

THE SEEKER MAGAZINE

MYSTICISM



OCCULTISM



CHRISTIAN
HEALING



HEALTH



SPECIAL ARTICLES
in this Issue:

The Inner Meaning of Anniversaries—
"Dr. Lascelles."

I Said a Prayer—R. E. Lee.

My Conscience and the War—D. Arlen.

The Corner-Stone of the Temple—
Marjorie Livingstone.

The Cosmic Influences in Agriculture—
L. Elin.

The Power of Prayer—G. W. L. Day.

The Harmony Prayer Circles.

JULY-SEPTEMBER, 1940.

Price 8d.

PRAYER.

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Addington Park, West Malling, Kent.

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The Editor: C. A. Simpson.

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CROSSING THE THRESHOLD.

THE EDITOR.

Civilian jubilees and anniversaries generally follow the rhythm of five: ten, fifteen or twenty years "of devoted service," the "silver" and the "golden" jubilees, of twenty-five and fifty years respectively, the seventy-five, eighty, ninety, hundred, etc. years celebration of the founding of commercial houses, schools, institutions, or of the birthdays of outstanding personalities. This rhythm is based upon the artificial decimal system, which was borrowed from the Arabs and adopted during the middle ages both by western science and civilian life.

Spiritual jubilees and anniversaries do not count by means of such artificial divisions of time, but with actual rhythms ruling the life of nature and mankind. And these are based mostly upon the number *Seven*. Not without profound reason, the latter was, from antiquity, considered a holy number and emphasized as such in religious and mystical writings. It has also partly influenced civil life and science in the establishment, for instance, of the seven-days week, the coming of age at twenty-one, the seven colours of the rainbow, the seven tones in an octave, etc.

It is a proof of sound growth, in harmony with spiritual laws, that the development of "The Seekers" has followed the rhythm of seven. Twice-seven years ago came the founding of "The Seekers," and in the year 1940 they enter into the third period of their existence; seven years ago the second step was taken, when the "City of Prayer" at Addington was inaugurated; this year this enters into its second phase. Hence, a hope is fully justified that a new impulse may be given to "The Seekers," a hope warranted moreover by direct hints given by "Dr. Lascelles."

It is in a grave and momentous time that "The Seekers" find themselves upon the threshold of their third septenary, but they are crossing it fearlessly. Grappling as they are with apparently insurmountable obstacles and difficulties, and yet confident in the sublime importance of their Mission, they rely upon the shining Forces of Good, in the service of which they are working, and which have already on numerous occasions helped them to overcome encountered difficulties. Now, closely united in their effort to give the maximum of service, "The Seekers" look courageously forward to continuing their work of prayer, healing and promoting the spiritual revival of mankind.

The Inner Meaning of Anniversaries.

By "DR. LASCELLES."

When I was asked to compose a prayer for protection, I had to have that prayer repeated to me many times, and I had to alter it so that I could get the right colour-form and vibration. Let me put it this way—I had to get the greatest light shining in the ether through that prayer. I want to stress that sound in words, coupled with thought, is of great importance in any kind of spiritual work. If you sound a bell, the note of the bell vibrates in the ether as well as in the air. If you turn those vibrations into electrical energy you can pass that sound of the bell to the other side of the world; and if on the other side of the world you make a record, you have the sound of that bell for all time.

Words are changed from the air vibrations into the etheric vibrations, and it is on these etheric vibrations that we hear prayer. So you can see how important it is to have the right words to form those sounds properly, and behind them to have the right spiritual thought when you are forming those words in prayer. From that, we come to another important spiritual knowledge, and that is the knowledge of numbers—particularly the number seven. In human life, as I have told my patients time out of number, bodily changes take place at every seventh year. A child is born, and from birth to the seventh year that child is receiving all its aspirations, all its thoughts are turned inwards. It is not much affected by the things outside, it is only concerned with the inner self. In the seventh year it goes to school, and it finds that the thoughts of others start to impinge on its spirit, sometimes uncomfortably; but it then begins to live, not in itself, but in a community. It becomes part of the family of life, part of the general family that makes up humankind. Then when it reaches its fourteenth year you find that it begins to give out, to think for itself, to get its own individual ideas. It starts to puzzle about life, wonders what it is going to do for a living. It begins to think about its parents, and maybe it gets its first spiritual thoughts, its first ideas of religion. At that age it begins seeking, and it will go on until it reaches the age of womanhood or manhood, the third seven, when it should be established; when the outside influences that impinge their thoughts on its soul, and the influences it has given off become established, and the child begins to feel that it has now

grown to manhood, and the childish things are put on one side. Seven, fourteen, twenty-one—very important stages in life!

So you find at each seven, separate souls seeking, separate material ideas, separate forms of life seem to come in and take their place in the earth's existence of the soul. Then you are given the three score years and ten for completion, the ten sevens, and that is the finish of life. You may live to eighty or ninety, but you have completed, or should have completed, what you have to do. After that you wait until you have passed to the great Beyond, and then you grow down again to the best age of your life on earth, and in time come back again to the world to go through all those separate stages again, working out your Karma and progressing towards higher and greater blessings.

That is what you should be, but what about the spiritual things of life? Have they a numerical importance? Surely anyone who has read the Bible must have noticed what importance is put on numbers. In Revelations they don't speak of a number of branches to a candlestick, they say the seven-branched candlestick. Seven is a holy number, it is a number that is repeated in the many chapters of the Bible. I could go on and tell you how the numerical value of words, the numerical value of letters of the whole of the Gospels works out to a part of seven. So seven is an important number in your life, in the material happenings of your life, and in your spirit, and it is an important number in the whole of creation.

Well, it is fourteen years this year since this work was founded. It was a baby fourteen years ago; turning most things inward, rather diffident to give out too much, a little afraid of the spiritual impressions that it received, struggling for seven years for expression, learning the first steps along the path of spiritual evolution. Fourteen years ago! There are some in this room who were with me fourteen years ago at the foundation of this work, and they will remember the tremendous struggles they had to establish themselves, and how the fullness of this work seemed to come seven years after. With the arrogance of youth, they thought everything was established, and would be straight going, that it would increase with very little effort on their part. They were well looked after by the angelic host and the spiritual guides that I had given them.

Then the City of Prayer began, seven years ago, and all the struggles and all the babyhood started over again. All new steps had to be learnt, new guidance had to be given, and during that time difficulties arose, and the path seemed so stoney and so hard that many began to despair. Some could not face it, and left, but a small band still kept on, and they celebrated the seventh anniversary of the City of Prayer last month. Well

now, I want to give them good heart. I want to tell them that we on our side are pleased that through all those struggles they have now commenced the year when perhaps the Seekers and the work of the Prayer Circles will be established in a much wider form; when it will go out to a much bigger public; how during the next seven years it will become recognised as an important part of the spiritual work of the world.

I don't want you to think that everything is going to be easy; it is not. Its fourteenth year, you may think unfortunately, has fallen during the time of economic difficulty and war, a time when the thoughts of most of the people are turned towards war and what war means. Well, I can answer in this way, it could not have fallen on a better time, because it is at this time that prayer is so much needed; it is at this time that the preparation for the spiritual regeneration of the world is beginning. It is at this time during the labour pains of the birth of the new world, that people of good heart, good spirit, great faith, courage and spiritual knowledge are most needed. I look forward to seven more years of hard work. I look forward to giving those people whose souls are smitten by sorrow and distress through the cruelty of these times, some peace and some solace. I look forward to bringing people to more understanding of the great value that is in the love of Christ. I look forward to seeing those people leading and following the life of Christ. I look forward to showing real love in the world, real humanity, real brotherhood, real religion—a religion not just of form and words, but a religion of spirit. And I look forward to the Seekers going forth with hope, each one holding the great thought that after this comes the Kingdom of Heaven. I see in our future a great praying multitude, knowing that this place and the City of Prayer are centres which radiate and attract the thoughts of a spiritual home. If it were possible—and I believe that all things can be possible with prayer—I hope to see this spiritual band expanding to such time when its influence in world affairs, through the power of the spirit, may so urge men to come nearer to each other that they may thus come nearer to God.

So we see in the fourteenth to the twenty-first years a change. New people will come in, there will be a new order of things. There will be teachers and there will be yet much to learn. So go forth with good heart at this the fourteenth anniversary.

Now I want to speak to you about anniversaries, because I know that all you people will come into touch sometime or other with friends who have lost someone, sons and perhaps daughters, through this war. I do dislike that word "lost," because it is such a loose expression, and it is untrue; but it is

so much in use that I am afraid I have fallen into the habit myself. You may be able to help and comfort those whose sons and daughters may have passed to a higher life. I am more concerned with the dead than I am with the living; I want to help both the living and the dead, so I want you to tell these friends of yours not only that the dead live on, and that their presence may be with them, but of the importance of remembering them. Anniversaries are very important, because they are days of remembering. You remember Christ at Christmas, you remember His death at Easter and His Resurrection.

Anniversaries are important, because they are days of remembrance. We call it "keeping the memory green." Sometimes you carelessly forget the birthday of somebody, and if they love you very much it hurts them to think you have forgotten them. These young boys and girls who are suddenly cut off from life and thrown into death, all have their anniversaries, they have their Christmas, they have their birthdays, and they want to remember yours. They remember anniversaries, so you must try and keep their memory green through their anniversaries. You can tell those that suffer that their loved ones have not gone beyond gifts. It is very difficult to explain the spiritual chemistry which can take a thing that is made of matter and reduce it into its etheric part and still have that thing on my side of life, but it can be done and is done. And what gift would you give? They have your love, but the gifts in the days of anniversaries are some expression of love. I know that some of these people die on their birthdays, they have been eager to get back on that one day. You see I know. I am dead, but I know. "I must go back home because it is my birthday!"—I have heard that cry more than once. Perhaps they find the mother sorrowing and all the people that are in the house looking heartbroken and gloomy, and it has not been a very bright birthday. I would not have you give them sorrow, but something that God has made sweet and beautiful, their favourite flower—seven of them. And I would find a place to put it, on a little table under their photograph, and it would not hurt you just to write a little note wishing them a happy birthday. It is an anniversary. They may have died just at twenty-one, on the twenty-first, the third seven. Changes in the body have ceased, because chemical change has set in and the body is turned back into the things of the earth, but the spirit still goes on growing. They treasure these little things that are done, knowing that you are keeping their memory green.

I remember when I was a young man I used to laugh at an old professor who always kept an empty chair at the head of his table. Nobody ever sat in it, and if there was not a chair

handy and you just pulled it out, he would say: "No, please leave it there." One day, when he got to know me a little better, he said: "I don't know, but somehow I believe that my wife often sits at that table with me." I thought: "What a ridiculous idea! How morbid!" Little did I know! I have met that old professor since, and he reminded me of then. He said: "You know, when you were a young fellow you rather laughed at me putting a chair at my table for my wife. Here she is. Here she is! She will tell you how often she sat there, and how glad she is that I had kept her memory green; how it has helped her knowing there was so much love. Now that I am over here, that memory is so beautiful, that memory of what you thought was an empty chair."

So I want you all to keep the memory green of those loved ones. See your friends and tell them so that they shall know the truth. I want you all to pray as you have never prayed before—I want you all to walk thinking of Christ and His love. Don't think of the beastly things of the world, think of the beautiful things of the spirit. Lift up your hearts and have courage, for what you add to the world will be a part of what the world will be in the near future. Add hope, add peace, add love, and you will have placed something into the foundation of the Kingdom of Heaven that is coming to this earth.

And remember your sevens. Remember the seven heavens, the seven parts of the spirit, which is the expression of those seven heavens. So in remembering the anniversary of The Seekers, keep your memory green for the beauty, the promise and the love of our Lord Jesus Christ.

—o—



This issue of "The Seeker Magazine" was already in print when the news of the passing of Sir Oliver Lodge was announced. The memory of this noble man will remain green in the hearts of all who were privileged to know him personally or through his writings.

His last message to The Seekers, of whom he was a friend, is published overleaf and may serve as his testament to all humanity. It certainly will be endorsed not only by every member and friend of The Seekers, but also by every seeker after Truth.

THE following letters have been received
from various friends of "The Seekers"
in commemoration of its Anniversary.

Sir Oliver Lodge, F.R.S., D.Sc., LL.D.

I wish The Seekers well on their Seventh Anniversary. May they continue to be steadfast in their prayers at this grave moment in the world's history!

In prayer we come into close communion with a Higher Power than we know, and seek to contemplate Divine perfection. Its climax and consummation is attained when we realise the Universal Permeance, the entire Goodness, and the Fatherly Love of the Divine Being. Through prayer we admit our dependence on a Higher Power, for existence and health and everything we possess; we are encouraged to ask for whatever we need, as children ask parents; and we inevitably cry for mercy and comfort in times of tribulation and anguish.

The spirit of simple supplication may desire chiefly—

- 1. Insight and receptiveness to truth and knowledge.*
- 2. Help and guidance in the practical management of life.*
- 3. Ability and willingness to follow the light whithersoever it leads.*

But provided we ask in a right spirit, it is not necessary to be specially careful concerning the kind of things asked for; nor need we in all cases attempt to decide how far their attainment is possible or not. In such matters we may admit our ignorance. What is important is that we should apply our own efforts towards the fulfilment of our petition, and not be satisfied with wishes alone. Everything accomplished has to be done by actual work and activity of some kind, and it is unreasonable to expect the rest of the universe to take trouble on our behalf while we ourselves are supine. Certain material means are within our control: these should be fully employed, in the light of the best knowledge of the time.

The highest type of prayer has for its object not any material benefit, beyond those necessary for our activity and usefulness, but the enlightenment and amendment of our wills, the elevation of all humanity, and the coming of the Kingdom.

I have said this before, but it is true and will bear repetition.

(Sgd.) OLIVER LODGE.

18th May, 1940.

Dr. S. J. Peters, LL.D., M.P.

May I tender my hearty and sincere congratulations upon the Seventh Anniversary of Addington Park and the fourteenth year of the great work of healing the sick and the afflicted.

In these days of darkness it is more than ever essential to carry on this good work and to realise spiritual values in life, and I pray that you and your workers may receive a renewal of spiritual blessings to enable you all to proceed with healing those who have often been treated by medical and other means without result.

Whilst the Medical Profession, owing to the stand made in Parliament in the Cancer Bill, now an Act, are now willing to work alongside with us—denominated unorthodox healers—they have a great deal to learn and to unlearn, before suffering humanity can receive God's blessings.

With every good wish,
Yours sincerely,

(Sgd.) SIDNEY J. PETERS,
10th June, 1940.

Beatrice Lady Boyle.

I understand that the current number of this Magazine marks the conclusion of fourteen years of fruitful and beneficent work.

My own acquaintance with The Seekers covers something like eleven years, and I gladly seize this opportunity to testify to the helpfulness in anxiety and to the comfort in perplexity that I have never failed to find either at 29, Queen's Gate, or at Addington Park.

With all my heart I hope that in the grave times through which we are passing the wonderful work of The Seekers may be constantly extended, and that it may bring solace and stimulus to an ever-widening circle.

(Sgd.) BEATRICE BOYLE.

James Leigh, Editor, "Prediction."

At no time in its history has this country stood in more need of the services of organisations which will keep alive a knowledge of spiritual things. We are now engaged in a fight for our very lives. Faced, as we are, with such a formidable enemy, it is all too easy to lose touch with the things that are unseen and determined—all too easy to become unduly conscious of material forces.

That is why I hope and believe that the coming year will bring to The Seekers an opportunity for greater and larger service. Inside Nazi Germany a society on these lines could not exist. There it is the material ideas of race superiority, the rule of force and the Majesty of might which hold sovereign power. Here, in this country, it is vital that we should fortify ourselves for the overthrow of this master by adding to our own material weapons the preponderating power of the spirit.

The fifteenth year of the work of The Seekers will, I am sure, be its greatest. All success to your splendid efforts, which have now assumed national importance.

(Sgd.) JAMES LEIGH.

Ernest N. Oaten, Editor, "The Two Worlds."

I am glad to offer my congratulations to The Seekers upon the excellent work accomplished over a number of years, on this the Seventh Anniversary of the opening of Addington Park. I have myself visited the Institute, seen its books, and examined a number of the case sheets, and am satisfied that the Association is doing valuable work in the cure of disease, as well as in fostering the mental health of many of its patients. Believing, as I do, that the health of the nation is one of its greatest assets, I trust the work which is being done at Queen's Gate and Addington Park will long continue.

(Sgd.) ERNEST N. OATEN.

"THE SEEKERS."

By F. JONES.

This year, 1940, is a double anniversary of The Seekers, so it is fitting that a retrospective survey be made of the work accomplished.

Fourteen years ago Mr. C. A. Simpson arrived from New Zealand in this country. He has pronounced healing gifts, which he exercises under the control of "Dr. Lascelles," who, when on the earth, was a doctor, and who can now, with vastly increased knowledge, help humanity through Mr. Simpson.

In 1926 a flat was taken in St. George's Square, Pimlico, to which people came for healing, and later an additional room was taken in Moreton Street nearby. Here the very poor came for treatment.

Several patients who had been cured of various ailments through the instrumentality of Mr. Simpson offered their services and were trained to give help as healers. In this way was formed the nucleus of the Guild of Spiritual Healing.

The work developed, increasing numbers came for treatment, and it was advisable to take larger and more convenient premises. Number 29, Queen's Gate was acquired, and this is the present London Headquarters of The Seekers. Various provincial Centres also exist.

The house was opened on March 27th, 1926. In addition to a Chapel for Prayer, and the accommodation needed by Mr. Simpson and his Secretary, there is a comfortable waiting room for patients on the ground floor and a large room on the first floor where addresses by "Dr. Lascelles" are given from time to time. The healing rooms include a clinic for patients who can only afford very small fees, and those who are too ill to attend the Clinic are visited by the healers in their homes.

People who are unable, through illness, distance or for other reasons, to come to the Clinic are helped by prayer. For this the Harmony Prayer Circles were formed, the importance of which grew rapidly, so that the use of prayer for healing became one of the main objects of The Seekers' fellowship. Since the beginning of the work fourteen years ago, many thousands of cases, often classed as incurable by the medical profession, have been dealt with, and have either benefited by treatment or have been completely restored to health. In addition, prayer for protection, spiritual upliftment, and material help, are said, with results often verging on the miraculous.

Prayer Circles are held in the Chapel every half-hour through most of the day. Those helping—seven in number when possible—sit round the altar, and after suitable prayers, always beginning with the Lord's Prayer, the names of those needing help are read out. The patient himself co-operates by linking in prayer at the same time. If the patient cannot do this owing to extreme illness or mental incapacity, a friend may do so for him.

In 1933, just seven years ago, the work of the Seekers had increased to a point when it was felt desirable to provide a permanent centre for the work, and Addington Park was bought for the purpose. It is a beautiful old house, surrounded by an estate of many acres, giving scope for the carrying on of various activities. It was meant to be a "City of Prayer," inhabited by a community like-minded on one point at least—the value of Prayer for the need of the world; a community living together, working together, praying together, and together seeking the Way.



Healing Chapels were built, and in these Prayer is constantly offered by those living there. There are cloisters, beautiful gardens, the riven Eden flows through the grounds, and woods surround the house—altogether an ideal place for a City of Prayer.

Unfortunately it has lately been found necessary, for financial reasons, to use the house as a hostel, in which everyone may live, irrespective of beliefs and ideals, but this is, we hope, only a temporary state of things—it may even have its good side, as those who do not share the aspirations of the founders of the "City" are living among The Seekers and may be drawn themselves to seek the Way.

The Garden of Remembrance.

By R. KEB.

There are many people who have a particular aversion to cemeteries. People of understanding and knowledge, who realise that the dead live.

In a cemetery one seems more conscious of death than of life.

Addington Park, with its tradition of age-long worship, seemed an appropriate place to establish a "Garden of Remembrance," where these people might remember the living, not mourn the dead.

It is interesting to follow the development of what is now one of the most beautiful gardens in England, and unique in the World.

The idea in embryo was small, and a site was selected in which were planted about fifty bush roses—these were labelled with the names of many loved ones, and it was felt the idea seemed to fill a much needed want.

This garden was later abandoned because the roses did not thrive and it was much too small—also because the President had a vision of the Garden on another site. This site was a meadow island, beautifully situated on the South side of the House—a very rough, unkempt bit of land with an old asphalt tennis court and many broken buildings.

It seemed a colossal task, but as the garden grew, all realised that no place so ideal could have been found in the length and breadth of the land.

A hundred or so trees were planted—this time standard trees—in rather a haphazard way; later a small Cross was added. More people were asking to have trees in the Garden, and it was felt that a further design, or a more full design was needed.

At this time one of the members took full measurements of the field to work out a design which would embrace the whole area. The idea evaded him for three months in spite of repeated drawings. He eventually gave it up.

One night, whilst reading—deeply absorbed in his book—the whole design suddenly lay revealed to him on the pages before him.

The design is symbolical and reveals the Life of the Soul. A circle at the foot of the Cross represents the Earth life. From here the Soul passes up—through the Cross, through the Rays of Faith, finally reaching the Seven Heavens, which are represented by the seven-pointed star.

The colour scheme has been very carefully worked out as follows:—The roses in the circle are red, those in the Cross deep gold. The Rays starting nearest the Cross are dark red, followed by a lighter red, pink, apricot, yellow and white.

Twice a year, in July and September, Remembrance Days are held, when those who have dedicated a tree, or trees, to some dear one who has passed over, assemble in the Garden of Remembrance. A short service is held round the Cross, each standing by their own rose trees, followed by a period of silence, when, amidst the warm scent of roses, they feel that those they love are very near them.

It is a very sacred tryst.

All are invited to dedicate one tree, or many trees in remembrance of their dear ones. The Hon. Sec. will be glad to furnish any other information.

—o—

Hope.

*Through all the turmoil and the strife,
With brute force rampant, evil rife,
God still controls, though Kingdoms fall.
Omnipotent, He governs all.*

*Carnage and chaos may hold sway,
Yet there will dawn a glorious day:
After the anguish and the pain
A brave new World will rise again.*

*Thy prayers will be a clarion call
To Him who notes a sparrow's fall:
His angel legions will prevail.
God's plan is sure; it will not fail.*

*Steadfast in thy hope abide,
In conquering faith, whate'er betide:
His hand controls thy destiny.
His love outlives eternity.*

*When right has triumphed, wars will cease
His Kingdom come, His joy, His peace:
We pass where angels feet have trod,
Each linked to each, each linked to God.*

F.I.S.

The Founding of the Liverpool Centre.

By W. BELK.

A remarkable cure of a very serious Harmony Prayer Circle case was the origin of the Liverpool Healing Centre. Great interest was caused by this case amongst some keen business men in that city; further inquiries were made, and several visits were paid to The Seekers' Headquarters in London and to Addington Park.

With the help of these local gentlemen, No. 15, Parkfield Road, Sefton Park, Liverpool, was rented, decorated and arranged as a Branch Healing Centre in that city.

Mr. C. A. Simpson visited Liverpool on May 14th, 1938, and the Centre was opened on that day in the presence of about seventy people. Since then Mr. Simpson has visited Liverpool monthly, and on each occasion "Dr. Lascelles" has spoken to a numerous audience. These addresses have been of immense value to our Liverpool friends.

Two healers from Addington Park were installed, and the work went right ahead from the opening date. The number of patients gradually increased, and at the end of the first year the weekly treatments averaged 60.

A Healers' Training Class was also started. Among the first healers trained and qualified in this Centre, four lived on the Birkenhead side of the River Mersey and thus were able to reach more distant patients. One of the latter, Miss Gregory, afterwards took over the duties of Secretary and Treasurer.

Two local Seekers very generously gave the equipment and decoration of the Harmony Prayer Circle Chapel, which was dedicated on the 21st October, 1938. At first two Circles were held each week, and these were later increased to twelve, a number which is still maintained. For a year or more the average number of sitters for each Circle has been about five. This is a striking proof of the loyal and devoted spirit which produced the Centre.

On the 22nd October, 1938, a meeting was held at Reece's Café, Liverpool, at which three hundred people were present to hear Mr. C. A. Simpson speak about The Seekers and their work of healing. He also told how the Liverpool Centre had been initiated and developed, and paid particular tribute to the unselfish help and support it had received from so many of the citizens. Mr. Andrew Roberts then gave a personal testimony to his recent wonderful restoration after being a permanent cripple beyond medical aid.

The Liverpool Centre is now in the capable hands of Colonel Carson, who a few years ago formed ten Centres at Bulawayo, Salisbury, Rhodesia.

I SAID A PRAYER.

By R. E. LEE.

"The Seekers" teach and practise the power of prayer. As one who has little use for prayer in his private life, I contribute my quota of evidence to the reality of this power. I do this because it is my pleasure to testify to truth wherever I find it. Perhaps also I may shed some light from a new angle on a vexed question, whereby someone, somewhere, may have his doubts removed.

Let me make my position clear at the outset. I have admitted to having little use for prayer in my private life. This has come about rather through excess of faith than through lack of it. Even as my own children are assured of having me supply their daily needs, and usually only ask me for things which are not good for them, so I am assured that the circumstances of our daily life provide us with the environment best calculated to facilitate spiritual development, and I feel that to pray for other than what we have is not fitting for the spiritual adult. My little girl may beseech me to let her take her white mice to bed with her, but as I smile at her request I feel it to be on a par with many adult prayers. I believe quite sincerely that if we first seek the Kingdom of Heaven by ourselves, marking out our own salvation with diligence, we may leave our circumstance to God, all of it, without remainder. Thus when once I thought my little one was dying I went into a church to pray, but all I could murmur was "Thy will be done"; no prayer this, but a dramatisation of my faith. She lived, but such had been God's will since beginningless time. There is no will but God's.

It was into this environment of faith devoid of prayer that adversity came in full measure, pressed down and flowing over. At the outbreak of the war my means of livelihood was removed, and I was left without support for myself and family, including a new baby a few days old. The matter was desperately serious, and I worked day and night to burnish up my knowledge of a profession long since forgotten. In vain; my overwrought brain refused to retain the facts I sought to impress on it with such frantic haste, and I laboured under a deep sense of inferiority. All this while I was applying for jobs without success, and in two months, spare to start with, I lost a stone in weight.

Then came to me a vision of the truth. I saw that all this strain, all this hectic striving was in truth unnecessary. What had become of my faith in these latter days? I sat in my

accustomed posture of meditation and prayed to a God of whom I had no conception, whose name was Mystery. I prayed because a way was now open for me to approach this Mystery and beg a favour of it, a way that hitherto had always been barred. I interceded somewhat in this wise. "Thou Mystery that I sense to be love in strange guise, show me that I have no cause for fear. I feel that I may beseech a demonstration on this occasion at least. Here and now I feel I may approach Thee like the child in trouble that I am, to obtain reassurance. Later I will endeavour to be again the spiritual adult, strong in faith, mature in understanding, but just now I am, like Peter was, engulfed in a sea of doubt. Lord, show me Thy power, and in renewed faith I will walk on unassisted and unafraid. Give this to me in token: give me a job, a good job, one I can handle, and one in which I shall not be called on to use any of this inadequate knowledge I have amassed with so much distress and with so little faith. So shall I know that all I strive for with anxious thought is vanity, and I will be content."

A week passed. I offered no further prayers and did no further work, other than help in the home. Then a job presented itself which I accepted. It was a poor job at the old profession, for which I felt no longer fitted. I was to report for duty on the morrow. Sadly I resigned myself to the inevitable. My impulse to prayer had evidently been nothing but a wish-fulfilment phantasy. Then, by the last post that night, came a letter. I opened it and found it contained the offer of a job, a good job, and one introducing me to fresh fields and pastures new, which I felt competent to explore. Greatest miracle of all, it came to me unasked, from a source I had never approached. I obtained ready release from the other situation, and took up the new post which I still hold, fully content.

I narrate the facts as they occurred, for each reader to draw his own conclusions. Note that I prayed under the strong impression that intercession was here indicated. Yet withal it was the prayer of one who acknowledged no personal God, even though I used the term "Lord" in my prayer.

What have I myself learnt from this occurrence? I am conscious of an added assurance in my contact with the world at large. I know now that in life and in death I have no cause for fear. Moreover, I am confirmed in my opinion that if I but seek the Kingdom I may leave the rest to God. I also know that I may and indeed must pray *when I feel the urge*, and I am confident (as subsequent experience has taught me) that such prayers will be answered.

My Conscience and the War.

By D. B. ARLEN.

FOREWORD.

The possibility of reconciling the Christian conscience of modern man with the apparent inevitability of war has, unfortunately, become once more an actual and poignant problem. It is usually considered too delicate a matter for open discussion, and is either treated with extreme reserve, in order not to offend anyone's sensibility, or else it is elaborately scrutinized in long treatises, whose prolixity and intricacy make them too difficult to be understood by the man of the street. Yet for many a man, the clarification of this problem has long since become an acute and stirring practical need. Many people loudly express their uncertainty, and refuse to take any part directly or indirectly in military undertakings; others fulfil their duty conscientiously, although not always without a certain inner conflict. "How is it that murder, abhorred and punished in times of peace, confers honour and glory in time of war? Is it possible to defend a presumably Christian cause, by means apparently opposed to the fundamental Christian principles?" These are questions stirring in the depths of many souls, though often subconsciously, and therefore unformulated.

From this point of view, those countries that have definitely broken with Christianity are manifestly in an advantageous position. At least they are not bound to justify their actions morally, and need not excuse them. When waging war, they only follow faithfully their ideologies, and act in full accordance with their moral codes. On the other hand, among the majority of those nations where Christian ideals are still respected, and where the rule of force is not worshipped, the idea of war generally excites feelings of horror and repugnance. To take up arms in such circumstances means for every thinking individual one of two things. Either he must act against his own convictions (which action mostly results in deep inner discord and leads towards cynicism and atheism), or he must find some working compromise, capable of overcoming the ideals and feelings absorbed from childhood, and rooted in the depths of the human nature.

It is true that certain personal considerations, such as aversion to the hardships and dangers of war, anticipation of the misery and sufferings of civil populations, etc., do play a considerable role in the existing general anti-war complex. Where neither a sense of duty nor fear of prosecution prevails (this applies especially to countries where conscientious objections are not considered as a sufficient reason for military exemption), men are found who do not scruple, in their loathing of war, to use various subterfuges in order to avoid soldiering. If how-

ever permitted, as is often the case in this country, these peace lovers would gladly accept any non-military occupation, or even suffer imprisonment for the duration of the war, thereby posing as martyrs for their ideals. Yet such an attitude is neither estimable nor justifiable, since in adopting it they simply choose the lesser of two evils: whatever the hardships of non-combatants may be, they are trifling when compared to the privations and sacrifices of soldiers in the front lines.

To have personal convictions is an indisputable common right, and to argue against these would be a thankless task. These convictions are mostly a result of temperament, education and environment; yet people often try to justify them on religious grounds or for humanitarian reasons. Thus, purely personal opinions become invested with the significance of final truth. For such indeed they are often mistaken or tacitly accepted by many, who are subsequently inclined to judge their own behaviour from this artificial point of view, and to fulfil what they conceive to be their duty with an uneasy conscience.

Every personal consideration having been eliminated, the anti-war complex resolves itself into the following elements:

I.—Influence of the Old Testament, with which we have been familiar from infancy. The ten commandments, and particularly the sixth: "Thou shalt not kill." The subconscious reminiscences of the terrible fratricide on the eve of the human history, with all its tragic consequences. The commandment: "Thou shalt love thy neighbour as thyself."

II.—Influence of the New Testament and of Christian ideals. The praise of self-sacrifice and the exhortation: "Love your enemies." The concept of Christian meekness and humility. The injunction: "Resist not evil."

III.—Pacifism in general. The instinctive biological and physiological abhorrence of all bloodshed and of the infliction of suffering upon living beings. The inner conviction that war is not the right instrument for settling international quarrels.

An analysis of these principles, and a consideration of the degree to which personal objections to war, estimable as they may be, are justified on religious, moral or humanitarian grounds, will be given in the succeeding chapters. They will endeavour to bring forward a chain of arguments, which are often overlooked, or embedded in grandiose phrases, and thus moral uneasiness and uncertainty with regard to one of the most important problems of conscience remains unrelieved.

The author was personally faced long ago with the same problem, and it was sometimes not without a hard inner struggle and painful disruption of deeply-rooted traditional opinions and feelings that he found his way towards his outlook. Now, con-

sidering his conclusions to be greatly needed in the present circumstances, he decides to submit the gist of them for publication in the shortest, clearest and simplest possible form. And he sincerely hopes that they will contribute to the inner liberation and encouragement of his readers, as they did for himself nearly a quarter-of-a-century ago.

THE OLD TESTAMENT. "THOU SHALT NOT KILL."

The Old Testament was compiled gradually during different epochs and from heterogeneous material. Side by side with genuine historical reminiscences and sublime inspirations, it contains myths and legends borrowed from Egypt and Babylon, poetry, prophecy, visions and traditions. Its contents and compositions are very intricate and often enigmatic. Attempts to arrive at the true meaning of many obscure utterances by means of ordinary logical speculation, without close reference to the background of historical, religious and mystical sources are, in general, useless, as are also quotations, wrested from their original context, and by means of which any arbitrary assertions, often of diametrically opposite character, may be proved. Even the relatively clear and unequivocal ten commandments do not fail to produce a considerable confusion in the mind if they are not studied systematically. The sixth commandment: "Thou shalt not kill," does not form an exception.

There are various forms of killing, and it is not difficult to ascertain that they were far from all falling under the rule of the sixth commandment. That is to say, that the latter was not originally meant as an universal principle, applicable in all possible circumstances, but had rather a definite, and a strictly limited individual application. For instance, there is no question in the Old Testament of sparing the lives of animals. It is true that, in the beginning, before the so-called Fall of man, he was apparently intended to follow vegetarian principles:

"And God said, 'Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat.'" (Gen. I, 29.)

But later on, in greatly changed conditions, after the Fall, the expulsion from Paradise, and the Deluge, when man became much more earthly and earthbound, and required apparently additional sustenance, the animals were sacrificed for his nourishment:

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." (Gen. 9, 3.)

Or, in another place:

"Thou mayest eat flesh, whatsoever thy soul lusteth after." (Deut. 12, 20.)

Besides this, the Old Testament contains numerous regulations concerning the species of animals, which ought or ought not to be used for food or for offerings, with minute details regarding their preparation in each case. It is very characteristic that even the priesthood were not excluded from eating meat; just as they were mostly chosen to perform the ritualistic slaughter of the sacrificed animals. All this proves beyond doubt, that the sixth commandment did not refer originally to the killing of animals.

A similar analysis, applied to the destruction of human life, will easily prove that, in this respect, the "Thou shalt not kill" was far from having an universal character. It was certainly not meant originally as a definite condemnation of all bloodshed in all circumstances, but of murder only as the means of squaring up accounts among members of a wild and "stiff-necked" horde, which Moses has undertaken to organize and civilize. The right to kill was strictly forbidden to the private individual, but was never renounced by the community as a whole. It was reserved exclusively for the rulers, either in the form of death penalty, or of warfare, undertaken in the name and for the sake of the State.

This is the only satisfactory explanation of the strange contradiction, that the non-fulfilment of certain laws and commandments (including, of course, "Thou shalt not kill") could in its turn be punished with death. For instance, in the book of Exodus, chapter 22, which directly follows the giving of the ten commandments, at least five offences are recorded, involving the death penalty! Other chapters of the Old Testament are also filled with a long enumeration of crimes for which the death sentence in one form or another was imposed by the Lord.

That Moses himself interpreted the sixth commandment from the very beginning as a purely individual rule, is easily deduced from his own actions. On descending Mount Sinai, just after having received the ten commandments, he learnt of the religious relapse of the Israelites. He then called all the remaining faithful and ordered:

"Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour" (Ex. 32, 37)—

which resulted in the massacre of three thousand men. Such an action would be hardly compatible with the interpretation of the sixth commandment not in the individual, but in universal meaning, i.e., in the sense of complete condemnation of all bloodshed in any circumstances.

Similar massacres, of even more extensive character, usually accompanied successful military operations, and repeated

accounts of these appear in the Old Testament. The captured towns were often burnt to the ground and the whole population pitilessly destroyed. These were the deplorable military customs of the epoch, and obviously they were not affected by the existence of the sixth commandment and its strict application in individual cases.

As a matter of fact, modern civilized States are more tolerant, generous, and humane, than was the old Mosaic community. Certainly they claim full discretionary rights in rendering harmless any individual who threatens the common well-being and security, but this is achieved rather by isolation and education than by the physical annihilation of the criminals. The death penalty is nowadays far from being the usual punishment, as it was in Old Testament days, and is gradually being abolished. The same humanitarian tendency is shown in international war conventions, in the mercy to defeated enemies, and the humane treatment of prisoners of war, so that the wholesale extermination of a conquered people tends to become a vanished nightmare of olden days.* Even the attitude towards animals is considerably modified through the increasing number of vegetarians, the anti-vivisectionists and societies for the prevention of cruelty to animals.

It is, therefore, to say the least, misplaced to criticize the procedure of a modern civilized State in the light of isolated quotations from the Old Testament, and especially to try to apply the sixth commandment, meant for the individual only, to the question of the collective defence of the State against aggression. Certainly the great majority will always agree that war is not the best instrument for settling international quarrels, and that round-table conferences would suit this purpose far better. It is generally expected that in future such conferences will definitely replace barbaric warfare, with all its misery, suffering and destruction. Yet at the present time, when faced with unscrupulous aggressors, other nations, peace-loving as they may be, are forced to take up arms to preserve their national independence and freedom until better times. Otherwise the expected conferences will probably never take place, owing to the absence of free contracting parties. Instead the enslaved nations would be compelled to comply, as humble vassals, to the demands of their Seigneur.

(To be continued.)

* It is significant that the States, which had broken with Christianity and had relapsed into atavism as regards their social and national ideologies, were subsequently induced to abandon these fruits of civilisation.

The Corner-Stone of the Temple.

By MARJORIE LIVINGSTON.

If you read the twenty-second verse of the hundred-and-eighteenth psalm, you will find the words, "*The Stone which the builders refused is become the Head-stone of the corner.*"

At the time when this verse was written no New Testament existed. Jesus of Nazareth had not come into the world, and The Messiah was but a name given to an Ideal which was the object of great expectation.

Even the famous Temple of King Solomon was not built; you will remember no two stones of it were put together in David's lifetime, but it is likely that the Psalmist already had in his mind plans for its erection, for he it was who was destined to prepare the stones that should afterwards be raised silently into place.

The idea then in David's mind was a gigantic one. The project of building a church that should be the Citadel of the Jewish faith was in itself a stupendous scheme, and of this much he was well aware. But King Solomon's Temple was to become much more than that. Long years after the broken stones cluttered the ground of Jerusalem, the Temple of King Solomon continued to grow in structure and in beauty, and is growing in our midst to-day.

King Solomon's Temple! If any of us here have passed the veil that shrouds the ancient Mysteries, the name is magical.

In all forms of Inner Teaching, the name "Solomon" signifies "Wisdom." The Temple of Solomon is the Temple of human knowledge, built up patiently through the ages, stone by stone, and embellished with the understanding of the liberal arts and sciences. It is the human Temple built to the glory of God.

It represents also the Temple of the Body, the Citadel of human character. The rough stones of our common nature are hewn and shaped in the sorrow of earth experience as they are taken from the great stone-quarry of life, and, once they are perfected, they are set silently into place.

Now, if you will turn to the New Testament, to verse 42 of the twenty-first chapter of Matthew, you will find these words again:

"*Jesus saith unto them, 'Did ye not read in the Scriptures The stone which the builders rejected, the same is become head of the corner?'*"

By now, the mundane aspect of the prophesy of David had at any rate been fulfilled. The great Temple of King Solomon had been raised to the glory of God, and had been destroyed by the Babylonians in their conquest of Jerusalem. The Second Temple stood upon the ancient site, the glory of the nation, the refuge of the sorrowful, the Mecca of the learned, and the Sanctuary of the Ark of the Covenant. Probably it was historically true that no place had been found for the Corner-Stone until the building of the Temple was terminated, and the people may have had this fact in mind when Jesus reminded them of the words in David's psalm. In any case, they possessed a present illustration of the text in the magnificence of the corner-stone, set in its appointed place, the apex and crown of a great achievement.

Now we all know the interpretation the Orthodox Christian Church has put upon this text. Its prophecy has been fulfilled. For three centuries the Churches of the Western world rejected Jesus, and then they found in Him the Head-Stone of their corner.

This rendering is sublimely true, but it is also extremely obvious, and because it is obvious it seems to suggest that it might reward us to delve a little deeper in order to find a hidden truth, just as we may drive our ploughshare into the text of David and discover the hidden mysteries of the Temple of King Solomon.

First of all, what is a corner-stone? The dictionary will tell you that it unites two walls at the foundation of a building, but if you will turn to Cruden's concordance, you will find this short explanation: It says, "This is that which is put at the angle of a building, whether at the foundation, or at the top of the wall."

It is quite certain that, in naming our Master as the Corner-Stone of our Temple, we have always claimed Him as our Foundation. But are we right? Because it says, "The Stone which the builders rejected." If It had fitted into the foundation, It could not long have been rejected, and then the building of the edifice would have continued, and of this there is no mention. The whole implication here, as I see it, is that the building of the Temple progressed to its completion, and no place was found for the Corner-Stone until all else was in readiness. Then it was discovered that the rejected Stone was the Crown, the Pinnacle, of the whole building.

(To be continued.)

Meditation.

LAZARUS.

*The voice has sounded: "Lazarus,
come forth!"*

*And he, who crossed the threshold of
Beyond*

*Shook off the bonds of death
Thenceforth,*

*Inspired by visions which through
death unfurled,*

He lived anew in changèd world.

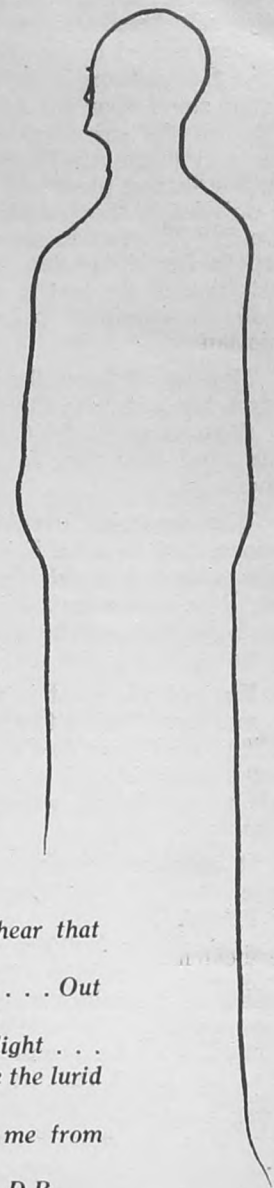
*O Christ, shall I, too, hear that
stirring sound?*

*My earthly tomb is dark . . . Out
of the depths I crave*

To see the glory of Thy light . . .

*O pierce with rays of love the lurid
night—*

*Come, Lord, and raise me from
my grave.*



D.B.

The Cosmic Influences in Agriculture.

By L. ELIN.

When the war burst upon us, it was the plain duty of anybody who owned or occupied a piece of land to make it produce as much food as possible. We at Addington suddenly awoke up to the fact that there was a lot of land round our house that was being used for nothing at all, and we decided that our very neglected park should become as quickly as possible a flourishing farm.

To turn derelict land into a farm is something that cannot be accomplished in a night. But it can be made to produce quite an appreciable amount of food even in its first year, and this is what we set out to do. The ideal farm is one that is run entirely in accordance with the laws of nature, with horses instead of tractors, composts instead of artificial fertilisers, an equal balance between crops and stock, all under knowledge and application of spiritual as well as the scientific laws that effect the land. Although this is our goal, we realise that of necessity we shall have to take some years to achieve it.

The idea of applying spiritual laws in farming may be new to many of our readers, but these laws are clearly manifested if they are understood and properly applied. For instance, the moon affects plants just as it affects the tides of the sea, and if you sow your crops from two to four days before the full moon, you will reap a heavier crop than if you sowed just before the new moon. This is old knowledge, forgotten long ago (although often applied by the peasants acting on tradition), that has been brought to light again in recent years through the researches of Dr. Steiner.

We have tried to put this into practice with our own crops, but, owing to shortage of labour and a rather small seed drill, it was not possible to do everything entirely as we should have wished. Thus our potato planting, which was done on a field next to the village, caused a good deal of amusement among the local inhabitants, who had never seen anything quite like it before. Everybody, even a child of five, did what he could. The results, however, are very interesting indeed. Our wheat crop was drilled on an eighteen acre field, and the operation took three days to carry out. We had a good deal of rain at that time, and consequently the three days were spread over a fortnight. Now that the wheat is grown it is clearly shown that the part of the crop planted a few days before the full moon is considerably heavier than the third part planted just before the new moon. The soil is the same over the whole field.

(Concluded on page 28.)

Modern Myths : The Fool.

By B. N. LADER.

Nobody could remember exactly in what way the strange creature intruded itself on the noble community; so it was never accepted in high society and generally regarded with suspicion. But gradually the odd newcomer became irritating and provoking to such a degree that he was forbidden every decent house, and all self-respecting snails did their best to avoid being seen in the company of such an obvious crank.

It is true that even his outward aspect was somewhat shocking, with body lanky, segmented, hairy, emaciated and void of shell. Besides this, he did not move with that smoothness and grace so characteristic of the snail tribe, but hurriedly, jerkily, twisting his spine in the funniest way. Still the worst was not his personal appearance, but the eccentric ideas which he expressed.

As well educated snails knew, appearances are often deceitful, and being as they were among the noblest of the glorious race of mollusca, they were accustomed to understand and to look condescendingly upon the inborn deficiencies of the lower species. For instance, they were entirely satisfied, that the shameless slugs had simply invented their queer nudist theories in revenge for having been ill-favoured by nature and doomed to nakedness, lacking a magnificent portable home like their own. Consequently no decent snail, at the sight of those obscene nudists, had ever felt a bit embarrassed or lost his temper.

But this intrusive stranger was an absolutely different thing. While the slugs were at least subconsciously aware of their inferiority and behaved accordingly, he seemed to be frankly indifferent to the advantages of having ones own home, serving as a sure protection during lifetime, and a reliable sarcophagus after death. He believed that everything in this world is variable and transient, that the physical body is but a temporary wrapper, useless after death, and not requiring a permanent shrine.

"I feel," he repeated with a glowing conviction, "that I shall not be crawling upon the soggy earth or wriggling up plants much longer. Soon the hour will strike when I shall be released from this earth-bound body and float freely in the ether, fanned by mild zephyrs."

"What is this madman raving about?" the learned snails shook their heads. "These are things non-existent and unheard of. Surely he is ill for lack of a protective covering, or from the unceasing contractions of his spine."

"There, I shall not be chewing tasteless green food, but live on the fragrance of flowers," continued the stranger.

"Surely he is under-nourished," suggested one of the experts. "He must be a vegetarian and has never tried decent flesh food."

"In my opinion it is a case of general poisoning by chlorophyll," said the second.

"Taking into account the youth of the patient, I should rather consider it dementia praecox," added the third.

Still, the inspiring orations of the fool had their effect, and certain snails, even among the higher ranks, became interested in his teachings, and secretly visited and questioned him. The leakage of this fact provoked a further outbreak of indignation on the part of the learned.

"All this is dense ignorance," they insisted. "There is no trace of exact scientific proof on your side!"

"My inner feeling is beyond verbal expression, nor can I prove it in your manner," was the answer. "Yet it is irresistible, and every fibre of my being is yearning for this change. Moreover, I am not alone. Thousands of other caterpillars share my convictions!"

"We must keep an eye on this case," decided the scientists. "Perhaps we shall succeed in ascertaining the true nature of this disease and discover a remedy."

Thus a special commission was elected, which resolved to keep the caterpillar under observation.

"Soon I shall leave you," said the latter. "I feel I am already approaching the threshold of a new life."

In fact, he began to show signs of extreme lassitude and languor. These were carefully observed and recorded by the experts. The poor fellow became more apathetic every day, stopped moving and taking food, fell into stupor, and ended in developing unmistakable symptoms of death. Soon his outer skin shrivelled and a kind of hard shell appeared gradually from underneath.

"Poor chap, with all his distorted imagination," said one of the experts, "certainly he did not expect to become petrified after death."

"Et sic de ceteris," nodded the second.

"A post-mortem formation of a stony shell! Here we have at last the natural origin of the Egyptian sarcophagus and pyramids," exclaimed the third.

"It was the beginning of progressive petrification which had apparently caused that strange psycho-physiological complex

of the future life," concluded the commission, although a small minority had reserved their opinion.

And everybody acquiesced contentedly in acknowledging a new triumph of advancing science.

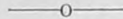
Not long after, the commission was summoned again to have a look at the shell, which was found to be cracked.

"Certainly this was caused by the heat of the day, as a direct result of expansion," concluded the majority.

"On the contrary, this was caused by the coolness of night, as a direct result of contraction," objected the minority.

Still it was decided unanimously, *nemine contradicente*, to submit the shell to a chemical analysis *ad rem* of its possible use in industry.

At the same time a young, frolicsome butterfly, with gaily coloured iridescent wings, which had recently slipped out of the cocoon, was floating freely in the ether, fanned by mild zephyrs and enraptured by the fragrance of flowers. He scarcely noticed in the darkness beneath him the wise heads of the shell-carrying erudites bent over the laborious examination of his abandoned husk.



THE COSMIC INFLUENCES.

(Concluded from page 25.)

Exactly the same thing is to be seen in our oat crop, which was drilled in two parts—the first part seven days before the full moon and the second part three days before. The second piece has a much heavier crop, and although it is on rather better soil, yet that is in some measure off-set by a considerably lighter rate of seeding—three bushels to the acre instead of four bushels on the first part. Our root, potato and linseed crops are all in small acreages that were planted in one day, so here no comparison is possible.

To turn the derelict land into a good farm being our chief aim, we have decided to experiment with the new methods, and adopt them when practicable. In the future, when times are easier, we are hoping to have a small experimental field of our own. In addition we strive to bring to those who live in Addington the deep peace and contentment that close contact with nature and the changing seasons can so truly give.

THE POWER OF PRAYER.

By G. W. L. DAY.

The double anniversary of the Seekers falls at a time when never before in our history has there been such a widespread need of prayer.

Events in this world are produced by causes both seen and unseen, and although the seen causes form but a small part of the sum total, it is they which are the sole concern of nations. At this present moment, for instance, when the foul breath of barbarism is in our very faces, we think mostly of the military and diplomatic situation, and because we do this the outlook is confused indeed.

In spite of difficulties and reverses we have yet an unshakable conviction that we shall win the war. Whence does this conviction come? I think it comes from an inner knowledge that it is the unseen forces which will decide the result of the conflict, and that the preponderance of these forces is certainly not on the side of the destroyers.

So much has been written about the enemy's technique of fomenting destructive emotions—emotions of hatred and cruelty in their own peoples, of doubt, suspicion and fear in the minds of their foes—that there is no need to enlarge on it. Such forces are disruptive and cannot prevail against their own opposites, which are love and loving kindness, faith, loyalty and courage, and which, even in the grimmest of wars, are to be found in the people of Britain.

When these positive feelings are felt intensely and in concert, they produce startling results, as anyone who has had experience of the Seekers' Harmony Prayer Circles knows for a fact; and in moments of national danger such as the present one, a large part of the public draws together, forming as it were a single Prayer Circle, regardless of their religious faith.

It is this which is already deciding the issue of the present war, because it is something on a higher level of power than poison gas or high explosives, and unless I am very much mistaken the effect of it will already have become apparent before these words are published.

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 can answer all your problems, whether they concern health, or are 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 time that a circle is being held, those 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 work is supported entirely by voluntary donations and no financial responsibility is undertaken by joining the Prayer Circles.

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 booklet describing this work more fully will be sent on application to "The Seekers," H.P.C., Addington Park, West Malling, Kent, or to "The Seekers," H.P.C., 29, Queen's Gate, London, S.W.7.

715 1937 1

Some Reports of the Harmony Prayer Circles.

General Exhaustion. Rheumatism. Weak Heart.

7th March, 1938.

"I have been an invalid more or less for many years. My doctor has attended me regularly since I had a very serious operation for internal trouble ten years ago. I had Rheumatic Fever twice, and suffer with Rheumatism continually. I have been

a complete invalid for the past five years and unable to do anything. I have to depend on my husband and children, who do their best and are good to me. Each year finds me more useless, and I do sincerely want to get better."

25th March.

"I can say with truth that I am ever so much better already, although

it is only two weeks since I first wrote to you."

22nd July.

"I am so very pleased to say I am making a great improvement, not fast, but I consider it will be more lasting. Considering I have had many very serious illnesses and operations, and have been ill for the past eighteen years, I do not expect to get quite well at once."

3rd February, 1939.

"I can do many things now that I have been unable to do for years. I sleep soundly every night. My Rheumatism is much better, and I have not spent a week in bed during the last year, which is to me marvellous, as I used to be months at a time in bed."

16th October.

"I have made a wonderful improvement in every way since coming into the Circle. My doctor, whom I saw last week—the first time for about eighteen months, and that is since coming into the circle—advised me to keep up with it. She is surprised at the change."

24th April, 1940.

"I am very happy to say I am quite cured, and feel very well, so you may take me off the list."

Meningitis.

"He has made a miraculous recovery from Meningitis. For three days his life was despaired of, and his mother writes that his recovery is a miracle."

Rheumatoid Arthritis.

"I am still improving, and can walk without sticks now. Thanks to God and all your help."

Insomnia. Spiritual Upliftment.

"I feel very grateful to the Circle, because I really feel that they have been the means of healing me, both physically and spiritually. I feel so much happier and so much stronger in every way."

Dementia Praecox.

"When I left her at the outbreak of War, the opinion of the Board (at the Asylum) was that her case was quite hopeless; and until January, they (the Doctors) could give no hope of even a temporary cure, but on my return from the States I hear she is

not only quite cured, but able to do war work for several hours a day and live a perfectly normal life, and this after being considered hopeless for nearly five years."

Rheumatoid Arthritis.

"When I started linking for her she was in bed and could scarcely move, and we all felt she would be bedridden with Rheumatoid Arthritis—now she gets up every day."

Material.

"I would like you to know how much I have appreciated your help with regard to my Father's business worries."

"We have, as a family, been greatly helped by the Unseen helpers during this anxious time, and what at one time appeared to be, to us, absolute ruin and disaster is now beginning to work out in a most wonderful way. I am convinced that it is your intercession and prayers that have brought this about. We are greatly indebted to you."

Curvature of Spine.

"He could not get up a small 4 inch step without help, now he can go up and down steep (cottage) stairs without any difficulty, and is much more self-reliant. This I feel is a marvellous answer to prayer, and I should like to send most grateful thanks to the Circle for their work on his behalf."

Epilepsy.

"She is wonderfully better; doing a Government job, and going to be married in September."

Sleepy Sickness.

"I think he can quite well come off now. He has improved tremendously in mental health, and is now considered an intelligent little boy."

Eye Trouble.

"The news is so good—last week the Doctor said that he will not have to wear glasses. The sight is alright, but focusing properly has to be practised. Isn't it a blessing? How can I thank you for your long, never-tiring efforts for the good of humanity—how much a better world and happier we should all be if we were to practise this Harmony of ever uplifting thoughts."

BOOK REVIEWS.

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The writer describes how his young wife became suddenly and violently insane, and how she was treated in vain by orthodox specialists who diagnosed the case as one of dementia *præcox*. In despair the husband visited "The Seekers," at Queen's Gate, and consulted Dr. Lascelles, who said that it was a case of psychic obsession, and at once treated it with assistance of unseen helpers.

From that very moment a marked change was noticed in the patient, although she was in a mental home several miles distant from Queen's Gate, and after a tremendous battle against the obsessing entities she recovered sufficiently to return home and live a more or less normal life. The last phase of the cure took place on Christmas Eve while she was attending Midnight Mass in a village church.

The book goes on to describe the work not only of "The Seekers," but of many other healers and groups of healers, and at the end of the book an attempt is made to classify all these different methods of psychic healing, showing that they belong to many levels, and to connect them in a general framework.

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Even at an early age the author felt a strong urge to study the teachings of the East, and after having gained a degree of Ph.D. in Columbia University he went to India and Tibet. He stayed in Lhasa in order to make a study of the origin of the Tibetan religion and its esoteric truth; to discover from the rituals and services how far the practice had departed from theory; to awaken his subconsciousness by practice in the Tibetan Yoga.

How far has the author succeeded in his objects is left to be seen, apparently, from his future works, since the present volume deals almost entirely with the surface of his experiences. Lavishly illustrated by superb photographs, Mr. Bernard's book is first and foremost a journey book on Tibet. His many meetings with the Tibetan notabilities give a fairly clear impression of Tibetan customs and outlook.

The higher Lamas and rulers with whom Mr. Bernard came into contact were personalities at a very high stage of development. Certainly they refute all suggestions of the Western conception of corrupt or deliberately tyrannic rule. The esoteric truths are confined to them and are jealously guarded. They do not consider imparting them to the Tibetan people, because they know the dangers. Nor are they greatly concerned with the material progress of Tibetan civilization. The standard of living of the poorer classes could hardly be worse, and there appears little effort to better it. Class distinctions are even firmer, and their expression more barbaric than in the Western world. Beggary is rife, and the prisons are filled with subjects whose lot is ignored and then forgotten. The ritual and services have, in the authors opinion, become almost completely divorced from the spirit and teaching which inspired them, and are now little more than empty relics. Esoteric truths have degenerated into superstitions, which are of course the most effective means by which a tyranny can hold its sway.

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I.C.

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