MAY 1959

The Spiritual HEALER

Circulation over 20,000

THE JOURNAL OF HEALING AND PHILOSOPHY

VOL. 7. *Editor:* F. Terry Newman. NO. 5.

Contents

		Page
FROM THE EDITOR		196
ARE PEOPLE HAPPY TO KNOW YOU? ..	*W. Taylor* ..	197
SHARING THE LITTLE THINGS	*Harry Edwards*	200
THE SPIRITUAL MASTERY OF HEALTH ..	*Horace Leaf* ..	202
THESE HEALED BY BEAUTY (V)	*Doris M. Hodges*	209
NATIONAL FEDERATION OF SPIRITUAL HEALERS		213
SPIRIT STORY FOR CHILDREN	*Olive Burton* ..	216
AFFLUENCE	*W. Tudor Pole*	218
DON'T BE SNARED BY SLIMMING CRAZES	*P. and R. Deutsch*	221
TESTIMONIES OF HEALING		225
DO YOU SLEEP ENOUGH?	*Theodore Irwin*	227
SPIRITUAL HEALING AND SLEEPLESSNESS	*Harry Edwards*	230
READERS' FORUM		233
THE CONQUEST OF DEPRESSION	*Charlotte Hunt*	235

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

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

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

From the EDITOR



ONE of the strangest aspects of human nature is that it never reveals its finest qualities except under duress. During the bitterness of war, mining calamities, shipwrecks, floods, earthquakes and similar disasters, men and women labour with every fibre of nerve and muscle to succour their fellows.

But during the halcyon intervals between such events when nothing taxes the human body but the problem of selection from exotic menus, the most appealing entertainment of theatre or cinema, or holiday travel which may be accomplished with the minimum of effort, there ensues some strange alchemy of moral dissolution.

Qualities of courage, self-sacrifice and honest service appear to atrophy, even to disappear, and become replaced by debased or inferior traits of selfishness, avarice and indifference.

It seems that once attained the things for which so much was sacrificed, cloy and inhibit the quality which brought them into being; that familiarity with the fruits of peace, of ease, comfort, the enjoyment of personal possessions and material security, are illusory; that happiness lies in the effort rather than the attainment; that very literally, familiarity breeds contempt.

It would seem that humanity by its very nature, expecting the full bounty of the earth, upon receiving it ceases to be worthy of it.

War is the ugliest man-made hazard in the history of the human race. Yet there could be worse calamities. What if we woke one morning to find that all flowers of all countries had vanished from the face of the earth!

That roses and violets, bougainvillæa, magnolia and hibiscus, daffodils and wallflowers and carnations, their individual forms, their distinctive fragrances, had vanished forever from human consciousness.

Then, and for the first time, perhaps, would come a wave of lamentation that would convulse all humanity. Literature, sculpture and painting would flourish as never before, feverishly holding on to that extinct loveliness, now destined to become part of myth and legend.

Historians would be diligent in recording the glory that was gone. Philosophers would expound that richer treasures than those immured in the Bank of England or Fort Knox had been wrenched from their immemorial settings. And little children would no longer thread chains of daisies, laughingly interpret the golden reflection of buttercups beneath their chins.

It is a symptom of the strange sickness of our times, that in lamenting the little we lack we overlook the largesse we possess.

The wind on the heath, the dawn chorus of the birds, the colours and fragrance of flowers, the character of trees, are still ours. All beauty is intrinsically spiritual.

Like health—it is our birthright. We need only remain attuned.

Are People Happy to Know You?

"Stand on your own two feet; talk to fresh people every day, pleasantly, and smile if you get a snub."

by W. Taylor

"I'M no genius. I'm just an ordinary sort of person."

You must have heard that statement a thousand times. And then there are those people who condemn themselves outright by confiding with a pathetic air: "I'm afraid I'm not much good at that sort of thing. I'm just ordinary."

These two statements, and many similar denigrating ones, are downright falsehoods with their suggestion that if you have no brilliant gifts you must therefore be at the lowest end of the human scale. The deliberate use of the word "ordinary" in the sense of being a complete failure is, in fact, a morbid habit.

No man or woman is ordinary. Each one of us is brilliantly individual—unlike anyone else who is alive to-day, or who has ever been born. That is a medical as well as a psychological fact. The famous finger-print system has proved that the skin whorls in our thumbs are never duplicated. Your thumb-print is unique in history. Likewise then, your personality.

The trouble is that we become commonplace, or ordinary (the real definition is "failure") simply because we wish to be like that, maybe not positively, but by wilfully ignoring all the energy and reserves of power which are stored away in our minds and bodies awaiting expression. In short, we undervalue ourselves.

Those of us who belong to this category are described as having no personality. This is quite incorrect, for we are all born with personalities. It is on our journey from the cradle to adult life that we either restrain our personality or develop it.

Psychologists have discovered that the trouble with those who seem to lack personality—who are not happy people to know—is that they have purposely isolated themselves from their fellow-men. They avoid personal contacts which take them away from their limited rut in life. They are afraid to "get away from themselves."

In fact, so serious is their plight that they develop a morbid feeling which suggests to them that, outside their own immediate family or business circle, the world is a hostile place; a place to be avoided, for it is unhappy, antagonistic and is full of traps to humiliate them.

Specialists in nervous illnesses have traced lack of personality to a mental complaint—an emotional disturbance caused by inability to welcome friendly contacts with other people.

Maurice Greenhill, the mental health authority, says: "When we tell someone to get away from himself, we are simply asking him to reach out and make contact with other people." This means, develop our personality: make ourselves happy to know.

But how do we achieve this reaching out to other people in happiness?

Personality has nothing to do with being clever, being expert, or being trained to speak well and



Rib-tickler!

brilliantly. Even the uneducated man or woman can exude rich personality if only they want to reach out to people. Rich personalities are classless. The duke reaches out to the dustman, and the milliner's apprentice to the marchioness.

Don't make the mistake of thinking that personality is a collection of affected mannerisms, something you can put on and wear like an overcoat to be thrown off when you are alone. Personality is YOU giving expression to yourself.

The trouble with most people is not that they are unlearned or dull, but that they never tell anyone that they have gained knowledge and experience. They store up impressions but never try to express those impressions adequately. They are mental hoarders, and the result is mental indigestion, with the resultant feeling of inadequacy and inferiority.

And this brings us to the answer to our question—how do we reach out to other people and so express our personalities?

Impression and expression are the basis for the cultivation of personality. You would consider it foolish to keep on filling a jug with water so that it overflows on to your carpet. Yet you do not think it foolish to receive into your mind a flow of impressions which you refuse to pass on to other people.

If you try to store up too many impressions they will focus upon yourself and you will become tongue-tied, morbid and lacking in self-assertion—the breeding ground for poor personality.

Of course we cannot all be brilliant authors, musicians, actors, business or professional men and women, but we can learn to express what we do know. We must learn to talk to someone; anyone. As Martin Luther said: "No tree bears fruit for its own sake. Everything in God's will gives itself."

Our fruit, however, must come from within. The sham and the pose are soon revealed for what they are. Affected speech and exaggerated mannerisms, like facial beauty, fade with the years.

Personality is not the possession of an additional faculty which other people have not got. It is the expression of the inborn and latent nature which is YOU yourself. And there is no one else like you. Remember that.

We hear of people having "magnetic personalities." This is truer than you may think, for it is a fact that we are attracted to some people, and repelled by others. It may be that those who attract us have qualities we like, while those who repel us, the opposite, but the real point is—are we attractive people? Have we magnetic appeal?

One of the most magnetic qualities we can develop is a positive approach to life. The positive person is ever ready to affirm. Life becomes an affirmation.

Less there are of doubts and negations in the character, the richer the personality. Never get into that vicious circle of feeling sorry for yourself, excusing your failures and complaining of being unloved and unwanted. People want you only if you are worth wanting.

Break out and do something—talk to someone about the things you know or are interested in. You will find that the person you feared and disliked has changed into a warm and friendly soul. Actually, it isn't he or she that has changed. It is you.

Get yourself a rich and warm personality by sharing your life with others. Marcus Aurelius summed up this when he wrote: "Put an end once and for all to this question of what a good man should be, and be one."

Don't encourage your shyness. It is really arrant selfishness. Forget yourself. Be reckless and join in the conversation or whatever is going on. This will take your mind off yourself. Never withdraw from a room. That is rank bad manners and a slight upon those in it. Forget yourself! There lies the secret of people with a warm and rich personality. They have forgotten self, in action.

Charles Peguy put it this way: "The worst of partialities is to withhold oneself, the worst ignorance is not to act, the worst lie is to steal away."

Stand on your own two feet, talk to fresh people every day pleasantly, and smile if you get a snub. That way you will quickly develop into one of those fortunate people others are happy to know.

"THE GOLDEN STAR," by WINIFRED DWYER.

12s.6d. net. Psychic Press Ltd., 23 Great Queen St., London, W.C.2.

A first novel by Winifred Dwyer, who intimates that rather than author she would prefer to be known as the amanuensis for those who have already trodden their allotted path on earth, and who, from wider spheres of wisdom in the next phase of life, seek to reach us in order to teach the truth that lies behind history.

A clearly written and graphic historical and spiritual survey of scenes set in Egypt, Greece and Rome, with an epilogue set in the British Museum.

Sharing the Little Things

"Unhappiness and illness go together, and conversely, radiant health bespeaks happiness."

by Harry Edwards

I AM rather pleased with the picture that accompanies this article. It is a happy scene of family life. The focal-point is provided by the little girl who is saying something with humour in it which is fully shared by father, and quizzically appreciated by mother.

It is, however, the little boy's attitude that is intriguing. It appears from the indifferent expression with which he is drying the plate that his heart is not in the job at all. I am sure he would prefer to be doing something else, and he is determined not to be amused.

There are lessons we can learn from this picture, and the first one is that apart from sonny-boy, there is happiness in doing this small chore. So it is in the normal life of everyone, if we can look for and see happiness in all the small things we do.

It helps our general enjoyment of life and its purposes. From pleasure in small things so we will be happy in the bigger things, and perplexing problems and difficulties fall into their right perspective.

Another aspect of living that this picture illustrates is the art of sharing, not only mundane affairs, but in minds and temperaments. The father and mother have come down to the level of sharing in the activity of their daughter's thoughts, and this is so important in happy living and association with others.

The secret of happiness, compatibility and comradeship is in intimate sharing of the thoughts of others and co-operating in their interests. Being superior in one's outlook, and indifferent to the extent of being bored with what others are saying or doing, sets up that blank wall which is the reverse of what comradeship should be.

The husband who takes everything for granted, whose eyes are closed to the kindly attentions of his partner and all that she has done to keep the home clean and cheerful, and who retires within himself is more of a stranger than husband.

It needs only a look of appreciation, or a word of acknowledgment to give all the reward his partner needs. So it can be with the wife, and a word of enquiry as to "how business has been to-day" gives that intimate sense of sharing both happiness and responsibilities.

This is particularly so with children, a simple word of praise for what they have done is worth more than gold to them. To enter into their thoughts, on the same level, or to take an interest in what they are doing, even if it be only the drawing of a house or people, gives that sense of appreciation, understanding and comradeship.

It helps so much to establish a sense of confidence in their elders for they sense that understanding which is the basis of true friendship.

It is often said how "So-and-So



"The little boy is determined not to be amused."

gets on my nerves" and this leads to irritation. Good feelings and good fellowship are infectious as are indifference and apathy. We are able to sense another's reactions.

I suggest that the next time you meet someone who bores you, try the experiment of listening with interest to what is being said. And even if this means some little sacrifice on your part by sharing in that which is occupying the thoughts of the other, you will not only find your feelings of frustration diminish, but there will be established a happier understanding quickly reflected by the friend.

Instead of an unsympathetic face, there will be smiles on both sides and life will seem more worthwhile.

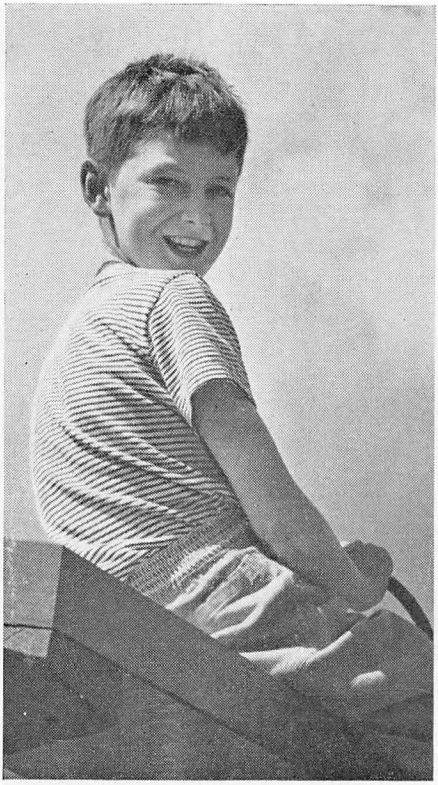
There is an indirect tie-up with such conduct and spiritual healing. Healing is not only concerned with removing ill-conditions when they arrive but in their prevention.

It not only consists of treatment but in the giving of a good philosophy of life that maintains a happy outlook, and so avoids all those mental and nervous tensions that cause ill-health, headaches, depressions and the troubles that follow them.

Unhappiness and illness go together and conversely radiant health bespeaks happiness. As we seek happiness in all things, even in washing up the tea things as our family are doing, so we are creating that good philosophy of life that lies at the root of all enduring happiness.

* * *

The virtue lies in the struggle, not the prize.



THE SPIRITUAL MASTERY OF HEALTH

Organized medicine fought for centuries against any attempt to turn its thoughts from the substance of the body to the mental and spiritual.

by Horace Leaf

* * *

ONE would suppose that medical doctors would be among the best informed regarding the nature of the human mind. The fact that they are not is because medical science has always laid emphasis on the physical side of disease.

It is much easier to judge an obvious defect than a speculative one, and the mind is among the most speculative of things. The modern view of psychologists, that the conscious is not the whole of the mind, is relatively new.

It is said that the first person to make reference to the subconsciousness was Johann Herbart who died in 1841. Practically no notice was taken of his discovery for many years, and it was more than fifty years later before what is known as psycho-pathology became active.

Well after Herbart's death it was still the orthodox view of medical doctors, psychologists, and philosophers that the mind is merely the consciousness. Yet a few moments' consideration will suffice to show that it is not.

Consciousness or awareness, is that part of our mentality which enables us to adapt ourselves to this terrene life of ours, and at any given moment it is little more than a point of attention. It is relatively weak because it actually has to exclude certain things if it is to proceed intelligently through life.

The way in which it does this is by deliberately refusing to notice more than the particular thing which demands its immediate attention. It does this by being inattentive to everything else. That is why we say "inattention is as important as attention."



The slippery slope.

There are some people who are lacking in attention and they are usually stupid people, because they are unable to pursue any one subject usefully. The inattentive pupil is the bane of the teacher, and education consists very largely of training the pupil to concentrate on the subject he is to learn.

Nothing is more exasperating than to talk to an inattentive person, especially one who, because of some mental weakness, is unable to attend long enough to anything. Such people never succeed in life, for success is to the stable and sure.

This insistence of the consciousness to consider one thing at a time reveals its weakness. It is literally afraid of being confused by a number of different things at the same time, because confusion seems to frighten it. The consciousness is afraid of chaos, and rather than

suffer chaos it will set the imagination at work and make some sort of order.

Anyone who has experienced a mirage will appreciate this. I remember walking along the south coast of Iceland on a beach of jet caused by a nearby volcano. Everywhere my eyes were dazzled by the bright sun reflected by the jet, and I became confused. Suddenly to my surprise I saw the beach in front of me covered with boats and people walking to and fro, knee-deep in the sea.

I had not the slightest doubt that this was an actual scene, but when I reached the spot to my surprise I found it was composed of the same kind of jet beach as where I had been walking. Obviously my consciousness had been perplexed and dazzled by the chaotic scene and had conjured up this illusion.

This creative power of the consciousness is very significant, especially to the spiritual healer. It shows him that the mind is quite capable of creating illusions in more intimate ways than a mirage. I well remember that when I was a young man such an action made me think I had a growth in my stomach, and the doctor had no doubt about it, because it was quite visible.

For two years the growth pestered me, making it difficult for me to run because of a sense of weight and a feeling of pain. Nevertheless it was nothing more than a creation of my mind because it was almost instantly dispersed by someone saying a few words to me. Those words changed the current of my mind and that changed the reactions of my body.

There is, of course, nothing startling to-day about this, because more and more spiritual healers have been drawing attention to the possibility of these things. At first doctors pooh-poohed the idea, but today they are openly admitting that it is true.

Recently one of our great Sunday newspapers carried an account of how doctors have been curing rheumatoid arthritis by leading the patient to think that he is being charged with electricity of a curative nature, although no such force is being used.

The basis of the treatment is admittedly suggestion. The patient, after careful palaver, has been cajoled into believing that the switches which he sees pulled down have charged the place where he sits with electricity, and in some cases instantaneous cures are said to have been made.

Had any layman made such a statement no doctor would have believed him, but because a doctor makes the assertion other doctors accept his claims and medicine is credited with another victory over disease. The fact is laymen have been long acquainted with this method of healing either in fact or in principle. But the point that I am concerned with is the actual cause of the cure.

This cannot be attributed to the consciousness unaided because there was little of a sentient nature to go upon. More than the consciousness has been involved, and that, too, belongs to the mind.

This part of the mind lies beneath the threshold of awareness where lies all our past experience, our memories, our habits, our aptitudes, our skills, our emotions, our temperament and our instincts. It seems amazing that after the millions of years that science says man has occupied this planet that this should have only comparatively recently been realized. We can attribute this ignorance to the

mistaken view of living values that we have taken, and to a great extent the medical faculty has been to blame.

For at least four thousand years organized medicine has been in existence. Its claims have been tremendous and it has regularly informed the public of some remarkable panacea or other that it has found; yet it has simply had to have the fact of the power of the mind over the body forced on it.



Certainly not "two of a kind."

Organized medicine fought for centuries against any attempt to turn its thoughts from the substance of the body to the mental and spiritual. Now it has had in part to capitulate and bids fair in time to do what I once heard a famous medical man say, when lecturing to medical students at King's College, London, University: "Gentlemen, in fifty years' time all this (pure somatic medicine) will be done away with and emphasis laid on the mind."

I have known three instances where surgical operation was deemed essential, which have nevertheless been cured by the growth simply disappearing; reminding one of the statement of the great surgeon John Hunter, that surgery is a confession of ignorance. His assumption was that an organ or tissue that can become diseased ought to have in itself the power of eliminating the disorder. Experience has over and over again proved that this can happen, and most spiritual healers can quote some instance to prove it.

About thirty years ago I was informed by a matron of a cancer hospital that she had never known of a case of cancer that the hospital had cured, "But," she said, "we do have cures because the growth occasionally disappears." She averred that many cases which the hospital thought were being cured had died and others which were expected to die had mysteriously recovered.

Apparently things are a little better to-day; but it has been discovered that there is an emotional

cause for the complaint and that the patient's mental attitude often determines the course the case will take. This reminds me of a phrase that I heard uttered by Professor J. A. Hadfield when lecturing on Psycho-pathology at London University in 1932: "The curse of cancer," he said, "is not so bad as the curse of psycho-neurosis."

The aim of this form of medicine is to remove the causes of mental disorders, and in psycho-pathology mental disorders include at least fifty per cent. of somatic diseases.

Psycho means mind or soul and is not regarded as a measurable quantity because no one has yet plumbed the potentialities of the human mind. When anyone insists that the mind is spiritual and blessed with "divine" attributes he is fully justified, for no one can prove that mind and body are one and the same thing.

Every philosopher, no matter how much he favours a materialistic view of life, knows that there are certain mental factors which cannot be included under that theory. They must be deliberately ignored to enable the materialist to sustain his position.

Such ideas as immortality, infinity, eternity, all-mightiness, not only have no basis in normal experience, but actually run counter to it. Merely to think these ideas is to refute the materialistic theory that all knowledge is derived through our senses.

These so-called *a priori* are obviously innate and derived from some deeper and more spiritual aspect of the mind than the consciousness. Every spiritual healer who recognizes this is doubly armed, for he can justify his claims to the unlimited healing power of the human mind as due to the possibility that it is part of the Great First Cause which must have unlimited power.

In view of such facts as the foregoing there is much more reason for believing that man is part of the creative mind, and therefore endowed with the power to master spiritually all the disabilities of his body, than that he is simply a biological creature and the victim of Matter. Man's aim has long been to master Matter, and his achievements in the material world have been marvellous.

Now we have indications that he can make equally wonderful achievements in mastering his own organic self, and spiritual healing is definitely in the van of this endeavour.

"DEATH CANNOT KILL," by HORACE LEAF.

16s.0d. net. Max Parrish & Co. Ltd., 55 Queen Anne Street, London, W.1.

The author of this book is well known to readers of this magazine, having contributed articles over a period of many years. He is one of the best known and most widely travelled of mediums. He has investigated psychical phenomena among such communities as the Australian aborigines, the Maoris, the Icelanders and North American Indians, and in recent years has devoted most of his time to writing and lecturing.

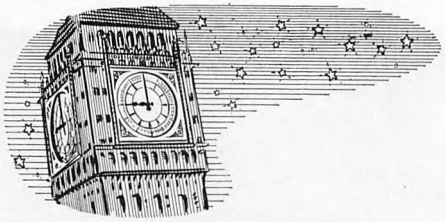
A fascinating record of some of the author's fascinating personal experiences. Some of the contents include dissertations on Survival, the Hopi Devils, Spiritual Healing, Do Animals Have Souls? Spirit Photographs, Psychometry, etc. Eminently readable and widely informative.



The swing in the orchard.

* * *

The power of choice or determination is an absolute fact, and one knows it with as great a certainty as he knows of his own existence, for one is conscious not only that he exists, but also that he chooses his action.



What Tony Now Says!

SOME of our readers may remember reading in this magazine (October) last year the story of Tony, the talking Budgerigar who is famous all over the country.

This story told how when Tony was very ill his owner wrote to Harry Edwards to make him well and that the bird would say "Write to Harry Edwards." Tony recovered and has now added to his vocabulary of over a thousand words by saying "Big Ben, Nine O'Clock" and "Healing Minute."

It will be questioned whether Tony knows what he is talking about, although the owner is sure that he does. Whether it is so or not does not matter very much . . . but this little story does help as an introduction to the Healing Minute feature in this month's magazine.

In our massive register the latest number given to an observer is 20,000, which means that all these good people have undertaken, whenever they can, to stop what they are doing for the one minute it takes for Big Ben to sound its chimes (just before the News on the B.B.C. Home Service), in order to enter into the silence and attune their thoughts to God, that peace and healing may reach this stricken world.

In so doing the individual Observer joins in at the common meeting-place in thought with thousands of other people of goodwill to strengthen the forces of good against those which are evil.

There is no other movement throughout the entire world that has achieved this object, whereby at one minute to nine, every night, a great multitude attune as one, for this good purpose.

It has been proved many times in history when the prospects of good were severely threatened by evil, that there has come divine intervention. And it is beyond all doubt that the Observance of the "Peace" and "Healing" Minute can well be regarded as a potent defence that can be used against war and disease.

Our 20,000 Observers are added to by the other great numbers of people who join in this, but are not registered by us, and there are the 16,000 people who belong to the *True Magazine* Healing Circle who do likewise.

So if you are outside this grand community, and feel that you, too, would like to give up but one minute of the day for such a good and sacred purpose, then why not join in! All you need do is to apply for your Observership, and we will send you an Evening Tryst Enrolment Card. Write to the Secretary, at the Sanctuary, Shere, Surrey.

In the fable we know that whereas one stick can be broken easily, many gathered together cannot be. Thus it may well be thought that the great force created every night at nine by so many thousands is now so powerful that it can never be broken, but we want it stronger and stronger yet, until we create such invincible force for good that no evil can ever endanger it.

THESE HEALED BY BEAUTY (V)

"To express hope by some star, the eagerness of a soul by a sunset radiance. Certainly there is nothing in that of stereoscopic realism, but is it not something that actually exists?"—Vincent Van Gogh.

by Doris M. Hodges

MANY of the great men and women of our own time and previous centuries who, by their work, have healed through beauty, have been hurt or wronged, or have pursued their creative endeavours in the face of appalling handicaps.

Their lives, in the physical and material sense, have been far from beautiful, and it is strange to reflect that so much of the world's greatest work in painting, sculpture, music and literature, has come from the hands and brains of such artists.

Or—is it so strange? Perhaps the answer is that, by turning from the sadness and the ugliness of their worlds, they have found a source of inspiration which enabled them to produce beauty from the sphere of the spirit, from a source outside themselves.

Such a man was Vincent Van Gogh, painter, preacher, humanitarian, who ended his strange but remarkable life under the shadow of insanity, yet who produced some of the most interesting and fascinating paintings of his day.

He was born on March 30th, 1853, at Groot-Zundert in Holland, the son of a Nonconformist clergyman, the first of six children. Of these, only one, his brother Theodore, was, in the coming years, to really know and understand the spirit of Van Gogh. For Vincent was always a solitary person, even as a boy withdrawn and set apart from his companions, as men and women of genius often are.

All his life Van Gogh had an intense, brooding love for nature, and the wild things of the meadows and woodlands. It was his habit to take solitary walks through the flat Dutch countryside near his home. There, his immature artist's eye savoured the colours and the contours of the landscape, the movements and the characteristics of the creatures of river and meadow. In this, he found immense consolation, then, as the lonely boy that he was, and in after years.

Unlike many artists, the young Van Gogh didn't seem to know what he wanted to be when he grew up and must earn a living. His mother had been an epileptic; the disease ran in her side of the family. Vincent Van Gogh was often overtaken by severe fits of rage and unnatural anger, and could not settle down at the school where he was sent to be educated.

In fact, he seems to have refused to conform at all to the normal standards of accepted behaviour for a boy of his age. Books and learning attracted him, when he could study alone at the Rectory, or with that favourite brother, Theodore, but he had little love for companionship *en masse*.

Drawing, though, was a dearly-loved pastime, even in those early days. He studied the paintings at his home. Those which had a special appeal he made copies

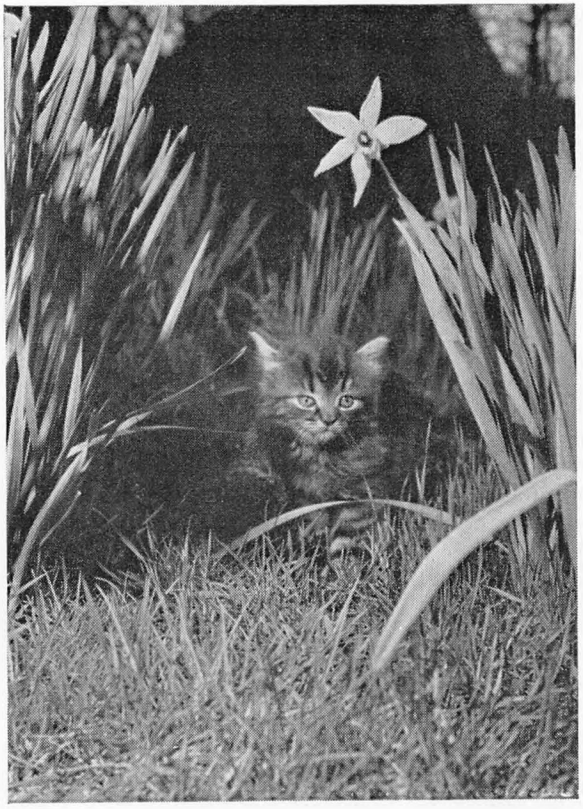
from; indeed, Van Gogh took great pleasure in copying to the end of his life. He especially liked to draw the scene and the people around him.

One of his father's brothers, also named Vincent, owned an Art Gallery at The Hague. This he subsequently disposed of to a famous firm of art-dealers called Goupil. At sixteen, the younger Vincent went to work at the Goupil Galleries. Close to the things and in the atmosphere that he liked better than anything else in his then world, he settled down very happily.

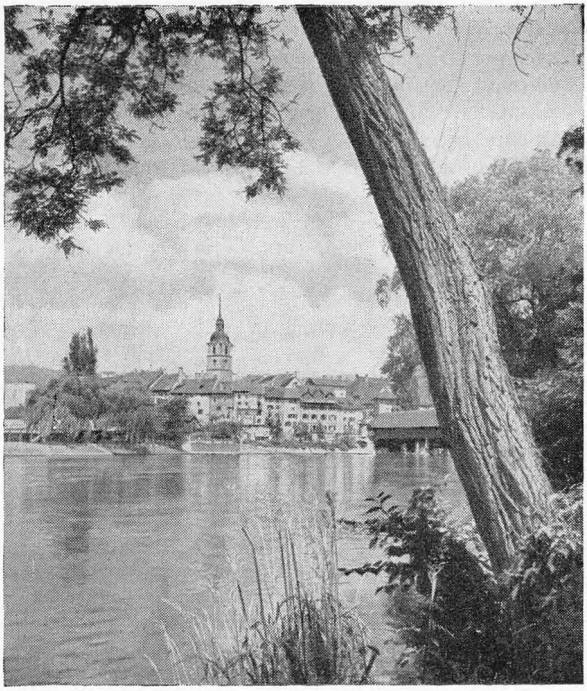
In May, 1873, Vincent Van Gogh the younger came to London, to work at the Galleries belonging to the Goupil firm. This was a very happy time for him. He loved the city, the by-ways and the river which lay near to the galleries of his employers, not far from the Strand.

Here, too, love entered his life for the first time; it was a love that was destined to bring him only frustration and unhappiness. Ursula Loyer, the daughter of a French widow, however, told him that she was already engaged when he confessed his love. It was a blow to his emotions from which Van Gogh never wholly recovered.

Thereafter, his life followed a pattern of restless unhappiness. Van Gogh was heavy of spirit, instinctively making search for the answer to many questions which troubled him. Already, the shadow of mental illness lay across the painter's future. It is probable that his mind was affected by the emotional upheaval caused by his rejected love. He turned towards the shadows, introspective and melancholy, yet strengthened by a desire to do all that he could to help his fellowmen.



For a while, too, illness held off. Yet the painter succumbed frequently to bouts



of strange restlessness, an eccentricity of behaviour and manners. He left his work at the Goupil Galleries. For a while he became a schoolmaster in England. He preached, too, in the London slums, telling the word of God as Van Gogh knew Him, and sought Him often, through all the phases of his extraordinary and troubled existence.

He trained to be a missionary at a College in Belgium, and actually went for a time to preach to mining families in a poor and grim district of that country. To the children, who were without any playthings, he gave away the only things he had which he thought might please them—his drawings. Although the miners loved him, his sometimes outspoken efforts on their behalf did not always please the authorities for whom he worked; in 1879, his work there ended.

For a while he lingered in Belgium, drawing and idling, thinking what he should do. His mind had turned now towards his artistic work; from that alone he drew real comfort and a feeling that he could communicate the often-violent emotions and thoughts which rode him, to others.

He went from the mining district to Brussels, to meet and talk with other painters. His brother Theo wrote to him, sending him money. His father had made him a meagre allowance, but this was scarcely enough to keep body and soul together.

After a further period of wandering, in which he lived sometimes with his parents, sometimes with friends, more often alone, in various parts of Europe, he went to Provençe. At the town of Arles, he settled down to paint. Colour was everywhere around him, vivid and inspiring to his painter's eye, and he worked as he had never worked before, happy, absorbed, driven on by a compulsion to interpret what he saw so that everyone might share his sense of wonder and delight.

Soon he was joined by his painter friend, Gauguin. It was Van Gogh's idea that they should share a studio.

Van Gogh was painting feverishly —behaving feverishly, too. On Christmas Day in 1888 Van Gogh was overtaken by a fit of madness.

Gaugin, out walking alone, suddenly heard the sound of footsteps. Turning, he saw Van Gogh rushing upon him, a razor in his hand. With an imperious gesture, Gauguin calmed him, but Van Gogh, back in the studio, sliced off a portion of his left ear. He was obviously mentally sick, and was taken to hospital.

From then on, this gifted painter's life was a struggle against mental illness. He painted, when the disease lifted, landscapes, still-life, and his own remarkable and rather sad portrait of himself, with a bandage covering his damaged ear. He was subjected to much ridicule from the people of the town, and the Mayor was eventually petitioned to put him in prison, for Van Gogh was feared on account of his curious and eccentric behaviour.

After a period in a mental asylum, in which he was often allowed out to paint and to go for walks about the countryside, and a short time in Paris after a partial recovery, Van Gogh settled down at the small place of Auvers. Here, fortune smiled on him for a while. He painted, he seemed better in mind, and the people liked him and treated him with understanding.

On July 27th, 1890, darkness descended on his mind again. He attempted to commit suicide by shooting himself through the heart, but the bullet entered his stomach. Fatally injured, he lingered until the following day, when his sad life ended.

It is not my purpose here to deal with Van Gogh as a painter. To-day, his pictures are greatly sought after. He enjoys a fame denied him in his lifetime. Their beauty heals, but even more so does the story of his remarkable life. In Van Gogh's valiant struggle against mental illness, misunderstanding, the suspicions and hostilities of people who never comprehended his tender compassion and feeling for those who — like himself—felt outcasts in their own society, he contributes inspiration, faith and hope to the story of mankind.

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.
Thursday, June 11th, 1959.	*Healing Demonstration :* Civic Theatre, Poplar, London, E. *Apply for tickets :* Mr. W. H. Read, 28 Abbotsford Road, Ilford, Essex.
Saturday, July 4th, 1959.	*Healing Demonstration:* Albert Hall, Nottingham. *Apply for tickets :* Mr. A. J. Ellis, 38A Castle Gate, Newark, Notts. Ticket prices are 15/-, 10/6, 7/6, 5/- and 3/6, all numbered and reserved.

* * *

Forgiveness with a smile is the best revenge.

NATIONAL FEDERATION OF SPIRITUAL HEALERS

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

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

BURROWS LEA - SHERE - GUILDFORD - SURREY

ALAN E. CROSSLEY.

ALAN E. CROSSLEY is the energetic Secretary of the Lancashire and District Spiritual Healers' Association. He developed his healership under Mr. J. Kinsella, who is the President of the Association. The development of the healing was forecast some year or so ago and the formation of this Association a year ago is the result. Mr. Crossley is an active member of our Council, travelling to London whenever it meets. He pays tribute to the team-work in Liverpool in which Miss McNaught, Mrs. Mason and others have contributed to the growth of the Association. In January they were responsible for the excellent organizing of the largest healing service ever to be held in the area, and it was due to their initiative they obtained the use of the famous Philharmonic Hall for the first time for such an occasion.



Alan E. Crossley.

CHELTENHAM, MAY 23rd. HEALERS' RALLY.

We are hoping to have a full and representative gathering at our Annual General Meeting on May 23rd. Members will have received full details, showing the Agenda, the place arranged for lunch, and the time-table. Members are invited to take tea with Mr. and Mrs. Burton and the President before the homeward journey. Reports and Balance Sheet have been duplicated and circulated to members to save as much time as possible, so as to permit of an intimate discussion on the Principles which Govern Spiritual Healing.

FEDERATION DINNER AND DANCE.

It has been decided to postpone the Dinner and Dance this year until 1960, when the Federation will act as Hosts to the I.S.F. Conference. It will take place in the Restaurant of Messrs. Peter Jones Ltd., in Sloane Square.

HEALERS' DAY.

As we go to press we are awaiting confirmation of the booking of the Royal Festival Hall for Saturday, September 26th. We hope to publish further details in our next issue.

NEW HOME COUNTIES ASSOCIATION.

The Council welcomed the affiliation of the Home Counties Spiritual Healers' Association. This covers the counties of Hertfordshire, Buckinghamshire and Bedfordshire, and Mr. R. Frood Barclay, the Chairman, 98 The Ridgeway, Golders Green, N.W.11, will welcome enquiries.

COAT BADGES.

Congratulations to the Officers of the Hants and Dorset Association for the production of an original and excellently designed gilt and enamel coat badge. The Essex Association has one, too. The Federation Badge can be worn by members of all other Associations and Individual members. The majority of our affiliated Associations have their own individual embroidered white-coat badges, but here again the Federation one is available to all other full members.

PUBLIC HEALING SERVICE AT HOVE.

The second public healing service organized by the Federation at Hove Town Hall on April 18th was a success. Many sick people were helped and the healing movement in Sussex will be strengthened. It is with some pride that we pay tribute to the many healers who made the journey to Hove from London and other districts. Here is a true example of team-spirit and a practical expression of the spiritual motives that lie behind our members' love and compassion for the sick.

So many members volunteered to assist at this service that a number had to be "held over" for the next occasion, but these members will receive priority for the next function. It is commendable that our members show so much enthusiasm for the work of the Federation.

ASSOCIATE MEMBERSHIP.

A very cordial welcome is extended to all friends of Spiritual Healing to become Associate Members. Many have already joined, some to express their gratitude for the healing they or their dear ones have received, and others to support the mission of healing. Associate Members are kept fully informed of all matters of interest, literature is sent freely; and priority given in obtaining tickets for our large Healing Demonstrations. The annual subscription is 10s.6d., and a certificate of membership is sent to all members.

Thanks to this Magazine

The following little human letter will, we are sure, please many of our readers.

"Dear Mr. Edwards,

"I am a Sunday School teacher and last year, during a lesson, one child suddenly asked me if I believed in Spiritual Healing. I replied: 'I believe in the Holy Ghost'—and tried to continue the lesson. About one hour after I reached home a knock on my door revealed the same child with about seven or eight books of *The Spiritual Healer* saying: 'My Grandma thinks it's a shame for you not to know about healing and the angels, when you are a Sunday School teacher, so she's sent you these books.' I accepted them with thanks *but put them on one side.* Why? Because I was christened, confirmed and married in the Church of England.

"A relative of mine came from Yorkshire to visit us and told of how he attended a Spiritualist Mission and of his experiences. I became interested and brought the subject up at one of the Bible discussion groups we held at Church only to be severely frowned on.

"I am now 38 years old but do not feel I have Christian satisfaction; I feel always I am seeking something out of my reach; maybe it's the 'inner peace' you speak of in your books, for that *I have not got.* Oh, yes! I was sorting out my books one evening and came across the copies of *The Spiritual Healer* the little girl had brought me. They were back numbers—mostly 1956—and as I 'flicked' casually through the pages I read of someone praying for a plant, of all things, and then I thought of the 'wee' cutting of a scented geranium I was trying to grow. Someone had given it to me to remember them by as we were not likely to see each other often, and this poor plant was not getting rooted or growing, and so I said a little prayer to spirits, *if any,* to heal and bless my plant and make it grow. With a certain amount of apprehension I have watched this plant flourish and grow strong in a very short time. I have taken cuttings off it for my friends and myself, and in the New Year for my birthday present I sent a postal order to you for three months' subscription as a birthday treat for myself to read one or two 'up-to-date' magazines.

"I now admit I am very keen to learn much much more of your teachings and the 'Inner Peace' you enjoy through fulfilment of your faith."—G.H.



"Have you eaten it all?"

* * *

A miracle is not a supernatural conjuring trick in which a paralysed man sprouts a pair of active legs overnight. It is a daily occurrence in every town and village in the world, wherever the spirit of love conquers the spirit of hate.—JAMES WELLARD.



Spirit Story for Children

Retold by Olive Burton

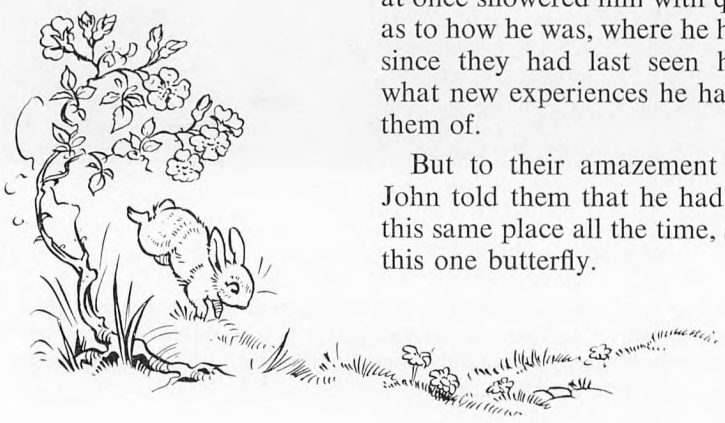
THE teacher suggested one day to Johnnie, Rosemary and Christine, that they should go for a walk, indicating a particular direction she wished them to take.

It was very pleasant walking along lanes and through woodlands that were fresh to them and after a while the children came to a grassy place where they saw a familiar figure awaiting them. It was Brother John, who had visited them some time ago in the Nursery and who had interested them so much with stories of his experiences.

The children were delighted to see him again and ran eagerly to greet him, when they saw that in the palm of his hand there rested a butterfly.

Johnnie, Rosemary and Christine at once showered him with questions as to how he was, where he had been since they had last seen him and what new experiences he had to tell them of.

But to their amazement Brother John told them that he had been in this same place all the time, studying this one butterfly.



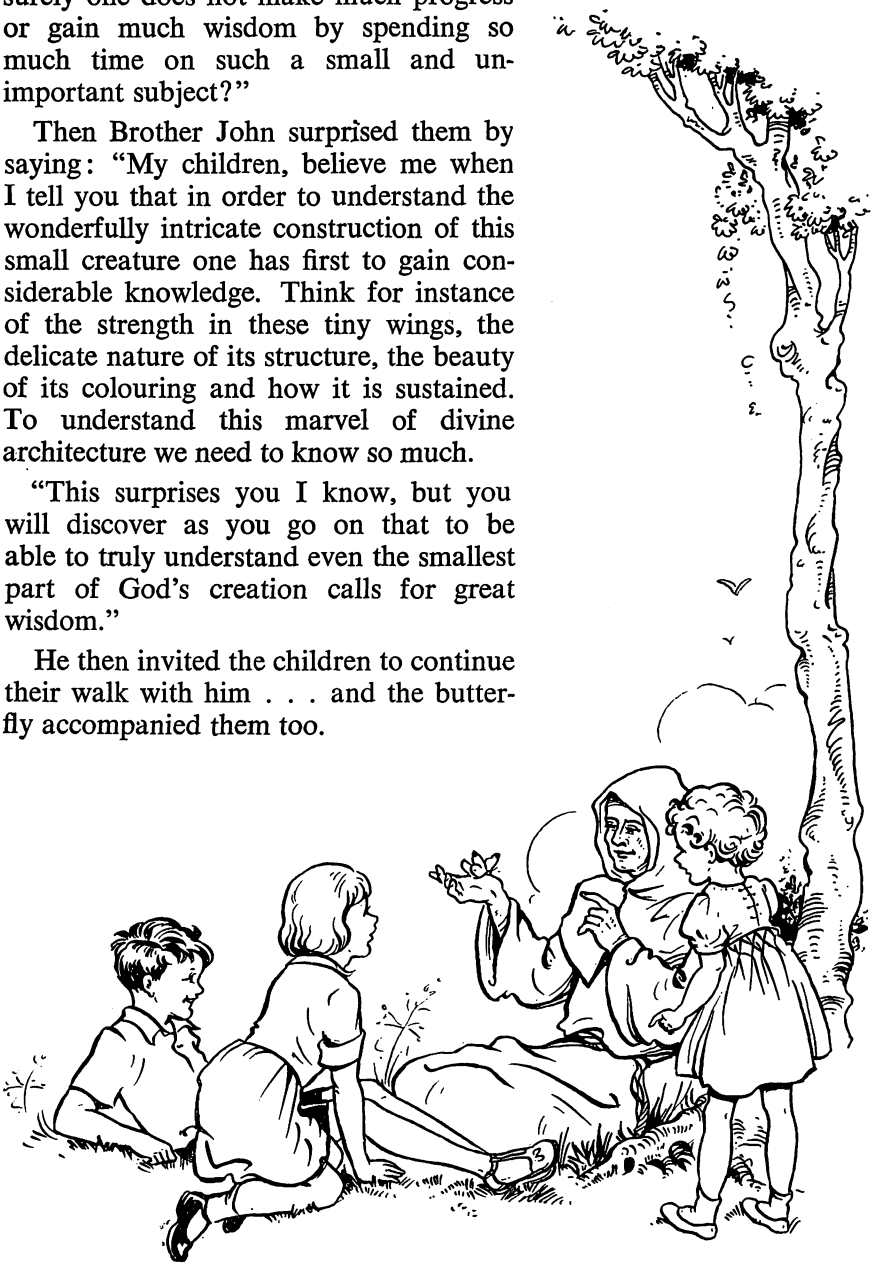
"Do you mean to say that you have studied this little insect for a whole year?" said Johnnie, finding this difficult to believe.

Brother John confirmed that he had and Johnnie said: "But surely one does not make much progress or gain much wisdom by spending so much time on such a small and unimportant subject?"

Then Brother John surprised them by saying: "My children, believe me when I tell you that in order to understand the wonderfully intricate construction of this small creature one has first to gain considerable knowledge. Think for instance of the strength in these tiny wings, the delicate nature of its structure, the beauty of its colouring and how it is sustained. To understand this marvel of divine architecture we need to know so much.

"This surprises you I know, but you will discover as you go on that to be able to truly understand even the smallest part of God's creation calls for great wisdom."

He then invited the children to continue their walk with him . . . and the butterfly accompanied them too.



AFFLUENCE

Ideas cannot be created by what we call physical substance. They are children of the mind, and the mind's capacity to think is a gift "beyond price" which is our common heritage.

by W. Tudor Pole

WHAT a lovely word this is and yet in its full significance how little understood! Contrary to common belief true affluence does not consist in a large bank balance or the possession of houses, property or motor-cars.

Such material amenities may represent outer reflections of "supply" but affluence itself is a divine gift within the reach of those who care to learn how to become receptive to this gift and worthy to possess it.

We speak of "the Infinite Love of God" toward all the beings that He has created but rarely do we stop to consider the full meaning of this stupendous statement. Nor do we often realize that the outpouring of Infinite Love must include affluence among its gifts. In fact, we cannot imagine one without the other.

Life itself is free, we do not have to buy it, nor do we buy the capacity to think and to feel. These possessions belong to us as surely as the very air we breathe. Affluence in the true meaning of the word is available to us now and always.

It is a gift of the Spirit and its origin is never mundane. Even if this statement seems to be too transcendental for our present acceptance, pause a moment to give it careful thought before you reject its implications altogether.

There is nothing visible in man's life on earth that did not originate as an "Idea." The house you live in, the car you drive, the business which occupies you, the very table at which I am now writing came into being from an idea or from a combination of ideas.

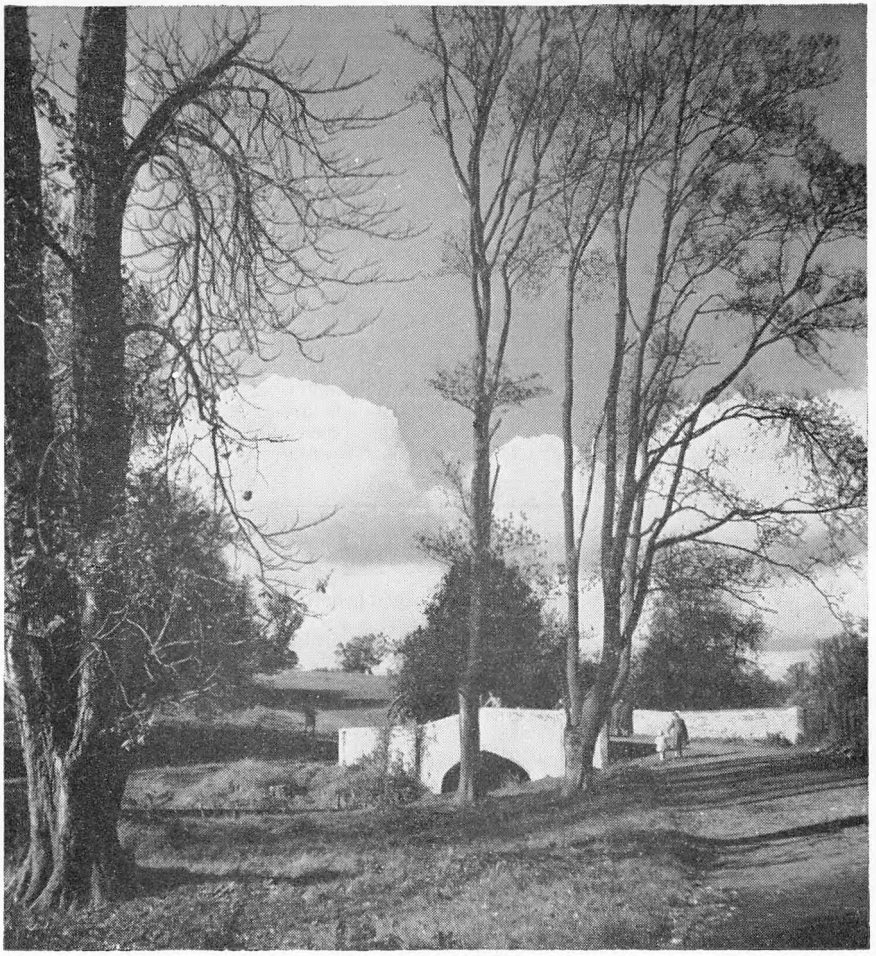
This, of course, is only another way for saying that the material Universe as we know it has a mental origin. Ideas cannot be created by what we call physical substance. They are children of the mind and the mind's capacity to think is a gift "beyond price" which is our common heritage.

It is, in fact, a truism to say not only that "thoughts are things" but that no "thing" can come into existence without a thought behind it.

Among God's gifts to man is the possession of Free Will. Consequently we are at liberty to align our thinking with the Source of our being, which inevitably results in affluence, or we can refuse to do so which results sooner or later in a sense of poverty and lack. The choice is ours and it is a choice which is renewable from day to day.

The average man, if the question be put to him, will assert that all he needs and longs for here and now is good health, happiness, friends and enough money to live on amply.

His attention is concentrated not on Ideas but on their external outcome in the form of "things" and conditions the possession of which



April morning.

appears to him to depend almost entirely on the contents of his purse. Such an attitude of mind makes it impossible to tap the Source of affluence and to ensure its never-failing bounty.

If you tell such a man that his well-being in every sense of the word depends solely upon his attitude of mind, he will dismiss this suggestion with incredulity, yet it happens to be true!

The Cosmos itself was created by an Idea sometimes referred to as the Logos or Word of God. The spirit of each one of us is a reflection of this Cosmos and an infinite supply of Ideas is ever flowing into the orbit of our minds.

We have the power to obstruct this flow or to take advantage of it. We also have the power to combine such Ideas in harmonious sequence or to misuse them or even to refuse their entrance altogether. As a result, affluence (or its lack) does

not depend upon people, or circumstances beyond our control, which we are only too ready to believe, but upon our attitude of mind and the way in which we use ideas.

If one tries to state this truth in metaphysical terms, it would be accurate to say that our affluence and general well-being will inevitably increase, through prayer and right motives, in direct proportion to our efforts to align our thinking with the Source of Life itself.

"In Him we live and move and have our being" can be as true for us to-day as it ever will be, for in the Mind of God our Father there is no "time" that must be endured. There is instead the eternal and ever-present NOW.

* * *

An Apology to W.T.P.

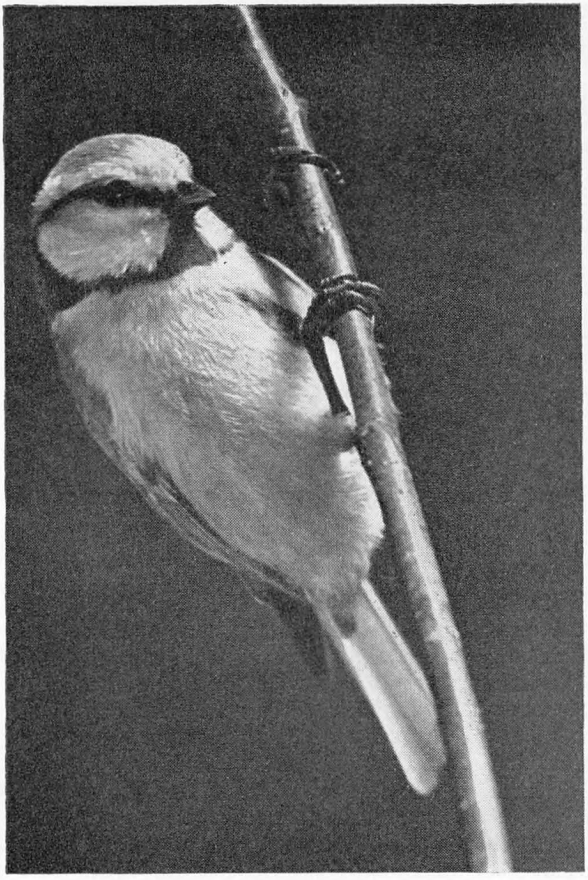
In the April issue of this magazine, we intimated that the Silent and Healing Minute was an extension of the *Silent Minute* inaugurated by Winston Churchill during World War II. The Silent Minute was openly approved by our war leader, but it was, of course, initiated by Major Tudor Pole, author of this article, and to whom we offer our apologies for any confusion which may have arisen.

REMIND ME

Dear God when I am lonely and
Perhaps I feel despair,
Let not my ailing heart forget
That you hear every prayer.
Remind me that no matter what
I do or fail to do,
There still is hope for me as long
As I have faith in you.
Let not my eyes be blinded by
Some folly I commit,
But help me to regret my wrong
And to make up for it.
Inspire me to put my fears
Upon a hidden shelf,
And in the future never to
Be sorry for myself.
Give me the restful sleep I need
Before another dawn,
And bless me in the morning
With the courage to go on.—E.M.

* * *

The most perfect rest is recreation. It is turning easily from one task to another without loss of motion, resting one set of muscles while using another set, or resting the mind while using the body or vice versa. Move through life with joy. Learn to do the things that you do happily, loving to do them. Find the things you love to do; or, much happier, learn to love to do the things you have to do.—REBECCA BEARD.



Don't be Snared by Slimming Crazes

You can streamline your figure and improve your health— without *diets and violent exercise.*

by
P. and R. Deutsch

* * *

FOR generations we've believed that heredity or faulty glands made some of us gain weight, while others stayed slim. Recent studies prove that such factors are rarely, if ever, significant.

Professor John Yudkin of London University, one of the world's leading authorities on nutrition, says: "Few people have anything wrong with their glands. And very few people indeed are overweight because of their glands."

Leading nutritionists now tell us that being overweight is usually due to two factors: ageing, which begins in adolescence; and a change in our way of living. Scientists have studied the basic food needs of the body at rest.

They find that at 30 a man's basic need is ten per cent. less than that of a boy of 15. After 30, he will need seven per cent. less food for each decade of life.

Fortunately, as our food needs drop, so do our appetites. But most of us still eat slightly more than we need, and this small excess is stored by the body as fat. For most people it's less than 50 calories a day—but in a year that can mean 4½ pounds of extra fat. In ten years, eating just this minute excess, you could find yourself two stone heavier!

The second villain—our changing way of life—is as easily measured.

The farmer who once walked behind the plough using up 400 calories an hour now drives his tractor at 130 calories an hour.

The housewife who used to wash clothes by hand at 250 calories an hour now uses the washing machine at a fraction of that amount. Smaller, one-storey houses mean less walking. Even central heating replaces the calories we once burned to keep warm.

Slow weight accumulation is so common that we accept it as inevitable in normal ageing. At 30 a man has a little larger waistline, a fleshier face than at 20. A 40 a paunch has appeared, his legs are fat, and jowls have developed. Actually these things are abnormal —even dangerous or potentially so.

If you are ten per cent. over your ideal weight you are endangering your health. "You are twice as likely to have symptoms of chronic illness," says Professor Yudkin. "You will be more prone to overtiredness and shortness of breath, more likely to have pains and swellings in your joints, to have indigestion and headaches and constipation."

The death rate for obese men is 79 per cent. higher than for men of normal weight, according to a study of 50,000 people. The fat man is twice as likely to develop diabetes and high blood pressure. He is a poor surgical risk; he is far more likely to develop arthritis or heart and kidney ailments. Overweight women are less likely to conceive, have more complications in pregnancy and bear fewer healthy babies.

Now, as doctors understand the reasons for overweight, they know how to control it—*for the same factors which make us fat can make us thin.* Research confirms what common sense has shown. If you stop eating an extra 25 calories or so a day, you'll stop gaining weight.

And if every day you cut 50 calories, you'll lose weight as fast as you were gaining it before! Most experts feel, however, that 10 to 12 pounds is enough to lose in one year without the guidance of a doctor.

Unfortunately, most people who decide to lose weight are in a hurry.

Professor Yudkin says: "You can play about with a banana diet, a potato diet, a grapefruit diet. You can impress your friends with the latest diets based on glucose or honey or yoghourt or cream cheese. Let us be honest. Many of these diets are fashioned by people whose interest it is to promote the sales of their products."

Nutritionists believe that most people should be able to manage their weight simply by making small adjustments in their usual eating habits. The important thing is to establish a balanced, nutritionally sound diet with plenty of proteins, minerals and vitamins.

Suppose you drink two eight-ounce glasses of full cream milk daily. By substituting one glass of skimmed milk for one of whole milk you'll eliminate 80 calories a day, which will give you a year's weight loss of about eight pounds.

As important as the amount of fuel taken in by the body is how much it burns. Over a period of time, relatively small amounts of activity can greatly increase the body's burning of fuel. With a few slight changes in your routine activity you can accomplish almost as much as by limiting your food.

The average person burns about 150 calories in a 30-minute walk. This could make you lose a pound in 23 days, 16 pounds in a year. Of course, the walk could increase your appetite and you might eat



Dieting! What's that?

more. Still it is not unreasonable to say that a half-hour's daily walk could slice off five to ten pounds in a year.

Why is walking so much more effective than strenuous exercise? The answer is that the more work the human engine does, the more calories it burns. In walking, the engine moves your entire body weight.

You can move nearly the same weight with an exercise like the "press-up." But you use small muscles, unsuited to the job, and you tire before you do many press-ups. Why not use the big leg muscles, which are specifically designed to move larger weights longer distances?

Sitting burns more calories than lying down. Standing uses more than sitting. Moving a little burns still more.

Increasing your activity needn't be a burden. Instead of just sitting and watching television, why not develop a hobby where you stand for a period of time? If you live a mile from the station, you might

walk there and home again. In a month, you'd burn the equivalent of a pound.

Remember, you're not trying to strip away pounds quickly, but to set a healthy lifetime eating pattern. Three points to keep in mind:

1. Don't be too ambitious. Skip only small amounts of food which you usually eat in quantity.

2. Don't cut any single item entirely. Some calorie-laden foods are important to your health.

3. Don't be careless about high-calorie foods. Notice the size of that slice of pie and how many chips you eat. It's easy to have more than you really want.

For a time you may leave the table feeling hungry, but this feeling will usually disappear in about ten minutes. By eating a little less each time, you'll crave less each time.

Every extra pound means more heart-beats every day, more rapid breathing—in a real sense, living your life at a faster rate. Your body works harder every second; joints bear an extra strain. There is no compensation for this wear and tear.

Easy, common-sense weight control can let you live years longer and stave off some of our most crippling diseases. Though it is hard to believe, it is true: the little number on the scales is a matter of life and death.

From an article in *Better Homes & Gardens.*

* * *

It is eternity now. I am in the midst of it. It is about me in the sunshine.—RICHARD JEFFERIES.



A little bit of the older England.



"It is now thirteen days since I visited you at your beautiful Sanctuary and to me it was like going into another world. Now after my visit I am very pleased to be able to inform you that I have not had a single attack of asthma, or even a tiny wheeze. I did expect a little improvement, but never this. My back did ache for a few days after arriving home, which I expect was due to the replacement of the slipped disc which you also found. I am now feeling on top of the world, and have been informed on three occasions this last week that I look ten years younger. I certainly feel it."—58/134.

* * *

"As you are aware, young girls cannot take up nursing unless they are 100 per cent. fit. My daughter, Barbara, was put to bed nearly two years ago with rheumatic fever. She also had a murmuring heart. This condition was certified by our two family doctors. I immediately wrote asking for absent healing. From that time she began to improve, and believe it or not, she was out of bed within six weeks. The doctors were, and still are, adamant that it was rheumatic fever. A few weeks later she had to see a specialist for her name to be placed on the list of nursing cadets. This examination she passed with flying colours."—58/135.

* * *

"I saw the lovely baby of my granddaughter, who nearly lost her life at the birth of the baby, but with Mr. and Mrs. Burton's intercession and God's help, all was well and this baby is called the Christmas miracle of Gibraltar. Another miracle, too. Before leaving for Australia I wrote and asked you to please help my son, who had just sailed for Sydney and whose life was being ruined by drink. The answer came six months after, when he wrote saying 'I have found Alcoholics Anonymous in Sydney, until then I did not know I was an alcoholic.' "—58/63.

* * *

"I cannot even begin to describe to you what an amazing week I have had, all reported improvements of the past months have been nothing compared with the turn which the condition has taken. Ever since you gave me contact healing on Tuesday the pain in my waist has greatly cleared and I have been *really* walking, with none of that heavy feeling in my right side. It has been wonderful and I am full of gratitude. On Friday I went to show myself to the doctor who was absolutely dumbfounded at the way I was walking. He listened with interest to all I had to tell him and just said it was beyond his comprehension."
58/76.

* * *

"I really do not know how I did the journey down to Shere, for I was in great pain, and I am not ashamed to say I cried with pain in the coach that picked us up at Dorking. You will be pleased to know I had no pain whatsoever in the coach going back, and even the driver remarked how different I was. I was able to walk down the stairs, under the subway and up the stairs to the other platform without any help at all, and believe me it was so wonderful to be out of pain. I had not been able to sit on a chair and eat my meals for five weeks, and yet I have eaten my meals to-day without pain in my spine at all, neither have I had any drugs to-day."—58/89.

* * *

"I have really had a chance to see how much help your intercessions were since I have been out of touch with you some time. Every time anything happened to me all I had to do was write to you describing the symptoms, and as soon as you received the letter

I was well again. I shall never forget the really amazing healing I had from the attack of something like intestinal 'flu. I was really having a bad time for nothing seemed to check it at all until I wrote you, and presto, I have been well of it and have the most perfect bowel action ever since. Words can never express my gratitude."—58/95.

* * *

"I want to mention that I wrote to you about two and a half years ago on behalf of 'A.W.D.', whose trouble was mental. You wrote me a letter saying that you had made contact and that same morning 'A.W.D.' came into my office, but in a *perfectly normal manner*. A little later he left here and re-entered the insurance business and has so continued to this day. My only regret was that he would not admit that you had helped him, said that he did it himself. I have never read of a neurotic curing himself overnight, so I know that you did it."—58/101.

* * *

"I came to you in the year 1944. I was told for years I had arthritis and was treated for years for that complaint. I came to see you at Shere and you told me my muscles were wasted. You laid your hands on my legs and the terrible pains left me, and one big lump I had there disappeared in a few seconds. After being back home for one week I was able to use my legs and walk again, and gradually the flesh returned. To-day, after fourteen years, they are perfect, and there have been no pains since."—58/105.



"Drink to ME only with thine eyes."

DO YOU SLEEP ENOUGH ?

Depriving yourself of the sleep you need may explain why you're not feeling up to scratch.

by Theodore Irwin

ALMOST every doctor is familiar with the patient who trudges into his surgery and sags limply into a chair. "I feel I'm getting old," the patient complains, "but I'm only 34. This morning when I spilt a cup of coffee I lost my temper and banged my fist on the table. I shout at everybody for no reason at all. What's wrong with me?" He holds out his hands and they tremble.

An examination reveals no physical defects. But the doctor learns that the patient has been working 16 to 18 hours a day for the last two years building up a booming TV-repair business—and a debt at the sleep bank. If the sleep debt keeps increasing, he may be in real trouble.

By depriving themselves of needed sleep, many people are piling up a regrettable record of irritability and inefficiency; they are risking losing their jobs, their marriages, even their lives.

These "Sleep Cheats" are not to be confused with insomniacs: people who want to sleep, but can't. Sleep Cheats *can* sleep, but won't. Their late-to-bed habits are often built round such things as late-night record sessions, bridge parties, whodunits or (a fairly new phenomenon) "moonlighting"—working at two jobs.

All Sleep Cheats suffer some impairment of health. The extent depends largely on the size and duration of the sleep deficit.

Chronic sleep shortage first manifests itself in poor timing and co-ordination. The muscles' ability to answer messages from the central nervous system is affected. Those whose occupations call for swift and skilled movement — steel-workers, surgeons and jewellers, for instance—suffer first in this stage.

As the sleep debt deepens, hearing may be impaired, and the sense of touch, temperature and pressure reduced. Vision becomes strained, and objects change size and shape.

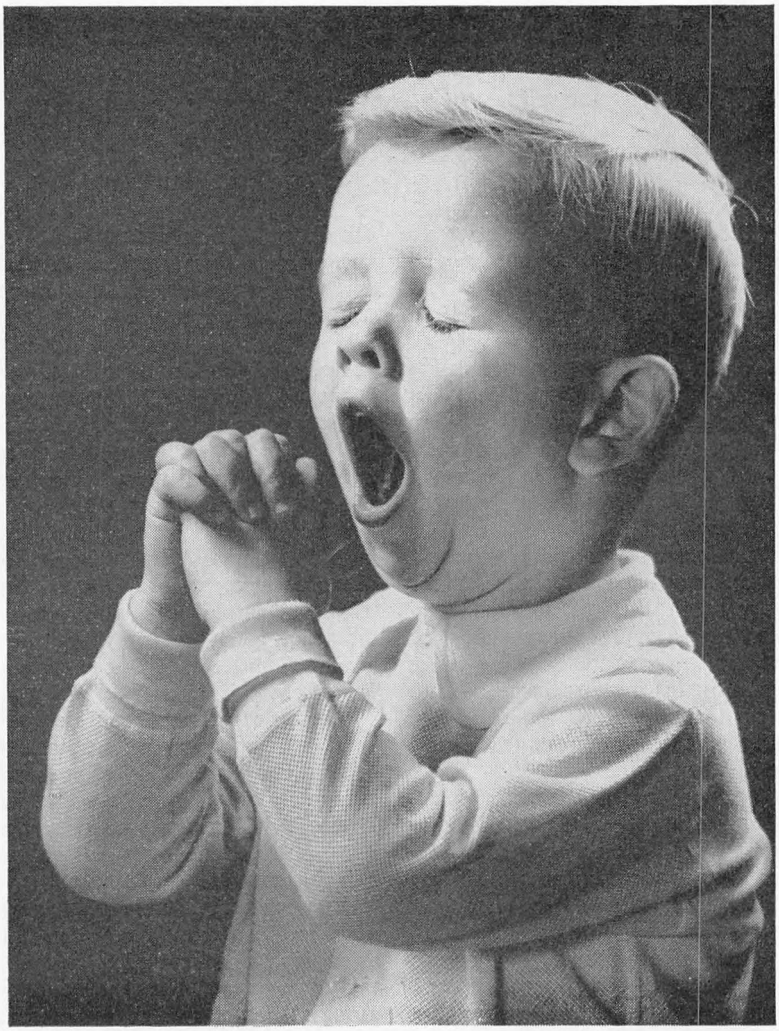
Sleep Cheats can lose their distance perception. They may think a car is 400 yards down the road when it's only 400 feet away. A mistake like that can be fatal.

What sleeplessness can do was vividly demonstrated in a recent experiment when a 20-year-old volunteer kept himself awake for 72 consecutive hours. Towards the end of the second day he became light-headed and detached.

"My senses began to play tricks with me," he reported. "On the third day, walls seemed to be leaning towards me, then away. The nurse's voice seemed to come from a great distance. The floor tiles grew alternately lighter and darker. As I walked outside, trees seemed to move along with me. For no reason at all, I broke into loud laughter."

It usually takes acute deprivation to cause this kind of reaction. Yet, in a milder form, the effects are similar when we lose even a part of the sleep we need.

Why do people rob themselves of sleep?



When the sandman calls.

For some it may be a matter of money, as with the "moonlighter" who takes on two jobs to meet a family financial crisis. Or there may be neurotic reasons. Dr. William H. Gillespie of the Bethlem Royal and Maudsley Hospital, Beckenham, says: "Sleep disturbance is one of the most characteristic features of states of depression, in which it is rarely absent."

"Lack of sleep is a symptom, like a headache, of something wrong," says a psychiatrist. "If sleep starvation has been going on long, look for the underlying cause.

The man-about-town in his frenzied search for excitement may be actually escaping from painful aspects of reality which he cannot face. The housewife who continually stays up late is rejecting sleep

perhaps because of anxieties and tensions."

How much sleep is enough? That depends on the individual. A physiologist who specializes in sleep research, says that people who don't need much sleep possibly possess a "larger capacity for curiosity."

They find much to interest them and thus have reason to stay awake. "In my opinion," the physiologist says, "very bright people need little sleep, though this is not universally so."

One way to tell how much sleep you need is to try, for a while, getting to bed in time to wake up without an alarm clock. If you can do it, and if you don't doze off during the day, you've gone to bed at the right time.

Work out your sleep needs over several weeks in order to arrive at an average. But remember that your need will vary with your activities; the more tired you are, the more sleep you'll need.

No one can go on for ever building up his sleep debt. Eventually he has to settle his account—or collapse from sheer exhaustion.

A Tribute to George Burton

The majority of patients who visit the Sanctuary probably have the impression that George Burton is a very solemn and serious man because he hardly ever smiles when he is healing, unless the patient is a very small child and then his face lights up, for he is devoted to children. Actually under a natural reserve he has a deep sense of humour. He has many unexpected sides to his character. One day when he was walking out of the Sanctuary with me, he said "How do you like our golden drive?" It was covered with yellow larch needles. This showed artistic perception as well as a love of nature. In contrast, after I had once remarked that I was very envious of his beautiful car, he replied "Cars are my one extravagance" and he continued to talk about various makes of cars, showing that he has a sound knowledge of mechanics.

George Burton is a very modest man and the limelight holds no attraction for him. I once remarked how annoyed I felt that the Press often completely ignored the healings done by him and Mrs. Burton. His reply was characteristic, "We don't seek publicity."

His two greatest interests in life are healing the sick and his love for his family and he and Olive Burton are two of the finest characters it has ever been my privilege to know.—BERYL COOPER.

What is life? . . . It is the manifestation of spirit through matter. But when what we term death has come to us, to my mind it is but the entering into another plane of consciousness.

We all, or many of us, have dreams which are as real and follow as connected trains of thought and action as when awake. Yes, and better thought, that we would gladly reproduce while awake; but the brain's molecules have not been used in their production and consequently have left but a faint impress on its substance, so we are unable to recall it in its perfection; and yet we know it to have been most real.

But perhaps the feeling that this is I, and can be nothing else who experiences all these various states, is what is most convincing to me that I shall not cease to think and act when I put off this body.—CHAS. HEBARD.

Spiritual Healing and Sleeplessness

The old-fashioned suggestion that a sufferer should count sheep jumping over a stile is rarely successful . . . it adds a further activity to an already over-active mind.

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

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

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

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

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

Spiritual healing has as its objective the removal of the cause. This cause has its origin in mental tension, frustrations, fears and anticipation of troubles. It lies deep within the subconscious mind. This part of the mind can be reached on the same plane that it exists; namely, the spirit-self, by the correcting and soothing influences from Spirit.

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

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

The spiritual healing does its part but it is common sense to co-operate with it. This help a patient

can give is partly psychological, for the first thing he should do is gently look forward to what he so dearly needs, and that is sleep.

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

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

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

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

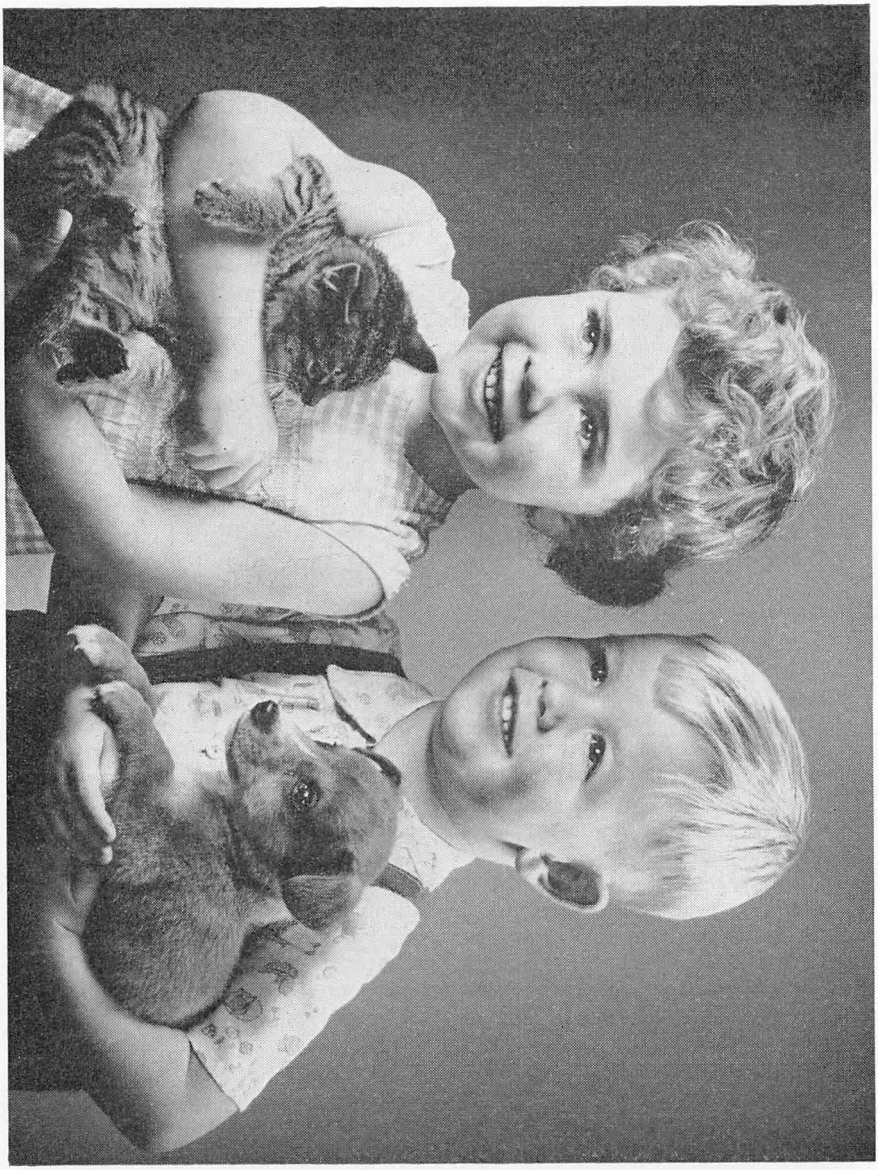
The same process should follow each night and it will not be long before the insomnia is a thing of the past.

I remember a case of a small child who, so the parents told me, never slept, except fitfully during the day, but never at night. I learnt that he was afraid of darkness, and could only be pacified when taken into the parents' bed. I told them to give him a night-light and a nice cuddly animal that he could hold close to him, and that we would seek calming influences to be with him.

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

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

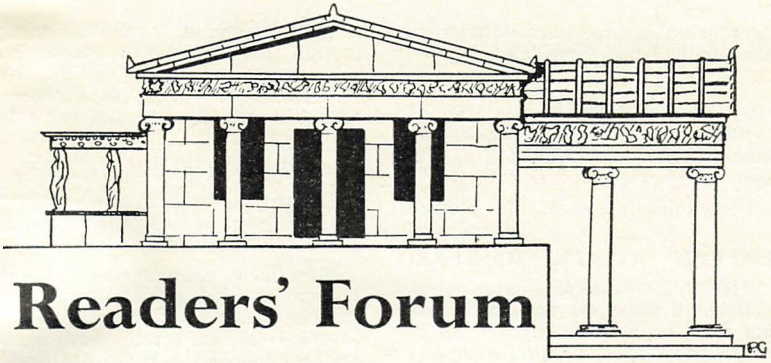
We have not known any cases of



Pets are loved in all shapes and sizes.

* * *

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



Readers' Forum

HERBAL MEDICINES.

I value your healing beyond all words, it has done me so much good . . . can you give me a good herbal medicine or tonic?—S.W.

I am not a herbalist. It is true that some herbal medicines are stimulating, but these should be prescribed for the individual person. You should go to a good herbalist, doctor or chemist. It is common sense that strengthening medicines, malt, vitamin preparations, herbs, etc., are good for us, increase vitalities and so assist the healing to master weaknesses, etc.

* * *

HOW CAN I RELAX?

I have followed your instructions but I still find it difficult to relax. When I try to do so, my mind becomes more conflicted with worrying thoughts. Is there a simple recipe, please?—F.H.M.

You are probably trying too hard to relax. If when you sit down to relax and you find your mind invaded by anxious thoughts, do not try to evict them. Make yourself a cup of tea, and sit down to enjoy it, or occupy yourself with some other easy way to occupy your mind, such as knitting, listening to the radio, T.V., etc. You cannot *make* your mind relax, it has to *yield*. Consider happy things, good memories, or plans for holidays, etc.

* * *

"CRIPPLED FOR LIFE."

A doctor said on the radio that there was no cure for rheumatism. Does this mean one is crippled for life?—Mrs. S.

We understand this to be the medical outlook. With spirit healing we often see even advanced cases of rheumatism yield to the treatment, especially when the patients obey the primary laws of health and follow the advice we give, but we can never give a promise in advance.

* * *

FORCE *versus* HEALING.

After you freed my spine, I was free of pain for two weeks. When you did this you did not hurt at all. When I next went to the hospital the nurse moved my back forcefully and caused me to shout out in pain and since then it has ached abominably. Do you think this undid the good you did for me? G.C.

It may be so. One cannot heal by force. We do not agree with stressful manipulations, they often do more harm than good. I have arranged to see you again.

* * *

PATIENCE.

My little girl's leg is now strong and she walks normally but her sight is still very weak. Why does one trouble heal and not the other?—G.G.

It may be the two conditions have different causes, and the healing for the eye weakness will need a longer time to strengthen the vision. That her leg has been healed shows that the healing is with her. Please have a little patience, we shall not tire in helping your little girl.

* * *

BE NOT AFRAID!

While I am glad to testify that I am better in many ways, since I wrote to you, I should be frightened if I ever saw a spirit doctor, as I read happened with someone else . . . could you stop this?—S.A.

You need not be afraid. Very few people sense the healing presence, and this would not come to anyone who would be afraid. Most people who

have had this experience write to say how uplifted they have felt.

* * *

SORRY!

Will you bless my next week's computations for football and if I win I shall not forget you.—D.R.L.

Sorry, this is outside our province.

* * *

EPILEPTIC ATTACKS MASTERED.

My son's attacks have greatly diminished since you started the healing for him, he only has a slight one once a week. Can I expect these to go completely?—R.S.

The answer is yes. With the progressive soothing away of the tension causes, you will find the attacks will continue to diminish until the trouble is fully mastered. You should keep your son free from depression, over-excitements or disappointments — to keep his outlook easy and contented.

* * *

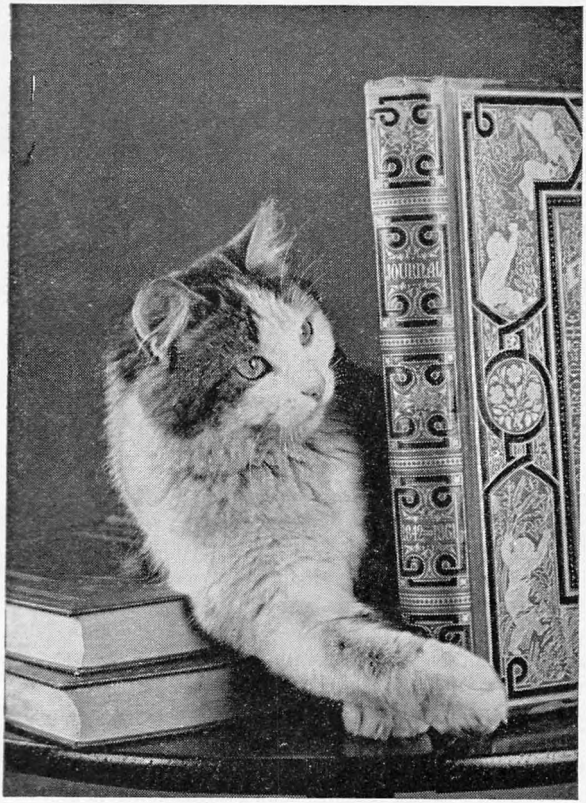
PREVENTING HAY FEVER.

During May and June I always get attacks of hay fever. Is there any way this can be prevented?—B.G.

Very likely, yes, with absent healing. Do not anticipate the coming of this trouble, rather look forward to being trouble-free. The cause is both organic and psychological. We will attend to the organic side if you will not encourage fear of its coming by maintaining a positive outlook. We are invariably successful with this.



Fishing the Wey at Guildford.



The Conquest of Depression

It is the influence we exert through our personalities, by the force of our example, which determines our importance in the world.

by Charlotte Hunt

* * *

THE depressed state is a psychological ailment peculiarly common in our present civilization. Indeed, I think we might call it one of the diseases known only to the latter.

One cannot imagine primitive man being troubled by it. He knew fear, hunger, and privation often, but the mystery of life was still something fine and wonderful to him. It is only since we have done so much thinking for ourselves that the mind of man, from time to time, has fallen into the shadows.

In a physical sense, individuals fall victim to the depressed state when tired, tense, or over-strained. The pace of modern life drains us of nervous energy. Tasks we normally take joy in performing become tedious duties.

In addition to our fatigue, we feel guilty and frustrated at the knowledge of neglected tasks and duties. On the heels of depression, then, comes irritability and anxiety.

There are other equally distressing symptoms. Depressed individuals suffer from chronic headaches, lack energy, have poor appetites, complain of constipation, overfatigue, nervous exhaustion, and insomnia.

Sometimes, the physical ill is the direct outcome of the depression, but it can work the other way round. Something, for instance, worries us. We become preoccupied, neglect our bodily needs and functions. One consequence is that we become constipated. In turn, we are depressed. The mind produces in the body the physical

symptoms of the former's illness, or any depressed or de-vitalized bodily state is reflected by mental sluggishness or disturbance.

Mental depression is frequently caused by strong emotions associated with guilt, sadness, or remorse. Intense pressure on the mind, in the form of worry, prolonged study, disappointment or frustration stem from such emotions, and the mind is taxed too severely.

Mental power is retarded, the ability to concentrate falters. Thought itself is vague, and "woolly." Depression, irritation, and frustration grow as the individual struggles to maintain the mind in balanced equilibrium.

Here, psychiatry can help if the health and happiness of the individual are so severely threatened that he cannot find the way to self-cure himself. Far too often people feel confused, guilty, frustrated, or suffer from some complex or inhibition of which they lack all knowledge of the true cause.

In such cases only skilled analysis can find it for them. Therefore, prolonged mental depression which will not lift, and for which there is no physical cause, should be analysed and treated by a psychologist or psychiatrist.

Often though, self-healing is well within the power of the individual who knows himself to be in a depressed state. Take, for instance, two common emotions which deeply depress the psyche — guilt and remorse.

Both arise from a sense of failure to do our best, either for some person, or in a certain set of circumstances. Usually the people who suffer are not us, which makes us more depressed and guilty than ever.

If there is guilt or remorse on the mind, it is fatal to bury these feelings deep down in the subconscious, where they will do mischief. Face them and relive the emotions they arouse. In this way you will relieve the subconscious of the hidden burden it has been carrying, removing one possible cause of secret depression. You will have taken one "load off your mind."

You may be depressed because you feel frustrated. Circumstances or people are stopping you from doing something you badly want to do. The only cure here is to find another outlet for your frustration.

Do something else, for there is always another road if you have the courage—and the patience—to look for it. Above all, never take refuge in the barren emotion of self-pity. Once you succumb to that, it will weigh you down with chains of iron, from which you will find it very difficult to break free.

Whatever the cause of your depression, once you have it honestly analysed, do something constructive about it. Don't cheat in this analysis, laying the blame for your difficulties upon other people. We all have our own responsibilities, and we shall feel honest relief, a sense of healing, by facing the truth and accepting it.

As to remorse—one of the most common psychological causes for the depressed state—remember that in all lives there are inevitably things about which we must feel regret. "If only I'd done this . . . if only I'd done that!"

In our time we have all said it, but do not be dismayed. The rule of compensation gives all, in time, the opportunity to make restitution. It may not come in just the way we expect, but it will certainly come, for it is a law of life.

Lonely people often know deep depression because they consider themselves unwanted. This applies particularly to the elderly and the handicapped, who feel cut off by ill-health or circumstance from their fellows. They feel often a tragic sense of separation, which depresses and saddens them.

Yet all have contributions they can make to the world, whether it be in terms of personal relationships or individual service. We were all created individual souls, and it is the influence we exert through our personalities, and by the force of our example, which determines our importance in the world.

Many women, when they are depressed or worried, take themselves to their kitchens to make a cake or, perhaps, experiment with some new way of serving food. On a sublimer plane, out of the heartbreak of great men have come exquisite paintings, music, sculpture, poetry, and prose.

Patients in mental hospitals who suffer from acute depression often find relief through the outlet of Occupational Therapy. As fingers weave a basket, fashion a rug, or mould a pot, healing comes to minds which have gone down into the deepest shadows of mental depression.

The depressed state—the shadow on the mind, be it big or little—will lift only when a positive effort is made to step out of the prison of the self. Sometimes, as I have suggested already in this article, skilled help is needed to enable the individual to take this step; quite often, we can achieve it alone.

And since, of all psychological states, this particular one can cause more distress than perhaps any other, it is important to find healing.

A Letter from the Argentine

". . . 'John' who was such a chronic polio case is being married. He has made a remarkable recovery, thanks to you; he walks almost normally now. . . . There is only good news of my wife and myself. She has suffered no further colitis, while for myself, the skin trouble is healed. The slipped disc is also behaving well, most of my work, including axing wood and walking, is now free from all pain.

"A young friend of ours teaches in a private school. He one day asked his mother if healing could be done without the faith of the person concerned as he had been discussing this with the girls in his class. His mother said that Mr. Edwards had answered that question and the first number picked out of her pile of 'Spiritual Healers' had the answer. So our friend took this along to his class, and his scholars were thrilled with it and begged to read it and others. So now our magazines are passed on to the school where they are read by many."

* * *

At some future it will be proved—I cannot say when and where—that the human soul is, while in earth-life, already in an uninterrupted communication with those living in another world. And that the human soul can act upon those beings and receive in return impressions of them without being conscious of it in the ordinary personality.—IMMANUEL KANT.

HEALTH AND LIFE

MONTHLY MAGAZINE FOR FULL HEALTH AND JOYOUS LIVING

Founded 1911—Editor: James Gathergood

Every issue contains fine reading on health matters, including

NATURAL and SPIRITUAL HEALING

SOME RECENT AND COMING ARTICLES

Dynamic Faith *by Gretta McKeogh*
How Faith Works for Healing :
A Glorious Way to Health
by Barbara Lasker
Entering Into Joyous Living
by P. A. Page
Some Simple Guidance
by C. P. Stot-Chadwick
How Faith Works for Healing
Drugs and Divine Healing
Miraculous Cures
How to Stop Pain *by Dion Byngham*

This helpful Magazine is posted every month to Members of the Health and Life World Fellowship. Membership costs only £1 per year.

FREE! A free copy of *Health and Life* will be sent to every reader who would like to have one. Send your request to Health and Life, 80 Mortimer Street, London, W.1.

"WHITE LODGE"

SPELDHURST,
Nr. TUNBRIDGE WELLS, Kent

Under the auspices of the College of Psycho-therapeutics, "White Lodge" is a centre for healing and esoteric studies and, situated as it is in one of the most beautiful settings in England, is an ideal place for those seeking quiet peace and spiritual regeneration.

Study courses in the method and practice of our approach to healing will commence during the autumn—meanwhile, why not let us share our beautiful house and grounds with you for your summer vacation.

Discussion groups and lectures are free to residents.

Vegetarian diet reform meals are served from our own compost grown fruit and vegetables.

All visitors are interviewed by our Principal, Mr. R. P. Beesley, and *treatment prescribed as necessary.*

Brochure will be forwarded by the Secretary on receipt of S.A.E.

THE ANIMAL HEALING SANCTUARY

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

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

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

THE HEALING MINUTE BADGE

Thousands of people are wearing the Healing Minute Badge and we are now presenting the Sanctuary Symbol in the form of a Spiritual Healing Badge, finished in blue on silver gilt. Both badges cost 2s.6d. each and can be supplied in either brooch or stud form for coat lapels. When ordering please say which badge and kind desired.

Obtainable from :
The Sanctuary, Burrows Lea, Shere, Surrey.