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

From the EDITOR



IF little men from Mars had visited our earth and landed in the tropical jungle belt some centuries ago, they may have noted with surprise the strange practices of the primitive races.

They would have seen the jungle tribes eating not only fish and small game, but occasionally consuming the flesh of the lion and jaguar, in the belief that they would absorb from these animals some of their great prowess in battle.

They may have shaken their heads at this, but may have better understood the philosophy underlying the medicine men's brew of snakes, lizards, scorpions, toads and noxious herbs; rendered more efficacious in the treatment of sickness by incantations and ceremonial.

These little Martians would probably have shaken their heads at such barbaric practices, deciding to return many centuries later when the people had become civilized.

But if they returned to-day to observe progress over the centuries they would still be puzzled. They would see a powerful, organized medical profession, whose medical men, graduating from research laboratory and medical college, yet advocating the slaughter of the lower [*sic*] animal creation in order to maintain the health of the higher.

They would find that the old pagan gods had been superseded by strange theological deities; but that the most revered and truly international god was Science, in whose name the doctrine of sera, the creed of vaccine, were hallowed.

Then may the Martians declaim: "Have they not yet discovered they are spiritual beings? How much longer before their Science retraces its steps along the road of materialism and regains the path of Spirit?"

MICHAEL JOHN

Mr. and Mrs. George Burton express their sincere thanks to the very many people who have conveyed their good thoughts and best wishes to them upon the coming of the new member of their family. It was on May 4th that they were blessed with a baby son, whose names will be Michael John.

Mr. and Mrs. Burton now have three sons and three daughters.

THESE HEALED BY BEAUTY (VI)

". . . I rest not from my great task!
To open the Eternal Worlds, to open the Immortal Eyes
Of Man, inwards into the Worlds of Thought, into Eternity. . . ."

by Doris M. Hodges

ABOUT the middle of the Eighteenth Century, a boy of eight walked along a street in Peckham Rye. He was a gentle-looking youth with a dreamy, abstracted air, his features stamped with a strangely sweet expression.

Any observers might have seen him gazing up into the branches of a nearby tree, perhaps, then, have been startled and puzzled by the look of ecstatic delight which flooded over his face. For the boy was looking at what, to ordinary eyes, would be called a vision; scientists, even, might have said he was hallucinated.

Upon every branch of the tree the boy saw angels, their wings sparkling and radiant, a host of immortal beings. Arriving home, he related this adventure in the mysterious to his parents—neither then, nor in after years, did he ever attempt to keep these visions private.

His father thought he was lying, and he only escaped a thrashing when his mother, knowing her son better, pleaded that the sight of the angels had probably been real enough to him, who had been seeing visions all his life.

The boy was William Blake, poet, painter, engraver and mystic, born on the 28th November, 1757, in Golden Square. His poetic genius was later to produce some of the most exquisite verses of this, or any other age.

For William Blake, the world of the spirit pressed close. It seemed he lived partly in eternity, partly in the time of his age. His hold on material things was never very tight, though he could be shrewd and business-like on occasion.

Many people thought him really mad. His simplicity of manner, his unequivocal way of describing his dreams and visions, often strengthened this belief in the minds of those who lacked insight into his real personality. To the materialist, of course, William Blake could never be otherwise than mad, since he conversed daily with spiritual beings, and accepted advice from them as a matter of course.

He talked freely of these contacts with the unseen world, so that his friends and contemporaries were forced either to judge him a mystic or a madman, according to their own views. There was, for instance, the occasion when he described a fairy funeral to a lady acquaintance, speaking of it in his own rich, evocative phraseology.

". . . Walking alone in my garden, there was great stillness amongst the branches and flowers, and more than common sweetness in the air. I heard a low and pleasant sound, and knew not whence it came. At last I saw the broad leaf of a flower move, and underneath I saw a procession of creatures of the size and colour of green and gray grasshoppers bearing a body laid out on a rose leaf which they buried with songs and then disappeared. . . ."

Another time, a friend, calling



I wonder what's inside it?

upon the poet at his London home, found both Blake and his wife in their summerhouse. They were without any clothes, enacting the rôle of Adam and Eve, with the utmost simplicity, without shame, indeed, one could say with reverence.

This reverent simplicity, this homage of thankfulness, for all things created by God—both men and creatures—was the essence of Blake's character, and from it came that rich fount of poetry, painting, and prose which have set him amongst the immortals who healed by beauty.

Although he was never without friends, in Blake's own lifetime the true realization of his genius was understood imperfectly by his contemporaries in literature and the arts. Like other great writers before him and since, he loved the

beauty and the simplicity of the Bible, and studied it from the time he was able to read. We can see the influence of this reflected in his work, both in its high prophetic vein, and the richness of its phrasing.

William Blake began his career as an engraver, learning to study drawing at the Royal Academy Schools. Desperately poor, he undertook any commercial prospects offered to him, as well as illustrating books and poems for other artists.

Much of the literary thought and art of his day he condemned for its artificiality of thought. To Blake, it was more satisfying to draw, and to write, what he glimpsed of the non-material world.

This sphere of the spirit crowded all about him during his lifetime, and was his natural source of inspiration and comfort.

With his much-beloved brother, Robert, he opened a print-shop. To William's great grief, Robert died not long afterwards. Yet Robert was not dead in the spirit. To William indeed, he was far more alive than many acquaintances and friends in the flesh. He appeared frequently to William in dreams and visions, and talked with him.

It was Robert who suggested to the other brother an original method of engraving. William had already written his lovely "Songs of Innocence," but he could not find a publisher who would print them.

One night, appearing to him as usual in vision, Robert advised William to produce the poems himself. Designs and words were etched on coloured plates, and taken off, the sheets being coloured afterwards. Blake's wife was a skilful help-mate to him in this work, but exquisite though his engraved books were, few people bought them in his lifetime.

His poems are simple, unsophisticated, full of minute observation about the natural world. His tender compassion for things and creatures was infinitely great. In turn, his anger at any who maltréated these "lesser brethren" of man's world was sharp:

"Kill not the moth nor butterfly,
For the last judgment draweth nigh."

To the materialist, this is sheer sentimentality; for those who share Blake's vision that all created things have their place in the world, it is a tender sentiment.

Man may not always be able to follow it implicitly, but he understands the spirit and the compassion behind the words, and tries, in some measure, to follow the injunction.

It is in the freshness and the inspiration of Blake's poetry that men and women have found most cause for naming him one of those who healed by beauty. The very simplicity and assurance of his faith in eternity shines through his poems with a blazing triumph which catches hold of the spirit and comforts it.

When William Blake speaks, we believe instinctively, without the promptings of reason or intellect, for his mystic genius came straight from a divine source.

Some of his engravings are still in existence, being prized by connoisseurs for their beauty of design and execution, but it is chiefly as a poet that William Blake is remembered and loved.

He died on August 12th, 1827, in perfect tranquillity of spirit—one of the happiest severings of soul from flesh of which we can read in the history of the world's great

men. He sang hymns to himself, and to comfort his wife who kept vigil beside his bed. For William Blake death had no fears, for he was going to a country which had ever been close, where, in vision, he had walked many times.

He left his poems and his pictures as a legacy of healing, hope, and inspiration to men and women in after years. For those who understood the true source of his genius, he brought the sense of heaven nearer than the sermons of eminent divines, or the exhortations of bishops.

The simplicity and the living faith his works express, the confident certainty of immortality, are not to be found expressed in quite this way anywhere else in our literature.

Some years before his death, William Blake penned these lines about a friend who had passed away: "Thou hast gone before me into the Celestial City. I also have but a few more mountains to pass, for I hear the bells ring and the trumpets sound to welcome thy arrival amongst Cowper's glorified band of spirits, of just men made perfect. . . ."

For William Blake, mystic, poet, and artist, it is too, a fitting epitaph.

* * *

Do not say God comes to me nor yet I go to God. For God is all around you, within you and about you. You do not go to that which is already wherever you are. Neither does it need to come when it is already there.

Review Notice

"THIS IS SPIRITUALISM," by MAURICE BARBANELL.
21s.0d. net. Herbert Jenkins Ltd., 3 Duke of York Street, St. James's, London, S.W.1.

There are two important essentials for producing a satisfying biographical work. One is the technical ability to present the subject simply, forthrightly and clearly. The other is to be an authority on the subject presented.

In his book, "This is Spiritualism," Maurice Barbanell admirably fulfils both requirements.

Psychometry, clairvoyance and clairaudience, automatic writing, the phenomena of materialization and the direct voice, levitation, apports and spirit healing, are all featured in this book which includes some of the most remarkable photographs ever published.

To readers of this magazine the chapters on spirit healing and diagnoses are of special interest. They deal with the work of Peggy Parish, Harry Edwards, Margaret Lyon and Edward Fricker. Special mention is made of Harry Edwards' efforts to combat orthodox opposition to spiritual healing, and cases are included in which he has co-operated successfully with both doctors and clergy.

A richly rewarding study for all interested in the fascinating territory of the supernormal.

Hospital Visiting by Spiritual Healers

A HEALER member of the National Federation was recently refused admission to visit and give treatment to a patient in hospital because one of the hospital staff became aware of the purpose of his visits.

He then wrote officially to the Superintendent of the hospital asking for permission to visit patients, with their consent, to give them healing at other times than the regular visiting hours. This request was refused.

We understand that the only people who have a right to visit the sick in hospital are approved ministers of a church registered at Somerset House, and even these visits are expected to conform with hospital procedure, and are subject to conditions imposed by the hospital staff at the time.

Thus the position is to-day that healers, who have not received the qualification of Minister either from the Spiritualists' National Union or from a recognized religion, have no right to visit patients out of visiting hours.

We hope, as time goes on, to be able to obtain for healer members of the Federation the same rights as those a parson possesses. In the meantime, spiritual healers can visit patients with their permission, or that of their relatives, in visiting hours.

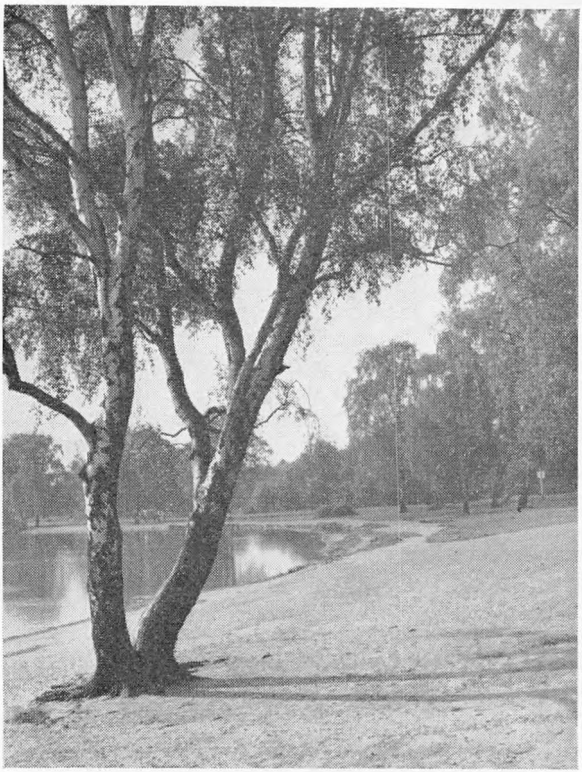
When they do so, and desire to give "contact healing," this should be carried out as unostentatiously as possible. Usually the holding of the patient's hands and allowing the healing forces to be transmitted this way is all that is necessary. When the circumstances of the patient's trouble allow it the healer may be able to lay his hands over the affected part, but this must again be carried out in an unobtrusive manner.

It is a pity that this healing of the sick in hospital has, for the time being, to be more or less effected in secret, but we have no other option. We must be tolerant in this matter, and should not do anything to upset the Sister in charge of the ward, for this will only lead to upset and recrimination that may have an adverse effect, if the hospital staff are opposed (through unenlightenment) to spiritual healing.

There have been occasions when Mr. Edwards and Mr. and Mrs. Burton have been invited to see patients in hospital out of visiting hours, and these visits have taken place with the full concurrence of the medical and nursing staff. Probably other healers have had this experience, too. On every occasion that our healers have been asked to attend a patient the condition was deemed to be "incurable."

So it may be thought, by the doctors, that as they could do no more for the sick one, there could be no harm in allowing spiritual healing to take place. It must be recorded that when such visits have been made, the nursing staff have given every consideration to the healers, extending a warm welcome, and arranging for the healers to give their treatment in privacy.

Of course, when a patient is on "open order" a healer can attend as a friend of the patient. If the sick one is in an open ward, then any treatment should be given as unobtrusively as possible, as has already been mentioned.



Paul made no secret about the power of spiritual healing, nor did he claim that only some people could apply it. The Epistles indicate that a healer might be found in every Christian household. . . .

Spiritual Healing

by
HORACE LEAF

* * *

RECENTLY I listened to a University lecturer undertake to "rationalize" the miracles of Jesus, especially His so-called miraculous healings. Those which he could not attribute to the power of suggestion, the lecturer dismissed as fables unworthy of serious consideration. This sounded strange coming from a clergyman to whose name was appended B.D. He seemed undisturbed by the fact that in this way he was striking violently at the roots of the Christian religion.

To appreciate the origin of Christianity it is necessary to remember that the Epistles of St. Paul and the other Epistles were written two or three decades before the four Gospels, which were written largely to give historic significance to St. Paul's advocacy of the teachings of Jesus.

Until shortly after the death of Jesus Paul had been an uncompromising enemy of the Galileans' heresy, and had spent his time persecuting the followers of Jesus. While on the way to carry out one of his raids against them, he had a clairvoyant vision and heard Jesus speak to him, in a voice so "direct" that those who were with him heard it also.

When he recovered from this visitation he was blind, his sight being restored to him by a Christian who was spiritually instructed to "put his hand on him, that he might receive his sight."

Since it is generally agreed that

Saul was the founder of the Christian Church, it is therefore in order to say that spiritual healing played an early and foremost part in this tremendous event. Had Saul never regained his sight, no one can say what the result might have been on his vigorous character. He might, out of spite, have returned to his persecutions, and remained an enemy of Jesus and all who stood for him.

Saul did not originate spiritual healing in his religious institution. It had long been practised by the disciples, to whom Jesus claimed to give this power for the express purpose of enabling them to propagate His teachings. It is by no means a far-fetched guess to say that in all probability it was the fact that his disciples naturally possessed healing power that made him select them as his chosen friends.

They seem intuitively to have been attracted to Jesus for probably the same reason, for there are few brotherhoods stronger than what might well be called "The Brotherhood of Healers." That they practised healing independently of Jesus, is shown by the fact that sometimes, when they failed, He succeeded because of His greater ability to realize how special cases should be treated.

Once when they had failed to cure a sick person who immediately responded to the healing power of Jesus, He told the disciples that this kind came forth only by prayer and fasting.

Paul with his keen acumen saw at once the value of healing as an attraction to the Gentiles as well as to the Jews. In those days when doctors knew so little and there was so much disease, spiritual healers were readily appreciated.

The alleviation of pain and cure of diseases always appeals to mankind, all of whom at some time or other are destined to suffer inconvenience from them. In using this form of propaganda Paul merely followed in the footsteps of Jesus, Who in His turn had followed in the footsteps of some of the Ancient Hebrew prophets.

At the very beginning of his ministry this remarkable man,

and the Christian Church

whose influence has been unequalled by any other secular character in history, made spiritual healing one of the accepted principles among his followers.

He urged upon them to seek after spiritual gifts, including "gifts of healing," which he referred to in the plural. This must have been because he was aware that spiritual healing can be accomplished in different ways, as Jesus so often demonstrated.

The carping critic may find cause for doubting the ability of these early Christian healers because they contributed nothing to the theory of disease and its cure.

In those days nothing was known of germs and viruses and other subtle causes. Neither were they in the days of our grandparents. This, however, did not stop doctors from making cures.

Indeed, many of the most fundamental methods of less than a century ago are still among the most potent remedies to-day. The

fact is that very often theory does not help. To be a good diagnostician does not necessarily mean that a doctor is a good healer.

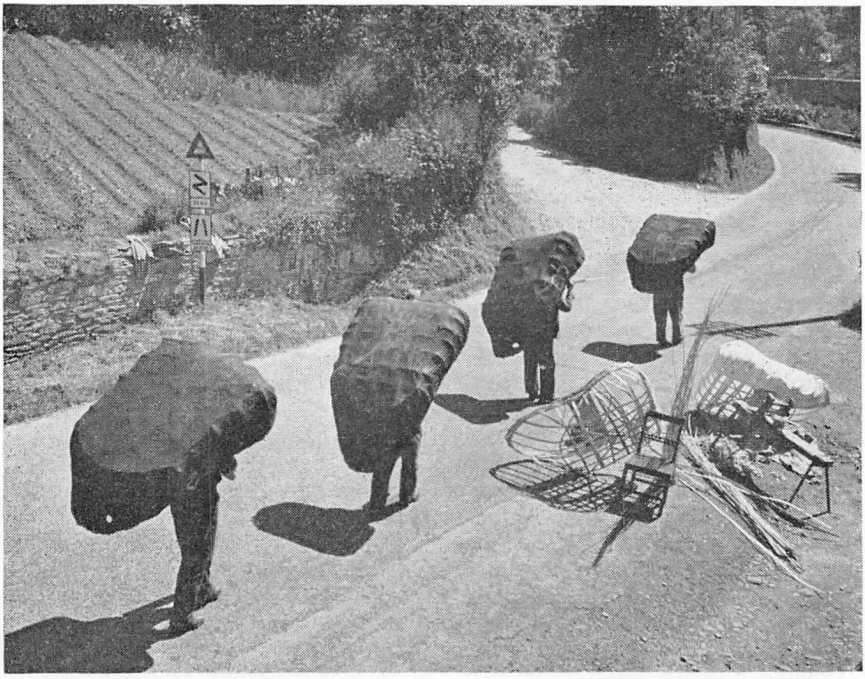
This is a point well worth remembering. Often when the doctor's skill has failed the love and patience of a mother has won through.

"Can you cure me, doctor?" asked an anxious patient. "I sincerely hope so," replied the doctor, "I have suffered from the same complaint for ten years!"

Paul made no secret about the power of spiritual healing, nor did he claim that only some people could apply it. The Epistles indicate that a healer might be found in every Christian household.

* * *

Imprisoned within the limitations of his nature, man cries out for freedom and fuller vision of things yet to be seen. Divine faith is the great liberator.—R. NORRIS.



Caravan of Coracles

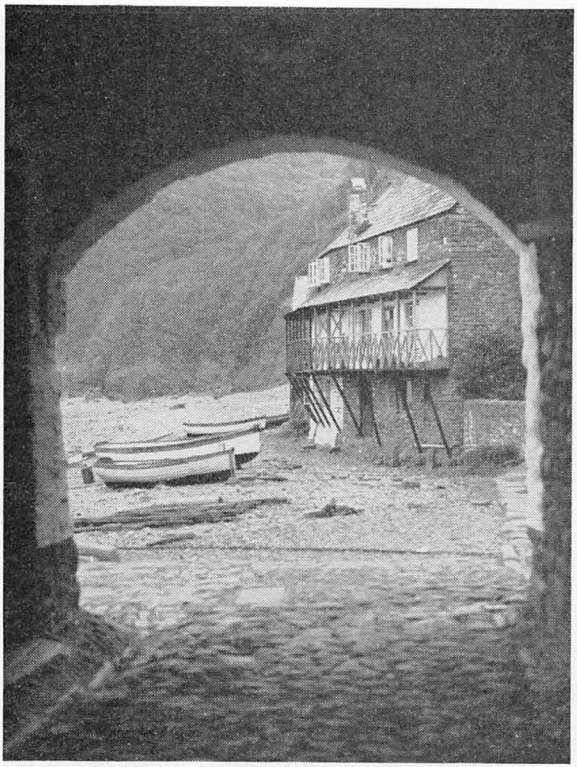
Odd sight . . . which may cause a motorist new to the village of Cenarth in Wales . . . to put his brakes on hard and rub his eyes in astonishment. Julius Cæsar some 2,000 years ago was equally surprised. Coracle boats were then being used by the Ancient Britons for fishing and trading on the Thames.



on the River Teify

Frame of the coracle is made of willow and hazel which is then covered with calico and treated with pitch and linseed oil.

Propelled with a single wooden paddle the quaintly-shaped craft are still used for gathering driftwood and for fishing.



The Healing of Arthritis

Doctors ought to be sufficiently interested to ask: "Why is it that arthritis is often cured through spiritual healing"

WE are often appalled by the very large number of letters from people (and the number of patients who come to the Sanctuary for healing) who are suffering from the crippling disease of arthritis. At healing demonstrations, too, a forest of hands go up when cases of this trouble are asked for.

Allied with arthritis are the associated family of complaints that include rheumatism, fibrositis, neuritis, etc., and the number of people who suffer from these is legion.

The cause of arthritis is not medically known, nor have doctors any cure for this; their treatments are mainly palliative, pain-reducing, and so on, but they are unable to cure it because they cannot treat its *cause*. Unless doctors are able to diagnose the cause of any complaint they are unable to remove it.

In our experience arthritis is often caused through mind disharmony and "sickness of the soul" that so weakens the general fitness of a person that the arthritis follows.

For many years now we have been telling the doctors that the majority of sickness has its cause in these disharmonies, and which include skin diseases and cancer.

In recent months impressive headlines in our national Press have announced the "new medical discovery" that has repeated what we have been saying for years.

Any day now, we can expect another "Great Discovery," that arthritis and its associated troubles are likewise the product of inner unrest.

Doctors ought to be sufficiently

interested to ask: "Why is it that arthritis is so often cured through spiritual healing?" Simply, the answer is that our spirit doctors are first able to ease and remove the inner unrest and from this the symptoms are quickly overcome.

Unfortunately healers are asked to help when the patient has suffered many years and the symptoms have developed into a crippling and chronic state and are rejected by the doctors as being beyond all medical help.

With these advanced cases spiritual healing gives much easement and reduction of pain, and so often we see the gradual progressive loosening of fixed joints come about as the healing pursues its course.

We do not see this in every case, but we do observe that with 80 per cent. of patients easement comes in either a greater or lesser extent.

When patients write for healing for arthritis when it is in its initial stages almost always a cure quickly follows. If only people would go to their spiritual healers earlier, when the troubles are first suspected, then we should not see the tragic numbers of chronic cases.

With arthritis, pain is present, and most people flinch from pain and naturally restrict all painful movements to the minimum. The result of this is that the joints get set, and restricted movement becomes a habit of life.

This point has a pertinent interest in healing, for repeatedly have we seen, that, when through healing a loosening has taken place, the patient does not know of it, or does not take advantage of it, because they have become used to restricted movement and do not profit from the new freedom. If the patient does not take advantage of the freer movements, then the joints stiffen up again.

The healing of arthritis in its severe state is like a contest. The healing is fighting the encroachment of the disease and it is so helpful to the healing if the patient becomes its ally, and the more help a patient and his friends can give the better.

Patients receiving spiritual healing should therefore always be on the lookout for looseness coming to all joints or in the early stages to one area, such as the neck, back, shoulder, hands, legs, etc. *Easement should not be looked for* and when noted should be encouraged during the day.

If in the morning there seems to have come renewed stiffness, a little time spent on easing the movements will quickly bring about the previous improvement with a little more added.

At least once a day a general home rubbing or massage, using any oil or cream, will stimulate the circulation and help the bloodstream to carry away the adhesions from the joints and tissues. With this massage gentle, passive movements should be sought with *every* joint.

These movements should be gentle and no force need be used (one cannot heal by force) but the joints should be moved in all directions. The operative word is "looseness."

If a knee is stiff, try moving the lower leg freely in a "dangling" movement, and in walking try to *lift* the knee to make a step. Someone else can always massage a patient better than the patient can himself.

Wintergreen ointment or Lloyds Adrenalin Cream are recommended, but remember the real use of the massage is not in the lubrication but in the gentle massage itself to

loosen the tissues of the flesh and encourage the blood to move faster in the affected areas.

This is the physical way to help the spiritual healing which is not only engaged with removing the *cause* but with dispersing the adhesions in the joints, muscles and ligaments, etc.

Every effort should also be made to keep the body in good trim and the blood in a vigorous state. Constipation *must* be avoided by abdominal massage and aperients.

Decayed teeth should be removed and any form of "poisoning" of the blood averted. Deep breathing, as we have so often advocated, is of immeasurable help, it gives the blood the oxygen it needs and enables it to discharge its waste. Sun foods and fruits are helpful, and oily and fatty foods should be avoided.

This scourge can be conquered. Spiritual healing can entirely remove it, and quickly, too, when in its early stages, and give easement and progressive betterment with chronic states—but, when it is present in a severe form, much, *very much,* depends on the co-operation of the patient and his people as we have outlined.

Just one more precaution, dampness in all its forms must be avoided, and beds should always be warm and dry.

NEW AGE HEALING

by Gilbert Holloway

IN this brief, informal article I should like to introduce my dear wife, June, and myself to our English friends and to explain something of our work in advance of the London meeting of June 27th.

On that date at 3 p.m. in Conway Hall, Red Lion Square, London, June and I have the honour of lecturing and leading a healing demonstration under the auspices of the National Federation of Spiritual Healers.

For more than twenty years I have lectured about spiritual healing in North America and practised its techniques. In fact, the night I met June in March, 1956, it was my privilege to lead a healing service in a Spiritualist church in Miami, Florida. She came forward for treatment of severe gall bladder conditions that three physicians had recommended as immediately operable.

Following the healing prayer and spiritual treatment, the pain vanished and to this day she has never had the slightest trouble with her gall bladder, bile flow and associated digestive functions.

We were married in July, 1956, and our forces were joined on all planes of being. My experience of many years in assisting the spiritual development of others was brought to happy fruition in my wife, who was an extraordinarily apt pupil. She unfolded a beautiful mediumship of deep trance, during the course of which I was able to converse with many wise and good people from the Other Side.

As June's healing ministry expanded and began to reach mass audiences, the Forces decided not to use entrancement all of the time.



June and Gilbert Holloway.

They found it possible to overshadow her, to speak through her at will, and to use her as a channel in such a way that only those understanding Spiritual Science would be able to comprehend what was really taking place.

At our big meeting of June 27th in Conway Hall I shall lecture for a few minutes on "Spiritual Healing in the Coming New Age." It is rumoured in Britain that American lecturers are very long-winded, but I shall hope to give the lie to this base tradition, if it exists.

Then June, assisted by myself, will give a healing demonstration—taking special cases from the audience, also praying and working for everyone in the hall.

Our presentation of spiritual healing should interest English workers in the movement. We are coming to England primarily to learn from you, and especially from Harry Edwards, in whose Sanctuary we hope to visit and learn many things.

But if our considerable experience in the past 18 months can assist those in the Mother Country, then so be it.

We are grateful to Mr. Edwards, also to the officers and members of the National Federation, for this opportunity to be of service, and we shall give the best that is in us, with the help of our Spiritual Mentors, on June 27th in Conway Hall.

We believe there are basically three levels of healing, suited to the levels of consciousness and unfoldment in the populace. Incomparably the highest level is spiritual healing. It is the direct healing action of God and the Spiritual World upon sick and suffering people.

The second level, in our opinion, is that of the natural healing arts. This includes all forms of natural cure, diet therapy, food reform, manipulation and drugless therapeutics.

The third and lowest level, which is nonetheless necessary for thousands of people who have not lifted their consciousness to better ways of healing, is that of the drug-medical approach.

All three approaches will be used in decades to come, and in many cases they can help or supplement one another. But our interest chiefly is in Spiritual Therapy, and this is undoubtedly true of most of our readers.

God is healing the people through spiritual action. Let us work diligently with Him, and with the Forces of Light, for the healing and blessing of all who will receive this limitless power.

* * *

Life isn't any sofa pillow affair. It's a hard and uneven road. But a cheerful heart—like springs on cars—cushions the bumps and softens the jars.—ARNOLD GLASGOW.



THE OVERCOMING OF FEAR

by Charlotte Hunt

ONLY the very stupid, and those completely without imagination, live entirely free from fear. For the rest of us, fear, in some form or other, attacks almost daily. It is important, therefore, that we should learn how to recognize and defeat fear, so that we can control it, and not let it control our lives.

We all know the effects of physical fear. The body grows tense and rigid, or, in some people, the limbs are subject to uncontrollable trembling, so that "we shake with fright." Often, the heart begins to race, or a cold sweat breaks out upon the temples. Sometimes, in the grip of severe fear, a person may lose his voice, or even become temporarily paralysed, unable to move.

We all have, too, our own private and personal fears, as well as those greater ones shared with humanity, e.g. fear of the atom bomb, fear of financial or economic insecurity, fear of death and separation from those we love. It is, however, the private fears which influence the life of the individual, and often, in the end, shape his destiny.

Now fear, like all other psychological states, is born in the mind. Indeed, we can say that the greater the imaginative capacity, the higher the sensitivity to people and things, the more likely the individual to be attacked by it!

Since what is in the mind finds inevitable outlet in the physical body, it is essential that we try and come to terms with our private fears. For, otherwise, sometimes they can make us physically ill. How can we best do this? Only by analysing our fears, trying to determine why this or that makes us afraid, and seeking to find a cure.

Of course, sometimes fear is a good thing. Like pain, it acts as a warning that something is wrong, and that we must be on our guard. For instance, some people have an acute fear of heights, others suffer from claustrophobia, or fear of confined spaces. For either type, in sheer bravado, to defy fear without first finding out the cause, would be to ignore the self-defence mechanism which lies deep in the subconscious mind.

This mechanism often rings a little bell when we are about to defy certain fears. It says "This is bad for you! Instinctively, you know this. Therefore, find out first why you are afraid before you do this again!"

You see, the man who instinctively fears heights may do so not because he is a coward, but because his particular body mechanism is not equipped to withstand them. There is some physical reason; hence the warning from the subconscious to avoid them. This can also be true of the claustrophobia victim, and many other forms of fear in the unconscious.



"Getting to know you."

But once the sufferer knows the fear is there, he can seek the cure. Any medical man, after physical examination, can determine if there is an organic or functional reason why a man turns sick and trembling upon the top of a high hill, or is similarly effected when he is in a confined space.

If the reason isn't physical, then common sense says it must be psychological, i.e. it is in the subconscious. A competent psychiatrist can then discover why there should be this fear in the mind. It may stem from some forgotten childhood experience; it may even go back to days in the womb, to pre-natal experience, or beyond. The sufferer can seldom find out for himself, but sometimes he can recover the buried memory, or perhaps it may flash upon his understanding with peculiar vividness when he is not even consciously seeking for it.

Many people are deeply ashamed of these private fears, thinking that they set them apart from other folk as abnormal in some way or other. In this psychological sense, very few of us are completely normal! If we are honest, we all have a private fear of some kind, though, in the well-integrated, completely-balanced personality, it is usually well under control, and causes little inconvenience or suffering to the personality.

The only cowardice is a stubborn refusal to acknowledge fear at all! Bravado is the refuge of the conceited egoist who will not admit, even to himself, that he knows fear. If you feel fear when walking across a lonely heath at night, and you hear stealthy footsteps behind you, it is only commonsense to be on your guard.

If fear attacks you at unexpected times and in peculiar ways, it may be

simply that your nervous system is below par and you need rest and, possibly, a tonic. But it could be, too, that there is a deeper-seated reason for your fear. Why, then, pretend it isn't there, for such fears are nothing to be ashamed of!

Fear that is wrong is fear which festers, unacknowledged, below the surface of the mind. The sufferer knows it is there all right. It makes him (or her) irritable, edgy, sometimes anti-social, difficult to live with, moody and trying.

Sometimes fear can completely change the personality, when, because of pride, ignorance, weakness, or lack of will-power, the fearful person will not let fear out into the open. Fear must be faced before it can be healed; the longer it is allowed to stay below the surface of the mind, the worse it will get.

Of course, here again, we must keep a sense of proportion! I am here writing of fears which have a peculiar significance, and exert a definite emotional and physical effect upon the sufferers. Such trivial fears as fear that we may miss our morning 'bus, or spill coffee upon our best suit, or neglect to order something from the grocer, come into a different category, though sometimes an accumulation of these fears can be symptomatic, too, of a greater fear banked down in the subconscious, hiding beneath these apparent trivialities!

What is certain is that the human mind is a very delicate and complex mechanism. When anything goes wrong with it, the entire physical system is upset, thrown out of gear.

A great fear to-day in many people's minds is cancer. Some are even so afraid of it they will not name the disease. They get around it by calling it a "malignant growth," or "internal trouble." Yet cancer is slowly yielding to treatment in some forms of the disease, and others are becoming more and more controllable.

Treated in its early stages, this disease is far more amenable to treatment, but, because of fear, many people will not seek skilled help or advice until matters have gone too far. What a pity! For medical help is there, so is that of proved faith-healers. Yet all are powerless unless their help is sought, and in time! Fear cripples the intellect and paralyses action, for the victim of it is caught in the toils of his own mental processes.

The fear—if it is not cancer—may be of heart failure, insanity, any one of a dozen illnesses feared for any one of a dozen reasons. When it is not illness which shadows the mind, then perhaps it is some matter concerning the affections of others, marriage, children, or possibly money or business fears.

Most people who succumb very seriously to fear are worriers. That is to say, they tend to fret and torture themselves about the problem which frightens them, but seldom to think constructively about it. Now that isn't easy to do when in the grip of mental fear. But it is a form of mental discipline which will lead through the labyrinth of fear to the plain of clear decision.

So, whatever your fear is, be ruthless! Don't bury it away out of sight to fester and poison your mental processes, to create havoc with your nerves and physical body. Take it out and have a good look at it.

It often helps to summarize your fear in writing. If you can't put it into words to a friend or a skilled healer, first of all, write it down. Set down too the problems and perplexities which go with this particular fear. Having got them summarized, think hard what is the best way out.

If the problem calls for skilled outside help, seek it at once, before your will has a chance to weaken. Sometimes, you can find the answer yourself—it may come through the meditation of prayer, or like a flash of insight lighting up the darkness of the mind. Thought can burn its way through many problems—but you must think, NOT WORRY!

Fear in the mind is a terrible thing. The opposite emotion to fear is courage. Only by facing our fears can we find courage to do what we have to do. Very often we find that the dreaded experience is never so desperate nor so terrible, as the worst of our fears!

THE WONDERFUL MINUTE



HARDLY a day passes without our receiving requests from people of goodwill, the world over, to join in with our great family, who, each night, give up but one minute of their time to seek through heavenly grace the blessings of peace and good health for themselves and for others.

The greatest gift we can have is that of peace, not only in world affairs but in our hearts and homes. There is no question at all that the observance of the minute will bring that inner peace to all who take part.

More than this, it widens the channel through which the power of the Spirit can reach friends and relatives of the Observer as well as himself or herself personally.

When the B.B.C. radios the chiming of our beloved national clock, Big Ben, just before the News on the Home Service, the Minute commences with the first note of the chime and ends with the last note of Nine.

It is of value if the Observer will settle down and enter into the silence a little time before the first note from Big Ben is heard and for a brief while after the last note has been recorded.

As one gives of their spiritual thoughts so he or she cannot but help receiving spiritual strength in return.

On another page is printed the notice of a gramophone record that gives a personal address and counsel by Harry Edwards for every observer. This has followed the joining-up of the *True Magazine* Healing Circle which numbers over 16,000 members to our own observership.

In the past we have printed numbers of testimonies to the healing of disease that has taken place during the Minute. No one can lose by it, but much can be gained.

The names and addresses of all Observers are entered into a register that is kept in our Sanctuary, and if your name is not there, we shall be happy to inscribe it. There is nothing to pay. All you need do is to send your request to the Secretary, at the Sanctuary, Burrows Lea, Shere, and you will receive your Evening Tryst Enrolment Card and an explanatory brochure and the rest is then up to you.

Many Observers wear the Healing Minute badge and this helps to promote friendship whenever the wearers meet in daily life.

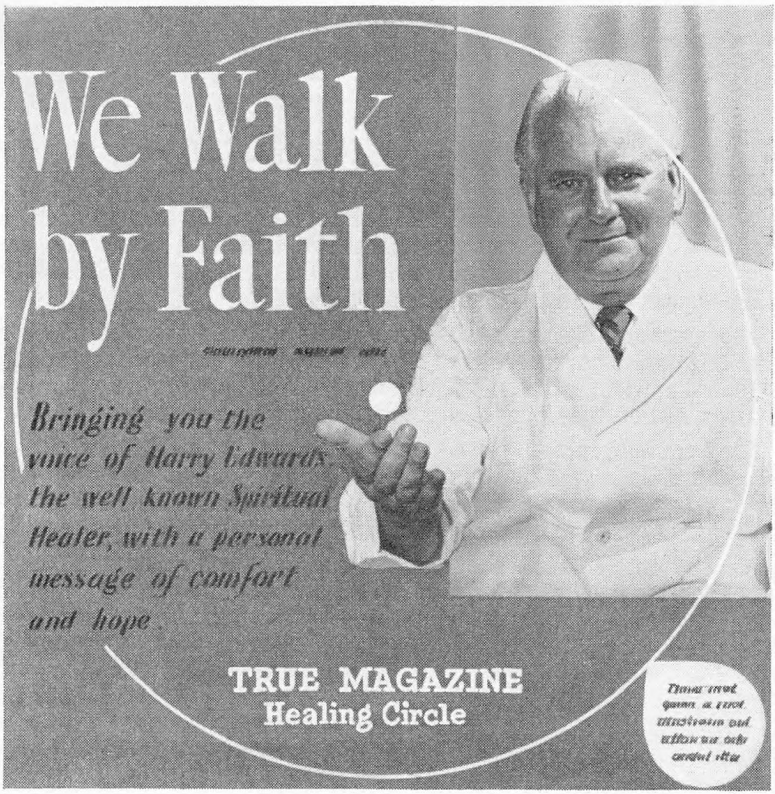
NOTE.—In lands overseas the local time of nine p.m. is observed, so that the Minute is extended over a period of time. Distance is of course no barrier to thought, and it is really wonderful to realize that more than 40,000 people join together in this meeting place for everybody once a day, for spiritual strength and healing.

* * *

In every country the sun rises in the morning.



Hide and Seek.



"THIS IS HARRY EDWARDS SPEAKING"

Through the co-operation of *True Magazine* a gramophone record has been made recording a message from Harry Edwards to all who are sick, and also containing good advice to show how to obtain the best out of life. The record lasts for over five minutes and stresses the spiritual motive and how to observe the Silent and Healing Minute. Counsel is given how to seek help from the heavenly spirit, and receive protection from ill, as well as spiritual directives to show how inner strength can be attained and the good purposes in life enjoyed. There is a background of organ music accompanying the address.

Details of how our readers can obtain this record will be given in the July number of *True Magazine* which will be on sale on June 21st. It is likely, with the publicity that the publishers are arranging for this issue, that copies will soon sell out and be difficult to obtain. We are in the happy position of being able to advise readers to order their copies in advance from their newsagent. We understand that the record will be obtainable by sending a coupon from the July issue of *True Magazine* with the small amount of one shilling and three pence.

Please do not forget this record is available only to readers of "True Magazine" and cannot be supplied by us.

Spirit Story for Children

Retold by Olive Burton

WE join the children and Brother John again as they go on their walk together, and Brother John is telling them that the meeting had been planned and that he had the permission of the teachers for them to accompany him.

The journey they made was quite new to Rosemary, Johnnie and Christine and was consequently full of interest for them, especially as their knowledgeable friend was always ready with a helpful reply to any question they put to him concerning what they saw.

They came eventually to what was to them an unusual valley, for here the foliage and flowers were quite different to any they had previously seen, more luscious and vivid in colour. The soil here was moist and most of the flowers were close to the ground.

As they entered the valley and walked a little way, they came, to the children's delightful surprise, across a host of butterflies. The air was quite thick with them — everywhere they looked were butterflies. On the blooms, the leaves, and spread out on the trunks of the trees—and all the butterflies were white.



After pausing for a while to admire these delightful creatures, Brother John led them on and very soon they came to another similar sight but this time the butterflies were all blue.

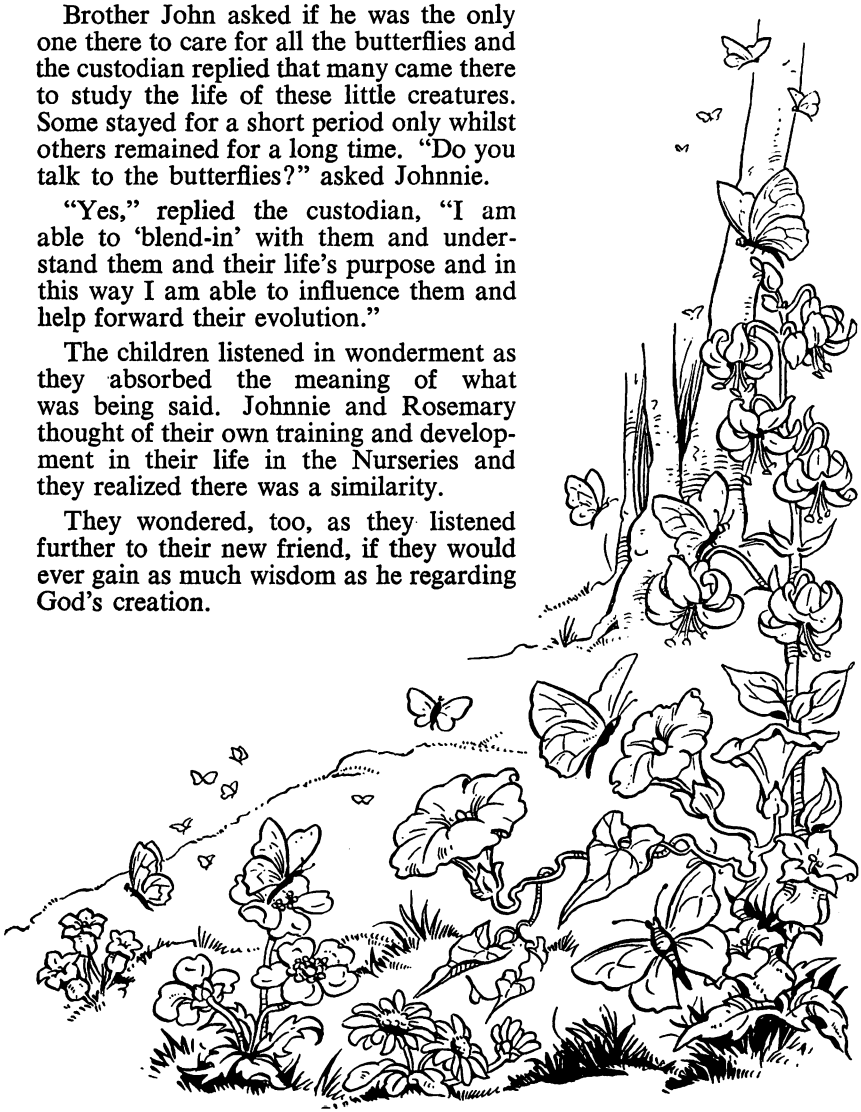
As they began to question Brother John, there came towards them a man, who, their friend explained, was the custodian of the butterflies. He spent all his time with them and although his appearance was not aged, he had been there a long, long time. He told the children that this place was the heaven of the butterflies. It was here that the spirit of the butterfly species came as they left the earth and from this place came the spirit of the newly-born butterfly on earth.

Brother John asked if he was the only one there to care for all the butterflies and the custodian replied that many came there to study the life of these little creatures. Some stayed for a short period only whilst others remained for a long time. "Do you talk to the butterflies?" asked Johnnie.

"Yes," replied the custodian, "I am able to 'blend-in' with them and understand them and their life's purpose and in this way I am able to influence them and help forward their evolution."

The children listened in wonderment as they absorbed the meaning of what was being said. Johnnie and Rosemary thought of their own training and development in their life in the Nurseries and they realized there was a similarity.

They wondered, too, as they listened further to their new friend, if they would ever gain as much wisdom as he regarding God's creation.



This is a letter from a mother about her daughter. It tells of real hope given in direct opposition to the medical verdict. And it explains how that hope was justified.

HOW SPIRITUAL HEALING HELPED A TEENAGER

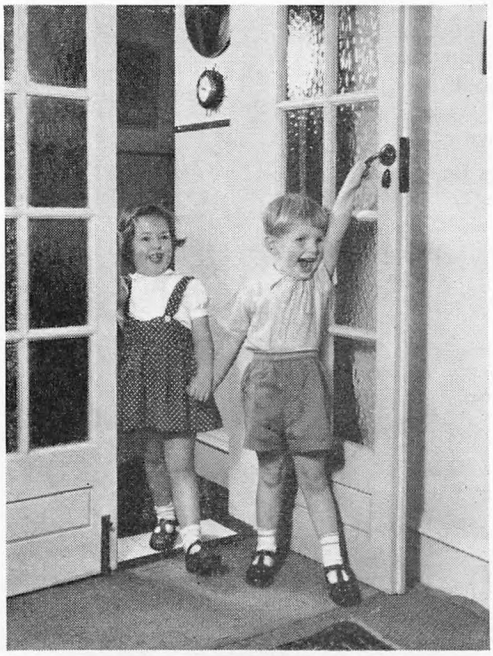
IF you had told me just over a year ago that I would be writing this story about my daughter, June, I would have thought you were talking nonsense.

For last year June was a silent, morose child, afraid to go out of the front door without me. A child who was depressed and moody, who had no friends, and wanted no friends.

A child with a small hump on her back, and a large hurt in her heart.

A child who was totally deaf.

To-day, she is a pretty teenager with a sunny smile and a gay laugh. She has a good job and a full social life. Like most teenagers she enjoys parties and boy friends. The hump has almost gone from her back, and the hurt has definitely gone from her heart. And though she can't hear as well as you or I, her hearing does seem to be coming back.



"Good-bye."

What has happened? A miracle? Well, you could call it that. For, you see, during the past year my June has become a friend of spiritual healer Harry Edwards. She has visited him, too. And it is through his wonderful powers that she is the happy girl she is to-day.

June's troubles started long ago, when she was a tot of two-and-a-bit. She was such a lively, pretty child. Then, one day when my husband was away in the Army, the accident happened.

June fell down some steps. "My back hurts," she cried. Thinking it was

just another toddler's fall I cuddled her. But the next day she still complained of pain, so I took her to the nearest hospital.

They X-rayed her and told me to return with her the next day. Will I ever forget that bleak, cold morning when the news was broken to me!

"I have something serious to tell you," the doctor said kindly. "June has T.B. of the spine. She is very ill. She must come into hospital at once."

That was the beginning. The beginning of years of worry and near heartbreak. It was six years before our little girl was to come home again. . . .

At first she improved. Slowly the T.B. seemed to be disappearing. "Perhaps next year June will be with us," I used to say to my husband every Christmas as we sat down to dinner.

But worse was in store. For just as she was beginning to show signs of improvement she contracted meningitis. . . .

I remember saying to the sister at the hospital where June lay, "Tell me the truth. Is there any chance for her?"

And the Sister's reply, gentle but firm: "None whatsoever, Mrs. Cooley. You must be brave."

But, miraculously, June did get better. And a few months later she was back with us again. But not entirely better. For the meningitis had turned her deaf, and a small hump had come on her back.

At first we didn't worry too much. We were so relieved to have her home with us. But as the years went by the worries came back.



"Good Night."

It wasn't only the deafness. It was June's attitude—she seemed so depressed, so low. And she was so self-conscious about her disability she hated going out.

Then one day she went to the doctor following a bout of tonsilitis and came back carrying *True Magazine* with the article in it about Harry Edwards.

Not believing it would do any good, but wanting to please June, I wrote to him. By return of post came a letter full of hope and encouragement.

That was the start. June wrote to him every week after that, and he wrote back. And then, through this same magazine, a visit was arranged. My husband and I took June down to Surrey to meet him, sat spellbound as the healer gently put his hands on her back, her ears, her head.

The miracle didn't happen over-

night. But slowly, surely, the cure had begun. One morning while I was washing up I heard a sweet high voice singing upstairs. It was June. "She's getting better," I said to my husband, and the smile that passed between us then was one of wonder and of triumph.

June has never looked back since that visit to Mr. Edwards. Her hump has almost gone and already she is beginning to hear certain sounds—the songs of our two budgerigars, a knock on the door.

We are convinced it is only a matter of time before her hearing is restored completely.

But the main cure I believe is in June herself. She is so confident now. She rushes off to her office job with the same enthusiasm as any youngster. In the evenings she changes into a pretty dress and goes to the pictures with her boy friend. She collects Tommy Steele records, for she, too, is sure that the day when she will really be able to hear completely is not far off.

* * *

Psychic science demonstrates mind without brain and intelligence disconnected from a material body. It furnishes that *proof* of a future life for which so many crave, and for want of which so many die in positive disbelief.—JOHN TYNDALL.



The idol of the school.

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

GEORGE LOUIS PASTEUR is the President of the recently affiliated Hants and Dorset Spiritual Healers' Association. His healing mission commenced some fifteen years ago, and with courage in times of adversity he has never lost his belief and faith in his ultimate mission to heal the sick. He has conducted public healing demonstrations successfully, the most recent one being in the Bournemouth Town Hall. His co-worker is Mrs. Vera Pole who is the efficient Secretary of the Association. It is interesting to note that Mr. Pasteur became aware of his healing gift during the last war, when he belonged to the Royal Army Medical Corps attached to a Paratroop Brigade. He then discovered he had the power to ease pain and suffering which was beyond medical aid. He is proving himself to be a worthy member of the Council.



George Louis Pasteur.

THE ANNUAL GENERAL MEETING.

By the time this issue is published the A.G.M. will be over, and a report will be published in the next issue.

AN EXAMINATION.

Arising from certain discussions the Council have approved, in principle, the appointment of a committee to examine the various means of healing and healing practices. It is confidently expected that the Committee's report will be of great assistance to healers, and will carry with its findings the backing of the Federation. This will be one of the principal activities of the new Council.

PUBLIC HEALING SERVICES.

Following the very successful Public Mass Healing Services held in London and Hove, further services are being arranged in Middlesex, the Home Counties, and Essex. It is pleasing to note that the Liverpool and District Association are organizing two further services, one in the Isle of Man and the other near Liverpool, also that the East Midlands Association is holding a similar service in its area.

DIARIES.

A Special Diary has been arranged for 1960 for Healers. It will contain a great deal of information relating to the Federation, and all its Affiliated Associations. The cover will be royal blue with the Federation's insignia embossed on it. The price will be 4s.0d. each which is within pennies of production cost. The supply is limited, and members are advised to order their Diary early to avoid disappointment.

ASSOCIATE MEMBERS.

Hitherto Associate Membership has been restricted to this Federation and to County Associations. The Council is recommending to the A.G.M. that all Associate Members of County Associations will become Associate Members of the Federation and thus enjoy all the advantages of this wider membership.

VISIT OF MR. AND MRS. HOLLOWAY FROM THE U.S.A.

The Council has been pleased to provide a platform at the Conway Hall, London, for our friends Mr. and Mrs. Holloway of the U.S.A. Mr. Holloway is an extremely able advocate and writer, and his wife, June, who attended our Healers' Day Celebrations last year, and visited the Sanctuary at Shere, has been conducting mass healing services in America. An address will be given by Mr. Holloway on "Spiritual Healing and the New Age" and he will assist his wife in the healing of the sick afterwards. The date is June 27th and admission is by ticket only, obtainable from Mr. S. Staples, 66a High Road, Woodford, London, E.18. It is hoped that as many of our members who can will attend to give a cordial welcome to our fellow healers and members of the Federation from overseas. (See pages 256 and 286.)

HEALING DEMONSTRATION AT NOTTINGHAM.

Mr. A. J. Ellis, President of the East Midlands Healers' Association, is organizing a Healing Demonstration to be given by Harry Edwards and Mr. and Mrs. Burton, and Mr. Ellis would gladly welcome the co-operation of all other healer members of the Federation to attend the Service, wearing their white coats, and to assist in the "after-healing" which will take place. Please write to: Mr. A. J. Ellis, 38a Castle Gate, Newark, Notts.

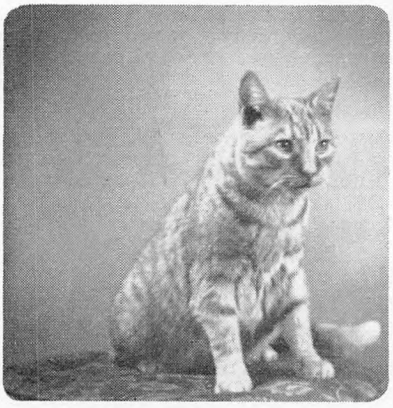
USE OF THE INITIALS M.N.F.S.H.

Every Full Member has the right to use the initials, M.N.F.S.H. after his or her name should he or she so wish. It has been noted that this privilege has been used to further commercial interests, using the initials to imply qualifications in the business. The Council have ruled that the use of these initials should only be used in spiritual healing interests, such as on headed notepaper and correspondence related to healing, and not for any other purpose outside spiritual healing.

NOTE FROM THE SECRETARY.

Please let me know of any change of address, so that the Directory of Healer Members can be kept up to date.

SANDY



This is Sandy, who is now thirteen years old. Early this year Sandy developed severe sickness and it was thought he would die. The veterinary surgeon said his kidneys and heart were very bad and he had a very large overgrown tooth that needed to be removed. We were asked to help Sandy by Absent Healing, which we were very pleased to do, for the owner's young daughter was very attached to her pet.

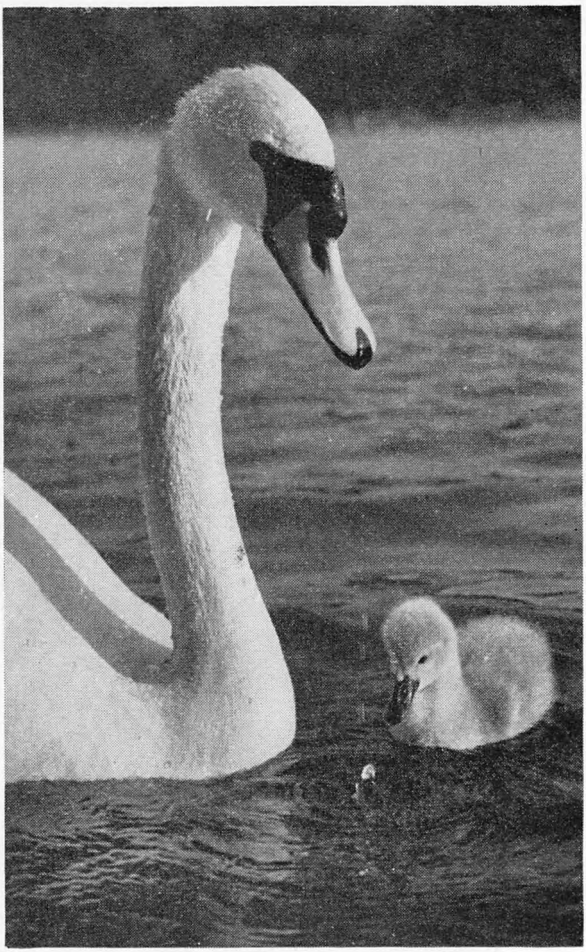
The tooth was taken out, and the veterinary surgeon said he really did not know how Sandy could possibly have got better from all his troubles and to be quite fit again.

The mother, who writes, says her little daughter would like to see Sandy's photograph in this magazine for others to see. For young as she is, she has great faith in spiritual healing; so we are happy to do this.

The task of the average parson involves the cure of bodies as well as the cure of souls . . .

Personal Experiences of Spiritual Healing

. . . In course of time the student of theology will in all probability receive instruction in spiritual healing as well as in theology.

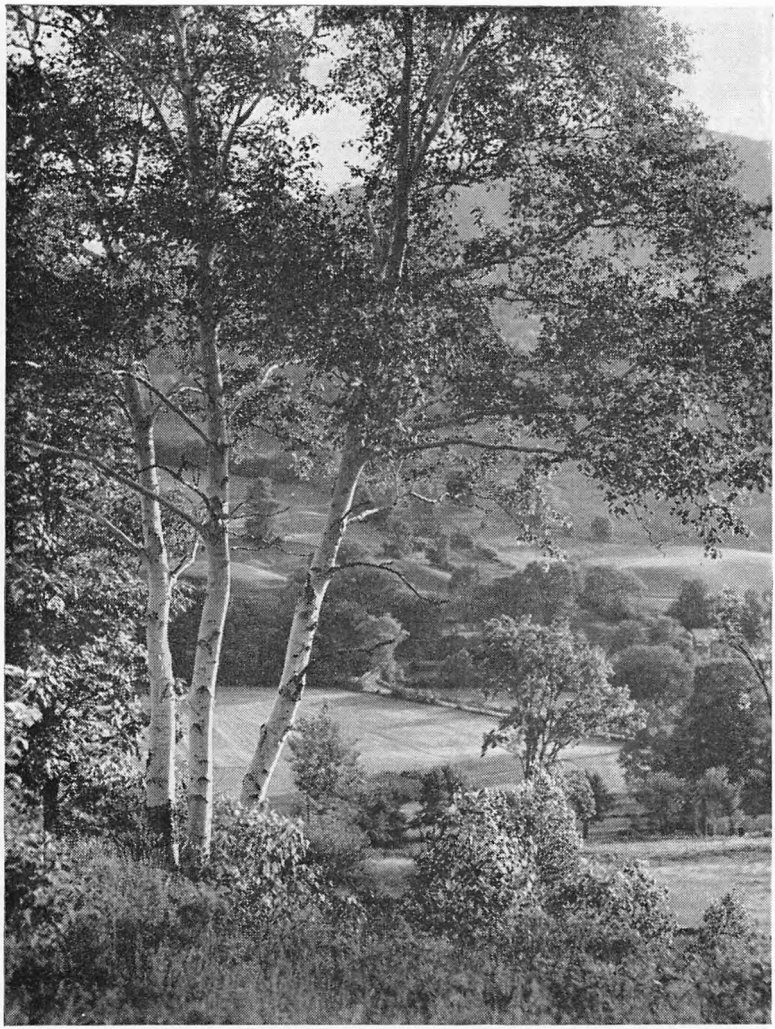


by A PARSON

AMONG the advantages of being a parson is that it brings one in personal touch, not only with members of the church, but also with their friends and acquaintances. These contacts often arise from the fact that the individual specially concerned has some problem which he wishes to discuss with the minister, and thus enables the minister to forward the doctrine which he desires to propagate.

An outstanding feature of such events is that the enquirer is generally more or less unwell through worry. This is where spiritual healing can play an important part. The task of the average parson involves the cure of bodies as well as the cure of souls. In course of time the student of theology will in all probability receive instruction in spiritual healing as well as in theology.

As a matter of fact, some such knowledge has long been recognized as an essential part of missionary work among pagan nations, particularly among members of more primitive cultures. Although it is seldom admitted, it has proved to be essential because the native medicine man is almost invariably



Peacefulness.

a priest, and one of his principal duties is to heal the sick.

His methods are, of course, not always the best, but there still remains the fact that spiritual healing is part of his official task. Nor must it be thought that he is altogether a failure because he appeals to his particular gods. The chief defect lies not so much in his priestly function as in the abominable social conditions in which the members of his tribe live.

Missionaries usually start in by trying to improve the bad sanitary and hygienic conditions which prevail, knowing full well that if these continue bad, the medicine they prescribe is almost sure sooner or later to fail to produce results.

There is nothing new about this, because it is equally true of

civilized countries. The vast populations of our cities are actually more indebted to the skill of the sanitary inspector and the hygienist than to the medical faculty for the remarkable increase in the length of the average life.

One trembles to think what would happen if the hygienist and sanitary inspector threw up their jobs and left us to return to the time of, say, Charles the Second, when the Great Plague carried off half the population of London, before the Fire of London destroyed the germs which had for so long flourished to the detriment of the people.

Pills, injections and drugs have done little to dispel such diseases as small-pox and typhoid fever. We could do much better without Harley Street specialists than without pure water and pure air. It is recorded that the foul odours which inundated large cities of Europe before modern science undertook to deal with the insanitary conditions prevailing, would have compelled the modern civilized person walking through them to keep his fingers to his nose.

In the ministerial consultations to which I am referring, a large number of the problems discussed have proved to be of so worrying a nature that the enquirer's health has suffered, often to his economic detriment. Generally, every other source of comfort has failed, and men and women who have consistently made it a practice to refrain from attending religious services, unburden their minds to the parson seeking comfort and consolation.

It is amazing how much physical as well as spiritual benefit can be gained by a few minutes' prayer. I have often quailed before the task of asking the visitor to join me in my prayer, because of his or her obvious scepticism.

I well recall my first attempt at this form of assistance to a troubled soul. He had insisted on the presence of his brother, well-known to me as a local "bad boy." We were all very young. As soon as I fell on my knees it was the enquirer who made sneering remarks about the absurdity of this method of helping anyone in a normal social and domestic difficulty.

My surprise was great when I heard the vagabond brother quietly chide him, on the grounds that this method was too serious to be treated lightly. "After all," he explained, "nobody can be sure there isn't a God. If there is one I am sure he will listen to this gentleman's prayer"; and pray we did.

I have been amazed at the drastic effects mental and emotional troubles can have on a person's health, and equally amazed to witness the extraordinary cures that can be made by prayer.

One afternoon a distressed aunt brought to me her niece, aged about 20, straight from the local doctor's consulting room where she had been discharged no better than when she entered it. The poor girl had to travel to Glasgow that evening, a train journey of 400 miles, although she seemed almost expiring.

Her pulse was racing at more than 160 beats a minute, her face was flushed with a feverish look, her eyes dull with pain and distress, while she could hardly breathe for asthma. For a few minutes I trembled to think what might happen and finally resorted to spiritual healing, in a way which I would to-day regard as very lame.

The result was extraordinary,

and when my visitors left me about an hour later, the pulse registered 90 beats per minute, the flush was gone, her eyes shone with relief and gratitude, and they went immediately to the railway station to catch the train. The cure was perfect and a few months later at the girl's request and that of her fiancé I assisted at their wedding.

One would hardly suspect that a wrong thought would make a person blind and the removal of the hidden thought cure him. Yet I have known this to happen.

If you want to know how wonderful the mind is remember that for 2,600 years some of the world's best minds have been investigating how little the consciousness *can* know, and the results fill hundreds of shelves in our libraries; and its depth is still unplumbed.

It is a pity medical doctors don't attend to this; it would make them less positive in their criticism of those who, like spiritual healers, are rational enough to try to take advantage of every potential that has been revealed.

I recently lost a friend related to one of our great political families. When a young man he became hopelessly tuberculous and at 18 the doctors told him that he could not live. Everything was against his survival. Not only had part of one of his lungs disintegrated, he had the memory of his father and his only brother succumbing to the same fell disease.

In time it attacked his ears and after expensive medical treatment he became very deaf. To make matters worse his ears constantly suppurated. Specialists not only did not improve him, but under their treatment he gradually grew worse. Finally he settled down to his misfortune concluding that even money could do nothing for him.

He then turned to religion in a general way, having previously been an agnostic, and even hoped that death might end all, himself and his misery. One evening he heard a lecturer speak in idealistic terms of the human soul, and left with a deep impression on his mind that the lecturer might be right: that this world is but a bad reflection of something infinitely higher. That while biologically he derived his physical existence from his parents, spiritually he derived his existence from God. This he regarded as indefinable.

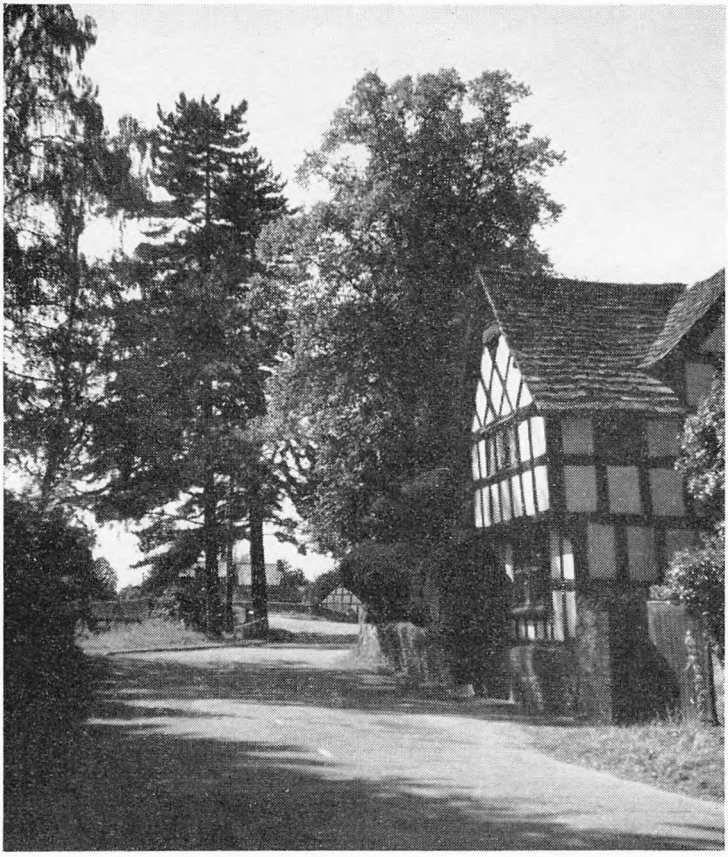
Well, human aid, even the most qualified had failed him miserably; why not try God or the Universal Mind or whatever you care to call It. Physical medicine was powerless; perhaps spiritual healing might work the oracle. With these thoughts he retired and fell asleep. In the middle of the night he awoke and "knew" that he was part of the Creative Mind—God.

That sickness was not real, and he there and then commanded his ears to stop suppurating. They did and never again bothered him. He died last year at the ripe age of 81. He had outlived his medical advisers. Yet some say there is no such thing as spiritual healing!

NOTE.—Readers of articles in the magazine signed "A Parson" may be interested to know that they are written by a clergyman whose name actually is the Rev. A. P. Parsons.

* * *

Each time the light of science enables us to clear up some obscure point of the unknown, we see better the frailty of human theories and we understand more clearly how feeble is the intelligence of man in the presence of the Infinite.—PAUL JOIRE.

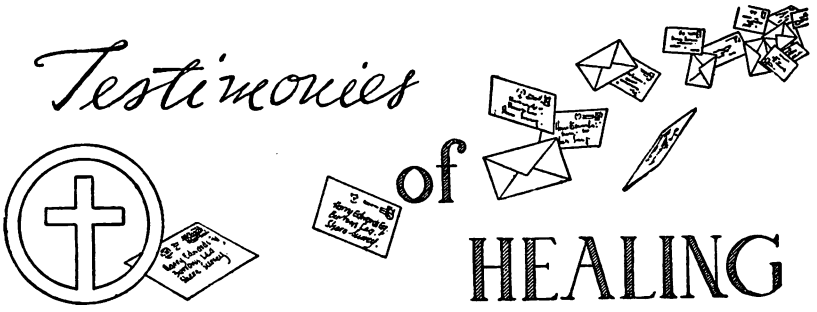


The Old House

A GRACIOUS house built long ago, when life moved leisurely along, a place where logs and candle-glow, once set the scene for mirth and song. Where smiling sunbeams kiss the deep, dark, foliage of ancient trees, old memories waken from their sleep, to smile across the centuries.

A TREASURY of silence spills, its soothing solace on our ears—sweet panacea for modern ills, its healing balm allays our fears—as for a breathless moment we, are borne into a world apart, where lies that true serenity . . . the blessing of a quiet heart.

URSULA M. PROUT.



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

"I was seriously ill in hospital, and a bedside friend wrote and asked you to help me through spiritual aid. I almost immediately received your help, and from that moment I began to make a very remarkable recovery. I have continued to amaze several doctors with my progress and am now able to enjoy quite an active and useful life. I am most grateful to you, your partners, and all who helped me."

57/9.

* * *

"I want to thank you for the beautiful calendar you sent me. When I looked at you with your hands on that lady's back I could not help weeping. It reminded me of two years ago when you had your hands on my back. You cured me and you saved my life. I will be grateful to you all my life. My native girl, Lizzie, is also cured of her asthma, and my friend 'Mr. S.' is very much better, thanks to your help."

57/15.

* * *

"Thank you for your kind letter. It arrived the day when I suddenly discovered that I could hear sounds that I have not been aware of for a long time. This first happened when I was walking alone in a busy street. I became puzzled about the sense of movement which surrounded me. Then I stood still and listened. To my amazement it was the sound of people's feet on the pavement. I never realized before what a noise feet can make on a hard pavement. The morning after this I awoke to the ringing of an alarm clock. In the past I could only hear the clock when in a certain position. This time I had forgotten to place it in the usual position. I have a tea-maker and every morning when the alarm clock goes, I watch to see the water run on to the tea. This morning I heard a sharp whistling sound as the water ran out. At first I looked in quite another direction to find the origin of the noise and finally realized it was caused by the running water. These may seem little things but to me they are wonderful experiences. Without your help these new experiences of hearing would never have occurred."—57/17.

* * *

"Doctor came last week-end, and my sister asked him: 'What do you think of mother, doctor?' He replied: 'Nancy, I cannot understand your mother. According to the X-ray plates and the surgeon's report, she should not have been here for Christmas: actually, they gave October. Either the "lump" has stopped growing or there has been some mistake, I do not know.' I kept my thoughts to myself, and said a silent prayer, and thought of you and your intercessions for her."—57/21.

* * *

"In March I brought my daughter to see you because she had had pain for many months in her back and legs, following an accident on an escalator. I had previously told a doctor and a

specialist that there were 'two knobs on her spine,' but they were not interested. I did not tell you this, but after treating her, you used exactly this expression to me, and said that they had disappeared, as indeed they had. The pain in her legs stopped at once, and the pain in her back continued for a short time and then disappeared." 57/24.

* * *

"I feel I really must convey to you my very deep sense of gratitude for the help you have given me throughout last year. You already know that you cured me of fibrositis, and that my dental troubles were overcome in the most wonderful way. At an age when many folk have considerable ill health, mine has been the story of renewed vitality and interest in life. Feet that have caused me a measure of difficulty all my life now carry me about with less trouble than ever before. I do more physical work and more actual walking than previously. Moreover, during the period of your intercession I knew a deeper and greater sense of spiritual things than ever I had experienced."—57/31.

* * *

"Through your kind help I am sure that my father is completely cured. He is very well indeed and has been so for many weeks now. Since my first letter to you he has not looked back. He has been cured of head pains which made his life almost impossible to him, and which many doctors failed to find the cause of, or any cure. The two stomach ulcers he had have gone. My father has changed from an ill-tempered man to a kind, loving person, who is at last giving my dear mother the love she deserves. I give thanks from the bottom of my heart."—57/33.

* * *

"It is with the greatest pleasure that I write to inform you of my husband's recovery. It is simply amazing when I tell you that a famous heart specialist diagnosed the trouble as angina, and yet last week when he had an electro-cardiograph the chart showed his heart to be in perfect condition, his blood pressure normal, and generally he is quite fit. I cannot help but believe that this is due to your intercession as one cannot think a heart specialist would make such a mistake. To say thank you seems very inadequate but I do so from the bottom of my heart."—57/39.

* * *

"I have the most welcome news to give you of a complete restoration of the hearing in my right ear. This took place quite suddenly whilst I was on duty. Amid the rush and noise it was difficult to appreciate that it had in fact happened, and then only by the fact that I realized quite suddenly that my ear was clicking when I swallowed. But last Sunday when I was home for the day I fully appreciated what had happened. This in itself means so much to me, but it also seems to have relieved me of much worry. I am deeply indebted."—57/55.

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. Tickets: 1/6 for members, 2/6 and 3/6 for others.
Thursday, June 11th, 1959.	*Healing Demonstration:* Civic Theatre, Poplar, London, N. 7 p.m. *Apply for tickets:* Mr. W. H. Read, 28 Abbotsford Road, Ilford, Essex. Tickets: 4/6, 3/6 and 2/6.
Thursday, June 18th, 1959.	*Lecture:* "Spirit Healing as a Preventative of Disease." M.S.A., 33 Belgrave Square, London, S.W.1. 7 p.m. No tickets required in advance.
Saturday, July 4th, 1959.	*Healing Demonstration:* Albert Hall, Nottingham. *Apply for tickets:* Mr. A. J. Ellis, 38a Castle Gate, Newark, Notts. Tickets: 3/6, 5/-, 7/6, 10/6 and 15/-.

HEALING BY PRAYER

One of the clearest observations in science is that there is not only design and purpose everywhere, but all the laws of nature are linked together to form a grand coherent system.

by Dr. Griffith Evans, F.R.C.S.

BELIEF in direct healing by God is a belief which Christians cannot surrender without ceasing to be Christians. Although the subject may be difficult to grasp we must not shrink from trying to understand it. If we are not prepared to believe simply in our hearts that God created the world and all that is in it—and the universe, too, with all its stars—what else are we to believe? It could not have been an accident, for we see law and order everywhere—the human eye for instance by common consent could not be the product of haphazard accident. It is a perfect mechanism designed for a particular purpose.

Those scientists who do not believe in God invent other words to describe the fact, such as Guiding Principle, the Helmsman, or the Evocator, for one of the clearest observations in Science is that there is not only design and purpose everywhere but all the laws of nature are linked up together to form a grand coherent system. The Bible declares that God the Creator remains within the Creation as the guiding and upholding principle and when man prays he wills himself back into the orderly and lawful ways of God.

In the course of time man had broken so many of God's laws that he was hopelessly lost in the resulting chaos and misery, and because man could no longer help himself God became man to save man and to loosen the bonds of the evil one. Christians all believe that there is an enemy to be fought who cannot be overcome except by belief in the redeeming power of the Saviour.

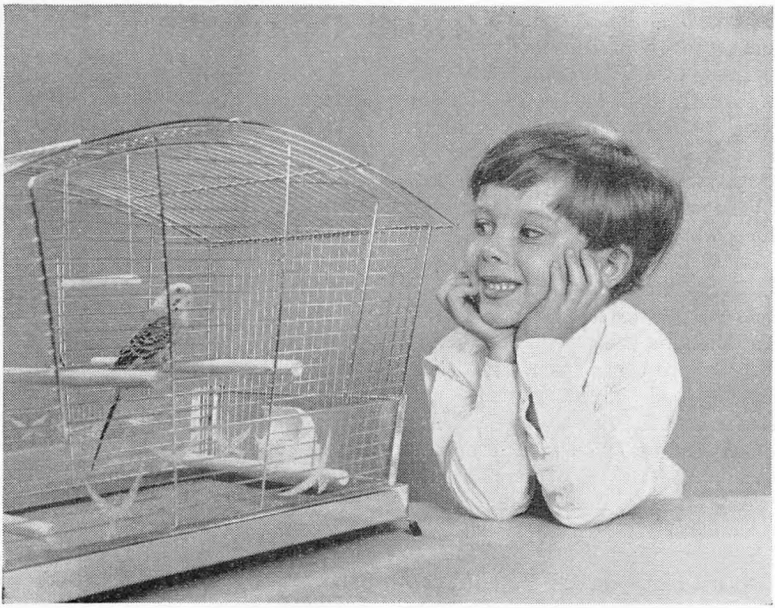
All agree to-day that all parts of God's Creation are related to one another and that man is related to animal. But man is also a special creation, as the Bible says, separated from the animal world by a gap too wide for any scientist to account for. Man is a living immortal soul more closely related to his Father and Creator than he is to the highest animal.

Man, however, deep down, remains an animal; he can fall back into the savage battle for the survival of the fittest, if he fails to choose of his own free will to reach forward and volunteer to do the work which God has prepared for him.

"I no longer call you servants," said Christ to his disciples, "for the servant does not know what his master is doing, I call you friends" (because) "to you has been given the power to understand the hidden mysteries of the will of God."

The Christian doctrine of man, then, is that he is made in the likeness and image of God, and that his character or personality is such that he can grasp God's plans and intentions.

The third doctrine basic to Divine healing is that of the Incarnation. God is above all and greater than



You can teach a budgie to talk but not to smile.

all, yet He is imminent or indwelling in His whole Creation.

When God became incarnate He took the form of man and thereby raised man to a new and wonderful status. The goal of creation is revealed as humanity made divine by Incarnation.

This gives new meaning to the bodily organs and more especially to the channels through which man receives knowledge and to the mechanism which maintains steady health, resists disease, and makes good all wear and tear. It happens that all these functions belong to the group of primitive nerve cells which collects, organizes and distributes the signals and energies which keep us going without our having to worry about such things as circulation, breathing, digestion, etc., etc. It is situated in the middle of the brain and is called the hypothalamus.

We can imagine what this centre does by studying its work in the insects, worms and birds. Bees have no brains but they can fly straight back to the hive and tell newly hatched bees where the honey is and these in turn can pick up the pattern and fly direct to the nectar. The mechanism is in the nerve ganglion cells and the working is said to be on the principle of radio-telephony.

If a worm is cut into pieces, each piece grows into an entire new worm, but only if the nerve ganglion cells of the segment are intact. The examples are too many to quote here, but the important thing for us to remember is that man did not lose these primitive unconscious powers when he was given a brain to think and plan with. "If He so clothes the lily and the raven, has He not clothed you even more wonderfully. O you faithless ones?"

The teaching of the New Testa-

ment is that the knowledge which man is given as it is given to the bees, is more fundamental and important than the knowledge he gains by observation and reading. It is quite definitely so. "If ye accept not the Kingdom of God as a little child, you will in no wise enter into it."

Now this is the "heart" with which man prays and which receives the answer to his prayer. The selfsame centre controls steady health, protects from infectious disease, and counters wear and tear and all degenerations including cancer and other so-called hopeless diseases. This is the channel through which the healing power of God enters and restores stricken man.

At his best man can be no better than human, and it is a sad fact of history and experience that this means that by nature he inclines to depend on his own knowledge and devices which he reveres as Science.

We say with respect that the declaration by the British Medical Association that there are no cures by faith alone is a humanist view which can see nothing not visible to the eye, nor believe anything not confirmable by experiment.

The Bible has a very different message. It proclaims that God retains the initiative in His own hands, that He is shepherding man towards God-manhood, and that He has ordained healings of the body not only as good in themselves but as signs of God's Fatherly care for men. "They went out and preached everywhere the Lord working with them and confirming the Word by miracles that endorsed it" (St. Mark 16) for the disciples were obeying Christ's Commission to "preach the Reign of God and to cure the sick."

With acknowledgments to *Beyond*.

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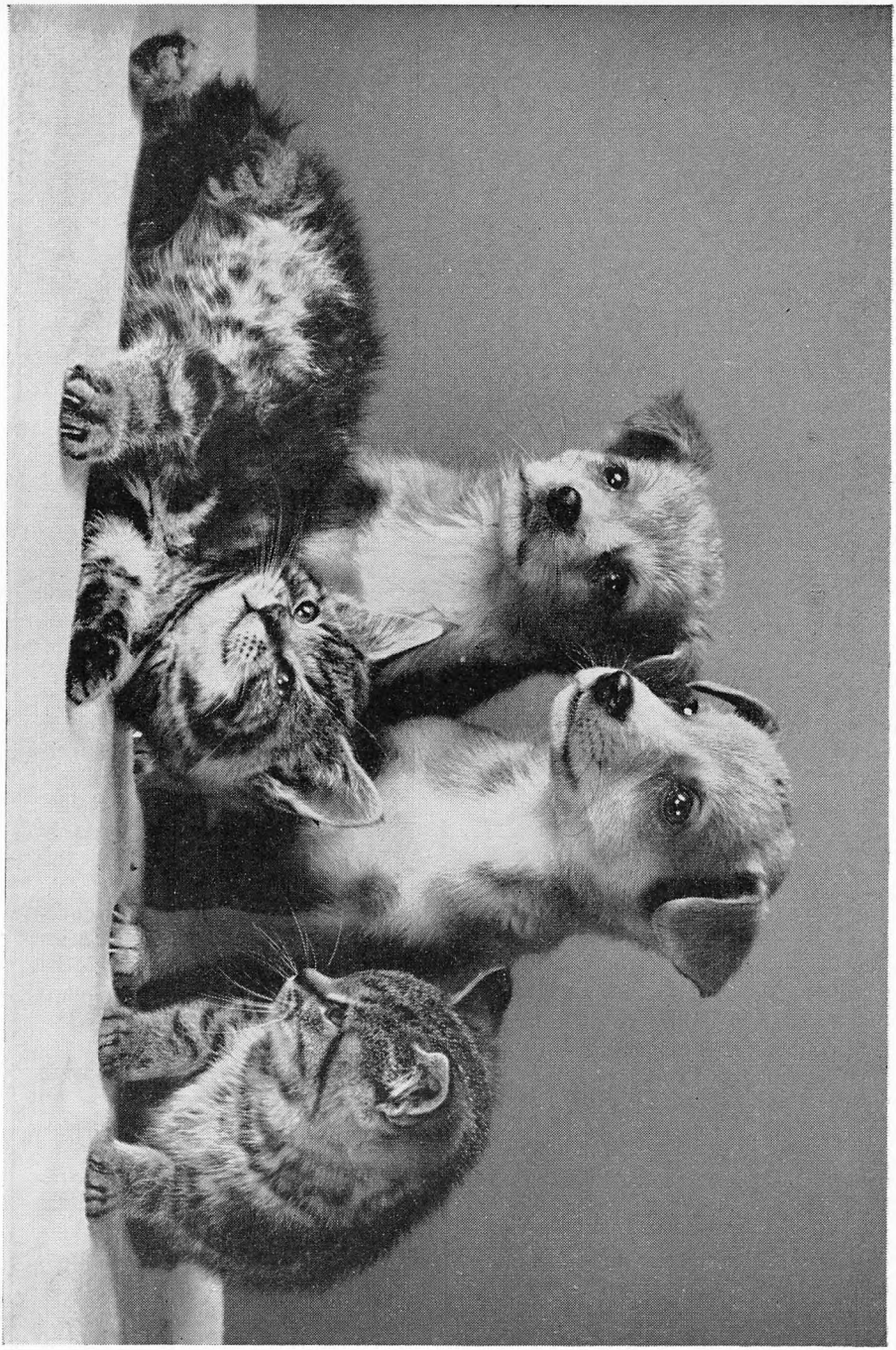
Half the joy of life is in little things taken on the run. Let us run if we must—even the sands do that—but let us keep our hearts young and our eyes open that nothing worth our while shall escape us. And everything is worth while if we are only able to grasp its significance.

VICTOR CHERBULIEZ.

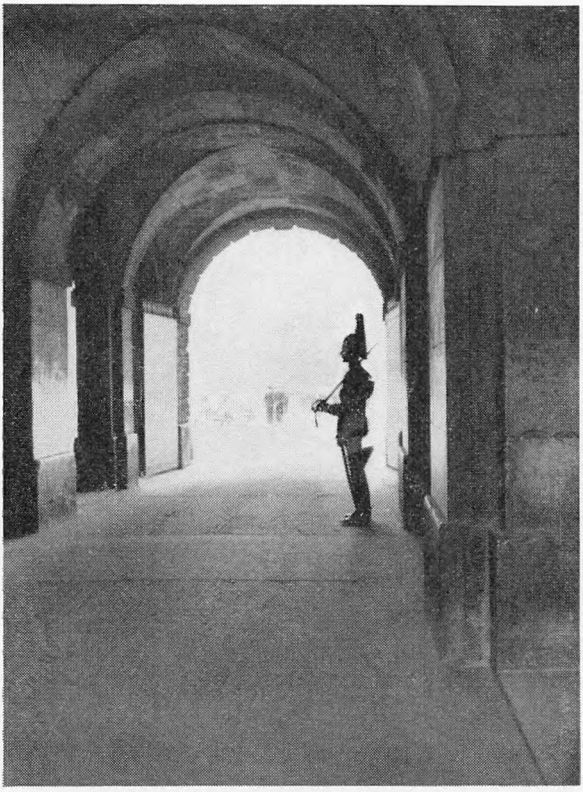
A Child's Faith

This is an authentic story of the faith of a little child. A young mother used to take her little five-year-old boy to school every day, crossing a busy intersection on the way. She also used to meet him after school and always stressed the fact that should she ever be late he was to wait for her and under no circumstances whatever was he to cross the intersection alone. One day to her horror he arrived home alone. She reprimanded him sharply, to which the child replied, "But, Mummy, God told me to cross!"

A few days later the mother met a friend who said, "I hope you did not scold Johnny for crossing the street the other day. A police car was parked a few yards away from the crossing and one of the police officers said through a microphone, 'Will the little boy in the red sweater cross now.'"



A Happy Company.



"In the quietness a sentinel stands . . ."

Great Universal Healers (I)

by
Rev. Enid Smith, Ph.D.

AMAZING is the life and work of Alfred Bessette, later known as Brother Andre, "The Miracle Man of Montreal." Beginning his healing work while he was a humble porter, though he was the humblest of men, he had a fame that many of the great of the world might envy.

Andre himself did his healing in a humble chapel, slept on a hard straw pallet, and ate chiefly bread and water, with occasionally a little fruit.

He served all that came to him, Protestants and Catholics alike, or needy ones without any faith, taking no credit for the healing, and believing that the power of God worked through his guiding spirit, Saint Joseph. Healing came to thousands upon thousands of men, women and children, suffering from all types of diseases and infirmities.

A large number of prominent physicians and surgeons testified to the healings and to the permanence of the cures, records of which were kept at the Oratory.

An example of the effectiveness of Brother Andre's prayers and intercessions was the case of the Protestant sceptic, Alfred Standhope, a fireman of the city of Westmount, near Montreal.

He tells his own story, saying that on a certain date he was on the second storey of the fire station, and was trying to descend by the usual brass pole, when he lost his grip and fell 30 feet to the cement floor, injuring his feet and breaking his thigh bone so badly that it protruded through the skin.

He was in the hospital for six weeks but left with an infection in

one of his feet which caused much severe suffering, so that he despaired of ever recovering his health. Finally he yielded to the urgent advice of a fellow workman who recommended Brother Andre. So he climbed the mountain to Saint Joseph's Shrine, the journey causing him untold agony. He was sympathetically received by the Brother, and he declared that scarcely had the "Miracle Man" touched his injured foot "than the pain completely vanished, never to return again, and the limb was speedily restored to its former vigour."

He returned to his employment without a sign of the trouble which had come near to costing him his leg and health; and best of all, he found himself and a much needed faith.

Another case of a wonder cure through Brother Andre was that of Arthur Rochette, a Grand Trunk brakeman, at Richmond, Quebec. While working on a freight train, Rochette slipped on the rails, and both feet were crushed under the wheels.

He was hustled to the Montreal General Hospital, where his left foot became gangrenous, though he was twice operated on in an effort to save it. This eventually caused blood poisoning, and believing the end was near, the last rites were administered. But he was visited by M. Arthur Gilbert, M.P., who advised him to seek the aid of Brother Andre, which he did.

The healings of Brother Andre worked immediate relief, and the condition of the foot improved so that the fear of death was removed —though the physician advised amputation of the left foot, as he said, "a cure was impossible."

Rochette returned to Brother Andre and ceased all medical treatment beyond the ordinary antiseptic dressings with the applications of holy oil. The foot continued to improve, as Rochette walked on his crutches. Scarcely a month after the accident, and after two experienced surgeons had told him his only chance for life was in the amputation of his foot, he was healed and laid aside his crutches for good and all.

The ways and means of healing are God's, whether it be a word spoken by the Master Jesus, or the anointing of blind eyes with clay and spittle, or the touching of the hem of his garment; or whether it be by the laying on of hands of healers, or by whatever method Divine Power is manifested.

However, the methods used by the "Miracle Man" were faith, prayer, intercession, touch, rubbing with sacred oil, and etc. All these brought the desired results, so that before he was really free to work for God as he desired, he had been used as an instrument of healing for an average of at least 300 people every month.

Condensed from *Chimes*.

HEALERS' DAY—1959

We are pleased to announce that Healers' Day this year will be celebrated on Saturday, 26th September. Once again the Royal Festival Hall, London, has been secured for a Healing Service to be conducted by Harry Edwards and Olive and George Burton, and for a well organized mass healing session by members of the National Federation to follow afterwards. Please do not write in for tickets yet, but wait for further details in coming issues of this magazine.



Readers' Forum

FACIAL BLEMISH.

I have a permanent red mark on my face. This embarrasses me and spoils my life, for I think everyone is looking at it. Can you get rid of it for me, please?—S.S.M.

While we can never give a promise in advance, we have seen such marks, blemishes and rodent ulcers overcome. I hope it may be so in your case. We will gladly make the effort.

* * *

MIGRAINE.

My wife has been a life-long sufferer from headaches and biliousness. Since you started to help her with absent healing the biliousness has gone but the headaches remain. Can we expect these to go, too?—W.T.

Yes, because the cause is the same for both troubles, that of nerve tension and mind unrest The biliousness was an effect and as this has gone there is reason to expect the headaches will yield as the tensions are soothed and a more contented outlook comes. Do all you can to avoid her worrying.

* * *

WHERE IS THE DIFFERENCE?

It is being said that the work of doctors and surgeons is God's healing and parallel with spiritual healing. I cannot see this. Medical treatment is purely physical and spiritual healing comes from a divine source. What are your views?—H.F.D.

In the widest generalization it can be said that all good effort in healing is divine. Your distinction between them is more correct as regards the processes. There is a wide distinction between the methods, one is material, the other of the spirit, yet both can be complementary to each other.

HOW MANY SPIRIT DOCTORS ARE THERE?

Is there an unlimited number of spirit doctors, how otherwise could all your patients be dealt with, or is it that one spirit doctor can heal many people as they are not limited by time?—C.M.

I question if any spirit can do more than one thing at a time—true time is unrelated to the spirit as we are. There is no doubt that there are a very great number of spirit helpers and those most qualified are directed to deal with specific conditions. Of course one doctor can heal a number of patients.

* * *

THE MEANING OF PAIN.

In the magazine you refer to healing relieving great stress should a passing take place. I cannot understand this in view of modern science in giving narcotics. Please clarify this and tell me if the pain of cancer is different from the pain of any other disease.
B.H.

The giving of pain killing drugs arises from the acute pain that disease brings. They are palliative. With Spiritual Healing we frequently see that the patient is relieved of pain and stress, so that the drugs are not needed. There is no difference in the feeling of pain itself, whatever the cause may be.

* * *

OPERATIONS.

My doctor has advised me to have an operation in two months' time. Do you advise this?—G.B.-R.

It is not within our province to advise "for" or "against" operations, for one reason we do not know what the surgeon may do. At times operations are advisable, and when our help is sought then inner-strength and vitality is given to bring the patient

through speedily and well. You have a two months' respite, and it may be the healing will remove the cause of an operation by overcoming the trouble. As you see the symptoms of stress go away, then you should ask for a fresh examination, explaining how much better you are, to see if the need for the operation still exists. We have often seen operations postponed or cancelled when the healing has intervened.

* * *

ANONYMOUS.

As your hernia is small, it may be that the healing can assist to overcome it. It is well to have a support and to avoid all strain. Help is with your sister too. You can use another address for me to reply to your letters.

SHOULD I TELL MY DOCTOR?

I have been free of my trouble, thanks to the healing, for some time, but my doctor insists that I continue to take the tablets. He says he does not understand me, or why I am so well. Should I tell him about you?—G.R.

If your doctor is a reasonable man and is not prejudiced against us, he should be interested in knowing the means by which you have overcome the trouble. I think you should put him in the picture, and also tell him you have not taken his tablets and that you have remained free from stress. Your doctor should not be unreasonable, for so many doctors to-day are acknowledging the good that comes with healing.

Stories from Hove

The National Federation of Spiritual Healers conducted a mass healing service in the Hove Town Hall, and the following are stories of a few of the healings that took place there. These provide testimony to the good healing that comes through members of the Federation generally.

"A lady who had completely lost the sight of one eye and saw only indistinctly with the other was treated by a healer and a few minutes afterwards she could see with both eyes right across the hall."

"Another lady had suffered from a dislocated neck for over four years, and she was unable to turn her head more than a very little. As a result of the healing she could turn her head fully and freely and said 'My husband will be more than surprised.' "

"I myself was so greatly helped, and I cannot tell you how happy my husband and I are. My doctor had given a very wrong diagnosis, but I am pleased to tell that the specialist yesterday confirmed the healing diagnosis given by Mrs. Paterson."

"I went to the service at Hove and a gentleman gave me his healing ticket. My hip had been dislocated for over three years. The healer put this into place and on the next morning my leg was practically straight. I can walk with ease and have no pain now."

"It is amazing how much better I have felt all this week after the healing. I have really been able to walk in comfort. I am certainly going to continue with the healing as advised by Mrs. Brennan."

"I cannot speak highly enough of the spiritual uplift and of the benefit I have experienced for my nerves since the healing treatment through Mrs. Marlborough Howes. I am quite a different woman and I am so much happier and fresh."

"I feel my right leg has become practically normal. I have had no pain at all and have been able to walk two miles in comfort. Mrs. Enid Simpson assured me I would be better and I am."

Over 100 Report Cards have been returned to the Secretary and 75 per cent. of these report improvements and cures.

* * *

Tickets for the Conway Hall Healing Meeting, on June 27th, at 3 p.m., to be conducted by June and Gilbert Holloway, can be obtained from Mr. S. Staples, 66a High Road, Woodford, London, E.18, at 3/6 and 2/6 each. (Federation members at 1/6 each.)

DR. GILBERT N. HOLLOWAY
Internationally-noted Lecturer, Author, Sensitive and Healer
assisted by his gifted wife,
REV. JUNE HOLLOWAY
Spiritual Healer, Inspirational Speaker and Trance Sensitive

will be in England from June 18th until July 1st. You are invited to hear them at the following:

Tues., June 23rd, at 6.30 p.m.—
College of Psychic Science,
16 Queensberry Place,
South Kensington, London, S.W.7.

Wed., June 24th, at 7 p.m.—
Marylebone Spiritualist Association,
33 Belgrave Square, London, S.W.1.

Saturday, June 27th, at 3 p.m.—
Great Healing Service in Conway Hall, Red Lion Square, London, sponsored by the National Federation of Spiritual Healers. Tickets from S. Staples, 66A High Road, Woodford, London, E.18.

Sun., Mon., Tues., June 28th, 29th, 30th—
Series of meetings in Nottingham at the Church of Light and Healing, 177 Wallaton St. Afternoon and evening.

Wed., July 1st—
3 p.m.: College of Psychic Science, 16 Queensberry Place, London, S.W.17.
7.30 p.m.: Meeting in Public Hall sponsored by Norwood Psychic Society, 15 Beulah Hill, London, S.E.19. Call secretary at LIVingstone 1700 for details of hall location.

For Counsel: Dr. Holloway may be contacted at the Strand Palace Hotel (Telephone: Temple Bar 8080).

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