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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.

THE HEALING OF SPASTIC AND BACKWARD CHILDREN

By HARRY EDWARDS

IF I were to look for angels on earth I would go into the homes where backward and spastic children live. The love and sacrifice given for these unfortunate little ones by their parents presents a picture of devotion that cannot be excelled.

The patience of the mother in the daily tending of her child whose limbs are locked, or a child whose mental state is so retarded that even the simplest body discipline is lacking, indicates a bondage of love that transcends all limits.

Happily through spiritual healing, we have been able to help many of these children. I remember one little boy who was brought to us deformed and spastic since birth. His joints and limbs were wasted and incapable of movement.

He could not raise his little arms more than a few inches and the hands had hardly any fingers. What fingers there were, were joined together by the skin. On the first occasion we were able to see the shoulders and elbows become partially free, sufficient to allow the hands to reach the head.

That was some years ago, when the future seemed so dark; for the specialist had told the parents that their son could never get better and would be worse until he died. Since the first treatment his mother has brought him to the Sanctuary every few months, and it has been our combined joy to see more and more freedom of movement.

Most wonderful of all, the fingers have emerged, first with hardly any joints at all, then to strengthen and form, to receive strength and movement until they were able to hold and do things, eventually to write, for the boy is now able to attend school.

This is a typical story of the healing of a spastic child; there have been many others too, whose arms and legs have been freed and co-ordinated. Of twisted spines that have been straightened. We have seen the flesh begin to form and he muscles to build up. The joy of the parents as they see their little ones respond can well be imagined, for in almost every case, the doctors have told them that nothing can be done.

The healing of these children is not rapid for time is needed to bring about the remedial changes, but the easier movements, etc., come progressively as the healing pursues its course. Most of these healings have taken place through Absent Healing and in fact we have never seen many of the children personally. Sometimes there may be fluctuating periods, but these are usually overcome and further progress recorded.

This gradual healing particularly applies to the large number of backward children, where the intelligence does not operate and there is no co-ordination between the mind and action—they just do not grow up, sometimes they are blind, while others cannot even feed themselves.

They are said by the doctors to

be mental defectives and the parents are advised to have them "put away." The refusal of the mothers and fathers to do this, raises the virtue of parenthood to the highest. With these children too, we have often seen the gradual wakening of the dormant mind, co-ordination begins to come, until they are able to respond to instruction, to talk and to do things for themselves—and so begin the march onward towards normality.

I recall one case of a little girl of about one year old. As far as could be ascertained, she could not see or hear, she just lay inert, crying most of the time. She suffered from fits and continually dribbled. The mother told me she had not had a night's sleep since she was born and she was worn out too.

After the first letters, a change began to take place, the fits became less and less in number until they did not come at all. The crying ceased, and sight came too bringing with it the smiles of recognition when the mother tended her. Progress continued, she began to hear. Walking came at two years old and today she is a normal little girl in every respect.

Success in healing largely depends on the loving attention that can be given to these children. If they are just left to lie, then the joints become fixed and the knees become locked so that the condition sadly deteriorates. But when we can have intelligent co-operation by the parents and others the healing task is assisted more than words can tell.

We advise parents to help their child to co-ordinate movement, to seek to arouse the dormant intelligence. We suggest to them they should use no more than half-a-dozen words at first. Whenever the child's shoes are put on, to continue to repeat the word "shoes" and nothing more. When they are fed to speak only the word "food" or "dinner," or the word "milk" when drinking.

To ring a bell each time before being picked up. In this way sounds are repeated over and over again which the little mind hears, recognises and associates with a definite thing, so starting the brain to work. We suggest that the parents should encourage movements in a similar way.

To do "pat-a-cake" with the hands? To lift very slowly the arms up, just saying "up," "up," "up," as they are lifted and "down," "down," "down," as they are taken slowly downwards. To use the legs in the same way. In doing this, to patiently seek the co-operation of the child in the movements.

In this way, help is given to the healing effort by registering movement with sounds and direction. It is often seen that with this comes the beginning of co-ordinated movement.

With spastic children whose intelligences are normal, we suggest that several times a day, the parents should very gently seek the child's co-operation in looking for just a shade more movement, for the locking or stiffness to yield just a "shadow" of a little bit more, and to seek to maintain looseness of movement within the orbit of movement already existing.

Children will not do this by themselves, they must be helped. Force should never be applied (one cannot heal by force) the

spasticity must yield with the healing.

The healing also plays its part in influencing the sleeping mind, in building up the nerves to receive impressions, and the good work of the parents enables the child to take advantage of the awakening senses and movements.

Before any healing can take place, the cause of the trouble must be removed. When this cause lies in a dormant mind, or the motor nerves do not respond to mind direction, the healing is engaged in awakening the mind and giving life to the nerve cells. Doctors are completely helpless in dealing with these cases, for no physical treatment or medicine can bring the inoperative mind to action. Spiritual healing is the only way.

The healing not only helps the child but the parents too, particularly the mothers, for they receive strength to maintain vitality and guidance to help them in their task.

There are those children who possess their normal physical faculties, they can walk, see and hear and use their hands, but the intelligence does not work. These children are pitiful, they are obstinate and destructive, at times they can be a danger to other children for they have no sense of right or wrong.

Strangely enough, all these children are fond of music, especially "swing music" with pronounced rhythm. As they grow older and stronger they become very difficult for the mother to handle or control. We have often seen this class of children respond to the healing, and perhaps this can be described as the awakening of the conscience, for them to appreciate themselves the difference between right and wrong. With this they become amenable to instruction. This too is a gradual process.

To bring about the happier conditions with these young children and the older ones mentioned in the following paragraph, they must be "led" and not "driven." If they are "driven" it will only set up obstinacy and make the mind condition worse.

If they are thrashed it puts fear into the mind and this adds another bad quality which encourages cruelty. The way to restore mental functioning is to gently lead the minds into accepting a new way of doing things. Praise should always be given for a good act, perhaps a little reward, like a sweet. It is helpful if parents will try to co-operate with the mind of the child on the same simple level and join in with the playing, for here again the childish minds can be led into doing just a little more, like building up toy bricks before they are knocked down. In this way, the child learns to appreciate affection and to do those things that will please, and in a natural way assists the healing directive that has the same purpose.

We see these good healing results with older children too, sometimes those in their teens, and some who have reached the adult stage. Characteristics are that they have strong tempers, they will not co-operate in any way in the home life, and at times are dangerous.

They do not seem to possess the real quality of love, they only want what they want for the moment. With good influences directed to them in thought from

the spirit guides, we see the change, slowly perhaps at first. They begin to appreciate praise, they are sorry when they realise they have done wrong, they become loving and affectionate.

More than this, we see them willing to receive education — possibly not in all subjects such as arithmetic, but in many. They learn to use their hands intelligently and can become craftsmen. We witness their emergence from the childish stage when it is nothing else but "I want."

For the reason that these innocent yet unfortunate youngsters and children are put aside by the medical profession, we take the greatest joy in seeking spiritual aid to awaken the dormant intelligence, and with spastics to see the unfolding of the healing as function returns to limbs.

To see spines strengthened to hold the bodies up. To see purpose come back to the neck so that the heads do not loll over and are held up. It is in these healings that healers everywhere receive their reward in watching a hopeless condition yield to order and function, and what is more gratifying, to repay the parents (in some cases) for their sacrifice and love.



QUIET CONTENTMENT

THESE HEALED BY BEAUTY (IX)

JOHN MILTON, POET AND PHILOSOPHER

by DORIS M. HODGES

THERE are times in human experience, when the heart and mind, labouring under the stress of violent emotion—joy or sorrow, gladness or sadness, pain or ecstasy—yearn to find a spirit which can express, in essence, what they feel.

We may turn to music, to painting or sculpture, to books or to poetry. For, somewhere in time, we know, some mind, creatively more vocal than ours, has made our particular mood articulate. It is usually to the arts that we look for the consolation of this shared experience. These interpret for us, in terms of beauty, every aspect of life and experience as it impacts upon us.

Many great men have expressed this creative interpretation in poetry. Of them all, no more truly inspiring example exists than John Milton, poet, essayest and philosopher, famous author of 'Paradise Lost'.

In Milton's own century and ever since, his poetry has contributed widely and universally to the consolation and comfort of humanity. In particular, all who have laboured, at some time or another, under a sense of handicap, know these lines:—

'Thousands at his bidding speed,
And post o'er land and ocean without rest,
They also serve who only stand and wait . . . .'

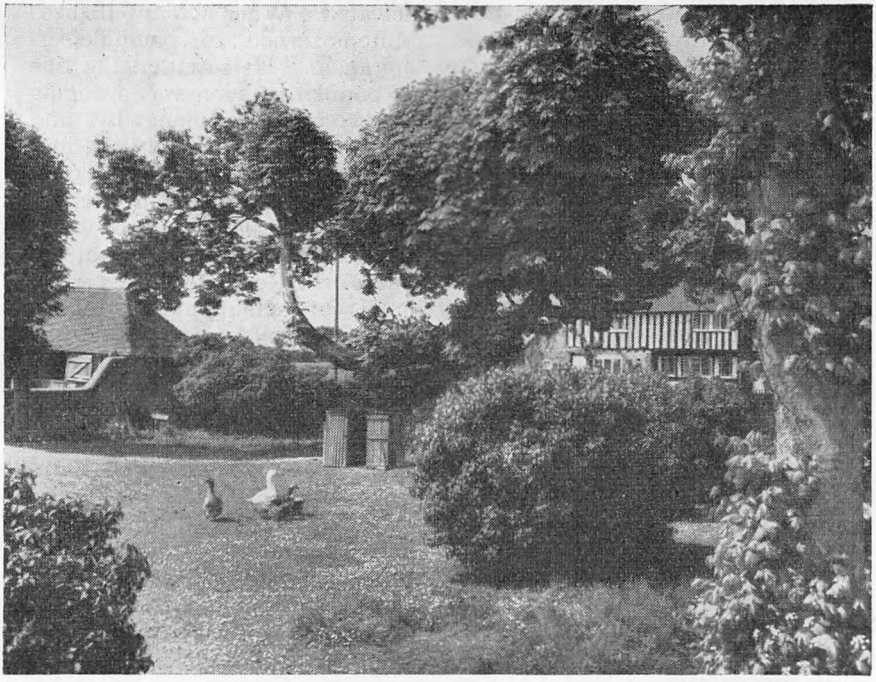
John Milton suffered from what must have been a terrible handicap for a poet. Many of his best poems, including 'Paradise Lost' and 'Paradise Regained' were written in the physical darkness of blindness. I say 'physical darkness' because his mental and spiritual vision were both sharp and bright, and seemed to grow more so as his eyesight deteriorated.

Milton was born in Bread Street, Cheapside, on the 9th December, 1608. His father was a scrivener, his mother the daughter of a merchant tailor. John was educated at St. Paul's School. Even in those early years he was writing poetry, but his was a somewhat lonely spirit, as is not uncommon with those who are afterwards to know greatness.

At seventeen, he went to Christ's College, Cambridge. There he studied Hebrew, French and Italian, in addition to the accepted classics. He was writing poems in Latin and in English. Amongst the latter were 'On the Morning of Christ's Nativity' and 'The Passion'.

After leaving Cambridge, he made his home for six years at Horton, in Buckinghamshire. His father had retired there, and the younger Milton seemed content enough to share this pastoral existence. During this period he wrote more poetry, including the pastoral masque 'Comus'. All these early poems betrayed power and great sensitivity. All, too, had a high moral tone, and a strong religious sentiment, for John Milton was a man of great religious fervour.

Then, in 1638, he embarked



SUMMER FORAY

upon a tour of Italy. The experience was at once an education and an inspiration. He saw Rome and Florence. At the latter place he was very moved at meeting the great Galileo, then old and blind, but able to speak with the young Englishman who had some of his own integrity of mind and forthrightness of spirit.

John Milton would have remained in Italy longer—his poet's mind and heart delighting in the cultural evidences of beauty and learning which were all about him—but news reached him of the Puritan revolt against King Charles. His own sympathies were staunchly for the Parliament and the rebels. 'Thinking it base' (as he wrote in a letter to a friend) to linger, taking his ease and pleasure abroad whilst friends at home were in such sore trouble, he cut short his visit and returned to England.

He did all his fighting for the Commonwealth with his pen, and a very loyal soldier John Milton was in this, his chosen cause. He produced many pamphlets in support of the Parliament, and after the execution of King Charles the First, he was made Latin Secretary to the Council of State. This was an important post, for he had to write letters to foreign Courts on behalf of the Commonwealth, and to see emissaries from abroad who came to Whitehall. He retained this post through all the years that Cromwell ruled there, and never lost his zeal and his enthusiasm for

the Commonwealth cause, which he was positive was the true one.

Meanwhile, as he attended to Court matters, his own private affairs had run into difficulty. Upon his return to England from Italy, the poet settled down in Aldersgate. Here, for a time, he took in private pupils for teaching. In 1643, he married a Royalist lady named Mary Powell. Since her Royalist upbringing and sympathies were strong, it surprised few of his friends when the marriage was unsuccessful. John and Mary parted, but they were reconciled again in 1645. In the two years of their separation, Milton had produced some more fine poetry, and had also published a pamphlet about divorce.

During the troubled years of the Commonwealth, pamphleteers on both sides were feverishly producing evidence in favour of King or Parliament. Milton entered the fray with the rest. His work as Latin Secretary to the Council of State entailed the writing, and reading, of many manuscripts. This the poet did conscientiously and ably, but not without cost to his vision, and he had always been troubled by his eyes.

In 1652 the shadow fell. John Milton became blind. In the same year his wife and his son died, and for the next four years the poet made his home with three of his daughters. Then, in 1656 he married a lady named Katherine Woodcock. Again, in the matter of marriage, fate was unkind, for his second wife had died before another fifteen months had elapsed. Once more he was alone.

But his brave and valorous spirit remain undismayed and undefeated. When Cromwell died, Milton turned to pamphleteering again. He saw that the tide of popular opinion was swinging in favour of the monarchy, and he conceived it his Puritan duty to oppose it. Charles the Second, however, came back in triumph to Whitehall, despite all the warnings and denunciations from the pen of the Republican poet.

His condemnation of the regime and the Government which he cordially detested, was received without too much anger by the King's Party. When the Restoration came, Milton was not made to suffer in any way for his partisanship of the Parliamentary cause. Probably the Royalists felt that here was too fine a mind, too bright a spirit, to be punished for the 'crime' of being true to principle. And, of course, he was also blind.

Never, though, at any time, did John Milton make his blindness a cause for pity, either in himself, or from others. Of course, his lack of sight was a great blow. He never attempted to deny it, but he accepted the misfortune with patience and fortitude. There is great beauty in the way he endured it, and undoubtedly his best poetry was written after he lost his sight.

The poems he wrote in the first months after his loss of physical vision were fine examples of his style, but Milton himself was restlessly dissatisfied with his work. He was searching for a really great subject. It was not until 1658 that he found it, in the theme of man's fall from heavenly grace as told in Genesis. He called the work 'Paradise Lost', and it was published in 1667. It was recognised as a work of

genius, a finely-conceived poem which will last as long as our literature.

In 1671, Milton published the sequel, 'Paradise Regained', and 'Samson Agonistes'. Though neither was to achieve the success of 'Paradise Lost' in a universal sense, the poems served to enhance his growing reputation in the world of art and letters.

The years forming the last decade of the poet's life were peaceful and happy ones. In 1663, he married a lady named Elizabeth Minshull, secure of immortality as a poet by the publication of 'Paradise Lost', content that his yearning to find a truly great theme had found expression.

Milton died, very peacefully, on November 8th, 1674. He is buried in St. Giles' Church, Cripplegate. He was a noble Englishman, and a brilliant poet. More than this, he showed men how all lives can express beauty of thought and behaviour, even when overshadowed by great physical disabilities.



THE HAPPY LOOKOUT

Are All Doctors — Faith Healers

"Over and over again, when doctors have pronounced cases as hopelessly incurable, the patient has myseriously recovered. . . ."

By HORACE LEAF

DURING my sojourn among the Hopi Indians of Arizona, I spent some informative hours with the medical officer appointed by the American Government to look after the health of the Hopi children. While sitting on the veranda of the doctor's house at Oraibi, a Navajo brave arrived with his wife, both dressed in their picturesque native costumes, straight from their hogan, a bee-hive-like abode situated here and there on the open prairie.

The doctor took the woman into his consulting-room and after examining her, she and her spouse departed. I enquired of the doctor what had brought them to him.

"Oh," he replied, "she has an incurable heart disease and the tribal medicine man sent her to me, knowing full well that she will die on my hands and not his." Then with an amused smile he continued: "He is always doing that. It saves his reputation at the expense of mine, but I can do nothing about it."

To me this information was surprising. "Is he a good diagnostician?" I asked.

"Almost perfect," came the astonishing reply.

It was obvious, however, that neither he nor the doctor thought they could cure the patient. This unfortunate and illuminating fact has characterized the healing art throughout history, although there



have always been instances which indicate that it need not be so. Over and over again, when doctors have pronounced cases as hopelessly incurable, the patient has mysteriously recovered.

Long before the Christian era this was amply demonstrated. It very much characterized the medical faculty of Ancient Greece, and its contemporary primitive cultures; the latter often showing that the magic of the native witch doctors was often much more

effective than the skilled medical practitioners of Athens.

The term "primitive" culture has, during the last few years, undergone a profound change of meaning, because behind it lies untold centuries of time, during which much has been discovered but which the higher forms of civilization have wilfully ignored.

The New Testament affords at least one striking piece of evidence of how the medical doctors of Palestine were unable to cure a patient of her disease, although they charged her heavily for their services. The woman who suffered from an internal hæmorrhage, and cured by Jesus, "had suffered many things of her physicians, and had spent all she had, and was nothing bettered, but grew rather worse.

When she heard of Jesus, she came in the press behind, and touched his garment: for she said, 'If I may touch His clothes, I shall be whole.' And straightway the fountain of her blood dried up."

She is not the only person so unfortunate so far as medicine is concerned. The recently published Report of the Hindcliffe Committee which for two years investigated the total cost of the National Health Service, has a somewhat similar story to tell in less obvious terms, but on an immense scale.

After stating that during the last eight years the gross cost of the national bill for medical prescriptions has doubled, from approximately £31 million to £62 million, the Report goes on to say that, "No explanation has been found for the continuing rise in prescriptions per head of the population during the period when improved efficacy of drugs should have shortened illness and returned people to health and work sooner."

It might have added that although the medical faculty has increased in number, the Government cannot build hospitals quickly enough to accommodate the ever-increasing number of applicants. Furthermore, the pressure on surgery is now so great that many serious cases have to be put back years before proper treatment can be guaranteed them, although if they are willing to undergo private treatment for which they themselves pay, treatment can usually be available in a few days or weeks.

Almost simultaneously with the Hindcliffe Committee Report appears another which elaborates the significance of the drug question to 70,000 British doctors, according to the *Sunday Dispatch*. "A Guy's Hospital physician revealed that the tonics prescribed for patients, in and out of the Health scheme, have no effect on the body at all."

This doctor's declaration assures us that "patients think of tonics as medicines which can speed up recovery from illness, operations, or the fatigue of worry and overwork. *There is no scientific basis for these beliefs.*"

The attack is not confined to general statements, Dr. Houston boldly naming some of the most popular medicines falling into this particular category. Vitamins, strychnine, phosphorus and iron being mentioned. It would, of course, be absurd to say no benefit can be derived from taking these and other drugs, so we are assured that "a person who believes in the worthless medicine he is taking may get better through *faith healing*."

It seems therefore no longer necessary for spiritual healers to depend on themselves to advocate their cause. Ever and anon some

fearless doctor will out with the truth; and even if he does not show that medical doctors serve much less useful purpose than they like their patients to believe, from a purely scientific point of view, they must secretly know that they are to a large extent faith healers.

One ought to apologize for using the word "scientific" where the healing art is concerned, except in the widest possible connotation. Perhaps the only really scientific feature about it is the faith element, although one does not always know when or how it will work. That it does work is so pregnant a fact that medical doctors are evidently indebted to it for most of the cures they succeed in inducing.

Their lack of scientific knowledge is often shown in their criticism of each other. I am a case in point. During the First World War, after my military medical examination, I saw a Harley Street specialist because of a long-standing nasal trouble. After a severe operation he dismissed me as fit for military service.

It was soon obvious that whatever he may have excised my second state was worse than my first, and this culminated some years later in two dangerous operations, during one of which, according to my new Harley Street specialist, I nearly died. His most poignant comment when first examining me was that I had already had an operation which was the cause of my present parlous state.

Some years later a third Harley Street specialist on examining my nose gravely assured me that had he performed the second and third operations he would have "done them very differently." With this Socratic statement he gravely shook his head, but I still had a troubled nose, and owing to so much having been done to it by three specialists and their scalpels, even Faith had little chance.

One of the illuminating features arising out of the Hindcliffe Committee Report is "that the medical profession would oppose any suggestion of direction from above by a Committee with power to decide which drugs were to be freely available and for which diseases."

This is equivalent to telling the National Health Service to leave to the medical faculty which forms of faith healing it shall chose to select. As the situation now stands it justifies every doctor adding to his ordinary medical degrees that of "Faith Healer."

NOTE.—Even though, as Mr. Leaf suggests, doctors are "Faith Healers" and that the great majority of sicknesses respond to the natural recuperative powers of the body, it needs to be remembered that "Faith Healing" is not "Spiritual Healing."

PUBLISHERS' ANNOUNCEMENT

Unfortunately the Printing Strike was not over in time to permit our usual issue and we ask for our readers' indulgence. Next month we shall be able to give you an enlarged edition to make up for this one.

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



GORDON TURNER

IT is a privilege to publish in this issue the photograph of Gordon Turner for it is to him that the 1959 Federation Fellowship Certificate will be presented at the Royal Festival Hall Healing Service on September 26th.

Gordon Turner was one of the founder members of the Federation and took an active part in preparing the Constitution. His successful healing missions in London and throughout the country are so well known to our members that they are not specially referred to here, except to express our admiration for his energetic propagation of Spiritual Healing everywhere. He served in the Royal Air Force and was engaged in the publishing profession before he found it necessary to devote his whole time to healing the sick. Gordon has taken a leading part in acting as peacemaker between this Federation and the S.N.U., and it was on his initiative that the Committee of Examination of Healing Practices was formed. He is a power in the Federation.

HEALERS' DAY 1959 — ROYAL FESTIVAL HALL

All is proceeding well for another very successful Healers' Day Celebration at the Royal Festival Hall on September 26th. Tickets are going well, and Members' friends should obtain their tickets early to avoid disappointment. (See leaflet in this issue.)

HEALERS' DAY AFTER-HEALING SERVICE

Good organisation will ensure an orderly and helpful public healing service after the Royal Festival Hall meeting. Details of time and place are shown in the leaflet. A word of thankful appreciation should be extended to those of our members who will be foregoing their presence at the Royal Festival Hall so that they will be ready at the Asssembly Hall to receive the first patients. It is this spirit of sacrifice which is the mainspring of the Federation's work.

SUSSEX HEALERS' COUNTY ASSOCIATION

We are pleased to announce the formation of the above new Association. The Hon. Secretary and Treasurer are Mr. and Mrs. A. A. Keen of St. Andrews, 47 Benett Drive, Hove, Sussex, to whom all enquiries for membership, etc., should be made.

FEDERATION QUARTERLY BULLETIN

A Quarterly bulletin will be issued to all members. In this will be given reports of the activities of all County Associations, Federation matters, and helpful advice.

NOTTINGHAM SERVICE

Every seat of the Albert Hall, Nottingham, was sold out weeks before July 4th, when our President with Mr. and Mrs. Burton held another happy and successful Healng Demonstration. It was good to see so many members present who continued the healing of the sick, after the close of the main service.

Psychic Healing in Schools

BY A TEACHER (II)

In another place I was warned by the established teachers about the reactions of a little girl of nine to dental treatment or injections. Just before a series of anti-polio injections they said to me. "Watch out for 'Z,' she will flop out completely directly it has been done."

Benig thus warned, I gave "Z" a preliminary treatment for encouragement. But I was not prepared for her remarkable pluck. From past experience she knew very well what was going to happen, yet she deliberately rolled up her sleeve, marched up to the doctor with a smile, stood quite still, and gave him a polite "Thank you" afterwards. She would be hardly out of the room before she would be flat on the floor. When she came round, she would be greeted by grumbles from a crabby old teacher for being "such a nuisance."

This time, however, things were different; I met her as she came from the doctor and whispered a few words of encouragement as I took her hand and led her back to my room, the other teacher eyeing me curiously. She was rather white, so I set her to read aloud to the class while I stood by with my hand on her head lightly for a few minutes.

Soon her colour came back and the whole business passed off satisfactorily. The other children took little or no notice of this procedure. Schools and even classes vary greatly in the way they take a teacher's efforts on behalf of a sick child, as will be seen from the next case.

A boy started one of his frequent attacks of migraine the day before an exam. I put both hands over his temples and forehead for a minute or so, then told him to rest his head on his arms on the desk during the remainder of the lesson. The rest of the class looked amused. However, the migraine left the patient who turned up the next day quite well for his exam.

A boy came to me the other day with the joint of one of his fingers swollen and fixed. It had been accidentally shut in the door at home. I applied the usual cold water compress and bandaged it up, holding it between my hands for a few moments while I talked to him. Then, with so much else to think about, I forgot the matter. The next day he surprised me by coming up without the bandage and showing me that, as he said, it was "quite all right."

I have twice met with cases of practically instantaneous healing. One was the girl with the temper, who became as quiet as a lamb at a touch. The other was a boy of ten, very plucky, given to fighting, mischievous in school, who would certainly not complain of being hurt without cause.

I blew the whistle and some boys disentangled themselves from a heap on top of a ball and ran up. The boy I have just mentioned was at the bottom of the heap; he sat up slowly, holding his head, so I went up to him, dropping on one knee beside him. "What's the matter?"

"The others fell on top of me



FOAM BATH

and I banged my head on the ground."

I picked him up and put one arm round him, with the other hand on his head, while I endeavoured to relax myself and get into spiritual contact with the patient. After a moment I could sense a change coming over him. "You are all right now," I said.

"Yes, thank you," he replied, and ran indoors after the others. He was one of those who gave me puzzled glances afterwards. From that time, he was much more willing to behave himself in class, and a few days later he gave me a tiny model aeroplane, beautifully made by his father out of two pennies. This friendliness is a common reaction of children who have benefited from psychic healing.

Sometimes I have been able to cut short colds and other fevers, but not always. Judging by my experience up to the present, I should say that about one in three of all types of cases responds obviously and rapidly to treatment; one case is probably benefited by being put in a relaxed and comfortable state of mind which induces natural healing; while the third shows no response.

This may not be the patient's fault. Probably the healer has failed to make psychic contact with the patient through being tired or distracted, or not being able to relax and give long enough to the treatment because of other duties. It is not possible always to say what will happen; sometimes when one thinks the treatment will work it does not, and vice versa.

Probably all beginners like myself find that they can deal better with some types of illness than others; so far, my best successes have been with injuries to joints and bones, and with psychological cases. I have not had much opportunity for treating infections or chronic illnesses since I have been a teacher.

To those who might say that all this is merely "suggestion" treatment, I would reply that if suggestion will heal an injured joint or cut short an attack of migraine in one afternoon, the more we use it the better. In any case, "deep suggestion" is a recognized method of treatment.

I had it myself from a Harley Street medical specialist when I was a child, for hay-fever, and it did not work; at least not for me. I lay on a couch in a dim room and was told to concentrate on a little blue light on the wall in front of me, while the doctor talked nicely about the beauties of Nature and the pleasures of living in the country in summer.

It was all so pleasant and peaceful that I nearly dozed off to sleep, yet it had no results, as far as curing the trouble went. I was cured of hay-fever, however, much later in life by psychic means. This shows that "suggestion" and "psychic healing" are not in the least the same thing.

If one compares these methods of an expert psychiatrist, or the conditions in a spiritual healer's room, with those that exist in schools, it will be seen just what any teacher is up against who wants to attempt any "psychic first-aid" in addition to the usual physical kind.

Yet there is scope for a vast amount of good work in these places, if we had the teachers with



the power to apply it. So far, I have met only two teachers who were Spiritualists and openly expressed their belief in spiritual healing, but they did not themselves attempt it.

The basis of psychic healing is, I believe, a sympathy with the patient. The word "sympathy" is often misunderstood. It does not mean words or thoughts such as "Poor fellow, I am sorry to see you so ill," or "Oh, dear, what a nasty fall you have had." This sort of thing will only intensify the trouble.

The best approach is that which is in the direction of the Cosmic Consciousness of the Yogis, as far as one's stage of development will allow. It is not a thought, but an inner psychic awareness of a truth that can be expressed perhaps by this feeling directed towards the patient: "My life is one with yours, take what you need, and be whole."

This opens one to the transmission of the highest spiritual power. Nine times out of ten this high form of spiritual consciousness eludes one, and as the thought is no use without the inner feeling of reality, the healer falls back on the lower levels of suggestion, mental power, or Prana (if he or she has any of this left towards the end of an exhausting day at school).

All these things are good, but their effect varies according to circumstances, whereas the action of the Universal Spirit is certain and unvarying for those fortunate people who can sometimes tap it.

Daily periods of prayer and meditation are absolutely necessary to develop one's spiritual consciousness. The higher the level of consciousness, and the more easily one can "tune in" to it, the better will be the results.

"You Can Always Take One With You"

Do you remember that famous speech of Sir Winiston Churchill, Prime Minister of Great Britain, just after the miracle of Dunkirk, when there was a real danger of the German armies invading our land? He said: "we will fight on the beaches, we will fight in the cities, we will fight in the streets," etc.

But what is not generally known —it is part of the secret history that happily there was ne need for —if there had been an invasion and the Germans were entering our homes, we were to have another slogan from Winston Churchill.

This slogan was "You can take one with you." This meant that if we had to die, then we should try to take a German with us.

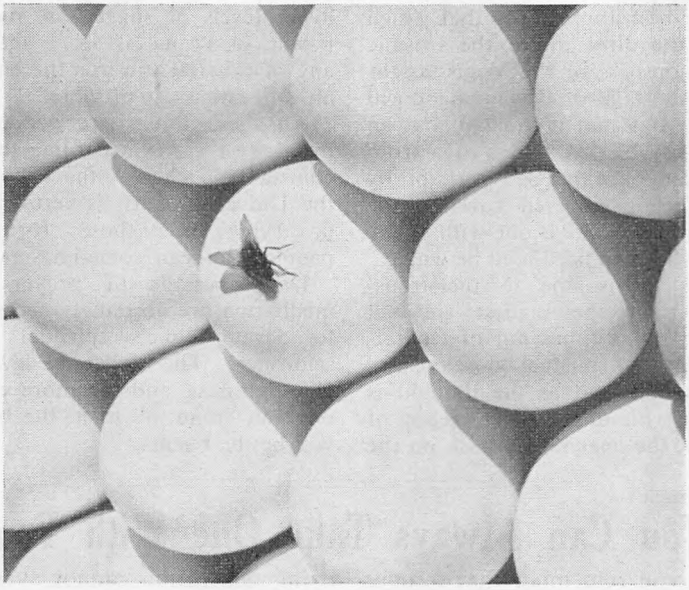
The good forces were with us, possible divine intervention too, as Hitler was influenced to turn his eyes to the East and not to the West. The danger passed by, and is now but a memory that the rising generation cannot even remember.

So it is in these days that I adapt the slogan: "You can **bring** one with you" into the observance of the Silent and Healing Minute to seek the maintenance of peace amongst the nations and for the balm of healing to reach all those who suffer.

We have today a great family of scores of thousands of Observers who meet together every evening as the Chimes of Big Ben radiate out its notes at 9 p.m., just before the News on the B.B.C. Home Service transmission.

It is surely the case that almost every one of our good company knows at least one or more persons they can bring into our family of Observers. There is a neighbour; a friend at work; someone whom you know who would enlist in our ranks. By so doing, you will not be doing us a favour so much as doing a good turn to your friend.

You will be showing him the



THE INTERLOPER

way to receive spiritual strength and inner happiness. He will be joining with you in the good fight against the evils of war and disease. You will earn merit by bringing another into the realisation of the noble purposes of life.

Let us look a little into the future and suppose that every one of our ever-increasing number of observers whose names are in our Register at Shere, or linking up with us through other organisations, were to become Recruiting Agents, bringing at least one more into our community.

This would mean that the channel through which the Christ-spirit of peace and healing is directed would be doubly widened, bringing more and more sufferers into the healing light, and helping to create that force of opinion that peace must continue with us.

Where is the good man or the good woman who could resist this appeal for their own preservation and good health? They are only waiting to be told! "You can always bring one with you" and then, never satisfied bring one more.

No one can "give" without "receiving" and as in the silent meditation of the Minute, as you give of yourselves in spirit for these good objectives so you cannot but help receive spiritual strength, virtue, uplift and good health in turn.

Send your friend's name (and yours too if you are not yet one of us) to the Sanctuary at Shere in Surrey, and we shall be delighted to post off the Evening Tryst Enrolment Card and brochre and put the names in the Register.

"Bring in one with you"—its a friendly thing to do.

The Sickness of Self-Pity

By CHARLOTTE HUNT

SELF-PITY is a sickness of the psyche, a form of psychological disease. If, however, we take the first word out of the phrase, there is left the highest conception of behaviour which can motivate the human mind. This is, of course, pity or compassion.

When individual desire, happiness or ambition are subordinated for the good of another person, or for an ideal or a principle, the self is forgotten. And only by forgetting self can the emotion of self-pity be destroyed, or find healing.

Since from self-pity may stem many psychological and personality disorders which can create unhappiness and even ill-health, it is important to understand why we all sometimes fall victims to this state. We term it "feeling sorry for ourselves," and, if we are wise, try to escape from the condition as quickly as possible. For self-pity is a purely negative emotion.

When we surrender to self-pity we feel unhappy, depressed, bitter, or disillusioned. We are sunk in introspection to the extent that we create a barrier between ourselves and the rest of the world. We are in that miserable state of being prisoners of the self.

Self-pity, then, is one of the most futile of all psychological ills. It is negative and non-productive, a barren emotion, setting up a useless pattern of destructive mental thinking which inhibits constructive thought and action.

For the self-pitying mind revolves in a circle of thought in which there is room only for concern about some undesirable or unhappy thing which has happened, or may be about to happen, to the individual person.

Self-pity is a dangerous, insidious emotion, for its attack is often subtle and not readily recognized. Sometimes the individual considers there is personal justification for self-pity, and thereafter the process continues, becoming daily more difficult to defeat.

It must be kept steadfastly at bay by the substitution of constructive thought processes. From self-pity, allowed free expression, any number of dangerous mental states may result. A few of them are depression, gloom, a conviction of martyrdom, lack of initiative, despondency, a feeling that life is no longer worth while. Joy has gone from existence, since only by subordination of the self can the true personality find expression.

The self-pitying mind moves towards neurotic thought patterns. These can lead to neurotic illness, and physical illness. It is an occult, as well as a medical truth, that what is born in the mind finds physical expression in the body.

Although self-pity must be classified as a selfish emotion, produced by intense preoccupation with the self and the problems of self, there are times when it can be an understandable, and forgivable, reaction to circumstance. In our conceptions of conduct and behaviour, men and women of conscience and goodwill strive per-



ONE WAY TO RELAX

sistently to work towards the highest expression of these standards.

We are all, however, only human. There must come times in the lives of most of us when we are moved to make passionate protest. "This misfortune—or this illness, bereavement, or tragedy—is just not fair! Why should this happen to me?" Or sometimes the sufferer embraces self-pity on behalf of a loved one. "Why should this happen to the person I love, the individual I care for so dearly?

"Why should my world go awry when I have always tried so hard to do the right thing, to lead a good life, to deliberately injure no man?"

Sometimes the protest emphasizes that there has been more than the fair share of trouble and unhappiness. Other folk do not have to shoulder such burdens. Why should there be this inequality of sacrifice, this unequal bearing of pain and suffering?

This appeal—and it is often an indignant one!—for sympathy and understanding is human enough, and it meets with compassion in many hearts. Usually, nine times out of ten, in time the sufferer learns to make the usual adjustment to the apparently unkind stroke of fate. He, or she, throws off self-pity because the individual mind understands that it produces nothing good.

That, in essence, is the point to remember. Feeling sorry for ourselves only makes whatever situa-

tion we are mourning a thousand times worse. Also, the inhibiting effect of self-pity puts a brake on natural initiative, restricts our practical desire to try and do what we can to improve the situation which is troubling us or someone close to us.

Nothing in life is ever wasted if we are willing to turn it to good account. The self-pitying mind is so often a lonely, withdrawn mind, because it persists in hugging hurt close. This is why the most tolerant of friends, the most loving of relatives, often retreat with impatience from those sunk in the morass of self-pity.

Perhaps you think this a stern, over-condemnatory attitude to those who may be handicapped, or suffering pain, disillusionment, or unhappiness which seems undeserved? Then think, too, about this. Those who are most deserving of the indulgence of self-pity are those who are seldom defeated by it! This is not, of course, to suggest that they have never been attacked by it, simply that their surrender to it has been brief, and temporary.

Remember the child born blind, deaf-and-dumb, who grew up to educate herself, to receive education from others, to communicate with the world with a force, intelligence, and clarity often far superior to that displayed by the apparently not so handicapped? Her name, of course, is Helen Keller. From an early age she abandoned the unproductiveness (in terms of human achievement and fulfilment) of self-pity. She replaced it with a constructive will to fit herself and her personality into the world into which she had been born. Helen Keller succeeded with superb courage, and with no trace of the self-pity which could have defeated every early attempt of her brave, striving fingers to tear down the triple barriers of blindness, deafness, and lack of speech.

Remember President Roosevelt, who directed the ways and destinies of a nation from a wheel-chair after he had been partly paralysed by infantile paralysis. No self-pity clouded that fine mind, or was allowed to darken that humanitarian spirit. Or think of Douglas Bader, the limbless R.A.F. pilot who has lived a wonderfully active and useful life without self-pity, and so many more brave, familiar names!

Look around you, in hospitals, nursing homes, homes for the handicapped and the elderly. There are many more there, too, who have refused to surrender to self-pity. They know that no man, woman, or child is handicapped, need feel sorry for themselves, so long as they can serve others. We can all do that; as individuals, our contribution to society is unique, for we were all created by God individual souls.

An old occult truth is to look for the opposite of an emotion when it threatens to overwhelm the spirit. The nadir of human weakness is self-pity, self-regard, self-love! Its zenith is pity or compassion, expressed in love and dedicated service.

Immortality is not something we purchase from the Almighty, nor is it a bargain we make with the universe. Immortality either is a principle in nature and common to all men or it has no existence whatever.

Ernest Holmes.

Love and Compassion

By PHENOMONIST

To those who believe that man is spirit who survives the state of death to live a life of eternal usefulness, no explanation for spiritual healing is necessary. To those who believe that man is merely a chemical reaction, no explanation of spiritual healing is possible.

* * *

PRACTICALLY every religion accepts Spiritual Healing in one form or another. There is a great variation of concept concerning the origin of the healing forces, but this diversity of opinion is of little importance, so long as we can appreciate the fact that healing is a gift of Spirit.

Intercession on behalf of suffering friends is almost a part of our daily lives and very often the sick will ask us to "say a little prayer" for them. To pray is merely a part of a petition containing a specific request; it is above all, a thought emission.

The power of thought is unlimited in its practical achievements. Thought can be possessed of either moral or immoral content. A healing thought emission is of moral purpose and in consequence Spiritual Healing takes place through the attunement with Spirit by the healing medium.

Strange as it may appear, the basic principle behind Spiritual Healing has been established, not by Spiritual Healers, but by scientific research into material things. Science has demonstrated beyond a shadow of doubt, that nothing ever takes place without a cause and each cause results in some form of effect.

Cause and effect is a long established and universal law which has no exceptions to its rule. Our acceptance of a Spirit life of usefulness, together with this universal law, leads us to the conclusion so ably put by Mr. Harry Edwards, in his work, The Science of Spiritual Healing.

He states: "That consequent on the emission of a thought appeal by a human instrument, a discarnate mind is able to receive the request, and is then able to apply the correct quality of force to the particular disharmony in the body of the patient." No statement could be more convincing and conclusive.

A healing thought emission need not necessarily be directed to any particular discarnate Spirit, although in most cases the healer is conscious of the identity of his or her healing guide. I know of healers who just appeal to the world of Spirit and beneficial healing results are registered without the healer knowing the identity of the healing guides.

Forms of healing intercession are as varied as the conceptions of healing held by healers. There are many who send out their thought emissions to their God and I know others who pray to Jesus, the Virgin Mary, the Saint "Little Therese", St. Luke and others.

Some intercede in the form of a definite prayer, others just ask

for help in a most informal manner. Where the identity of the healing guide is known to the healer, the intercession often takes on the form of a personal conversation and I can record one case where the healer just says in thought, "Here is Mr. X suffering from arthritis, just do your best."

I know that this may appear very unorthodox but it is not so, as much as it may appear. There is a long standing friendly relationship between this healer and her guides and no amount of familiarity can breed contempt when we do not limit the power of spirit in our own minds.

The basis for all healing intercession is love and compassion for all humans together with honesty of purpose. *Any healing thought emission which possesses these characteristics is likely to bring some form of easement and comfort in the ill-condition of the patient.*

Perhaps the greatest proof of successful healing from honest purpose is to be found in the story of the great healer named Lucas and later called St. Luke. He was a distinguished physician of his day and he was the only Apostle who was not a Jew.

Never having himself met Jesus he devoted a considerable part of his life to interviewing Mary the Mother of Jesus and all who had been associated with him. The early life of St. Luke was associated with ancient Greece and it is well known that before his conversion to Christianity he had but utter contempt for the Christian God.

His love and compassion for humanity was so great that he would risk infection from lepers, in order to administer to them. Luke riled and blasphemed his God for allowing the suffering of human beings but his blasphemy was the direct outcome of a sincere and genuine love for his fellow man. *That constitutes the basic condition necessary for successful healing intercessions.*

I am quite sure that our Spirit friends are more concerned with our moral purpose than they are with our conformity to orthodox methods of approach to healing. St. Luke was a great healer and the following extracts from "Dear And Glorious Physician" by Taylor Caldwell, will give us some idea of his honesty of purpose and great love for others:

"Lucanus (Luke) was seized with a very ecstasy of rage and despair and pity. He grasped the suffering leper in his strong hands and closed his eyes and addressed God silently but with fury. (Note: this leper was also a physician): 'Oh, You who have so tormented this man who wished only to save Your victimes from Your hatred! Must you for ever strike down those who help the afflicted, who are innocent, who are without malice and evil? Must always Your smile be reserved for the vile and their children, and Your blessings be poured out on the unrighteous? Why do you not destroy us and let us have our peace, for ever in a dayless grave, covered with merciful night, far from Your vengeful eyes? What have we done to merit Your hate, You who have not the eyes and the limbs and the blood of men, and not their flesh? Do you bleed as a man bleeds? Does your heart tremble as the heart of a man trembles? Have you suffered

pains, Oh You who afflict pain? Have you loved as a man loves? Have you begotten a son, so that You might mourn for him?' Once again he addressed his God on behalf of his patient: 'Oh, if You were merciful, in Your illimitable might, You would cure this wretched man and return him to his wife and his children! If you possessed only one quiver of human pity, You would take from him his disease and make him whole. Am I greater than You, more merciful than you? I swear to You by all that I hold dear that if I could I would take upon me the lesions of this horror instead and flee for ever to the desert, remembering that I have saved a man, his wife and his children! I am not God; I am only a man. Therefore I pity. Oh, be You merciful! Be You merciful!' "

The end of this story is that Sira (the patient) stared at his arms and saw that they were whole and clean and without blemish. He was healed.

That blasphemy of this character should produce successful healing results indicates only one certainty; that being that the intensely good intention was an overriding quantity in relation to all other factors. St. Luke became a Christian, a devoted friend of St. Paul and the writer of the third Gospel and the book of the Acts.

There are many Spiritual Healers who are not Christians and I know of one who claimes absolutely no religion in the literal sense. The love and compassion for mankind and in particular for those who suffer, when translated into a thought emission and directed to the world of Spirit is quickly perceived by our Spirit friends.

They never fail to give some form of help and I am ever mindful of the words of Mr. Harry Edwards: "Never limit the power of Spirit, in your own mind."

St. Luke was not a great healer because he was a Christian, but because of his great love and compassion for all mankind, from prince to pauper and from galley slave to king. Love has its origin in thought and thought is the greatest force in the Universe.

Spiritual Healing Service at Herne Bay

By

HARRY EDWARDS

And

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FROM: Miss B. Holness, 17 Gordon Road, Herne Bay.



What NOT to say to your Husband

By
CYNTHIA LINDSAY

GETTING on well with a husband requires far more than the ability to look both pretty and unharassed during domesticity's trying moments. It requires a basic instinct to know what **not** to say and when not to say it.

You never know what may have happened to the man a few minutes ago. He could have had a row with the boss—so he thinks you're extravagant when you tell him you want a new hair ribbon.

On the other hand, he may have won a big contract, been complimented by the managing director of the company or told by his secretary that he reminds her of Cary Grant. In which event he may say, "It's high time you had a fur coat." You never know.

Try to size up the situation before you commit yourself to any statement. But don't think for too long without saying something, because then he is going to ask, "What are you sulking about? You haven't said a word since I got home."

Here are ten rules, tested in the home and the divorce court, on subjects you must never bring up if you want a sublime marriage:

1. Never say, "How do I look?" You're wasting your time and his. If you don't look right, he will notice. If you do, he won't. Straggling hair, slip showing or crooked lipstick will catch his eye immediately. A new hair-do, loss of four pounds or a smart dress—never.

The best you can hope for as an answer to the question is, "Fine, dear"—while he reads the sports page.

2. When he says, "Sometimes I think my mother is mad," do **not** say, "She certainly is." He will reply, "Well, I don't mean really mad—" and you will say, "But I do." Then you're really for it. And presently it will come out that you attacked his sainted parent.

When he says that his mother is mad, just say, "Poor lady, she's old and lives alone—we really should see more of her." "Over my dead body," he will reply, and devote the rest of the evening to proving to you that his mother is off her rocker.

3. Never tell him you're tired. **He's** tired. **You** don't plan your day right. When he asks, "How are you?" it is permissible to say, "Fine—perhaps a little fagged." But if you see a glimmer of sympathy, do not press your luck, because if you go on, a glazed look will cloud his eyes and without looking up from the paper he will mumble, "That's nice, dear."

4. Never say, "I don't know how Helen can stand it. Charles is getting impossible."

You have now attacked a male. If friends are having marriage difficulties, the woman is wrong. Your statement will be countered with, "Poor Helen, indeed. If she would stay away from that idiotic woman's group, and see that dinner was on the table, there wouldn't be any trouble."

The danger of this kind of discussion is that it may remind your husband of something **you** haven't done.

It's best to say, "It does seem a shame about the Stewarts—I'm afraid they aren't getting on." Then you haven't taken sides. No point in trying to understand. Just accept it.

5. Never tell him about a past love or a gentleman who was overfriendly with you at the dance the other night. In the first case his answer might be, "Well, if he was so marvellous, why didn't you marry him?" This can end in tears. In the second case he won't be jealous, which is what you hoped for. He will think you are making it up to make him jealous, which you probably are.

6. Don't start any sentence with, "Never mind, I'll do it," or "Aren't you ever going to—"

First, you'll have to. Second, he isn't. These are the two most stubborn-making approaches in marriage.

7. Don't discuss the price or quality of his apparel. His clothes are a basic necessity. Yours are sheer frivolity. Everybody at the office has more suits than he has. "Did you **have** to buy that dress? Why didn't you get a really smart black one?"

8. Never say, "You're always talking about sport. Don't you think it's time you let me in on what you're talking about?"

When you consider the possible

outcome of this statement, it is blood-chilling. He may decide, all right, he will. So he takes you to a cricket match and is prepared to be kind and instructive. He is not, however, prepared for you to ask where the goal-posts are.

9. Never ask if he enjoyed his nap after he has snored his way through an evening of television. He was **not** asleep; he was resting his eyes. He heard every word of it.

10. Never tell him your dreams. I woke my husband one night and said, "I've just had the most horrible dream. I was having an operation in a hospital in a strange city. It was awful. I was crying for you, and they couldn't find you anywhere."

He just rolled over and muttered, "Did you try the club?"

HEALING FEELINGS

By HARRY EDWARDS

SPIRITUAL healers are often asked the question, "How do you feel when a healing is taking place?" or "What are your feelings when you know that a healing has taken place?"

It is probable that every healer feels differently according to his or her personality, but I venture to say, that there is much in common between them. To understand the basis of a healer's feeling one must appreciate the motive of his mission.

Healing is a personal gift, which can belong only to those whose natures are compassionate and who radiate love in themselves, and express it for others and in their way of life. They are generous in giving, possessing the aptitude to render service in the name of God and humanity even if this entails personal sacrifice.

With some it is a natural gift, just as others possess other gifts. With some people the gift is dormant but it can be awakened through the development of attunement with the spirit realm. You will never find a healer who is mean, selfish or arrogant, one who will never give of himself unless he can get something out of it.

The gift of healing is therefore a spiritual quality that arises from a spiritual nature. This does not mean that a healer needs to be "churchy", for spirituality is the expression of natural love, goodness and generosity.

I have said before that if I were to look for angels on earth, I should not go to the bishops' palaces, or to Mayfair, but I would go into the homes of ordinary people, where, so often, adversity in life promotes that "giving of the self" in service to a friend who is in need.

The mother who denies herself for her children, and hard worked as she may be is ever ready to take in food to a sick neighbour, or help to keep her house clean, even if it is only the cleaning of the doorstep.

To return to the healer: for the very reason of his or her love and compassion for the sick, the deep inner yearning to take away the pains and anguish of a sufferer,

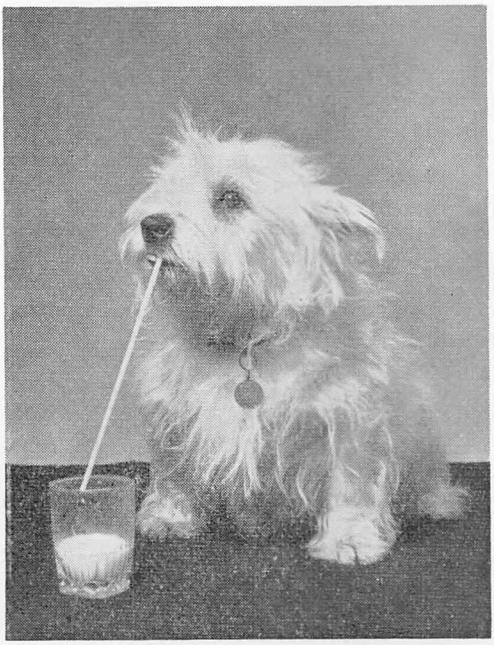
the realisation when a healing takes place, fulfils his desire and lifts him up into a happiness that cannot be adequately described in words—at least, I find this so!

The writer has known both sorrow and hardship, and has experienced many of the normal joys of life; but there is no joy that can transcend the feeling of "knowing" when a joint locked by arthritis becomes free, or that intuitive certainty when he knows that a very sick one, near to the passing, will obtain new strength and get well.

The gift of healing creates a feeling that is quite different to all other human experiences. The healer knows he has "something," an inner strength, companionship with spirit, that gives him the realisation that he is not just a human being, but a man or woman with "something" plus, a linking-up with an intangible but positive fellowship with the good people on the other side of the veil.

Let me illustrate this from my own experiences. There have been very rare occasions when I have sat down to heal a person and felt "nothing" with me. Something very vital is missing. The patient does not become intimate with me. I cannot blend with him. He is just a stranger with whom I have no affinity and when I attempt to ease his pain or stiffness it appears no more than trying to help or move an inanimate thing.

On the rare occasions this has been experienced I stop trying to heal for a time and sit quietly and await the coming of attunement and that comforting and reassuring feeling of being encompassed with, of possessing in my whole self, the assurance that I am not alone with myself.



Human nature has its peculiarities and most people can recall occasions when, on meeting someone for the first time, they feel repelled by his personality. One shrinks from him. I recall an occasion, that has nothing to do with healing, and which occurred when I kept a stationer's shop.

A man came in for something, and as I looked at him I could not help but feel a very bitter antagonism towards him. His very being repelled me. I had never seen him before. I knew too, that he sensed this revulsion of feeling that I felt and that he too felt the same way towards me. I felt within myself that he was evil.

Sometime later he returned to my shop, not to buy anything, but to ask why he and I felt like

that towards each other and the strange thing is that as we talked so this bitterness left me and him too. It would take too long to discuss the "why" and the "wherefore" of this change and how it came about.

It provides an interesting problem for the psychologist, but to answer it simply, a spiritual change must have come to one or both of us to overcome the feelings of animosity.

On only two occasions do I remember this aversion to another during the quarter of a century I have been healing. The first occurred over twenty years ago, but I can recall it very vividly, even now. A woman came to my house to see if I could heal her deafness. She explained that when she was a baby her mother had poured hot oil into her ears and from that time she had been stone deaf.

As I sat before her, I could not help feeling a repugnance towards her. I did not feel that I could help her, but I made the effort and placed my hands over her ears and sought healing for her—but apparently with no rseult. At ten o'clock the same night there came a loud knocking on my door, and on opening it, there was the woman in an excited state. All she could say was "I can hear!", "I can hear!"

There is a humorous sequel to this story, for some three days later, she again came to see me, when she told me that she worked in a laundry and "she never thought that the girls she worked with could swear so much."

The other case of aversion also had a happy healing result, which goes to show that spiritual healing is superior to the lesser feelings we may be conscious of from time to time.

I believe that harmony and blending between healer and patient is of primary importance for it is in this way that affinity between the healer's and the patient's spirit-selves is attained, and which helps so much in establishing mutual understanding, confidence and sympathy, and consequently the healing itself.

If healers did not have this inner feeling of goodness and yearning to heal, if they did not look forward to the healing occasions as the greatest event of the day or week, they would not take the trouble to use their time in this way.

Can it be thought reasonable that any person who does not possess these yearnings to heal would give up their free time after an arduous day's work to enter into an atmosphere of sickness, to meet the sick with whom there is nothing in common, and who may be depressed or in pain, unless there does exist this "healing feeling" which defies explanation but which is truly a spiritual quality?

"Healing feelings" therefore are apart from all the other normal human emotions of recreational enjoyment, hobbies, theatre going, picnics, or basking on the sea-side sands in the sunshine. It is different from the affection one has for one's dear ones.

These are good, pleasureable and satisfying to our physical selves, but any healer will tell you they are lesser compared with the exquisite joy in seeing pain relieved and the sick made well. And even more than this is the joyous anticipation and realisation of being the means to cure disease.

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