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Our Spirit Story for Children, Readers' Forums, and other regular features will be resumed as soon as the present Printing dispute is settled.

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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.

My Field of Invisible Corn

Mysterious? Perhaps—but it has more to do with how you feel to-day than you think.

by LAURENCE EASTERBROOK

THE cornfields are putting on their annual transformation scene, clothing the bare earth with ears of golden grain.

It waves and shimmers in the spring sunshine like a silken coverlet that a conjuror might use to hide a mystery.

There is no doubt about the mystery. For here is the corn, that you can see and touch, can dig up, eat or take to pieces in a laboratory.

But you can exploit every device known to modern science, and no one can say that he knows what corn looks like.

We know it in its various guises, as the seed, as the young blade, and then, later, in the golden abundance of the harvest sheaf. But these, only too clearly, are its outward appearances.

The inner thing, corn in its ultimate essence, escapes us because it is invisible, untouchable and cannot be analysed.

It may be some form of electrical energy. It may, if you happen to believe in God, be an idea, conceived in the mind of God and, therefore, having a spiritual existence.

But if that is true of corn, how much more is it likely to be true of ourselves.

We see that we go through various outward forms, from babyhood to old age. We have only to look inside ourselves to realize that we are not just blood and bone and flesh walking about on two legs.

We know that we are something even more than mind, for there is a "you" and "me" within us that is all the time directing our minds, telling the mind what to think about, observing, recording and comparing the messages and impressions of the brain.

This mystery of the cornfield seems to me to make it clear that the illusoriness of material things is not just "preacher's talk," but pure, stark reality.

The ever-changing forms of material things are shadows on the screen of the true life going on behind it all.

You must believe in these material things alone and deny the spiritual existence of anything, holding that we are chemical flukes in an unordered world.

Or, if not, you must believe that there is a plan behind it all, and the material world is a very partial manifestation of the fulfilment of that plan; that we have bodies, and other things have shape and substance, so that the plan, whatever it may be, can be carried out.

Now there can't be a plan without a planner. Those who think there is a plan call the planner God.

There seems to me no halfway house between these two beliefs.

The present industrial age has given us so many new toys and made it possible for so many people to enjoy them that we are full of wonder at the way the horn of plenty has been emptied into our laps.

So for this generation more than

any other, it is extremely difficult to put material things in their proper perspective.

It is not so much that it is "wrong" to want them and to enjoy them.

Where we run into unhappiness and disillusionment is by thinking of them as the main purpose of our existence.

You have only to look at some "successful" men to realize that they have sacrificed everything worth having in life to get their success . . . their health, their digestions, their family life, their sense of fun.

Others, when the time comes to retire, are so bored that they quickly die.

In pursuing the illusion of material success alone, they have obviously backed a loser.

On getting material things into their proper perspective, however, all sorts of other things fall into place. Life, with all its imperfections, begins to make some sense.

You don't go round envying the man who is richer than you, because you know it doesn't necessarily mean that his lot is a better one.

The things you may think "unfair" or "just my bad luck" no longer seem like that and life is all the happier for this chip on the shoulder being removed.

For once it is recognized that it is not our sole purpose in life to gain riches, fame or power, one begins to ask what that purpose is.

It isn't long then before we begin to get a pretty good idea of the answer, which must surely be the education of our soul, for that is



CARE-FREE DAYS

the only thing we bring into the world and also take away with us.

Different people, from this point of view, require different experiences.

Indeed, I am very tempted to think that we willingly choose those experiences for ourselves.

For it is hardly possible to believe that we have sprung into this world as brand-new beings, that Mozart and Beethoven started level with Al Capone or Jack the Ripper.

Whether that previous experience was here or elsewhere is beside the point.

The important thing is that at some moment we, as sentient beings, knew we were coming here for a space as if to school, and we would probably know why we were coming.

What more likely, then, that we would choose the experiences most likely to develop our characters in the way they needed development?

We may even have committed follies and wrongs, somewhere in some previous existence, and, full of remorse, say: "My goodness, I was a pretty good fool over so-and-so"; or, "I gave poor old Thing-ummy a pretty rotten deal all the time I was married to her. Gosh, I'd like the chance to put that right."

And, there and then, the pattern of an earthly incarnation begins to take shape.

If that were so, and if our sojourn here were no longer than the flick of a camera down the long avenues of eternity, then many apparent injustices would disappear and we would cease to blame God for what we have willingly invited.

Moreover, it would explain why it is that so many people born with what seems to be appalling physical handicaps, such as blindness, are so surprisingly happy in spite of it all.

Deep inside themselves they are at peace, because they are sub-consciously aware that they are fulfilling the destiny that they have chosen.

All that, of course, is surmise and theory, I pretend to no special knowledge.

But such a belief does, at least, indicate a workable basis for thinking we exist in a not unjust world where all can be happy despite outward circumstances.

This is in contrast to most of the ultra-materialists I come across, who seem to think the world a dirty trick, only to be countered by thinking of something a little smarter.

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PUBLISHER'S ANNOUNCEMENT

Owing to the Printing Dispute we regret the reduced size of this number. Once conditions return to normal we shall gladly make this up by including additional features.

Every day we are sowing seed, and the harvest is ahead. It is not wise to spare the seed if we want a good crop.



NATURE'S SENTINEL

Through spiritual healing, the "Holy Spirit" and "Communion with Saints" comes so close to us that it and they are in reality a part of our earthly existence.

By
Harry Edwards

THE FELLOWSHIP OF THE HOLY SPIRIT

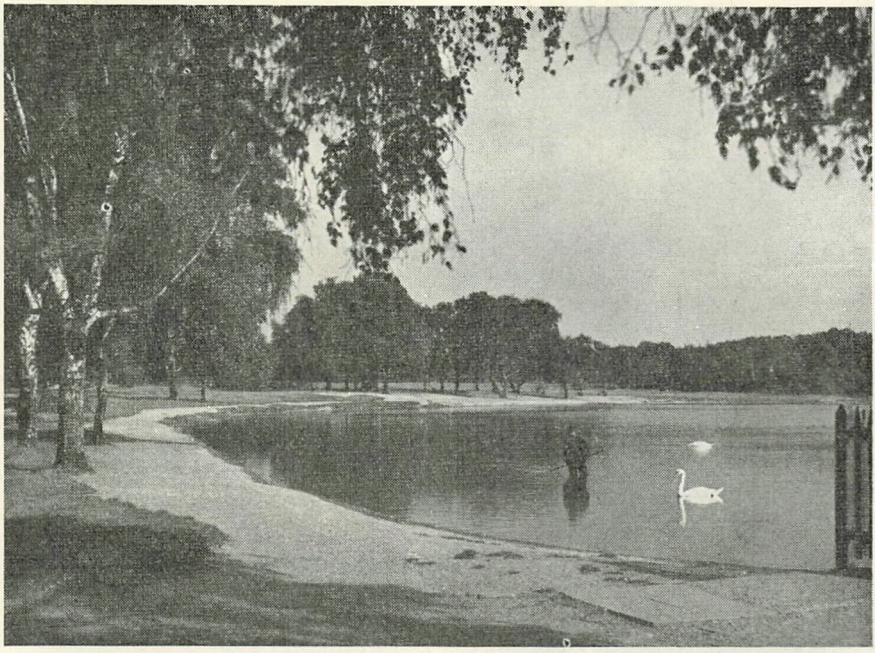
IT is very rarely that I have the leisure to listen to the B.B.C. mid-morning service, but I was able to do so on Whit-Monday morning. It was a nice little service, there were hymns, prayers, including one for the hospitals and the miners, and it closed with these words ". . . and may the Fellowship of the Holy Spirit be with us all."

It was these last words that have moved me to write this short article, for I see in them the purpose of spiritual healing.

We know that healing comes from God's ministers in Spirit whom we call our Healing Guides, who have taken their place in the divine plan to awaken mankind to right living by demonstrating that man possesses a spirit-self, that will in the fullness of time enter into the spirit kingdom to enjoy the heritage of a greater and much fuller life. This demonstration takes place through the healing of the sick and the "incurable" by spirit means.

Thus in spiritual healing we do enjoy the fellowship of the spirit, patients and healers, and everyone else connected with this beneficent work. You will notice, however, that in the words I have quoted it is called the "Holy" Spirit. What is it, may we ask, that earns the title of "Holy"?

This designation is man-given to describe an action, a place, a purpose that is sanctified in the name of God. A Church is sanctified and becomes a sacred and holy place. The waters at Lourdes are holy for they serve a sanctified purpose. The law of the



THERE IS HEALING IN TRANQUILITY

Church becomes "Holy Writ" for the same reason, and so on.

Spiritual healing is given in the Name of God, it is administered through our healing guides, it is carrying out the divine purpose of overcoming the evil of disease, it is blessed in its merciful purpose. All true healing is divine and is therefore sanctified, and earns the meaning of the word "Holy."

When the term "the Holy Spirit" is spoken by the priest, the majority of people think of this as something afar off, far too distant to be close to us. As far distant as God himself.

I know the priest will counter this statement by saying that God and the Holy Spirit are close to us: yet behind all the panoply of ritual, obsequience and performance, He is treated as being remote and afar off. As someone to be venerated, worshipped, treated in awe, before whose majesty the common folk cannot approach except through the good grace of the priests of the Church, who through the virtue of their ordination are far holier than you or I.

A king in the distance, and the Holy Spirit are abstract things. I venture to assert (in spite of priestly protestation) that is precisely how the majority of the members of the orthodox Church view God and the Holy Spirit.

Spiritual healing shows to us that the "Holy Spirit," or, may I add a qualifying word, "The Holy Healing Spirit," is not a distant abstract thing, but that it is with us every day in our homes, relieving

pain and curing disease. Every healer is in close contact with it, he is in tune with it . . . far more closely attuned than the priest may be.

In the Creed the Church "believes in the Communion of Saints," but that again to the ordinary churchgoer is something afar off. Spiritual Healing brings this so much closer, into reality; for with healing, the patient, his dear ones who seek healing for him and the healer *establish communion* WITH *the Saints.*

By the word "Saints" I do not necessarily mean the apostolic ones, but those who are indeed Saints by reason of their good works. The qualification of sainthood is conferred by man, it is not God-given. Now and again the Church creates a Sainthood.

If a Pope during his whole lifetime is able to show but three super-normal healings that have followed his personal ministrations, he becomes eligible for Sainthood after he passes on. So let us keep the meaning of heavenly Sainthood in its right perspective. God does not designate them as such, but only man.

I am quite sure there are many people in humble life, who, through their lives of service and sacrifice—the mother who denies herself, the doctor who works himself to death — merit Sainthood. I further suggest that those good healing guides who labour in God's name to the service of mankind in healing their physical afflictions, in soothing their frustrated souls, are also well worthy of Sainthood.

Thus, through spiritual healing, the "Holy Spirit" and "Communion with Saints" comes so close to us that it and they are in reality a part of our earthly existence. *It and they are not "far off," it and they are "with us."* There is no rigid division between the earthly and the spirit realm, they mingle and join together, as all the evidence of survival of the human personality after the physical passing and spiritual healing, proves.

Every healer knows he is in close communion with the good spirit people, and that they are with him, too, and with his patients as well.

Will it not be a wonderful thing when the various religions recognize this simple truth, for its acknowledgment is not opposed in any way to their good purposes. It can be accepted into the tenets of each religion and strengthen it enormously. Then religion will become alive, it will be resuscitated, it will become a dominant factor in counselling the right way of human conduct in a spiritual sense, during our earthly existences, which unfortunately it does not do to-day as it should.

And so I echo the words I heard in the service this morning: "May the Fellowship of the Spirit be with us all" in reality. For all those who are sick and in pain, for all those who are stressed in their minds, for all who are depressed and frustrated, I say, "May the Fellowship of the *Holy Healing Spirit* be with you all."

* * *

When spiritual healing is effective a new situation has been created, for the patient is in a real sense a different man; he is less anxious or afraid, his tensions have gone. He has that placidity of mind in which alone, as Walter Pater said, the business of the spirit can be done.—CARADOG JONES.

THESE HEALED BY BEAUTY VIII

When the Royal Academy was founded in 1768, it was Joshua Reynolds who became the first President. He was knighted for his services to art.

by DORIS M. HODGES

THE Eighteenth Century had only two years to run when, in a bedroom in London, two men who had made signal contribution to beauty, sat talking very quietly together. It was the late summer of 1788. The two men were Sir Joshua Reynolds, famous painter of lovely portraits, and Thomas Gainsborough, creator of exquisite landscapes.

Poor Gainsborough was very ill; in fact, he was dying. He and Sir Joshua had not met for some time. Between these two great artists an estrangement had grown. A few days before, sensible that death was not far away, Gainsborough wrote asking Reynolds to come and see him.

Old jealousies and animosities were forgotten, as, in that quiet room, Sir Joshua Reynolds and Thomas Gainsborough talked together. Then, the man in the bed looked up at Sir Joshua. He said, tranquilly:

"We are all going to heaven, and Van Dyck is of the company."

There is little doubt that Sir Joshua Reynolds came away from that last talk with the dying Gainsborough with a sad, but very thankful heart. He and Gainsborough had been rivals in art. Gainsborough, of course, was also a very fine portrait painter. Both men must have been saddened by the continued estrangement.

What caused the strained relationship between these two great contemporaries is not here important. At any rate, it ended on the threshold of death. It is, I think, one of the most touching stories we know concerning the lives of great men.

There is a quality about the work of Sir Joshua Reynolds which gives it a universal appeal. He brought beauty into many lives, and his portraits display a shrewd insight into the moods and emotions of the human heart.

Born at Plympton, in Devonshire, on July 15th, 1723, Joshua Reynolds was the son of a clergyman. His early years were passed in an atmosphere of beauty and tranquillity. The insight and the imagination of his creative genius must have been quickened and enriched by the landscape of soft West Country valleys and rolling hills which encompassed his boyhood's home.

Quite early in life his talent for drawing and painting expressed itself. When the boy was eighteen, his father sent him to London. There, the younger Reynolds began to study art under a man named Hudson, who was himself a well-known painter of portraits.

Very soon, the boy from the West Country began to expand the scope of his talents. Soon, he, too, was painting portraits. Into the studio of Hudson one day there walked a sea captain whose name was Keppel. Reynolds painted his portrait. He did it so well that Keppel offered him as a reward a passage on his ship to the Mediterranean.

Like innumerable poets, painters, and writers before him and since,



A BIG SHRIMP

his mind then fastened on the dream of visiting Italy, that lovely country which has given so much beauty to the world, both by the inspiration of her own artists, and from that evoked by the stimulus and influence of Italian art itself. Reynolds, arrived at last in Italy, visiting Rome, Florence, and Venice, studying the work of world-famous painters and sculptors.

He was away from home for several years. He did not, in fact, return to England until 1752. In Paris, he lingered, wandering about the galleries to look at the priceless are collections there, and talking

with other artists.

By a strange irony, the land which gave Reynolds, the painter, so much to see and to love, deprived Reynolds, the man, of a physical sense. For in Rome, he caught a severe chill, and this affected his hearing, so that he became deaf. The painter was not condemned, like Milton, to pursue creative expression in the physical darkness of blindness. Nor did he know the spiritual anguish of Beethoven, labouring to produce glorious music heard by him only with the inward ear.

Nevertheless, deafness must still have been a great handicap for the portrait painter. For he had to talk and communicate with the external world in order to express, at any rate in part, the art that was in him, that flowed from his brush to canvas.

So, once again, we find that another great personality who contributed magnificently to healing through beauty in creative expression, did so under the burden of affliction. This is something for us to remember with humility when we envy them the rich prizes which fame and talent give them. And deafness did not discourage Joshua Reynolds from painting. Nothing under heaven could have done that!

In London, he took a house in St. Martin's Lane, and began seriously upon his career as a portrait painter.

Gradually, he became famous. Amongst the men and women who went to his studio to sit for their portraits were some of the finest intellects and most brilliant personalities of the day.

Of all the great master's works, I like best "The Age of Innocence." This portrait of a child. a ribbon in the short, curling hair, the delicate features and the round eyes filled with all the innocence of childhood, conveys a sense of tranquillity and repose which is characteristic of much of Reynolds' best portraiture.

In 1761, Reynolds went to live in Leicester Square. His companionship was widely sought. Not only was he a brilliant artist, he could talk and write about art in a most interesting and instructive manner. His published "Fifteen Discourses on Art" are still read to-day.

Amongst the artist's many distinguished friends were Garrick and Johnson, Burke and Goldsmith, and other men of letters, as well as artists. Honours came to him. When the Royal Academy was started in 1768, it was Joshua Reynolds who became the first President. He was knighted for his services to art.

Though his success in his chosen medium brought him not only the companionship of the great, personal fame, and a large fortune, this man who painted the portraits of so many beautiful and charming women, never married himself.

In 1789 his sight began to fail, but he continued to wield his brush. He died in 1792, on February 23rd, and was buried in St. Paul's Cathedral. The world will remember him with affection and gratitude for the beauty he gave, for his fine portraits with their rich colours, the splendour of his single figures.

But I like best to remember him in that bedroom in London, watching over the dying Gainsborough, rivalry and misunderstanding forgotten, hearing that quiet whisper . . . "We are all going to heaven. . . ."

CABBAGES OR KINGS

THE SILENT AND HEALING MINUTE

IT is only the animals who can be content. Give them shelter, warmth, food and a mate and they want nothing else.

Give man these things and he is not content, he has the adventuring spirit born within him, also as he became conscious of his association with others so within him arose the inherent desire for peace and companionship.

These desires are, at times, at war with the motive for personal power and for possessions, and which lie at the root of most of our evils: war and poverty. Yet as human history shows, as our spiritual consciousness developed, man became more appreciative of peace and security, and he combined against anti-social conduct.

The abolition of slavery was evidence of this. To-day, we will not tolerate cruelty, and the young are protected from exploitation. After all, it was less than two life-times ago when children were sent in waggons to the pits and looms at the age of six. Their little lives had no more value than the work they could do.

If we were all alike, we should be as cabbages, with no personality. Instead of this we each possess our individualities, having the right of free-will, and seeking to express it. In each of our domains we can be as Kings or Queens.

Our abhorrence of suffering and war, our equation of justice, our compassion and sympathy for the sick, our love for animals, all these are qualities that are more spiritual than physical. We are indeed part spiritual beings functioning now.

Our awareness of this spirituality is closely linked with the spiritual kingdom, as healing proves every day. It is a good force and incentive. Naturally in spirit life these qualities are more pronounced than they are in earthly life. That the two forms of life intermingle is now accepted fact as surely as it is, that the sun rises and sets.

Thus we can draw closer to Spirit, so we can receive strength and benefit from the spiritual side of life. Great souls have come to the earth, divine souls that have pointed out the way of good life. Christ was one of these. His spirit continues to inspire us and it is very real, it inspires those in spirit life, too. It is the essence of love and fellowship.

We are able to enter within the Christ influence, we are able, as is the heavenly host, to contact and benefit from it. It is no abstract quality but the most vital and living thing that ever was. It exists for us to receive guidance and strength from it, especially in times of adversity. All we need is to know how to do it.

Some religious people, monks and nuns, devote their whole life to seeking it, and in doing so, perhaps fail to take advantage, through their isolation, of playing a more active part in converting the ignoble trends in civilization. There is no need, nor is there any reason, why we should follow this example, but we certainly can enjoy a profitable life and at the same time be in close touch with the Christ-spirit of peace and healing.

Scores of thousands of people,



A NAUTICAL DISCUSSION

the wide world over, do this, every evening, when they give up the mundane things of life for one minute, as they enter into the personal silence when the B.B.C. radios the chimes of Big Ben before the News on the Home Service. They are the Observers of the Silent and Healing Minute. Their names are inscribed in the Register we keep in the Sanctuary.

In our daily life we spend an hour or more in taking physical food to nourish our bodies, and yet one minute can be sufficient to accept the spiritual food we need from day to day. In our Minute, we can receive spirit strength, we can seek help for our infirmities or for our dear ones, we can help to strengthen the bonds of peace.

Can anything be more worthwhile? Can anything have a greater real value? How much more important is it than the money we pay in Income Tax, our flutter on the pools, or in any other way.

Our army of Observers are God's warriors, our good thoughts are our weapons, our spiritual strength is the measure of the divine plan. So if you are not already an Observer of the Silent and Healing Minute, become one right away.

You will receive spiritual riches and these are the only ones you can take with you, when you leave this earthly life. Why not gather in some more? Try it!

All you need do is to write for the Evening Tryst Enrolment Card to the Sanctuary here at Shere in Surrey. We will gladly send it on to you. There is nothing to pay.

Virtue is like a rich stone, best plain set.—FRANCIS BACON.



THESE ARE NOT 'FRONT DOOR' PEOPLE

Do we carry with us that happiness in our countenances that gives a smiling greeting to all we meet . . . ?

WHAT a happy picture this is. There is no need for them to press the bell on the front door to wait to be formally admitted. They are sure of the warm welcome that awaits them, and you can see the eager and happy anticipation of this on their faces.

So they go round the garden to come in and surprise the ones waiting for them by the French windows. How nice it would be if more people could have this same home-entry into the companionship of their relatives and friends, with no apprehension at all in their minds as to how they will be received.

There are no such doubts in the minds of our visiting family, they *know* just how much they will be welcomed—it is only the little boy who looks just a wee bit speculative, but it is not difficult to foretell how quickly the smile will come to his face, too.

It's nice to dwell upon a picture like this, to see all the loving care that the mother has put into the effort to dress her children simply, brightly and in such a practical way. She is the picture of neatness, too, and who can doubt the deep affection between the husband and the wife as expressed by the intimate gesture of the protecting arm around the wife's shoulder?

The children, too, have been imbued with the coming happiness

of their visit for they have brought their own special things to show. The boy with his book, the girl with her golliwog—and the little boy has something, too.

It is not difficult to know who they are visiting. Surely some close member of the family, most likely the parents of either the mother or the father; most likely the latter as we look at the well-used arm-chairs with their loose covers, hiding perchance the signs of years of wear.

One can well imagine the look of happy surprise that lights up the faces of the grandparents as they see the unexpected arrival of their children and grandchildren. We know there can be no thought of discomfort at being disturbed, that there is welcome on their faces as they see the invasion which is surely reflected in the eyes of the happy family.

From this picture we can all take a lesson to heart. Do we radiate happiness when we meet our own people? Do we radiate that joy within ourselves when we are alone, *for ourselves*? When we go out, shopping perhaps, or passing a neighbour in the street, or meeting our fellow work-people at business, do we carry with us that happiness in our countenances that gives a smiling greeting to all whom we may meet?

Look at all those gloomy faces in the 'bus or railway carriage, and let yours show a little sunshine; even this will help them.

I recall a quotation from a letter. It was from a lady who had suffered from sleeplessness and depression, but with the good change that came for her she felt glad to go out and meet people, and she overheard one person say to another "What's wrong with her, she looks happy?"

One recognizes that if one has some pain, or stress, or is fatigued, you do not feel like expressing happiness, but it also works the other way, too.

If one *looks* for happiness in all the things that contribute to life, and *try* to have that outlook that can give a smile, so it helps the general health condition and assists the pains and tiredness to go. It is a natural reaction.

For example, when one is feeling "blue" one feels the urge to "get out of it," to go out for a walk or do something to take one "out of one's-self." It is the application of this good intention that can lead us towards a happier contemplation of even humdrum things and with this will come an improved condition generally.

All this is tied up with healing for it is the healing objective to keep people feeling well, so that they are "on top of the world." There are two aspects of this; one is to maintain good body balance and easy functioning of the various systems, and the other to soothe nerve and mind tensions so that the outlook is free to enjoy the good purposes in life.

We know that absent healing brings these good effects, and when we have the co-operation of the patient in anticipating the conquest of fears, dullness, and the "blues," so a generally better health-tone comes in its place.

The sufferer will again have a song in his or her heart, and living will be worth while . . . and if any reader is at the moment feeling a little bit "under the weather" just look at our picture again.

See the inner happiness in the

bright eyes of the family, try and sense how they are feeling, just honest and plain "goodness." Imagine that you are with them, making a call, that you are one of the party, and the welcome that awaits them is for you, too . . . and I have no doubt you will feel all the better for it.

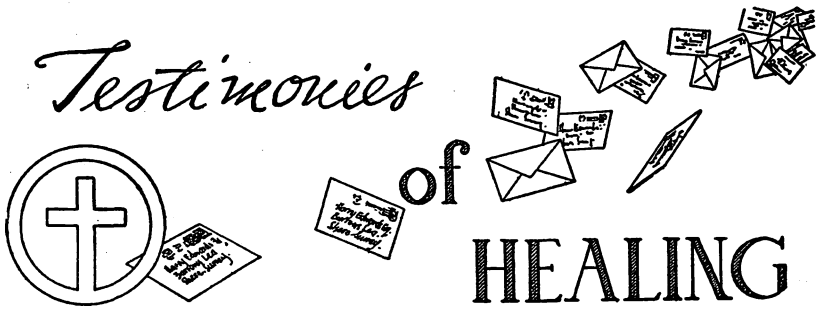
"That's only psychology" a critic may say. Well, supposing it is; if it works, that is all that matters. In many respects spiritual healing is psychology PLUS the healing influences that go out from Spirit to those in need.

It's best to hold out your hands to the healing, to welcome it, rather than to put your hands behind your back and wonder if perhaps. . . .

I am sure of one thing, if those who read these words will just try to put their meaning into effect, in a natural and simple way, they cannot help but feel all the better for it.—H.E.



WHERE'S YESTERDAY'S SAND CASTLE ?



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.

"When I returned home from the Sanctuary I felt ravenous and had quite a good tea, one could say it was my first square meal for weeks. There was no discomfort afterwards. I am now back on a normal diet and have been able to eat and drink anything at all without any more trouble. I feel fit and well and have more energy than before I was ill. I am quite convinced that this is all entirely due to the healing I received. Immediate improvement was felt after visiting the Sanctuary; there has been no remission, and I remain in good health with added vigour."—58/127.

* * *

"It is now a week since you started my absent healing. I can never find words to tell you how grateful I am. Both my legs were affected and when I wrote to you I had not been able to walk at all for a week. I thought it was going to be another six or seven months in bed. My legs had been icy cold ever since I developed this disease and the varicose veins swollen and angry-looking. Two days after I wrote to you both legs were like little fires at about 10 o'clock at night. I could feel the heat from a distance of four inches —on my hands. Nearly all pain had gone and I could walk. Each day they are feeling a little better and all ankle swelling has stopped. Another surprising thing is that for the first time for many years my sleep is doing me good."—58/138.

"It is a great pleasure to me to be able to report that Mr. 'B. van de M.' after having been unconscious for three full days, returned to consciousness and life. It is miraculous but true. His appetite is normal and he wishes to leave hospital as soon as possible. As I sent you the telegram on Tuesday last, doctors and nurses warned his wife and me that he was dying and would not go through that same night, but, apparently, after the telegram was despatched, his breathing returned to normal. Thursday he became conscious, asking what had happened and why he was in hospital. And from that moment his condition rapidly improved."—58/139.

* * *

"I have to be grateful to the healers who helped in my wonderful recovery after operation for cancer four years ago. I had five cancers on muscles in breast and under throat and arm. I had a fifteen- to eighteen-inch cut, and 100 to 1 chance of recovery. The operation passed off quite safely and many doctors and nurses came to look at me. My surgeon called me the 'wonderful 75' but did not know I was receiving absent healing."—58/141.

* * *

"I am delighted to be able to tell you that my wife's condition is still improving. Her mind is happy and she is now a normal person in her attitude to people. All her moods have gone, and she is nice to people to whom she



previously was not. It has brought peace into my home for the first time for some years, and this began the first day you undertook the matter."

58/155.

* * *

"I am more than thankful to you for the great job you have made of my leg. It is now almost completely better. I have showed it to my doctor and he could not believe it. The reason why I did show it to him was that he had told me there was no cure for it, and that it would be impaired for the rest of my life. He said, 'I'm am sorry, I can do nothing more for you.' So I wrote to you and now it is well—nobody could believe it."—58/163.

"The following is from our Parish Magazine:

"Upheld by your prayers, fortified by the Sacraments of the Church, immensely helped by the healing ministry of Mr. Harry Edwards the Spiritual Healer, and of the intercession of the saints in Paradise and on earth, and thanks to brilliant modern surgery and devoted attention, Mrs. 'J.' came through her operations at the beginning of July miraculously. 'It's been a miracle,' the staff nurse told the Vicar on the evening of the second operation."—58/214.

* * *

"For a year I was hearing from you when I was almost a cripple with arthritis, and am now, thanks to your help and absent healing, almost normal again. Can walk, go out, knit, type and am altogether a different person. My gratitude is really intense. I also wrote to you in February on the matter of little Paul 'S.'—a child suffering from Leukæmia—and who was given six months to live. At present—July—Paul has improved in health, put on weight, and shows every sign of being a healthy normal child. I am convinced your help and intercession is responsible."—58/229.

* * *

"It is indeed wonderful the way my father is responding to your help. He is continuing to gain strength. Is able to walk unaided—and this would have been an impossibility only two weeks ago. His mind is absolutely clear and he is talking of getting a car so I can take him out for drives. Even I with the faith I have in spiritual healing would never have believed my father could have recovered to the extent that he has. The doctors and nurses at the hospital say that he is a miracle."

58/233.

* * *

GOOD ADVICE

A gentleman in Warwick could not get our books on Spiritual Healing so he asked the Librarian if he would do so. Soon after he received the information that all the three books he had asked for had been obtained. Mr. "A.P.C." in his letter suggests "it would be a good idea if you printed my letter in the magazine so that your readers can suggest to their librarians to obtain your books on Spirit Healing so that not one person, but hundreds, can read them." He adds: "When I went to the library to get these books, one had already been handed out to another reader."

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

COMMITTEE OF EXAMINATION

The most important news this month is that the Council have approved the setting up of " A Committee to Examine Healing Practice." Its terms of reference are very wide and in the coming months it will set about its work.

One of its functions will be to provide a Glosary of Words and Phrases associated with Spiritual Healing with definitions so that when one speaks on healing we shall have a common understanding of what is meant.

Another duty will be to advise on the setting up of a permanent committee of investigation of claims for healing successes, so that records can be compiled, of an authentic nature, for future reference.

Every aspect of healing practice will be studied and the postulates that govern healing will be sought, so that advice can be given to all healers.

The Committee is requested to provide interim reports every six months.

NEW QUARTERLY MAGAZINE

The Council approved the suggestion that a Quarterly Review of the Federation's Healing Activities be circulated to all members. The purpose of this is to enable every member to know what is taking place throughout the country and to give counsel and helpful information.

HEALERS' DAY — 1959

Soon after this issue is published tickets will be available for the Royal Festival Hall Service. Tickets can now be reserved in advance to ensure our people obtaining the best seats. Bookings of five seats or more will be given with a 20% discount. Mr. Charles Smart will be at the Great Organ and Miss Kathleen Dunkerley will again be the soloist. There will not be any speakers this year and so allow the maximum time for the healing of the sick by our President and Olive and George Burton. See inset pages in this issue.

THE AFTER-HEALING HEALERS' DAY SERVICE

We have secured the large Assembly Hall of the Royal Commonwealth Society in Northumberland Avenue which is only a few minutes walk from the Royal Festival Hall. Northumberland Avenue runs from Trafalgar Square to the Embankment at Charing Cross. Thus every person who may be in need of healing can be sure of receiving treatment in a smooth and well organised way, which will commence at 6 p.m.

DAIRIES — 1960

Have you ordered your Federation Healing Diary? The cost is four shillings. The supply is limited (ready in October). Orders with remittance to Mr. Staples please.

MEMBERSHIP

Our total membership has taken a leap forward, we are now over 2,000 strong. The latest number on going to press is 2,070. We are now looking forward for our third thousandth member.

FULLER RECOGNITION

The Council is directing attention to securing official recognition for the Full members of the Fedartion that they may have the same privileges for visiting the sick in hospitals as ministers of religion.

INSURANCE

It is satisfactory to record that no claims have yet been made for any compensation due to an act of negligence. The Insurance protects every Full member up to the amount of £20,000.

THE HEALING FELLOWSHIP

The Fellowship Certificate for 1959 will be presented to Mr. Gordon Turner on Healers' Day at the Royal Festival Hall.

GOING AHEAD

It will again be observed from this month's notes how active is the Federation. There is already a comprehensive programme for 1960. All healers who are not yet members should join in and so help to unify and strengthen the healing movement in the United Kingdom, and at the same time benefit themselves.

The Path of The Spirit

The immortal spirit of man pursues happiness. His mind searches for the true and the beautiful; his heart reaches out for the good and the noble. Man's spirit is like a wild bird — made for long, swift, and free flights — beating out its life against the windows of a desolate house. Imprisoned within the limitations of its nature, man cries out for freedom and fuller vision of things yet to be seen.

Divine faith is the great liberator. It supernaturalizes human nature. It takes man up to the mountain of God where his soul can glimpse dimly the splendour of divine truth; and his heart can feel the warmth of divine love. This life is but a prelude to the next. Death is the gateway through which we pass to the fulfilment of Hope, the unveiling of Faith and the consummation of Love with God in Heaven eternally. Death lifts the curtain — the eternal drama begins.

RONALD NORRIS.

Spiritual Healing Service at Herne Bay

By

HARRY EDWARDS

And

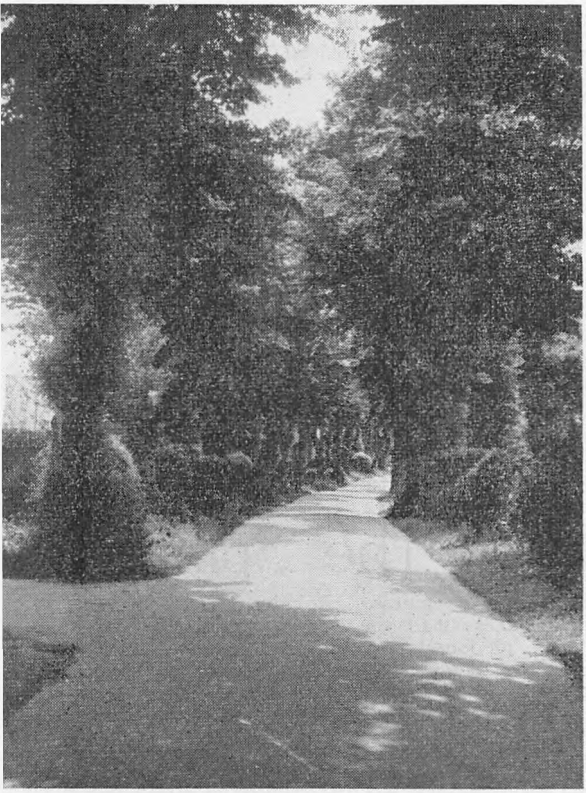
OLIVE AND GEORGE BURTON

SUNDAY, OCTOBER 11th, 1959, KINGS HALL

DOWNS ROAD, HERNE BAY, at 2.30 p.m.

DOORS OPEN 2 p.m. Tickets: 10/-, 7/6, 5/-, 3/6, 2/6.

FROM: Mrs. Gallatly, 2, St. Swithin's Road, Tankerton.



THE SHADOWED LANE

Harry Edwards makes a summary of.....

The Rules that Govern Healing

WHEN doctors see a healing take place contrary to medical expectation, they call it "Spontaneous Healing" by which they mean that, in some way, "nature" has asserted itself and the trouble is overcome.

So it is, that when doctors are faced with Spiritual Healing successes, they often use this term rather than admit the spiritual healing potential—or say: "There must have been a mistaken diagnosis."

I remember when I submitted over seventy cases of super-normal healings to the Archbishops' Commission the doctor who nowadays often appears on TV threw them down, saying: "These could be spontaneous healings." When I told him that they mainly referred to diseases the doctors declared were incurable, the doctor replied: "Too many doctors are saying people are incurable when they are not."

No healing ever takes place by chance nor does "nature," without reason, overcome the trouble, for every change within us (and every change that takes place in the universe) is the result of law-governed forces. If this were not so, science could not advance, for there might always come the unknown factor to upset calculations.

Therefore it may be helpful to re-state the general rules that govern spiritual healing. They are:

1. There must always be a thought application, either as prayer or intercession to set the healing process in motion. Study of healing from all sources and races proves this.
2. No healing can take place outside the spirit and physical law.
3. No state of change takes place except by the application of law-governed forces to the subject.
4. Every healing is a planned act. To accomplish this there must be applied intelligence.
5. To produce a planned result, there must be intelligent administration of the healing forces.
6. Through the healing of the "incurable" it implies that a wiser intelligence than man's is responsible. If it is not human then it must come from Spirit.
7. The spirit intelligences are not omnipotent, they can only work within their knowledge and within the law.
8. For the reason that the cause of much disease lies within the spirit or soul frustration, etc., this can be influenced on the same plane as it exists, namely spirit, and which accounts for many healings, especially the "incurable."
9. There must be harmony between transmission and reception (a law). Therefore for a patient to be healed, he must be in harmony with Spirit. This demonstrates in practical ways that everyone possesses a spirit-self or soul.
10. Healing is not restricted by religious views. An agnostic or a Moslem can be healed with equal facility.

Arising from these Rules a vast number of questions and implications naturally arise. For example, as a healing is a planned act, it follows that the spirit intelligence must be able to diagnose the cause of the trouble in order to treat it.

If a patient needs a stimulating force to overcome weakness or anæmia, then the particular lacking quality must be known in order to direct the corrective strengthening character of healing force. If the trouble is a cataract or a growth, then the nature of this must be known to the spirit doctors to be able to send the true dispersing force for the need.

If the cause lies in some form of inner-self unrest or frustration, the circumstances must be known for the remedial, corrective, thought influences to be given to calm and soothe the disharmony . . . and so on. Spirit healing is an exact spirit science.

A few people, after seeking our help, learn that the healing is administered by spirit doctors, and they then write and say, "I do not want help from spirit people I only want help from God." This is a very strange philosophy, for as such people are quite willing to receive help from a human doctor, why should they refuse help from a spirit doctor?

These patients do not ask their human doctors whether they are Christians, Catholics or Presbyterians or even atheists, but strangely enough, refuse help from spiritual doctors whose only purpose can be to carry out the Divine plan to remove pain and misery.

In these rules we find the bases for spiritual healing. We see why the so-called "incurable" by human standards can be restored to full health. It opens our vision to acknowledging that the good and wise spirit minds know the means to direct into us the healthful qualities that we lack, they can direct dispersing forces to arthritic adhesions, stones, growths, etc.

If the fundamental cause lies in a frustrated inner-self, they can direct good thoughts and influences and guidance, to help soothe it away and so render the bodily systems open for recovery. This is the way through which the "incurable" is led towards regaining a

satisfactory health condition.

Above all, let us not fail to remember that Spiritual Healing is God's gift to all His children, no matter to what race or religion they belong. If only the Churches would acknowledge this simple spiritual fact, and not try to bring healing within their limited theologies, how much more quickly would we see the Church as a whole, and of all denominations, begin to play their worthy part in healing the sick.

Can it be doubted that if it did this, we should be a much more healthy and happy people, there would not be the severe strain on the doctors and on hospital accommodation? And what is of even greater importance, mankind would realize his spiritual nature and heritage; values would change; wars would be outlawed for all time; and we should live in peace and brotherhood, as the Father of us all intended us so to do.

A CHAPTER OF ACCIDENTS

A lady was sent into hospital for a kidney operation. X-rays and other examinations showed she was suffering from cystoscopic hydrophoneosis. She wrote for absent healing, and of course continued under her doctor.

In January she received a letter telling her when to go into hospital, and two hours later a telegram arrived to cancel this. Two months passed before she heard when the hospital could receive her. This time she was admitted.

The student who took a blood test dropped the test tube and had to take another, and in the next stage, while on the X-ray table, a large syringe fell from the doctor's hands and smashed on the floor and another had to be fetched.

The next day more X-rays were to be taken and the nurse who came to take her there asked if she had had anything to drink. When the lady said "yes," the nurse dashed away, and, on returning, told her the X-rays would have to be postponed for 24 hours. The day following the X-rays was to be operation day. She was wheeled into the theatre, when it was discovered she had not been "prepared" for the operation. There was pandemonium for a few minutes with an irritable professor standing by waiting, for he wanted to catch a train.

When all was ready the surgeon, still grumbling, asked for the X-rays. They could not be found, they had been sent to another theatre; eventually they arrived when it was discovered they did not reveal anything wrong. The professor asked who had given the diagnosis.

The lady felt too bewildered to carry on an argument with the surgeon while she lay on the operating table and could only say, "all the other doctors and the previous X-rays." The professor looked very learned at her for a while and then said, in a hurry, "Well, your trouble is not from that source, now I can catch my train."

The lady sending us this story ends it with the comment: "I just wonder where and at what time your spiritual healing intervened?" We wonder, too.

The man who holds miracles to be ceased puts it out of his own power ever to witness one.—BLAKE.

Psychic Healing in Schools

BY A TEACHER (1)

READERS of *The Spiritual Healer* may like to be told something about this subject, which, as far as I know, has not been mentioned before in discussions on healing work.

I prefer, for the present purpose, to use the term "Psychic Healing," in preference to "Spiritual Healing," because the former covers all methods of non-material healing. I should explain that I have been a teacher for fifteen years, but that I had previously been trained as a masseur and am a life-member of the American Naturopathic Association. Ten years' experience of this work had given me confidence in dealing with patients and in diagnosis, which comes almost instinctively.

I may have had some latent aptitude for healing unknown to myself, for when I was only a child my mother, suffering sometimes from neuralgic headaches, would ask me to massage her forehead, saying that it relieved the pain.

Only three years ago a combination of circumstances led me to attempt psychic healing in an emergency at school for the first time. I had corresponded with Mr. Harry Edwards, and was convinced of the value of this sort of treatment. I had also met a certain friend with whom I have a strong psychic link, which seemed to act as a stimulus both to my development and confidence.

The obstacles and difficulties encountered by anyone attempting healing work in a school have to be seen to be believed. In every case there is a state of emergency; somebody meets with an accident or is taken ill at the most awkward time; there is never any question of a pre-arranged appointment, a quiet atmosphere in a pleasant sanctuary or consulting-room; not even the simplest privacy.

I work as a supply teacher, this work taking me to numerous schools for short periods; and it is a disgraceful fact that in fifteen years I have only once worked in a school (which was a modern one) that had a medical or rest-room to which sick children could be taken.

My own children were, for a time, at a mixed grammar school of five hundred boys and girls. This place had no medical room; when the doctor came to give a series of injections this had to be done in the domestic science centre. And if anybody felt ill for any reason they had to go and sit in the prefects' common room—not an ideal place, to say the least of it.

A few instances from my own experience will show the kind of thing that happens.

My first case was a girl of about eleven who was subject to nose-bleeding. I was sent for, and found her surrounded by the usual group of sight-seers, while the canteen staff kindly tried to stop the flow by putting a cold key down the back of her neck. I hastily thanked the latter, drove away the children, and laid the girl on the serving-table outside the canteen which was the only place available. I put a pad of cold water on her nose and



THERE IS SATISFACTION IN LOVING BUT ONE "TIDDLER"

then something made me put one hand on her forehead and the other behind her neck telling her that the bleeding would soon stop.

It did stop, much sooner than I expected, and in only two or three minutes she was up and about again as if nothing had happened. She did not have any more nose-bleeding while I was there.

I always work as unobtrusively as possible; I hate fuss and publicity; I never say anything about it to other teachers; and the children themselves do not know what I am doing. But I have sometimes seen them look at me with a puzzled expression a little while after a "treatment."

Once a boy was kicked on the ankle at football. I gave him a masage treatment at once, and a little later he returned to the game, limping. The next day he came to me and said that the ankle I had massaged was quite well, but that after school the previous day he had been kicked again on the other ankle (which I had not been there to treat) and this second injury was still sore and swollen.



THERE CAN BE SATISFACTION IN THE WORLD OF "MAKE BELIEVE"

A very interesting case involved unavoidable publicity. There was a girl of twelve in my class who was said by the other teachers to have the most violent temper they had ever known. She was very intelligent and passed to a grammar school; but nobody had ever been able to induce her to write well; it was a shapeless scrawl.

One day, just as the children were going home, a boy her own age said something that did not suit her, so a fight started in the playground. Hearing the commotion, the headmaster ran out and dragged her in by the arm with a good

shaking. She retaliated by kicking his shins and calling him a big bully. I put my hand on the girl's shoulder, saying, "It's all right, 'X,' there's nothing to be upset about. Just go and wait a few minutes then come and talk to me."

I found 'X' waiting for me outside the door. I spoke a few comforting words and sent her home. The next day I followed this up when we had an opportunity for privacy during playtime, by giving her another "treatment." We did not have any more tempers as long as I was at that school.

Once or twice when she seemed to show signs of irritation I walked casually round the room, stopping by her desk and putting my hand on her shoulder, and the irritation passed at once. But the most remarkable result was that from that very day her writing was one of the best in the class, regular and even, and so it has remained for the last two years. It seems that I was able to relieve some tension in her mind.

On going to a new school one of my first questions is the whereabouts of the first-aid kit. One kind-hearted headmaster said to me. "If they hurt themselves they can come to my office for a cry, I have been a vet."

My thoughts must have shown on my face, for he added hastily, "I don't treat them like horses, though."

* * *

We begin to breathe more deeply directly we begin to ascend.



A HEALING SECRET

In this article Harry Edwards tries to give our readers an explanation of a method to enrich health by consciously absorbing cosmic energy. This article has been issued as a separate leaflet.

IF I were asked to describe what I consider one of the most important ways of receiving strength and vitality from spirit sources I would reply "by characterized breathing" and I will try to explain this as simply as I can.

Everyone recognizes the importance of correct breathing to maintain good health. Unfortunately many people follow the line of least resistance and do not breathe any deeper than to satisfy the minimum needs of the body. Full breathing means that an adequate supply of oxygen is inhaled to enrich the blood stream—and this is a vital factor for good health.

"Characterized breathing" is different to "full breathing"—it is full breathing plus X. To take advantage of this depends upon the person being fully convinced in his mind of the truth of the reasoning that follows. Without this conviction, it is useless to try it.

We live in a "sea" of cosmic force or energy. Day by day we unconsciously absorb this force into our systems, according to our needs. It is the vital energy that a magnetic healer has in abundance and which gives him radiant health and strength.

The simplest way to illustrate the presence of these forces is to study a tree. A tree does not live alone by the nourishment it takes from the earth through its roots. It absorbs from the sea of forces that eddy about it those other properties it needs for verdant foliage and vitality. The sun's (or solar) rays are but one example. Furthermore we have certain areas (where there are pine trees) that are beneficial for those suffering from tuberculosis.

Some people are able to "receive" strength from trees and certain shrubs by consciously drawing this strength into themselves by breathing deeply with intent of doing so. This is another example of what I mean.

A third illustration is much more common. When we go to the seaside we are conscious of the property of ozone in the atmosphere and we take into our lungs long, deep breaths, knowing it is good for us. We feel it is health-giving and we feel better in ourselves for doing this. It is going to make our holiday worth while, recuperative and health-giving.

It is the *sense of knowing* that is important. With ozone we can sense it, but it is not possible to so sense cosmic energy—but it is there just the same.

Let us break off, and think of something else. Each of us possess a ductless gland or "condition" gland that I will call the "psychic gland." It has its receiving terminal at the back of the nose and its main "trunk" proceeds down the spine, where it divides off into the whole of the body in the same way that our nerves and circulatory systems do. Another branch of this gland goes to the head and brain and links up with the pineal gland and the endocrine glandular system.

It is this psychic gland that acts



A BASKETFUL OF MISCHIEF

as the receiver and conduit for the cosmic energy. Thus we should add to our knowledge of ourselves, for in addition to the nerve and circulatory systems with their main arteries and nerve branches with their intricate arrangement of capillaries and nerve fibres, this third system of the psychic gland inter-penetrates the tissues in a similar way.

If the reader, for the time being, will accept this statement (or do so in unprejudiced manner, as an experiment) we can next proceed to the method of consciously *characterizing* our breathing to receive the cosmic forces.

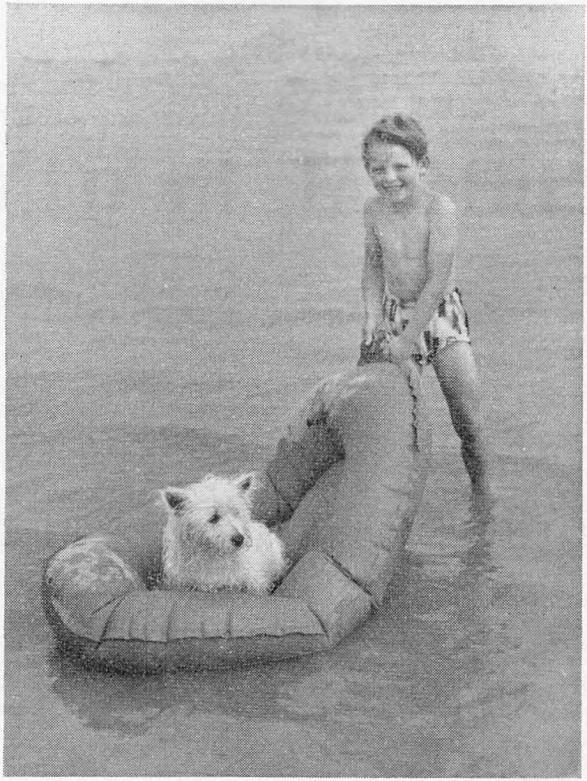
The reader is asked to breathe in *through the nostrils, slowly and gently,* full inhalations. As this is done, he (or she) should feel that he is drawing into his body the cosmic energy which will give him a sense of exhilaration, vitality and power, in the same way that one is conscious of the ozone at the sea-side.

The exhalation should also be slow and this should be accompanied by the inner feeling that waste is being dispelled.

If this is done correctly the reader will be conscious of the sense of taking in "power" and will feel a good, clean, "cool" effect as the air travels down the bronchial tubes into the lung itself.

After doing this several times the reader will have a sense of elation and feeling in "good condition," like being "on top of the world."

Practice makes perfect, and if this procedure is carried out several times a day a feeling of exuberant health should result.



RESCUE SERVICE ?

One will look forward to this characterization of breathing especially if it takes place at particular times of the day, such as when leaving the house to go to work, when passing trees or, more simply, after rising or indeed at any other time, according to the individual daily life.

I do this regularly and always feel the benefit of it and those people to whom I have introduced the practice have testified to its invigorating effect, and it gives the appearance of radiant health. I recommend our readers and all patients to try this—it cannot do any harm, and I should be glad to receive any short letters telling me if my "breathers" do feel the inner strengthening.

FOR ASTHMA, AND ALL FORMS OF SHORT OR GASPY BREATHING.

If patients who suffer from any kind of breathing difficulty will try this, I have no hesitation in saying they should feel immediate benefit.

They should, however, commence gently and avoid over-stress. It is the natural antidote to their trouble and if at the same time they will ask (in thought) for help to reach them from Spirit for their trouble to be eased, they will establish the "link" to bring relief and strength to help them master their affliction.

If in London . . .
and are in need of

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15 Paths to 'Life Transformed'

G.W. writes: "We (that is, my family) still read, talk and ponder over all the wonderful truths. Like a river as it reaches the sa, the Lessons have become deeper, more profound, wider, and what we among ourselves describe as full of Divine Wisdom. We cannot thank you enough for showing us how to live. Besides the shop, I have kept the gardens in order and made time to paint pictures and frame them."

D.C.: "While I was 'thought-bricking', I asked to look younger and slimmer!! And 'People will notice the difference'. Do you know, they do! They are always remarking upon the change in my appearance and how young I look. I now weigh 8st. 10lbs. as against 11st., and have no trouble keeping it to that."

G.P.: "Now the Course has finished, but I want to stay in the Student Family. Such a lot has happened since I last wrote. In March I had a 'Thought Bricks' holiday. My health has been wonderful and my eyes are stronger too. My garden has been sadly neglected and now one of my neighbours has promised to do it for me."

S.M.: "Everything is moving for me now, just as you said it would. (1) I do not have to worry about money; things just work out alright each day. (2) My health (general) has never been so good. Everyone remarks on how well and younger I look—I feel marvellously well. (3) Have confidence, clearer mind, and ideas just 'flow'. I marvel at the ease with which I now make decisions."

G.E.W.: "Thank you for all help you have given me throughout the Course. I have enjoyed it very much and have now a very different outlook on everything."

D.S.: "Thank you for your letter and my preparatory booklets. In the past fortnight we have had four large presents of garden produce and the offer of a fortnight's free holiday in a luxury caravan. Most wonderful of all; since my children were born I have been scared of thunder and lightning. We had the worst storm I remember. I did as you said, and was rather surprised to realise I was free of the awful fear and worry."

E.C.: "The 'Thought Bicks' Course has been to me an unique experience of infinite value. I feel immensely fortified in spirit, mind and body. I send you no account of even a small miracle, except to say that the Course itself is such, in its inception, introduction and effect."

S.H.: "Since I started the 'Thought Bricks' Course events have happened so quickly I do not know if I am on my head or my heels. I am now married and have been for two months. My life has changed so that it has taken a little time for me to adjust myself."

D.J.: "Amazing things happen, just proof that the Divine Power and Love brings blessings, when we can unite with it. The most important thing is the answer to careful and persistent 'building' over the time I have known you. My heart's desire was to meet a really good man as a life-companion. Well, the miracle happeneed. He is all I could ever want. It seems that he has needed me for the same reason and the result—we are engaged."

T.T. (Kenya): "I have already had occasion to act on your teaching with excellent results."

P.C. (Rev.): "Today I feel I am born again, clothed in a wondrous youthful, powerful, perfect spiritual body—a conqueror and a king. The old little self has gone. Now a glorious life is starting and I am sure that the way will open soon to new conditions. I chink that in these lettrs of yours you have aent me your secret—help me to realise it more and more."

J.C.: "There is great joy in your teachings. Peace and four items I wanted, I've been able to get, and my part-time job has been made a full-time one once again."

K.D.S. (Canada): "Your teaching has already helped me both outwardly and inwardly more than I can tell you. Already migraines have gone and energy is renewed."

C.S.D. (S. Africa): "I have used 'Thought Bricks' with great success on my sons; they have passed all their exams., and overcome other difficulties."

M.M.: "I am thoroughly enjoying the Course and am quite a different person from the self-pitying creature that started it. I am happy and self-reliant."

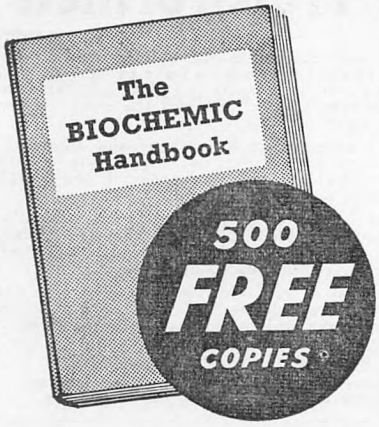
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