

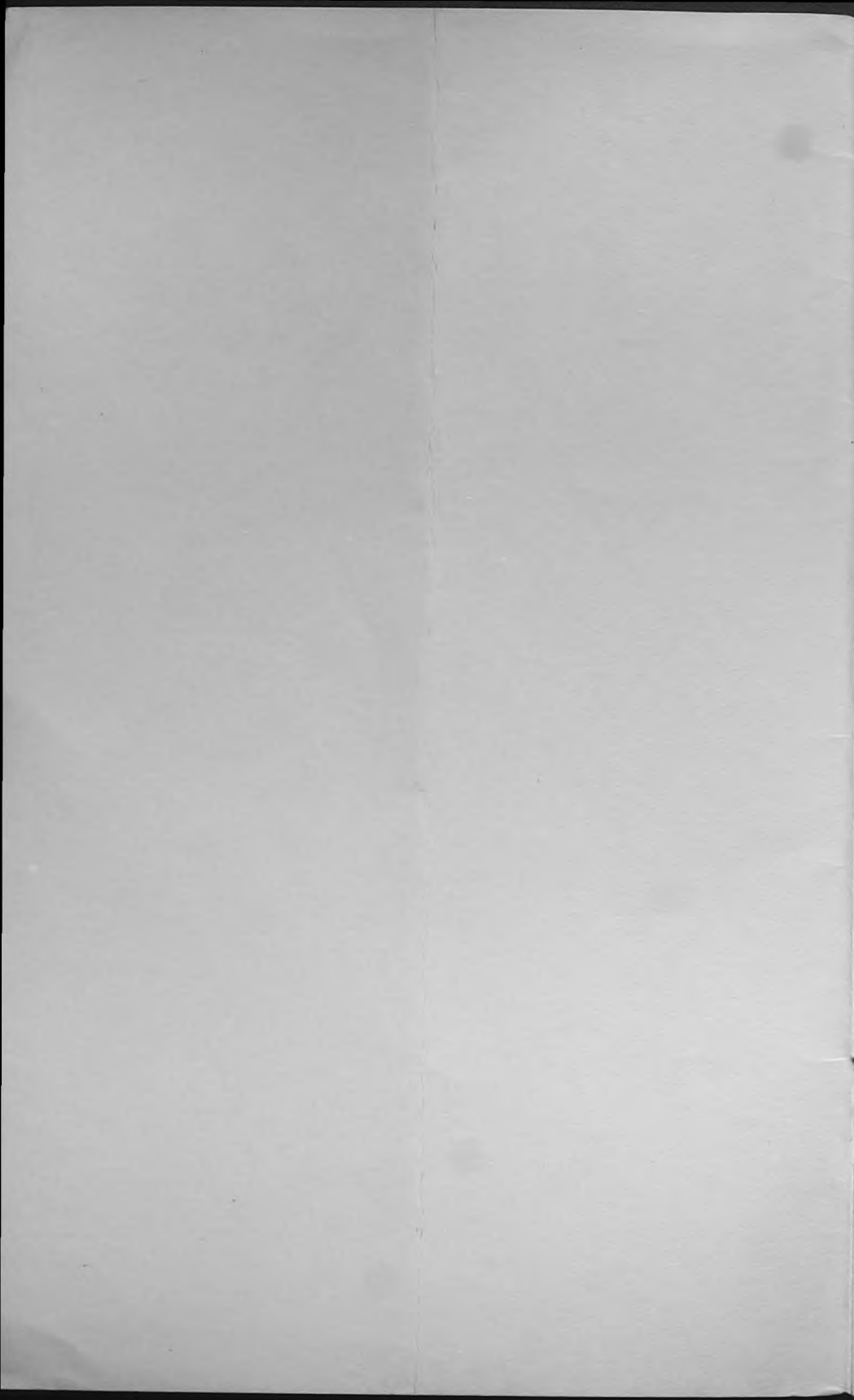
THE
SEEKER
MAGAZINE



QUARTERLY

JULY, 1938

ONE SHILLING



THE SEEKER

Official Organ of The Seekers and The
Harmony Prayer Circles.

Vol. 1, No. 4

QUARTERLY.

July, 1938.

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The views expressed in this Journal are not necessarily those held
by the Editor.

NOTES AND COMMENTS.

THE EDITOR.

YOUR CRITICISM PLEASE?

The most difficult thing in editing a journal is to provide its readers with matter which appeals to them.

From time to time, readers, moved by admiration or anger, send us their positive views. However, this happens too infrequently, and when it does very often the same feature is both slated and admired; it turns out to be "One man's meat" Knowing, fully well, that one cannot *always* please all, our object is to please most; in other words, to supply meat for the majority and poison for as few as possible.

To this end, I wish to appeal for your candid comments.

What do you like or dislike among the matter which has already been presented to you? Is there any feature that you never read? Does "The Seeker" provide what you seek? Does it condone what you dislike or condemn what you like? What are its weak points? Or, to put it concisely—HOW CAN "THE SEEKER" BE IMPROVED.

If there are any writers whose work you admire and whose articles would be suitable for this magazine, may we have their names?

No matter whether you favour us with your approval or chastise us with the scorpions of your criticism, your words will be equally welcome and heeded.

A NEW CENTRE—LIVERPOOL.

A direct healing centre of The Seekers was opened in Liverpool on 14th May. Lt.-Col. and Mrs. Belk have been uprooted from Addington Park to become the first resident healers of this centre. They have, for a great number of years, devoted their lives entirely to the cause of healing. We wish them every happiness and success.

Needless to say, this venture would not have been possible without the assistance of Miss Kelsey, who is in charge of all branches of our direct healing clinic, and an enthusiastic band of Liverpool Seekers.

Preparations are already being made for a chapel, in which prayer circles will be started in the autumn.

The address is:—

The Seekers, 15, Parkfield Road, Liverpool, 17.

The Telephone No. :—Lark Lane 1138.

ANNIVERSARY DAY.

Addington Park celebrated the fifth anniversary of its opening as the country headquarters of The Seekers on May 7th. The weather, though somewhat threatening at first, kept clear, so the service was able to be held as usual in the Cloister Garden, after which a short talk was given by Mr. C. A. Simpson on the growth of this work throughout the previous year.

THE CHILDREN'S AND OLD PEOPLE'S FUND.

Donations towards this fund, for providing holidays for poor children and an annual day's outing to Addington for some of the old people of Hoxton, will be gratefully acknowledged.

They should be addressed to:—The Secretary, The Children's and Old People's Fund, 29, Queen's Gate, London, S.W.7.

DR. LASCELLES'S SUNDAY SERVICES.

No service will be held during the month of August or on 11th September.



PRAYER.

AN OPPORTUNITY OF SERVICE.

The opportunity to help a number of the sick and the 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. May these people have your help—can you refuse to give it 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 on the next page.

Both Mr. Elin, at Addington Park, and Mrs. M. A. Simpson, in London, will be very glad to see and explain this work to you. When coming for the first time in the evening to Queen's Gate please notify Mrs. Simpson beforehand, and she will then arrange for you to be welcomed, if possible, by herself, or if not, by a receptionist.

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
11.30/12.0	11.30/12.0	11.30/12.0	11.30/12.0	11.30/12.0	
2.45/3.15	2.45/3.15	2.45/3.15	2.45/3.15	2.45/3.15	
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		
8.15/8.45		8.15/8.45			
				8.30/9.0	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	
12.30/1.0	12.30/1.0	12.30/1.0	12.30/1.0	12.30/1.0	
2.30/3.0	2.30/3.0	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	5.0/5.30	5.0/5.30		
6.30/7.0	6.30/7.0	6.30/7.0	6.30/7.0	6.30/7.0	6.0/6.30
			7.0/7.30	7.0/7.30	
	7.30/8.0	7.30/8.0	7.30/8.0	7.30/8.0	
8.0/8.30		8.0/8.30		8.0/8.30	
					9.0/9.30

THE JUSTICE OF GOD.

“ DOCTOR LASCELLES.”

How often the question arises in the minds of the beings of this earth whether God is just. They point to the conditions of the poor, to the pain and misery and suffering of the innocent. They also point to wars and their disastrous consequences, and naturally look at the world and say: “ How can a just God bear it? Where is God, and where is His mercy?”

Well, I do not think they are very fair to God. God is just, and His justice is tempered with great mercy. I want you to review the world, not through the eyes of one who is superior to the things of the earth, but in a logical, matter of fact way. Let us see whether God is just!

First of all, man is responsible for the evils of the earth through his free-will, yet there is hardly a human being existing to-day who would suggest for one moment that man's free-will should be withdrawn. People are always speaking of freedom, and of the amount of freedom they should have: they talk stupidly about being masters of their own souls and masters of their own lives, and masters of their own houses, and masters of state. But, no king is free, no dictator, no emperor, and still less free are those that live under the kings and emperors, the dictators and presidents. And even less free are their souls, for their souls do not belong to them, they belong to God.

This freedom, this vaunted freedom and free-will, when analysed and looked at logically, does not amount to much. Men and women have to follow what the mass say is the proper convention for them to follow, whether it be right or wrong; and mass mind determines, particularly in the democratic countries, what people say and think, and what people shall do. If you break away from the usual and become unusual, very often you find yourself ostracised from many of, if not all, your friends and those you love.

Within a very small orbit of your own homes and your own surroundings you do have a certain amount of free-will. It is the free-will that has been given to man to raise him above the animal, to raise him as a Son of God, as one of the Kingdom of Heaven. But man has destroyed his fellow man with that free-will. His destruction started almost at the very beginning, when God first breathed His soul or part of His soul into the first man that lived. As soon as man was given free-will to make the Kingdom of Heaven, instead of looking upwards

towards the stars, he looked downwards towards the lower animal nature and the lower evils; and, as evil was always easier than good, satisfied his fleshly instincts to do evil, and so made the earth what it is to-day. God did not make it so!

Let us take a few points as they arise. First of all, the hunger and the starvation that the world suffers from. Surely that is man created! Look at your slums to-day in this City of London, many of them owned by the Church, by the Ecclesiastical Commissioners—the Church that should be a church of love and a church of Christ! Who made the slums? Did God make them? Did God so force men that they had to live in such conditions? Or is God working the other way and so filling the hearts of the people of this country that the milk of human kindness—which is one of God's powers—the love that is in the hearts of people, is trying and succeeding in ridding this country of those distressed conditions? Of course He is!

Man deserves the slums that he has made, but the people that live in them do not deserve them. So the poor are always with you, though they need not be. If the economic conditions were altered, and they could be altered, there would be no poor. Man, on the whole, however, does not want to alter the economic conditions of the world; he is very satisfied with them as they are; it is much better for him to have tools that can work for him, that he can feel power over, than for him to have a free nation. But God thinks differently; He is making the economic conditions of the world so difficult, so terribly difficult, that man will have to find a solution, and a solution very quickly, and that solution will be *no starvation and no poor*.

God, instead of letting man drift and civilisation collapse, as it would do if the economic conditions are kept as they are, in His mercy is finding men dotted all over the world who have the solution, and it is given to every individual by the power of prayer. Look at America to-day! In several States in America the Townsend policy, of entirely wiping out the poverty of those states by allowing every man, woman and child to have the wherewithal to eat and drink, and live and be clothed, is in force. Again, you may not believe in it, but what about the Social Credit? Their leader, the man who had the idea and the ideals, had prayed that God would give him a solution—and he conceived Social Credit! Germany is decried by many, but it has one great policy, to eliminate poverty. Canada, or part of Canada, has already adopted the system of Social Credit.

These people, these wise ones, see the necessity for altering the monetary system of the world. God is trying to adjust things, and at the same time leaving mankind whatever free-will he may have, because he must be free to find the Kingdom of Heaven.

Now take disease, the condition of suffering that people have to go through. God does not seem very just there, when you think of really good people, some born blind and deaf and lame. Go around one of the cripple children's hospitals and see all those little lame, poor children. God does not seem very just to allow that, does He? But wait a moment—who made the children cripples? God? No, God did not do it! If you could follow the history of those children back through the ages, you would find man had done so through sin; man had made those cripples through his own sin. I know there are some exceptions, but the exceptions prove the rule. Look at the conditions of our people to-day—a nation of unhealthy men and women! Man has made them so, by sin.

Try and diet a nation and see what will happen! They much prefer their greed to their health. Look at the rheumatic conditions, rheumatoid arthritis, and so on. Does God send them? No; if men would live as God would have them live, disease would be unknown. God sends His angels to cure and man goes on manufacturing disease. If you trace back your rheumatoid arthritis cases you will invariably find in the third generation back some drunkard, and you can trace almost every disease that man is heir to, to evil.

You had a war—what did it leave behind it? Teeming deaths from bacteria that was manufactured out of hate. Did God make that bacteria? No! It was manufactured out of the ether through hate; it was never known before, it was peculiar to the aftermath of the war.

God made man, and He gave Him the earth. And God said to man: "I give this unto you as a heritage. Build Me a Kingdom of Heaven." God would not be omnipotent if He did not get His own way, would He? He is going to get His own way; He is going to build that Kingdom of Heaven. It does not look much like it now, there is distrust and hate and cruelty, there is that great lust for power in the hearts of individuals—wars and rumours of war. But it is all right, God has not left the world: if He did, civilisation would cease in a very few hours, and the world would drift into things too horrible to contemplate. God has His hand on the reins, He is watching; He is just waiting and watching.

So it comes to this, that if you take the religious leaders of the world, right from the first of the Vedas and the Upanishads, and all the early religions that were only given by word and remembered, to those religions that have been written; the leaders of all those different religious ideals and ideas all (it does not matter how man has twisted them and misinterpreted them), have one message only, and that is that *man must love man*.

Two thousand years ago the world was in much the same state as it is to-day, not developed quite as scientifically, but there was a tremendous lot of warring and inhumanity in the world, and there was even talk then of upsetting the great nations and great empires, including the Roman Empire. There were Cæsars in power who held sway and who were cruel and hard, the dictators of the time of Christ: God looked at the world and in His justice sent His Son, Christ. What did Christ teach? Just the same as the other teachers before Him had taught; it was very different from, though it was only a little addition to the Jewish religion of those days. He only gave them two commandments: *Love God* and *Love your neighbour*. It seems as though everything was in that commandment, to love one another. Christ could have gone further, and no doubt He did, and He told the disciples if they would love Him and love God and love each other that all things would be added to them, that they would have the Kingdom of Heaven.

He gave to the world something more than the preachers to-day tell you; He gave to the world the healing hands of angels. He was the first one to form the link between God and His heaven and earth, a link which has never been broken. He had come from the Kingdom of Heaven, He knew what it was like. He knew what His job was, and He gave just those few scrappy bits of conversation, just a few parables, and He performed a few miracles—all in three years.

He had to conquer flesh before He started His mission, and that took Him thirty years. He had to be all love and all understanding. He laid the foundation, and called His disciples to Him, and those that loved Him, and told them to go on as He had done, although He was out of the flesh, He was still with them; that if two or three gathered together He would be there in their midst, He would still guide them and guard them. They went about His work, healing the sick.

So God in His mercy sent His Son to help the people in the flesh, by word and deed, to build their Kingdom of Heaven. Please do not get the idea into your heads that Jesus Christ came to earth to form the Roman Catholic Church, the Protestant Church, the Nonconformist Church, the Society of Friends or even this Society or any other Society. He did not, He had no idea of a church; there were already plenty of churches; their temples. He went apart from the people to pray, and He just formed a few people to carry His message over the world.

God is just, and His justice is tempered with mercy! Let us take unto ourselves something of that mercy. May His gifts be ours; may we, through the power of prayer, bring His angel messengers to our aid! May our lives be given unto His mercy, and may we live in His Kingdom of Heaven!

THE TRANSFORMING POWER OF THOUGHT.

REV. ALBERT D. BELDEN, D.D.

The whole of our human life rests ultimately, if it is to remain sane and wholesome and not to collapse in failure, horror, and death, upon a fundamental axiom; an axiom is a condition that has to be assumed before the human mind can safely operate. It is something given in the nature of things, as a signpost to human thinking. This particular axiom, fundamental to life, is that *Creation proceeds from the thought of God*. Without this axiom, or belief, the human mind is for ever stultified in its own operation. If we are compelled to believe that everything begins with Matter, that is, with things which display no initiative in themselves, then a frightful inertia must descend upon our thinking, and it will be limited for a very, very long time, perhaps for ever, to the examination and the analysis of material things; in other words, it will follow Matter and be dominated by it, instead of dominating and moulding and determining Matter. The artist will have to wait till his paint speaks to him before he speaks to his paint; the mountain must deliver its own poem, the poet will feel no inspiration to do so; the birds will sing for a millenium, and the musician remain dumb; and the more the astronomer learns about the bulk of Matter in the universe, the more will paralysis descend upon human thought.

One has only to examine this possibility to see how unlikely it is to happen. You will never persuade the painter, the poet, and the musician to be so inert, because they know that a mental vision leads them on into a definite result with the material of their craft; and even the astronomer, in the presence of fabulous figures, cannot escape the thrill that visited the soul of Kepler when he spoke of "thinking God's thoughts after him." The fact is that in all our human experience the seat of initiative, both for thought, feeling and action, is the mind. Your body does not move till subtly you tell it to move, or some reason for movement appeals to your controlling self. It is true, of course, that apparently spontaneous actions break from matter, as, for example, in high explosive, or in the slow decomposing of material things, but repeatedly we find that this possibility has been inserted by human contrivance, as in the former illustration, or is the effect of steady chemical change to which almost everything in the material universe is contributing—sun,

rain, gravitation, etc., and that it belongs, therefore, to a planned and reasoned world. Again, the effect has been made possible by preceding thought, this time on the part of the Creator.

When the gramophone first made its appearance in certain parts of Africa it was worshipped as a living being, because the voice broke so spontaneously from the mechanism. This is an excellent illustration of what one might call anthropomorphism. The natives interpreted the gramophone in terms of a man, and your modern civilised sceptic might so easily have scoffed at them and said: "See, it is only a mechanism, it is not a man at all!" entirely overlooking the fact, in his hurried logic of unbelief, that the gramophone is a mechanism made by man and inevitably, therefore, embodying something of the man—it is a thought-creation.

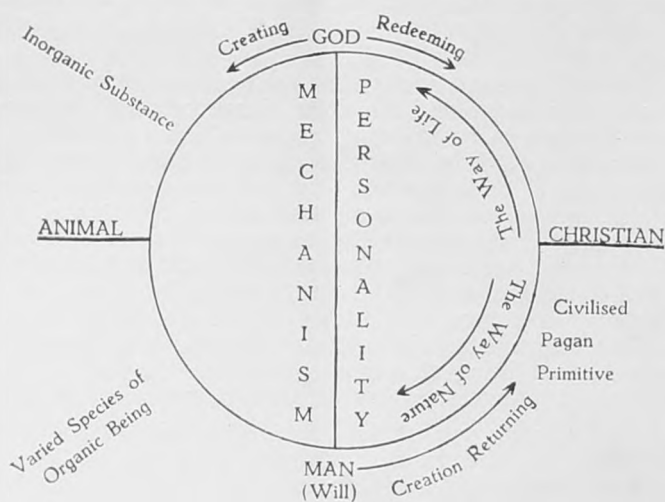
That the Creation is the work of the Divine Mind is not a mere philosophic speculation, it is the only belief that does justice to the nature of our own minds; we cannot think about the matter in any other way without doing violence to our very mental constitution. To believe that the thinking comes from the unthinking, and that which feels from the unfeeling, and that which purposes from that which is purposeless, is to posit effects without causes, results without resources; it is to bring something out of nothing—whereas out of nothing only nothing comes. It is as though a man insisted upon standing upon his head to look at the world, and then should feverishly complain that everything seems upside down! But there is something more; this is not an idle speculation, because it has been made a subject of revelation. It is not merely in the first Chapter of Genesis that we find this truth: "In the beginning God," but also in the prologue to the Fourth Gospel: "In the beginning was the Word" (or Reason) . . . "All things were made by Him and without Him was not anything made that was made." That is the product of the human mind at its finest, refined, cleansed, illuminated by the grace of God in Jesus Christ, and it assumes therefore something like a final verdict behind which the reverent mind will not care to go.

THE DIVINE THINKER.

We have to think then of Creation beginning in the Love of God, moving out in mental vision and Divine will, and, as it were, hardening, or congealing, into the material world as we know it. To struggle for an adequate simile, we might take Creation as the warm breath of God breaking into form upon the chill face of nothing. Or, shall we say, with great daring, that Creation represents the onward march of the Being of God,

the Eternal Something, redeeming still further the abyss of Nothing, and that Man represents this new Divine movement at the point where it develops nearest towards the Deity which is its origin. Man, as the crown of Creation, is the beginning of the hall-mark of God upon His own mighty deed. He is the Divine thought, breaking through matter, revealing the meaning of the whole process.

This may be put in diagrammatic form:—



It may seem great presumption to try to put the whole of existence into a diagram, but this is an age of shorthand, and we can but struggle to express what we see. At the top of this circle we assume God, the Divine Thinker, brooding over chaos and moving to that eternal renewal of Himself which is His Everlasting Being. From His thought proceeds the vast congealing of all those preparations that are necessary to bring new and independent life into existence; the foundations of the material world; the vast buttresses of water; the suns and stars and planets come into being; the multitudinous array of animal forms in which His thinking experiments towards life, seeking the physically living that can express mind; all come into being in their due time, and are at last crowned by the production of Man. In all this process there is the onward, remorseless drive of the irresistible Divine Will; nature is God's machine for the production of living souls. But with the arrival of self-conscious Man, God's noblest achievement, a new will is created, the greatest

miracle of all, and from this point God's creation can no longer be forced; it is no mere machine now, but a partially independent mind, a will that must be studied, educated, but never coerced. So, left of necessity very much to its own devices, yet subject always and everywhere to Divine inspiration, the human being rises steadily in the scale of capacity towards what we call "Civilised Man." When capacity reaches a certain level, the human mind becomes susceptible to more direct Divine revelation—prophets, artists, philosophers, arise in the race, until at last the Divine Leader Himself appears as a Man, to take the moral leadership of the race of man; Christ has come, and with Him, Christian Man becomes possible.

This tremendous development carries us obviously three-quarters of the way round the circle; Creation is now returning into the likeness of its Divine origin; God's new movement is almost completed. From this point onward a thrilling possibility emerges; man is understanding God, and the meaning of existence, and the purpose that is focussed into his own being. His face is finally lifted from the clod and turned upwards towards His Maker, Whom he now knows to be his Friend and Saviour. His will is being redeemed by love from all its errors and its wanderings, and from that intense egoism by which alone it could have come into existence, and the amazing opportunity arrives of man being able now to take his life for curative, perfective, or progressive purposes, *direct from God Himself.*

Is not this the providential significance of all those widespread cults and movements of mental and spiritual healing and human recovery which have arisen in the Christian era, and very specially in our own time, under the pressure of the increasing crises of world need demanding world salvation?

THE UPLIFTED HANDS OF FAITH.

It is a very simple, but profound, movement from belief in the creative power of the thought of God to a corresponding conviction that there must be some degree of creative power in human thought. If we are truly made in His Image, if our thought-processes are bound by the same rules of logic as His own, if they are essentially a reproduction of His own mind, then in this regal power of thought we put our hands upon the supreme lever of change, development and production in God's Universe.

This conviction becomes steadily confirmed as we reflect upon our everyday life, and realise how little there is in our human world which has not been first a thought before it was an existence. Man is a building animal, but he thinks before he builds, and he builds according to his thought. The plan of

the house precedes the house, and the blue print forestalls the public building. Just as George Macdonald's little baby is able to say "God thought about me and so I grew," similarly, if they could speak, the ship and the locomotive, the bridge and the car that travels over it, the light-house on the shore, and the church whose spire rises to Heaven, would be compelled to say, "Man thought about me, and so I am."

By the conceiving of his mind, man can change a wilderness into a teeming city, and make the desert blossom like the rose. If man's thought is so powerful in external construction, why should it be powerless in the internal economy of the body? There is an interesting experiment known as Chevreuil's Pendulum which yields a very simple and dramatic proof of the power of thought over the body. Take an ordinary stick and tie to the end of it a piece of string, and suspend on the end of the string a weight of any kind; then draw a circle, either on the flat surface of a table or on the ground, with two diameters, A—B, C—D. Stand over the circle and let the weight hover from the stick held in your hand over the centre of the circle, then, without moving your body at all, keeping the elbow well away from the side so as to avoid all interference, and remaining as still as you possibly can, *think* the diameter, say A—B, keep on thinking of it steadily and you will presently discover the weight at the end of the string is travelling along that diameter which holds your thought. When it is going vigorously, and the more you try to stop it the more it will travel, cease thinking of that diameter and begin to think of the other one that lies across it; concentrate your mind steadily upon C—D, and the weight will return to the centre, hover, poise, and move along C—D. This really makes quite a good parlour game, since you can put the alphabet round a circle and by thinking of somebody's name, cause the weight, apparently magically, to spell out that name from the alphabet—which means, of course, that you have to think of the separate letters of the name one by one. You will be surprised by this experiment when you do it; it is as near to conclusive proof of the pure effect of thought upon matter that one can get, though we cannot entirely exclude the possibility of very slight subconscious adaptation and tremors of the bodily muscles, but, even so, such tremors would flow from thought, and be dominated by the thought's purpose.

All the well-known phenomena of auto-suggestion constitute further proof that thought can transform bodily conditions. A famous experiment was carried out by a psychologist in which he induced three men of the prize-fighting class to engage in one of those games in which you strike with a heavy hammer upon a platform and drive an indicator up a mast by the blow. First

he let them just do their best as they were thinking of it, and they registered 116 lbs. Then he poured upon them a stream of weakening suggestion, told them they were not feeling up to the mark, in fact, they were decidedly below par, that they would find the hammer unconscionably heavy; and when he released them to their task their efforts averaged about 90 lbs. He then rushed at them with fierce, commanding suggestions of strength, altering the whole of their feeling tone, exalting and inflaming their minds; when they rushed to the attack their figure leapt up to 240 lbs.

There is also a great amount of evidence connected with thoughts that are repressed and shut away in the sub-conscious, where they are by no means powerless. Many a highly reasoned line of active behaviour is really dominated, not by the conscious logic that is loudly proclaimed, but by some secret repressed, forgotten, but powerful thought. Whilst in these facts there is a warning, and whilst many of the secret methods that are rooted in sub-conscious thinking are of the less worthy and primitive type, there is, nevertheless, also a gospel in this truth. Jesus Himself has declared: "As a man thinketh in his heart, so is he."

Let us then get to that mighty spring of action, our Thinking, and see to it that it is right and pure and good and kind, that it may become a power indeed, linking itself on to the Omnipotence of the Great Creator, for if we think with God, we think to some purpose, we add our tributary stream to His mighty cataract, and cannot fail of the same goal. Set to work at once to apply this to your own bodily condition; think thoughts of health, imagine as powerfully as you can your body as it ought to be; maintain that steady current of sheer thought-power firmly. The firmness of it, and especially the recurring regularity of it, are definite factors in success. Encourage in yourself high thinking, choose the higher levels of imagining; in fact, pursue the Apostle's advice: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, . . . think on these things."

There is a gravitation of the mind of which we must all be well warned. It is as difficult for the mind to assert itself against all the threatenings of life as it is for the body to walk erect and to assert itself against the force of earthly gravity. This is why the mind needs an object above itself to draw it upward as the sun draws the light of every earthly flame towards itself. This is why we do our best thinking in the remembrance of the Divine Mind; ours is not the impossible task of thinking in a vacuum, and of inventing the power that creates; ours is the much simpler task of holding firmly in mind the all-creating power of Thought, whose name is the Eternal Wisdom.

SELF RULE.

F. L. A. BYNGHAM.

This morning on my home calendar I read a text for the day, " ' My ways are not your ways, neither are your thoughts My thoughts,' saith the Lord." Glancing out of the window of the Underground carriage a little later I saw confirmation in the words of an advertisement poster for Capstan cigarettes, " They've SAID it." Yes, Isaiah was right, and if we remembered it a little more frequently we might be a little less harassed in our daily lives.

This world seems such a queer place. There is a quaint saying, " Everyone's queer save thee and me, and even thee's a little queer," and from cradle to the grave mankind, through all the ages, has been asking why, why, and again why? The motive is the difficulty, science has much to say on how things work, but neither science, philosophy, nor religion has an adequate word to say on why things work. Christ spoke words of power, He said: " Ask and ye shall receive," yet we pray for relief in circumstances that may give us inordinate distress, and when relief does not come in the particular manner we expect some of us retire a little sadder, a little harder. All for want of understanding that things are not what they seem.

What I am now going to say sounds silly, but since nothing could be sillier than life itself, to all appearances, please bear with me and let's see if we can't fight the Devil with fire, and turn silliness into sense by fighting it with what seems to be silly. *Each one of us is the centre of the universe, which revolves around him, and for him, and is him.* Of course, I can't prove it, but as it happens to be the latest conclusion of modern science (see the works of Jeans and Eddington), as well as the earliest pronouncement of the wisdom religions of the East, it is probably as true as makes no odds. In other words, the universe is a mental concept, and your universe is your thought, while my universe is my thought.

Now, if there be any element of truth in this hypothesis, then we can control our universe to the extent that we can control our thought. Your world is as you make it, and you make it as you think it, since thought tends to express itself in action, moulding matter (" mind-stuff," as Eddington calls it) in the constantly changing forms in which it is presented to your consciousness. It is not profitable to go deeper into these metaphysical subtleties at the moment, since my object is to write something of practical utility, but all I have said has been necessary to lead up to something which I want to emphasise, and that is that we

need not bother so much about what the other fellow does so long as we keep our own universe in order, which automatically takes care of the other fellow.

Let me give an illustration from topical politics. War is at our very gates. Do you want war? Many people do, they like the excitement, and the relief it gives from boredom. To the adolescent and the blasé war can come a real boon. But you, since you are reading these lines, probably deprecate warfare, even though you spend half your time in conflict with your immediate surroundings, indulging in antagonistic thoughts and verbal duels, and being guilty of unpardonably violent behaviour to weaker beings in your power. Have not I myself this very morning smacked the baby, been intolerant with my wife, and indulged in a glorious day-dream of giving my secretary a kick in the pants? And, as I have said, war is at our very gates because our universe is an expression of our thoughts.

How then may we control our thoughts and so alter the universe about us? By the use of the imagination. Instead of fussing about world politics in which our voice is negligible, let us rule wisely that kingdom within over which we have more or less supreme control, and apply our pacifist views to dealing with the relations of the parts that compose our complicated selves with their environment.

Has it never struck you that each one of us is a nation in miniature? We are each composed of billions of little cells, all working together for the good of the whole. We depend upon imports for our sustenance, and pay for them in service. Cells work together in communities that are called organs and tissues, and there are the complex governing centres called nerve plexi, and the artistic and sometimes anarchistic bodies represented by the glandular excretions manifesting via the emotions. Over all is the brain, and it is for us to decide whether our brain plays the part of an overbearing dictator or a wise ruler. So far as the Kingdom of the Self is concerned, we can apply our pet politics ad lib., and see how they work out in practice. Moreover, we are justified in concluding that the degree of their efficiency, as applied to the individual, is an apt criterion of their efficiency as applied to the wider field of the nation.

How often have we, the "Great British Public," deplored the activities of the wretched little aggressive minority that has such power to stir up ill feeling and rebellion and loose the dogs of war between party and between state. World wars are not made by the sane, sober, kindly majority, but are pathological states of mass hysteria produced by an interested minority of paranoiac dictators and vested interests. Similarly, when we lose our tempers and act in a manner of which we are later heartily ashamed, it is because the same majority of sober, hard-

working elements in our bodies is temporarily unbalanced by a flood of "propaganda," in the form of secretions from the pituitary and adrenal glands, the result of our animal ancestry, where, when a man annoyed you, it was necessary to bite him in the neck or run away before he cracked your skull or pushed you over a cliff. We now know this form of activity to be undesirable, but our atavistic impulses remain, the aggressive minority in our otherwise probably well-governed kingdom, and we should deal with this minority by a form of preventative ethics, in other words we should inhibit negative thoughts before they have a chance of arousing our glands, destroying our equilibrium, and precipitating a state of war.

How are such thoughts best inhibited? What is the technique? The first essential is constant awareness, and the second is a certain ability to concentrate. Both can be cultivated with comparative ease by any person of average intelligence, given sufficient will to achieve, without which nothing worth while can be accomplished. Then, when the occasion arises which threatens to disturb the peace, you call on your imagination and conjure up a vision of yourself as ruler of a vast empire. You think of all the trillions of your subjects, the little body cells, you think of your international activities, all of which would inevitably be more or less prejudiced by a state of war, or even the preparation for a state of war, by building up vast armaments at the expense of the economic welfare of your subjects (represented by the liver flooding the muscles with glycogen under the stimulation of secretion from the adrenal gland), and, like a wise ruler, you dissociate yourself personally from the cause of the trouble, call a meeting of the peaceful majority, deliberately suppress the aggressive minority by banishing thoughts of resentment and wounded pride, and the result will be that diplomatic relations will be maintained and the empire will prosper and serve as an example to others.

"Dissociation" is the key-word in the above paragraph. It is when we associate ourselves with our bodies and emotions that trouble arises, just as war is always more likely to arise in a country ruled over by a dictator, who may be relied upon to identify himself with his country, and force it to react to external stimuli just as he would personally react from the standpoint of his own psychosis of delusions of grandeur and persecution.

Ah! wounded pride, the cause of more strife than greed, lust, or any other of the negative emotions! I ask you, what have we got to be proud about? Poor little busy bodies, so full of silly dignity, always with toes stuck out waiting to be trodden on, and then oh! what a hullabaloo! God grant us all in time true humility, than which there is no more perfumed virtue.

What has all this to do with the queerness of life? It has this to do with it: that by this method we may simultaneously learn to know ourselves and practise virtue, and both together will lead us to the stage of self-realisation, the goal of the mystic, where we shall no longer see things as through a glass, darkly. Things seem queer because our vision is defective. Supposing you could see all the words in this article repeated twice over, that would seem queer to you, but any optician could explain it as diplopia, double vision, due to inco-ordination of the eye muscles. Besides, "Your thoughts are not My thoughts," and we may misinterpret the sufferings to which we are exposed and fight against them the same as an animal might misinterpret the pains to which a kindly surgeon subjects it in the setting of a broken limb. Rest assured however, that just as soon as our ways are His ways, His thoughts will be our thoughts, and in the light of Eternity we shall see God face to face. Then we shall realise what mystics of all religions have been unanimous in acclaiming throughout the ages, that the pilgrim, the Path and the Goal have always been One, which to us at present I think you will agree seems the queerest thing of all.

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This photograph shows the main buildings of Addington Park and some of the surrounding country.

BOOK REVIEW.

THE PHILOSOPHY OF RELIGION VERSUS THE PHILOSOPHY OF SCIENCE.

By ALBERT EAGLE.

Price 5/-.

This book is an attempt by a well-known Lecturer in Mathematics to harmonise modern scientific knowledge with a religious conception of the Universe very much akin to that held by modern spiritualists. In a manner calculated to appeal to both layman and scientist, the author shows how the evidences afforded by the phenomena of biology and psychology point to a dualistic view of the Universe, where an etheric counterpart may be supposed to exist for all material forms of life. The views of so-called materialists are treated with the scant respect they no doubt deserve, and ministers of religion, in particular, would do well to digest the voluminous facts and hypotheses set before them, with a view to making the exposition of the teachings of philosophy and religion, which they desire to put before their congregations, more effective.

One likes the author for the note of boyish enthusiasm which pervades the whole book, but sometimes one feels that his viewpoint might be a little more detached, a little less constricted, e.g., one has to smile indulgently at a remark such as the following on page 327: "Apart from human immortality, there could not possibly be any sense in the universe existing at all." One is disposed to point out to Mr. Eagle that there may be other sheep in the fold of the Almighty than *genus homo*. However, this is a minor criticism, proffered more in a spirit of fun, and on the whole we offer our congratulations to the author on an interesting and comprehensive review of his subject. The low price of 5/- brings it within the reach of most people, but if you think matters like the theory of relativity, the principle of indeterminacy, Lamarckism, etc., are outside your range of interest, then perhaps you would do well to leave it to people who like that sort of thing.

W.J.G.

THE HARMONY PRAYER CIRCLES.

These few words are written to introduce this work to any new readers who know nothing of it.

The Harmony Prayer Circles were founded several years ago to alleviate the troubles of man through the agency of prayer. It was assumed that scientific, practised prayer will never be without avail. The thousands of letters which we receive each year from grateful patients have proved beyond all possibility of doubt that this assumption was correct.

OUR WAY OF APPROACH.

Throughout each day many half-hour services for the sick and heavy laden are held in chapels set apart and consecrated for this work. They begin with The Lord's Prayer, then simple, appropriate prayers for those being prayed for are then said—about eighty people at each circle. The service is terminated by a Prayer for Universal Peace.

At the same time as 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 homes. This procedure we term linking-in.

The recent discovery of radio communication can be taken as an analogy to help explain this work. Just as a wireless set has to be tuned in to a station before the sound waves being transmitted by that particular station can be heard, so our Prayer Circles must be tuned in to by the patients. This tuning in is effected by saying the same prayers at the same time.

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 one of the prayer circles.

A booklet describing this work more fully will be sent on application to Mrs. M. A. Simpson, 29, Queen's Gate, S.W.7.

A FEW RESULTS.

GLAND TROUBLE.

In the ordinary course of events when an operation is imminent, the average person—perhaps cursing his or her lot—takes it for granted that nothing further can be done—the operation must be. We have, however, often through the prayer circles, been able to avert operations, even at the last moment.

This lady contracted a gland trouble, and her doctor told her that he would have to operate on the following Saturday.

The operation under good circumstances would be serious, but at her advanced age it would be critical.

After phoning on Wednesday, she was put on a daily prayer circle. On Friday she phoned to say that her doctor had seen her again and was amazed at her condition. He said he could not understand how it was that the trouble was rapidly clearing up, and that the operation, under the circumstances, would not be necessary. This report was written afterwards by the patient.

“The Doctor was amazed at my sudden betterment, as he was definitely sure that the operation would have to be done last Saturday. Many thanks to you, with all my heart.”

THREATENED OPERATION FOR REMOVAL OF WOMB.

This lady was told that she would have to undergo an operation to have her womb removed, otherwise she could not expect to live for two years. Two months before this report was written, we were asked to pray for her. She was, at that time, bedridden and in a very anæmic and weakened condition. From the day that she was first prayed for she made progress, and four months later she is well again, having had no operation.

“She had not had any operation, and is now able to take up her ordinary life, and feeling well again. It has been wonderful.”

LOSS OF WEIGHT.

On the 21st March we had a letter from this lady asking for her name to be entered on one of the prayer circles.

She was rapidly losing weight, and her doctor was completely mystified as to the cause. Her normal weight is eight stone, and it had gone down to six stone and a few ounces. The following week we heard that she had stopped losing weight on 4th May, five weeks later she had gained ten pounds, on the 6th June she wrote the following report:—

“I am glad to tell you my weight is steadily increasing, now up to 7 stone 1 lb. The Doctor thinks I am so much better that the improvement is likely to continue. I can now walk or drive without feeling the least tired.”

EXTREME BLOOD PRESSURE.

“She has so benefited by the prayers that she is now going out and taking short walks; she is almost her old gay self again, and is extremely grateful.”

TWISTED SPINE AND LIMBS.

Extract from letter dated 2nd July, 1937.

" B. met with an accident some fifteen years, or twenty, ago, damaging his breast bones, shoulder bones, and spine. Doctors put him in a leather jacket for years, so he could neither move back of shoulders, or buttock. Through human massage he was loosened to a great extent, but still he cannot straighten the legs, from the groin upwards. The lock is somewhere in the buttock."

22nd March, 1938:

" It is now almost twelve months since I accepted the offer of help by the friends of the Prayer Circle, and the improvement in my condition, though slow, has been sure.

" There has been a slight, but quite definite, loosening of the hip joints and throughout the whole length of the spine. This enables me to set out for business, morning by morning, with a comparatively sprightly step; instead of dragging one foot stiffly after the other, as in years gone by. This new flexibility of my bodily framework has given me a keener sense of balance and the ability to absorb the jolts and jars incidental to everyday life.

" Looking back, I can say quite truthfully and gratefully that I am to-day younger than I was twelve months ago; able to go about more normally, and possessing greater reserves of physical energy.

" There is also something which means almost more to me than the foregoing. I have received help in overcoming the heaviness of spirit which has possessed me from time to time as a result of the conditions under which I work (i.e. I am the only person with any physical disability among a dozen or so healthy, strapping lads of my own age)."

ENTERITIS.

" You will be glad to hear that my little nephew has quite recovered from the violent attack of Enteritis, and he is more beautiful than ever.

" He will be three years old in September, and is now in the best of health

" Considering that all his doctors thought he was going to die when I came to see you, my faith in your ' Prayer Circle ' has increased a hundredfold, and I am convinced that the baby's recovery is due to Divine Power."

CANCER OF THE STOMACH. GREAT PAIN.

"I have just come down to Wales, and find that she is better on the whole than she was in November, and the doctor is very pleased with her progress. A recent X-ray shows no improvement in the cancer, but she has no pain at present, and I am sure that she owes the fact that she is alive at all to the prayers of the Circle."

CONSUMPTION.

"During the last year I have made remarkable improvement in every way, and am now hoping to find some suitable work.

"Tuberculosis is a very difficult disease to conquer, but I do honestly feel that I have received a great deal of help in linking up and keeping my half-hour every week in quiet thought and prayer."

DUODENAL ULCER.

This lady had been suffering from this trouble for a long time. She had two operations in the hope that she would be cured, without avail—the last one four years ago.

Her name has now been on a prayer circle for just a year.

"One very good thing that I have to report is that the Duodenal Ulcer is, according to the Doctor, now absolutely healed, and most certainly that condition has wonderfully improved, and the pain is now rather the exception than the rule. I am grateful for this splendid improvement."

FRACTURED PELVIS.

"There is no need to pray for her any longer, as she is completely restored. The Doctors are all astounded at her progress. They did not think she would be capable of returning to ordinary life until the Autumn. She had three extremely bad fractures of the pelvis, occasioned by a very bad motor accident. Not only has she no limp, but she has no pain, unless she is overtired. She even danced a few nights ago. I feel quite sure that our prayers have a great deal more to do with it than the medical faculty would allow. I cannot thank you and your circle sufficiently."

HIGH BLOOD PRESSURE.

"You will be surprised to hear that I am now, by the 'Grace of God,' nearly well; a remarkable change happened a short time ago. I sensed a presence with me, and

on going to bed I felt movements in my head, also pain and a dazed condition. I felt sure the clot on my brain was moving, and could feel a movement downwards towards back of my neck. Since when I am almost free from pain, and, as you can notice, I am able to write coherently without any effort."

MATERIAL HELP.

"I have great news for you. My name was no sooner down for material help than at once blessings came. My work has unexpectedly been bought by a big shop here, and the manager is so pleased with it that he is getting me extra orders for work. I have had several orders already, and I am getting praise from all sorts of people, and all are eager to buy. I needed money so badly, too, and as this work is all I am yet equal for, it is wonderful to see it a success."

HEART TROUBLE.

This patient was unable to walk when her name was first entered on the prayer circles.

"I think E. can come off the circle now, she has been wonderfully helped, her heart seems almost normal now, and she can walk quickly for about a mile. I believe she is considerably over seventy!"

NERVOUS BREAKDOWN.

"I am glad to say that my brother is very much better in many ways, and has returned to his home after nearly six months in a nerve hospital."

TUBERCULOSIS.

This letter was received two months after the patient was entered on the prayer circle.

"I think I was beginning to accept ill health as my lot in life, not necessarily from despair—I may have thought it God's will.

"I was a bed patient when I first wrote to you, with no immediate prospects of being on my feet, now I am doing a quarter of an hour's walking twice a day."

WORDS.

"In the beginning was the Word."

"DOCTOR LASCELLES."

The world was created by the word of God: we do not hear anything about God's thoughts that preceded the Creation, but we know that the Word was spoken. Those words were the most wonderful and the most powerful words that have ever been spoken; they created the earth and you.

The spoken word has a tremendous power, a tremendous force for good; and also, as all things that have force for good, a force for evil. I do not think the average person understands or realises the power that is in a word. Most of you have been taught the power of thought, how, in the Christian Science world and in the New Thought, people control their lives and the condition of their bodies by keeping their minds in the right direction, by thinking rightly. Thought, however, has not nearly the power that word has.

Words are thoughts in action, and the spoken word can make more for happiness in your lives than all the thinking that you may do. It is more than just a method of communication between two or more people, there is far more in it than that. Sound and the reception of sound are God-given gifts to man. The spoken word acts on the soul of every individual. Words spoken in haste may do great harm. Words spoken in sympathy and love may bring people close together. Words of hate can break down and destroy. Words of vanity can so affect the person who utters them and those that would listen to them, that the fate of a nation may lie in the boastful words of an emperor, a king or a dictator.

The human race is naturally a mass race, people follow the thoughts of others whom they consider wiser than themselves. The average individual likes to be led, and that is why there are more leaners in the world than props to prop them up. The leaders, whether they be the ones who stand on a box on the corner of the street, or whether they be ministers of the Christian religion—in any one of its sects—or of Parliament, kings, emperors or presidents have nearly always held their position through words. Words they have spoken that have so controlled the mass mind of the individuals to whom they speak, that they have been able to rule their lives, and so, by using their lives either for right or wrong, they have taken the responsibility of their listeners lives in their own hands. The minds of the individuals under their sway are like clay, to be moulded as they wish, through words.

I remember, when I was a young man, listening to a very great orator. I disagreed with his opinions at the time, yet I felt that, against my own common-sense and convictions, I was gradually being led to agree with the ideas that this individual was putting forth—and I assure you I was not weak-willed in those days. After the meeting, I pondered over the words that had been used, and still felt their influence. Fortunately the words were put into print, and in the more sane mood, when I could think quietly over things and not be swayed by the power of the speaker, I tried to analyse where I stood in regard to what the speaker had said, and I came to the conclusion that I had been swayed by his words, not by his mind. So I was stopped from making possibly a very grave mistake, and following this particular man, because of the power of his oratory.

What is this power? How does it work, and how can we use words that we may have good from them? First of all, the words, when spoken, carry with them not only the vibrations of sound, but, interfused with the sound waves, is the soul personality of the person who speaks. If the speaker is a powerful personality, the words he says, apart from their meaning or their sense, carry power with them. If the person is a weak personality, his words will never carry power—they will be of little strength.

If a person who is speaking is puffed up with self-importance, unless he is very clever and able to hide it, his words will carry that puffed up condition. If a person hates, the words of hate carry with them the hate that is behind the words. If a person who speaks has great love, the love is interposed on the sound waves of speech, and over those sound waves comes that great feeling of love that draws people by its very power. Words are very important, they are hastily said more often than not, and sometimes words are just spoken by the mouth without any thought behind them. These are wasted words; they may not do any harm, yet on the other hand they may cause infinite pain.

The gossip of the average individual very often is just wasted words, there is no harm meant in the gossip, and perhaps the person gossiped about would be the first person to whom they would lend a helping hand. If, however, the person who is gossiping really dislikes the one being gossiped about, you can feel the venom behind the words; it does not matter what excuses they may make—they usually do—you can feel that venom, you instinctively know they dislike that acquaintance.

Again, if a person is jealous and they gossip about someone through jealousy, there is no need for them to tell you they are jealous—intuition has already done so, for the words that are spoken carry that jealousy with them. It seems, does it not,

that words are you, and the words you speak are an expression of you. I wonder if you yourselves, when you think of the words you speak, are not sometimes rather ashamed of them in their expression of you.

Words paint a picture of us for the world to see, it may be beautiful, it may be very ugly. If every word that we have ever used was recorded, on seeing this record, I think we would be even more ashamed of the things we have said than of the things we have done. And if in that record we were to see its colour, here and there we would hang our heads very low when we see the ugliness of that colour of the words that we have used.

God created a world by the word; each one of us creates a little world by our own words. God's world was beautiful, was perfect until the words of men made it as it is to-day.

The words of a great orator can very often condemn an individual to imprisonment or even death. In the same way, the words of a great orator defending that prisoner can so affect the minds of the jury that, though guilty, he is released. There you see the power of those words in the courts of this country every day.

The words of a minister may fill his church, not because of what he says, but because the people themselves feel the power of those words carrying with them the love that minister has for his congregation. Through his words they are lifted to a higher ideal, and perhaps lifted out of the mundane trivialities of life into something that approaches the Kingdom of Heaven.

Words make you. They go out from you in waves of sound, and they always return like a boomerang. If you say a word in kindness and love, it goes out from you and reaches its objective, but it does not stop there, it returns to you in the love that is given in exchange. If you say a word in anger, it may hurt the person to whom you say it, but it strikes you a little harder than it hurts them; it comes back. You cannot speak words and stop their return, because as you speak them the sound first reaches your ears and first strikes you before it strikes the one at whom the words are aimed; and in coming back it builds up something, or it takes away something that you have already built up. It either destroys or makes.

God made the world with a word, and when the time comes for the world to finish, God will destroy it with a word. With words you make your world or you can destroy your world, and, living in it, you can just have life, but not really live. You may just have an existence, because you can be seen and heard, but you will not have real life. The words that you have spoken in hate and unkindness and in anger will make you deaf to the words of love, hope and joy, and the beauties of life that sur-

round you. So your ears will be stopped and your eyes will not see.

You may love a person very dearly, but, having the Englishman's shyness of expressing his feelings, you may never express it, you may never speak the word. Very likely you will say: "Well, they know I love them, there is no necessity for me to tell them." The love is there, I grant you, it is lying in the subconscious; but the person that is loved loses something, and you also lose something, because you do not speak the word. Perhaps the one you love is also shy and reserved, and so never tells you that they love you. Many parents, when their children are a few years old, never show them any marked affection. They say it makes them sentimental and soft, so they do not express their love. I know these people, if the necessity arises, are full of action to prove their love, but that is not enough. Many people love their parents, but they are too old, too grown-up to tell their parents that they love them. They say, of course, their parents know; yet probably those parents, who cared for them all through the years, are just hungering for some verbal expression of that love, that they know is there, but which is never expressed. So the parents and the children lose, and so do the lovers, because the word is not spoken.

So these words can make all the difference to your lives. I have heard it said, and said to me not once, but many times: "Why should we pray aloud, why not let us think the prayers?" Well, you think them, and they are in your subconsciousness, little tiny mirrors that have not yet reflected; but when you speak them, they are then impressed on the ether with the waves of sound; so you give expression and power to those words of prayer.

You rarely see a Roman Catholic who only thinks his or her prayers. Watch them with a rosary, maybe in a crowded place, saying their prayers, not that you can hear them, but you see their mouths forming those prayers into the ether, sending them out one after the other. There is no other sect of Christianity that understands the power of words more so than does the Roman Catholic. They do not ask you to write your confession, they ask you to speak it.

A psychologist would not ask you to write down answers to his questions, he asks you to speak them; because the psychologist, as does the priest, knows the power of words.

So God built the earth with words. Man, when he has learnt his lesson, will build the Kingdom of Heaven on earth with words. I do not need to tell you the kind of words that are going to build that Kingdom of Heaven, because you know them instinctively—words that bring out the best in people, that give out love. They are words that will build the Kingdom of Heaven!

CLINIC NOTES.

Patients who are treated in The Seekers Clinic for Direct Spiritual Healing Treatment by the Laying On of Hands frequently ask how long it will be before they are cured, and though the healers have to be guarded in their statements, as cures sometimes take several months, yet sometimes practically instantaneous results occur in the most unlikely cases, which make it appear as if the healer had been unduly cautious in giving a prognosis.

An instance of this has just occurred in a case of duodenal ulcers. The patient was in the last stages of this terrible disease. He had been discharged from both Glasgow and Edinburgh infirmaries as incurable. Several operations had been performed and he was told that he could stand no more. When he came for spiritual healing a long course of treatment was naturally anticipated, but after only three treatments by the laying-on of hands he was sufficiently well to resume work and take any sort of food without discomfort, in fact, he was cured.

Cases like the foregoing give the lie to those who say the age of miracles has passed. A visit to the Clinic at 29, Queen's Gate would speedily refute the claims of sceptics.

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SOME THOUGHTS ON THE HUMAN SOUL, IN THE LIGHT OF EVOLUTION.

WALTER S. ROWNTREE, B.SC., F.L.S.

Science has much to tell us about the body: something too about the mind: but what has it to say about that spiritual part which loves and trusts and worships? Surely, if any enquiry is worth the making, it is an enquiry into the nature and origin and destiny of the Soul of Man. A century ago, no such enquiry would have been possible. The key to the mystery of Man's place in Nature had not then been found. We are all now in a better position for at least understanding, if not solving, the problem than were the wisest of our great grandfathers, in that we possess the key, which they did not.

Our modern view is that all Nature is *one*; that a unity runs throughout it; that the manifold forms of life which have successively peopled this planet throughout the ages have not been arbitrarily and independently galvanised into being from the lifeless dust, but that they form one great family of related beings, with a common ancestry somewhere in the dim, remote past, and that Man himself does not stand outside the scheme, but has his part and lot in it, equally with his humbler brethren. This conception is what is in our minds when we speak of *Evolution*. We have a vision of a time in the youth of the world when life first appeared upon it, we know not how, in the simplest form, that of a simple cell (or something yet more primitive)—a microscopic speck of protoplasmic matter, in which lay the potentiality of all the marvellous variety which was to be. That speck of living matter is no mere figment of the imagination, for it is still with us; the great majority of living beings have advanced but little from that primitive ancestral condition; and every animal and plant, from the lowest to the highest, still begins its earth life as just that simple cell. Ages must have passed, with little or no advance in the organisation of these primitive inhabitants of the world, but, gradually, as conditions changed and the earth became crowded and competition keener, modifications and adaptations arose; the single cells, in some cases, became aggregated into colonies of cells, in which the individuals took on division of labour and diversity of form, a departure to which we can trace the origin of the higher forms of life, with their diverse organs and tissues. This conception, at one time so bitterly opposed, is now familiar to many. Our literature is permeated with it, and our views of Life and of Man's status in the world have been largely revolutionised by it. We are no longer outside Nature—privileged

spectators, for whose pleasure and profit the pageant has been planned: we are part of Nature.

It may be well to indicate the kind of evidence upon which we base our view. It runs on several quite distinct lines, all of which converge to one conclusion.

The evidence of Geology is perhaps that which appeals most readily to the non-scientific mind. No one can fail to be impressed by the fact that the fossil remains found in successive strata of the Earth's crust reveal an advancing organisation, from the simple and lowly to the complex and highly organised. The earliest remains are those of Invertebrates: Fishes, the lowest Vertebrates, appear later; then, in succession, the higher groups—Amphibians, Reptiles, Birds and Mammals. The record culminates in the appearance of Man, in the most recent deposits of all. The case could be stated much more strongly, for the actual line of descent of many creatures can be traced, step by step, in successive geological formations. Indeed, as T. H. Huxley said: "On the evidence of Palaeontology, the evolution of many existing forms of animal life from their predecessors is no longer a hypothesis, but a historical fact." And, even as regards Man, discoveries are from time to time coming to light, linking him more and more closely with lower forms.

A second line of evidence, requiring doubtless more training for its full appreciation, is supplied by the facts of Embryology, the study of the changes passed through by an organism in its development from the ovum or egg to maturity. Embryology reveals the remarkable fact that every animal, in the course of its development, passes through stages representing some of its ancestral forms. It may be said, in fact, to climb up its own genealogical tree. Here and there, short cuts, as it were, are taken, and one phase or another is slurred over or cut out. But, in the main, the statement is true. The Geologist looks among the rocks for the buried lives of the Earth's past. But in these latter days Embryology has startled the world by declaring that the ancient life of the Earth is not dead; it is risen. It exists to-day in the embryos of still living things, and some of the most archaic types find again a resurrection and a life in the frame of Man himself. It is difficult by mere description to convey anything of the impressiveness of these wonderful facts. But to him who sees with his own eyes the developing bird or mammal, and recognises beyond any doubt that at that stage it is essentially a fish, with the gill structures pertaining thereto, the sight comes as an epoch-making revelation. And what is true for the bird and mammal, in general, is equally true, in particular, for Man. In his development are concentrated the work and progress of incalculable ages. Here is compressed the whole stretch of time since life first dawned upon the Earth, and as the nascent organism climbs to its maturity, it presents a spectacle which,

for strangeness and majesty, stands alone. What the biologist sees is not the mere sculpturing of a man. The human form does not begin as a human form. It begins in the likeness of an animal, and for a long time to come presents not the remotest semblance of humanity. The panorama of its onward march is as of a vast procession of lower forms of life, a succession of strange, inhuman creatures, emerging from a crowd of still stranger and more inhuman creatures; until at last the changes culminate in a faint likeness of him who is the newest, yet in a sense one of the oldest, of created things.

Ruskin says of the Cathedral of St. Mark's, that noblest of the Stones of Venice, that it owes its grandeur to the patient hands of centuries and centuries of workers; that every quarter of the globe has been spoiled of its treasures to dignify this single shrine. But he who ponders over the more ancient temple of the Human Body will find imagination fail him as he tries to think from what remote and mingled sources its various parts have been called together, and by what innumerable contributory creatures each of its members was wrought and perfected; what life and death and pain and struggle put all together in the workshop of the past, and removed each worker silently when his task was done. How these things came to be, Biology is one long record, for this is a volume of that Book in which Man's members were written, which in continuance were fashioned, when as yet there was none of them. Is there anyone who thinks the Descent of Man from the Animal Kingdom a degradation? Is it not rather an unspeakable exaltation? Is it not indeed a song of praise to the glory of the Almighty One, who inhabiteth Eternity? Consider how the countless generations worked out their destiny, as millennium after millennium rolled away; and judge if Creation could have a sublimer meaning, or the human race possess a more splendid genesis. From the lips of the prophet another version, an old and beautiful story, was told to the childhood of the world; of how God made Man; how, with His own hands, He gathered the dust, modelled it, breathed into it, and it became a living soul. When Science came, it was not to contradict the older story, but to give it a deeper and richer meaning.

Yet another important witness to the fact of Evolution is to be found in the existence of rudimentary organs; useless and sometimes harmful structures, whose presence is only intelligible on the view that they are vestiges of organs which, in the remote past, were useful, but which have been outgrown.

If we turn our attention from facts to causes, we find ourselves on less sure ground. We may be fully convinced of the fact of Evolution, and yet be at a loss as to the causes which have brought it about. We pass from the region of fact to that of theory. More than one theory has been advanced. One of

the oldest is that of Lamarck, who suggested that changes produced in an individual by its own efforts or circumstances were transmitted to its offspring, and that thus the characters of the whole race might become progressively altered. This hypothesis lacked the support of evidence, and never carried conviction. Modern views on the non-transmission of acquired characters are in opposition to it; though it may be that, in a modified form, it may have a place in a complete theory of Evolution.

The theory advanced by Charles Darwin in his great work, "The Origin of Species," and established by him with consummate power of argument and wealth of evidence, is in a different position. In the teeth of the bitterest opposition, it gradually carried conviction to the minds of thinking men, and is, with certain modifications, held by the great majority of biologists throughout the world. This theory, which is vital to the enquiry we have in view, is known as the theory of Natural Selection, or the Survival of the Fittest. It points to the fact that everywhere in Nature competition is keen; that only a certain number of the individuals of a species can find a livelihood, and the survivors must necessarily be those which are best adapted to their conditions of life. It points further to the fact that in every generation variations occur, and that it will be the favourable variations—call them "Mutations" or what you will—which are preserved and handed down by heredity to the next generation. Thus, it is believed, new characters become fixed, the race becomes modified, and new species arise. The process may be summed up in the words "The Struggle for Life." We perceive in this principle, if it be a fact, a force of stupendous power, sufficient even to account for the development of Man from lower forms of life, in respect of his bodily structure and his mental ascendancy. But—and here we touch the real point of our enquiry—What of Man's Soul? What of that tender plant amongst whose fruits are numbered—Love, Peace, Long-suffering, Meekness, Gentleness, Charity? Is it conceivable that that also can be the product only of a force which, in its essence, is mere selfish strife? Surely not! What then? Are we to reject altogether that hypothesis of the potency of the Struggle for Life as a prime factor in Evolution? No. Its foundations are too sure. Must we conclude that Man's Soul is outside Nature: a thing apart: something which has been bestowed upon him from above, after his physical evolution was complete? That at least seems possible, and it may be that we incline to such a view. But even then, are we obliged to cut out the possibility that such a divine gift may have been conferred through the intermediacy and working of natural laws and processes? Can we find evidence of such a working? Let us see whether, side by side with the Struggle for Life, any other principle exists, in which we may detect the germ of the evolu-

tion of a human soul. It was Henry Drummond (upon whose writings I am largely drawing, almost verbatim, in this paper) who in this direction put the crown on Darwin's work by drawing attention to a principle in Nature which he called the "Struggle for the Life of Others," and in so doing gave us a key to the problem of the Evolution of the Soul. As deeply sunk in Nature, this further force was destined to replace the Struggle for Life, and to build a nobler superstructure on the foundations it had laid.

There are two struggles in every living thing: the Struggle for Life and the Struggle for the Life of Others. The web of life is woven with a double thread, the second distinct in colour from the first, and giving a different pattern to the fabric. The first thread originally predominates, but later the pattern is determined by the second. It is the supreme transition of history; from Selfism to Otherism; from Selfishness to Love. The transition, like all Evolution, was a slow growth, and the shuttle bearing the first thread still flies to and fro in the web of life.

Let us examine this second great natural principle—Otherism—somewhat further, and endeavour to trace its genesis and evolution. Let us go to the very bottom of the scale of life and regard the humblest unicellular organism visible under the microscope. We find it doing two things. First, in pursuance of the Struggle for Life, taking in and assimilating food; and second, in pursuance of the Struggle for the Life of Others, setting apart a portion of itself and giving it away to form another life. Thus, even at its dawn, Life is at once receiver and giver. The two things are wholly different; but they are both inherent in Life itself. The one lives for the present, the other for the future. We see already in this non-ethical region a parting of the ways; and in the second function Nature is already laying wires on which, one far off day, the currents of all higher things shall travel. Between the loftiest spiritual heights and the lowliest physical depths there seems to run a pathway which the intellect of Man may climb.

The purely physical form of Otherism is nowhere more beautifully exemplified than in any common flower. The flower has nothing to do with the nutrition of the plant; nothing to do with the Struggle for Life. It lays down its own life. After clothing itself with beauty, it droops and dies. The tree still lives. But this life within a life is dead. And why? Because within this death is another life. Among the withered petals, in a cradle of cunning workmanship, lies a hidden progeny of clustering seeds, the gift to the future from this dying mother. The food she might have lived upon is given to her children, stored round each tiny embryo, so that when they waken their hunger may be satisfied. All these arrangements are the creation

of the Struggle for the Life of Others. People sometimes speak of Science as if it robbed Nature of its poetry. But can anyone, think you, reverence a flower like the biologist, who sees in its bloom the radiance of the young mother; in its fading, the eternal sacrifice of maternity?

But the great problem still remains as to how the merely physical forms of Otherism which are found to exist in the lower realms of life began to be transmuted into or overlaid by ethical characters. The two things seem to be on different planes. We experience the same sort of difficulty as we do in trying to conceive the origin of Life from that which is not living, or the origin of consciousness in general from that which is not conscious. Nevertheless, we are sure that at some point or other in Life's long procession that unthinkable transition did take place, and, granting that, we are able in some measure to see upon what lines the evolution of Otherism in its higher phase advanced.

The great factor in this evolution would appear to have been the differentiation into male and female, with their contrasting constitution of mind and character. The quality of maleness, as it were, is one thing, that of femaleness, another, and each has been specialised from the beginning to play a separate rôle in the drama of life. A certain constitutional difference exists between male and female, inclining the one to a more robust life and the other to the quieter industries and sanctities of the home. The distinction is slight at first in the lower realms of life—a scarcely perceptible bias—but out of it have sprung momentous issues. For the two original tendencies became accentuated as time went on, the one tending towards Individualism, the other towards Altruism. These two principles acted and reacted down the ages, seeking that mean in which true life lies. Thus by a division of labour, appointed by Nature herself, the conditions for the Ascent of Man were laid. The key we are in search of at this stage is to be found in the great fact of Maternity. For consider the situation. A child is born. But that is not enough for the perpetuation of the race; it is further necessary that the child shall live. But how can that be, except through the loving care of the mother for her helpless infant? In lower Nature, where the young are born capable of self protection and independent life, the mother's care is unnecessary. But in higher Nature—we see it in Birds, still more in Mammals, and most of all in Humanity—the mother's care is indispensable to the very existence of the race. Thus Nature in very self-defence was forced into evolving *Love* as a ruling power in the Mother's heart. At what precise stage of Evolution this began we cannot say. What concerns us is that a day came when *Love* was *there*, when, though a rudiment, it was a reality; when the first feeble spark was nursed into flame in the bosom of Maternity. It

existed in the world long before the advent of Man. But for its growth certain conditions were necessary. It was necessary that the young should be few; that they should be helpless, and that their dependence on the mother's care should be prolonged for years. These conditions were fulfilled in the human family. There, Love found an area for its own expansion such as had never before existed in the world. In this new soil it grew from more to more, until it burst the trammels of physical conditions, and overflowed the world as a moral force. *How* could Nature bring about this expansion and development? To the Evolutionist, the answer seems clear. At first, and for long afterwards, necessity had to be laid upon all mothers to act towards their offspring in the way required. This necessity was brought about under the ordinary action of that principle which took charge of everything in Nature until the Will of Man appeared—Natural Selection.

A mother who did not care for her children would have feeble children and feeble grandchildren. And the day of reckoning would, sooner or later, come, when they would be driven off the field by a hardier, that is, a better-mothered race. Hence the premium of Nature upon better mothers. Hence the weeding out of the mothers whose love fell short of the requirements of the race. And hence, by the law of the Survival of the Fittest, Altruism, which at this stage means good-motherism, is forced upon the world. This consummation reached, the foundations of the human world are finished. All that need happen henceforth is that Love should work out its destiny. And all this has been brought about through the agency—of what? Of a little child. The child has been the teacher of the world. And—we have arrived at this curious paradox—its power has been its helplessness, and has been proportionate to the duration of that helplessness. To what cause can we ascribe this prolonged helplessness and dependence? There is nothing approaching it elsewhere in the animal kingdom. The baby monkey is almost able to leave its mother in a few weeks. It can eat and climb and fend for itself. The human baby, for many months to come, continues as the very type of helplessness. The body somehow will not do its work. Something hangs fire. Why? It is because that baby man possesses a piece of machinery which the baby monkey does not—a human brain. The child cannot use it yet. It is not yet quite fitted up. Its myriads of branching nerve cells are throwing out tendrils which will presently meet, linking up cell with cell, and the whole with all the organs and tissues of the body. Not until this consummation is reached will the dawning light of intelligence shine forth in full glory from the child's eyes.

The monkey brain is an easier machine to make. It has only to do the life-work of an animal; not the life-work of a

man. In the animal brain the wheels are few and the works simple. Everything that a humble organism will do has been done a million times by its forefathers, and the faculties will automatically repeat the whole life and action of the race. But when a Man is made, it is not an automaton that is made. This being will do new things and think new thoughts. He must carve his own way through the world, and learn to deal with all the varying incidents of life as best he can. Hence that wonder of Nature, the human brain, with all its complex machinery. And hence that strangely prolonged period of helpless infancy, which has played such an important part in the Ascent of Man.

Till the human brain arrived, childhood was too brief; there was no helplessness to pity; Love had no chance. But with the human child, Love came, in increasing measure, and with it much beside:—Patience, carefulness, unselfishness, tenderness, sympathy, self-sacrifice. May we not say—there came the human soul? And is it not a wonderful conclusion to which we have been led? That the highest product of Evolution in the Natural World is none other than the essence of true Religion—Love. Nature and Religion are thus not only in harmony, but are actually *one*. May we not say that they are but different aspects of the same Eternal Truth, and alike point us to God, who is Love itself.

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