

THE
SEEKER
MAGAZINE



QUARTERLY

APRIL, 1939

ONE SHILLING



THE SEEKER

Official Organ of The Seekers and The
Harmony Prayer Circles.

Vol. 1, No. 7.

QUARTERLY.

April, 1939.

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H.P.C., Addington Park, West Malling, Kent.

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

NOTES AND COMMENTS.

THE EDITOR.

The Seekers have been in existence for many years now, and, in spite of many obstacles, they have never ceased their good work of healing the sick and helping the heavy-laden. However, The Seekers are yet only known to a comparatively small number of people. This matter can so easily be remedied by those people who have been helped just talking about it.

We do rely on you people, as we fully realise that in your hands alone rests the fate of this society. It can only grow by recommendation.

PRAYER.

AN OPPORTUNITY OF SERVICE.

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

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

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	
		5.0/5.30	5.0/5.30		
5.30/6.0	5.30/6.0	5.30/6.0	5.30/6.0	5.30/6.0	
6.0/6.30					Sunday
7.0/7.30	7.0/7.30				6.0/6.30
7.30/8.0	7.30/8.0				6.30/7.0
8.0/8.30	8.0/8.30		8.0/8.30		
8.15/8.45		8.15/8.45			
				9.0/9.30	8.30/9.0
					9.0/9.30

LIST OF CIRCLES HELD AT QUEEN'S GATE

Monday	Tuesday	Wednesday	Thursday	Friday	Sunday
10.30/11.0	10.30/11.0	10.30/11.0	10.30/11.0	10.30/11.0	
11.0/11.30	11.0/11.30	11.0/11.30	11.0/11.30	11.0/11.30	
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				
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	
		8.0/8.30		8.0/8.30	

THE CRUCIFIXION AND THE RESURRECTION.

“ DR. LASCELLES.”

Good Friday represents a day when the multitudes in the City of Jerusalem were astir with great tidings—not good tidings, but tidings that a Teacher, a sensational Teacher, a Teacher who had performed miracles, was, through the jealousy of the Priesthood, to be crucified. He had been captured, had been lashed, and been condemned by the Roman Consul or Roman leader, Pilate, who wanted peace at any price, to save himself any unnecessary bother, with either Rome or the Jewish rabble led by the Priests, condemned Him and handed Him over, and allowed Him to be crucified, but could find no fault in Him.

Christianity has this particular appeal to the hearts of people, the appeal of the Leader or Teacher being crucified and rising from the dead. Many had been crucified before Him, many had suffered far worse deaths than Jesus suffered. Jesus died quickly on the Cross; many lasted sometimes for days in torture before dying. His death was not outstanding in its cruelty and in its pain. I doubt very much if Jesus suffered much pain at all on the Cross: He did - yes - when He cried out: “ Oh Lord, why dost Thou forsake me now,” when the spirit of Christ left the body, but He did not live in the flesh or suffer the pangs of the flesh for a great time after that, only for a very short time. His spirit passed from the body soon after that cry.

I know there is a great deal of notice brought to the minds of Christians regarding the form of His death. Naturally, in the hearts of most people who think about His death there is a great horror that one who was so pure, so holy, so wonderful, should die. Yet He died to fulfil a prophecy, He died in that way, *certainly*, for you, let us say, for the World, for posterity. He could have died in no other way. He reached the pinnacle of His power over the World when the Cross was raised: He drew all men’s attention to Him as He hung there. That was necessary, it was part of His work; and when the attention of the World was drawn to that Man who hung on the Cross, when it was noised abroad, He rose again.

You must remember they had ways and means of knowing what was happening in those times. They knew He was going to be crucified on that day. The World was not so big in population as it is to-day, but there were many countries that knew that this Man was hanging on the Cross for claiming to

be a King, a usurper. He was an important figure in history. Those who had heard nothing about Him at all, or perhaps a few vague rumours, suddenly realised that He was an important personage, important enough to be crucified. It was a triumph, the Cross, but it was a triumph in this way—that it pointed to a still greater triumph, His *resurrection*. When all men's thoughts were turned upon Him, He rose from the dead.

People doubt the truth of the continuity of life and the continuity of personal experience and of memory. People preach against the return of spirit, and try with their feeble intelligences to foist on to the minds of intelligent people the crude story, the crude translation at any rate, of the story of the witch or the woman of Saul; yet there is so much evidence in the Bible, particularly in the New Testament, on which Christianity is founded, that there *is* life after death, and continuity of earthly experience.

The great Master of all, Jesus Christ, had the same kind of difficulties with His disciples as people who belong to His Christian Church have to-day. They didn't believe that there was life after death, they didn't believe in the ministry of angels, they didn't believe in the answers to prayer.

The disciples believed in a revengeful God, a God that punished, and punished particularly any breach of order or law set down by the Jewish Church. They believed in a God that they could call to their own side by worshipping Him and crying on Him to fight their battles; a God who murdered, who sent plagues at their behest, who killed their enemies, who starved and used the forces of His Heavens to wipe out nations that stood in their way; and unless they followed these laws they were to be punished as they would have their enemies punished. They did not think anything about life after death.

If you read the Old Testament you do not find much that will lead you to believe that people live after death. The only spirit that could speak through the woman of Endor was from the lower regions, no spirit could ever come out of Heaven. Life after death had no meaning for the people of that day. They had psychic happenings - yes - they had prophecies - yes - but the Lord spoke to them, God spoke to them, and nobody but God. Angels came, but in a kind of mythical way. Jesus of Nazareth fought to make the people of His day believe in survival; that was one of His great purposes. He had them sit in certain ways in a top room, He had them robe themselves in certain kinds of robes. He understood the sensitivity of the psychic powers. He went apart to pray, the angels ministered unto Him. He actually called the spirits to Him at the Mount of Transfiguration and spoke to them: He had His disciples there to see, and to know that the dead did live; yet they could not

quite believe, they were a little doubtful. They did not believe in prayer; those that followed Him were not sure whether He was a great magician or a great prophet, whether He was the spirit of one of the early prophets in the body of a man, Jesus. They called Him and asked Him to teach them how to pray, they felt somehow in their heart of hearts that it was true, and yet it was so important that they wanted constant proof.

Isn't that happening to-day? Can't you see that those who have an inkling of the truth, who want to believe, must seek confirmation of it, how they run round after mediums to find something that can confirm them in their beliefs; hungry for knowledge, hungry for truth, hungry to know the most important thing in the World—that you are alive when you are dead. Well, it happened with Jesus again and again, and He gave them such wonderful proof during His lifetime. Yet it was not enough! Why, they denied Him, they turned away from Him, they let Him be crucified alone—He who had done so much for them. They were not sure, they could not understand, they were ready to condemn Him, because why, because He who was so wonderful, who had done such startling miracles, had allowed Himself to be taken and scourged, a Crown of Thorns put on His head. He who had walked through the multitude, when they would have pulled Him to pieces, unhurt; He who had bidden the wind and the waves to be still when they would have been drowned; He who had turned the few loaves and fishes into thousands to feed the multitude; He who had pretended to be so wonderful—what was He after all, to allow the public to spit on Him? Where was His magic now? Was it all a hollow pretence?

They left Him at the moment that He ceased to perform miracles and would not perform the *one* miracle that they wanted to see Him perform—come down from the Cross! Another thing—look at the position Jesus had put His disciples into! Look at the disgrace! They had followed and worked for Him and given a certain amount of their time for Him, if not nearly all their time. They had gone round and protected Him and seen that the rabble did not get too close. They had looked after His money, at least Judas had, as a kind of secretary. Luke was a kind of doctor in charge, who looked after the hygiene that was known, and saw that the people brought to Jesus were not hurt in any way. Then the food that was supplied—well, they had fishermen, and there were plenty of fish in the sea. If they were hungry at any time, these fishermen went out and caught fish for them.

There they were, all of them, a band of people who had gathered quite a number of followers around them; they had done a great deal to make Jesus's mission a success. Now He

was a condemned criminal, and had allowed Himself to be condemned, although He was supposed to know everything. He should have known that Judas was going to betray Him. Why did He not turn Judas out? Why did He allow him still to sit with them and eat with them, and be with them if He knew all the time that he was to betray Him? Can't you hear them talking. He had let them down badly. That was in their thoughts, and they were not going to see Him crucified. They had finished with Him, He had let them down.

He did not even try and escape. He did not do anything to uphold His own teaching, He did nothing—just allowed Himself to go on the Cross. Can't you see, can't you follow how the thoughts of the individuals of to-day follow the same channel, the same trend as they did then. Think how natural it was for them to feel like that! Why did He not call upon some of those ministering angels that He talked about? How very ready people are to find the weakness in anything, or the supposed weakness, how very ready and willing they are to pounce upon some fault and exaggerate it beyond all reason! How ready they are to forget the main issue, the main point, particularly if it is a good issue and a good point, and condemn everything on some little thing that perhaps really does not matter. How much more ready they are to condemn if they feel they have really got a grievance, if there is some big fault—and that, with the disciples, was a very big one. They condemned on little faults, and little troubles—but this was the finish, the collapse of everything that Christ had done, and everything that He had stood for. Oh, what little minds! They could not see very far, they could only see the Cross, and the end. That is all. They could not see the triumph of it, the *Resurrection*. If He had told them before He had been crucified: "I shall be back, I shall be with you again; I will see you fishing and talk to you; I will call out to you when you are fishing; I shall be there. I shall be there for forty days," They would not have believed Him. They would say He had done many miracles, but they would not believe there was any possibility of that, when you were dead you really were dead. Of course there was the evidence on the Mount of Transfiguration, which might be true or might not be anything but a figment of the imagination; they could not be sure.

When He did come back, Thomas wanted to be sure. He had to put his fingers into the holes to make sure they were really there, that they were not painted on. He wanted to be quite sure that they were holes. Then they believed; then there was no doubt! You did live after you were dead; you did have memory; you could speak of the same things, life just continued. *It was true. They did believe.*

Then, surging through their hearts was a great love for the Master. They wanted to be with Him, and they knew the only way to be with Him was to build up His Kingdom of Heaven, His Kingdom of Heaven on earth; the only way to have Him was follow Him and do as He told them, to walk in His way, to love, love, and love again. To get rid of all pettiness, to die for Him, if necessary, and die terrible deaths. And they did die, some of them, far worse deaths than He died, and were pleased to die like that. They did believe in Him. Their belief chained them with chains of gold to their Master's feet; and that is where they wanted to be. He had come back, and gone again, and they wanted to be with Him. They wanted to get there, and they knew the only way to get there was to live a life of sacrifice, a life of giving, a life of love. It was quite recent history enough, it was such strong history, such strong faith and strong belief, that for years afterwards and for some years after the death of every disciple, people were burnt with His name on their lips; they were burnt as candles, were torn to pieces by wild animals, were tortured by rack and thumbscrew, were torn asunder with His name on their lips.

It is a wonderful belief that will do that! It is a wonderful faith that will make people do that! Just imagine, not one, but hundreds and thousands of them died like that for Him—sooner than lose touch with Christ, they lost life, and came into touch and lived again with Him.

For Unusual Gifts

Delicious pomander balls for wardrobe or room, made from 16th century recipe. Charming hand-painted lavender containers to hang or stand, quite unique. Home-made pot pourri in transparent cartons. This can be made from clients own rose petals, if required.

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REINCARNATION.

L. GERARD.

It is within the bounds of probability that the age in which we live will go down to history, not as an age of material and industrial progress, not as an age of great art, great music or great literature, but as an age of social unrest. Great wealth and extreme poverty live almost as next-door neighbours; the many who have not cast envious eyes on the few who have. Everywhere men are saying to themselves not only "Why should these things be?" but "Why should so and so have happened to me and not to the other fellow?"

It is not always easy to reconcile the justice of God with some of the conditions we see round us in our modern life. A child may be born where he will be surrounded with love and affection; he may be endowed with splendid health and an appreciation of art and beauty; his education may be the best that money can buy. He is born into this life with a very solid silver spoon in his mouth, and when he leaves his home to face the world he does so with every possible advantage and few, if any, handicaps.

Now take the opposite side of the picture. Another child is born in a slum. He may grow up unloved and unwanted in conditions of dirt, disease, ugliness and filth. His education would be of the sketchiest, with only one end in view—to leave school as soon as he possibly can so that he can work and earn wages. It is hardly to be wondered at that this child does not appear to get the best out of life, and, what is far more important, seldom gives the best he has got in him to life.

These may be two extreme cases, but nevertheless such cases do exist, and they cause one furiously to think. We believe that God is just; we are sure that He knows of the existence of these two hypothetical children—how can we do otherwise when "even the hairs of our heads are numbered"—so surely there must be some reason for the great difference in their worldly position. It is so unreasonable to say it is all a matter of luck, and just leave it at that.

Science tells us that from the construction of a solar system to the construction of the smallest atom, in all the workings of physics, in all the beauties of nature, in the growth of flowers and forest trees, there is evidence of the functioning of law and order, of plan and execution. Are we not entitled to assume that the birth of a human being, the choice of a particular soul that is destined to inhabit for its earthly term of years a particular body, is not entirely a matter of blind chance. Surely these matters are also governed by some fundamental law, just as exact and equally enduring as any other law. If only we knew

what that law was, how it worked and how its workings affected ourselves in particular as well as the world in general, then surely we could face the present with more courage and the future with more hope.

There are various explanations for the inequalities and apparent injustices of life. Some are content to believe that the greater sufferers in this life enjoy the greater bliss in the life to come. That may be true, but it is hard to reconcile it with one's own idea of true justice. It is rather like giving a child an unjustified slap across the face, and then giving him a particularly nice piece of cake afterwards to make up for it. The child may enjoy the cake, but it does not eradicate the initial wrong that was done to him. Others are content to believe in a blind, and often misguided, fate, but this belief is no explanation of existing affairs. There is, however, a rather newer conception, newer, at least, to the western peoples. It is called "reincarnation," and with it is coupled the law of "karma" or, in plain English, the law of cause and effect.

The broad principle of reincarnation is that immortality extends not only into undreamt of futures, but also into long forgotten pasts. That this is not the first time we have inhabited this world of ours, and in all probability it will not be the last. Our earth life is rather like a term at school. We come to school in order to learn certain lessons which are necessary to our evolution, to pay certain debts that we owe or to receive others that may be due to us, and at the end of each term we shake off the temporary garments which we call our physical bodies and return to our real home, which is heaven, or the after life, so that we may assimilate the lessons we have learnt in the previous term and prepare ourselves for the next term's work.

Then there is karma, the law of cause and effect. "Whatsoever a man soweth, that shall he also reap:" holds true, not only in the after life, but also in successive lives on earth. This is not punishment, any more than the fact that fire will burn us if we put our hands into it is punishment. According to the cause, so is the effect, and according to our behaviour in a previous life or lives, so is our position with its attendant happiness or unhappiness in our present life. Karma can be a rather misleading word as so many people associate it with fatalism. This is entirely wrong; we all have our free-will, and all our misfortunes have arisen simply from the misuse of this divine gift at some time in the past. The past is dead and unalterable, the present has been caused by that past, but the future is ours, and is just whatever we choose to make it.

Suffering and sorrow, happiness and health, are all the results of misuse or correct use of our free-will. They are automatically incurred by individuals, families, and even

nations, and serve the dual purpose of liquidating old debts and tests for the development of character. But just as the misuse of free-will can incur a life of disappointment and difficulty, so can its correct use remedy our troubles. We can alleviate or intensify them. Suffering may appear to be our portion, but no suffering is everlasting. Nothing is inevitable, and there is nothing that cannot ultimately be remedied by the correct use of our free-will, although it is conceivable that in extreme cases more than one earth life may be necessary. But nothing is impossible, and there is no limit to what man may ultimately achieve.

Those curious and inexplicable happenings that men call "luck" are not just the result of mere chance. We are born in those circumstances that are considered most suitable for testing and developing our character, just as a physician's prescription, whether it is pleasant or unpleasant to the taste, is the most suitable for some particular patient. It is not for us to grumble at our present position, but to make the best of it, and, what is even more important, to learn every possible lesson from it. All life is opportunity, and it is for us to take the opportunities as they come and make the most of them.

It is through the working of these laws that men and women form ties that bind themselves to each other in lives to come, and the present formation of groups and families has been influenced by lives long past. When the opportunity comes to help a lame dog over a stile, one is not always helping the lame dog alone. It is more than likely that we are helping ourselves as well by paying off an old debt and thereby lightening the load of "karma" we have to bear.

A sceptic will say that since it is that man's "karma" to be a lame dog and to come to a stile, then we are hindering him and retarding his evolution and development of character by helping him over it. If that were true, then Jesus Christ would not have given us the parable of the good Samaritan, and told us to bear one another's burdens. It is true that all help must be given with discrimination; it is better for a man to be shown how to help himself rather than to have all his responsibilities taken from him, but that is no reason for withholding help altogether. Another commonly raised objection is that if reincarnation is true, then why did not Jesus teach it. How do we know He didn't? We know so very little of His life and teachings; only four short gospels which cannot possibly contain even a hundredth part of them, and there is nothing in those gospels against this idea.

Is it not possible that ignorance of these facts is the real cause of all the unrest of to-day? And only when individuals, statesmen, governments and nations have fully grasped them can we look forward to a period of tranquility and peace.

ADDINGTON PARK, WEST MALLING, KENT.

West Malling 214.



This House, with its spacious reception rooms and comfortable bedrooms, offers great attraction to those seeking a peaceful holiday in ideal surroundings.

It is kept as far as possible on the lines of a gentleman's country house, and is essentially not a road house. There are many acres of park land, beautiful gardens, a hard tennis court and a putting green.

The tariff is extremely moderate, and for those who desire it Dr. W. H. Hay's system of diet is provided.

Addington Park is within easy reach of London (27 miles), Maidstone, Tunbridge Wells, Canterbury and the South Coast. There are many places of historic interest in the neighbourhood, and for those interested in archaeology there are Neolithic stones in the Park, and others of note within walking distance.

Please write to the Secretary for brochure and tariff.

THE HARMONY PRAYER CIRCLES.

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

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

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

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

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

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

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

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

DO YOU NEED HELP ?

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

A FEW RESULTS.

The few reports printed below—extracts from recent letters from our patients—testify to the remarkable results that are being obtained by the Harmony Prayer Circles.

NERVES. INDIGESTION.

Extract from Previous Letter.

“ He has been ill since June 2nd; he had a very serious operation at the Hospital

“ He was so bad that he had blood transfusions. His life was despaired of, and was on special order for nearly three weeks. The doctor and sister call him the wonder man.”

“ You will be pleased to hear that my husband has started work. He has been at home six months, and it is difficult to realize how seriously ill he was. He looks better now than he has looked for years.”

DRINK.

“ My son-in-law has not drunk any alcohol for five months. He and my daughter were separated for six months, but she took him back three weeks before Christmas; he is a wonderfully changed man.”

BLOOD POISONING AND RHEUMATISM.

16th December:

“ My little friend is very much better. I saw her in hospital yesterday, and saw a vast improvement. I am quite sure that the prayers of the Harmony Prayer Circle have been a tremendous help, as only ten days ago she was on the danger list with a temperature of 105. The doctor hopes to let her go home by Christmas.”

29th December:

“ My little friend is at her home again now, and much better. I think her name can be safely taken off the Harmony Prayer Circle, which I am confident has been a most marvellous help. She returns to work in two weeks.”

PLEURISY.

“ He has been in really splendid health ever since he went on to the Circles; complications that were expected as a result of the pleurisy never materialised, although there had been certain rather definite symptoms. He has now been passed fit to go abroad, even to the tropics. Would you express my grateful thanks for the continued miracles which are being performed as a result of the Harmony Prayer Circles.”

CANCER.

" I thought I would like you to know that S., on the 10-30 Friday Circle, had an examination by the Surgeon yesterday, and he is much better, and there is no need for another operation, which was feared. We are most thankful to God, and grateful for the help of the Prayer Circles."

RHEUMATOID ARTHRITIS.

" In my own case I am sure I have received great benefit from the Prayers. I can get about quite well, and am able to follow my employment, which is something to be thankful for. I think I may venture to do without the support of the Circle for myself now."

FATTENING DYSPEPSIA.

This baby, in February of last year, at the age of eighteen months, was entered on the Prayer Circles. She had been suffering from this disease since she was eight months old.

" She has made an absolutely wonderful recovery, and steadily improved from the first week on the Circle, though doctors and specialists had sent her home and pronounced her case as fatal."

RETARDED DEVELOPMENT. PRESSURE ON THE BRAIN.

" A.C. is, his mother says, completely cured, which I consider marvellous. She is taking him back to Africa."

TEMPERATURE. EXCESSIVE WEAKNESS.

" When my small grandson of 12 years of age was put on the Daily Prayer Circle we were extremely anxious and distressed. The more so probably as the doctors could not diagnose the case, the symptoms were temperatures and excessive weakness.

" Since his inclusion in The Harmony Prayer Circles he has gradually improved, and is now on the road steadily to normal health. We also had more courage and strength, and hope, to face what each day brought in the way of set-backs and disappointments, for at times I almost despaired, and could see no light. I feel that I shall never need to be so despondent and as one crying in the wilderness again, as I have so often been in the past."

ARTHRITIS.

" She is improving steadily; the feet are changing every day, and she has had to have her shoes altered. Her legs are almost well, and the trouble seems now to be only in the feet; the bones seem to be moving and the feet lengthening."

DRINK.

" My son is a living testimony of The Seekers prayers. He has now absolutely refrained from all the drink for a long time, but I want him to be quite sure of standing firm in temptation; he now has a greater understanding. How thankful I am."

CATARACTS ON EYES.

" Her eyes have been most wonderfully cured by the Harmony Prayer Circles."

NERVES. RHEUMATOID ARTHRITIS.

" I am still progressing in health and strength. I had a person call on me to-day, and he told me what a different woman I am to what I was when he first called some years ago. He told me my voice was much stronger, which is very essential in health. I manage now to do a little washing and ironing each week, which I have not done for years. I thank God with all my heart for a lot of things in which He has blessed me."

EPILEPTIC FITS.

" I am pleased to let you know I have been keeping much better, and have had no fits, so I have a lot to thank God for. I am sure that my prayers have not been in vain."

DYING.

" Two months ago I heard that she was dying, so I asked the Harmony Prayer Circles to pray for her, so as to ease her passing, as she was then in great pain. Not seeing her death in the papers, on hearing no news of her I wrote and asked her sister, who realized a few days ago that she was now very much better and getting downstairs again.

" I am deeply grateful to all those who have given their time and prayers for my old friend."

NERVOUS BREAKDOWN.

" Her breakdown was so severe, I think that it would be well to keep her on the one circle for some time yet. She started teaching again a fortnight ago, her job had been kept open for her, and, to quote her own words, she settled down to it like a glove right away. She is very happy to be back with the children again, and everybody has been so kind and considerate to her. It is a joy to us all to have her so well and bonnie again, and she looks the picture of health, nothing of the nervy individual that you might expect to find after a year in a Mental Hospital."

RHEUMATISM. GENERAL EXHAUSTION. WEAK HEART.

"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."

INFANTILE PARALYSIS.

"I would like again to thank you for praying for my little grandson. He is still making progress, his spine and thighs are much stronger, in fact, his spine is normal again, and he is still showing slight improvement in his legs."

TUBERCULOSIS.

"The lungs are very satisfactory, the right lung still unaffected, and the other responding to treatment. The abdominal glands are more bearable now and the talked of operation was not necessary. I find more and more comfort in prayer."

INJURY FROM A FALL.

"My niece is making progress, it is slow, but it is progress. One of her legs now is quite straight, and the other almost. After being drawn up for 4½ years the improvement is really wonderful."

TUMOUR.

"He was taken to the General Hospital in B. a dying man, who could not take any food, and they had to pump water through his veins for nourishment to keep him alive.

"He was in Hospital over three months. They could not say what was the complaint, and sent him home uncured. Now he is wonderfully better, and can dress and come downstairs each day."

NERVOUS BREAKDOWN.

"It is with a heart full of thankfulness that I write to you to-day. After all that we have come through, I feel I can at last tell you that B. is safely on the right road and out of danger. This is a very difficult and not a very satisfactory letter to write to you, who have done so much for him, as I cannot tell you on paper just how much has happened, and what it has meant to us to get in touch with you."

GASTRIC ULCER.

"I am happy to tell you that the good work is still continuing, and I do sincerely feel better than I have done for years.

"I am able to eat without suffering, and altogether my outlook is brighter. I would like to say a very deep thank you for kindness and help I have received."

MENTAL BREAKDOWN.

This person was entered on the Prayer Circle last December, and she was then in a Mental Home.

"She has gone home, and has so much improved in her health—indeed she is practically well—and so I think she can be removed from your Prayer Circle. How wonderful it has been in restoring her mentally again, and I wish to thank you for so kindly putting her on your Prayer lists."

MATERIAL. SPIRITUAL UPLIFTMENT.

"My sister and I received the most wonderful help on the Prayer Circle. Right from the first all our worries seemed to lift, financial and otherwise."

TUBERCULOSIS OF LUNGS.

"His temperature has been normal now for a month, and he has no cough and very little sputum.

"I put it down to God's goodness in hearing all our prayers, and I am very grateful, and hope the improvement is maintained."

FRACTURED SPINE.

An earlier report on this case appeared in the January Magazine.

"I am so glad to tell you that my brother, who was so badly injured in June, has now made a complete recovery and is back at his work once more. Considering his age (63) and the nature of the injury (a fractured spine), I feel sure if he had not been assisted his cure would not have been so sure, nor would he have been so cheerful as he has been through the long trying time."

DIPHThERIA. PNEUMONIA.

This little boy was dying, according to his doctor, when he was entered on the Prayer Circle a few months ago.

"This little boy is quite well again. His recovery was a miracle. He can be taken off the Circle, as he is back at school and quite normal again."

DRINK.

"I am pleased to say my brother still keeps free from the drink. It is now a year and about nine months since he took any. We have much to thank both God and your Circle for the wonderful way prayer has been answered on his behalf."

MATERIAL.

"As far as Material help is concerned, I have been helped tremendously, difficulties seemed almost inseparable, but help seemed to come when most needed."

SPIRITUAL LAWS OF CHANCE.

R. E. LEE.

If you toss a coin the odds are even whether head or tail falls uppermost. Toss it again, once or a thousand times, and the odds are still even which falls uppermost, head or tail. Yet, even in this realm of hazard, law rules supreme, and the Casino at Monte Carlo is able to calculate ahead to a fraction of one per cent. what dividends will be payable to its shareholders on a basis of so many million francs worth of play. Moreover, the higher the play, and the more francs change hands, the more accurate may the forecast be made.

Now, just as law reigns in the realms of pure chance, so it also reigns in the apparent hazards of daily life, from the erratic wanderings of bees, that yet carry pollen to each flower according to its needs, to the extra piece of toast that causes us to miss the train for business in the morning yet fertilises our Christ Consciousness in its own inimitable way. What this way is we shall see.

It will be no new sensation to the reader to feel that he stands overawed by the immensity of the universe that surrounds him, and to realise his own apparent helplessness in the face of circumstance. Do what he may, protect himself how he will, Fate yet deals him blow after blow that tend to shatter his morale. Problems of good and evil, fate and free-will beset him; he is torn between theories of conflicting dogmas and suspended on the horns of ethical dilemmas, until a distressing sense of futility makes itself evident, and he wonders if, after all a God of Luck is not responsible for some, at least, of the conditions that beset him, rather than a God of Love. Ask yourself, when you miss your train, do you ascribe this to luck or love. Bad luck, you say; God's love, I maintain, and I will tell you why.

The secret of living, for all who aspire to the higher life, lies in a right understanding of the implications contained in St. Matthew v., 11-12, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven." These verses deal with only one aspect of the trials that beset us, but they contain the key

to understanding of all remaining aspects, and open the door to what is truly the Wisdom of the Gods.

Briefly stated, we are all in a condition of flux, or becoming, and every least incident in life dovetails in to form a complete school of training for the aspirant. But so far as the aspirant is concerned, by which I mean you who are reading this article in the hope of finding some little guidance on the Path, the apparent chances of your environment are no more accidental than the carefully thought out syllabus of a professional examination, only the diploma for which you are striving is that of Adept in the Knowledge of the Christ.

Let us return to the verses from St. Matthew just quoted, and study them. As most people are aware, all scriptures lend themselves to interpretations on various levels of consciousness, in other words, they have superficial meanings and deep meanings. The superficial meaning in the verses quoted is that followers of the sect of Jesus the Nazarene might expect to be persecuted for the sake of their religious convictions, as in fact they were later by the Romans and others, but that their reward should be given them after death in a place called heaven, and they might be happy on that account. It was in this manner that the early Christian Martyrs met their deaths in the arena, facing the lions with fortitude, confident in the prospect of life everlasting in the heaven for which they were destined.

Now what of the deep meaning to the verses? You and I belong to a Christian country; we are not persecuted on account of our faith. Or are we? In truth, we are, just as much as the early Christians, only in a different manner, and the words of Christ and His promises apply to us to-day just as pointedly as they did to the people to whom they were spoken two thousand years ago.

In this way. The whole significance of the Gospel story is lost unless it be realised that Christ is living to-day in your hearts, and what is understood by the Christ, or Cosmic Consciousness is an awareness of this Presence as a living Force with an evergrowing sphere of manifestation. Lest we lose ourselves in a maze of words, let me put it more simply. In me, as in all aspirants, is a leaven, a ferment, which causes me to continually reject the things of the flesh and turn to the things of God. This leaven is the Christ Spirit, and my aspiration is the Christ Spirit in action. How does the Christ Spirit grow? It grows under adversity, it thrives on hardship, just as a growing child thrives on the hardening influence of exposure to the elements, and the knocks and tumbles that meet him in his boisterous play with his fellows. Everybody is aware that the coddled child tends to grow up weak and ailing, and the wise

parent knows that the child's resistance can only develop by actually resisting. Similarly, the Christ Child grows in our consciousness, strengthened by the assaults of the forces of evil successfully resisted, and eventually reigning in His kingdom of heaven, which is within us.

So, in the course of our evolution, we all have to know, in greater or lesser degree, what it is like to suffer persecution and injustice, but if we understood the true significance of the words of Jesus we know that the injustice was quite literally for the sake of the Christ, because He cannot grow in us unless we learn to tolerate injustice and persecution when visited upon us. We must learn to turn the other cheek, to return good for evil, to add your cloak to the spoils of him who takes your coat, to go two miles with him who forces you to go one mile. This may be a hard fact to face, but the Christ in you can none the less only grow in tribulation, just as the water-lily can only grow with its roots in the mud, and that is why he who understands does not curse his persecutor, or his bad luck, but rejoices and is exceeding glad, for he knows that great is his reward in heaven.

A little later we will consider in greater detail what is meant by the word heaven, but for the moment I want to linger over the implications in the word Christ as used above. It is all very well to speak about the Christ in you and in me, but what exactly do I wish to convey by that symbol? Well, I know that I myself, the real me, am not the wayward, weak and wilful creature that is apparent to my five inadequate senses. Deep within myself lies the pearl beyond price, the divine spark striving to manifest. St. Paul knew it when he said: "For me to live is Christ," and similarly the only self to which I give allegiance is Christ, or more simply still, the only self I admit is Christ. Then, when my bodily organism, the synthesis of body, mind and emotions, misbehaves, do I suggest that this is Christ misbehaving? Assuredly not, the body is the temple of the spirit, but it is of the earth, earthy, and regarded from the human three-dimensional viewpoint, it must not be confused with its in-dwelling divinity. Cut off my finger and my sense of individuality is unaffected, I am still I. Cut off arms and legs and I still am. Paralyse my senses and I remain. Bury me deep in the ground, and after a thousand years I am that I am. And that, for me, is Christ.

How then, when the Christ within grows, what are the distinguishing marks by which we may know him? The development of the Christ is an experience, positive to all who have known it. The thinking mind recognises its dual function; it is as a double-sided mirror, on the one side reflecting the outer world of the senses, and on the other side reflecting the inner

world of the Spirit, or, quite simply, the Christ. I know who I am, and I know how I think and feel and act, but I do not confuse Being with its manifestation, they are different as East to West. But East and West, or any other pairs of opposites, are relative terms only, and as the Self grows in vitality and becomes more at one with its instrument, the differences between matter and spirit become less obvious, until, finally, the doer and the deed are one in a state of consciousness which is eternal life, outside of this time-spaced dimension.

Which brings me to the consideration of the word heaven. I read in a newspaper the other day that a scientist had laid before a scientific gathering the hypothesis that heaven was a fourth-dimensional state, and he explained the appearances and disappearances of Jesus after the Resurrection by this supposition. An interesting speculation, but still erring on the side of materialism. What then is heaven? Heaven is that state in which we participate in an awareness of the Christ, or Cosmic Consciousness. In other words, we are not merely dimly aware intellectually of the divinity within, but we partake in greater or lesser degree of what I may provisionally describe as the mind and disposition of Christ. This affects us in a manner of ways, diverse as the minds of men. For instance, we may be sitting quietly meditating when suddenly we realise a state of stillness, of peace which passes understanding. We see no visions and hear no voices, we are not transported to celestial realms, but, sitting quietly in whatever attitude we may be in, we are, nevertheless, in heaven, in the Kingdom which is within ourselves. Or the experience may come on us quite unawares; we are taking a walk in a park when lo! everything is changed and yet remains the same. The blades of grass still ripple in the breeze, but they are now as intimate as the hairs that wave on our head. The pigeon that sits on the branch of the pine tree, its colours blending miraculously with the bark, is no longer an object apart, but the precipitated harmony of our mood. Walking through the streets after leaving the park the Kingdom is still about us, and we wonder, with delighted curiosity, how long it will last. Then it begins to fade, and in a few minutes it becomes a memory, but one which we would not exchange for all the gold in the world. Truly, "A little while and ye shall see Me, and again a little while and ye shall not see Me." (St. John xvi, 16.)

Such is the Kingdom of Heaven, though seen as yet as through a glass, darkly, and if I confine my description to a brief paragraph, it is because attempting to describe the experience immediately has the effect of limiting it, and it is then a dead thing, inert, and one suspects an aberration of function on the part of the ductless glands, or similar abnormality. But

the experience itself is alive, positive, vital, and prophetic of glories to be when the Threshold shall have been passed, and we behold Him face to face.

So it is that chance happenings, and in particular episodes that tend to disturb our equanimity and peace of mind and body are in reality subject to law, the same law which attends on and directs the growth and development of everything, living and non-living (so called), from microbe to moon, from crystal to chrysanthemum. The growth and development of your own spiritual stature is surely not less in importance than the growth of your body, and the problems and incidents of daily life afford the necessary stimulus to Self-realisation. How can the electric current passing through the filament in your lamp manifest as light without the resistance of the wire to overcome? And how can we become good if we are not given evil to overcome? In passing, a friend to whom I once made the last mentioned remark, commented that Christ Himself said "Resist not evil." Taking words such as these at their surface meaning only is an instance of "The letter killeth, but the Spirit giveth life." The whole science of Ju-Jitsu, the Japanese art of self-defence, is based on the spirit of this precept of Jesus. The Japanese wrestler does not resist his adversary by applying force against him, on the contrary, he even gives him a little pull, and conquers him the more readily thereby. Space forbids pursuing this topic, but it is worth much careful thought in its application to the laws of the spiritual life.

To recapitulate, every single happening in your life is for your best good, designed to evolve you by stimulating you to adequate response. And when, like Peter, you seem to be in danger of being submerged in the stormy seas of circumstance, listen to the Voice of the Silence and you will hear, like Peter did, the words, "Be of good cheer, it is I, be not afraid." Then remember what finally kept Peter from sinking, it was the use of the faculty of Faith. For him who has Faith not only the laws of chance are manifest in their working, but the dice are loaded in his favour. Try it just once and see for yourself. I assure you that your very next trial will come as a test of your acceptance of this truth. When the test comes, open yourself out to it, react to it honestly, fearlessly, truthfully, with faith in God to help you to solve your problem and surmount your difficulty, and watch with humble wonder and gratitude how your paths are made straight, and how the Lord looks after His own. "For lo! I am with you always, even to the end of the world."

GOD AND YOU.

“ DR. LASCELLES.”

There are souls in this world who seem to have neglected most of their opportunities, who, somehow, have come apart from their fellow men and women, and, being apart, have so lost touch with God, and with God's meaning for them, that this life for them seems empty and unnecessary. We know there are those souls, but on what judgment can they possibly lay down such an idea or hypothesis that their life has been wasted? There is no such thing as a wasted life, no such thing. There is, perhaps, a wasted incarnation, or a partially wasted incarnation, but that is not a wasted life. People do come into the flesh to mark time, and some people live to quite an old age, having received quite early in life the things for which they have come into the flesh. They go on living, and when they die the purpose of their living is revealed to them.

The main use of religion is to guide and guard people that they may fulfil the destiny that God has for them during the span of their life. That is the main reason for religion. You may formulate many reasons why a person should believe in God and why a person should be religious, but all these reasons come down to the one salient foundation, that their belief in God, and their efforts to lead a decent, pure, upright life must definitely wipe out something in the past. Thus they have to thank their religious beliefs for the deletion of that something.

Everyone comes into the flesh with a dirty ego. There is no such thing as a person being born into the flesh (except our Lord) with a perfectly clean ego. There would be no purpose in your life if that was so, and the time that you may spend on the earth plane would, with that one exception, be wasted. You have heard people say that a certain man or woman is ego-centric. They have nothing outside themselves, their orbit is so small, and they are so self-contained, they would make no effort whatever for anyone—even if they professed to love them—unless it reacted in some way to their desire, self-glorification or self-satisfaction. I think that an egocentric person is to be pitied more than any other soul on earth. The happiness that they miss, the seeming purposelessness of their lives, and their death, is so pitiful. They may wander in darkness, maybe for

many, many years, before God opens up the cage in which they have lived. And yet those souls are not living a purposeless life, not entirely. They are sent to this earth, and if they have only had one person to love them, they have got something that God has given them, and it was therefore worth while for them to have had that life in the flesh. It may be the love of mother, of husband, or wife, or child, but they have got something, and it is that something that will allow them just to touch the garment of God and save themselves from the depths of the lowest hell.

The egocentric—it was the poet Burns who said he prayed God that he might have the gift to see himself as others saw him. Yes, that is all very well, but do the others know you better than you know yourselves? Most certainly you do not know yourselves, indeed you cannot, but what do others see that your heart does not feel. If any of the people who read this were to write down the true story of what they are, I very much doubt that it would be true, and I am quite certain that if any of your friends wrote down what you were, they would be, in every case, a long way out. It is a*strange thing that the individual sees those faults in others which they have in abundance in themselves. The jealous person sees the jealousy of others, and is very pleased to tell you that this is the one thing they never are; the vain person, the snob, thinks that everyone else is vain and snobbish, and the uncharitable look for the uncharitableness in their neighbours. Well, if that is so with sin, how much more it must be true with virtue. So the loving person sees love in his neighbours, the kind person sees kindness, and the person who is humble in the true sense of the word sees perhaps greatness in the most humble. Thus we see the virtue of a man finding a reflection in the souls of his friends. So we find this ego (let us call it 'personality'—there is no such thing as 'individuality') mixed up with the egos of others. We find that it not only sends its light out, but polarises its light in itself; it is a mirror that reflects the light of God and receives back to itself the God-light reflected in its fellow men. The ego, in fact, is not a personality complete in itself, but a part of a scheme, part of a whole, a unit that makes up the whole thing in perfection that is called God.

You hear, and have heard, the phrase "God in you," and some people like to think they have God in them, but it is not much good having God in you if God cannot come out. If the mirror of your soul is dirty, the reflection is imperfect, and the

God that is in you cannot shine, but if the mirror of your personality is clean, or even partially clean, something of the God that is reflected in you will be reflected back, and so Christ most truly becomes the Light of the World. Let us define what light is. Light is a vibration in the ether; the reflection of all light comes from the sun, and the sun sends these vibrations down through the ether. There is no such thing as seeing light, you cannot—any more than you can see God. You only see the reflection of the vibrations on the objects that surround you. There is another vibration of the ether, that has no reflection that reacts on the sensory nerves of the eye; it can also be called light, and it is that light that comes down from Christ to the earth, that is reflected in the souls of men, and so truly Christ is the Light of the World.

When you read that a man or woman's eyes are made to see, and their ears are unstopped, it does not mean that they can see any better the reflected light of the sun, or that they can hear any better the sound-vibrations of the air. It does not mean that at all; it means that they receive the reflection of this other life that comes from the Light of the World of Christ. It has some effect on the light that is reflected to the eyes. It forms out of the world another world, which is the Kingdom of Heaven, and the ears do not give the sound vibrations to the drums, and so to the brain, in the ordinary way. They give something else. They allow you to listen-in to God, you listen-in with your soul, and so the sounds and beauty of a beloved voice or a grand symphony have something added to them that is part of God, and so the common sounds that you have heard all your lives become beautiful, and something is given over to you, into the depths of your egos, that is untraceable, unharnesable, something that comes from God himself.

The peculiarity of the ego is in its separate life, but all life is from one source, whether it be the life of a dog or a cat or a horse or a man. It all takes different forms, and you, everyone of you, are separate entities. There are no two of you absolutely alike. Now, mark these words, for they are important. If true souls are brought together, and are meant by God to be one, you find, in time, that except for very small changes, they are alike; but, taking the world as a whole, all people are unlike their neighbours. No two people have the same thoughts, no two people have the same sins, no two people have the same desires, no two people have the same virtues. Their virtues may be the same in name, but there is a vast difference in the human expression of those virtues. They tell me that no two people's finger-prints are alike. Well, I could tell them that no two people's bones are alike, or the texture of their hair, or their eyes, or their features, or their body re-actions—they are all different.

God must have had a reason for that wonderful difference. It is wonderful, when you think of it. Could you make hundreds of millions of things, and not make two alike? Of course, you could not. But what is it that makes the difference? I will try and tell you; it may help you somewhat. When a child is born, and the spirit enters into its body, it inherits certain traits and characteristics of its parents, its grandparents, and its great-grandparents. It takes on in form the likeness, maybe, of some of its ancestors. Then it grows, and it assimilates from outside of life what you call environment, it picks up, through education and example, certain traits that are determined by its original thought, and its original ancestral traits. It goes to school, and is formed by school to think in certain directions. It meets with others in the world, and each and every person with whom that child comes into contact leaves some indelible mark on its sub-consciousness. It never forgets a thing it sees or a thing it hears. Remember that! It never forgets a word of love, and it never forgets an unkindness. It may say to you that it has no memory of such-and-such a thing, but it is all there in the sub-consciousness, and, after death, it is all revealed. It never forgets a joy or a sorrow, it never forgets a mean action or a good one, and each and everyone of those actions and re-actions that have come from outside life through its years of adolescence has contributed something to the forming of its shell, its features and its soul. A bad man cannot go on being bad without the badness taking the clay of the face and working into it some apparent element of evil, and the good man cannot help, by goodness, forming something in his features—it matters not how ugly he may be—something that reflects God and reflects beauty. Thus you see the impossibility of two people being alike, for those two people would have to have the same schooling, the same ancestors, the same environment, and even then they would be different.

What is the idea behind it all? The idea is this, that God's Kingdom of Heaven is made up of many pieces and many colours, and God is making his Kingdom of Heaven out of you. You may seem very far away from the Kingdom, you may seem very lonely and loveless and hopeless and despairing. You may seem very sinful, or you may have made a determined effort to keep clean and honest and decent. But it matters not in God's purpose what you have been, what you are. It matters that you should be good, because by being good you draw nearer to his Kingdom, and are ready to be used. But all of you are, as it were, a piece of a grand mosaic which God calls His Kingdom, and all these different contacts that you have made, that have built up what you are, and also the determination that lies behind your character, to urge you forward along the path that Christ would have you walk, all these things are

given to you, and from them you can create the perfect piece that God would have you be. It does not matter what menial work you may do, it does not matter how great you may be on the earth, whether you be the highest in the land, the King of a great Empire, or the man who cleans the boots or the woman who washes the dishes. You are all just as important to God, and perhaps the piece that the King has made will be put side by side in equal beauty with the charwoman's piece, and perhaps the King is very close to the charwoman in their particular family.

One thing I would have you understand, and that is this, that in the many times in which you have to come back and back and back, and in the eternity that you have to live, you can, if you will, find peace and love, but you cannot find peace or love unless you give peace and love to others. Those who have really loved know how wonderful it is, and those who have really loved only of the earth have missed the great wonder they might have had by turning the power of that love up to the heavens, and receiving from the Light of the World the reflection of His love, thereby filling their surroundings with a great love and a great peace. There are limits to the amount of love people can give to others on the earth, earthly limits; but there is no limit to the amount of love that a person can give if they take the love from God.

What is your personality like? What is your ego like? Are you satisfied with it, or would you have it changed? Are there many satisfied with their egos? What keeps you from loving each other, and so making something out of this world more beautiful; what is it that holds you back? It is self nothing but self. You always think first of 'you' before you ever think of 'they.' You always, in your thoughts, say, "Well, how is this going to affect me? How is this going to bother me? What is this person going to think about me? I wonder what so-and-so will say about me? I wonder if they will think I am a fool? I wonder if I will have to suffer ridicule? I wonder if I really do love this person, whether they will reject that love and so hit me back?" Forget yourselves—forget you have an ego, and live for the world that lies around you, and so, as the day draws on, peace will come, and the great love that you have built in your souls will take you in its reflection into the Kingdom of Heaven.

NOTES ON DIRECT HEALING.

India, land of the Occult, and Mother of Religions, would logically seem to be a promising country for the practice of spiritual healing, and, in fact, the people are only too willing to embrace it when given the opportunity, and respond to it in a way that is truly amazing. Evidence of this is afforded by a letter we have received from one of our trained healers, resident in India. The lady in question practises healing by the laying on of hands, and she gives very numerous descriptions of instantaneous cures. Perhaps there is something in the atmosphere of the East which facilitates manifestation of the higher forces; certain it is that her account makes inspiring reading. Seventy-five per cent. of the cures she narrates were effected in from one to three treatments, and of these the great majority required only one application of the laying on of hands. We select the following at random:

(1) Paralysis of neck. Fever. Patient was quite unable to move neck before treatment, but after one treatment the power of movement returned and the fever abated.

(2) Severe headaches, pains in gall bladder region and legs, difficulty in walking. Cured in one treatment.

(3) Fever and collapse. Cured in one treatment. Patient walked away alone and unaided and had no relapse.

(4) Severe pains in head, chest, stomach, legs, feet and ear. Totally deaf in one ear. Great debility. Completely cured in one treatment.

(5) Obsession of three weeks duration, refusal to eat or talk. Cured in one treatment.

(6) Constant fever and cough, pains in head, insomnia. Cured in one treatment.

(7) Patient had been quite blind for years. After two treatments he could dimly see a distance of four yards, and was quite cured after eight treatments.

(8) Consumption of right lung, with consequent debility, loss of appetite and insomnia. After seven treatments the lung was healed, and all symptoms disappeared.

(9) A little child had wasting disease, was unable to eat or swallow, and took no notice of its surroundings. After three treatments it was cured and running about with other children.

Here in the Clinic at 29, Queen's Gate we are pleased at the success attending our efforts in connection with a boy, aged fourteen, who was brought suffering from total blindness of one eye, due to falling on the fire when he was quite small. In addition there was inability to raise the eyelid. Now, after only two treatments, he is able to report that the use of the eyelid is being recovered, and he can focus better than before.

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THE VISION BEYOND.

by A SEEKER.

In moments of great spiritual elation we are sometimes able to lift our hearts and minds into those rare planes which are on the fringes of the Divine Presence. All sense of self abandoned, we move rhythmically through indescribable zones, conscious only of good, of God. We feel disembodied, unshackled, free; our senses have some added perception, and every part of us is satisfied. We are aware, without evidence other than that of this inner perception, that we are indeed the sons of God, and that we are like Him as He is; we understand truths that can never be written.

Then, like a dark cloud forcing us away from the sun, we are withdrawn to earth, terrifyingly material, and the vision that a moment ago was the only reality, becomes ever fainter and more vague. And we are inclined to believe that this material world is the real one; the other is only illusion, day-dreaming. But because we know that this is fallacious, even if our human reason cannot tell us in what way, we still cling to the memory of that other world and try, from time to time, to re-enter it. But it is tempting to try to keep those two worlds separate and apart. One is the grim horror in which we perforce live and have our being, until such time as we are called through the veil to His kingdom, which is on a plane many times higher and more wonderful than that which we have momentarily glimpsed. The transcendental world we lock into our hearts and retain as something apart.

This separatism is difficult to overcome, but it is essential to our spiritual progress that we should know, both with our conscious minds and in our hearts, that there is no division in His kingdom, earthly or heavenly. All is one, indivisible and eternal, united irrevocably through the sacrifice of Our Lord. Nothing is more delaying to our progress or more harmful to the world's goods than doubts or fears on this point. Many teachers have been sent to prove to us that all is united with the divine, and that there must be no sense of separateness in our approach. God is manifested in all, for all is God.

Science and biology are, or have been, largely responsible for the doubts and uncertainties. We feel that in the scientist's hard, cold facts, which are undoubtedly truths, are the proofs

that our glimpses beyond the veil are fantasy, inapplicable to present day life by knowledgeable people. This is not only because our eyes are too dim to see the glories of the Lord; indeed would He not cease to be infinite if we could comprehend His creation? Actually the reason is deeper than that; we have learned to run before we can walk. The last fifty years have been years in which knowledge has opened her ample page widely and man has learned much; and in the learning of knowledgeable things he has not progressed in the fruition of love; it has been well said that for every step in knowledge should be taken two steps in love.

But gradually Science, which appeared to be the materialistic enemy of the spiritual world, is actually bringing to light proofs of God and his creation. At one time it was denied that the Universe could have been created by anyone or anything, even divinity. It was scientifically too contradictory, too formless, lacking in rules, inner design or sequence. But now we are advancing further, and recently an eminent authority has written, "It is almost incredible, when we reflect that this amazing panorama sprang suddenly into existence a finite time ago. It emerged, full-armed, as it were, out of nothing, apparently for the sole purpose of blazing its way to an eternal death. This is the scientific account. It seems to be true as far as it goes, but we cannot believe that is the whole truth."^{*}

Naturally to Christians the belief that the Universe sprang full-armed out of nothing is untenable. And most, even the primitive religions attribute the creation to a Creator, a Mind, working to ultimate good. But here is scientific evidence that the full-armed theory cannot be accepted as the whole truth.

Sir James Jeans, too, adds his evidence. In *Eos, or the Wider Aspects of Cosmology*, he writes: "... this (a conclusion regarding entropy) enables us to dismiss the fortuitous conception of the Universe as being entirely out of the question. Everything points with overwhelming force to a definite event, or series of events, of creation at some time or times, not infinitely remote. The Universe cannot have originated by chance out of its present ingredients, and neither can it have been always the same as now."

These opinions on the creation of the Universe are of signal importance to those seeking confirmation of their Christian

^{*} Sullivan, *Limitations of Science*. P. 302.

beliefs. Not that proof should be expected, for ultimate faith must forever be pragmatic. When stray facts come together, however, to give proof to belief, the conclusions are worthy of study.

Science gives us another example, infinitely small, as against the creation of the Universe, but equally valuable to our search. That simple, everyday liquid, water, has properties which we have come to accept without consideration. It is one of the simplest of molecular formations, H_2O , but Dr. W. O. Greenwood, in *Biology and Christian Belief*, from which many of the facts given above have been confirmed, shows a different aspect of the properties of water.

“Other substances, solids, liquids, gases, expand when heated and contract when cooled. Water follows the same rules except in one regard.” (Here he gives details of the changes in temperature governing the formation of ice.) “. . . As ice increases in thickness it more effectually prevents the water below losing what heat it still has, and thus cold must be very intense and prolonged to freeze solid a pond only a couple of feet deep. Other liquids do not behave in this remarkable way: when they reach their freezing point they do not expand but continue to shrink, thus the whole of the liquid freezes solid at the same time or begins at the bottom.”

If water, then, behaved in the same way as do other liquids, the oceans, lakes and rivers would have been frozen solid in the Ice Age, and life could never have been maintained in the depths, let alone emerge and develop. It cannot be supposed that this, and such phenomena are just ‘blind chance,’ as Bertrand Russell would claim: it is tangible evidence of a Mind working behind all, planning and creating for ultimate good.

Our vision, therefore, in certain instances, was no fantasy; Science shows that aspects at least of the world as it is known to-day bear evidence of being beyond the possibility of creation by blind chance. God is in and behind the world to-day as He was in its creation; there is no separateness and our vision was an inward and spiritual revelation of which we can get actual proof from science. It must always be remembered, however, that a mystical experience is as far above explanation or confirmation as is light above its scientific definition.

It is not only in Western and Christian teaching that we find that any sense of separateness is claimed to be false, even

disastrous. The Bhagavad-Gita insists on the need of 'the single eye'; in the Upanishads we learn of the importance of 'covering all with God.' From the Mahabharata comes the following poem, stressing the Everpresence without Whom there is nothing:

He holds the Universe in his grasp,
 Yet he is handleless;
 He is present everywhere,
 Yet he has no feet;
 He is sightless, yet sees all!
 Though earless, all the heartbeats of men are audible to Him,
 Smaller than the smallest,
 Taller than the tallest,
 Even the Himalayas are but a dwarf's leap beside Him,
 Yet That, which hath humbled all,
 Is humble enough to dwell in your hearts.

There is an apocryphal story that Christ, whilst walking with his disciples, passed the dead and rotting carcass of a dog. They turned aside from the loathsome sight, but Our Lord remarked: "How white the teeth!"

That legend brings us from the general to the particular. If we cannot see the divinity behind some object we need not turn aside, there is a positive angle which we can find, if we seek it. Sometimes it will elude us, and we shall have to look long and earnestly before we can see any good at all. But as we become more accustomed to the search we will see the 'good in everything' of which Shakespeare wrote.*

* "And this our life . . . finds . . . Sermons in stones,
 and good in everything." *As You Like It*, II, I.

A positive approach to everyday things must not be confused with any denial of the existence of sin, death or the negative powers. On the contrary, we see and accept them at their true values, they are manifestations of evil, but beyond them we can see the good. And this effort to see the good will serve as a certain protection from the tendency to judge evil, for this we must not do. Falsehood cannot become truth, but, instead of judging the person and criticising the utterance, let us look behind to the divine, seeing as Christ would have seen. The part (falsehood) cannot be greater than the whole, which actually contains the seed of Christ.

To-day the world is filled with wars and rumours of wars. Nerves seem to be stretched and life to be almost more difficult from day to day. If, item by item, as the negatives rise ghoul-like to frighten us, we fix our minds on the divine, seeking some evidence in even the most unlikely, we will surely find Him.

By holding this approach to mundane affairs we are advancing ourselves spiritually. We are learning, however humbly, to see as Christ saw, and when eventually we pass beyond the veil some of our problems will have been already met and solved. As those on the path soon find, the surrender of self does not destroy our personality (to which we are childishly inclined to cling), but builds it on surer foundations, more perfectly, more attractively; similarly, seeking the divine in every day things does not distort the truth, not leave us with, more dangerous still, partial truth. We are presented with perfect truth, God's Truth, the facts as they actually exist.

Beyond our own advancement is the help that we are giving to our anxious and unhappy world. By seeing the daily events positively, with their inner meaning, we are helping to create good thoughts, which are God thoughts. The forces of thought are as yet immeasurable, but science has some interesting facts to give even regarding this.

And, finally, we have our Lord's commandment, "Seek ye first the Kingdom of Heaven," the operative words being 'seek' and 'first.' That Kingdom is not to be found easily, it is to be sought often in difficult situations, such as those existing to-day; and it is a 'first' thing. A step towards it is in trying to see as God sees, positively. No thought of separateness can occupy our minds for a moment if we can once catch the divine vision of our world.

Having seen perhaps the merest glimpse, let us use it in our daily lives so that in turn we become a mouth for the divine; soon our corporeal senses will become alive, attuned to the music of the spheres. It will no longer be an effort to see the whiteness of the teeth.

OPPORTUNITIES.

“ DR. LASCELLES.”

Have you ever considered whether your life, and what you have done with it, is either an accident, something that might have been better perhaps, or do you believe that your life is mapped out, and that you have to carry on. If you sin, it is fate; if you have virtues, they are things that God has given to you, and you are more fortunate than your neighbour.

Has it ever struck you that your life, to a certain extent, is controlled by Higher Powers, is mapped out before you are born; but that you have a certain amount of freewill, and the opportunities, the *opportunities* that God gives to everyone, and that man, I am sorry to say, misses in a great many cases. Opportunities! There are many ragged tragedies walking the streets of this great city (London) that testify to lost opportunities. I am sure that any business man, if he thought for a little, would be able to tell you that, in the course of his business, he had missed many opportunities; that if he had accepted some, the whole tenor and course of his life would have been altered.

I think every one of us can testify to many missed opportunities. What are these opportunities? Are they accidents, coincidences, or is there some controlling factor behind life that places these opportunities in our way, and leaves us the freewill to decide whether to accept or reject them. I do not say for one moment that all the opportunities that come in life (and there are opportunities to do evil as well as to do good) all come from a controlled force, but the principal opportunities in life do.

The Bible tells you to *watch* and *pray*, and there are so many things to watch for, of which opportunity is one of the many. Watch for opportunities. It seems as though God puts many opportunities in the way of mankind when one has accepted, and it is not a bad foundation to build life on accepted opportunities, if those opportunities are good. Many of you feel that you are coming to the end of life. No doubt in the quietness of your own rooms you count up the years that you have to live. “ I may live another twenty years . . . I may live another thirty years. The last thirty have passed very quickly, there is not much time. I have not done much for the last thirty years. I wonder if I can do more good in the next thirty.”

Perhaps it is not thirty, perhaps it is only ten, or fifteen, or twenty. You begin to think about the end, and you say that the days of youth and endeavour have passed, and you are becoming old. What can you do, what opportunities can possibly lie before you? Well, do not worry about the number of years, for it really does not matter: they may be much longer than you expect, or they may be very much shorter. You do not worry when you are in your youth about how long you have to live, it seems as though so much time is in front of you. Why worry now, why not have the same mind as you had then, and not be afraid of death. But look forward to it as the big opportunity in life, and build up for that big opportunity by taking the small opportunities that offer, opportunities to do spiritual good, opportunities of love and service and help.

Watch! *Watch* and *pray* that those opportunities may be given to you. Your prayers will surely be answered. You will miss some, you all do—that is only to be expected, but do not worry about the ones that you have missed, or the ones that you are likely to miss in the future, but take all you can. It is not good to have gifts from God and turn yourselves away. You must receive them, you must take them unto yourself.

Take opportunities for service. How many times have you been cowards and been afraid to give that opportunity to some poor soul? How many of you people who are Seekers, and have had much evidence of answers to prayer and the healing of the sick, have been with a sick person and been afraid to speak. Afraid they might laugh at you, afraid they would think you mad, afraid of their unexpressed thought about you? You have been almost ready to speak, and then you have closed up and not said a word. How many of you have seen a child passing in the street, lame and sick, perhaps being wheeled in a carriage, and you have not had the courage to go up to that mother or whoever was wheeling the child and say:

“Look here, I think I can help that child. What about prayer. I know a place where they will pray for your child. Will you not give me the opportunity of giving you that service?” No, you make a faltering step towards that person, but you do not do it.

I remember a woman who brought her son, who was suffering with Poliomyelitis, to me. As he improved, she said: “You know it is very strange, my son was paralysed in rather a peculiar way, half his tongue and one eye; and since you have

been treating him, I have heard of cases similar to his; I have been brought into contact with them, people have spoken to me about them and asked if help could be given. I have never heard of so many cases. Why is it? Why are all these people being brought? Why am I constantly in contact with this type of sickness now?" My answer was: "You are being given opportunities—take them." When a person prays for someone in material difficulties, and that prayer is answered, they get case upon case brought to their knowledge. Why? Because the ministering angels are guiding them there.

So you pass through life with many opportunities for service. How many do you take, and how many fall to the ground? How many times you have felt: "Well, I might have been charitable." How many times, when you have heard a friend slandered, you could have spoken up and said something wonderful, told of something beautiful that they had done, but you did not; you listened to the slander. How many times have the opportunities for love been lost? How many times, during the course of your life, have you quarrelled with someone, and have thought you ought to make the quarrel up, but you have procrastinated, and let it go; you have been afraid, and after a time you have drifted apart, until you have almost forgotten their name? You have never made up that quarrel. No doubt the one you quarrelled with has missed the same opportunity, yet how joyful they would have been to have had your friendship again. You lost the opportunity!

How many times has it given you some kind of false satisfaction to say something uncharitable and cruel; yet you might have taken the opportunity to say something kind. Are you going to stand ragged in front of your Master when your time comes, ragged, hungry for the opportunities that you have missed. Surely it is best for you to take all the opportunities for good, watch for them, pray for them, accept them, and let them be a foundation of the rest of the time you have on earth.

Remember that whatever foundation you build on the earth plane, you are building in the spheres to come. You cannot build a home in Heaven unless you have made the bricks on earth. You do leave behind you the things that rust and decay, but you also take away with you the things of the spirit that are given to you, through taking opportunities when they arise of love and service for God's Kingdom of Heaven.

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