/1.

* * *

"I wrote to you in despair of ever feeling really well and happy again. My days were endless with doubts and fears. My nerves were so bad that I would not step outside the door. Yet to-day I have a job in an office, have new friends and interests, and feel happier when outside than in. I believe without a doubt you were the helper in my distress. My cure took a long time, but it came gradually, even after I stopped writing to you."—58/7.

"It was a strange case, and she has slipped away very quickly, but I am quite sure your spiritual aid helped very much. The medicals had figuratively signed her death warrant, and being of mind rather orthodox, and the wife of a doctor, I am afraid she just went to bed to die. She was surrounded by the orthodox who had all accepted the verdict. But all have commented on the extraordinary fact that with alleged cancer in both lungs and her kidney, she suffered no pain and died peacefully. They tell me her last days and hours were entirely peaceful and her mind acute to the last."—58/6.

* * *

"A few weeks ago a friend of mine came to you for help. She had been suffering agonizing pain for months which had been diagnosed as Reynard's disease, but which no doctor or specialist could relieve. Within a few hours of having seen you she and her husband called on my wife and I. She was radiantly happy and free from pain, with the full use of her right arm, which, until then, had been almost useless. She described her visit to you in detail. I could hardly believe the evidence of my own eyes."—58/24.

* * *

"I have had a letter from my nephew, whose little boy, Charles, died. He sent me the result of the post-mortem on Charles. It was a very dreadful one; there should have been terrible suffer-

ing at the end, but it did not happen. We feel that you helped a great deal through divine influence."—58/22.

* * *

"My head was so heavy with pain I could hardly move it, and I could not move it to my left side at all. I decided to ask for help through the Healing Minute at 9 p.m. I sent out a request for this. And afterwards I turned my head to the left, very warily, and all ache had gone. The Healing Minute has proved itself to me, though I will admit I doubted it, until now. From then on my pulse rate was less and less each time it was taken, until it was quite normal, and even the specialist said it was marvellous how I had recovered so quickly."—58/9.

* * *

"I think I must be the happiest woman in the world. My little Margarita, aged seven, is almost cured. This is truly a miracle. You may remember that she suffered from a form of epilepsy and I brought her to you last November. At one time she was having around thirty fits a day (beyond counting) but now they are so rare. In fact she frequently goes for a whole day without one single attack. This was the child the medical profession could not cure."—58/15.

* *

"On behalf of my mother it gives me great pleasure to tell you that since my last contact with you she has made further improvements. I may add here, that up till now she has not been aware of the spiritual healing which no doubt saved her life. The hospital staff who have attended her have been amazed by her rapid recovery."

55/299.

* * *

"You will be pleased to hear that my daughter's disease of the kidneys is scored off her medical report. When I questioned the doctor he said he could not understand it clearing up as it did and suggested it might have been wrongly diagnosed. I hardly think that three doctors could have been wrong."

56/208.



The tentative approach.

AN OASIS IN THE DESERT



The world aloft.

"NO matter how heavy my day has been or how tired I become, I find I always receive refreshing strength when I sit quietly and listen for the Healing Minute. This has become the one time of the day I look forward to . . . it is as good to me as an oasis must be to the thirsty desert traveller. . . ."

So wrote an Observer, and it is a common thing for us to read of similar thoughts in the letters we receive. Others tell us how their pains and stresses yield at this time, and we have printed many of these testimonies in this magazine.

We are not surprised, for it is a natural outcome if we think simply of what happens. As the B.B.C. radios out the chimes of Big Ben at 9 p.m. just before the News on the Home Service, many, many thousands of people of good intent are surrendering what they are doing, and entering into the silence, to seek peace for the world and for healing to reach all who suffer.

As those who are sick in any way join in to the mainstream of the healing thought in Christ's name so it is natural that they will receive healing aid, those who are weary can be refreshed, and for all there can come that inner spiritual strength that is our mainstay at all times.

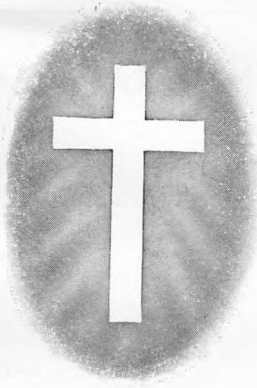
As we surrender our conscious selves and enter into a state of attunement with the higher forces, so we establish an affinity with Spirit, and in this act of "giving" so we cannot but help "receive."

Consider the difference between what so often takes place in prayer, it is oft-times but a mental exercise, repeating some formula of words, or embarking on a form of wishful thinking, asking something for ourselves. This can so easily be nothing more than a personal mental occupation.

When, however, one sits quietly, enters into the silence, and the inner or spirit-self or soul becomes

ascendant, so attunement with the heavenly forces is made, for spirit is in tune with spirit . . . that is just how Absent Healing takes place, when our healers are in a state of intercession with the unseen workers of God for the individual sick.

Every day, at nine o'clock, a great multitude of people are "giving" of themselves that the good forces will be strengthened and the Christ-spirit prevail. This is no fanciful theological idea, but the practical means of joining-in together, in a spiritually scientific way, for good to triumph over evil—and both war and disease are evil.



Thus, we are not surprised to receive so many happy testimonies to the consciousness of receiving inner strength and healing. What does concern us, is that there are so many who do not help this "good endeavour," others who are in need, as well as themselves, by being outside this Observance. We wish for more and more people to take part, and so we urge our readers who are not yet Observers to come in.

Those who are enjoying the fruits of attunement, will add to their merit by bringing others in. There is nothing to pay, the only cost is a 3d. stamp to ask for an Evening Tryst Enrolment Card and brochure, we will gladly pay the return postage. The names of all Observers are entered into the register we treasure and keep in the Sanctuary.

A personal note about the Healing Minute Secretary. Her name is Miss Margaret Trower and she has conducted the registration of members since it commenced four years ago. With the New Year she has become the chief clerk in our Publication Department, but it was at her own request that she should be permitted to continue to look after the Silent and Healing Minute, to which we very willingly agreed . . . she is waiting to hear from you, that you too may be helped as so many others have been.

THE ANIMAL HEALING SANCTUARY

WHITE LODGE,
55 MITCHAM PARK,
MITCHAM, SURREY.
Telephone: Mitcham 6725.

Mr. G. W. Tomkins, the well-known animal healer, gives contact healing for animals every Thursday, 6 p.m. to 9 p.m.; also by appointment.

Absent healing daily. Please write (S.A.E.) for reply. No Fees. **Let us help your sick animal or bird back to health.**

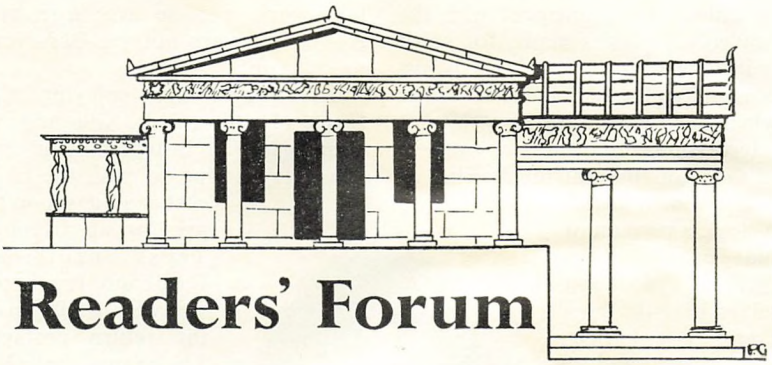
A welcome is extended to you to become an Associate Member of the National Federation of Spiritual Healers.

THE RED HOUSE
LANSDOWN ROAD - CHELTENHAM
Telephone 2790

WILL BE CLOSED UNTIL JUNE, 1959

Set amid the Cotswolds, this gracious Regency Town has much to offer both town- and country-lovers

Particulars on application



Readers' Forum

Queries answered by Harry Edwards

OUR ILLUSTRATIONS.

I especially love the pictures and have often wondered if a collection of all these could be put into a small book form. Something just light enough for invalids and bedridden folk to hold. I am sure that such people would derive great happiness from such a "Snap-book."—K.N.P.

We have received many similiar requests from readers. The problem of copyright would enter into such an anthology, but we are giving the matter consideration.

* * *

CHILDREN AND HEREDITARY DISEASES.

When a parent has suffered from epilepsy it is inadvisable for children to be born of the marriage. If, as you claim, to cure hereditary tendencies, does this not alter the situation?—M.H.

It is quite true that, at times, we see all signs of congenital unbalance disappear with the healing effort. The ratio of complete success is not so high as with other diseases. We can never say in advance that a healing will take place or whether the trouble is completely overcome. Therefore, I think it is best to avoid bringing into the world a child who may possess such weaknesses.

* * *

IS FASTING NECESSARY?

Do you believe in fasting to cure stomach disorders?—J.H.

No. People need nourishment to maintain strength and restore wastage. Sometimes it is good to give the stomach a short rest, but this depends on the individual condition. Dietary treatments are beneficial for some ill-conditions, but to fast for days at a time is contrary to nature, and in my opinion is wrong.

* * *

TABLETS AND SLEEP.

I suffer from sleeplessness and take tablets on going to bed. With your healing I feel happier and my nerves are more settled, too. Do you advise leaving off taking the tablets?—B.S.S.

Easy and natural sleep generally comes with the healing. When you retire, look forward to refreshing sleep right through the night until the morning. You can have your tablets by your bedside in case of need, but do not take them now as a matter of habit.

* * *

IS MASSAGE HELPFUL?

As you know, my leg is paralysed and you suggest I have masage for this. The Specialist who told me my leg was beyond medical treatment also said that massage was useless. Can you give me any reason why your advice will be helpful?—L.G.S.

We often come across this conflict in advice for paralysis. The medical view is that your leg is "hopeless," but we have seen many so-called "hopeless" conditions improved and in some cases completely healed. We have advised massage in each case. If spiritual healing can be restorative, then massage will stimulate the circulation and help to revitalize the leg and so encourage cell formation to replace wastage. Surely this is common sense.

SMALLER BINDINGS.

You are reserving for me Volume VI of The Spiritual Healer. *Is it possible for me to have it made into two books? I know it may cost more but I find it rather heavy to hold in bed and when I am sitting round the fire for a little rest after my work.—E.G.*

This is a query we have passed to our printers. I am afraid that unless we received sufficient requests of a similar nature the double binding would prove rather expensive. Our printers will reply to your request direct.

* * *

A DOCTOR'S VIEW.

My doctor agrees your healing is good for my morale, but you cannot heal my organic trouble. What can I tell him?—H.G.

Your doctor is coming our way. We see organic troubles (often said to be "incurable") yield to spiritual healing. From your letter your pains have gone, and your movements are becoming looser. This is the evidence your doctor should be shown.

DISTANCE NO BARRIER.

My daughter is going to Australia. She was cured of eye and spinal trouble by you whilst she was in Wales. Could she still receive healing on the other side of the world?—Mrs. McM.

Yes. Distance makes no difference to the receptivity of the healing power. We have thousands of patients in all parts of the world who have been cured or who are getting better.

* * *

THE HOSTILE MIND.

I have a dear friend who is quite unsympathetic, even hostile, to any form of unorthodox treatment. She suffers from acute arthritis . . . can you help her . . . or would her attitude negative the healing?—Agnes.

It is not essential for a patient to believe in healing for help to be received, and even negative or hostile opinions do not obstruct the healing effort. Spiritual healing is superior to "opinions"—but, of course, a co-operative mind is helpful.

A SWISS HEALER

I know a lady living in Basle, Switzerland, whose whole conception of life is absorbed in a belief in divinity. It constitutes the principal topic of her conversation and it regulates her life. Yet I doubt whether she has ever had one of those moments of ecstasy which befalls the true mystic and saint. Her logic is simplicity itself: God is All; God is Love; God is Complete Well-being; God IS Good Health.

She scatters these aphorisms wherever she goes; even the telephone is not proof against her enthusiasm. If you telephone her on the most commonplace matter, she will in some way weave her faith into her remarks, and leave you pondering on her theme.

The result is astonishing: she is an outstanding healer whose advice is being constantly sought by strangers; yet she is more ignorant of therapeutical techniques than anybody else that I know.

She never invokes the aid of spirits; she is afraid of "animal magnetism"; eschews pills and drugs; does not pray but merely affirms. So sure is she that God will never fail her that she heals far and wide. All she asks is that her patients shall strive to understand what seems to her to be the most obvious truth: that God IS everywhere.

I have emphasized the word "IS" because this is the principal theme of her affirmations. She is, therefore, a specialist in the "science of divine mind," a phrase ever near her lips. She is undoubtedly a spiritual healer of a conscious kind.

Not every healer feels capable of living up to this lady's ideal, and history shows that it is not necessary: that a spiritual healer can be very successful while living a "normal" life. Indeed, some very faulty people have been marvellous healers, although, by and large, they have depended not so much on their own inherent healing qualities as upon the attitude of mind of their patients.

It Could Not Happen Here!

OLIVE and George Burton and I were travelling home by air —from which airport it does not matter for now . . . We had arrived early, as instructed, and we had time to spare.

It seemed that all our fellow passengers were on their way to Basle, Zurich or Geneva, they wore the heavy clothing of the winter sportsman and some were carrying their ski-boots by their laces; there were children, too. Everyone seemed happy in contemplation of a holiday amid the alpine snows.

We were due to board the Viscount at 8.40 p.m., and in the meantime we waited in a rather untidy and unswept lounge, where a charming girl served out teas, drinks, and sandwiches. Occasionally an air crew would pass through and we wondered if they were ours. Time passed, zero minute went by, slowly the hands of the clock moved to 9 p.m. and still we waited with no sign or sound from the loud-speakers.

George Burton got up to make an enquiry concerning the delay, and hardly had he gone before the almost unintelligible voice on the loud-speakers told us that climatic conditions were unfavourable and we should have to board a coach at 9.30 p.m. to go on to the next airport, an hour's drive away. Apparently they did not have a coach at this airport and had to send into the town for one, half-an-hour's journey away.

It was prompt to time and at 9.30 p.m. we boarded the coach. The main topic of conversation was whether we should arrive at our destination in time for the travellers to Switzerland to catch their connecting planes, and there was much consternation, but the air stewardess assured them there was time. One man was pondering over his time-table and asked what the letter "A" meant after a flight. George tried to be helpful and said it meant "anytime," much to everyone's amusement.

The coach set off, we were due at the new airport at 10.30 p.m. and as this time drew near we began to look out for the airport lights. We saw clusters here and there, but the coach driver ignored them and went on and on. Ten minutes later he stopped the coach and got out to speak to a passerby, and then it became obvious he did not know where he was. Copious directions were given and the coach had to turn round and go back the way we had come. Incomprehensible as it may seem the coach driver had no idea where the airport was, and time and time again he had to stop and enquire the way, often retracking over where he had driven.

At long last, after a wasted hour driving here and there, the airport was reached at 11.20 p.m., red tape was slashed as the coach drove onto the tarmac and right up to the Viscount and we were soon away. We reached our destination an hour later, and it was with sympathy I heard the receiving stewardess explain to the travellers to Switzerland they had lost their connecting plane and they would have to wait another two hours for a plane to take them to Zurich where they would arrive about 4 a.m. and they would then need to wait until there was a morning train to take them further.

One might expect such a fantastic story to be told of perhaps some less businesslike Continental air-

[Continued on p. 80.