MARCH 1959

# The Spiritual HEALER

*Circulation over* 20,000

THE JOURNAL OF HEALING AND PHILOSOPHY

VOL. 7. *Editor:* F. Terry Newman. No. 3.

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

# From the EDITOR

* * *



IT is frequently reiterated that the most disappointing factor relating to Church membership is the dearth of young people attending services. This in particular is a complaint levelled against Spiritualist churches.

Yet surely there is a very obvious reason? No one can run before he can walk; neither can one apprehend spiritual truths until his capacity of spiritual awareness—a growing dissatisfaction with material things—leads him into an awareness of spiritual realities.

For generations our schools have insisted on cramming Shakespeare into the English curriculum of students far too young to appreciate the magic and genius of the greatest of poets. Only later, when living has involved them in the violent clash of hatred and envy, of love and pity and the poignant grief of bereavement are they able to understand the real drama of life, and the genius of Shakespeare!

Only as we evolve through childhood into the wider emotional sphere of the adult are we able to make responsible decisions and assess true values. In the light of conscious knowledge and widening experience we are able to choose the religion which we consider right, instead of accepting the faith decreed by birth and circumstance.

But whether we search for the verities with head or heart or both, we find that truth, fugitive as beauty and powerful as love, is a strangely elusive quality. What we may consider right is often construed by others to be wrong.

For all those who have reached that point in life where they seek for that truth more often obscured by, than enshrined in religion, spiritual healing alone is able to demonstrate the power of Spirit, both to the heart and to the mind.

There will always be those who seek truth with their heads as well as those who search for it with their hearts. Though it is decreed a virtue to accept a religion by faith alone, yet faith coupled with knowledge can never be mistaken for credulity.

Herein lies the strength and truth of spiritual healing in our time. Here is tangible witness to the power of Spirit working through humble and dedicated men and women; demonstrating that He heals to-day.

Here is a challenge to all those who dispute the existence of powers transcending the physical — who seek truth with the head. For those wearied of theological philosophies and inter-denominational disputes —who seek with their hearts.

For those, who, evolving through a mental appreciation of the genius of Shakespeare—have gone on to a spiritual awareness of the divinity in man—spiritual healing but confirms that truth.

* * *

Even a hair has its own shadow.—PUBILIUS SYRUS.

# PSYCHOLOGY AND THE IMAGINATION

*"Think that you can, and you will. . . ."*

## by Charlotte Hunt

A VERY great psychologist once said, "In any struggle between the imagination and the will, it is the imagination which always wins." The statement was not made in those precise words, but they convey the essence of what was meant.

Now you may think this strange, even debatable, especially if you happen to be a person of very strong will. Nevertheless, it is a profound psychological truth. When ignored, the implications of these words are responsible for very many states of conflict and distress in the human psyche.

We have to remember, of course, that the comparison is deliberately made here of a conflict between will and imagination. Where there is no conflict, that is, when a person makes up his mind to do a thing, and there is in his subconscious no hampering thought which suggests that he will not be able to do it, then, of course, the action can be carried through to success.

However, when the subconscious, which rules the imagination, holds below the threshold the inhibiting suggestion that failure is certain, then the will is bound to suffer defeat. The harder the individual tries to exert the force of his will, the more impossible he finds it.

Just think for a moment of the amazing amount of thought force and direction which the imagination releases! Imagination is compressed thought, in essence. It is the driving force of all creative processes. Before a man can begin the task of doing anything, it has to exist, as thought, in mental imagery, i.e. in the imagination.

This applies to the simplest things in life as well as to the big ones. All life, in reality, is thought translated into terms of action.

If you decide to build, let us say —a garage—the form and shape it is to take has to be born, first of all, in your imagination. The birth of this idea may be quick or slow, depending upon your own mental processes, but it has to be created as a thought form before it can take on material substance.

In the same way, the great imaginative thought forms of musicians, writers, artists and sculptors, come first into the subconscious—or the imagination. They then find outlet, or conscious expression, through the medium of the will, in works of art of many kinds.

Who, understanding this process, can deny that the imagination comes first in the process of thought production, and that it is far more powerful than the will? The will is merely the handmaiden of the imagination, carrying out the orders and plans of this ruler of the subconscious.

This is why many people find difficulty in achieving victory over some physical or mental condition

which they desire to conquer. Let us imagine, for instance, that you have a fear of tunnels. In order to cure yourself of this particular fear, which you decide is cowardly, you will yourself to overcome it. "I will defeat it," you tell yourself with almost vicious determination.

You then embark upon a near-sadistic course of action for this self-cure. It involves subjecting yourself upon every possible occasion to the undergoing of this "ordeal by fear." Now, in one sense, this is good psychology! It is never wisdom to run away from the thing you fear. Nor should you try and dodge it by taking elaborate steps to see that you don't encounter it.

You have this fear of tunnels, so whenever you know you are going to be subjected to it you tell yourself grimly, "I will not be afraid—I will overcome it." But, if in the imagination, the subconscious, the fear is still there, and telling you that no amount of struggling on your part is going to remove it, then, again, you will not defeat fear.

What you will do, by the sheer force of will-power, is to drive it underground, where it will do more mischief. Though the effort you have made is both commendable and courageous, you will not have made it without tremendous expenditure of nervous energy, and it is likely, in the end, to have done you more harm than good.

However, take courage, for it is still possible to overcome that fear. Instead of grimly gritting your teeth, and tensing yourself to effort, listen, instead, to imagination's gentler whisper. "I think I can do this, in fact I'm sure I can!" The difference in the two thought directives lies in the immensely powerful medium of suggestion. Imagination, allied to suggestion, works like faith; it can remove mountains.

The therapeutic effect of imaginative suggestion is especially useful when directed toward the removal of nervous or psychological fears. No amount of imagination can suggest that a man hasn't suffered a broken leg or other physical injury when he can feel the pain of this. But nervous fears often stem from terrors or conflicts in the subconscious mind, and have no physical basis. They are nonetheless real and a cause of great distress to the sufferers.

The healer Coué, who cured a great many people of illness and personality disorders which derived directly from such fears as these, invented a now world-famous phrase for releasing into the conscious mind the healing, suggestive force which only the imagination can generate.

Coué directed his patients to repeat to themselves, over and over again, one particular phrase. "Day by day, in every way, I get better and better."

The persistent suggestion planted in the receptive soil of the imagination produced some near-miraculous cures with many of his patients—especially those who were depressed, over-anxious, or whose physical illnesses stemmed from some cloud or shadow upon the mind.

There may, of course, be some hidden reason, some buried fear or anxiety, some forgotten experience, which prohibits the true expression of individual action in some form or another. This, if it can be discovered and analysed, must first be cast out of the subconscious before the powerful directive force of the imagination can be directed towards the desired goal.



**Harbingers of Spring.**

Going back to the example quoted earlier—a fear of tunnels—if this stems from some unpleasant experience or dangerous situation endured in a tunnel then this must first be brought to light, re-lived, understood, and then allowed to take its proper place in time, that is, relegated firmly to the past.

And the same holds good for all fears of a psychological nature, and all anxieties and terrors which derive from them. They create thought obstructions in the mind which must be cleared away before the force of the imagination can begin to do its work.

All things, however, become possible when we remember that it is thought, not will, which is the great driving force in human endeavour! Sometimes, the thought force can come from beyond our consciousness; we are especially sure of this when, in times of danger and difficulty, we invoke the power of prayer.

For the answer we often get seems outside anything in our experience or our minds . . . we have made contact with the creative thought of the Universe, which, harnessed to our imaginative power, can achieve results of which we never dreamed!

So, remember, next time you want to do something, and particularly if it is something important to you, or to someone whose welfare is dear to your heart, build the thought of success first firmly into your imagination. You will find, then, if you think that you can—you will!

# THE HANDS OF A HEALER (III)

## by Harry Edwards

*"The healer is but the instrument of the spirit guide or doctor, and his hands are but an extension of this instrumentality."*

IN my first article in this series, I pointed out how the sensitivity of the fingers is used to convey impressions to the mind in addition to the fact that the hands are also used to express mind intentions.

The hands of a healer can become specially sensitive in both ways, and healers receive different kinds of experiences in the act of healing and in diagnosis. It is these experiences that have supported the idea that the hands themselves possess healing qualities.

My two previous articles were designed to discount this idea. Yet these hand experiences are very real to the healer and therefore merit detailed consideration.

Perhaps the most common experience is that when a healer is giving contact healing to a patient he becomes aware of a strong heat in his hands and this is also felt by the patient as a penetrating heat into the body. This heat only becomes apparent when the hands are held close to the affected part of the patient. If the hands are moved to an unaffected part the heat sensation disappears, but as the hand returns over the part where the trouble is so the experience recurs.

If the hand is slowly withdrawn away from the patient the intensity of the heat lessens. This heat is a psychic or spirit manifestation; it is not physical. This is proved in two ways, firstly if a thermometer is placed between the healer's hands and the patient and while the heat is still experienced by both healer and patient—no rise in the thermometer temperature is recorded.

Secondly, for the healer's hand physically to develop heat it would mean that there must come a marked increase in the speed of the circulation, and this is not physically possible to meet the circumstances.

For example, when the healer's hand travels away from the afflicted part the heat experience dies away and this takes place in a few seconds. It is obviously wrong to conclude that there can be sudden increases and decreases in the circulation in this way. Further, if there should be an increase in the circulation to produce this heat effect it would also be felt in the forearm, too—which it is not.

If therefore this heat is not a clinical heat, what can it be? No categorical answer can yet be given, but there are some logical hypotheses that may bear consideration. In the first place we must return to the fundamental postulate that any feeling we experience in our hands is a mental appreciation. If we burn a finger, it is the affected nerves that carry the sensation to the mind. Medical science has determined that a person who dies from very severe burns does not die because of the burning but from the severe nerve shock to the mind. Thus it is right to conclude that in spiritual healing, too, every sensation we receive in the hands must also be a mental appreciation.

Before we go further, it may be well to study how the hands can receive diagnosis, for the same

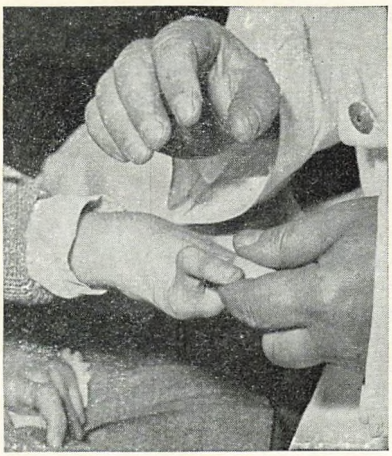
arguments can apply to this as well as to the heat. Incidentally, while heat is felt, more generally the opposite effect of extreme cold is at times experienced, but the same reasoning can be applied to both effects.

There are different ways in which healers receive diagnosis, but all we are concerned with here is the recording through the hands of ill-conditions. One way diagnosis is received has already been mentioned, that, as the healer's hands travel over the patient's body this sensation of heat or cold is received. This cannot be explained away by the greater warmth in an affected part due to inflammation, which we know can be easily felt by anyone, because the heat sensation is received where there is no inflammation and the patient's body temperature is normal.

Another way in which hand diagnosis is received is when, as the healer allows his hands to travel near the patient's body with his mind attuned to receive impression, the hand is drawn to an affected part as if by a magnet. This attraction can be so strong that the healer needs a conscious effort to move it away.

Other ways are through the intuitive "knowing" where the seat of trouble is as the hands rest over a part of the patient's body, and also by the feeling of tingling in the hand and by a vibratory effect. At times the hands will sense in one of these ways the centre of the trouble some distance from where the actual pain may be. Experience will show that the place where the hands diagnose an ill-condition is the correct situation of the physical cause.

A simple illustration of this may be seen with sciatica or some other leg troubles; while the hands will



**Restoring flexibility to joints crippled by rheumatoid arthritis.**

naturally pick up the symptoms in the leg, the strongest reaction will come from the lumbar vertebræ, and it will be here that the healing will be directed, and not so much the leg itself—for as the cause is healed then the effects will pass away.

It is obvious that the spirit doctors are able to see in a patient where the primary cause of the disease is located, otherwise no spiritual healing could ever take place. As is again proved by Absent Healing it is not necessary for a healer to know this, for it is not his mind or his body that carries out the healing act.

Therefore it is reasonable to assume that the spirit doctor in attunement with his human instrument indicates in the ways we have shown, through the hands, where the trouble is, for the healer's information and to answer his natural desire to know where and what the cause of the sickness is.

Diagnosis is not healing, and it is not necessary for a healer to be able to receive diagnosis for healing to take place. The healer is but

the instrument of the spirit guide or doctor and his hands are but an extension of this instrumentality. The manner in which the healer's hands are further used in the healing act will be the subject of my next article.

Thus it may be seen that the sensations a healer receives through his hands, either in diagnosis or treatment, are psychic impressions, purposefully directed by the guide, to help satisfy the healer's wish to know that he is an integral part of the healing process, that he is not just a dummy, but an operating instrument.

Any healing force that originates from Spirit must be non-physical and yet the time must come when this non-physical force is transformed into a physical state in order to produce the necessary corrective change in the patient. This act of transformation needs a transformer that is intimately allied to both the material and spirit realms, and surely this is found in the healer's or the patient's spirit body.

For as the spirit body is a counterpart of the physical one, capable of reflecting disharmony, so we have the *prima facie* evidence that here is the intermediate stage between the physical and spirit states and can therefore take on the functions of a transformer.

If this is correct, it may well be that the hands of a healer can act as the transformer terminal for the entry of the healing force into the patient, and from this derives the sensations of heat, cold and diagnosis.

The spirit hand of the healer is, of course, contiguous with his physical hand, and as the process of transforming a spirit healing force into a physical condition, so it is reasonable to conclude that the sensations I have written about are reflected in the hands of a healer and from thence carried to the mind as mental appreciation.

Lastly, every healer knows that he cannot create by his mind desire these sensations, they are effects for which he is not mentally responsible, which again leads us to acknowledge the fundamental postulate that it is not the human instrument or his hands that are the source of the healing or diagnosis.

## DEMONSTRATIONS AND LECTURES

| | |
|---|---|
| Saturday, May 30th, 1959. | *Healing Demonstration :* Conway Hall, London. *Apply for tickets :* Mr. T. W. Ella, 200 Church Hill Road, Cheam, Surrey. |
| Saturday, July 4th, 1959. | *Healing Demonstration:* Albert Hall, Nottingham. *Apply for tickets :* Mr. A. J. Ellis, 33A Castle Gate, Newark, Notts. |

* * *

A miracle is a law-abiding event by which God accomplishes His redemptive purposes through the release of energies which belong to a plane of being higher than any with which we are normally familiar.

DR. LESLIE WEATHERHEAD.



*The Ides of March.*

* * *

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

A. HEGAN RICE.

# ALL ABOUT YOUR THROAT

*This interesting and informative article tells how the throat is constructed and how it functions. It is written from a purely medical point of view, and makes no allowance for spiritual healing. As a rule throat inflammations and infections, tonsilitis and laryngitis, etc., yield readily to spiritual healing by Absent Healing. Ill-conditions are isolated, the breathing cleared and strengthened and infections are quickly overcome. It is advisable to seek spiritual healing for any character of throat trouble immediately any discomfort is felt. It is much easier to overcome in the early stages. Prevention of trouble developing is much better than treatment after it has become advanced.*

## by Evan Wylie

ON any morning one is liable to wake up with a sore throat. No other disease except its frequent companion, the common cold, is so much with us.

Yet because its victims are so numerous and their misery so familiar, there is a tendency to regard it as an annoying but trivial illness. The truth is that the sore throat is perhaps the most important alarm signal in the body—a warning that carriers of disease have penetrated the body's outer defences and are gathering strength to press their assault further.

The word "throat" covers several separate structures linked by a system of valves, raising and lowering and squeezing devices, that permit us to breathe, talk, eat and drink.

Clog one of these for an instant and life is jeopardized. Alter their amazing anatomical arrangement by a fraction of an inch and the world's speech would be reduced to guttural grunts and high-pitched whistles.

The tissues of the throat are delicate but remarkably durable. Protected by only a thin film of mucus and saliva, they endure temperatures ranging from ice-cream at eight degrees to tea at 160 degrees. Every few seconds air swishes past them at ten m.p.h.; a sneeze or cough rips through at a speed as high as 200 m.p.h. In one day they are exposed to about 3,000 gallons of oxygen and carbon dioxide and some thousand million dust particles.

In addition to the traffic exhaust fumes that permeate the air most of us breathe, a heavy smoker's tissues must face the onslaught of parching, tar-laden smoke. The complex chain of events we call the swallow, which requires the split-second teamwork of several muscles, takes place about 3,000 times a day.

And unless the throat's owner is a hermit, it will also be called on daily to carry out the rapid-fire muscular expansions and contractions necessary to form more than 25,000 words of talk.

Let's look at the chronically overworked structure. Open wide in front of a mirror and the most you will see is the tip of the soft palate hanging from the roof of the mouth. But if you had a doctor's tongue depressor, you could flatten out your tongue long enough to glimpse a bit of the middle portion of the throat, called the pharynx—a sort

of cross-roads of the windpipe, nose, mouth and œsophagus.

On each side of the pharynx you might see twin beds of tissue called the tonsils. With a specialist's long, slender mirror and forehead light, you could see a reflected view of the larynx (Adam's apple) with its two taut vocal cords.

It is in the hollow larynx, or voice box, that the column of air pressed upwards from the lungs is transformed by the cords, vibrating like rubber bands, into high- and low-frequency sound waves. These vibrations, in turn, are moulded into words by the rapid muscular actions of the walls of the throat, the soft palate, tongue, lips and teeth.

Because the larynx is constantly exposed to germ-laden air and smoke and because many of us abuse our voices, the larynx tissues and vocal cords often become so inflamed that the voice is reduced to a hoarse whisper or is lost altogether, a condition known as laryngitis.

But hoarseness does not necessarily imply infection. It may be due to emotional problems which cause a tightening of the throat muscles and disturb the delicate vibrations of the vocal cords, thus altering the volume and pitch of their sound waves.



**Her throat is surely robust.**

Suppressed rage and tension may cause the voice to become harsh and shrill; deep-seated fear or guilt may make it thin, shaky and high-pitched. Even total loss of voice can occur in a perfectly normal larynx that is paralysed by acute anxiety.

The throat is not only overworked, it is also crowded, becoming within a few hours after birth the domain of millions of germs which swarm in the air we breathe and in the food we eat.

Here the first skirmishes with

most internal infections are fought out, and the result determines whether or not the attacking organisms will succeed in reaching other parts of the body. Among diseases often ushered in with a mildly inflamed throat are influenza, infantile paralysis, meningitis, scarlet fever, whooping cough and measles.

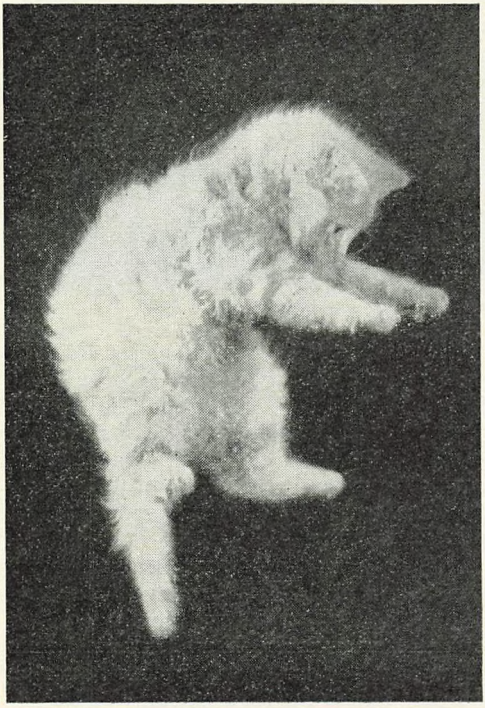
And the dangerous acute inflammation known as a streptococcal sore throat, or "strep throat," if unchecked, may progress to rheumatic fever, which sometimes results in crippling damage to the heart and body joints.

The throat's passageways also offer choice routes for invading microbes to spread into the upper nasal passages to cause acute sinusitis, into the middle ear and mastoid bones to cause abscesses and deafness, and down the trachea into the lungs to bring on pneumonia and pleurisy.

When the throat is attacked by the virus that causes the common cold, the growth of bacteria already residing in it immediately increases and may bring on attacks of bronchitis, tonsilitis or laryngitis.

This explains the popular misconception that the sore throat is a symptom of a cold; actually it may be a separate thing, but the two often go together.

To counter germs, however, the throat has a highly effective ring of defence traps. Known as Waldeyer's ring, this consists of islands of lymphoid tissue whose function is first to attract the germs and then to overwhelm them with large numbers of white corpuscles and antibodies which are rushed to the site through the bloodstream.



From here . . .

The tonsils and adenoids are masses of this spongy lymphoid tissue. They are particularly large during childhood and are often inflamed as they do battle with infectious organisms. Through them most children gain lifelong immunities to many diseases which might cause more dangerous illnesses in adult life.

Sometimes, however, the tonsils, weakened by too many germ wars, become chronically diseased and a doctor may recommend surgical removal.

The other key defence mechanism of the throat, particularly important in adult life, is a lining of delicate, reddish mucous membranes which manufacture the watery secre-

tions that keep the throat moist and shield the body tissues from bacteria. The mucus flows as a continuous film, carrying away the invading germs.

Many factors in modern living, however, tend to interfere with this normal secretion. Tobacco smoke, industrial smog, exhaust fumes, heavy alcohol consumption, all irritate the membranes, constrict their blood-vessels and tend to dry up the mucus flow and decrease its effectiveness. Central heating can wring too much moisture from the atmosphere.

The mucous membranes can also be weakened by faulty diet, chronic fatigue and constant mental stress which drain the body's defences. All that is needed then is the triggering action of a sudden change in temperature, or of a wetting or chilling.

As this draws the blood to other parts of the body, the throat's blood-vessels constrict, the membranes' temperature drops and the ever-present bacteria seize their opportunity to attack the tissues.

Sore-throat sufferers have through the years swabbed, sprayed, irrigated and painted their throats. They have sucked on cracked ice, gargled with scalding hot solutions, downed hot toddies and inhaled the dizzying fumes of pine oil and friar's balsam.

Most doctors admit that the old home remedies and patent medicines can be useful to *relieve the symptoms* of the sore throat. For example, a gargle won't kill any germs, but it can make your throat feel more comfortable. Some patent



**. . . to there.**

medicines contain codeine or its derivatives which help to suppress unnecessary coughing and give the throat's inflamed tissues a rest.

The principal objection among medical men to the patent remedies is that they encourage a tendency to seek relief at the chemist's instead of in the one place where it can be quickly and much more cheaply obtained—at home.

For it is the view of throat experts that the best remedy for the sore-throat victim is simply to stay in bed for 48 hours, take plenty of fluids, including fruit juices, stop smoking and keep his mouth closed. In the occasional case of a stubborn infection, or an acute inflammation such as the "strep throat," a visit by the family doctor should do the trick. He will probably prescribe sulpha drugs or a shot of penicillin.

Cold baths, regular exercises, open windows and other hardening devices will not save you from a single sore throat. Much more important are warm clothing, proper food, rest and freedom from tension.

Some throat men would like to see a fashion trend back towards the best protection ever devised against body-chilling draughts—long underwear. Others assert that the winter-time use of rubber-soled shoes and the military custom of tucking trouser bottoms inside the socks would greatly reduce sore throats among rush-hour crowds who ride in draughty conveyances.

"If you have a sore throat," says a throat specialist, "you probably have only yourself to blame for abusing your throat or permitting your body's resistance to fall below normal. Nature favours neither man nor microbe, and he who is best able to protect himself will survive."

Condensed from "McCall's."

## *A Gift from Holland*

In Blomendaal, Holland, we have two good friends who are carrying on Spiritual Healing in spite of difficulty. It is not allowed by law for anyone in Holland to lay "healing hands" upon a sick person, neither is the Press allowed to publish any testimonies of healing results.

When we have conducted healing demonstrations in Holland the organizers have been faced with all manner of red-tape requirements. For example, the order for every ticket has to be written out five times, with the names and address and other particulars. Even so, we were prohibited from "touching" a patient.

Suffice it that we disobeyed the injunctions and risked a stay in prison. On one occasion the promoters were very much alarmed when a posse of police in jack-boots and armed with revolvers came into the hall—but there was not any need for alarm, for the corporal of the police came to seek healing for his leg. It is in such circumstances that Mr. and Mrs. Gunckel, of Kerkplein 23, Blomendaal, are bravely carrying on spiritual healing for all who are sick.

Now it so happens that for some years I have possessed some aquaria of tropical fresh-water fish, and my friends have at times brought over special specimens. They told me that they had a friend who could supply tropical sea coral fishes, so I obtained a small aquarium and brought over a few specimens.

When Mr. and Mrs. Gunckel saw how delighted we all were with these, they decided to give me a Christmas present, and this comprised a very large aquarium to take larger coral fish. After a month's delay at the Customs this arrived, complete with a stand. I got the synthetic sea-water made up, and I was ready to receive the remainder of their gift.

In six special insulated cartons, the fish arrived in polythene bags, inflated with oxygen, and these comprised a wonderful selection of coloured, oddly-shaped fish. Some are semi-circular, others are bright blue, others like butterflies.

We shall be very pleased to show these tropical fish to any visitor to Burrows Lea, so that others can also enjoy the gift from my Dutch friends. It may be that this collection is the best in any private ownership in the country, and I feel that when the ever-increasing number of devotees of fresh-water tropical fish know about the coral fishes, they will desire to have some, too.

The name of the supplier of both aquaria and fish is Mr. Joop Liet, "Air Fish," Argonautenstraat 63, Amsterdam, -Z

* * *

In life it is difficult to say who does the worst mischief—enemies with the worst intentions—or friends with the best.—LORD LYTTON.

# HERE IS GOOD PURPOSE

THERE is something within man that urges him not to be content, but ever to seek something better. This desire provides the biggest difference between man and the lesser kingdom, for animals are content with enough food, comfort and a mate. At the same time they possess many human similarities and virtues.

They are made in like fashion to us, they are born in the same way, and when their tenure of earthly life is over they pass, as we do, into a spirit state of life. They possess the virtues of parental love for their young and will fight to the death for them, they suffer pain, and are conscious of happiness and contentment.

Thus there are close links between us, but with our longing for something more than contentment so we possess an idealism that has ever prompted man to greater things. This is the spiritual heritage we possess, and as we attain one aim, so we seek another.

Thus it is that the Observance of the Silent and Healing Minute is a means to express our spiritual idealism. For example, there has ever been the desire to live at peace with one another, individually; in the family; in industrial and international life. So in the Silent Minute we join together that the divine spark may be touched in the hearts of all who rule over us to seek the ways of peace.



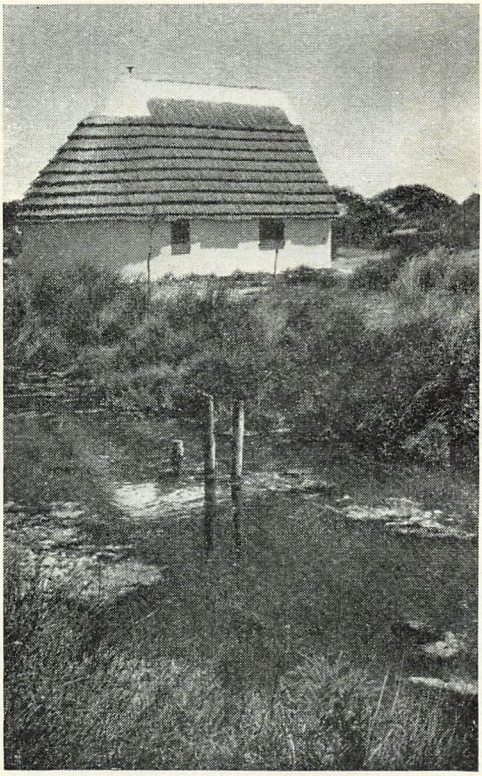
In the Healing Minute, we play our part in the widening of the channel through which the Christ-power of healing may reach all who are sick and in pain. So for these two good directives we have "The Silent" and "The Healing" Minute.

Let us extend this a little further and have thought for all the rest of God's creation, especially the animal kingdom, that in time of illness and in suffering at the hands of man help will reach them, and that, in turn, the minds of their inquisitors will be turned into compassion and through this man will progress in spiritual stature and understanding.

As we give of ourselves to these good endeavours so we adventure further along life's eternal pathway, and in so doing we cannot help but receive inner strength and happiness.

This Observance is one of the things so well worth doing. We have now passed the 20,000th

[*Continued on page* 142.



# AMPLE SCOPE FOR SPIRITUAL HEALING

## By HORACE LEAF

* * *

NO spiritual healer should fear to be unconventional because conventional views are seldom quite right, especially in matters of health. Owing to the mysterious "X" which makes it often impossible for anyone to know either the cause or possible course and cure of a malady, the widest scope is left for anyone trying to make a cure.

Experienced medical doctors know this, and occasionally admit the fact. The great John Hunter maintained that surgery was very often a demonstration of the ineptitude of doctors, an admission of failure to know how best to treat the ailment.

Sometimes a doctor boldly undertakes to depart from the common practice, with success, as I myself once experienced. When a boy I fractured my left arm, and the hospital doctor took the usual course of placing the arm in splints. In his absence, however, a new doctor calmly removed the splints and almost drove me from the surgery, telling me to "clear off" and not bother him again.

This could not have been because the arm was not fractured; it took several months to mend, but mend it did; I expect largely because a boy of eleven will play and forget his injury.

It is a fact that the body is still a complex of mystery which no medical man fully understands, and very frequently diagnosis is a matter of guesswork. Spiritual healers often guess just as well and even better than doctors guess. I witnessed such a diagnosis five years ago when a local dentist called in a spiritual healer because he was dissatisfied with the treatment he was receiving from his medical doctor.

The spiritual healer after sitting beside the prostrate man, expressed

the opinion that he had a stone in one of his kidneys, and believed that if the doctor discovered this was true, the patient would be sent to hospital for an operation. But, said the spiritual healer, the stone would come away itself and an operation would not be necessary.

This is exactly what happened. I personally visited the patient in hospital, and saw the stone after its unexpected discharge.

I was present when one of the world's greatest nerve specialists and psychiatrists assured a patient that if he agreed to undergo a certain drastic treatment he could positively assure him that he would be cured. The treatment was agreed to and I was present when the patient was discharged as "fixated." In other words he was medically beyond recovery.

This state of affairs is tolerated by the public because they know that the human organism is so complicated and mysterious that no one can really tell, in many instances, what will happen.

The medical faculty does not advertise the fact, but every consulting room affords examples. Locally we had a hightly respected general practitioner, who virtually worked himself to death trying to do his utmost for his patients.

One of his patients boldly assured him that although he had attended him for years, he had never cured him of a single complaint, although the patient always felt better for seeing the doctor. This wise old doctor took no offence at this statement, doubtless because he knew how true it was.

Much has yet to be discovered about the relationship of life and mind to the physical body, and every now and then some startling medical "discovery" is made and broadcast through the daily press. Medical ignorance of the part the brain plays in health is an example.

In September, 1957, the startling statement was made that "In a report of the annual meeting of the American Psychological Association in New York two medical doctors described a case in which a man's intelligence was unaffected by the removal of half his brain.

"They said the patient was studied before and after the right half of his brain was removed and he showed no appreciable loss of his higher mental functions. He was 39."

It has long been known that the brain can be terribly diseased without necessarily affecting the mental powers, although because it is an exception to the rule the fact is generally ignored. The spiritual implications are apparent, however; just as they are when the reverse is indicated.

Dr. Bond, at one time Medical Superintendent of the largest mental hospital in Jamaica, long ago assured me that he had performed hundreds of post-mortems on people who had died insane, and in a large majority of cases found the brain quite normal. "The maddest man I ever knew," said he, "a fellow medical student of mine, when his brain was examined after death, had the finest I have ever seen."

A few months ago I formed one of a long queue at a canteen, and was very amused at the lively and witty behaviour of a middle-aged man in front of me. On my commenting on his high spirits, he said that had I met him six months before I would have seen "a man doomed to death."

He had, he said, *angina pectoris* so badly that anybody could see the disturbance made by the exaggerated beating of his heart, and he

"suffered hell." He could show me a letter from a London hospital assuring him that he was beyond medical aid. "Yet here I am, hearty and well," said he, slapping his chest vigorously.

How did it happen? A spiritual healer had taken him in hand for six months and cured him. The healer was a church organist who did the job for the love of God and humanity.

A few weeks later I met a beautiful woman who had for two years suffered acute pains in her head "without ceasing," and no normal medical effort brought the slightest relief. "A spiritual healer cured me," she assured me, "in three minutes. He simply placed his hands on my forehead and I am now quite well."

More than once I have been requested by medical doctors to treat them for maladies which had proved too obstinate for normal treatment, although I was not claiming to be a spiritual healer.

Knowing my interests in spiritual and mental healing, and the power of the mind and spirit to restore health, in desperation they were ready to turn to unorthodox methods.

One of these medical men was ship's doctor on the vessel which took me to Australia, and we became fast friends during the journey. His was indeed a desperate case, threatening to ruin his life.

In view of the report of the two American doctors who removed half of their patient's brain, doctors have little reason to be resentful of spiritual healers, except from a financial point of view. Every trade and profession feels it needs some sort of organized supervision of its remuneration.

If healing were put first much more than a somatic view of life would be called for. That they are resentful of spiritual healers has, alas, been bitterly demonstrated during the last few years. But long before that, individual doctors failed to realize the spiritual virtue of spiritual healing, and showed vigorous opposition.

More than twenty years ago an acquaintance of mine suffering twelve years from lupus, which refused to respond to the efforts of a specialist, was quite unexpectedly advised by a spiritual healer to adopt a certain treatment.

Even the woman's husband warned her against carrying out his "inspiration," for that is what the spiritual healer called it. In the face of this opposition she carried out the advice and was cured in three months.

She showed her face to her medical doctor who expressed his amazement and delight, until she told him how the cure had been brought about. To use her own words, "He practically threw me out of his consulting-room, so indignant was he."

After this demonstration of spleen one can almost hear the Great Healer saying, "Inasmuch as ye did it unto the least of these my brethren ye did it unto me."

* * *

In life it is difficult to say who does the worst mischief—enemies with the worst intentions—or friends with the best.—LORD LYTTON.

* * *

Be very sure of this—if God wants anything of you, He will fit you for your work, and give you strength to do it.—S. PHILIP NERI.

# THE HEALING OF DEAFNESS AND HEAD NOISES

## by Harry Edwards

THE story I like best to relate of healed deafness took place some time ago, when a lady came one afternoon to see if we could restore her hearing. We were told that when she was a baby her mother poured hot oil into her ears and from that day she could not hear any sound at all.

She did not appear to be a very suitable case for a healing for she had been deaf so long, and it seemed that the childhood experience had destroyed the faculty. For the reason that it is not within our province to limit in our minds the power of healing, we sought help from Spirit for her.

At ten o'clock the same night there came a knock at the door and there was the lady bursting with excitement and all she could say was "I can hear! I can hear!" The sequel to this story came a few days later when the lady again came to see me. She worked in a laundry, and her comment was: "I never thought girls could swear so much."

Like most other diseases, the response to healing depends upon the individual condition and cause. When an ear-drum is badly perforated we are usually told that medically the trouble is incurable, and yet it is with this condition that we frequently observe a return of hearing. The implication is that the perforation has been healed over, and this is not so remarkable when we remember how wounds and bones heal readily under directive treatment.

Another common cause is catarrhal deafness, and this often means that the hammer and anvil bones of the middle ear have become clogged and can no longer carry the sound vibrations to the inner ear. Arthritis in the ear can produce a similar locking-up of these essential small bones. Once again the healing is frequently able to disperse the clogging substance and the hearing strengthens. With perforations and clogging a little time is needed for the correction of the ill-condition and for the hearing to return.

A more general cause of deafness is due to the weakening of the hearing nerves in the inner ear. This may have been the result of severe nerve stress or disturbance such as an explosion. If the former, then by soothing and calming the general nerve state we do see the hearing nerves respond and function once more, but when the cause has been a violent explosive noise, success is not so often seen.

Weakness of the auditory senses often comes with the wear and tear of life, and when age takes its toll of the delicate hearing mechanism.

With age, the functioning tends to be less virile, and healing cannot put back the clock, but what we do find as a common experience in such cases is that further deterioration is stayed, and the hearing is maintained—as well as the general condition permits.

There are other causes of deafness, some of which we do not



**A young patient receives treatment from Olive Burton.**

know. For example, a person will come with one ear stone deaf, and yet with healing the faculty is restored. This is one of those mysteries that we cannot explain.

In January of this year, a clergyman of the Church of England asked for our help to prevent his hearing declining further; he was wearing a hearing aid for his right ear. His left ear had been stone deaf for thirty years and he had given up any thought of improvement with this. After contact healing, it was found that he could hear, even whispers, with his stone-deaf ear, and when he put his hearing aid back into his right ear the volume of sound was so great that it was "deafening." Thus it is, as with all other troubles, while no improvement can be seen in advance there is no limit to the good that can come through spiritual healing.

Associated with deafness there are the head noises, and these are most distressing. The continual hissing or booming, thumping and roaring tends to drive the patient frantic. The effectiveness of the

healing is again dependent on the cause. Hissing may come from a perforated drum and this can be healed and the noises will cease. The most common cause is from nerve tensions, worries and anxieties, with accompanying headaches and neuralgia. These respond to healing but invariably take a longer time. Indeed, we rarely find a case of instantaneous healing of noises.

Generally speaking, as calming, healing influences soothe the mind and overcome the tensions, so the volume of the noises diminish, and periods of total relief come to extend in time until the sounds are vanquished. With these patients care must always be exercised to prevent a recurrence by keeping the mind contented and not overstressed.

There are two main ways in which patients can help their healing. Watch any partially deaf person. When you speak to them their eyes are strained, watching your mouth, and they are tensed up to "hear." This creates a state of mental tenseness or agitation which upsets the nerve harmony, induces stress, and thus prevents the nerves of hearing carrying the message to the consciousness smoothly and easily. We therefore advise a passive mental state when listening to permit the ears to receive the sounds in a natural and easy way.

*The ears do not hear*—they receive the sound vibrations which are then conveyed by the many delicate auditory nerves to the consciousness, where the vibrations are translated into a mental experience. Thus any form of tense anticipation to hear can only impede the process of hearing.

The second way to help the healing is to encourage more selective hearing. It is said that with one ear that is weaker than the other the weak one gets lazy, and also that the consciousness becomes, as a matter of habit, content with what the aural nerves feed to it. Therefore the hearing requires stimulation to increase its selectivity.

We suggest that patients whose hearing has weakened should listen to orchestral music by gramophone or radio at just sufficient strength to enable the general sound effect to be heard easily. Then they should try to distinguish the various instruments in the orchestra, without strain. This will encourage the "ears" to "look into" sounds, thus encouraging receptivity. If one ear is weaker than the other, it is helpful to turn that ear towards the music and mentally seek hearing from that ear, in this way natural stimulation is obtained for the weaker ear.

When a person has very weak hearing, the ear can be placed close to the wireless cabinet (in touch with it), and the strength regulated until the general sounds can be received easily but gently. Then the ear should try and distinguish the various instruments.

In this way the weak (or lazy) ear can be encouraged in its functions. These exercises will help also those who find difficulty in distinguishing words in conversation. But it is important that there should be no mental stress in trying to guess or anticipate the character of sounds or speech.

The healing plays its part in reviving the nerve faculties to hear, and to overcome any physical cause that impedes the hearing. Therefore the carrying out of these suggestions will effect co-operation with the healing to produce the greatest good effect in the shortest possible time.

# *Spirit Story for Children*

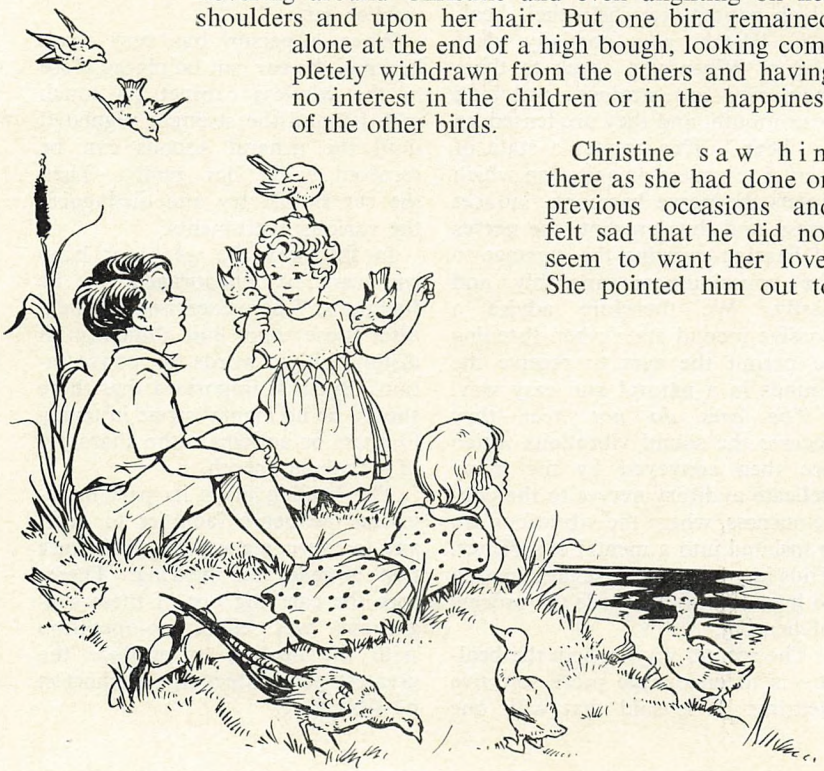
## *Retold by OLIVE BURTON*

WE have noted before that Christine has a special affinity with birds and the animals—more so, perhaps, with birds—and this has been strengthening as her personality develops.

She would often go alone to the woodlands and spend some time talking and singing with her many feathered friends and one day she said to Rosemary and Johnnie that she would especially like them to go with her.

Christine took them to her favourite glade with the small stream running through, which they had visited with her on previous occasions, and as soon as they arrived there the birds began to fly around, greeting them with their twittering and bursts of song.

Then, as the children seated themselves on the grass, more and more birds flew down from the branches, hovering around Christine and even alighting on her shoulders and upon her hair. But one bird remained alone at the end of a high bough, looking completely withdrawn from the others and having no interest in the children or in the happiness of the other birds.



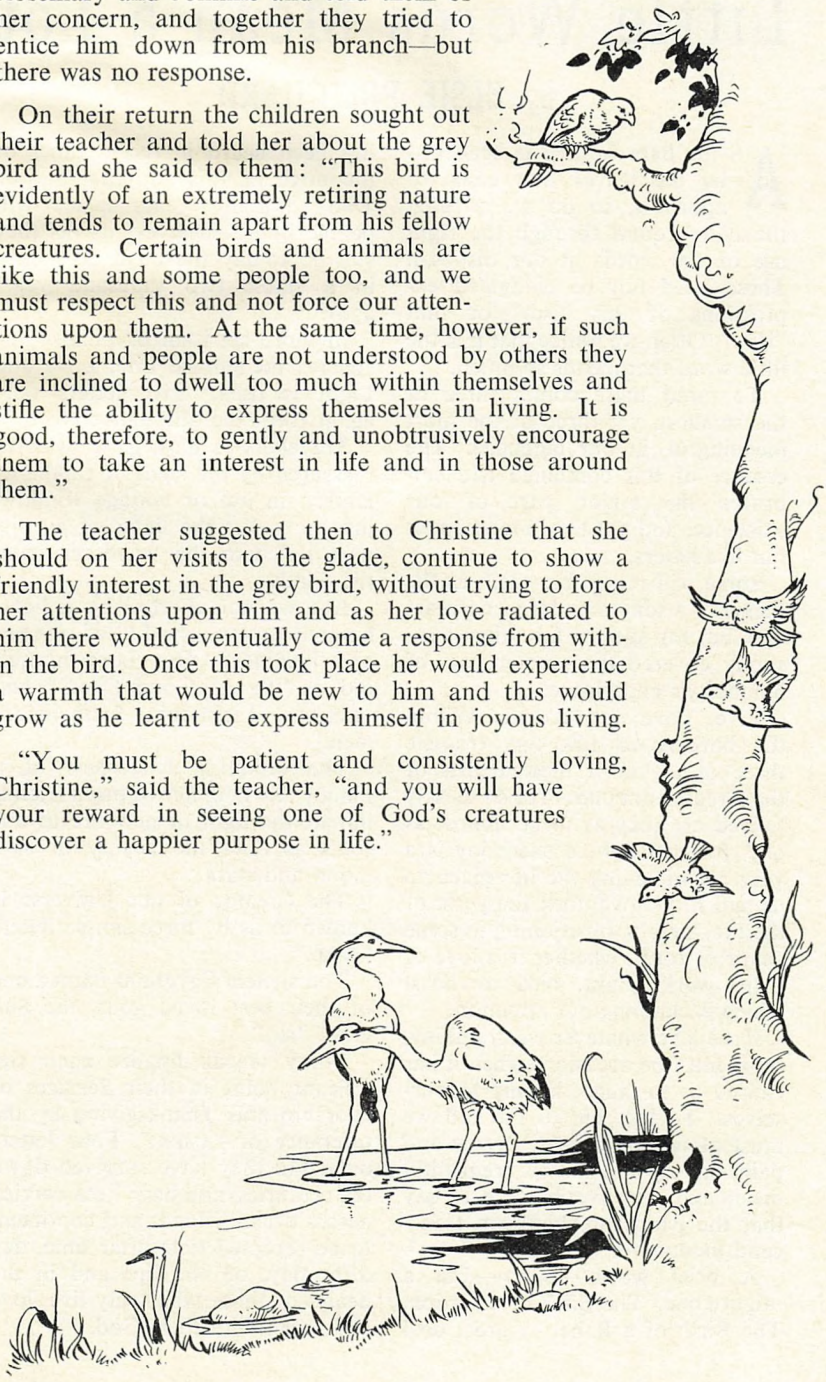
Christine saw him there as she had done on previous occasions and felt sad that he did not seem to want her love. She pointed him out to

Rosemary and Johnnie and told them of her concern, and together they tried to entice him down from his branch—but there was no response.

On their return the children sought out their teacher and told her about the grey bird and she said to them: "This bird is evidently of an extremely retiring nature and tends to remain apart from his fellow creatures. Certain birds and animals are like this and some people too, and we must respect this and not force our attentions upon them. At the same time, however, if such animals and people are not understood by others they are inclined to dwell too much within themselves and stifle the ability to express themselves in living. It is good, therefore, to gently and unobtrusively encourage them to take an interest in life and in those around them."

The teacher suggested then to Christine that she should on her visits to the glade, continue to show a friendly interest in the grey bird, without trying to force her attentions upon him and as her love radiated to him there would eventually come a response from within the bird. Once this took place he would experience a warmth that would be new to him and this would grow as he learnt to express himself in joyous living.

"You must be patient and consistently loving, Christine," said the teacher, "and you will have your reward in seeing one of God's creatures discover a happier purpose in life."



# Little Words Mean a Lot

## by ELSIE PRITCHARD

AS the bare branch is bedecked by the leaves that come to adorn it, so do we sweeten the daily round through the right use of the words at our disposal. These need not be elongated expressions of this "ism" or that "ism." Often we notice that it is the little word that means so much.

To mind there comes three of the smallest, yet three of the most meaningful, in our language. The essence of this combined trio embraces the major part of our existence, and yet the longest spans but five letters.

Some will remember them as the theme of a song popular some years ago, but for ages of time they have surely covered the greater part of humanity's experience.

Live, Love and Laugh. Within the borders of this tiny triangle three of the most blessed gifts of the Creator abound. Yet so closely twined are they as to be almost as one, for to laugh in sheer joy is a very act of loving the life given to us and if we love, then the yeast of the life-force is functioning in some shape or form, whether it is love of man, work, plant, bird or beast which is claiming our attention.

If we love whatever we are doing, there must be occasions when it has caused us to laugh, if only to ourselves. To live life to the full we must of necessity bear sorrow and pain, but joy and sorrow frequently meet, and who would care to say that the pangs of childbirth transcend the mother's delight?

A brief word — birth — but a mighty one. The Birth of a Nation. The Birth of a Babe. A great deal has been heard in recent times of the birth of this and that nation. Two thousand years hence will people praise these events (as they still do to-day the birth of a babe in a stable two thousand years ago)?

In more spiritual or philosophic spheres the phrase Life, Love and Light is used. Five letters only again form the alternative word.

Travellers in days gone by were reassured by the sight of candle or lantern in inn or cottage window, just as to-day the lights of an airport welcome the wanderer from the winds.

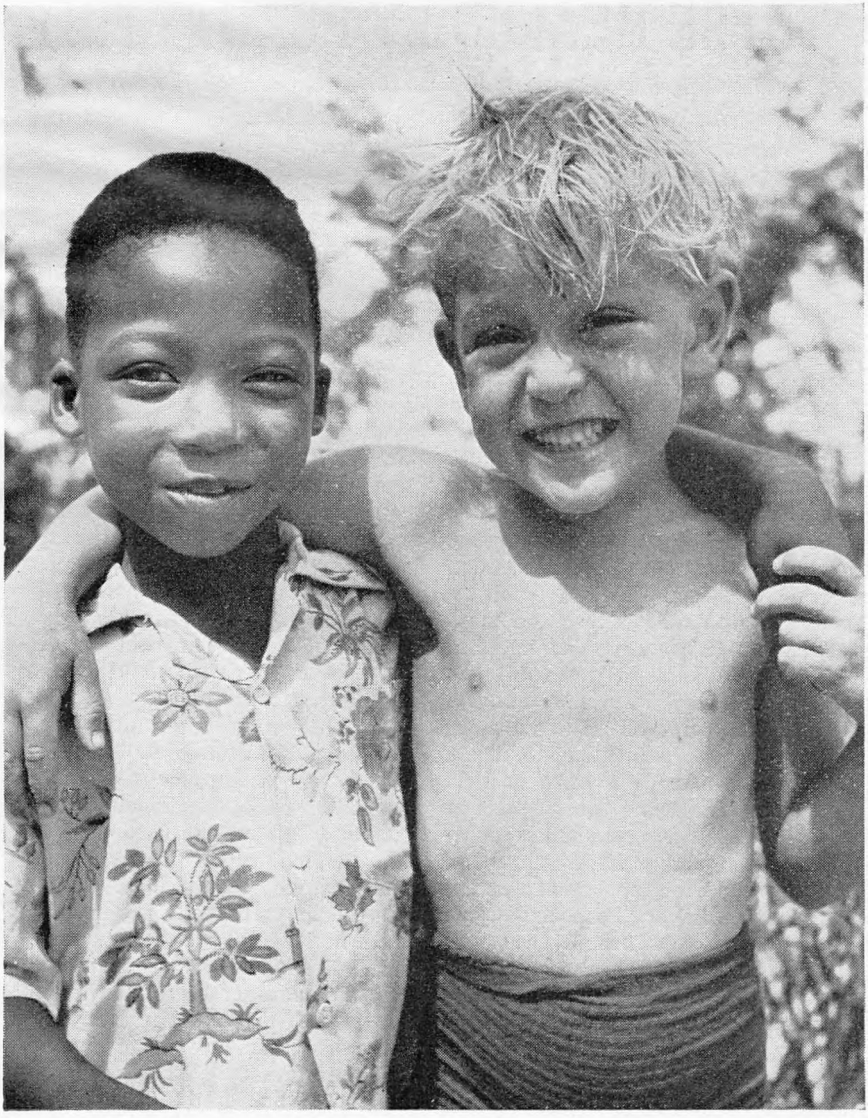
Are we not cheered by a light-hearted person, one full of warmth and laughter? Our Lord himself bid us "Be of Good Cheer" and "Let your Light shine forth before men."

The crooning tenderness of a lullaby, the laughter of one's friends impart the light of new life to our souls as does the beauty of sun, moon and stars.

The Creator of our Universe is known to us by three simple letters "GOD."

The ancient Egyptians named one of their best loved gods, the Sun God, "RA."

Many creeds finalize each significant point in their Services of Worship and Thanksgiving by the utterance of "AMEN." Four letters only, but they have survived down the centuries, and have been carried across ocean, island, and continent, to be repeated time after time, day after day, on the lips and in the hearts of those who truly live, love and laugh with their God.



*No colour-bar here.*

* * *

Every experience in life is intended to teach us something. If we meet it in the right way, we extract the good from it, and we are then ready to pass on to the next experience. But if we meet it in the wrong way, we have learned nothing, and a similar experience will occur until we are ready to move on to something higher.—DEREK NEVILLE.

# THESE HEALED BY BEAUTY (III)

*"As the pilgrims went on there met them two men, in raiment that shone like gold; also their faces shone as the light. These men asked the pilgrims whence they came, and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures, they had met in the way, and they told them. Then said the men that met them, 'You have but two difficulties more to meet with, and then you are in the City.'"*

## by Doris M. Hodges

APART from the Christian Bible, "The Pilgrim's Progress" is probably one of the best-loved books in English literature. It has been a source of profound comfort and inspiration to men and women of all ages, and children, too, ever since it was first printed. For, in the troubles, difficulties, adventures and perplexities of Bunyan's characters as they travel onwards towards "The Celestial City" we can draw a parallel with our own journey through time from birth to death.

John Bunyan was born in 1628 at Elstow, in Bedfordshire. Most of his youth was overshadowed by the storm and strife which shook England during the troubled period of the Civil War. His father was a tinker, and John's family was very poor. In consequence, he had little schooling, and when he was only eighteen he joined the Army of the Parliamentarian forces.

Even as a child, however, he had strange and sometimes troubling dreams and visions. In these, he saw spirits and demons, some of which assumed monstrous shapes, and his childish mind was frightened, too, by devils and archangels which also coloured his dreams and the fantasy world of his waking life. However, just before he joined the Parliament Army, these frightening visions ceased to trouble him.

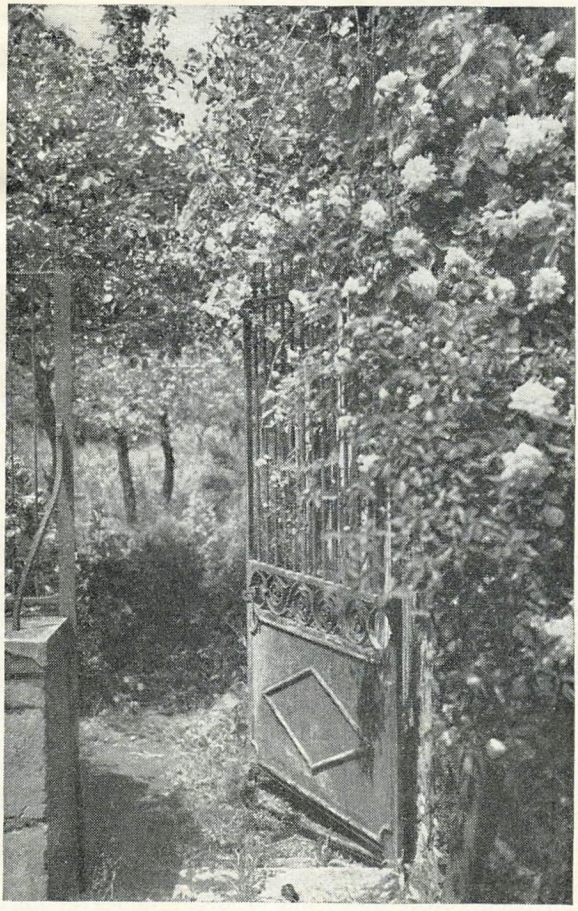
During his war service, a rather strange event occurred, one which was destined to alter the whole course of the young soldier's life. Indeed, but for this happening, Bunyan's destiny might have been shaped to another pattern, but it made such a vivid impact upon his mind that it is certain it influenced his mode of thinking and behaviour for the rest of his days.

On one particular day the young Bunyan was directed to go, with his comrades, to take part in a particular battle. A friend volunteered to go in his place, and in the fighting which followed this young man was killed. John Bunyan never forgot this. Thenceforth he believed, with a passionate and burning conviction, that God Himself had intervened to save him from death in battle. In Bunyan's view this could only mean that he had been preserved for some special purpose, which up till then had not been made clear to him.

Now he saw the way ahead clear enough; it was his duty to save souls. A year after his enlistment in the Parliamentarian Army, he was released. His was a strange and complex character. A man of fine mind, and lively intelligence, yet curiously simple in some ways,

all his life he was haunted by a strange sense of sin. This feeling had been with him since boyhood, and was probably responsible for some of those earlier dreams.

It is apparent in very many of his books, this sense of deep unworthiness, and persisted through most of his life. Yet he was not a miserable man. He liked to go dancing, for instance, on the village green with a maid. It was only afterwards that he felt that he should occupy himself with more spiritual matters, that God would punish him for not pressing on with the great work of salvation.



Soon after his release from the army, John Bunyan married. Not long afterwards he became a member of a very stern Nonconformist sect in Bedford. The earlier childhood visions had now been replaced by those showing him saints and angels, and persons of a strangely beatific character. He heard spiritual voices, and believed that he saw and talked with Christ Himself.

Time and environment were busy shaping Bunyan's mind for that flowering of mystical and religious thought which was to be given to the world later in the pages of "The Pilgrim's Progress."

His, in the material sense, was destined to be neither an easy nor a comfortable life. Bunyan's deep religious convictions would have made this impossible in any case, but his struggle for self-expression was rendered more difficult by his lack of money and patrons. In 1655 his wife died. Their comparatively short married life had produced four children. Of these, one was blind. For this handicapped child Bunyan evinced the tenderest of affection, though he was a loving



**Good night.**

and dutiful father in every sense to the others.

Three years later he married again, probably to give the motherless children security and wider affection. Now the flame of that evangelical spirit which had always been smouldering in his breast since boyhood, and even childhood, shot upwards, to transform him into a preacher of fanatical zeal and stormy enthusiasm.

He travelled around the villages near his home. During the time of the Commonwealth there was no trouble for the Nonconformist preachers. However, when the Restoration ushered in, with bells and rejoicing, the return of Charles the Second, Nonconformists were forbidden to preach. Bunyan refused to accept this prohibition upon his religious conscience.

The result was that he found himself in Bedford Jail. There, for twelve long years, he remained a prisoner. During this period, however, the authorities allowed him to conduct services for the other religious prisoners. At other times he was allowed to go outside and preach in the open air, in the fields and woods beyond the jail.

This was not the period of Bunyan's life which produced his masterpiece "The Pilgrim's Progress," though the conception and the theme for this great book must undoubtedly have, all the time, been taking subconscious shape in his mind. During this particular period of imprisonment he learned to make lace.

Visitors to Bedford Jail in those days sometimes saw his figure at the prison door, offering laces for sale. For Bunyan was still desperately poor—almost penniless, in fact. What little money he obtained in this fashion he used for the purchase of necessities for himself and his family.

In 1672 a general amnesty for religious offenders of his class opened the prison doors for John Bunyan. He walked out of them to preach, and to write. But, not three years later, he was once again in prison, although for a shorter period this time, a sentence of only six months. During it, however, he began the first part of that extraordinary book, "The Pilgrim's Progress."

There is no doubt that a work of such wide conception had been in Bunyan's mind for many years,

and that it embodied his religious beliefs and ideas pondered upon through the long incarceration in Bedford Jail. Even in his own lifetime, it was an immediate success. Over one hundred thousand copies of it were sold. To-day, we should call it a "best-seller" and, indeed, it still is that.

Even for those who have no religious beliefs, the book has extraordinary vitality, compulsion, and a breathless sense of adventure which carries the reader along. For those who believe, as John Bunyan did, that man is immortal, and that God is ever-present in his life and concerned with his destiny, this book has brought healing and immeasurable comfort, especially in times of trouble.

This allegory, told in dream-form, is, in a deeply mystical sense, a record of every man's journey towards faith, and the assurance of eternity. It is easy to identify ourselves with the dreamer, with Christian, Greatheart, Faintheart, Mr. Valiant-For-Truth, and all the other pilgrims. In every life there comes a "Hill Difficulty," or a "Slough of Despond."

And, as we follow the travellers, under the magic compulsion of Bunyan's matchless prose, we know, too, that at the end of the way, we shall come within sight of "The Celestial City." For this was Bunyan's great gift to humanity, to keep alive the vision, and the promise, of immortality, so that other pilgrims, along the way, may share his assurance of its certainty.



**And good morning.**

* * *

Those who have the capacity to love profoundly have the key to communion, to spiritual attunement. One cannot impart spiritual truths by intellectual argument. God is not apprehended intellectually, but through spiritualized feeling.

# THE HEALING OF LEUKEMIA

Leukemia, or cancer of the blood, is one of those diseases for which doctors hold out no hope at all. We have on record healings of this disease in which sufferers are alive and well to-day, years after the doctors said that nothing could be done and the passing was only a matter of days.

Here is another such case. We quote from the mother's letter:

"My son has been very well and full of life. He saw the specialist to-day—once again he is very delighted with him. His bloodcount was 110. All the doctors are very pleased with him. They have lost every case here of leukemia since my boy started it twenty months ago and most of them only lived twelve weeks with the exception of one boy who lived five months. This to me is wonderful proof of the healing. Surely if credit is due to the drugs, then someone else would have responded as well as my son."—January, 1959.

We are entitled to ask, is it just coincidence that this boy has recovered or is it because he has received spiritual healing? The facts are that those who have recovered have all been receiving spiritual healing.

Some time ago we asked the leading medical authority in one of our hospitals who deals with this disease if he would co-operate with spiritual healing, by the Absent Healing method, for any of his patients suffering from this dread disease. All we asked him to do was to let us know the names of the patients, in strict confidence, with a brief report of their condition.

We pointed out that this could not possibly interfere with his medical treatment, but if he found that those for whom we interceded showed unexpected progress, then it might add to his knowledge of how this disease could be overcome. At the same time, we sent a copy of the correspondence to the British Medical Association.

What happened? Just nothing. Neither the specialist in question nor the British Medical Association had the courtesy to reply or even acknowledge our letters.

This is just another illustration of the blind perversity of the medical profession to spiritual healing and their reluctance to co-operate with spiritual healing, in a harmless experiment, that may have had marked results.

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## *"The Spiritual Healer" Bound Volumes*

Readers who would like to obtain Volume VI of *The Spiritual Healer* (which contains the twelve monthly issues of 1958), are advised to order early. The cost is £1, including postage. Those who prefer to have their own copies bound, are advised to despatch them to Messrs. Biddles Ltd., The City Press, Martyr Road, Guildford. They will be bound in blue cloth on stiff boards, lettered in gold. An index is included. The cost, including postage, is 9s.0d.

All copies of Volumes I and II are now exhausted. A limited number remain of Volumes III, IV and V, available at £1 each, including postage.

# HEALING FAILURES?

*Perhaps the greatest problem with which all healers are confronted is that in which, for no apparent reason, a patient fails to make any visible response to healing intercession.*

## By HARRY EDWARDS

IN an analysis of healing results spread over many years it has been found that equal responses have been shown with absent and contact healing. More than 80 per cent. report easement and improved health conditions, and from this percentage one-third report complete recoveries. These figures are remarkable, because people as a rule write for help in serious trouble, and in many cases when they are informed the disease is medically "incurable."

In this article I am concerned with the 20 per cent. who do not appear to show marked benefit, or where the disease is so far advanced that physical death ensues. Let us consider some examples.

It is unfortunate that in a great many cases we receive requests for spiritual healing for many who are in an advanced condition of cancer, and in which doctors have pronounced only a few days or weeks for the sufferer to live.

True it is, that in some cases we see the disease overcome, but here I am dealing with those where it does not, and the passing ensues. In these cases it may be thought that the healing has failed. Yet it is often pointed out that the doctors and medical staff could not understand why the patient suffered no pain or any of the acute distress generally associated with the latter stages of the disease.

This relief from physical stress coincides with the commencement of spiritual healing intercession. Restful sleep is one of the first phases of improvement, and in addition there generally follows a return of appetite and appreciation of food.

In such cases there comes a state of serenity, of inner happiness, with no fear of the imminent transition. In these cases the healing has not been able to restore the patient to family life, but can we rightly say the healing has failed?

I do not think so, for the peace given to both mind and body is a very real thing. It means that the sick one has the companionship of Spirit, and thus, instead of the last days being an agony, they are changed into a tranquil state which helps the peaceful transition from this stage of life to a fuller one.

In my earlier days of healing I remember being called to the bedside of a lady in Clapham. It was evident that she was dying from a most distressing disease. The doctors could diagnose the illness only as arising from an unknown "foreign germ."

The head and body were shrunken to mere skin and bone, and the arms were folded rigidly over her chest. The hands were clenched and the fingers could not be loosened. Her legs were swollen and blue. There were other still more distressing features I will not mention.

She had not slept for a very long time, and the doctors stated that her eyelids could not come down. And there she lay, completely im-

mobile, only her eyes expressing her agony. As I stood by the bed I felt very helpless, but I placed my hands over her eyes and forehead and asked that the healing spirit people might give her rest, peace within, and sleep.

When I took my hands away the lids had come down over the eyes, and she was sleeping. That evening when she woke she asked for food, and expressed a wish for stout and oysters! Her husband, a street coster, somehow obtained for her the stout and oysters. Three days later, peacefully and in her sleep, she passed into Spirit.

I was told later that she had a typical coster's funeral, and that if she could have seen it she would have admitted it had "done her proud!" No doubt she did see it, and was proud! I also heard at the same time that "a healer had been to see her but he could do nothing."

While it is true we could not prolong her life I do not think it correct to say that the healing failed; for her pain was removed and she was granted a peace that no earthly treatment had been able to supply.

It was about the same time that a mother and father brought their three-months-old baby to me. I was told that the infant had been X-rayed and that the internal organs were found to be incomplete, and that there was no hope at all that the baby could live. The parents explained that the baby never stopped crying, day or night.

I took the baby in my arms, it seemed very weak and fragile, and in my intercession asked that if it was not to be in the scheme of things that the baby could be made well, then peace be given to it. As I did this, so the baby became peaceful and the eyes closed in sleep. The anxious and tired parents could not believe it, and incredulous, went home with their sleeping child. Not long afterwards the baby was received into its spiritual life.

These are but two examples, which to the casual enquirer may appear as failures. But I do not think they are.

When we come to study more ordinary conditions, we find that there are troubles which do not seem to respond with one person, whereas they may do so with others. Let me give a personal example. My mother is 92, and is almost quite deaf. She has all her other faculties and her general health is good. But her hearing has not been restored.

Has healing failed to help her? The answer is *no,* for some years ago she suffered from angina. The doctors attributed it to old age, said nothing more could be done and that she could not be expected to live much longer. Healing was asked for the strengthening of her heart, and all symptoms vanished. To-day she has no trouble at all in this respect.

Then she developed giddy attacks and these too were removed, and there has been no sign of this trouble for some years; but it left her with persistent drumming noises in the head. I sought healing for this, too, but without effect. One day, however, my mother asked Olive Burton to help her.

Mrs. Burton placed her hands upon her head, and from that moment the noises ceased and have not returned—yet she is still deaf. But it is obvious that she has been greatly helped in other ways. The only limiting factor of spiritual healing is that it must take place within the total laws that govern our lives and health.

If it should be that owing to age



senile conditions destroy the function of hearing, or impair other faculties, it is outside such laws for the healing to restore normal strength. If a finger has been amputated we cannot expect another to grow, any more than I can expect my white hair to be restored to its previous colour.

I am quite sure that with everyone who seeks the aid of spiritual healing, everything possible is done to maintain good health and vigour and to help minimize any weakness, even when a complete return to normal function is not effected.

We must not blame the healing if the cause that creates the illness is not eradicated. For example, if a person seeks healing for rheumatism and associated complaints, yet continues to live in damp rooms among conditions which have brought about the ill-health, or if one asks for healing for weakening sight brought about by persistent strain due to the nature of his employment, thereby sustaining the trouble, then healing cannot prove wholly effective.

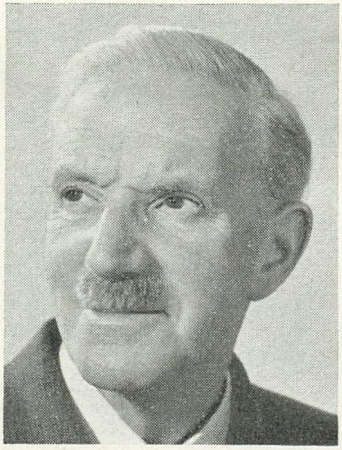
Again, some people write for healing and, after a time, feeling no better, assume that the healing does not reach them. We know well that with some deep-seated troubles a period of time is necessary to induce the changes desired. This applies particularly to functional disorders such as diabetes.

There must be a reason why we do not see in the 20 per cent. the beneficial results we hope for, and these reasons are likely to be individual to the patient. There is no general answer.

I am supremely confident that every patient is helped to the maximum possible.

## 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



**Sydney Richardson.**

### SYDNEY RICHARDSON.

NO one, who knows him, can fail to be moved by the earnest sincerity of Sydney Richardson, and the "giving of himself" for the good causes he believes in, and in this our Federation has its full share. At one time, he had little use for religion, indeed he says he was an agnostic; until in 1935 he had his interest directed to spiritual healing, and from this time he became aware of spiritual values as he developed his healing gift.

Sydney is in his third year of Presidency of the M.S.A., and with his good lady, known by so many as Ursula Roberts, has conducted healing sessions at the M.S.A. every Friday evening and directed the Absent Healing from there, too, with the co-operation of 50 other healers.

He is a most impressive speaker for what he says comes from his heart, and this carries sincerity to all who hear him. We have not the space to itemize all Sydney's past activities, but mention must be made of his good work on our Council and our thanks are due to him in very many ways. We take off our hat to him.

### MASS HEALING MEETING.

As we go to press we are looking forward to observing the success of the first specially organized public healing service which is being carefully arranged by our Hon. Organizing Secretary, Mr. Syd Staples. We shall print a report in our next issue.

### ANNUAL GENERAL MEETING.

In order to stimulate interest in healing outside London and to make it easier for our country members to attend (though possibly not so for these in the Hants and Dorset and Devon and Cornwall Associations), the Annual General Meeting and Healers' Rally has been fixed for May 23rd in the Cheltenham Town Hall. The President, with Olive and George Burton, will be inviting all members to take tea with them and it is hoped to arrange for an address and discussion on "The Principles which Govern Spiritual Healing."

### THE NEW MIDDLESEX ASSOCIATION.

We are very pleased to announce that final steps have been taken to form the above new Association under the Presidency of Mrs. Diana Martyn. The officers have been elected and further meetings arranged. We wish this new Association every success.

### £20,000 COMPENSATION INSURANCE.

"Touching wood" it is good to note that no claims have been made on our Federation Insurance Policy which covers every healer member and patients from injury arising from an "act of negligence." This is as it should be, but it is good to have the satisfaction of knowing that this cover does exist should any trouble arise. Church officers should note that this insurance may indemnify their Church from any claims for compensation in connection with healing activities, providing their healers are members of the Federation.

## HEALING DEMONSTRATION IN YORKSHIRE.

A public healing service is being arranged for the Yorkshire Association and this will take place in Nottingham on July 4th with Harry Edwards and Olive and George Burton in attendance. Details where tickets can be obtained will be found on another page, under "Demonstrations."

## THE UNWANTED MEMBER.

We have heard that in one church healing group the leader objected to one of the healers associated with him wearing the Federation coat badge. While we do not condone this attitude, perhaps it is best in the interests of harmony for our member to agree to his leader's wishes. Possibly it was thought the wearing of the badge added to our member's prestige over his own and any other healers in the group. The obvious course was for the leader and his co-healers to join the Federation so that all could wear the badge. The right to enjoy Federation membership is purely personal, and should there be any other healer who may be in similar circumstances they need not hesitate to join the Federation, though they need not display the insignia of their membership if this will prejudice harmony and the good work of the healing group.

## APPLICATION FOR AFFILIATION.

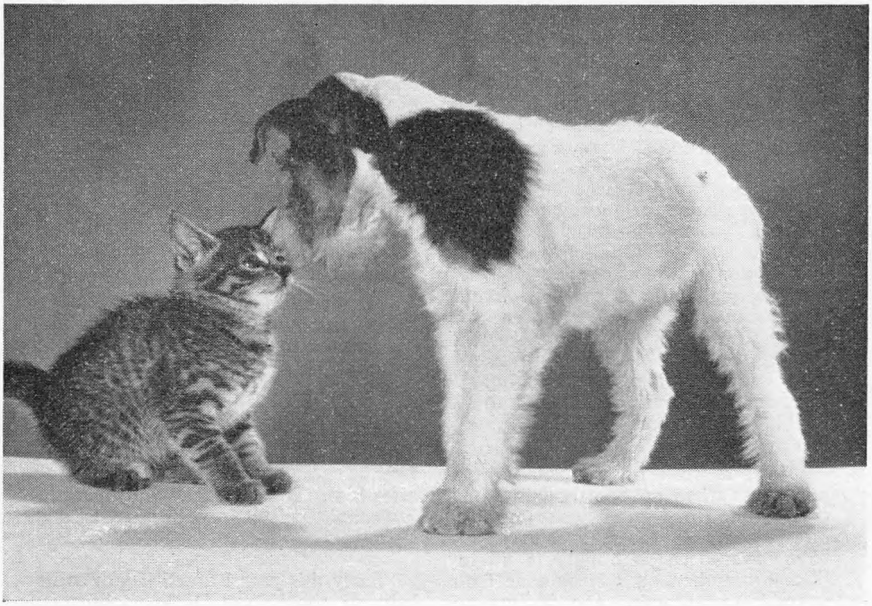
We are pleased to say, as we go to press, that an application for affiliation to this Federation has been received from the Sussex Federation of Healers. It is encouraging to see how all healing interests in the United Kingdom are uniting in our common purpose.

## NOTES FROM THE SECRETARY.

Just to remind associate and full members that annual subscriptions fall due on March 1st.

* * *

To me the meanest flower that blows, can give
Thoughts that do often lie too deep for tears.—WORDSWORTH.



**What a strange creature!** [*Photograph on Ilford Film.*




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

"There has been a miraculous improvement in 'Mr. M's' condition. He was very ill for a period and then after writing you I saw the wonderful change for the better. His mental condition is now quite normal. He lost considerable weight, his face became pointed with hollows at each side of his neck. Many people who saw him like this tell me they were convinced he was going to die. They, too, have seen this wonderful improvement."—55/264.

* * *

"My lost voice has returned after six months, isn't it wonderful? I shall never forget that day when I visited the Sanctuary and Mr. Edwards said he would intercede for me, and this is the result. The hospital had given it up as incurable and said it may never return. 55/254.

* * *

"A letter came this morning from my husband's niece who has a daughter who was born with defective eyesight. She is now grown up, and Peggy, our niece, brought her to see you. I had always hoped that she would ask you for help, and they are now all pleased and very happy at the wonderful result. Pam is now going around doing all sorts of things which she has been quite unable to do before."—55/253.

* * *

"After a week of complete unconsciousness when no one thought I was even going to live, I woke up one morning as if I was really starving. I have never been so hungry in all my life. From then on I have gone from strength to strength. The doctors are amazed. I went into the Great Ormond Street Hospital with a diagnosis of advanced cancer, and came out cured. I had no treatment other than general medical attention, for they could not do anything but wait for me to go. After coming out of hospital on Thursday I am back at work and never felt so well in all my life. This cure I can only attribute to spirit healing for I had been told last March that the growth was too far advanced for surgical treatment and that I had only six months to live."—57/154.

* * *

"I write to tell you of the tremendous progress made by 'L.H.' The straightening of the spine, the signs of healing of her sinus, the amazement of her doctor—who is eager to contact you—and the whole general improvement which has transformed her into a happy, vital person. Not only the local doctor but also the parish priest is amazed by her progress."—57/163.

* * *

"I wrote you about my brother who had an operation for ulcer which turned out to be cancer, and he was given only six months to live. I feel ashamed to say after the doctor's verdict I lost all hope. I was a nurse before I married and know just what the doctor really meant. However, as my brother is still alive and went back to work last week, I realize someone else must be looking after him. The specialist who operated just can't believe my brother is still alive."—57/182.

* * *

"Early this year I asked if you could help my son in San Diego, California, U.S.A. He had a malignancy in his

throat. The malignancy has now gone completely. He informed me in fact that it started to improve within a week of your information that he was being treated. I have never before been so grateful. Thank you and your helpers for your intercession."—57/198.

* * *

"I am especially happy to be able to write this letter and tell you the good news. My sister was X-rayed on Thursday, and everyone, the doctor especially, is amazed at the result. He has never known of a case where a bone knitted so quickly and well as hers has done. The Shipping Office had refused to take her as a hospital case on the *Iberia,* but offered her a cabin, which the doctor said would be no use as she wouldn't be able to walk. Now he has rung the P. and O. and told them she will take the cabin. She was up yesterday and is to sail with her son next Wednesday for Australia."—57/205.

* * *

"Last Tuesday when I wrote you I was in severe pain and feeling very depressed. I posted your letter at 6 p.m. and on returning read a few of the back numbers of *The Spiritual Healer.* When I looked at the clock it was 9 p.m. I then kept the Silent Minute and by that time was feeling calm and rested. Thursday morning I woke up feeling happy and excited; in fact I couldn't stop singing, and I was bursting with energy. During this time your letter came, and that just put my spirits up higher. I couldn't think what had come over me until, while I was washing up, I suddenly realized all pain in my back had gone and I was standing up straight. (The first time for a month.)"—57/13.

# Maori Healing

IF primitive races of to-day are examples of our prehistoric ancestors, we may boldly ascribe this method of healing to rulers lost in the mists of time. Among what may be termed the legitimate descendants of these ancients may be mentioned the Maoris of New Zealand, among whom I have known "miraculous" healings to be made through an appeal to some form of "divinity" in the healer.

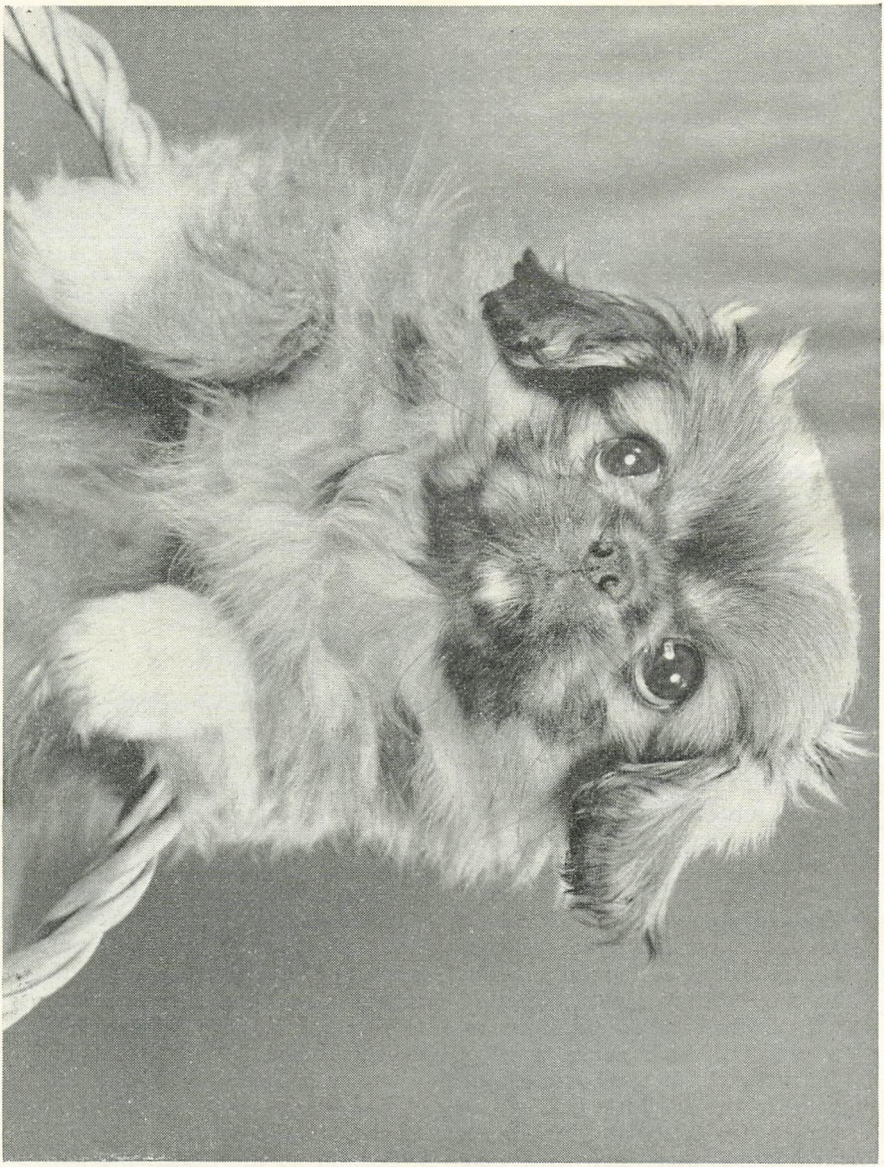
I was the guest of Mr. Emerson, a well-known business man of Christchurch, in the South Island, who made spiritual healing his main religious activity. His results were such that they won him recognition among both the coloured and white members of that city and surrounding villages.

His results were often instantaneous, and one could stand and watch the patient recover. He was one day called to attend to a Maori and his wife, both of whom were lying ill in their wharé, the man having been there several days and apparently sinking fast.

Mr. Emerson, aware of the faith of these people in a mysterious spiritual healing force called mana, relied to a large extent on that for his cures. He showed that his mana was strong and confidence was won. The sick persons responded immediately to Mr. Emerson's ministrations. Just as he was about to depart the small daughter of the delighted Maoris came into the wharé with a terribly swollen lip, obviously infected and very inflamed.

Pointing to the healer, the now excited Maori said to the child: "The Pakeha's mana will cure you." As Mr. Emerson passed his hands over the lip it visibly decreased in size and in a few minutes the infection disappeared, leaving the stretched skin loose.

HORACE LEAF.



*Speculation!*

* * *

Be kind to others and let the seeds of happiness grow in your heart. Think happiness. Live in that thought. Happiness is attained by understanding that life is everlasting, and that the next world is only a counterpart of this, but one far more beautiful. Close the door to selfishness and ignorance, and let only love, kindness and happiness remain.

CARL WICKLAND.

# Spiritual Healing Televised

ON Monday, January 19th, at 10.45 p.m., millions for the first time saw spiritual healing on their television screens. Harry Edwards was shown treating sufferers at the Shere Sanctuary and in the King's Hall, Bellevue, Manchester.

Daniel Farson, who interviewed the healer for ITV's "Success Story" feature, described Edwards as "one of the most remarkable persons in this country." The questioning was pointed and straightforward, almost hostile at times, yet throughout Edwards was smiling and self-possessed. One of the chief features about this particular programme was the fact that the questions were entirely unrehearsed.

Viewers heard Edwards stress that he was a Christian and a Spiritualist. His healing powers were not inherent in himself, though he was gifted, but came from God through the intermediaries known as his healing guides.

"What are spirit guides?" Farson asked. The healer explained that they had once lived on earth, had gained greater knowledge since their passing, and now helped to heal the sick. Farson next asked what kinds of illnesses had responded to spiritual healing.

"All sorts," Edwards answered, and added that there was no known illness which had failed to respond. "Even blindness?" asked Farson. "Even blindness!"

When the healer pointed out that about 80 per cent. of those treated definitely acknowledged improvement, Farson wanted to know the reason for the percentage which had not responded. To this Edwards explained that many sufferers came to him as a last resort, generally after all medical treatment had failed, and there are other reasons for seeming non-success, within the laws that govern us all.

"Why was it," asked Farson, "that you continue to encounter medical opposition?" Smilingly Edwards explained that the B.M.A. did not wish to encourage the idea that unregistered practitioners like himself could heal the sick. Nevertheless, he treated many doctors and their patients.

The interviewer queried whether Edwards' results may not have been due to the fact he was able to imbue his patients with hope. "Hope can't cure," was the answer, "nor were improvements due to suggestion. You cannot disperse a cancer by suggestion, unlock an arthritic arm, or change the blood content of a baby by such means."

"But," persisted Farson, "did not healing tend to create an emotional atmosphere?" "We try to keep hysteria down," was the reply, "but healing *is* emotional."

"Was it not true that improvement was only temporary?" "As a rule, healings are permanent," Edwards answered. "But relapses could follow, if, for instance, sufferers from arthritis persisted in sleeping in damp beds."

Answering what was said to be a medical criticism, that healing could be dangerous in that patients might short-circuit doctors, Edwards explained that his policy was to work with doctors, and that "We never advise patients not to go to doctors."

As viewers were shown shots of Burrows Lea Farson asked about the upkeep of "this beautiful place."

He was told "We rely on voluntary contributions."

When Edwards mentioned that he had received some five million letters, Farson asked how many people had been helped by absent healing—a form of intercession which frankly puzzled him. "So many that I've lost count," was the reply.

Like the previous programmes in this series, Farson ended on a note of indecision. "I don't know the answer to Harry Edwards. Is it suggestion, like the coloured water doctors give in place of medicine, or do spirit guides really heal through him? What do you think?"

There was a tremendous response to this, the second appearance Harry Edwards has made on television. Daniel Farson, who had been away in Manchester, returned to a desk piled high with hundreds of letters about the programme.

They were overwhelmingly in support of Edwards and spiritual healing. Many criticized Farson for what was considered to be his biased and prejudiced attitude to the healer in his interview.

On behalf of Associated Rediffusion it was stated that Farson is required to be deliberately provocative in all his "Success Story" interviews. It is the provocative attitude which lifts the programme from the usual rehearsed feature to one of spontaneous and live interest.

## REPERCUSSIONS

The observations on my recent ITV "Success Story" programme are very varied. The general impression is that it helped to convey an idea of the progress spiritual healing has made in recent years, and it has helped many to understand the methods by which so many happy healing results take place.

A great many people did, however, object to the tone of my interrogation, and considered Mr. Daniel Farson was unnecessarily "brutal" in his attitude and questions. We understand that some hundreds of viewers wrote to Mr. Farson complaining of this; in some cases in no uncertain terms.

We need to remember that the outlook of the producer was to provide a provocative programme and that there was no personal interest in presenting the "Case for Spiritual Healing." Perhaps that may come later! I did not mind meeting any question, no matter how challenging, for we have nothing to fear or to hide. Indeed, I would rather have it this way, than a programme specially angled in our favour.

Some comments are interesting. On the debit side, one patient wrote to say she was disillusioned at hearing that I have typists to type replies to letters, she thought I typed every one myself! This would of course be an impossibility, and she thought it wrong for my letters to her to be answered from my dictation on the tape recorder.

Another lady took exception to my having a hobby. I certainly need a couple of hours each day, to make a break from the world of sickness we live in, and this I use in reading "thrillers" or "painting by numbers" to provide that mental change and relaxation from healing.

She complained that if I had time for any other occupation then I had time to go and visit her in the North of England. It rather reminds me of the man who wrote a complaining letter, that because I could not arrange an appointment for him at twenty-four hours' notice, he had



*"Thanks again, sir, for this delightfully informal talk."*

[*With acknowledgments to Gilbert Wilkinson.*

to go into hospital and lost two weeks' money, which he thought I should pay.

On the credit side, I have been pleased to receive many letters of appreciation, some in such flattering terms that I have felt a little embarrassed.

One other aspect is very pleasing. Several people have written to say that after seeing the programme they have felt very much better, in one case as the viewer watched the programme he sought help for his wife who was dangerously ill, and was inspired to go and lay his hands upon her. As he did so, the painful stress disappeared and the next morning she was fully well.

Others said they had the best night's sleep for a long time, for example "after listening to you on TV, 'X' had his first completely unbroken night's sleep since his illness." This raises the question whether TV can be used as a healing agent.

Some people thought I was nervous, others that I was complete master of the situation, so once again it transpires that no one can satisfy all the people all the time.

The comment that has amused me most of all, and I am sure it will Mr. Farson, too, came from my mother, who is 92 years old, in good health and in possession of all her faculties except hearing—for she is deaf. Her comment was, "I don't think much of that boy who was asking the questions. What does he know about it?"—H.E.

* * *

There's no defeat in truth, save from within;
Unless you're beaten there, you're bound to win!—H. AUSTIN.



# Readers' Forum

## ABSENT HEALING PROCEDURE.

*I understand intercessions for Absent Healing take place mostly at night.*

*As there are so many thousands of letters it must be impossible to ask individually for help for each patient and their particular complaint, and if this is done* en masse, *surely the personal touch is lost?*

*I am sure it would help patients considerably if, when they went to bed at night, they could understand a little how help was being asked for them.*

*R.K.W.*

While it is true that our intercessions for the sick take place when we hope most of them are asleep, intercession takes place during the day-time, too. Help from Spirit is asked for as we read and answer the letters as well.

We do ask for healing for each one individually, for we believe mass healing is far too casual, and therefore the personal touch is maintained at all times. Regarding the large numbers of sick people we are asked to help, I am assisted in this by my co-operators, Olive and George Burton, and we are able to cope with these numbers by reason of our gift of attunement with Spirit, which has become as "second nature."

Furthermore, the time needed for each patient need not be any longer than it takes our thoughts to convey the healing need to the spirit doctors.

All that we ask our patients to do is to seek divine help in their prayers. We believe that healing can more easily come when the patient's mind is at rest and is not occupied by stressful thoughts, even in prayer. This is mentioned in our Absent Healing Notes which every patient should have.

Furthermore, healing is received by patients at all times, it does not just come at the time we intercede for them. The proof of the healing and our methods that we have perfected over the years are seen in the happy results that take place for so many.

* * *

## THE UNEXPECTED.

*Last December I wrote to you for healing for my fibrositis in my shoulders and back. I am pleased to tell you this has completely cleared, but what is amazing to me is that my blurred sight has become clear and I did not mention this. Is this usual?—J.S.*

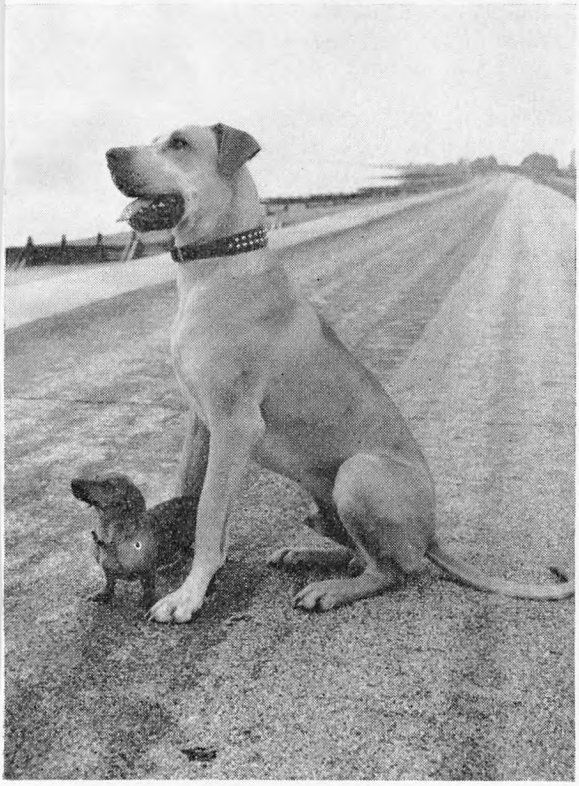
Healing is, of course, all-embracing. As the spirit doctors observe another weakness than that which we are informed about, they naturally heal this, too. Also in our experience we find that very often as one trouble yields to the healing so do others that may be effects from the first trouble.

* * *

## NATURAL HEALING.

*Our little baby was sick and could not keep his food down. I watched my wife as she held him to her with her eyes closed and I knew she was asking help for our baby. Since then our baby has had no trouble in this way. Do you think that my wife became a healer at the time?—R.McD.*

The answer is yes. It was natural healing from Spirit. I look forward to the day when spiritual healing will be practised in this simple way in every home. Your wife attuned to the higher life and asked for healing to reach your son, and it did. Healing can be as simple as that.



# Stop Monkeying with Life and Death

*says Maurice Barbanell in this article reprinted from "Two Worlds"*

* * *

NO Spiritualist who understands the implications of Proved Survival could have read unmoved the terrible story of the shipment of monkeys that arrived by air in England recently.

When the aeroplane landed, 100 of these tiny, white-faced monkeys had died from dysentery and enteritis, a most distressing and painful combination of ailments.

Within two hours of the take-off from Ethiopia, 15 were dead. By the time the other monkeys were examined 200 had died, and the remaining 600 were seriously ill.

"We suspect many of these monkeys were already ill when they were loaded on the plane," said a spokesman of the Royal Society for the Prevention of Cruelty to Animals.

A veterinary surgeon stated: "There are often deaths among monkeys which cannot be explained. It can be put down sometimes to the stress and strain of air travel."

These innocent, sensitive animals, belonging to a species from which all human beings have descended, were already condemned to death. They were scheduled to be sent to Canadian research laboratories for polio vaccine.

In the past seven years, monkeys have been passing through London Airport at the rate of 3,000 a week. In cold-blooded figures this means that already a million sentient creatures, said to be the nearest to human beings, have been murdered in the name of a "medical science" which believes that vaccines from their slaughtered bodies will pre-

vent—not cure, mind you!—polio.

This is the same "medical science" which sneers at spirit healing and tries to explain away cures achieved not by cruelty but by love and compassion.

This is the same "medical science" that jeers at the "mumbo-jumbo" of witch-doctors but is guilty of far more reprehensible and disgusting practices.

Think of all these endearing little monkeys, enjoying themselves in the warmth of their native lands, harming nobody. Suddenly in the name of "science," the young are separated from their mothers. They are all despatched, even the pregnant monkeys, in aeroplanes, terrified at their new and strange experience and condemned to be killed because some heartless, myopic scientist believes their organs when removed will prevent disease.

*"Only monkeys!"* some say.

*"Only Jews!"* said Hitler as he ordered ten million to be killed in concentration camps.

*"Only infidels!"* said the inquisitors when they had their victims tortured and put to death, "to save their souls."

Spiritualists know that pet animals survive death just as humans do. Spiritualists know that Survival is part of a natural law which reveals a universe ruled by divine love and wisdom.

Spiritualists know, or should do, that health cannot be achieved by breaking the moral law, by murdering innocent creatures.

Health is wholeness, harmony between mind, body and soul. When individuals practise this harmony in their daily lives, health automatically follows. There is no need for preventitives, which are born of fear. And fear breeds disease.

Besides, all life is one. The whole of creation stands or falls together. Any deed performed in any part of the world starts a chain-reaction throughout the whole of creation.

We are all men, beast and bird, mutually dependent on one another. No man is an island, living in isolation.

Man, the "apex of creation," has a responsibility to fulfil towards creatures who have not yet achieved his evolutionary status. It is but one step from killing animals to killing humans.

Peace in the world will come only when love, kindness, mercy and compassion are the qualities that govern all conduct.

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*Continued from page* 113]

registration of good people who join together every evening when the voice of Big Ben is heard on the B.B.C. Home Service, just before the News at 9 p.m.

There is no limit to the number who can join in, and our Register is elastic, so if you are not yet an Observer, and wish to become one, all you have to do is to send us a postcard asking for enrolment and you will receive your Evening Tryst Card and a brochure, too. There is nothing to pay.

There are no prizes to be offered, nothing to be gained in material wealth, but you will receive spiritual riches that will ennoble your character, and these are the only assets you can take with you when you enter into the spiritual heritage that awaits us all.