

THE
SEEKER
MAGAZINE



QUARTERLY

OCTOBER, 1939

ONE SHILLING

THE SEEKER

Official Organ of The Seekers and The
Harmony Prayer Circles.

Vol. 1, No. 9.

QUARTERLY.

October, 1939.

All communications intended for the Editor should be addressed to
H.P.C., Addington Park, West Malling, Kent.

Subscription Rates - 4/6 yearly (including postage).

Published January, April, July, October.

CONTENTS.

	Page
NOTES AND COMMENTS— <i>The Editor</i>	2
FAITH—“ <i>Dr. Lascelles</i> ”	5
HUMANITY IN TRANSITION— <i>Arthur Lamsley</i>	12
ADDINGTON PARK	15
THE HARMONY PRAYER CIRCLES	16
“ <i>THY WILL BE DONE</i> ”— <i>R. E. Lee</i>	24
THE POWER OF THOUGHT AND THE POWER OF LOVE —“ <i>Dr. Lascelles</i> ”	29

*Published by Seekers P.C. Ltd.
Editor B. A. Simpson.*

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

NOTES AND COMMENTS.

THE EDITOR.

THE HARMONY PRAYER CIRCLES.

We feel that now, more than at any other time, that help, guidance and protection that prayer alone can give is most needed.

The Harmony Prayer Circles will therefore carry on as usual throughout the duration of war in spite of any difficulties which may occur.

If you have friends or relations on active service why not link up for their protection?

THE CLINIC.

Owing to unforeseen circumstances in the shape of this war we have been forced to close the clinic for direct healing for a short time. Patients desiring treatment may now arrange appointments by writing to the secretary at 29, Queen's Gate.

DR. LASCELLES ADDRESSES.

We have had to suspend the Sunday evening addresses, given by Dr. Lascelles, for the time being.

ADDINGTON PARK.

The guest house at Addington is continuing as usual. A few rooms are still available. Those seeking refuge in a safe area could not find a more suitable place. Enquiries should be made to the manager.

PRAYER.

AN OPPORTUNITY OF SERVICE.

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

If you are able to give your time regularly to this work, so much the better, but even if you are only able to manage one half-hour in your lifetime, that help will be greatly appreciated. A list of the prayer circle times of Queen's Gate and Addington Park is printed below and on page 4.

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					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	
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	6.0/6.30
			7.0/7.30	7.0/7.30	
		7.30/8.0	7.30/8.0	7.30/8.0	
		8.0/8.30			

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

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

FAITH.

“ DR. LASCELLES.”

During the last few years the world has been in a very disturbed state. Some people have blamed God, some have put it down to the greed of individuals for power or for money; there have been many outcries, and, looking at it on the face of things, it seems all very unfair and very unjust. It would be very nice and very beautiful no doubt if a mother could bring a child into the world without pain, but previous to the birth of that child the mother suffers pain that is almost beyond bearing. So in creation we find a repetition of the things that happen in the world of man in the things that happen in the world of heaven. We find that birth *does* bring pain.

I started by saying that the world now is suffering from the labour pains of a new birth, or the birth of a new world. Anyone who takes an observation of the world to-day must come to the conclusion that there is something behind all this trouble, that there is some readjustment going on in its monetary system, in its humanitarian system, in its social system, in all its economics, and out of it all, either disaster and the finish of the world is facing man—the finish of what he calls civilisation—or these are the labour pains that bring forth a new world, more beautiful and more wonderful than any previous age since the history of the world.

So we see people suffering with a great deal of fear, fear is in the heart of so many; not only fear for themselves, but fear for their children. There are whispers going round of war and the tragedy of war, and the suffering that war will bring. People are afraid to spend their money, they are making feverish protection against the disasters they fear may come upon them. Every nation in the world is protecting itself against some disaster that may be only in the imagination of the people and the statesmen: or maybe something tells the nations of the world that that disaster is going to come. This fear is very unhealthy, it shows a lack of faith, and it is faith that you need above all things, particularly at this time.

How can you get faith? If you had faith even the size of a grain of mustard seed, you would have no fear; you would have perfect trust. Love would follow your faith, Divine love; and if you had that amount of faith nothing that would happen

to you or to yours could affect you in any way, because you would know that your faith still protects them.

A short time ago I was speaking to a soldier in the late war, an officer in the Army. He had faith by the power of prayer that he would never be called upon to kill anyone. He joined up with the forces at the beginning of 1915, and went through the war till the end at the Armistice, yet he never fired a shot at an enemy. Something happened to remove him from the seat of disturbance when there was a battle; something always happened to take him away from that particular part where that battle was raging, and he never fired a shot to kill, he came through unscathed.

He was quite simple in his telling to me, and I said to him: "Well, how did you know that you were not going to fire a shot to kill?" The reply was: "Because I had perfect faith. I knew. Mind you," he said, "I prayed constantly that that would be, but at the same time I had perfect faith that it would be." That is faith in prayer, and in the Unseen Witnesses that guide and help you. I have another man who came to me, whom I consider the most developed seer (I suppose that is the way you would describe him) that you have in this country, a man who also had perfect faith.

This man was chosen as a guide. He was on the staff and was constantly in touch with the spiritual life. The stories he tells of how he was guided and how he was led, and how he was able to help have already been put into book form. He had perfect faith. How did he get it, and where did he get it from? It is most important that you should know how he got it, and that you should have it. Some people who seek faith say they are seeking spiritual knowledge, all good in its way. They read all kinds of books on philosophy, on comparative religion, theosophy, and all kinds of occult science. They are convinced that there is a life after death, they are quite sure, perhaps, upon the subject of reincarnation; they know everything that there is to be known by their reading—or, at least, they think they do. But if you were to ask: "Have you faith?" I think they would find it very difficult to say "Yes." Sir Oliver Lodge, one of the greatest scientists of his day, was once asked if he had faith through his investigations into life after death. I would say he is a man who has faith, and his answer was this: "I have been investigating for forty years, but how I got faith I cannot say." I say that his investigations may have been aids towards him getting his faith, but his faith did not come through his mind or

through his intellect at all. Faith comes through the heart, it is a case of knowing; and no one can say how they know.

I believe in the possibility of sudden conversion; I believe that perhaps certain words that may be said suddenly set in motion the spiritual essence that is in man, and he has been able to declare he has faith. But all the teachings of the Church, all the dogmas and creeds, the Church ritual, cannot give one single man faith. I find that it is far easier to give faith to an agnostic than to a man who professes himself to be a Christian. That is rather a hard thing to say, but it is perfectly true. The Christian may say he has an open mind. He has an open mind towards his own particular creed and his own particular sect, but it is closed to any other knowledge; and nothing closes a Christian's mind quicker than to talk to a Christian about some other religion, or even some other sect of his own religion.

I do not want to be cynical, but take the average Church-goer, take a congregation of an average church today. Would you say they were happy because of their religion? Do they seem to walk with the springy step of courage? No! Would you say they were to a great extent without fear? No! Would you say they were in any way selfless? No! Would you say they were tolerant of the religious feelings of other people? I think you can safely answer in the negative. And I would say that they have no faith. It is not going to help you very much for me to tell you that the faith cannot come through the mind but through the heart unless I can show you some way in which you can get it. I can sympathise with you if you have not got it, and also I do understand your difficulties, because of the difficulties I have had myself.

First of all we have to know what we have to have faith in. Do not say: "Oh, we just have to have faith in God," because now you are asking the impossible. In my opinion no one can truthfully say they have perfect faith in God. How can they? Christ only instanced faith the size of a grain of mustard seed, and it would want a very big faith for anyone to say they had faith in God. No! Look at the immensity of God; you cannot be expected to have faith in God. Look at the problems that face a person who starts to think on what God really is!

I do not think for one moment you can have faith in anything you do not understand, and who understands God? So we come to the point, we must have faith in something, in someone or in some action, or in some part of the spiritual life that we know, that we will have to lead. So we are brought to this

point: First of all: Have we faith in ourselves? How sure are you of yourselves? How sure are you of your actions, faced by either some great purpose or maybe by some great disaster?

What man can say he is not a thief, if he has never starved and seen food that belongs to other men? What man can say that he will resist temptation, the temptation of the lust of power, if given the opportunity to *have* that power? What woman, if she was placed in the same position as some of her fallen sisters, can say that she would never have fallen? So we have first of all to know ourselves and build up a little faith in ourselves. I remember speaking to a woman on this particular subject who came to see me, and I said: "Do not make excuses for yourself. Take that spiritual body, as it were, in imagination, and place it in front of you and judge it as though you were judging someone else, without excuses. She said she did, and her words were: "I was ashamed to go to bed with myself."

Well, I can understand that statement. For the first time that woman was really being honest with herself, and it is not easy to be honest with oneself. Then what about those that are associated with you in business? What about those loved ones that are with you in your homes? How much faith have you in them? I really sincerely believe that most men and women have a greater faith in those they love than they have in themselves, and that is the saving grace of humanity.

What I say to you is, build up that faith in those you love. Build up that faith in the humanity that surrounds you in your particular orbit, in your particular work, in your particular home, and you are beginning then to have faith, you are setting faith in action. There I mean by faith, *trust*. Know yourself and trust yourself, and trust others. And that brings me to forgiveness, of course. Well, we are getting on our way. I am referring now to Christians. If I were speaking to Mahommedans or Buddhists or Jews or Zoroastrians, or any other religion I could speak in exactly the same way as I am speaking to you as Christians.

You, as Christians, have something to hang your faith on to—Jesus Christ. You may believe He is just an historical figure, some people believe He is only a figure of legend. Supposing He is a figure in history, and let us suppose that all the things that are said about Him in the Bible (not really very much) are only partly true. He yet stands out as the greatest soul known to the history of the world. He still stands out as a great Leader, and one worthy to follow. Some people deplore the distance between

His death and the present day, instead of rejoicing that He has been dead so long. Two thousand years of death has given Him the opportunity of building His Kingdom for you, if you have faith in Him and believe in Him. Let us look at this logically. You do allow, do you not, that Jesus Christ was the most human person that you have any account of, the most loving person, the most forgiving person. Well, that person dies, and when He dies, or before He dies, He makes a promise. Perhaps you may think He was just talking to His disciples, and to the few followers that were around Him.

Supposing He was, that does not matter; but He did promise that He would keep a place for you in His Father's house, where there were many mansions, and one mansion He was going to keep for you. You believe Him, and for two thousand years He has been gathering people to Him; and as He has gathered these people so His power has increased. He is the point from which flows the power that heals the sick, that gives light to souls in darkness, that draws upwards into His particular Kingdom all those that love Him. There will be Christians dying to-morrow, some of them are professed Christians with no love of Christ at all; but there will be a sprinkling amongst those dead who will die to-morrow who really *do* love Christ. They will join His band, and so His power to-morrow will be increased beyond His power to-day.

So it has been going on for two thousand years. From that you can get some idea of what power lies behind Christ. He was sent by God to this world; and He loved this world. God knew that He would love this world, He did not send Him before His time, and He did not send Him after His time, He sent Him just in time. He has not lost His love for this world—if anything His love for this world has increased, as His band is growing. I want you to have faith in Christ, and to get faith in Christ you must know, to some extent, how Christ works, you must use your imagination. If some astronomer were to publish in the papers to-morrow that he had found a new planet, you could imagine that planet. You have not seen the planet, but you would not contradict and say: "No, I know very well he has not found a planet, there are only a certain number of planets and that is all." You would be quite willing to accept the astronomer's word that he had found the planet. Or if he discovered a new star you would accept his word. If he tells you that if the light of that star went out it would take so many thousand years before the light would go out from the earth you would accept that statement. It is almost beyond your imagination to believe that stars are so many thousand light years away

from the earth, but the astronomers tell you and you accept it, it is their job.

But if anyone told you that there were angels seen in the sky, would you accept that statement? Angels have been seen above certain churches only a few years ago, and a band of angels was seen over a Swedish village. It is only a short time ago that angelic light was seen in one of the southern counties of England, a few months ago. It was one of the signs, of the signs and wonders that take place before the coming of our Lord, but the first thing the newspapers did was to try and explain it away, as the newspapers do. They say it is a reflection of something, and so on and so on. There is always some explanation; they don't want the angels, they don't want people to believe that there are angels, that the manifestation of the angelic power on the earth plane is going to grow.

Those signs are going to be far more frequent, those lights and crosses and the angelic shapes that will be seen are going to be far more frequent, and at every demonstration there will be some explanation why it happened. It is as though man is afraid that something may shake his faith in the particular creed or dogma on which he builds his spiritual life; and that fear is so great, particularly in the past, that people were tortured and were prepared to torture and slay anyone who had a different opinion, in case that different opinion should alter their own. They threatened to torture Galileo when he proved that the world went around the sun and the sun did not go round the world. They threw mud at Darwin, and goodness knows what they called him because his particular theory, which is accepted now as a truism, happened to go against their own religious beliefs. That is proof to me that those people have very little faith, for if they had faith they would be so sure, that whatever happened outside their own particular creed or dogma would not shake them or affect them in any way whatever. So I would have you use your imagination. You cannot see, but you can sense, and by the use of the imagination (call it imagination) you can build up pictures of what Heaven is like, and those pictures will be gradually adjusted in your mind until you get a real view of what the Kingdom of Heaven is really like. If you would only give five minutes a day to meditation on the angels that are around you, that love you and guide you! You who go about your daily lives, can't you think that some of your loved ones that have passed before are around you, helping you? Can't you believe that there are others who are just as alive as you are, that you can't see and can't feel, are near? Can't you enter out of this world into the other world, and, by imagination if

you like, of what is illusory make it become real, and so find you will be living in that world?

Then try and go a little higher and look up as it were to the peak of a pyramid, a pyramid of rays of light that come from the Christ Himself, the passage through which all these loved ones and ministering angels come? Can't your imagination soar above your particular surroundings, right out into the ether, up to the Kingdom of Heaven?

Then you begin to love Christ and believe in Him, you have no fear, for you are living on this earth and yet are in the Kingdom of Heaven. I started by saying that the world to-day is suffering with the labour pains of a new birth, the birth of a new age. True. Many of you will see that birth completed. The old order of things has gone, the old dogmas and creeds are finished; and the new faith which has been born with the new age cannot be put, like new wine, into old bottles; it must have new bottles to contain it. So we can see the birth of another religion, but the birth of a new religion should not make you break with your old beliefs, although it will shake parts of those old beliefs.

I would have you have faith, so that you can have confidence in this life and in the life to come; so that you have no fear, that you may face disaster if disaster should come to you or yours, that you may have strength, the strength and courage that spiritual faith can give to man.

I would have you have faith so that in your surroundings you can draw those that love you nearer and nearer to you. I would have you have faith so that when the time comes that you pass from this earth, the Kingdom of Heaven will not seem strange to you, but your natural home. I would have you have faith so that you can face your Master as a friend, and be not afraid. Let people read all the philosophers and comparative religions, let them go into the depths of esoteric learning, let them dip into all things that are occult, but that will not give them faith; it may interest them, I think it does, but above all things let them learn how to pray, for what more can a man want than that his prayers be answered.

In learning to pray and in using the power of our Lord in prayer, and receiving the gifts that He has to give through the hands of His ministering angels, one is drawn nearer and nearer to Him, and your love becomes greater and greater; and in drawing nearer to Him you are drawn nearer to your fellow men, and as you draw nearer to your fellow man you are drawn nearer to God and nearer to His Kingdom of Heaven.

HUMANITY IN TRANSITION.

ARTHUR LAMSLEY.

Humanity is in travail: it is living through the birth throes of a new age. This war ends an era of civilisation; with Peace will come the dawn of a changed human consciousness. Like every dawn it will be conceived in darkness. Like every baby human being which has its months of darkness and ceaseless struggle for expression towards the light of life, so a new era of humanity will have its years of darkness and travail through war.

Every end is a new beginning. The human chaos we are witnessing throughout the world today is the changing turmoil of humanity's new beginning. The human race, in any new effort, is very like a child; leaders, bound to be thrown up in chaos, are its parents with their failings and virtues equally exaggerated. And as the child grows up, matures and reacts to life through its initial years of expression, eventually to evolve in the fullness of a grown human being, a creature shaped from accumulated experience, become wise through turmoil and suffering, both inevitable with growth, so will a new humanity pass through similar fires of babyhood and youth towards a spiritual humanity.

Life is progress. A new humanity, evolving today, will have need to grow up and build better than in the old era. If there is any deep truth in the adage that experience teaches, then many episodes of the past must find no place in a new age.

Humanity has had many bitter lessons born of the failure of material theories applied to everyday life, through governments, industry and economics. The breaking down of material theories are inevitable. War is the result—material poverty, incalculable human miseries, vaunted selfishness, suspicion, race hatred, chronic human tension, economic slump, are all potent causes.

Yet it is only the breakdown of the worst expression of our humanity and character; the best expression of humanity, its spiritual consciousness, has never been given a chance. This is the world's greatest need.

Political democracy, industrial democracy, forms of economic democracy, monarchies, republics, dictatorships, have all been tried, and mostly failed to bring complete human happiness, lasting peace, and economic security. Real democracy, based on the fundamental fact of man as a spiritual being—a spirit with a body and not a body with a spirit—has never yet

been tried. It must be our next step in evolving a new human society, a new civilisation, for a new age. This is the world's greatest need.

The spirit of Life, its fundamental and animating principle, is common to all humanity irrespective of nationality or colour. Spiritually, humanity is a family, a brotherhood, but far too few there are who recognise this greatest fact of life. The same animating Life-force enters the child born in Africa, India, Asia or Germany, as entered into the body of my son.

Surely the greatest fact of life is not that we live an unending existence spiritually, but that we live at all. Our human life in its various diverse expressions, is a miracle.

Sir Oliver Lodge, and his co-workers, in creating a scientific knowledge of the spiritual life of mankind, proving its continuity after the transition of death is merely re-expressing the knowledge given by Sir Thomas Browne, centuries ago, who wrote: "There is something in us that can be without us, and will be after us, though indeed it hath no history of what it was before us, and cannot tell how it entered into us."

Humanity needs to live in this evolving new age with the sublime consciousness that it is eternal because it is fundamentally spiritual, born of the spirit. This is the Divine Law. Even today there is much evidence this new spiritual consciousness is dawning. Its future universal acceptance would mean a new law and order for the world when Justice is conformity to Divine Law; Liberty is voluntary self-enforcement of Divine Law; Peace is habitual harmony with Divine Law; Democracy is the spirit of justice, liberty, and peace in the Community—in one word—BROTHERHOOD.

This conception of how the world's greatest need will be met is not unpractical idealism but based on the hard logic of our spiritual existence.

Supporting this contention, ex-President Coolidge, analysing world affairs, said:

"We do not need more national development; we need more spiritual development.

We do not need more intellectual power; we need more spiritual power.

We do not need more knowledge; we need more character.

We do not need more government; we need more culture.

We do not need more law; we need more religion.

We do not need more of the things that are seen; we need more of the things that are unseen."

The unfoldment of this new spiritual consciousness in humanity would bring an enlightened outlook, with a new moral conception of how to live in practical spiritual harmony with our fellow human beings everywhere. This is not to claim all men and women are morally equal, but that they have within them the means to be by the culture of their inborn, fundamental spiritual faculties and the universal opportunity of expressing them in the everyday life of the world.

AT
29, QUEEN'S GATE,
S.W.7.

THERE ARE
ROOMS TO LET
at
REALLY MODERATE RENTALS

Constant Hot Water, etc.

Apply:—

C. A. SIMPSON,
29, Queen's Gate,
LONDON, S.W.7.

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.

BAD BREAKDOWN.

" He has quite recovered mentally. From the very first evening we prayed for him he ceased to have those awful fits, and has, thank God, once again a well-balanced mind.

Our faith in prayers and our pleasure in meeting " The Seekers " will remain unshakable so long as we shall live. May God continue to bless the noble and unceasing efforts of your great work."

RHEUMATISM.

" I am delighted to have to tell you that my rheumatism is much improved. I was able to walk two miles the other day. I am deeply grateful to all those who have given their time and prayers for me."

DISEASE IN LEG.

" This case is very wonderful. I cannot describe the case because it is a very unusual one. She was in hospital for weeks; it was said that if she kept the leg (below the knee) it would be a useless log with no feeling, and that it would be almost better to have it taken off and wear an artificial one.

She is now walking about, riding, and using it quite normally, and may do anything except play tennis, squash or swim. So much of the vital things in her leg had been cut away, that the recovery is nothing more than a miracle."

GIDDINESS.

" Since the first day she was put on a circle she began to get better, and has never looked back. She was suffering, and had been for a long time, from terrible and frightening giddiness resulting from " middle ear " trouble. When I put her on the circle they were beginning to despair of her getting really well again, so constant were the relapses and she seemed to be almost permanently in bed. She is still being " careful," but she is now very well and normal in every way. From the moment she was put on the Circle the giddy attacks ceased."

ANGINA PECTORIS. (Bedridden).

" I go out in my chair when the weather is fine, and I can walk from one room to another by myself now. I look forward to my half-hour each week because it is a great comfort to me.

When I was first put on the Harmony Prayer Circle, I was quite helpless, and now I can walk a little. It is wonderful what prayer and faith can do."

COLITIS. ANAEMIA. HEART. HAEMORRHAGE. (Condition serious).

29th June:

"It is with a feeling of great joy that we send you this letter. The mother said so definitely on the telephone last week, that there was "no hope" according to the Specialist, but now the child is turning the corner.

4th July:

"I am so happy to be able to tell you that she is still progressing favourably, it is really a miracle, as we had quite given up hope of her ever being well again.

We are all so grateful to everyone who have helped. It is difficult to express gratitude in words, but I feel sure you will understand how we feel."

RHEUMATOID ARTHRITIS. GENERAL HEALTH.

"My arthritis is much improved, and my general health is wonderful. People say to me, "I don't know where you get the energy and ability to go on," but I know, and thank those of the Prayer Circle for their continued help."

TUBERCULOSIS.

"He is quite recovered, and now hoping to get a good job. Will you please keep him on until all is settled; everybody thinks its a miracle."

ACUTE DIARRHOEA. GROWTH FEARED.

"This time I am taking the opportunity to thank you and the Harmony Prayer Circle for your co-operation in prayer. I feel very grateful for the restoration of my wife to a measure of health, which at one time seemed an impossibility. The Doctor and the hospital had given her up as incurable; now, although she cannot run the home without help, by taking life quietly, she is able to get a measure of enjoyment in life."

CANCER OF THE SPINE.

"She was suffering from cancer of the spine. She now seems quite well—no bad symptoms of any kind, and I think her name can be removed. I am very grateful to the ministering angels."

POISONED GLANDS.

"I do want to say that I have made marvellous progress, after so many tedious weeks in bed. My doctor told me she did not want to see me again for three months, and that with care, I shall soon regain my former strength."

SCIATICA CAUSED BY SPINE TROUBLE.

"My daughter-in-law has quite regained her health and strength, and without an operation.

"I am so thankful, and return you many thanks for all the prayers offered for her."

BRONCHIAL ASTHMA OF 3 YEARS STANDING.

This boy was entered on the Prayer Circle one month prior to the writing of this report

"My wife and myself wish to thank you for the definite improvement which has taken place in the health of our boy. He has improved greatly, and I am convinced it has been through the efforts of the people who have so kindly prayed for him."

MENTAL TROUBLE.

"I am very pleased to be able to tell you that she has made such a good recovery that I feel her name might now come off the list of the Harmony Prayer Circle. I have been hearing very good reports of her recently, and yesterday I saw her myself for a short time, and was delighted to find her quite like her old self.

"Will you please give my most sincere thanks to all those who by their prayers have helped to bring about this good recovery."

RHEUMATOID ARTHRITIS. (Hospital case).

"I am glad to report that I am now much better, and hope to return to business shortly, so will you please take me off the Harmony Prayer Circle, through which I have derived much help. With many thanks."

TUBERCULOSIS. BRONCHIAL TROUBLE.

"B.J. was a dying man who is now practically well as ever he was, thanks to the prayers of the Seekers. His relatives saw no hope for him, and only prayed that he should have a peaceful end, and not suffer too much."

MATERIAL. SPIRITUAL UPLIFTMENT.

"I do feel great spiritual help and comfort from my weekly half-hour, and am most grateful to the Harmony Prayer Circle. I am sure that their prayers have saved us from complete disaster, which has so often been threatened.

"I am able to stop worrying, and face the future calmly."

NERVOUSNESS.

" I am happy to tell you that my nerves are so steady that with confidence I can come off the Prayer Circle, knowing all will be well.

" Please accept my warmest thanks for the help that I have received, with prayerful wishes and God's blessing on your good work."

MATERIAL.

" I am very lucky to be able to have all these material things. I put the sudden generosity of friends, from whom I have never had monetary gifts before, down to my having been linking for material benefit."

NERVES.

" I am so thankful I am feeling so very much better in health and quite myself again. I have so much to thank God for, and I do thank you very much for all the prayers which have been offered up on my behalf; God has heard and answered those prayers."

PREGNANCY.

" I write with the greatest pleasure and gratitude to tell you that my friend has had her baby. I put her on the Prayer Circle during the nine months previous to her confinement; as she told me with her other children she always had such a terrible time during the whole of the pregnancy period, continuous sickness and many other complications. This time she has never felt better in her life. She never had a day of sickness, and was able to lead her normal ordinary life right up to the day the baby was born. The confinement was a perfectly normal and easy one. All this must be due to your prayers, otherwise why should she have had this easy pregnancy and confinement after four difficult pregnancies and complicated confinements? Do please accept my gratitude."

HEART TROUBLE.

" I am most grateful for your prayers, and now I am perfectly well. My heart has improved so much that I carry on my life much the same as I did before my illness."

ASTHMA.

" With a thankful heart I am writing to thank you for my dear husband. He is going to start work on Thursday. What a wonderful thing Prayer is! I do not know how to thank the Prayer Circle."

BOOKS BY "DR. LASCELLES"

The new cheap editions of

"THE SEEKERS"

and

"BEYOND"

The two first books of talks by "Dr. Lascelles" may
be obtained from:—

THE SEEKERS,
29, QUEEN'S GATE, LONDON, S.W.7.,

or from:—

THE SEEKERS,
ADDINGTON PARK, WEST MALLING, KENT.

"The Seekers" at 1/9, post free.

"Beyond" at 1/3, post free.

BOOK REVIEW.

“ THE OPEN WAY.”

BY E. GRAHAM HOWE AND L. LE MESURIER.

Meshner.

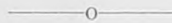
8/6 Net.

Dr. E. Graham Howe is a medical psychologist of note, with an understanding of the fundamentals of human behaviour which is unique. His past works have shown a penetrative insight into and a reasoned elucidation of the essential ills to which flesh is heir, and this present book gives the cream of his deductions. In collaboration with L. Le Mesurier, a gifted writer on sociology and economics, he puts forward a way of life for the healing of the individual and the progress of the race, based on the Ancient Wisdom, yet ultra-modern in psychological thought and ethical attitude. The influence of his collaboration has been all to the good, and has resulted in a work of clearness and charm, as well as depth.

The book will appeal to all, irrespective of their religious beliefs, since although the predominant note is Christian, it is that all-embracing Christianity that sees unity in diversity and God in all men and things. It is described as a Study of Acceptance and outlines a technique for the acceptance and consequent sublimation of the whole of life, good, bad and indifferent though it may appear. It takes us to the point where Jesus, having prayed that the cup might be taken from him, resigned himself to the will of God and accepted his circumstance. Further, no book nor teacher can take us, the rest is a matter for direct experience and no guide exists.

A book of superlative value to every Seeker.

R.E.L.



"The Seekers"

BOOK DEPARTMENT

H.P.C., ADDINGTON PARK, WEST MALLING, KENT.

All prices quoted are post free.

Talks by "Dr. Lascelles "

THE MAGIC OF ANGELS	6/6
THE SEEKERS	1/9
BEYOND	1/3

By Rom Landau

GOD IS MY ADVENTURE	11/-
SEVEN	11/-
THY KINGDOM COME	5/6

By H. V. Morton

IN THE STEPS OF THE MASTER	8/-
IN THE STEPS OF ST. PAUL	8/-

By Paul Brunton

A SEARCH OF SECRET INDIA	18/6
A SEARCH OF SECRET EGYPT	18/6
THE SECRET PATH	5/6
A MESSAGE FROM ARANACHALA	5/6
A HERMIT IN THE HIMALAYAS	8/-

By Beverley Nichols

THE FOOL HATH SAID... ..	8/-
--------------------------	-----

The books listed above, together with many others, can be sent by return of post. We undertake to supply with the minimum of delay all books of a spiritual nature.

By ordering from us you will be helping support the work.

" THY WILL BE DONE."

R. E. LEE.

A number of our readers may disagree with Mr. Lee in the opinions expressed in the following article; but, though we dissociate ourselves from many of the views it contains we publish it because of its vein of Stoicism, which we feel is by no means to be deprecated in such a time of national crisis as the present.

Chuang - Tzu, Chinese philosopher and mystic, said, " Necessity is the Tao of the sage." Tao means Way, or Path, in the sense known to every Seeker. Necessity, submission to circumstance, is the path of the patriarchs and the Way of the Lord, who, after he had prayed, uttered the pregnant words that embody the Truth and the Life, " Yet not my will, but Thine be done."

Just how may I become aware of the working of God's will in me? That form of consciousness that I may call self-awareness is ruled over by a self whose throne must be vacated before I can become super-conscious and know Spirit. Spirit, the Tao in its aspect of Truth, operates through circumstance, by subjecting the ruling self to experiences calculated to make him unwilling to continue his reign. Gradually higher aspects of consciousness filter through and I become aware that my nature is dual. I realise that the lower must be deposed to make way for the higher, and I feel strange yearnings for the new regime. I know the result is inevitable and will be achieved quickly if I submit, slowly if I am unwilling. Eventually self is finally deposed, Spirit ascends to the empty throne, and I have realised the Kingdom of Heaven within me.

This process necessarily entails suffering, but self only suffers, Spirit knows no pain. Self dislikes suffering and in time will be induced through suffering to quit his kingdom. So it is not wise to rebel. Rebellion only increases the ego-sense and establishes self more securely in his domain. Submission is against self-interest and accomplishes our highest good. We must allow ourselves to sink unresisting to the bottom of our particular Hell of the moment, and get to know the meaning of the symbol of resurrection after crucifixion. "When one enters the path he lays his heart upon the cross; when the cross and the heart have become one, then hath he reached the goal." It is our custom to pray that the cup shall be taken; we rarely conclude with the resignation of the Master who submitted to circumstance, resisted not evil and carried his cross with patience

and understanding. "Joy met Pain and apostrophised him thus: 'Are we friends or enemies?' 'Lovers,' was the reply."

The sage trusts himself entirely to circumstance. His necessity is his bible and prayer book, his rod and staff, his one sure guide and support. Is his wherewithal only sufficient for the day? Then he may practise the spiritual exercise of taking no thought for the morrow, and profit from the demonstration that will assuredly and repeatedly be vouchsafed him, that his mind will be supplied according to his faith. Is his wife or child sick unto death? Then he may relinquish attachment, that dust may return to dust, secure in the knowledge that life is one and indivisible. Is he rent with physical pain that does not respond to treatment? Then he may embrace the pain and thereby invite the awakening of the creative flame of awareness. And so may he grow in wisdom and knowledge of the Divine, for as Marcus Aurelius said, "The power within us, when it encounters an obstacle, makes of that obstacle a means for training, just as a fire consumes whatever falls into it. That which may extinguish a little lamp becomes fuel for a vigorous blaze." It needs a tremendous effort to let go.

Lest there be misunderstanding, what I write is not in conflict with the recourse to prayer. Jesus prayed, then he submitted. We have been taught how to pray, let us now learn how to submit, after having voiced our appeal, as Jesus submitted.

Submission is invariably painful, but pain is the heat that tempers the steel of our aspiration and spiritual resolution, it is the most significant factor in life. Usual life is very painful, yet it has been said, "Usual life is very Tao." In truth, Tao is one with pain. Reason rebels, but experience confirms. Try it and see. Have the courage to explore and venture for yourself. You want to find the Way, the Tao. It is found in usual life, pain. Do not shrink from the implications, but drink life, pain, to the dregs when circumstance puts the cup to your lips, that is, when necessity compels, when needs must. Rebel, and the value of the initiation is lost. Accept, and you are near to knowledge. The nature of the self is rebellion to pain. Submission causes self to flee. Then into the vacuum thereby created, Spirit is drawn and you experience the Christ, or Coamic Consciousness in the degree to which you are able to bear it.

So, for the sage, life presents no problem. He does not need to act, life acts through him by virtue of circumstance, of necessity, and to that he submits. Yet his submission is not that of the slave, but of the student. His aim is to co-operate with circumstance in the destruction of self, as the patient co-operates with the dentist in the extraction of a tooth, shrinking

no doubt from the forceps, but a willing victim. As a student he watches the process and becomes aware of the laws underlying all that transpires. For example, he learns that co-operation in the destruction of self is required, not initiative; the latter leads to masochism, or, more probably, unbalanced ascetism. He learns to watch and pray and as a result he knows peace in the midst of pain. On his cross of matter he exclaims, "My God, my God, how dost Thou glorify me?"

This peace is referred to in the ancient classic, "The Meditations of Komo Ki," where we read, "There are some who believe in salvation by right action and there are some who strive for salvation by perfect in-action, but it seems to me that we should do neither of these things, but seemingly allow ourselves to drift upon the tide of circumstance, now this way and now that, the while the growing soul within maintains its unaffected poise, wrapped in a mantle of a quite unfathomable peace."

Keyserling has also perceived and discussed this aspect of Truth, and in "The Art of Life" he writes: "My School of Wisdom . . . teaches one to yield oneself completely to every experience, unreservedly to accept the Whole of Life, striving always for an ever-increasing personal integration capable ultimately of leading to the extension of the self to the uttermost confines of the Universe."

In "The Thought of Marcus Aurelius" we read: "Whatever may happen to thee, it was prepared for thee from all eternity; and the implication of causes was from eternity spinning the thread of thy being, and of that which is incident to it. Let us accept what happens just as we accept a doctor's prescription. Doctors often order us to do distasteful things, but we do them with a good grace, in the hope of regaining health. Look upon the accomplishments of such things as nature prescribes for you, just as you look upon a doctor's prescription for the good of your health. In like manner accept everything which happens, however disagreeable it may seem, seeing that it is something which ministers to the health of the universe."

Emerson says, "To the poet, to the philosopher, to the saint, all things are friendly and sacred, all events profitable, all days holy, all men divine; for the eye is fastened on the Life and slights the circumstance."

Rom Landau in his book "Seven" writes, "Fate ordains that our material conditions are such as to allow us the maximum of fulfilment. Wealth or poverty do not add to nor detract from the happiness of the subject, for both are perfect expressions of the subject's innermost nature and fate." Also, "Submission to God's will (acceptance of circumstance—R.E.L.) leads to the creation of conditions in which God's will

can manifest itself directly to us. Life, instead of being a struggle, becomes a fulfilment."

I have said there is no problem, but there is one danger. Self only gives up after a struggle, and it is capable of considerable dissimulation to achieve its ends and retain its kingdom. As a last resource it is wont to simulate Spirit and adopts ingenious devices to enable it to pass as the genuine article. Thus it may be lavish in performing acts of charity, it may bear many burdens, carry many crosses, eat no meat and deny itself luxuries, it may even mortify the body and be the object of considerable respect, even reverence, to other less informed selves. Rom Landau has rightly reminded us that "Many mystical experiences are pathological results of hysteria or suppressed sex; self-centred sentimentality often strides about as charity; exhibitionism often chooses religion instead of the stage or politics." But in all its activities it remains a self, *it* does the work, *it* makes efforts and suffers the consequent fatigue, *it* endeavours to establish a kingdom, yes, even a kingdom of heaven on earth, over which *it* may reign, and it is foredoomed to perish, for it is of the earth, earthy. When Spirit works through you there is peace, absence of effort and strain, detachment from the fruit of works and a tendency to avoid extremes, to take the middle path. You carry no crosses, or, if you do, you carry them easily, as a cat carries kittens, in reply to a spontaneous urge that gives satisfaction in its performance and is its own reward. For the yoke of Spirit is easy and its burden is light.

One thing, and one thing only, is required of you, to WILL that circumstance may deal with you as it wishes, to pray that "Thy will be done." Keyserling has expressed this in memorable words as follows, "Everyone in whom Spirit is dominant to howsoever small a degree, is capable of learning to *give* himself to his fate, with bared breast, and renouncing all pettiness, all complaint against that which cannot be changed, and thus opening his soul to every influence that can evoke and strengthen the vital forces. That is the surest method of bearing one's destiny, however hard or tragic it may be . . . He who gives himself, with bared breast, to the whole of his destiny, has the greatest chance of growing inwardly . . . and inward growth, which is the growth of the innermost being in man, is such a tremendous good that the more the consciousness mirrors that being, the more does spiritual joy compensate for the adversities of external life, even to the point of making them indifferent or imperceptible . . . Triumph over fate is only possible on the basis of its acceptance."

Naturally, submission of this kind requires faith of a high order. One must trust circumstance entirely, reacting with

utmost spontaneity to the stimulus of the moment. This is not so dangerous as it may seem to be. In the ordinary way our physical nature tends to act automatically in harmony with reason, and at this further stage of development both physical nature and reason tend to act in harmony with intuition. In any case we must take the leap into the abyss. No man can learn to swim so long as he relies on one foot on the bottom to support him, and no man can experience the uplift of the everlasting arms of circumstance until he trusts himself unreservedly to them. Ideas must reach their fruition in action. "If ye know these things, happy are ye if ye do them."

The young eaglet peers out of his eyrie into the abyss. It all looks very fearsome and the promptings of his mother are by no means appreciated; shall he trust himself to that void when the bottom is such a long way off? Finally, impelled by irresistible authority in the shape of the maternal beak, the youngster is sent hurtling into space, a tender scrap of flesh and feathers at the mercy of vast Emptiness and the four winds. But Emptiness is its habitat and the winds are the Everlasting Arms without which it would perish. So it is that while this new line of thought (new to some of us but actually it is old as the hills) appears very cheerless, even terrifying, at first sight, yet insecurity is our home and the winds of circumstance are the Everlasting Arms. Sooner or later insecurity will manifest for all of us and we will have to learn an entirely new method of getting through life, no longer crawling in a crack, but flight in freedom on the wings of faith, upborne by circumstance.

So it is that whereas the man in the street tries to subdue life, the sage realises with Graham Howe that we are engaged in the service of a mystery rather than an act of mastery. In this service, intuition prompts submission to circumstance, with activity as the spirit moves, *careless of result*, while we walk on in the light of a faith that burns fiercest in the darkest Hell, and reveals God in the things foul and horrible, as well as bright and beautiful, of every day. In the absence of this faith life must forever remain unintelligible. With it we are profoundly aware that we stand amid eternal ways, and that we have nothing to do but serenely fold our (spiritual) hands and wait for the fruits of (physical) action in (spiritual) in-action to manifest, confident that as surely as:

The stars come nightly to the sky,
The tidal wave unto the sea,

so surely:

Nor time nor tide, nor deep nor high,
Can keep my own away from me.

THE POWER OF THOUGHT AND THE POWER OF LOVE.

“ DR. LASCELLES.”

God created the world in a universe of light. The world was not created out of something that was not there, the world was already there for the making: out of the vortex in the ether the world became, and God was pleased with His creation. From that world sprang great beauty, beauty of foliage, trees, flowers, birds. Its beauty reflected the light, and the world had colour. So it went on, this colourful glow, revolving and taking its path round the sun.

Then God created man. I know there is quite a controversy and certain theories as to the creation of man. Did the human being evolve from the fish to the mammal, and through the monkey stage until he became the civilised person of to-day; or is their something in the Adamic theory, that God breathed life into the ether and it became man, a separate being taking part in the world, sinning, working and progressing through the ages. For anyone who thinks it seems rather a strange thing that the link between the unthinking mammal and the thinking mammal has never been found, if it ever existed.

The monkeys can be traced up to a certain point, and then the skulls and bones are found of the prehistoric man: beyond that nothing is known. There is a vast difference between the mammal and the man, a vast difference; yet just one thing makes that vast difference, that is, that man is a thinking animal. Man has something that no other animal has, that could not possibly come through evolution, because the animals have evolved, and man stands separate from the animals. The animals had no thinking power during the first or the prehistoric living man, but there is proof that in the very earliest of ages that are known to present day science there was on the earth plane an animal that had thought and the power of creation, or the power of changing matter for his own purpose and for his own comforts.

What is the difference that God has given to this animal, and why should God give to one particular animal the power that is not known to any other? God gives this power because man is part of God Himself. Your power of thought is a God power, you can have evil thoughts, but the power to think at all belongs to God and is part of God's mind. So we get repeated in all religions (not that man in these religions is making any vain claim) man spoken of as being a Son of God.

A son is part of his father, and being the son of God, man is a part of God; so surely when God breathed thought and the power of thought into the minds of either Adam or Eve (if you like to put it that way, or of two animals if you wish to believe in the Darwinian theory of evolution), God breathed part of Himself. He gave to the world Himself when He first breathed the power of thought into man. You speak of God giving His only Son to the world,—how many thousands upon thousands of years after He had given Himself to man, or part of Himself!

What we have to decide is what we are going to do with this part of God, how are we going to adjust it to our spiritual needs, and to our physical benefit. You must allow me that thought has a tremendous number of divisions, its divisions are innumerable. Every time you walk you think, every time you raise your hands you think. (But an animal raises its hands, and an animal can walk). Every time you eat you think. (Animals eat). Every time your sense of smell is brought into operation you think. (The sense of smell in animals is much greater developed than it is in you). Every time you see anything you think . . . the animals do the same. They can see, and the sight in most of them is better developed than is yours.

Every time you hear, you think. (An animal will hear you long before you could possibly hear it, so its sense of hearing is much better developed than yours). But there is something that you possess that the animals have not got—what you hear you remember. Some animals do remember, granted, but they don't remember quite as you do. The things that animals see they also remember, but not as you remember the things you see. You seem to get from your hearing and your sense of smell and your taste and your sight something that an animal does not get. You have a soul, and that soul gets all the reactions from what your senses give you. So an ugly thing which the animal would not notice, you notice, and it hurts your soul. A thing of beauty lifts you up. Disharmony hurts you, beauty in sound gives you joy. So the thinking part of an animal is different from that of your body, yet in its action, in its brain pulsations and its nerves it is similar to that of the human being. Then you can turn all these sense actions into reactions and you can reproduce what your senses give you. So you have the power to change the things that God has put on the earth for your own evolution. That is only a small part of thought.

Every time you come into contact with a fellow human being you take something from them, and you give something to them. The amount you take and the amount you give depends on whether you are en rapport with that particular being or not. If your auras are very close in vibration and colour,

the exchange is very marked; or let us put it this way,—if their potential is very much lower than yours you give a great deal to them, and take little from them; if theirs is much higher than yours, you take a great deal from them and give very little. So the human being in thought is always trying to find a balance, and yet is never balanced. The balance between the potential of one being and another can never come as long as there are separate individualities and they have separate power of thought.

Christ was able to give so much to the world because He was so much higher than the world. The great teachers of the past were able to give to those that they taught so much because their potential was so much higher than those of their students. So there is always an exchange going on of thought, an exchange of God. A teacher who is really spiritual can give you part of the God that is in him, or part of the God that is given to him. Of course you apply thought to your pleasure, you apply thought to your work, you apply thought in so many ways. Thoughts can be very beautiful or they can be very ugly, but you have the power to control that thinking. In other words God has given you a separate power, that power of control, to control everything,—yet man uses very little of that wonderful God power.

You know that certain adepts by the power of thought can arrest the circulation of the blood, they can stop the pulse. They can remain closed up in a confined place and live without breath; in other words, they can so change the natural chemical conditions of their body for a period of time that they are dead and yet not dead, or in other words, they die and are resurrected. It is a well-known thing that some adepts have so much control over their bodies that they can keep them in a state of preservation,—not for days and weeks, but for years, and then come back to them and use them again. Yet those adepts have only just touched the fringe of what this God power can do. Like all things in the world, you can't get it easily.

If the use of that power is worth having (and if it is used for the right purpose it is worth having), it can come with practice and with prayer and contact with the teachers that have gone before, to learn the methods by which these people do these things. We do not know yet how far this power can go, to what length it can be used; in other words, in God's school man has not yet learnt the first letter of the alphabet,—not even those who are highly developed, such as the adepts that I have already referred to.

You can't get service if you don't give service in return: that is a law of God. So you begin to see, I hope, how important thought is, because thought is part of memory and it is this wonderful power of memory, and the power of being able to

remember that is again part of God. Some of your memories may be ugly, at least I know they are. When you count up life (those of you who write up life as a person keeps a diary) you find there is not very much in the world that is on the right side of the balance.

God has given you this wonderful thought, and it rests with you what you are going to do with it. I don't expect you to go through a tremendous lot of Yogi practice or esoteric learning to develop in your souls the power of an adept: that is quite impossible for me to expect and I don't think for one moment it is necessary, I know it is not necessary; because in these innumerable divisions of thought God has given you one very big thought, one very great power,—and that is the power of *LOVE*.

There are many people whom you would call loving and kind in the world. I know there is more of the milk of human kindness in the world than there has ever been, because man must evolve. No doubt you hear people say: "Well, look at the world to-day, what has civilisation done for us? Look at this war, the manufacture of instruments of destruction," and so on. That has nothing to do with God, God does not deal with individual people who have the lust of power; the devil does that and his princes of evil, and the more he can bring man to the lust for power and for destruction, the more it is to his purpose.

Let us think that these forces of evil are at their last resource, for God has given individual man or developed in the souls of individual man human kindness, and the devil doesn't like that. A lot of people who preach a personal God leave out a personal devil. Well, I have never met the gentleman, but I do know that there are princes of evil, and I do know there are evil forces: and I do know there are evil spirits, and as individual man and woman develops greater kindness for each other, so the evil forces look to destroy, and they send these evil forces of lust for power into the minds of those that receive them. But taking the world generally, and individuals as a whole, there is more kindness than there ever was.

So there is more power of love in the minds and souls of men and women today, the world has not gone backwards in the essential thing. I want us to look at this power of love, which is the acme of God; it is the peak of God power, and let us see what we can do with it. It is behind all the other powers in life. If the Yogi develops power over matter, as he does, and has not the power of love, he becomes at once evil; but if he develops that power and behind it the power of love, he becomes great for good. That is the evil of this practice, people practice these things before they have developed the power of

love,—which is the principal power. Love has to pass through a sieve, it has to be sifted through the mind; and the mind has to be clearly open, it has to have fairly big apertures to let this power of love pass through. The mind can close itself to love, and there are certain things in the minds of people that do close their minds to love,—and it is those things that I am going to deal with. They are all in the realm of thought.

I remember some time ago telling you that it is a very good exercise to put yourselves outside yourselves; in other words, stand yourself or sit yourself in a chair in front of yourself and just judge yourself as you would another person. Be perfectly honest with yourself, look at yourself and say: Now, are you vain? Are you selfish? Are you jealous? Are you avaricious? Are you unkindly critical? And so on. See yourself as you would see others, because all these things in thought are closing up the mind to love, and love cannot come through. Are you pompous? because pomposity and dignity are part of vanity, and you cease to be simple and meek. Does the praise of man mean much to you, or is the satisfaction of what you do yourself sufficient unto yourself?

Would you place yourself first in most things and your neighbour second or last? If so, you are selfish and you are closing your soul to love. Have you a great dignity?, because you are undeveloped if you have, and you are seeking a respect from your fellow man that is false and has no truth in it; for a really developed soul is never dignified but always simple and there is the right kind of dignity in simplicity. Are you jealous? Well, if you are jealous you have certainly not much love in you, for how could you be jealous if you really loved? In the real love that God has given you there is no jealousy, and it certainly closes the soul to love. You people who are Seekers I want you all to develop love, to open the mesh so that love can pass through, to have no walls between love and yourself, because all these things are walls of thought, walls that you create.

God has given you light and has given you the power to love. He has given you thought, the power to think, so that you can have His Kingdom of Heaven. He knew that you were not very good, at least you were very poor specimens from His point of view, and that you could not do it on your own. So He gave you the world to live in and He says to you: "Out of this earth you can create my Kingdom of Heaven." You can't do it without the earth to do it with, so He gave you the earth. Then He sent His son, Christ, to this world, and Christ just showed you how to do it. He did not leave you deserted, just to try and find out and muddle along as best you could, He sent Christ to tell you exactly how to do it. He said: "Love your neighbours and love God, and it will be alright."

" The Seekers "

Visiting and District Healers.

- BRIGHTON - - Mr. N. Instone Brewer, 17, Norfolk Terrace.
- CAMBRIDGE - - A lady healer visits 2, Panton Street, every Thursday. For further particulars write :—Mrs. Grant, 27, Birchlands Avenue, London, S.W.12.
- COLCHESTER - - Mrs. G. Pratt, The Cottage, Aldham, nr. Colchester.
- EDINBURGH - - The Seekers, 19, Warriston Crescent.
- HEREFORD - - Miss A. Wood, Highfield, Hampton Bishop.
- HERNE BAY - - Miss J. Degen, Unity House, 50, Beacon Road, Herne Bay, Kent.
- LIVERPOOL - - The Seekers, 15, Parkfield Road, Liverpool, 17. Tel. : Lark Lane 1138.
- LEYTON - - Miss E. Shead, 39, Thornhill Road, E.10.
- MAIDSTONE & DISTRICT - - Addington Park, West Malling, Kent.
- NEWARK - - Mrs. E. E. Fitz-Hugh, East Stoke Vicarage, Newark, Notts.
- NEWCASTLE - - Mr. J. Hepburn-White, 13, St. Aidan's Road, Wallsend-on-Tyne.
- NEWTON ABBOTT - Mrs. H. Brown, 14, Devon Square, Newton Abbott, South Devon.
- RHODESIA - - Guild of Healing, 53a, Second Street, Salisbury. Guild of Healing, 35, Wilson Street, Bulawayo.
- S. AFRICA - - The Seekers, 2, Bristers Buildings, Port Elizabeth.
- SALISBURY - - Miss M. Eardley-Wilmot, 27a, High Street.
- TUNBRIDGE WELLS - Mrs. Farrant, Lilliscote, Pembury.
- WEST NORWOOD - Mr. F. W. Poupard, 5, St. Julian's Farm Road, S.E.27.

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.

ALL 3/- EACH, POST FREE.

“FLOWERS,” ELDERS HOUSE, MERMAID STREET,
RYE, Sussex.