

THE SEEKER MAGAZINE

MYSTICISM



OCCULTISM



CHRISTIAN

HEALING



HEALTH



SPECIAL ARTICLES

in this Issue:

Magic or Love—The Editor.

Blunders of Science—F. S. Combe.

“All Ye That Are Heavy Laden”—
“Dr. Lascelles.”

My Conscience and the War—D. Arlen.

The Corner-Stone of the Temple—
Marjorie Livingstone.

Awakening of the Earth—L. Elin.

The Healing Spirit—A. Lamsley.

The Harmony Prayer Circles.

OCTOBER-DECEMBER, 1940.

Price 8d.

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.

The following Prayer Circles are held at 29, Queen's Gate, S.W.7 (in upright printing type), and at Addington Park, in Kent (*in italics*)

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
<i>10.0/10.30</i>	<i>10.0/10.30</i>	<i>10.0/10.30</i>	<i>10.0/10.30</i>	<i>10.0/10.30</i>	—	—
10.30/11.0	10.30/11.0	10.30/11.0	10.30/11.0	10.30/11.0	—	—
11.0/11.30	11.0/11.30	11.0/11.30	11.0/11.30	11.0/11.30	—	—
11.30/12.0	—	11.30/12.0	11.30/12.0	—	—	—
<i>12.30/1.0</i>	<i>12.30/1.0</i>	<i>12.30/1.0</i>	<i>12.30/1.0</i>	<i>12.30/1.0</i>	—	—
2.30/3.0	2.30/3.0	2.30/3.0	—	2.30/3.0	—	—
<i>2.45/3.15</i>	<i>2.45/3.15</i>	—	<i>2.45/3.15</i>	<i>2.45/3.15</i>	—	—
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	<i>5.0/5.30</i>	<i>5.0/5.30</i>	—	—	—
<i>5.30/6.0</i>	<i>5.30/6.0</i>	<i>5.30/6.0</i>	<i>5.30/6.0</i>	<i>5.30/6.0</i>	<i>5.30/6.0</i>	—
<i>6.0/6.30</i>	—	—	—	—	—	<i>6.0/6.30</i>
6.30/7.0	6.30/7.0	6.30/7.0	6.30/7.0	6.30/7.0	—	<i>6.30/7.0</i>
<i>7.0/7.30</i>	<i>7.0/7.30</i>	—	7.0/7.30	7.0/7.30	—	—
7.30/8.0	7.30/8.0	7.30/8.0	7.30/8.0	7.30/8.0	—	—
<i>8.0/8.30</i>	<i>8.0/8.30</i>	8.0/8.30	<i>8.0/8.30</i>	8.0/8.30	—	—
<i>8.15/8.45</i>	—	<i>8.15/8.45</i>	—	—	—	—
—	—	—	—	8.30/9.0	—	8.30/9.0
—	—	—	—	9.0/9.30	—	9.0/9.30

The following Circles are held at our Liverpool Centre (15, Parkfield Road, Liverpool, 17) :—Wednesday 2.45/3.15 and Thursday 2.30/3.0.

All correspondence concerning patients on all the Circles should be addressed only to—

THE SEEKERS H.P.C.,

29, Queen's Gate, London, S.W. 7 (Western 1335).

THE SEEKER MAGAZINE

Vol. II, No. 1.

OCTOBER-DECEMBER, 1940.

All communications should be addressed to, The Editor, "The Seeker Magazine," 29, Queen's Gate, London, S.W.7.

The views expressed in the signed articles are not necessarily held by the Editor.

No responsibility is taken for MSS submitted (for return of which a S/A envelope should be enclosed).

Annual Subscription 3/- (or 9d. per copy) post free.

The Editor: C. A. Simpson.

IN THIS ISSUE:

MAGIC OR LOVE— <i>The Editor</i>	2
"ALL YE THAT ARE HEAVY LADEN"—" <i>Dr. Lascelles</i> "	3
MY CONSCIENCE AND THE WAR— <i>D. B. Arlen</i>	7
THE CORNER-STONE OF THE TEMPLE— <i>Marjorie Livingstone</i>	11
AWAKENING OF THE EARTH— <i>L. Elin</i>	14
THE PLOUGHMAN— <i>D. B.</i>	16
THE HEALING SPIRIT— <i>Arthur Lamsley</i>	17
THE HARMONY PRAYER CIRCLES	19
SOME REPORTS OF THE HARMONY PRAYER CIRCLES ...	19
BLUNDERS OF SCIENCE— <i>F. S. Combe</i>	21
UNDER THE SIGN OF THE ROBOT— <i>B. N. Lader</i>	26
BOOK REVIEWS	30

MAGIC OR LOVE.

THE EDITOR.

It would be no exaggeration to say that during recent months every paper in this country has dealt in some way with the power of prayer. The almost miraculous deliverance of the B.E.F. was unanimously considered to be a direct result of the National Day of Prayer (in May, 1940), and justly so. Hence a tendency is setting in to regard prayer as a power at least analogical, if not identical, with known physical forces. The act of praying itself, the amount of spiritual and psychic energy released, concentrated and directed by the collective will during worship tends to be emphasised, and the prayer is beginning to be counted among the effective implements of the war. Hence a desire is being expressed in different quarters for special war-time prayers for Victory, more robust and virile than those already in use.

Undoubtedly, spiritual instinct underlies these sentiments, since the majority of the existent prayers are based on definite esoteric laws. Even the Lord's Prayer has for long been claimed by occultists to be conceived according to the cabbalistic canon, and Dr. Steiner has proved the seven petitions of it to correspond exactly with the esoteric conception of the seven-fold nature of human beings. Likewise, prayers for healing, spiritual upliftment and protection, as used in the Harmony Prayer Circles, result from researches of many years standing, and praying itself, in order to have positive results (as it has had in thousands of cases) has become both an art and a science.

Still, behind this aspect of prayer lies another, no less important one, which should not be overlooked. Whatever its contents and technique, prayer is first and foremost a petition, a supplication directed to the footstool of the Lord. As well as a plain statement of urgent necessities and with a firm belief in its fulfilment, the ideal prayer contains an implicit acknowledgment of the transcendental judgment: "Not my will, but Thine be done."

Such an attitude towards prayer raises it from the level of magical incantation or mental coercion to a means of direct communication with the Almighty. Prayer proves to be a part of higher spiritual initiation, uniting human beings with the Ministering Angels in the common service of their Creator.

And the answer to prayer is finally dependent, not upon the magic of the human will, but upon the love of God towards His creatures.

“All Ye That Are Heavy Laden.”

By “DR. LASCELLES.”

My heart aches when I see the suffering of mankind during these days of man's tribulation, and I know that the burdens the people—and particularly the people of this great city—are carrying seem almost too heavy for them to bear. Yet in the distance—not such a great or such a dim distance—I can see that men's burdens will be lifted from their shoulders. When I think of the two seemingly contradictory verses of the Bible: man carrying his own burden, and yet that every man should carry his neighbour's burden, I understand, and I think you will understand how, through the love of neighbour, one is able to share, if not carry, the burden of those that one loves.

So in the dawn that comes after the darkness of this very dark night, we see hope. We see that neighbourly love being demonstrated, and we see men drawing nearer to God. But there is one thing that makes our hearts ache more, and that is, that men should go on staggering under these heavy burdens, with their heads bowed towards the earth, when if they gave one, just one upward look towards Heaven, the yoke would be lightened, and they would walk steadily and without fear on their pathway of life.

How you should look towards Heaven to lighten the yoke of your burdens, and how deep the understanding would be, if you would only understand! That looking upwards to God! I know that there are many people in these days who, when they see the destruction of life and of homes say: “Oh, how can we believe in a God?” I quite understand. It seems almost impossible that there can be a God of love, that would allow such things to take place. And there are some who rail against God—but God is there, with His arms outstretched towards the world, just waiting to relieve your individual suffering. God is there, as a great light breaking through the darkness of evil. He leaves it to you to draw the light towards yourselves. Of course you suffer for the evil that is on the earth, and sometimes you suffer from the evil that is within yourselves. Yet God is there, and God does love you. We know that the world is going through a period of cleansing. We know that at no time during the history of the earth have the forces of evil had to fight as they are fighting now, for their very existence, because there is no doubt that the tribulation of this earth is going to overthrow those princes of dark-

ness who have made the world what it is to-day. We know this. We have been fighting day in and day out to try and keep these evil ones away from the surface of the world. They have percolated through in various places, and they have used all the cunning and all the power that they have to bring the world to anti-Christ and anti-God. Looking at the world to-day, one would say that evil is winning, and if it was not for God, evil would win. The evil that is in the hells is the evil that man himself has made. God cannot let the world go on in the way in which it has been going. Two thousand years ago He sent Christ to the earth to try and lift mankind from its way of despair and destruction. Christ came, He ensouled Jesus of Nazareth, and was crucified. It was not the Romans who crucified Him, it was not the Jewish priests that had Him crucified. No! He was crucified by the forces of evil.

The world has certainly learnt some lessons from that time, but I do not think the balance between evil and good has been very much altered. In some particulars men are better, but the power that is in man's hands, that power that could be used for good has so often been turned against good and has been used for evil. And the world as it was yesterday is not ready to receive a second Messiah. Maybe to-morrow or on a to-morrow that is very soon coming, it will be ready for this. The second Messiah cannot be crucified. He must come to a better world than that to which the first one came, a much better world; a world where men through faith will walk boldly and courageously along the path of life; bearing whatever burdens they have with a smile, always ready to take part of their neighbour's burdens, sharing whatever burden the world may put upon their shoulders, feeling the yoke light, full of hope, and ready to pray.

So I say it makes our hearts ache when we know what help can be given, if only our people will accept it. I am not saying that you individually do not accept that help, and I look upon all the people who have ever touched us through letter, or who have ever entered this door, as my people. But there are so many of my people who have gone away, who perhaps have been cured or some have drifted away through some other interest. Thousands upon thousands of people have been in touch with this work. We of the Spirit have not lost touch with them, and we want, not only to help them but to have a much wider range, so that the ache in our hearts shall be a little less.

If you stood by watching someone whom you loved suffering, knowing that if only they would come to you, or if they would call you, that the touch of your hand would take away the pain, your hearts would ache. That is the position that we of the spirit are in, as we look on the world. Our hands are tied in so many cases. There is a deep shadow around people. We know they are there, but we cannot just get the magnetic touch which we need. God has told the world that they must ask to receive, and we know that the right kind of asking will set in motion the power that will bring us to the side of these people who are suffering, so that our hands may be placed upon them, the burdens lifted and the pain taken away. So we stand by and watch; and there is nothing harder than to stand by and watch suffering that you feel you could relieve.

Imagine yourself in a building which had just been wrecked by a bomb. Perhaps a bar of iron could be used to lift a heavy log that was pressing on part of the body of a friend, and you could not get it—someone kept it away from you. And yet you knew that if you could just get this iron bar, you could relieve that pressure, but you could not do it, the bar was locked up, and the one who was suffering held the key. That is what it is like. And what is the key? What is the key to all suffering? What is the key to protection? God has told you. If you have faith in Him and pray, the days of your tribulation will be shortened. That is the key. The key is prayer, the only key of which I know. If there were a less difficult way, or if there were any other way, I would tell you so, but I do not know another way. I tell you people that as the world is now, being overcome by the powers of evil; when every country in the world has to suffer its tribulation, there is only one thing for you, your friends, and your loved ones to do, and that is to pray. The key to the heart of humankind is love; and prayer is the magnetic power that brings that power of love from the very heavens into your surroundings. You can have it if you will, and our hearts will be glad if only we can save so many more. We thank God for the power that is given to us to save so many. Look down the lists of your prayer circles of those that have been on the prayer for protection, and you will see there God's answer. They have been protected, and we have found, not only can we protect them and guide them during these times, but we can give them sleep. We can help their nervous systems, so that they do not break under the strain; in other words, we have found a way to lift the burdens. I tell you people that God has never been so near to the world as

He is to-day. I tell you that the Heavens have never been so active and have never worked so hard for you. I can tell you that many times during the struggle I have felt that the forces of evil were getting too strong, and unless something was done, unless God acted, civilisation would cease to exist. But I have seen God in action, I have seen His powers driving forces of evil back and back; and where what faith I had in the power that was given us was beginning to be shaken, during the last few days—aye, the last few weeks—I see now how God is working, and I am quite confident of the victory. Although the star of hope was dimmed by a cloud, that cloud has passed, and that star of hope shines in a brighter and clearer sky to-day than it has ever shone in since the war began. And still many go along the daily life weighed down more and more by their burdens. Pass the word along! If you meet, and you must meet in this city, many people whose nerves are beginning to crack, who may go into a state of hysteria or dementia at any time, send them here. Do not be afraid. Tell them that you know a place where you believe the angels dwell. Send them here. Those that are here will take them by the hand and tell them about prayer. There will be no pious platitudes, but the hand of a friend and the peace of these rooms. And you who work here for me will have the great opportunity of carrying somebody's burden, as I know how willingly you will.

Some years ago I said this house would be an oasis in the midst of misery. God grant it will shine as an oasis to the very end—so that we, through the power that God has given us, may lift the burdens from the hearts of our neighbours—for you are all neighbours of the spiritual world, as well as neighbours of the physical world. And through our longer experience and perhaps through the trials and difficulties we have had to face, we have learnt a little of how to love our neighbours. And believe me, I have learnt to love you. So may we all—those that are in the flesh and those that are in the spirit—love the world; make it and help to make it into His Kingdom of Heaven—remembering that God is there, willing to help, oh how willing! Full of compassion, stretching forth His arms towards you; and holding in His right hand a star of hope, so that the world, looking up towards the face of God, sees that star; and in faith and courage steps forth day by day into His Kingdom.

My Conscience and the War.

By D. B. ARLEN.

(Continued).

THE OLD AND THE NEW TESTAMENT.

In many respects the New Testament no less than the Old is a book with seven seals. Although the period of its action is much nearer to our own times, and the psychology of those involved seems therefore more comprehensible to us, this proves to be only a first impression and vanishes rapidly as we undertake a more detailed study. Here, as in the Old Testament, the quoting of different paragraphs, wrested from their context and without any consideration of historical, religious and mystical background is a dangerous practice, and one to be avoided. By so doing arbitrarily assertions, often diametrically opposed to one another, may appear to be proved by reference to some particular saying of Christ. This in its turn results in the trivial misconceptions of the traditional popular Christianity, with all its contradictions and inconsistencies, which frequently distort its true message.

The New and Old Testament are often compared respectively to the trunk and roots of the same tree. In fact, they form an indivisible unity, like that of an edifice with its foundation. Although the contents and spirit of the Gospels were practically new, symbolism played a similar prominent role and a knowledge of local conditions is often needed to elucidate its meaning.

It will be remembered that the Pentateuch both anticipated the founding of a new state and dealt with the organization of nomadic camps in the desert. The religious and moral codes, as set down, were at first quite a new element which had to be introduced and assimilated gradually, together with the civil legislation. Simultaneously, they embraced, penetrated and regulated all spheres of life, directing the education and providing for the spiritual and physical health of the people. The latter meanwhile were continually harrassed by the hardships of their peripatetic life and by constant wars against the surrounding tribes. The general organization and discipline were sustained by the authority of Moses, a mighty exalted prophet, seer, leader and legislator, possessing absolute powers over the life or death of every member of the congregation. His regular "face to face" communications with the Lord God were no

secret to anyone; nor were the signs and miracles which proved his divine powers, rare occurrences.

THE DAWN OF A NEW EPOCH.

The action of the New Testament however took place against another background and under quite different conditions. The dynamics of the Pentateuch had vanished, and the initial impetus had long since degenerated into stagnation. The prophets were heard no more, and neither new laws nor commandments were revealed. Instead, the old ones were minutely analysed, memorized, learned. Each sentence, word and letter of the Old Testament were examined, compared and classified. Of course, the interpretations were far from being always concordant; this afforded occasion for acute theological controversies and led to the formation of different rival sects. In these conditions the best experts and the wisest interpreters of the Scriptures were the highest religious authorities, whose advice and suggestions were likewise sought on ordinary practical questions. Those who appeared to be the most scrupulous observers of the laws were considered as the best citizens and treated accordingly. The general conditions of living were uniform and stationary. Religious services and ceremonies automatically followed their established monotonous course, regulated and specified in all their details—a lifeless picture so familiar from the numerous allusions in the New Testament.

JOHN THE BAPTIST.

Suddenly this settled monotony was rudely shaken. A man appeared who seemed to be outstanding among contemporary teachers, but had strongly disagreed with the habitual course of the religious life of the day. He deliberately eluded the crowded towns, avoided both the Temple and the synagogues, choosing instead the solitude of the desert. He

“ had his raiment of camel’s hair, and a leathern girdle about his loins, and his meat was locusts and wild honey.”

(*Matt.* 3, 4.)

He walked through the country about Jordan and preached

“ the baptism of repentance for the remission of sins.”—

(*Luke* 3, 3.)

When asked by the priests, who were especially sent from Jerusalem for this purpose, who he was, he confessed

“ I am not the Christ.”

Having been questioned whether he was Elias, or a prophet, he answered

“ I am not.”

But when the envoys from Jerusalem insisted :

“ Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? ”

Then he replied :

“ I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.”
—(*John* 1, 19-23.)

To this afterwards he added :

“ I baptize with water : but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.”—(*John* 1, 26-27).

HIS TEACHING.

The mighty figure of John the Baptist stands on the borders of two epochs, announcing the coming of the new age. The old law had become obsolete and must consequently be abolished :

“ Every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire.”—(*Luke* 3, 9.)

John the Baptist announced the approach of tremendous changes which had been prophesied long ago :

“ Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God.”—(*Luke* 3, 5-6.)

Most important events were rapidly approaching, and everybody had to be prepared to meet them in a worthy manner;

“ Repent ye, for the kingdom of heaven is at hand.”—
(*Matt.* 3, 2.)

This message of John the Baptist produced a deep impression and was met with a tremendous response :

“ Then went to him Jerusalem, and all Judæa, and all the region round about Jordan; And were baptized of him in Jordan, confessing their sins.”—(*Matt.* 3, 5.)

Yet, in spite of the consideration attached by all the Evangelists to the personality of John the Baptist, they scarcely give any indication of the content of his teachings. Everything mentioned can be easily recorded in a dozen sentences, culminating in the laconic remark :

“ Many other things in his exhortation preached he unto the people.”—(*Luke* 3, 18.)

In such circumstances those few utterances of John the Baptist which are included in the New Testament must have been, undoubtedly, of paramount importance, the most representative of all his teachings. Significantly enough, they also contain an indirect reference to military service, and this makes them merit our special attention.

JOHN THE BAPTIST AND THE SOLDIERS.

Among the people who went to see John the Baptist, seeking either baptism or his advice and guidance, were evidently soldiers, who

“ likewise demanded of him, saying, And what shall we do? ”—(*Luke 3, 14.*)

The answer of John the Baptist was far of being of a pacifistic nature, as might have been expected. For he said simply:

“ Do violence to no man, neither accuse any falsely; and be content with your wages.”—(*Luke 3, 14.*)

This reply not only does not either directly or indirectly condemn military service, but contains its approval. Indeed, the

“ Do violence to no man ”

could only have been used with reference to the civil population, among whom the soldiers were billeted or on garrison duty; it was but an exhortation to avoid every abuse and mishandling of their fellow-men, while using the advantage of military rank. Certainly, it could not have meant the refusal to “ do violence ” to the enemy or to resist military adversaries, since such an attitude would be obviously incompatible with the position of the paid soldiers. Had John the Baptist meant this he could have simply exhorted the soldiers to lay down their arms, to repent of the bloodshed already committed, and to renounce definitely their profession. Nothing of the kind. On the contrary, his last words would rather imply that the integrity of military profession itself was not in question. The

“ Be content with your wages ”

contains an implicit justification of the work for which the wages are paid and accepted.

Such was the attitude of John the Baptist towards military service. Certainly, as a precursor and forerunner of Christ, he could not have been expressing ideas which substantially contradicted those of Christianity itself.

(*To be continued.*)

The Corner-Stone of the Temple.

By MARJORIE LIVINGSTONE.

(Concluded).

It sounds like an ideal fulfilled, and so it should have been, but something seems to have gone amiss.

The very fact that a place was found for the Corner-Stone implies that a Temple existed already, an edifice that was necessary in order that the Corner-Stone might serve its purpose and occupy its allotted place.

Yet what actually happened?

After many years the peoples of the Western world discovered that Jesus was the Stone which they had once rejected, they proceeded to tear down the completed Temple as unworthy of supporting so great a Corner-Stone. They considered no edifice worthy to contact the Holy Crown of their achievement.

So the people destroyed the Temple of Wisdom, and left the Corner-Stone lodged in air, or supported upon the precarious scaffolding or Hebrew prophecy.

And that seems to me exactly why the Christian faith does not hold its appointed place in the world to-day. Love does not rule the nations, nor even the human heart. We cannot follow the edicts of Jesus because we lack understanding. The Temple of Wisdom is destroyed. The workmen of King Solomon, the magi of ancient days, had builded it stone by stone, and because they had so builded, they found a logical place for the Head of the Corner.

But the folly of the world destroyed the wonder that had been wrought in its midst. Even to this day, there are many who reject the teaching that heralded the coming of the Master and made it possible for us, in some degree, to understand His mission. Jesus Himself gave no recorded teachings on this matter because they were already common knowledge in the world. In His manifestation in manhood, He did not comprise all the ashlar of the Temple; He was the Head-Stone of its corner. Love does not stand alone in the mortal world. It is the crowning quality of Humanity.

The world had never been without great Teachers or great examples of teaching. Before the dawn of history came Hermes the Thrice-Great, he whose soul contracted the divine flux of wisdom. We read of Pythagoras whose inspired philosophy awakened the soul of Greece, of Homer whose immortal songs aroused the epic spirit in every generation until this day. We hear of the miracles of Aesculapious, the Healer, and of Apollonius of Tyana, of Paracelsus, the great Alchemist, of Socrates,

martyred for the word of truth, of Plato, whose scientific knowledge is only being re-discovered in our own time.

The teaching and the knowledge, and the wisdom, that was in the world at that period, the science and the philosophy and the occult power, were the keys that would have enabled us to understand the mission of the Christ in Jesus. They were the stones of the Temple that supplied a place for His Love at the Head of its corner. Yet to-day Wisdom lies as sorely in ruins as does the ancient Temple of King Solomon in the city of Jerusalem. And because we have lost the structure which was the pride of the world, we do not understand Christianity.

A careful reading of the New Testament gives a strong impression that even the immediate companions of Jesus did not find the true place for the Corner-Stone. To the Jewish Rabbis, He was a blasphemer and a betrayer of the Hidden Mysteries, to the Romans he was a rebel, to the world at large He was an itinerant philosopher. To the disciples, He was the Beloved Master, concrete in flesh, not an Abstract Presentation of Cosmic Love.

They did not perceive that through the centuries the stones of wisdom had been shaping, and had been laid one by one upon the foundations of Truth. By the first century of the Christian era, in the days of Jesus, the Temple was builded, just as the Temple in Jerusalem, and raised to the glory of God, and for the instruction of Humanity. Within it were the treasures of the world, and its Sanctuary contained the secrets of the Mysteries of the Soul and the Edicts of God.

Yet there was still something lacking, a crowning glory. That Corner-Stone was missing which is called Love.

Then came the Christ in Jesus, the Personification of Love, a quality which had hitherto been rejected by the Philosophical Builders of the Temple of Wisdom.

Then it was found that the Corner-Stone of the human soul, and the crown and apex of all knowledge is the divine faculty of Love, which is One with the Cosmic Christ.

That perfect, living Stone which is the Crown of all attainment, is the Cosmic Christ, the Eternal Spirit of God made Manifest. He lived in Jesus, and He lives in us. He is the Corner-Stone of our own self.

There has been no great Mystery-Temple built in the world which is comparable with the Temple of our bodies, nor does any Sanctuary contain any holier secrets than does the human heart.

How wonderful an experience it is to look down into ones own heart and behold the Temple of Self that has been building slowly, silently, to find within the mortal body that there is a

Sanctuary, and within the Sanctuary a Mystery, a Mystery that cannot be approached by him who is unprepared.

It is the hour of revelation, of realisation. We are bewildered by the breaking of the knowledge that in no sense are we alone, that we possess a Self which is in affinity with all Matter, a soul in affinity with all worlds, and a Spirit which is affinity with God.

Then is the hour when the Stone, which we as Builders had rejected, becomes the Head-Stone of our corner. For long it has had no place. It is only through Initiation that we find a place for the Divine Self in the affairs of this world.

It is one thing to look back two thousand years and profit by the Teaching of the Man Jesus; it is another to become conscious of the Spirit of the Cosmic Christ within the hidden Sanctuary of the Soul. This it is which quickens us and raises us to life! Through faith in His resurrection we believe in the doctrine of the survival of individuality from the vortex of physical death. How much greater it is to believe that because our Soul is crowned with divine Love we shall inherit Immortality, because we are One with Him Which is, and Which was, and Which is to come.

To survive the loss of this mortal body, is after all, a little thing. But it is a great thing to sense ones soul uplifted, and to be conscious that the living force of Immortality stirs in the veins here and now, to feel that within one's Self, as a Creation of God, all wisdom is latent, and that through every pore of our being flows the living Current of Eternal Love because the Holy Christ Himself is the great Corner-Stone, the Crown and Apex of our human Temple.

We are now at the commencement of a new Age. It is time for each of us to contribute his share towards the building up of new conditions, and to examine the bulwarks of our faith. We all have the task of shaping the ashlar of personal character, and each individual Temple becomes in turn a stone in the fabric of the great Temple of King Solomon. In many ways it has become decayed and deserted, even as its emblem at Jerusalem. We have not all the leisure for constructive labour, but we can at least help the workmen by our courage. We can help to tear from the fallen stones the ivy of blind habit, the moss of prejudice, and the weeds of superstition. We can re-discover and cleanse those ancient treasures which were bequeathed to us by the Ambassadors of God who paved the way for the coming of His Son.

And this shall be the new Temple of King Solomon, to which all generations of Mankind shall come, a Structure worthy of the Living God. And the Stone which the builders have rejected shall become the Head of the Corner.

Awakening of the Earth.

By L. ELIN.

It is perfectly true that the things of which the average person takes the least notice are usually the things that are right in front of their noses. Familiarity seems to breed more than contempt, and possibly this may explain why "The Seekers" had always taken so little interest in the land that surrounded their house at Addington. Then came the war, when the possibility of a national food shortage almost forced them to start farming it.

It had been our practice to let the grazing for whatever price it would fetch, and there the matter had rested. We had never taken very much notice of our land except occasionally to observe that the grass was green, that the trees and streams were beautiful and that the cows, when there were any, made a pretty picture among them. We had never really known our land as the true countryman knows and loves it. We knew nothing of the poorness of the pastures, the abundance of the weeds, the appalling condition of the timber, the choked up drains and ditches, and the broken down and non-existent fences. It had never been part of our lives to come home in the evenings with our muscles aching with manual labour, with our hands stained with soil and ingrained with our own earth. It had never entered our heads that ownership of land entails responsibility to the land owned: that it should be kept clean like our own houses, that it should be kept healthy like our own bodies, and that it should be brought to the condition of greatest fertility which the country, in this state of national emergency, has the right to demand.

A year ago we literally put our hands to the plough, and while the breath of life remains in us we never intend to look back. It should, to really complete the picture, have been an old fashioned plough drawn by a pair of large Shire horses, but this was not to be. We had no proper stabling, so horses were out of the question, at any rate for the time being, and we only keep one light horse for carting and odd jobs. Practically all our cultivations are done with a tractor, and there is very little romance in modern agricultural machinery—specially when it refuses to function on a bitter cold winter morning. There is, however, the important consideration, that with land in as bad condition as ours it is possible to get it under cultivation much more quickly with a tractor than it would be with horses. This is illustrated by the fact that during the last twelve months we have been able to break up one particular field, and raise

good crops of roots from it, though in the experts opinion it was too big a job for inexperienced amateurs like ourselves to tackle in one year.

When we break up grassland our first job is to clear off all the fallen timber. Some of it has been on the ground so long that it is completely covered by earth and grasses, and failure to find it results in broken implements and lost time (which is much more serious than it sounds when there is always more to do than there are people to do it). Then we set to work with the rotary hoe. This is a very modern implement and we consider that it is second to none for getting old grassland under cultivation in the shortest possible time. It consists of a shaft running parallel with the back axle of the tractor and driven from the tractor's power take-off. On this shaft are twenty-four revolving blades that can be set at varying depths. This implement is put over the ground twice or three times; it is set shallow to start with, just to skim off the old turf and cut it into small pieces, and the second or third time a little deeper. The land is then left for a short time to settle, and it is then ploughed and cultivated in the ordinary way before being drilled with its first crop, usually a corn crop.

We have likened the land to our own bodies, and there is more truth in this simile than many people realise. One characteristic of the healthy body is its perfect balance and co-ordination; there is no concentration on any one particular part at the expense of the others. In the same way no farm can hope to call itself a complete, and therefore a perfectly healthy unit, until it has achieved the balance in all its manifold parts—grass, arable and woodland and all classes of live stock, as nature demands.

Farming is something more than an occupation, something more than just a method of making enough money to live on. It is really a way of living, a simple way of life, and yet there is a possibility that the close contact with nature that is given to those who cultivate the soil and tend animals contains all the wisdom that man needs to know, to take him to that goal of happiness for which he is seeking.

Our farm, although in its infancy, has something that every member of "The Seekers" and every reader of this magazine can take an interest in. We will try in each issue to tell you a little of what is going on, so that when you visit Addington, as we hope you all will, you will not be absolutely unfamiliar with your surroundings. Nature is a bountiful giver, and she has many gifts for you too, if you choose to stoop down and take them.



THE PLOUGHMAN.

*My soul is stony ground, quite derelict and waste—
Misshapen and defaced—
Scorched by the passions, vanity and strife,
Heaped with the fragments of a shattered life.*

*Now God has summoned me to till this wild—
And trustful as a child,
Hands on the plough, I do not look around—*

* *

Still Christ in me, not I, will plough the barren ground!

D. B.

THE HEALING SPIRIT.

By ARTHUR LAMSLEY.

Spiritual healing is now the livest topic of discussion by the Churches. That mankind needs healing is obvious from a casual glance round the world, but it is the method of healing which is causing so much abortive conference. The Bible is full of the message of healing, and Jesus not only accomplished much healing, but showed us how it can be made a permanent part of Christian worship and everyday life.

These are troublesome days, and it is likely that the Psalmist had us in mind when he wrote these wonderful, comforting words: "Then they cried unto the Lord in their trouble, and He saved them out of their distresses. He sent His Word, and healed them, and delivered them from their destructions."

"He sent His Word and healed them" This needs no argument. It is a plain statement of fundamental and eternal fact, and the greatest authority on healing is Jesus Christ. His voice has gone out to the nations; it remains for us to hear and to believe if we would be healed. Absolute belief is the modern stumbling block, and the necessary child-like faith is hardest of all to attain to. We have to believe to be healed, and no amount of theological discussion can heal. In fact we are really losing spiritual health by our great discussion of our diversions of opinion. Intellectual wrangling never made a sick man well. Jesus did not argue, he performed, accomplishing the healing by His great faith in and understanding of the Father. He proclaimed, "Therefore, I say unto you, whatsoever things ye desire when ye pray, *believe* that ye receive them, and ye shall have them."

An excellent example of this faith in the case of the epileptic boy brought by his father to Jesus to be healed. The father of the boy, turning to Jesus said: "If Thou canst do anything, have compassion on us, and help us." Instantly our Lord turned to the father with his characteristic answer: "If thou canst believe, all things are possible to him that believeth." This shows unmistakably that an intelligent faith was required of the father, and he saw at once the inner meaning of Jesus's words. We are told that he turned again to Jesus, saying: "Lord, I believe, help Thou mine unbelief." The end of the story is the healing of the child. "The child was cured from that very hour."

Is this story too simple for this intellectual age? Is it that all our discussion about healing is a vanity because we refuse to be simple, to accept with whole-hearted faith all His words

and works? Yet this narrative, simplicity in itself, demonstrates and proves conclusively the healing of Jesus. Here is the test of faith, the proof of works. And Jesus never attempted anything without prayer. All His works were prefaced by prayer, and if we would understand more of healing we must likewise understand more of the efficiency and all-sufficiency of prayer.

For nearly two thousand years the teachings of Jesus have been before the world, and He has been the supreme healer. His success has been unqualified, and why? We are told He lived like other men. His birth was more humble than that of most modern children. Not many children in this age are called upon to be born in a stable. He grew up into youth and early manhood working and serving in a carpenter's shop; He ate, drank, slept, and moved amongst His friends like you and I do at the present day. He differed only in His sublime understanding of His Father, God. This understanding sprang from faith, channelled by prayer unceasing. God was His Father, the source of all. He asked everything and accomplished everything "In the Father's name."

A philosopher says: "Prayer is the wings by which we ascend to heaven, and meditation is the eye by which we see God." Life should be a continual prayer, a growing daily nearer to God. Meditation helps us to "see" God, and so to reflect Him. It purifies our consciousness, enlightens our understanding and makes us expectant only of good. It transforms our thoughts, making possible all things. Prayer is healing . . . the healing of Jesus. By praying with understanding we not only join in with, but fundamentally help the success of Jesus. His success becomes our success. We often get a glimpse of His vision and become conscious that all things are possible only through Him.

Another reason for Jesus's success was that He always realised and acted upon the knowledge that He was God's child. By urging His followers to "worship Him in Spirit and in Truth," He at once proved His unbounded faith in His oneness with God, the Father. He never acted alone. It was spiritually impossible for Him to do so, and it should be so with us. The at-one-ment, the undying need for God in every act of daily life. It enabled Him to bear all troubles and temptations with the serene calm of an unconquerable spirit, because He was God's child. "I and the Father are one." In these words are spiritual health, enough and for all. They are for all mankind in every clime and in every age.

There is no such thing as a re-discovery of spiritual healing. It has never been lost amongst children and those of

(Concluded on page 29.)

THE HARMONY PRAYER CIRCLES.

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

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

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

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

This work is supported entirely by voluntary donations and no financial responsibility is undertaken by joining the Prayer Circles.

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

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

Some Reports of the Harmony Prayer Circles.

Complete breakdown due to severe shock.

This is yet one more among several cases of this type which have responded in a marked manner to the power of prayer.

On June 9th, 1938, the name of a young woman suffering from nervous breakdown was put on one of our Harmony Prayer Circles by a friend, who linked for her. It is well-known

how difficult such cases generally are, yet by October, 1938, a distinct improvement was already reported. Then, after a rather longer gap, the next report was received on April, 1940, as follows:—

"I have seen Mrs. N. recently and can say she is now well and normal in every way. It was a sad case of severe shock which caused a complete breakdown,

but I am delighted to report a very satisfactory recovery."

In order to consolidate the cure, the patient's name, as usual, was not immediately deleted, and on September, 1940, the following letter from the friend was received:—

"I really think that her name may come off your list for help. She seems to be completely herself again."

Spiritual Upliftment.

This patient was led to ask the help of the Harmony Prayer Circles following on a casual visit to Addington Park, where she dropped in, as many others have done, to be served with afternoon tea. Such callers are generally invited to see the Cloister Garden, where the Prayer and Healing Chapels are, and they have the services of one of the helpers to take them round and to explain everything.

In this case the work of The Seekers offered just the help that this case required. A material crisis was pending, the patient was suffering from the effects of breaking her leg some months before, and she was obliged to earn her living in order to keep her home together, as she and her family lost their income at the outbreak of war. It was in December, 1939, that her name was entered on the Harmony Prayer Circle. A fortnight later she writes: "I have been definitely strengthened and helped in many ways since joining the Prayer Circle."

Five months later she speaks of "great comfort and renewed confidence through the Prayer Circle . . . Our prayers for strength during this terrible winter have indeed been answered. I had no hope of carrying on otherwise."

At the present time her spiritual advance is very marked. With the help of the Harmony Prayer Circles she is bravely tackling her troubles, and she writes again later: "How much I have appreciated the Prayer Circle, I cannot tell in a letter. I thank God for you and the work you are doing."

Rheumatoid Arthritis.

There is a great improvement in my self, which I am so grateful for the great help our dear Lord has done, and our dear friends are doing for us who are sick. I must tell you that I go on the bus to S. now, other times I have been taken in by car, so it shows that I am getting on well.

Spiritual Upliftment.

The contact with the Harmony Prayer Circle is of the greatest help to me at this time when so much of hatred and evil seems to be all around us.

Spiritual Upliftment. Material.

I so much appreciate the kind help you have all given my husband. He is keeping up wonderfully well, and is altogether much better physically and spiritually. He has a very tiring job, and I

know this half-hour every week is helping him to be less worn. I am keeping him on as it is such a marvellous help.

Material. Recurrence of Thyroid Gland Trouble.

The two half-hours in the week are always such a comfort and help to me. I am keeping very much better, and material affairs are certainly improving. I thank the members of the Circle who are so kindly praying for me.

DANGEROUS BLOOD TROUBLE.

My little grandson, 15 months old, was taken suddenly very ill. Doctors called in could not diagnose the disease. Pathologists were consulted, and the illness was found to be an extremely obscure blood trouble; he was given only a few hours at the most to live. Nothing could be done, 'only 40 cases ever known in the world.' I phoned up Addington, and there was loving sympathy at once, little J. was there and then put on the danger list, every day 5-30, from that hour—that day, he never got worse and to the surprise and amazement of the doctors was still alive. They then experimented with treatment, and after two months steady progress is now perfectly well and strong—a miracle, his doctors say. We told them all the time of the Harmony Prayer Circle, and they were both quite in accord, and said how helpful it would be if all their patients believed in the Power of Prayer, how their tasks would be lightened.

BLUNDERS OF SCIENCE.

By F. S. COMBE.

Heaven knows what seeming nonsense
may not to-morrow be demonstrated truth.
—Prof. A. N. Whitehead, "Science
and Modern World."

At the present time, after more than twenty-five centuries of gradual development, science appears divided into numerous branches, these being in reality quite independent sciences, with their own definite characteristics, and with their special methods, techniques and philosophies. However, according to general structure, they may be classified under two principal groups: 1—NATURAL or inductive, and 2—ABSTRACT or deductive.

The sciences of the first group bear rather a descriptive character; they deal with the study of natural phenomena, and their principal task consists in describing *what* happens in nature and how it happens?* Consequently, they laboriously record and minutely describe all ascertained facts and events. Everything is carefully counted, measured, weighed; when possible—repeatedly verified by experiments in the laboratory under controlled conditions.

The results are afterwards classified and causal links and relationships between different phenomena are established; in this way the so-called "laws" are discovered, at first in a preliminary hypothetical form. Every "hypothesis," once having been put forward, is exposed to general verification and criticism; it must yield a satisfactory explanation of all the facts already known and still to be met with. In the positive case, the hypothesis may be provisionally accepted and raised to the degree of a "theory;" otherwise it is refuted and replaced by another hypothesis, which in its turn will or will not reach the rank of a theory. Obviously, in spite of its higher degree of verisimilitude, a theory is exposed to the same dangers as a hypothesis, and may be disproved at any time if it be unable to embrace and explain every newly observed fact included within its scope.

The sciences of this first group are founded on a study of natural phenomena and on experience, therefore they are often called natural or *empiric* sciences (from the Greek *peira* - experience). Since their general conceptions—laws, hypotheses, theories, etc.—are derived from numerous particular observa-

* The term "nature" is used here in the widest meaning.

tions, which method is known as "induction," they bear also the name of *inductive* sciences. Astronomy, biology, chemistry, geology, medicine, physics, etc., belong to this group.

The sciences of the second group are conceived independently from direct observation of nature. Their way is just the opposite to those of the first group. They do not begin with description and classification of facts and events, leading to general conclusions, but on the contrary, start with general assumptions, independent of any physical observation or experience ever made, but self-evident to the mind, as that "two quantities are equal if they are separately equal to a third." Such statements, which are based on the intuitive power of the human mind, are convincing and self-evident immediately, neither requiring practical demonstration nor material proof; in mathematics they are called postulates or *axioms* (from the Greek *axiōma*), but they can also be found in other sciences. Such axioms serve as points of departure for a logical argumentative process, whereby consecutive deductions lead towards new propositions, being subsequently logically proved by the proceeding. This method is known as "deductive," and the corresponding sciences bear the same name. Moreover, having been conceived apart from every material basis, they are called *abstract*. All mathematical sciences, logic, philosophy, etc., belong to this group. Of course, such an arrangement of sciences into two principal classes according to their main features does not exclude the possibility of partial application of the deductive methods in the domain of natural sciences or of inductive methods in abstract sciences.

Moreover, both groups of sciences consist of different elements, which in their turn may be divided into two categories. The first includes the elements possessing universal validity and imposing itself as a necessity on every sound mind; such are the axioms with their corresponding deductions, and observations with resulting quantitative laws. The second category comprises rather less authentic elements, such as hypotheses and theories. Nobody can deny that in the known conditions of the physical world "two quantities are equal if they are separately equal to a third," with all the subsequent deductions made in the logical and convincing manner of mathematical proof, free from contradictions and reducing every new statement to the previously proved and accepted one. * The same refers to the

* The philosopher Thomas Hobbes is said to have once opened the geometry of Euclid and to have come across a difficult proposition, which seemed to him an impossibility, but after reading the proof he was forced to accept it as fact, and was very impressed by this compelling power of geometrical method.

observed facts and events, with all the resulting quantitative laws established through generalisation of numerous separate observations and measurements, providing that the latter are correct and accurate. To deny them would mean to impugn the evidence.

For instance, the fact that physical objects are attracted to each other, and the corresponding law, based on a great number of careful measurements, that the attraction is "proportional to the masses of the objects and inversely proportional to the square of distances between them," cannot be denied. But the hypothesis (or theory) of "universal gravitation," which had been proposed as an explanation of the indisputable facts and laws of attraction, is far from being universally binding. It is only *supposed* that the cause of the observed phenomena of attraction is universal gravitation, in reality it may be something else: electricity, compression of the ether, suction from the sun, or yet another unknown force. This principle should be strictly applied in all the regions of scientific study. *Facts and laws*, if irrefragably observed and faultlessly established, as also the *axioms* with corresponding deductions, have common validity and are universally binding. But *hypotheses* and *theories*, even if they possess the highest degree of probability and are extremely useful for the understanding and explanation of other phenomena, can never be affirmed with all certitude to be true. During the long history of science many different and contending theories have clashed with one another or succeeded one another in the search for an explanation of the same phenomena. For instance, the above-mentioned gravitation theory of Newton was rejected by Leibnitz and by Huyghens, the latter admitting only the theory of planetary revolutions. From the other side Huyghens' hypothesis concerning the oblateness of the earth was accepted by Newton, but repudiated by Cassini. Both Newton and Huyghens had their own theories in optics, the first - of the light-emission, the second - the undulatory theory. Still neither of these was accepted by Goethe. The atomistic theory of Dalton was rejected by Davy, discoveries of Lavoisier by Priestly, conceptions of Liebig by Pasteur, and a sharp conflict arose between St. Hilaire and Cuvier concerning the development of organs, etc.

This fact must never be overlooked when conflicts arise between established science and new discoveries or inventions. The claims of the former, that the innovations are in contradiction to the "indisputable data of science" and are therefore *a priori* impossible, are often incorrect, in as far as what is called the indisputable data of science is often, as a matter of fact, nothing but very disputable theory. Certainly the capability of the human mind to elaborate theories is an indubitable

blessing for science, responding to the natural tendency of the human mind to seek an explanation of the incomprehensible and to look for unity among plurality. Yet the existent theories become rather harmful and dangerous when their true nature is not recognised and they are mistaken for established incontestable facts, with the subsequent unfounded rejection of every new discovery or new hypothesis, which is not identical with them.

Everybody sympathises now with the old Galileo, persecuted for his adherence to the Copernican astronomy; but few know that the new teaching was condemned not by the Church only, but also by such eminent and learned people as Luther, Melanchthon, the famous astronomers Tycho Brahe and Kepler (in the earlier period of his activity), and even by Universities. Astronomy always held many surprises for too sceptical or too categorical scientists. When young Hegel in his "De Orbitis Planetarum" postulated (in 1800) the impossibility of planets between Mars and Jupiter, he did not foresee that the very next year the first planetoid (Ceres) would be discovered by Piazzi just in the indicated zone. When the first meteorites were found, the supposition of their having fallen from the sky was rejected by the then famous Lavoisier, "because there are no stones in the sky," and afterwards by Cassini. The spectral analysis, by means of which the chemical nature of stars is now studied, was discovered two years after the affirmation of the eminent Auguste Comte, that humanity would never learn of which elements the stars do consist. Shortly before the periods of sun-spots were discovered, Laplace affirmed that no such periodicity existed and that the respective studies were but waste of time. The satellites of Jupiter, discovered by Galileo, were not admitted by Sizzi, because they were "invisible and . . . useless." Even the great Newton himself was mistaken when he definitely turned to mirror-telescopes in full certitude that the chromatic aberration of the lenses was insurmountable; two years after his death the achromatic lenses were discovered.

The same horror against neologies has been displayed by other branches of science. Certain surgical operations were at first considered by many eminent scientists as an attempt upon the patients life—until they became the common practice. Spencer Wells, who introduced ovariectomy, was in the beginning repeatedly accused of manslaughter. Harvey, the discoverer of the circulation of blood, lost his patients; his discovery, besides, was combated by an eminent professor of anatomy in Paris and only accepted after several years of discussion. Schleich, who first applied the local-anæsthetic, was repeatedly attacked and ridiculed by his colleagues; nevertheless his method came into common use during the next years.

Semmelweiss, innovator in antiseptics, was persecuted by his superiors and ridiculed by the press. The phenomena of mesmerism and hypnotism were regarded for long time as frauds, and their investigators treated as charlatans. As is well known, truth at last triumphed and all these discoveries have become of inestimable benefit to humanity and saved thousands of lives.

The new technical inventions were generally greeted in the same manner. Ohm, the famous scientist and the discoverer of the law bearing his name, was nearly proclaimed a madman. Galvani, the constructor of the first galvanic battery, was ridiculed as a "frogs' dancing master," because he used frogs' legs for his experiments. Watt, who considerably perfected the steam engine, was called a murderer and was threatened with the prohibition of his inventions. Murdoch, the introducer of gas-lighting, was ridiculed in the House of Parliament.

When the first railways were built the experts and scientists protested against the use of these terrible engines, which, they alleged, would hinder the cows grazing, the hens laying eggs, would poison the birds with smoke and cause brain troubles among the passengers. When the first phonograph was exhibited in Paris, the demonstrator was accused by an eminent academician of being a ventriloquist. Electric light was not believed to be suitable for replacing gas, nor was the combustion motor thought to compete with the steam engine. Even the possibility of the submarine cable across the Atlantic was denied in advance. Count Zeppelin was much ridiculed by the general public and by scientists for his idea of a dirigible, and expert calculations even "proved" that the latter would never overcome the resistance of air. The first successes of the brothers Wright were passed over by the press in silence, and one reporter, who gave a favourable article about them, is known to have been dismissed as a forlorn dreamer.

All this should be kept in mind at the present epoch when the term "scientific," abused as it is, appears to become a universal open sesame. The clash between the established conceptions and the new ideas, forerunners of the new world order, is imminent, and we are witnessing the first encounters in the fields of spiritual science, faith healing, therapeutic application of prayer, abolitionism, anti-vivisection, etc. It is our duty to see that the birth of new truths and their penetration into general consciousness should not be hindered or jeopardized by the old deep-rooted ideologies.

Modern Myths : Under the Sign of the Robot.

By B. N. LADER.

It was at the very beginning of the war, when the wail of the sirens, with all the consequent activities, had not yet become the commonplace it is now. Our night watch proved to be rather tiresome, and to beguile the time we decided, that each of us should in turn relate the most interesting happening that had befallen him the previous week. To-day it was the turn of Arnold.

"I was on my way home last night," he begun, "rather wet and played out after a long tiring day. It was very late, and it was raining heavily. My one longing was for a refreshing bath, followed by a snack, bed and a long night to gather up energy for the next day.

But on approaching the house I saw that something unusual must have happened: for in spite of the late hour, I noticed the side-lights of a car before my door, and recognised the car of my friend Richard.

Intrigued, I promptly alighted from the car and ran upstairs. It was not Richard himself, but his chauffeur, who sprang up as I entered.

"Thank God! At last you have come," he exclaimed in a relieved tone. "I have been waiting for you here for more than two hours!"

I looked at him inquiringly.

"I am instructed to ask you to come at once," he continued. "Something serious has happened at the Hospital."

"But" . . . and I pointed to my wet clothes and to the clock.

"No, no," he protested. "It must be very important." At this moment the telephone bell rang. "Ah, that will be Mr. Richard again," he said. "He rings up every five minutes."

I took up the receiver and recognised Richard at the other end. He seemed to be extraordinarily excited, his voice trembling with emotion; it was difficult to understand him.

"Ah, my good man, at last," he shouted. "Come quickly, we are waiting for you."

"But what is the matter?" I asked.

"Later, later," he cried out. "I was away . . . Poor Dinah . . . It's a crime. Yes, yes, I am coming," I heard

him answer somebody, and then again hastily to me: "Quickly, for heaven's sake, we are relying on you."

Then all was quiet. I glanced from the telephone to the chauffeur.

"Do you know anything further?" I asked.

"Nothing," he answered. "I was waiting outside for Mr. Richard, when suddenly there was a commotion. Mr. Richard rushed out, shouting: "Dash off and fetch Mr. Barry here quickly. Wait for him if he is out." I only understood that something had gone wrong at the Hospital. It must be very urgent."

In such a case I had no option but to go. The clock pointed to 1-0 a.m. Swallowing a few sandwiches which stood ready to hand, and taking my bag of instruments I ran downstairs, followed by the chauffeur.

Meanwhile the rain poured steadily down. It was pitch dark. The car started. We had about half-an-hour's run before reaching the isolated Hospital. I arranged myself comfortably in the car and tried to doze. The streets were quite deserted at this late hour. Vehicles were few and far between. Nevertheless we travelled but slowly over the slippery asphalt, which reflected our covered head-lights and the dimmed street lamps. At last we came out on to the arterial road where we were able to slightly increase our speed.

I leant back in my seat. It was only now that I became aware of how tired and exhausted I really was, and of how little use I could be to anybody in these circumstances.

I was half asleep, but never completely lost consciousness. A train of thoughts passed slowly but unceasingly through my mind. I listened abstractedly to the monotonous sounds of the engine and felt the rhythmical vibrations of the car. They harmonised strangely and in a singular way with the rhythm of my own body: with the respiration and the pulse.

My thoughts turned automatically in this direction. Is there not a great affinity between an engine and a human being? Is not the motor, with its cylinders and pistons, the heart of every modern machine? Is there not complete similarity between it and the human heart, with its ventricles and valves? Machines, like men, take their aliment in the form of combustibles, which serve for the upkeep of vital activities. They throw out the slag or the exhaust gas, as men do their excretions. They work, grow old and have their ailments like men. Are our clinics and hospitals anything more, practically speaking, than institutions for repairing the human organism and thus absolutely analogous to mechanical and other repairing shops? And is it not more than a mere coincidence, that in recent

times our automatic machines have been constructed in the form of a human-like robot?

I thought of Dinah and glanced at my watch. We had about ten minutes more to go. Something very extraordinary must indeed have happened to cause Richard to 'phone repeatedly in the middle of the night, and send for me in spite of such terrible weather. As a rule, when there was nothing seriously wrong, or the matter was of no urgency, he would act on his own responsibility, without troubling me. And in this respect, having great faith in his discretion and experience, I trusted him implicitly.

Dinah had served Richard faithfully for many years, and during all this time was a general favourite, engendering the interest and affection of everyone; and because of this the pet name, given many years ago, had survived till this day. What could have happened now?

Suddenly the huge shadow of the Hospital appeared out of the gloom. The door flew open as the car came to a standstill. I was evidently expected. Richard himself ran out to meet me.

"How good of you to come . . . I am so glad . . . Thank you so much," he whispered. "This time we can understand nothing, and nobody here can help us. Come quickly, please. We are at a complete loss how to act."

He pointed to the anxious faces of those present and promptly led the way. I nodded hastily and silently followed him. On the way he told me scappily and incoherently that he attributed the misfortune to overstrain. He had been away for some weeks, and during this time Dinah had been pitilessly overworked from dawn till late at night. When he returned he noted some alarming symptoms but did not understand their gravity. Last night Dinah seemed to be completely worn out, until at last came the climax. And just now, at a time when the hospital was overcrowded and operations were following one upon the other every day, such a misfortune could spell real catastrophe for him.

I only half listened, understanding very well that in his state of mind his tale must of necessity be very distorted and incomplete. Experience had taught me that in similar cases the best thing to do was to rely only on my own judgment.

Meanwhile we came to a stop before a door. Richard opened it and showed me into the room. It was in semi-darkness, and the atmosphere, thick with the pungent smell of various chemicals, half suffocated me. "We have intentionally lowered the lights as a precaution," he explained to me.

I asked to have the window opened, alluding to the horrible atmosphere.

"You are right," he answered with a guilty look at me. "Still this is impossible now because of the black-out. It results certainly from the accumulators. The poor thing had to charge them recently, and what is more, with a double supply. I am sure, that this was the principal cause of the disaster."

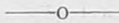
Still he opened the inner door and turned the lights fully on. The horrible disorder in the room shewed me that everything had happened quite suddenly, and that everyone had lost his head. A white garment was thrown across a chair; different instruments were lying scattered on the floor; on a little table stood glasses, cups and bottles; among them—a thermometer and a crumpled temperature chart.

I realised at the first glance that this time the situation was indeed very serious. Dinah was burning and groaning, shivering constantly and strongly, and seemed to be at the limit of endurance. There was not a moment to be lost. The most urgent and resolute steps were indispensable. I turned towards Richard. "What is your opinion?" he asked anxiously. "Is it very serious?"

"Yes it is," I answered. "Immediate action is necessary. I am sorry, I fear I have arrived too late to be of any use."

He seized my hand beseechingly. "For heaven's sake what do you advise me to do then? Think of my pat" But here one of the listeners interrupted the narrator. "How exciting," he exclaimed. "Did you after all succeed in saving the girl?"

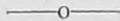
Arnold smiled condescendingly. "This is just what I expected," he said. "We live under the sign of robot! The crux of the matter is that Dinah was not a girl, but a dynamo—an electrical generator—used for charging the accumulators. And I have sent it away for urgent repairs."



THE HEALING SPIRIT.

(Concluded from page 18).

simple faith. Where Christ is there is always healing. Medicine and mathematics will never lead a spiritual revolution. Wise theologians will never lead it. This never-ending intellectual wrangle only tends to confuse the human mind more utterly. In simple faith, intelligent prayer, belief in God and in His Son, lies the way of spiritual healing. Jesus has been teaching this for two thousand years, and what is more, demonstrated its truth by works. It is for us to "go and do likewise."



BOOK REVIEWS.

Studies in the Middle Way.

By Christmas Humphreys

(C. W. Daniel).

To practise a religion correctly one must understand it; and to understand religion, it is said, one has to study at least two. Therefore a comparative study of religions is always justified, provided it is undertaken with a sufficiently open mind and is based on the best sources.

The influence of Buddhism in this country, either in its original or more popular form (as represented by Theosophy and similar movements) has increased considerably in the last decades. Accordingly, Buddhist literature, ranging from erudite treatises to popular pamphlets is also demanded—and provided—in ever increasing quantities. Among them "Studies in the Middle Way" will certainly occupy an honourable place as a magnificent introduction, springing from the personal experience of the author.

Emphasising in the beginning the fundamental diversity of various religious systems, in spite of their apparent likeness in certain details, and proving that *anicca*, change, is the true essence of life, the author exposes the "Heresy of Separateness," which consists in denying anything. The sense of separateness is the Great Illusion, and the father of self-ishness. The wise man learns to deny nothing and to affirm, by unconditional acceptance, all. Thus one's self undergoes gradual expansion, and embracing the All identifies itself with All—an experience familiar also to Christian Mystics. Still, it does not dissolve itself in this plurality, but overcomes it and finds its new Lord, the higher Self, which is *sant'na*, "a continuous flow," moving from life to life.

The further chapter deals with the "Use and Abuse of Circumstances" and with an analysis of pain. There are three kinds of suffering: cosmic—resulting from human disharmony with the laws of *anicca*; social—arising from the conflicts between different human wills and desires; and individual—provoked by individual transgressions. But suffering is never meaningless, and leads respectively to a clearer understanding of the universe, of our fellow-men or of one's own seven-fold Being. This results in the awakening of that compassion,

the final bloom of which is Enlightenment.

The book concludes with an outline of the highly paradoxical Zen-Buddhism (which is characterised as the "mysticism of the will," beginning "where the intellect, exhausted, falls to the ground" and leading to Intuition), and of the Middle Way, "narrow as a razor's edge," which moves between the countless opposites and is the field of ethics in its widest sense. Between the chapters are scattered some excellent poems, reflecting the crucial experiences of the author. Certain of them may appeal to many Christian minds, especially in the present critical days, when the old world seems to be sinking into nothingness.

The falling tide of darkness flows away,
The voice of self is stilled.
I am a child with opened eyes of day,
A vessel yet unfilled.

I am alone, yet seek not any friend,
I feel the heart of woe.
The face is veiled of my appointed end,
Yet this I know:

The future lies un moulded in my hands,
A path winds out before,
There is no backward way, behind me stands
A closed door.

There is little doubt that after having traversed this winding Path of the Buddhist Initiation and unveiled his "appointed end," the author will meet there the Risen Christ.

B. D.

Reincarnation and Other Essays.

By Dr. E. Kolisko.

(King, Littlewood & King).

The doctrine of reincarnation was originated in the Orient, where it was and is generally accepted as a self-evident truth. In Europe it began flashing, from the xviii century onwards, in the minds of poets and philosophers, for e.g., Lessing, Goethe, Hölderlin, Novalis, but remained secluded within the bounds of the literary circles. Then, in its rather popular and dogmatic aspect it was introduced by H. P. Blavatsky and widely spread by the Theosophical Society, while its scientific and philosophical side was developed by Dr. R. Steiner. Sooner or later religion, science and philosophy will have to face this problem in earnest.

The author was a personal pupil of Dr. Steiner, and his book is, according to the introductory notice of N. V. Dagg, "an extension of the

work of Rudolf Steiner, but it is for the individual reader to decide whether it follows inevitably on the basis of Anthroposophy." Since the book points out the right method by means of which the idea of reincarnation may be successfully presented to the modern western mind, it is certainly a very valuable contribution to the existent literature on the subject, whether or not all its suggestions would be endorsed by orthodox anthroposophists.

The author consequently demonstrates how the sciences of history, physiognomy and psychology lead to the acceptance of the doctrine of reincarnation, and how they are themselves enriched by the latter. Why do certain individuals feel irresistibly attracted to past cultures? Why is there an affinity between certain historical cycles—such as between the Renaissance and Greece, or between our own epoch and that of ancient Egypt? The answer is, that subconscious memories are awakening in the minds of those who in their past lives had belonged to the respective cultures. Thus, certain modern discoveries and inventions seem to be but metamorphoses of the old Egyptian ideas.

Two biographical sketches—of Lawrence of Arabia and of Beethoven—are highly interesting and convincing. Why a schoolboy displays a peculiar interest to mediæval castles and cathedrals, is attracted by the Crusades and especially by the opponents of the Crusaders, would be an insoluble mystery for psychology, without having recourse to reincarnation, as would the life of Beethoven, who was the greatest of composers, though deaf.

One chapter is devoted to "Some Specific Questions"—Why do we not remember our past lives? What is the connection of heredity with reincarnation? What periods of time elapse between incarnations? Why is there no indisputable mention of reincarnation in the Gospels? The remaining essays are: "Must Man Remain Unknown?"—a propos of the famous book of Dr. Alexis Carrel; "From Darwinism—Wither?"; "Cycles of Life"—with description and analysis of the seven-years, eighteen-years and thirty-three-years cycles, and "English Psychology."

The Fifth Dimension and the Future of Mankind.

By Vera Stanley Alder.
(Rider & Co.)

This book represents a noteworthy attempt at reading the riddle of human development, uncovering the secrets of the forces which run the universe and obtaining a vision of the future of mankind, by means of the age-old sciences of Concentration, Meditation and Contemplation, without borrowing either the language of the eastern mystics or of the western Bible. It begins with revealing "The Secret Language of Science" and uncovering "The Secret of Dimensions," which is apparently that "A Dimension is a term used to cover the activities of probably a seventh part of the vibrations into which this Universe is graded."

The authoress' definitions of the first, second and third dimensions happily coincide with the usual ones. The fourth dimension is described as "the world of subtle matter invisible to us, which is outside the laws governing solids, liquids and gases." It is formless, its movements are radiatory and centrifugal. The fifth dimension, on the contrary, is filled with innumerable shapes in space, permeating each other, and yet differentiated and answering to different vibrations. (It is under their influence that the frost patterns take shape upon a glass window-pane). The fifth dimension is poised, held, concrete, dense; its movements, contrary to those of the fourth dimension, are centripetal.

From these interesting reasonings, proving the readiness of her wit and a free usage of analogies, but remaining exceedingly abstract, the authoress proceeds to the discussion of the future of humanity. Thereby she expresses a variety of original and constructive ideas about the future of faith, of health, education, sex and marriage—which everybody will read with interest and pleasure. Miss Alder's appeal to clear and independent thinking is worthy of encouragement, and her general attitude is sound and sincere. Still "The Fifth Dimension" is far from being her last word, and we shall await further fruits of her meditations. These are certainly promising—provided she does not venture into the sixth dimension.

B. D.

F. S. C.

The War—and After.

By C. Jinarajadasa.

(The Theosophical Publ. House).

Among many excellent pamphlets on the subject, "The War--and After" is undoubtedly one of the best. Representing the Theosophist's viewpoint, it attributes the present war to the struggle between good and evil in the Universe. The expansion of certain nations transformed the world into one economic organisation, and western civilisation contributed to the cultured development of the East. The future of mankind lies in World Federation, but just because this is so the dark forces are opposing it. The same maleficent powers, which swept over Germany in 1914, have overtaken her again; this has also happened with other countries which had followed her example. The Theosophist can help in these critical times by right thinking, which does not clamour for peace at once; as such, a "peace" would fail to bring Peace or prevent future sufferings. Life for mankind is impossible as long as the ideal of dictatorship is not curbed. Indeed, civilisation has striven through long ages to make man a free individual, and the forces thwarting this normal process of evolution must be rendered harmless. But the World Federation can become a reality only after the obstacles to such unity have disappeared. Hence the different religions, races and nationalities should collaborate sincerely with one another, with the common object of benefitting

Humanity. With the good will of all nations every problem can be solved, and the highest ideals of mankind can be realised.

B. N. L.

Good Food from Healthy Soil.

By Edgar J. Saxon. (C. W. Daniel).

"The purpose of this little book is to describe for amateurs the practical details necessary for bringing any type of soil up to a maximum degree of health and fertility—not to the end of winning prizes for outsize specimens, but for increasing human health and vitality." Its significance for amateur gardeners—and who under present conditions is not—can hardly be over-estimated.

After a short introduction dealing with the chemical elements of the soil, the radical requirements of fertility and stressing the importance of deep digging, the author dwells on the "All Important Compost Heap," the best types of which are described with great precision and clearness. The other chapters deal with the Kitchen Garden Bonfire (whereby the author warns against wasting valuable nitrogens by too zealous burning of rubbish), the Rotation of Vegetable Crops and the essential precautions against plant diseases and pests. Finally, some excellent but generally neglected vegetables are enumerated, and hints for their preparation are given.

B. N. L.

INAUGURATION OF A TROOP FUND.

An Appeal.

In common with other periodicals, "The Seeker Magazine" and our other publications are now distributed free of charge amongst H.M. Forces. Our initial fund of £10 is already exhausted, and to continue this important work the Editor appeals to the members, readers and friends for financial support. Let those who have found anything of interest, education or inspiration on these pages, help us to make them available to the men who are rendering the greatest service to their country.

Please address all donations to:

Troop Fund,

The Editor,

"The Seeker Magazine,

29, Queen's Gate, London, S.W. 7.

"The Seekers" Visiting and District Healers.

- BRIGHTON - - Mr. N. Instone Brewer, 17, Norfolk Terrace.
EDINBURGH - - The Seekers, 19, Warriston Crescent.
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.
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 O. Crips-Villiers, 27a, High Street.
WEST WICKHAM - Mr. F. W. Poupard, 85, Goodhart Way.

All books reviewed in
"THE SEEKER MAGAZINE"
may be obtained from the Secretary, "The Seekers," 29, Queen's
Gate, London, S.W. 7.

THE SUPPLEMENT FOR THE MEMBERS
No. 1 (DECEMBER, 1940)
IS INCLUDED WITH THIS ISSUE.

TALKS

by
Dr. LASCELLES.

□

" THE SEEKERS."

1/6 post free 1/9.

" BEYOND."

1/- post free 1/3.

" THE MAGIC OF ANGELS."

6/- post free 6/6.

ADDINGTON PLACE,

WEST MALLING, KENT.

An Oasis of Peace even in War time can still be found in the lovely environment of Addington. The house, for the present, is still open to visitors and residents, but owing to the Defence Regulations visitors from the outside area can only come for a period of three months or more.

It is still run on the lines of a quiet country house, but now there is also the added interest to visitors of our New Farm.

Full particulars from :—

THE SECRETARY,
Addington Place,
West Malling, Kent.

A MOST IMPORTANT WAR WORK.

□

DAILY PRAYERS are said at half-hourly intervals for all who are in need of protection at this time.

Will you join us in this work ?

Apply:—

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

Tel. : Western 1335.

SOME RECENT ADDRESSES

of Dr. LASCELLES.

“ Belief in this Time of War.”

“ Christ, the Light of the World.”

“ Power Angles.”

“ Watch and Pray.”

“ God is my Friend.”

PRICE 6d. EACH.
(7d. post free) from :

“ THE SEEKERS,”

29, Queen's Gate, London,
S.W. 7.