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ONE SHILLING



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by the Editor.

PRAYER.

AN OPPORTUNITY OF SERVICE.

The opportunity to help a number of the sick and heavy laden, both materially and spiritually, occurs many times a day, both at 29, Queen's Gate, S.W.7., and at Addington Park, in Kent. These people are in need of your help. Will you please give it to them? All you have to do is to take part in one of the Harmony Prayer Circles; they take but half-an-hour of your time, a half-hour during which you will be assisting maybe as many as eighty people.

If you are able to give your time regularly to this work, so much the better, but even if you are only able to manage one half-hour in your lifetime, that help will be greatly appreciated. A list of the prayer circle times of Queen's Gate and Addington Park is printed below and on page 3.

LIST OF CIRCLES HELD AT ADDINGTON

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
10.0/10.30	10.0/10.30	10.0/10.30	10.0/10.30	10.0/10.30	5.30/6.0
12.30/1.0	12.30/1.0	12.30/1.0	12.30/1.0	12.30/1.0	
2.45/3.15	2.45/3.15		2.45/3.15	2.45/3.15	
		5.0/5.30	5.0/5.30		
5.30/6.0	5.30/6.0	5.30/6.0	5.30/6.0	5.30/6.0	
6.0/6.30					Sunday
7.0/7.30	7.0/7.30				6.0/6.30
7.30/8.0					6.30/7.0
8.0/8.30	8.0/8.30		8.0/8.30		
8.15/8.45		8.15/8.45			
				9.0/9.30	8.30/9.0
					9.0/9.30

LIST OF CIRCLES HELD AT QUEEN'S GATE

Monday	Tuesday	Wednesday	Thursday	Friday	Sunday
10.30/11.0	10.30/11.0	10.30/11.0	10.30/11.0	10.30/11.0	
11.0/11.30	11.0/11.30	11.0/11.30	11.0/11.30	11.0/11.30	
11.30/12.0	11.30/12.0	11.30/12.0	11.30/12.0	11.30/12.0	
2.30/3.0		2.30/3.0		2.30/3.0	
3.0/3.30	3.0/3.30	3.0/3.30		3.0/3.30	
3.30/4.0	3.30/4.0	3.30/4.0	3.30/4.0		
5.0/5.30	5.0/5.30				
	6.30/7.0		6.30/7.0	6.30/7.0	
			7.0/7.30	7.0/7.30	
		7.30/8.0	7.30/8.0	7.30/8.0	
		8.0/8.30			

N.B.—The following Prayer Circles are held at our Liverpool Centre:—Monday 6-30 and 7-30, Tuesday 2-30 and 7-30, Wednesday 2-45 and 6-30, Thursday 2-30, Friday 8-0 and 8-30.

All correspondence concerning patients on these Circles can only be dealt with by Mrs. M. A. Simpson at Addington, and therefore should not be sent to Liverpool.

THE DEVELOPMENT OF THE SUPER-CONSCIOUS MIND.

Being an Address by DOCTOR "LASCELLES."

The latent powers that are in man have been very little developed—scarcely at all. The proof of that is surely clearly shown by the powers that are held by different individuals in different parts of the world; and even then, if one takes Christ as an example, one can clearly see how little progress man has made towards the development and the use of the powers that Christ used during the whole time of His ministry. And yet, as He says, you can do still more wonderful things than He did.

We have proof of that by the wonders that are disclosed by those who have travelled in the vast spaces and mountainous regions of Thibet—those who have the favour to contact and speak with the famous adepts of the East. Well, have they gone as far as can be? Do they know all? Have they enquired into every path and every channel of development? I would say No! I do not believe that there is an end to the powers that man holds that are given by God, except in the high state of consciousness found only in the seventh Heaven. Until that place is reached, the shadow of self must to a certain extent close the light that lies hidden in all men.

This shadow of self is very evident in the world, it is very evident in the flesh. The necessity of living and clothing yourselves, and in some cases the need to keep up your positions in life, tends, does it not, in many people to the expression of self in its lowest form—a form that shows possessiveness, selfishness, greed and vanity, a form that walks the earth in a caged and disturbed state, feeling the more it applies the material things of the world to itself, the more it cages itself in. In its cage it finds no peace—but something at the root of the soul disturbing it tries to lift it out of the cage, tries to find some outlet that will perhaps bring it to a feeling of friendship and love amongst its fellows.

So the caged soul has little expression, the expression of the soul uncaged is unlimited. The only limitations are the limitations of the world, but outside the world, in the vast spheres that surround the earth the soul can soar to great heights, and yet even in the highest spheres above the earth there is still something of self left. Beyond that, in the seventh heaven,

where self is entirely thrown on one side, the soul is really free: that place is the only place where the full expression of life can be found.

Of course there are difficulties to face; I know how the hidden thoughts that we all have keep on guiding us in a wrong direction. I know that all of us have sinned, and we all have been selfish; but I also know that one cannot just say: "I am going to stop being selfish, I am going to stop being vain, I am going to be friendly with my fellows, I am going to love my neighbour, I am going first to think of my neighbour before I think of myself."

That is all very well. People vaunt their freewill and their power of will, but when it comes to using that freewill and power of will, how far can it be used for the development of our own souls? How much is there? What power does it really have? How very *little* there is in that power! Well, we have to look to something else. Freewill is not much use, and will power is not much use. People say: "I can do anything. If I want to do a thing I can do it; I have plenty of will power. Look how I control my fellows! Look how I force myself to do work that is not congenial! I have plenty of will power. If any of my neighbours come up against me, I have such a great moral courage that I don't care how I hurt them, it doesn't worry me a bit. Let them be hurt, I am going to get my own way, I have a strong will." Well, they may be able to do all these things, they may be able to force themselves to do it, but will is not meant for that. Will, and the power to will, is given us so that we shall have the power to love, and that our will shall be turned upwards, not downwards.

So we find this much talked of will power of very little use. It is not the key that will unlock the cage in which we are living. That is not the key. Where are we to look for the key to open up the cage, that we may step up from the shadow of darkness into the light of peace, the light of heaven and of the world? Where are we to get the key? Well, we must look at the three parts of our minds for the key. The subconscious mind that has memory, and imagination, gives us the power to register thought to the conscious mind that thinks. There we have the two actions in the mind, the subconsciousness and the consciousness. Both of them act with everybody and in varying degrees.

Some people have very little subconsciousness and a great deal of consciousness. Others have a great deal of subconsciousness and very little consciousness. The person you call a dreamer

is the one whose subconsciousness is driving him on the earth in dreams. There is nothing fanciful about the person who uses his conscious brain. He does not have any religious thought, he does not think anything of his neighbour. He is simply a forceful personality, that just goes his own way. Well, that man has much consciousness and very little subconsciousness. He has his memory, of course, that lies at the back of his subconsciousness, but beyond that there is very little of subconscious action—certainly nothing of super-consciousness. So he is carrying about a dead subconsciousness, and he is living on consciousness alone. Behind is also a dead super-consciousness.

So if we would develop these latent powers and would get happiness and love and peace, we must do something about this super-consciousness that lies behind the conscious and subconscious. We have to develop it. Again, can we bring our will to develop it? Can we say that we will be good? Can we say that we will understand heaven? Can we say that we will believe in life after death? Can we say that we will believe in the love of our fellows and the kindness of man to man? No! Will that set the super-consciousness in action? Not at all. Well, what will do it? It lies behind, it is part of the realm of spirit that joins you to God, it is the wellspring of religious thought, the place of spiritual urges.

We—although we carry it with us and it is always with us—seem to have no control over it at all. It seems to be something that is tacked on to us but is not part of us. We seem to have to do everything through those other two parts, the third part simply lies alone, we have no control over it; we are unable to give it up, to develop it, to do anything with it. It is really the I in us. As we develop spiritually the real I is trying to get rid of what we have gained and gleaned on the earth, the real I is trying to get rid of our consciousness and subconsciousness, so that it can have its full development. The super-consciousness is the real I.

These latent powers that lie within man are there, and until we have thrown off personality, as we do during our travels through the different spheres of spiritual progression, we are not really ourselves. Then the real self, which is your super-consciousness, is shown in its true light and its great beauty, great peace and great love.

It must be the desire of all those who have religious thought to develop this super-consciousness; and some years ago I was able to help one or two people by showing them a way in which

they could get outside power to develop it. I used the term Christ Consciousness, and I am now going to speak of it. First of all I want you to picture why Christ consciousness should be worth while. I want you to allow me to tell you of a truth, and I want you to accept that truth, because if you do not accept it, it is certainly no good you trying to develop a Christ consciousness.

The truth is this: that by our Christian thought, by our Christianity, by the spiritual urge that lies in us, that points us towards Christ, so we have linked ourselves to His family. Christ is the head of that family. When we make an electrical circuit we must join the wires. Well, we have consciously, as it were, joined them up, and we are magnetically in touch and in contact with Christ. We may be very low down in the scale of development, but it does not matter how far down we are, if we have mentioned Christ's name, if we have thought of Him, if we have a Cross, if we have any religious observance connected with Christ, or if we have had any love at all for Christ, it puts us much higher in the scale of development.

Then we are definitely linked to Him. He is the Head. We may think we are very far away from Christ; our mind may find it impossible for us even to dream of Him. He seems such a remote, historical figure in past history that time has dimmed His reality, so that He appears unto us as a myth. But we have spoken of Him, we have spoken His word, and if I were to go into deeper issues I would be able to tell how important words are, how the very word *Christ* means so much, how its sound vibration has also a spiritual vibration, a cosmic vibration, and the very word *Christ* takes us out of this world into something that is more sweet and more beautiful.

So we have the word Christ, and through our use of that word, through perhaps the talk that we have heard at our mothers' knees of the Biblical story, our thoughts have been turned towards Christ, and having turned our thoughts towards Christ, we have recognised Him as being the Head of us all. So we are all linked to the one great family of Christ.

How are we linked? Not through the conscious mind or through the subconscious. When we see a thing it is registered in our minds. If we see a word it is registered on our minds just as though it has been a spoken word. Through those two channels to the soul, the eyes and the ears, we learn. Now we cannot have someone keep on calling the word Christ to us, so I had the word Christ printed and put somewhere where it could

be seen and made luminous, so that it could shine in the dark. And it was placed in front of the one who was practising this exercise.

All the time the vibrations of that word Christ were penetrating through the conscious and the subconscious mind, back into the super-consciousness; because the super-conscious will not accept anything except that of the spirit, and the word Christ is of the spirit. So the super-conscious was quietly stirred up and vibrated on. It began to come alive. It had not very much in it, but what was in it was beginning to be alive, and as it began to be alive it stirred up something inside the subconscious, and the ones who tried it had disturbed dreams. They began to see themselves as they really were, and they did not like it at all.

Some only did it three or four times and became afraid. They did not like to see all the dirt, all the mud, all the flotsam and jetsam that was in their hidden minds. It stirred up some of the things that they had brought back from the past. They began to see themselves as they had not thought themselves to be. Then I told them to read a verse of the Bible, something that Christ had said, and as they did that to look up and see the word Christ. So gradually they started to develop that super-consciousness. It was developing it and bringing it into conscious life, peace and happiness. It did not bring peace at first, it brought a great deal of disturbance, and many who tried it gave it up. One of my patients who had given it up said to me she had tried it again, because she felt that she needed Christ so much and felt so unworthy. It was because of that I am giving you this address. I felt perhaps the unworthiness had been stirred into life by the feeling of the utter unrest that lies in the world to-day, as though the pressure of that shadow on her soul had at last turned her soul towards the consciousness that is Christ.

I have not time now to go fully into that development, but no doubt if you talk among yourselves you will find those who have tried Christ consciousness and they will be able to tell you more about it. I am giving you this address for a special purpose, and that is that I want you to develop those latent powers. I want you when the time is ripe to use those powers for the good of humanity, and for the love that you hold for your neighbours.

THE GOAL OF PEACE.

R. E. LEE.

"Be ye transformed by the renewing of your mind."—

Romans 12, 2.

The world craves for peace. Every living unit craves and strives for the security, personal comfort, freedom from worry and absence of conflict, which to it is synonymous with happiness and peace, yet the very craving and striving defeat their own object. This is a law as much as Newton's axiom that "Action and reaction are equal, but opposite," and it works in the same way. I will not stress this point. Those who know it will not need to have it emphasised, and those to whom the idea is unfamiliar will require more than a magazine article to convince them. I merely mention it here to explain why I deal with the quest of peace solely from the introspective angle. I believe that peace without is unthinkable as apart from war, but I know that the peace within—the peace St. Paul knew as that which passeth understanding—is possible in the midst of war. I say it is possible because, being beyond the limits of intellection, it can not be distorted by misconception. It is a peace that one can know without understanding. We know the taste of sugar, but we have no intellectual comprehension of it. The psalmist exhorted, "Be still, and know that I am God," but no man may understand God intellectually. Man may know woman, but such experience is independent of intellectual endowment. Similarly, he may know himself, by a process of self-realisation, but this process is hindered rather than helped by mental activity. Such self-knowledge is peace. It is a peace possible to the soldier in the midst of battle, and to the civilian in an air raid. It is the religious experience of at-one-ment, and entails the hardest fight life can offer, the conquest of self.

How is reference to this fight compatible with the statement above that striving defeats its own object? Right understanding supplies the answer. To fight does not necessarily mean to use force. The expert in Jui-Jitsu uses the minimum of force with the maximum of effect. Right understanding lies in an appreciation of the Eastern symbolism of master and disciple. There is only one Master, Life, and every true seeker for enlightenment is his disciple. Life teaches without specific instructions, but its voice is heard and its counsel heeded by those who have ears to hear. The following incident is recorded in a Chinese scripture: "Master Tao-wu was asked by a disciple: 'Since I came to you, I have not been instructed at all.'

“ The Master replied: ‘ Ever since you came to me, I have always been pointing to you how to study.’

“ ‘ In what way, sir? ’

“ ‘ When you brought me a cup of tea, did I not accept it? When you served me with food, did I not partake of it? When you made bows to me, did I not return them? When did I ever neglect in giving you instructions? ’ ”

Acceptance of this Master-Disciple relationship between Life and the seeker, entails acceptance of all the conditions imposed by Life. In the East the Master exacts absolute obedience from the disciple, and expects to be trusted implicitly. So with Life, whether we like it or not, whether we are aware of it or live in the darkness of unwisdom, whether we are agents for construction, preservation or destruction, we obey the Master and do his will. The cuckoo imposes on his feathered victim as man imposes on his neighbour. Ants make war even as man does. The cat sacrifices herself for her kittens, even to the death, not less than a human mother might. Plants die from their own diseases, even as man is stricken with those peculiar to his race. In love, war and sudden death, God’s will is done on earth as it is in Heaven. In all things an inscrutable Providence benignly pulls the strings.

I say benignly; for in spite of appearances the nature of Life is love. In like manner the work of a surgeon in a hospital is a labour of love, though red in scalpel and forceps as Nature is said to be red in tooth and claw. Analogy is most helpful in elucidating these difficult metaphysical abstractions, and that of a game of football offers another good example. To all appearance there is strife and opposition, but the essence of the game is friendly rivalry, and the root purpose is development of health and character.

So with Life, we must accept all trials and tribulations as the footballer accepts the rebuffs of the game, not looking on with mute resignation while goals are scored by the opposing side, but straining every nerve to realise our ambitions and defeat the opposition, yet detached and good-humoured withal. Win, lose or draw, it is all one, the purpose of the game is served. Why worry!

Again it would seem that the expression “ straining every nerve ” is not readily reconcilable with the philosophy of non-striving referred to in the opening paragraphs. Actually, motive is the determining factor. The true football enthusiast plays for the sake of the game, he strives for the joy of the effort, and the score is no life and death matter to him. Be it never so strenuous, the completion of the game leaves him with a quiet mind. He understands it is a game. He is reconciled to his environment and is therefore at peace.

There is another way in which we may accept the adverse blows of circumstance, and that is by regarding the details of our daily life as spiritual food. It was some such idea which made St. Paul write in his Epistle to the Corinthians the passages referring to the glory he was prepared to take in his infirmities. We are as yet babes in the spiritual life, and most of us are spoon-fed by circumstance. We like the cake and loathe the spinach, as is the nature of children, but on whatsoever plane our food may be formed for us it needs to be properly chewed, digested and assimilated if it is to do us good. Moreover, it must not be retained, brooded over, clung to, or there will be the spiritual equivalent of constipation with its attendant ills. Even joys must be released, let go, ere they lose their virtue and poison us. As Blake wrote:

" He who binds to himself a joy,
Does the winged life destroy;
But he who kisses the joy as it flies
Lives in eternity's sunrise."

What is the purpose of such building-up of the spiritual body? Answer may be found if we consider the purpose of life on the physical plane. Is not this latter mainly concerned with the propagation of the species? Does not Nature build up her sons and daughters for the apparent end that there shall be life and yet more life? Let us then apply the same thought on the plane of spirit. As above, so below. As within, so without. As spiritual beings we are nourished on that Food of the Gods, Circumstance. As children we accept without realisation; as adolescents we know something of food values. Then begins the strange new yearning of the youth for the maiden he has yet to know. This culminates in union, and a new life is born. The correspondence will be sufficiently obvious, but I will enlarge on the last thought, the idea of spiritual marriage.

Imagine a young boy cast away alone on a desert island, where the fruits are yet sufficient to nourish him. At first he is content, with his bodily needs satisfied, but later, adolescent, he longs for an unsavouried sweetness that eludes all his intellectual processes. He craves for the mate that shall complete his life and make him whole, but yet so far as he is aware the earth consists of nothing but his island in the midst of vast emptiness of water and firmament, a minute speck sheltering a man and perhaps a few monkeys and parrots, sum total of sentient life.

In like manner such of us as are seekers crave for our other half, our Higher Self, the mystical experience of union, at-onement. The God within seeks the God without, as water seeks its own level, as air flows into a vacuum. Let us be of good cheer, our need will be met. In the words of John Burroughs:

“ Asleep, awake, by night and day
 The friends I seek are seeking me.
 No wind can drive my barque astray,
 Nor change the tide of destiny.”

In good time, at the right time, when we are grown to the stature of spiritual man, union shall be ours, and the child, the meaning behind the union of self and not-self, shall manifest. And after union, peace.

So far, so good, but still we err on the side of intellectualism. I recounted above a dialogue between Master and disciple, but I omitted the concluding passage. It runs as follows: “ The disciple was more mystified than ever, so Tao-wu said again, ‘ If you want to see, see directly into it; but when you try to think about it, it is altogether missed’.”

I warn my readers that the going will now be difficult, as we venture into another dimension in our quest for Reality, the realisation of which brings peace, yet analogy may still serve to help us a part of the way. This morning I carried out my meditations at an unusually early hour, and found myself continually dozing. As sleep overcame me, figures formed and vanished and reformed themselves before my mental vision, and problems, too, presented themselves, predicaments from which there was no obvious way out. Yet each time I roused myself the phenomena of the dream dispersed, and figure and problems were seen in their true nature of illusion, to vanish speedily even as memories. If you want to see, see directly into it, but if you try to puzzle it out while the dream is still in progress, it is altogether missed.

It would seem impossible to see the dream as a dream while yet we are of the dream, but actually it is quite possible. There is a state near to the waking state when the dreamer knows he is dreaming. The dream retains its clarity of outline, but the dreamer is no longer identified with his surroundings. It is a by no means uncommon occurrence, and I have myself frequently experienced it. In fact I look forward to it as affording unique opportunity for adventure and sensation in the wonderland of the mind. In a similar manner we may be in this three dimensional world of the senses, and yet not of the world. As above, so below.

However, as we penetrate further into the next dimension we must leave behind us even the concept of dream, and approach a state or condition which I may symbolise as the deep sleep state. In this realm we have no standards of comparison, and function independently of the control of the senses. We are above and beyond the Pairs of Opposites, there can be no dwelling on this as opposed to that, no good as opposed to

bad, if only because on this plane thought is entirely subservient to intuitive understanding, self realisation. We do not think, our mind is in its natural state, we can only breathe I AM. We live by Faith, and if any advice may be given to the stranger in this dimension it is that of Proverbs 3, 5: "Trust in the Lord with all thine heart, and lean not unto thine own understanding." Outwardly, we may still appear to lead a normal life, we eat, breathe and propagate, we have our problems, and solve them on lines which appear to be those of common-sense and expediency. The change is not on the outer, but on the inner planes. It is a plus condition; as man we were a self-conscious animal, now we are God-conscious man.

Even the natural functions take on an entirely new aspect. We are nourished on circumstance, as explained above, and our breathing has equally an occult significance. Shankara Acharya, greatest of Indian teachers after the Buddha, says: "The expulsion of the phenomenal from consciousness is the real out-breathing, and the conviction 'I am Brahman' is the real in-breathing." We propagate the things of spirit as the sun disperses light, effortlessly and ceaselessly. Our yoke is easy and our burden is light, and our problems are no problems, since they resolve themselves without anxious effort on our part. We learn the law that every problem unconditionally accepted carries with it the seeds for its own solution. Our action in every contingency is spontaneous, unreflecting, and therefore unhindered by the limitations of the intellect. We can do no wrong, for we have no self-interest; we serve as beneficent forces in Nature, but, though we serve, our service is perfect freedom. Our strength is that of the eternal hills, and our peace is profound.

This is the Kingdom of Heaven referred to by Jesus, no Paradise to be attained after death, but an interior state to be experienced in this life by those who have grown to adult spiritual manhood. It is truly a process of growth, and there are no short cuts to the goal. It is not to be attained by taking thought, but those who are ready for it, who stand on the threshold, keep the Vision constantly before their inner gaze, and so grow to resemble it the more, imperceptible yet positively, day by day. The earth is a being of a not very advanced stage in evolution, and to the extent that we identify ourselves with the things of earth, to that extent we are of the earth, earthy. If, however, we cultivate detachment, we gradually liberate ourselves from the terrestrial influences, and function freely in our own true nature as essence of mind which is intrinsically pure. We then realise the interior meaning of the story of the Christ. The Christ is now within us; we are one with the vine, branches indeed, yet without its branches the vine would be unthinkable except as a sorry root. We know we have incarnated as spiritual leaven to help raise the spiritual status of the whole,

and though the earth is our habitat, Heaven is our home. Dwelling in the secret place of the most High, we abide under the shadow of the Almighty, and though a thousand fall at our side, and ten thousand at our right hand, we walk on from life to life, serene and unharmed in our own self-nature of eternal Being, wrapped in the mantle of a quite unfathomable peace.

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BOOK REVIEW.

"LIFE AS CAROLA."

By JOAN GRANT.

METHUEN.

10/6 Net.

Considered as a novel, "Life as Carola" is unsatisfactory and disappointing. It lacks the essential quality of a good novel—form, which involves carefully selecting the material and introducing and developing the characters so that they contribute inevitably to the movement of the plot. Miss Grant's story opens quietly, and for a time runs smoothly, in spite of the many changes of scene and variety of incident. But after a strong and impressive climax the story falters. Action and movement give way to a series of philosophical disquisitions, and the concluding part appears to have little relation to what has gone before. Nor have the characters any really convincing relationship with each other and the central personality. They are often interesting and often fully realised as individuals. They are welcome when they appear, but, except for Petruccio, they are not missed when they finally pass from Carola's life.

If, on the other hand, "Life as Carola" is regarded as history, there is hardly sufficient material or fact to satisfy the reader who is willing to forget the requisites of a good novel in his search for an imaginative account of a past age.

Yet the book has a fascination and beauty that is almost equal to that of "Winged Pharaoh." Wherein lies the secret? It would beg the question to suggest that these very obvious defects alone argue for a direct and scrupulous account of an actual experience. Such an artless and transparent device would certainly miss the intended effect, if consciously used. But combined with an astonishing historical veracity and realism of detail, this straightforward, undramatic treatment of a story full of dramatic possibilities, does strengthen the conviction gained from "Winged Pharaoh" that Miss Grant's inspiration derives from sources that are outside the human imagination. Partly because of this, and partly because of the book's philosophy, much depends upon the individual's approach. Sympathy towards—or better still, an intuitive acceptance of the reality of reincarnation—will help the reader to appreciate "Life as Carola"—perhaps more for what it teaches than for what it is. Carola was born as a bastard child to Orlanza, the head of the House of the Griffin, a family who lived in Umbria. Her first seven years, which she spent with her mother in seclusion in her

father's Castle, are described with a quiet restraint coloured by wisely selected detail. When she was seven, they were banished by Donna Isabella, Orlanza's mother, and forced upon an existence of wandering and hardship. Her mother earned a living as a strolling lute player, and when she met a tragic and sudden death in a revolt in Padua, Carola inherited her gifts and eventually joined a group of travelling players. One of these, Petruccio, was a dwarf. But his soul had found the freedom and faith for which Carola was unconsciously searching. Petruccio as a character—a physical dwarf and a spiritual giant—is alive and convincing. His conversations with Carola are among the most beautiful passages of the book.

When his spirit at last took wings, Carola was once more alone and friendless. The brand of the Griffin afforded her sanctuary in the House of the White Sisters. Partly in fulfilment of her promise to Petruccio and partly to win the quiet in which she could search her memory, Carola entered the convent. Her experiences there are told with the most vivid realism. The life of the Convent, and its inmates of such varying character, pass before our vision, clear and solid. The old Abbess, a wise and kindly spirit, dies, and is succeeded by a woman who is warped and cruel. Her blight descends upon the Monastery, destroying its flowers and withering its spirit. The consequent disaster to Carola is unfolded with masterly skill. After a terrible ordeal, which Carola survives with endurance, that seems real enough yet unrealisable to-day, the reader longs for the richness and repose of the souls fulfilment. As in "Winged Pharaoh" (after the initiation) he expects not so much the reward that is due to Carola, as some adjustment in the scales of struggle and achievement. But he is only partly satisfied. Carola found her benediction, peace in the house of an old philosopher, Carlos di Ludovici. He was wise, generous and tolerant, but somehow not so real as Petruccio. He gives Carola the protection of his house by marrying her. But as one is still puzzling whether Carlos is the soul mate for whom Carola so longs, there is an intrusion which disturbs the peace of Carola's soul in some curious way, and throws a new and not altogether satisfactory reflection on her character and her past life. Surely this was not the contentment for which she had given so much. And with Carola's passing at an early age, there is left a sad feeling of non-achievement and vacuity. Perhaps it is best summed up in Carola's own thoughts as she stands on the verge of new life.

"It could not be Carola who thought of what I knew, for Carola had been a heretic. She was so proud of heresy: saw Priest and Abbess as dark enemies. It was as though she hated a blind mind for his sightless eyes, or mocked the deaf. I should have been compassionate to those nuns who seemed to live

while confined in their creed, and with compassion I might have found their hearts and shown them the living Christ on the Crucifix.—She had fought for her half remembered truths against her creed, not wise enough to know that in His Light shone the same truth that has lit this dark earth since it was born of time."

Such integrity, such self honesty, such clarity of vision, such despassionate self-judgment, not unprejudiced by desire, or vitiated by remorse, is surely beyond the power of mortal man. "Life as Carola" can offer much to those who strive to understand the life of the spirit—less perhaps than "Winged Pharaoh," for that Egypt was a civilisation where truths for which we now grope were the self-evident and accepted framework of life. In 15th century Italy they were universally distrusted and often hated. The light shone only from a few wise and courageous souls such as Carola and Petruccio. Even Carola has momentarily lost much of the wisdom and knowledge which she had as Winged Pharaoh. Her control of sleep-memory is uncertain, and there are situations which she cannot fathom. But what she knows and experiences is far enough beyond the comprehension of her contemporaries to bring her to the terrible test of martyrdom—a test which she fought with a courage that seems almost as formidable and inhuman as the pain which inspired it.

The full perfection of the spirit life realised in human experience, was the quality that made "Winged Pharaoh" so enduringly beautiful. It is missing in "Life as Carola." Instead there is the struggle of the spirit to spread enlightenment amidst darkness and ignorance, to heal the sick and to cut away dogma and superstition, which many will recognise as strangely and sadly familiar.

One of the outstanding qualities of "Life as Carola" is the sensitive beauty of Joan Grant's style. Transposed here to a key that is less highly coloured than "Winged Pharaoh," it has the same effect of exactly fitting the subject and its setting. Carola, as a woman, compared to Winged Pharaoh is a simple personality. Her story is told in a language that is unaffected and transparent enough to reveal consistently the beauty of her essential self—the Carola that is I. In its way it is as remarkable an achievement as the more polished and sophisticated writing of "Winged Pharaoh."

THE HARMONY PRAYER CIRCLES.

The infinite power of prayer is being proved daily, year in, year out, by some thousands of people who are linking up with The Harmony Prayer Circles.

Letters are constantly pouring in to our office telling of cures of medically incurable diseases, of the alleviation of pain, of sanity restored, of material help being obtained, of lives being changed.

Prayer—the only true panacea—can answer all your problems, whether they be of health, or of a spiritual, or of a material nature. We are firmly convinced that no one in need can fail to obtain help through prayer; that is, if it is approached in the right way. Many times each day in small chapels, set aside and consecrated for this work, short half-hour services are held for the sick and heavy laden. Simple, appropriate prayers are said for those being prayed for—about eighty people at each service. These services are called circles because the people taking part in them—not more than six at each service—sit around an altar.

At the same time that a circle is being held, the people who are being prayed for at that particular circle, say the same prayers in the privacy of their own homes. This procedure we term linking. It is not essential that patients should link themselves, this can be done for them by their relatives or friends.

This is the method of approach that we advocate and use. We do not, however, claim it is the only way or approach. All we claim is that it is an effective one, as the reports printed below show.

For convenience of our readers an application form is enclosed with each magazine.

As this work is supported entirely by voluntary donations no financial responsibility is undertaken by joining the prayer circles.

A booklet describing this work more fully will be sent on application to Mrs. M. A. Simpson, H.P.C., Addington Park, West Malling, Kent.

DO YOU NEED HELP ?

If you are in need of help please write to us. If you know others who need help tell them of our work, or send us their names and addresses so that we can post them particulars of the Harmony Prayer Circles.

A FEW RESULTS.

Below are printed a few extracts from letters we have recently received:—

PERNICIOUS ANÆMIA. VERY WEAK.

“ He has made a wonderful recovery, as less than three months ago the Doctor did not think he would pull through.”

NOISES IN LEFT EAR.

“ I am glad to say that I find myself considerably better from the trouble from which I was suffering (noises in the left ear). These had been almost continuous for over a year, but now, I am thankful to say they have almost vanished.”

MATERIAL HELP FOR HOTEL. HEALING.

“ I am so very grateful for the wonderful help I have received through the Prayer Circle, and through the healing treatment. At the outbreak of war my house was empty here, and now I am glad to say I have no empty rooms. This is really wonderful, isn't it. As for my health, I never felt so alert in mind and body.”

STROKE.

“ My sister-in-law, who had a second stroke three months ago, is now getting up each day, and hopes to be downstairs next week, in spite of the fact that the Doctors said it was impossible for her ever to get better.”

EXCESS WEIGHT.

“ I seemed to gain strength and am pleased to say that since then I have lost a few pounds in weight, and so feel better in health. I can now walk with greater ease, and as a result of the loss in weight the action of the heart has improved. Also I have a much happier and contented outlook on life.”

HEALING.

“ He has almost completely recovered from his illness, which was an infection, something of the nature of Infantile Paralysis.”

ARTHRITIS.

“ I know you will be glad to hear that now I can walk a mile. My foot and leg is much better, and I can candidly say without your help I should not have got better. I was in such distress in mind as well, nothing I am sure but prayer would have pulled me through. Now I can walk, and I am truly thankful.”

THE LORD'S PRAYER.

“ DR. LASCELLES.”

People accept the Gospels as they are written. If they do think about them at all it is as being rather out of the ordinary. They are so used to them; they are taught from their earliest childhood, and most people do not trouble to think much about them.

The Lord's Prayer has been given to them by Christ, and that is the end of the matter. They don't think that it was rather a peculiar answer that Christ gave to His disciples, that Lord's Prayer. The disciples asked Him to teach them how to pray, and He answered by giving them a prayer. I believe that there was more to it than that, but that does not take away from the importance of the Lord's Prayer. It is a prayer of approach, it is a prayer that brings the vibrations of prayer, it is the key that opens up the heavens to the passage of the angels into the place of prayer.

You people who play golf (and I am saying this in all reverence) know the importance of the approach to your ball. Well, that is an analogy. Your prayer depends a great deal on the approach, and the Lord's Prayer is the approaching prayer. Now let us analyse it. First of all, Christ was always talking about His Father, His Father that was in Heaven. Did He mean God, because if so, He must have meant His other self, or His highest self. If He, as I believe, was one of the Christs, or the Anointed Ones, who have had no earth experience but are the higher angels that control the Universe, then His Father was surely God.

We can look on God as the Father of the World, God as the Father of all fathers through the World. In that sense I don't mean a father in the flesh at all, I mean the fathers of different groups that are in different families that make up the heavens and the earth. Christ was always talking about His Father and He always showed Him not as the father that He had in the flesh, but His Father that was in Heaven. Not only was He His Father, but He went still further and told His disciples to pray: *Our Father*. That 'Our Father' is very significant, because it means not the individual father, but the father of all peoples. Every group has its own father in Heaven; but this is the universal Father. We are calling on *Our Father*.

Then you particularise the Father by saying: "*Our Father, which art in Heaven.*" There are fathers that are in places between the spheres, there are fathers that are just above the earth plane, there are fathers that are incarnated in the flesh; but this particular Father is the Father that is in Heaven. You go on to say that you *hallow His Name*. In the East names are far more important than they are in the West. Of course we know the traditional dignity of a family name. Family names are important in this world, and the traditional dignity of a name is important to a person who is born in a particular family, but that is not the kind of importance that the East puts on names.

You christen your children with very little thought, calling them after an aunt who is going to be the godmother, or some friend who is going to be the godmother. Perhaps you think that friend is going to help the child, either monetarily or in some way or other, and you ought to call the child after her. If the poor child has one or two godmothers, or several godmothers, you mix up the names without any thought of the meaning of those names. Perhaps the mother likes her own name attached to the child, or the father does, and after a little consideration, and sometimes a quarrel or two, you decide on what you are going to call the child. If the child had anything to say about it, it would not be called by that name in nine cases out of ten—as most people don't like the names by which they are called. But in the East the name is very important, all kinds of mystical considerations are taken into account before a child is named, the name from generation to generation keeping its own caste mark and its own position in this world of affairs. A great name is hallowed because of its greatness, so you hallow your Father's name. The name is very important, you put greater importance on the name of the Father that is in Heaven than on the name of any other person that may be in Heaven or on earth.

Then you go on with your prayer and ask the Father for something. Christ knew very well that the Father in Heaven was doing a job; He was making a Kingdom, and like all actions and reactions that take place on the plane of the earth, they first take place on the planes that are beyond the earth. There is no piece of literature, there is no poesy, there is no great art, there is no beauty in the flowers or loveliness in the landscape, there is nothing that happens on that earth that has not happened before on the planes above the earth. Christ knew that there was something above the earth that was very beautiful, and He called it the Kingdom of Heaven. He is asking God, and

you are asking God, that His Kingdom shall come. *Thy Kingdom come.*

Then there is another rather peculiar request, and that is that you ask God that His *Will* shall be done. What do we mean by that? Surely the omnipotent and omniscient God need not have the requests of human beings that His will shall be done on earth. Oh yes, under the laws of God you have to ask, and keep on asking before you can receive. God has made the universe a universe of cause and effect, and the cause in prayer is the request; the answer is the effect. So you make it possible for God to bring His Kingdom by asking Him for it. *Thy Kingdom come; Thy will be done.* And by asking God for His Kingdom you ask that His will may be done on the earth as it is in Heaven. You don't want His will done in any other way, but as it is in Heaven. That will is a will of peace, it is a will of love, it is a will of beauty, it is a will of hope and a will of freedom, and you ask that His will shall be done. Thy will be done on earth as it is in Heaven. It is a tremendous thing you are asking for.

You next say: "*Give us this day our daily bread.*" Many people have come to me and said: "'Doctor Lascelles,' I don't believe in praying for material things," and yet every time they pray the Lord's Prayer they are praying for material things—their daily bread. I know there are some ministers who, with their tongues in their cheeks, to satisfy people say Christ did not mean the bread to eat, He only meant spiritual food. That is all nonsense. Daily Bread means things of the material life that can give you the bodily comfort necessary for your spiritual benefit. . . . *Our Daily Bread.* If anyone intelligently prays the Lord's Prayer they will never be in want of their daily bread, but if they pray to God to give them their daily bread and then scramble for it and are afraid they are going to lose it afterwards, they are not praying, but only saying prayer. You pray that you may have your bread—not spiritual food, but actual material food.

Then you go on to say: *Forgive us our trespasses*, and you ask God to do it in a particular way. Christ does not tell you to ask God to forgive your trespasses unless you are prepared to do something in return. That is the Law of God, for every good act you do in the world some bad one that you have done is wiped off. You must remember that. We know that you reap as you sow, but remember when you sow good you reap less evil. So every good deed that you do in life is balanced by some bad deed that is forgiven. You ask God to keep that

balance up, you are not expecting any favours at all, you are just asking Him frankly to forgive you your trespasses in proportion that you forgive those that trespass against you. Everyone that is born of the world and reaches the age of understanding has trespassed sufficiently to forgive all trespasses against them. It means that you have to forgive everything so that you yourselves may be forgiven.

What is the meaning of forgiveness? That is another point. What is its meaning? When somebody does something to you that is harmful and says: "Forgive me," you say: "Yes, of course I do!" What do you mean when you forgive, do you forget? How do you forgive? Have you ever thought of that, How can you forgive? You can't forgive just by saying: "Oh yes, I forgive you that!" or "You are forgiven." God does not forgive like that, there must be something done. You may forgive in thought and yet not in action. You may forgive in emotion and yet not in speech, there is something more in this word forgiving, as there is in this prayer. *Forgive us our trespasses as we forgive them that trespass against us.* What does it mean? That you are not going to be punished for those trespasses? No, it means something much more than that; no doubt you will be surprised when I tell you that you are never punished for anything, God does not punish, you punish yourselves. God never made hell, man has been busy making hell from the time of Adam to the present day, but God never made hell, so God does not punish.

You ask Him to forgive you, and if He does not punish He can't take the punishment away, because what hell you have you make yourselves. You ask Him to forgive you your trespasses, it must have something to do with it, it must be something practical if it is forgiven; He must forgive in some kind of way. Yes, He does forgive in His own way. Let us put it like this: When you die you carry your burdens with you, and when you carry your burdens over, the weight of them may hold you down below the plane of the earth. If the burdens are of small size and small weight you rise above the planes of earth to the planes above. You have earnestly prayed that God will forgive you your trespasses. To forgive is to take away, and what you are really doing is asking God to send His angels to the earth to take away your burdens. Then you ask Him not to *lead you into temptation*—a thing that has been argued in every pulpit in every land. How can God lead you into temptation? What a thing to ask God—not to lead you into temptation.

He never would lead you into temptation. Let us look at this from Christ's point of view. When Jesus of Nazareth started

out on His pilgrimage of love He was tempted of all sin. Who led Him into that temptation? I say definitely that God did, Jesus would never have been a fit enough soul to take upon Himself the soul of the Christ if He had not resisted all those temptations. So He was led by God into temptation. Anyone who starts on a spiritual adventure or pilgrimage always finds that the more they try to raise themselves the greater the temptations, and by the resistance of those temptations so they rise.

Jesus at that time must have felt how difficult it was to resist those temptations, and what a fearful struggle it was. So He was telling the disciples to ask God to lead them not into temptation, but to let them go on with their spiritual work without having the difficulties that He had to pass through. You remember in the Garden of Gethsemane He asked that the cup might be taken away from Him. He wanted to take the cup of temptation away from His disciples, who were going to carry on His work. He asked that God should not lead them into temptation but should deliver them from evil. When you pray you ask God to *deliver you from evil*, and you ask Him not to lead you into temptation.

There will be plenty of temptations coming to you in the world, and you ask that you may be led into the right path. You are asking God to help you to avoid temptation, to lead you in a path whereby you will not be tempted—anyhow, more than you can bear. You ask Him to deliver you from evil. That surely sounds as though Christ recognised evil as something concrete, something that didn't belong to you yourself. It is perfectly true, you blame the person that does evil, you may blame the person for doing a percentage of evil that is their own evil, but most of the evil in the world comes from outside the world, from evil forces. The evil of distrust and hatred and uncharitableness in the world to-day has its source in hell.

The uncharitable, the people who have distrust, the people who have fear, and the people who hate are only channels for that evil force, and it is that evil that you are asking God to deliver you from—not the evil that is in yourselves at all, but the evil that will come to you by those forces of evil. You are not asking Him to deliver you from your own evil, for you have already asked Him to forgive you your trespasses: you are asking Him to deliver you from the evil that is on the earth through the past evil of man, not through present evil. And you then make the final statement: *For Thine is the Kingdom*. That is very wonderful when you come to think of it. You with all your little ways in life, the evil that you have done, the

good that you have done, the evil that is in you and the good that is in you; you, your ego, your personality. Every time you say that prayer you give yourselves to God, by recognising that God has the Kingdom; not only the Kingdom of Heaven, but the Kingdom on earth—the Kingdom where you are, where you have your being is His. *For Thine is the Kingdom.*

That is where the prayer ended, that is all that is necessary. You have now made the approach—at least you have almost covered everything. You have asked God for everything that you need, everything that you want. You have not asked Him for the particular thing you want to pray for, but you have asked for everything that He can give. That prayer of approach has brought into your presence His ministering angels; they are there now, waiting, but there is one thing in your heart that you want to ask Him, one particular thing, and the angels are ready to answer the prayer. They have everything to give, and now they want to know exactly what you want, what is your particular request. And in a simple way you ask, as you would ask a friend, and you get your answer.

You have heard the Lord's Prayer babbled in church many times. The clergyman seems to be in such a hurry to get to the end, and his congregation are almost breathless in trying to keep up with him, and usually finish the amen a few seconds after him. That is not praying; it is saying a prayer, but it is not praying. No doubt you have heard the Lord's Prayer said by a person who will positively tell you they always pray before they go to bed at night and when they get up in the morning. They go down on their knees by the side of their bed and babble the Lord's Prayer, and say God bless all their relations if they have no one else to pray for. That is not praying, it is just wearing out the knees of their pyjamas or their nightdresses and catching cold; it is not praying at all, it is saying prayer—a very different thing.

When you pray, you have to think. When you say *Our Father* you have to think what fatherhood really means, you have to visualise a father having all the sense of fatherhood and motherhood, a fatherhood of great love and beauty, a father that thinks about you and knows that you know Him. You have to call out as you would call to your father in distress or if you really loved Him. You want to love your Father more than you love your earthly father of course, and when you say *Our Father which art in Heaven* you want to have some conception of what that place is—a place of freedom and beauty and hope. You want some grasp of it in your mind, you want to make the Lord's Prayer a prayer that has a picture in your

mind, and each word you speak sets the ether in vibration. And in the thickness of the fog a light appears, a prayer for approach has been said, and the ministering angels come.

There are quite a number, perhaps a hundred or more words that are used by adepts of the East, and only used under certain conditions, and it sometimes takes years before they can get the right vibratory sounds on the particular words, because they want to create the conditions for whatever mystical rite they are going to perform. You want to create the condition of prayer, which is the greatest of all mystical rites. How many people reach out for the Kingdom when they ask it to come? How many people know anything about the Kingdom at all, or what it means? Does God ever answer that prayer in reference to the Kingdom? Yes, He does.

There is no reason why you can't get that answer. Of course you can. You can make your home His Kingdom of Heaven, you can bring His Kingdom of Heaven into your home, you can have His will done there as it is in Heaven, you can have a home of love and peace and happiness. I know people say it is quite impossible with their family. Do you think God can't change your family, or change you? Of course He can. God can make your home into His Kingdom of Heaven, but you must have some conception of what that Kingdom is. You can't have the whole conception, because it is beyond your minds, but you know what you would have your home, and what you would have it is what God would have it.

And as for your Daily Bread, need you ever worry if you really say that prayer? No! And if you are going about the world forgiving trespasses, well you are giving love to an enemy, and what greater gift could you give! God will forgive your trespasses by bringing love to your souls, taking your burdens; and as your life passes you will be led into the paths of beauty and sweetness, understanding and truth. Evil will be taken from you, and in the end the Kingdom that you have known that is His, to whom you will belong, has come.

Has there ever been a more wonderful prayer, a more beautiful prayer than the Lord's Prayer? You who have children please don't start them off when they are just little tots to gabble the Lord's Prayer, but try and teach them what the Lord's Prayer really means. Give them a chance to pray, so that when they grow up to the age of the disciples they may not be asking someone to teach them how to pray. Teach them as you would have been taught, that they may soon reach the Kingdom of Heaven.

WAR - AND SPIRITUAL VALUES TOWARDS A NEW WORLD.

ARTHUR LAMSLEY.

War is quickening our spiritual senses. Already we believe love and not hate is the fundamental truth on which hangs the well-being of mankind, and that reliance on brute force is incompatible with civilisation; that human nature, under whatever garb, is at heart sound and good; that men and women can be encouraged to pursue unselfish ends, and that it is a fine thing to love one's fellow men and to seek to bring beauty and happiness into human lives.

The world's masses have not had the opportunity of self-expression or of participating in the richness of Life.

We know now, as never before, that bleak and solitary lives, squalid surroundings and monotonous toil generate industrial unrest, antagonisms and national insecurity; that barbed-wire entanglements of national prejudice must be removed if they impede the attainment of justice or freedom; that sacrifice and service are demanded of all; that the privilege to generate peace and economic security is not bounded by the frontiers of one's own country, and that given the vision to see, the faith to believe, the will to endure and the courage to act, the unconquerable spirit of man can, with the aid of the Divine Spirit, begin to build here and now the City of God.

Convictions along these lines came to me whilst squatting on the coral-fringed sandy beach in far-off tropical Zanzibar. Our company consisted of a wealthy Parsee merchant, a missionary who is now a Cathedral Canon, an Indian Kojah merchant, follower of His Highness the Aga Khan, a Naval Officer who was a Christian Scientist, and myself. We were discussing God, and found, after a rather involved, but never heated, conversation we were all walking by different paths to attain a greater knowledge of and affinity with the same Power, which was the spiritual basis of our individual lives. Agreement dawned with sunset, when we became conscious that although we were of widely divergent view as to the path by which we approached God, each path led to a common centre which was the eternal spiritual source of our life.

Mon. Hugh Benson wrote a charming and inspiring poem, entitled "Doors," during an illness at the end of his earthly life, which outlines this universal approach to God:—

" So many doors, and all divine,
And every latch is loose to Thee.
So many paths, and all are Thine,
That leads me to this heart of Thine.
And *all* are therefore dear to me."

Our changing world demands the utmost generosity and understanding of the religious expression of the other fellow. The coloured man is not a heathen because he worships God differently from orthodox Christians; but one of God's children, a brother of the human family treading his own path towards the Light. Happenings like war in our Christian civilisation shock him profoundly; he fails to understand the white man's deity.

I discussed this point of view with Paul Robeson, the world-famous negro singer and actor, whose artistic gifts have been placed at the service of humanity everywhere. Over a cup of tea in his dressing-room at a London Theatre, Paul became eloquent in our conversation over spiritual matters, declaiming we were all God's children, and that the sooner we got the big idea of mankind as not being separated into coloured and white race, but only as the human race, the sooner we should have real world peace and prosperity for everybody. Paul Robeson's direct ancestry were slaves in the cotton fields of the Southern States of America.

Many will urge the impossibility of working out this spiritual philosophy in the world to-day. But do we not live in an age when the impossible of yesterday has become an accomplished materialised fact of to-day? The so-called miracle of a few years ago, such as wireless, is now the common service of our homes. It enables our King to speak to millions of the earth's peoples at the same time, yet, only seventy-five years ago it took a sailing ship from four to six months to take a letter to my forbears in South Africa.

It is well to-day that in every nation there are men and women beginning to realise that all things are possible, and that in matters spiritual we are as yet only on the doorstep of vast incalculable discoveries that will eventually give man a new conception of himself as a spiritual being attuned to the permanent reality behind all creation, and an heir to an infinitude of Divine Power.

Even if we study our material selves we must come to the conclusion there is no work in Creation so wonderfully fashioned as man. Meditate quietly on the mechanism of our bodies; think of our eyes, ears, hands, legs, feet and the marvellously complex internal organism. As a piece of intricate machinery it surpasses the wildest imagination of our great mechanical inventors and scientists. Man can do most things, but he cannot create man. But these bodies of ours, creations of a Divine Artist, are of no use without the spirit which animates them. Truly we are spirits with bodies and not bodies with spirits. It is the spirit which is Life; the body, at best, is merely the instrument of the spirit, the house in which it lives.

Visualise a world in which the spirit of man ruled supreme. Would wars be possible, or half the human race forced to live in poverty and want in a world of plenty, or would there be unemployment, slums, or the need of child welfare? These things are the negation of a brotherhood logically built on a spiritual foundation; these things show the urgent need of a quickened spiritual consciousness in human affairs.

What proof have we this conception is possible? Evidence is plentiful in everyday life. What man or woman standing on the pavement watching a German, African, or Chinese child in danger of being run down by a motor car would hesitate to try and save it because the child had another colour skin, or was of a different nationality? Why would every effort be made to save the child by every normal human being? Because deep down in one's nature intuition and love would bid us act by insisting it was not a German, or African child, but God's child, fundamentally and spiritually akin to ourselves.

This spiritual outlook on life, contrary to popular conception, does not need courage or even faith on the part of individuals or communities who would follow its dictates, but practical understanding of man's life as spirit. It does not need courage to understand oneself; it is a duty and a joy. Humanity, in reality, is a family of spirit-born children.

The world's greatest, most urgent need, is to realise this Divine Sonship; to see humanity as one family, God-begotten, made up of members of diverse race and colour, yet brethren one of the other. The well-known writer and lecturer, Kate Browning, has expressed this need in a few lines modelled on Kipling's immortal "If":—

" If you can sense the *One* in all creation,
 And see the God in every brother's face,
 Without respect of creed, or race, or nation;
 If you can feel at home in every place;
 If you can love your country with devotion
 And yet love all the other countries too;
 If you have freed yourself from class emotion
 And understand the other's point of view;
 If you can sense in every beast a brother,
 And see God blossoming in every flower;
 If by no thought or word you hurt another,
 And fill with noble deeds the fleeting hours;
 If all your thoughts, and words, and acts are holy
 You're very near to the Divine, my son."

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WAR AND THE KINGDOM OF HEAVEN.

“ DR. LASCELLES.”

To speak of God and His Kingdom of Heaven when every town, every village and the whole countryside is in the front line of a fight between the forces of evil and the forces of good seems as though God is so remote that the Kingdom of Heaven is only a dream, and there is nothing but shadow and sorrow lying over the face of the whole earth. So people are liable to forget God, they are liable to think only of protecting themselves the best way they know how; to burrow under the ground, to place impenetrable materials above their heads, to fly in fear into the shelters that they have made—everyone in this country is waiting, waiting with fear in their hearts, waiting in sorrow. And God, oh God is so far away! How can there be a Kingdom of Heaven on an earth that is steeped in so much evil?

Many people are saying, “ I can't be happy, I can't feel love, I can't pray. I am living in something that is not real, there is no reality about life. How can I be happy, how can I pray, how can I love when there is a war? All I can think of is the youth that is going to be destroyed, the countries that are going to be destroyed. Life as I know it is going to be destroyed. Yesterday maybe the Kingdom of Heaven was here—that yesterday before the war; but now it has left the earth and left me.”

That is a foolish attitude of mind; that is the mind of a person who will not support the forces of good that are fighting the battle, but will throw themselves in between both forces, not fighting a good fight, but giving themselves up not to evil and not to good—a person who is in the way between despairing and looking for destruction. This is not a war over Poland, this is not a war for the balance of power, this is not a war to put Czecho-Slovakia and Austria back as independent countries. This is not a war for the destruction of Hitler and the Nazi regime—except as far as Hitler and the Nazi regime represent the forces of evil. This is not a war of men against men, this is a war of good against evil. It is a war of those who are fighting in the flesh, and it is a war between those in the spirit who are fighting too.

You arm your men to fight in this war with the best arms that science can devise, and you set your men against their men. All those that fight on the other side are not evil, all those that fight on both sides are not good; but it is the great fight, it is a

religious war—I prefer to call it a *spiritual* war. You who supply your men with machines to fight against the enemy are doing nothing if you forget to ask God and the Kingdom of Heaven to supply the sinews of war for the spiritual beings that will fight on your side. No battle was ever won when those who were fighting went in fear and unhappiness. The fights that have been won have been won through courage and smiles and even laughter in the days of danger. The battles that have been won have been won between comrades brought together by love in a common danger.

You people who are too old to fight, you who feel that you are so unarmed, so unnecessary when the country needs so much power and so much force to overcome evil, you say you can do nothing. As long as you remain in that state of despair, fear, and unhappiness, as long as you are unable to pray and give to God the power He needs to bring this horrible war to an end, so you are useless. Given the power to pray, given the heart to love, given courage above fear—and above all, *faith*, you can do your part and do it nobly; you can do yet a greater part than any soldier in the field.

The more fear you build up in the world, the more you are arming the forces of evil. The more courage you have, the more you are helping the forces of good. There are some people who say that they are so distressed that they can't go on with the prayer circles. There are several of them. They can't pray. I understand and I sympathise. They think that they must be doing something else, something more worth while. I understand. You think the prayer is so easy—you just sit at home and pray while others work.

There is a little lack of faith there too. If prayer is so powerful, why is there a war? If God is so merciful and there is really a God, why does He allow it? There are doubts in the minds of many Christians to-day as to whether there is really a God. The people who have believed in God are losing their faith. Well, that is a battle that the forces of evil are winning. Don't let them win that battle with you. They say: "Is there a God?" It is no good my saying most surely there is a God, just because I believe in a God because I know in my heart that there is a God. It is no good my telling people that. My belief is not their belief. It is no good my telling them when there is a hell let loose that there is a Kingdom of Heaven. They can't see any Kingdom of Heaven.

When it was easy to believe in a Kingdom of Heaven and in God, they were quite willing to go on believing, but as soon as it was difficult to believe in a Kingdom of Heaven and God they ceased to believe. I sympathise with them. But let us look at this thing logically. From the beginning of time, when man

first walked the earth and made time, there has been evil and good. The more men that walked the earth and the more men that died made more evil or built up greater powers for good. In peace the balance between good and evil is kept to some extent. Sometimes the powers of evil get the better of the powers of good, and man that lies between. This has been going on through the centuries.

It came to a crisis when Jesus Christ walked the earth. The balance was kept through the goodness of the early Christians. It was kept through martyrdom and persecution. Christianity grew on the earth, and through that Christianity and through humanity drawing closer to each other, the balance was kept on the right side. Then greed and vanity and love of power was let loose on the earth; man became more greedy. The simple life, the healthy life, physical and spiritual, was given up for the life of pleasure, and to get that pleasure man was willing to sacrifice his soul. Lust for pleasure and speed, and lust for power made men more vain and more selfish, and the simple souls that past over to the higher life and helped to keep the balance for good came over in smaller and smaller numbers.

Things were brought to a head in 1914; millions of men and women died. These men between 1914 and 1918 passed over full of hate. They died hating—hating and loathing life. That hate added more to the powers of evil, so the balance was upset, and the world drew closer to the days of Armageddon, and the force of evil had grown to such a mighty force that it had to be destroyed.

Why has God let it happen? He hasn't let it happen at all. God sent His Son to tell the world how to live, God sent His Son to show the people of the earth how to build the Kingdom of Heaven. He sent His Son to teach the world the simple life, to show the necessity of love for each other. He sent His Son to lift up the eyes of the world towards Heaven, and see God. He sent His Son to call all who believed in Him to work to build a Kingdom of Heaven on earth. He sent other teachers before Him and they taught the same lesson. He said: "Show unto these my people that there is no death, that this life is only a short span, a very short span in time; that to try and glean a false happiness out of this life is only going to leave you with despair and unhappiness in the next." He talked about those who were saved and those who were not saved. What has the world done with Christ's teaching? Can you point to your neighbours and say: "I love my neighbour more than I love myself?" Can you point to one neighbour and say: "I love this one neighbour more than I love myself?" And, leaving aside individuals, can you point to any community of people, any so-called Christians, who are really trying to live

as Christ would have them live? Do you know of a community of people who are really making that effort?

The prizes that they seek are prizes of place and power. The prize that Hitler seeks is the prize of place and power, and individuals are just as ready to tread their neighbours down as Hitler is ready to tread the nations of the world down to keep that place and power. What is Hitler now but a reflection of the world's evil? He is the personification of the evil that is in the minds and souls of individual men. What a different place the world would have been if Christians had really followed Christ, if Christians had really believed in the Resurrection—what a different world! How little power would those princes of darkness have to cause this evil that you all have to face.

You can't blame God, God asks you to supply Him with the materials whereby His angels can fight your battles in the world, and you have not listened. It was much easier to supply the princes of darkness with the materials for your own destruction. God gave man the opportunity to make His Kingdom of Heaven, and nothing is going to stand in God's way. God is a patient God and can wait, but that Kingdom of Heaven He will have. Two thousand years is nothing in God's time. God has not lost his patience, He is still waiting.

Do not say you can't pray. Do not let any disturbances that may occur in the world, even if they are brought close to your very doors, shake your faith. Be strong, and in your strength build His Kingdom of Heaven on earth.

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