

"Seek, and ye shall find."

THE SEEKER MAGAZINE

MYSTICISM



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CHRISTIAN

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HEALTH



SPECIAL ARTICLES
in this Issue:

Prayer—The Editor.

Protection—"Dr. Lascelles."

The Problem of Young Genius—
A. Lamsley.

The Lord's Prayer—F. S. Combe.

My Conscience and the War—D. Arlen.

The Trivial Round—L. Elin.

Earthquakes—F. S. C.

The Harmony Prayer Circles.

JANUARY-MARCH, 1941.

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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>	—	<i>7.0/7.30</i>	<i>7.0/7.30</i>	—	—
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>	<i>8.0/8.30</i>	<i>8.0/8.30</i>	<i>8.0/8.30</i>	—	—
<i>8.15/8.45</i>	—	<i>8.15/8.45</i>	—	—	—	—
—	—	—	—	<i>8.30/9.0</i>	—	<i>8.30/9.0</i>
—	—	—	—	<i>9.0/9.30</i>	—	<i>9.0/9.30</i>

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—

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PRAYER.

THE EDITOR.

The importance and value of prayer are emphasised in every religion, and particularly in Christianity. The Gospels, Acts and Epistles abound with instances of recourse to prayer, and with urgent exhortations to pray unceasingly. "Whatsoever ye shall ask the Father in My name, He will give it you . . . Ask, and ye shall receive."

Prayer exalts men towards communion with the Highest. Prayer heals the sick. Prayer uplifts the heavy-laden. Prayer protects against disease, accident, danger of war. Prayer relieves material troubles.

Such is the daily miracle of prayer, recorded in more than twenty thousand files of the Harmony Prayer Circles.

Still there are people calling themselves—and not without reason—good Christians, who do hesitate to resort to prayer, especially in connection with their own needs. Although convinced of its salutary effects, they deem prayer for one's own sake to be rather selfish.

This is certainly the case, if one's life is entirely selfish, if all the benefits received through prayer are exploited in a purely selfish manner. But this is *not* so, if they are placed at the common disposal.

Your health restored, you will set free people, who would otherwise be occupied caring for or supporting you, for other activities including, perhaps, help to other sufferers. You will be better able to discharge your professional, domestic and social duties. You will not waste your health in solitary self-indulgence but, as far as possible, in endeavouring to promote health—cleanse slums, look after evacuees, heal or help in healing the sick. Then your prayer for health is unselfish.

Unburdened from your own loads, you will, as far as lies in your power, try to relieve the burdens of your fellow-men. You will spread light and hope among the poor and needy, bringing consolation to mourners and advice to the perplexed. Thus, your prayers for spiritual upliftment is unselfish.

Protected, you will contribute to the protection of others. You will keep in mind the needs of shelters, schools, hospitals, A.R.P. Hence, your prayer for protection is unselfish.

Your material troubles relieved, you will not guard your prosperity close-fisted, but will share it with other members of your community. You will open your doors to the homeless. You will not stint donations, gifts and other kinds of assistance to those in need. If so, your prayer for material help is unselfish.

Your prayer need never be selfish, as long as you remember your neighbours . . . and try to love them as yourself.

Protection.

By "DR. LASCELLES."

While the forces of evil are throwing up smoke screens from the hells to shadow the earth from the light of the higher angels, you suffer: suffer for yourselves, suffer for the world and suffer, some of you, in your faith. It has been remarked to me that it seems as though God, has withdrawn from that which is right, and left His people to suffer at the hands of evil; giving little hope, giving no peace; and those forces of evil are punishing the world for the evil that has been and is. And that you—maybe innocently—are suffering with the rest of the world. But is there no hope? Is there no peace? Must this go on and on, until all that is beautiful and free in the world is destroyed, and perhaps you with it? Is this the end of civilisation, the culminating point of Christianity, a proof to the world that Christ has no power? Is that the picture?

No! It is not! Unfortunately the world is so placed that there is much evil on the surface of the earth, evil that has a magnetic attraction for the evil that is below the earth; and so there is more evil on the surface of the earth than good. But above the earth plane's surface lie the heavens—the heavens wherein dwell the angels of peace, goodness and beauty, the heavens that hold the power of love which is the antithesis of the power of evil now on the earth. So we see two states, a shadowed earth and a bright heaven: and as the shadows deepen, so the light from the angels grow brighter and brighter. Not only does it grow brighter, but it dispels the shadows, as the light of the sun dispels the darkness of night.

That is just a picture of what we—on my side—see of the earth. I am going to bring that picture into a much smaller compass, I am going to bring it down to the individual—to you. What about you? Must you always—now or in the near future—walk in the shadows of evil? Or is there some light which can dispel those shadows from you, that you may see more clearly, that you may have your eyes opened; so that to you it is not a blind, faltering, dangerous step to take, but a firm, strong, sure stride; knowing that it matters not whatever rocks or sharp stones may be in your pathway, you will not hurt your feet. The hand of an angel will take you and lift you over those sharp places, and put you down with your feet in the soft sward of the earth. So may you go forward in peace,

in hope, and in strength: knowing that Christ has not forgotten the world, that He and His angels are still watching over it; that you have an angel with you, the touch of whose hand will guide and protect you through the coming days.

Protection!—that is rather a wonderful word just now! Protection! Of all things on earth, I suppose you want that more than anything else. Protection! I believe I am a doctor of souls as well as a doctor of bodies, and in prescribing for soul and body, the panacea that I would give you to-day is protection. And as protection is so important to you and to yours, I am going to talk about it. I must see what it means, and try to tell you. Do you go your ways in fear? When the nightly rumbles of aeroplane engines pass over your abodes, like the growling of some unclean beast holding death in the light clips beneath their bodies, are you afraid? knowing that one touch of a hand will send death and destruction. When you travel along the roads or along the railways, or when you are out in the fields and you hear the throb of an exploding bomb, that shakes the very earth, do you shake and tremble? Some can bravely say: "Not at all, I just go about my daily life knowing that I am in God's hands, and that I am having all the protection that God can give me." Others shake and quiver, their hearts seem to swell and nearly burst, their blood circulation almost ceases, and a kind of cold sweat comes over their brows. They are afraid. It is not for you who are brave to blame them. The time has long gone past when one person would blame another for the want of courage. Science has proved that the nervous system reacts differently in every person, and if you are so brave, you are very lucky to have the particular kind of nervous system that is not overcome by fear.

Is there no cure for this fear? Oh yes, there is! But there is only one cure of which I know and that is to cast out fear through the peace of God, through the love of God, through your faith. And you can do this, for I know of many that at the beginning of this trouble came trembling to me, saying: "Doctor I know I can't stand it. I am getting on in years, and I have had a life of strain and trouble. I know I can't go on, Doctor, I fear it will drive me mad." People have said that to me. I know what is in your minds, I know that some of you have thought this. And then a peace has come, they are awed because they are not afraid. What has happened to those trembling ones? I am going to tell you.

It has been my endeavour to give protection to those that ask for it, to those that will take the trouble to pray for it, to all Seekers. At first it took the form of an experiment. You must not think that just because we are 'dead' we know everything, that we can do everything by just a snap of the fingers. We cannot. We have certain powers given to us that we are privileged to use, just as you are given certain powers that you are privileged to use. You are given the light of electricity, but you do not know all about electricity because you can turn on the light. If you wanted to use that electricity for some other purpose, you would have to experiment and find out how to do so. That is very much the same with us. God has given us that power of love, and we have to use it and experiment with it; and the thing that my people needed more than anything else on the earth was protection. The experiment started a long time before the war was declared. We found that certain words said slowly created a spiritual etheric light. We formed those words into what we call a prayer—the prayer for protection. We then had certain higher spirits come close to the earth to take note of that light. At first it was very difficult—now it is very easy; and the darker the shadows on the earth, the brighter the light shines—as a light shines brighter on a dark night than in the dusk; and as the shadows grew deeper on the earth, so these lights—prayer lights, let us call them—shone brighter. Then we had to find just the kind of spirit who could give the influence to guide those needing that protection, a spirit that could give warning; a spirit that could have a certain amount of control over the motor nerves of the body, so as to be able to influence a person to get out of the way of danger. Then we had to have another kind of spirit, a spirit that could give an envelope of protection, a kind of spiritual armour to those that prayed.

We had to have spirits that could deal with the enemy, to withhold the hand of evil, that the evil could not fall upon those we loved. And it is only just now that we have the blessing of Christ's hand over it. To certain people that need special protection, we give the Cross of Light. You see we had an example to study, although every individual case is different. Christ had the same kind of protection when He walked through the multitude. They were ready to pull Him to pieces and stone Him to death. At that time the rabble of the Temple had their hands lifted with the stones in them, but the stones were never cast. People started to rush forward, but were rooted to the spot, and He walked through the crowd unharmed. So we had a precedent for this time.

Now you know all this, what do you need? We are only, because of your faith and because of your belief, adding something that Christ promised should be added to you if you did believe in Him. Well—that 'something' we are adding. Then I come to your attitude. It is no good for me to say that you are not to be nervous when the screeching siren goes, when you hear the rumble of the planes, the sound of the exploding bomb, or the crack of a gun. Your nervous system may be very sensitive through your hearing to those sort of things. That is very different from fear, the fear of losing your lives; or that you are going to be maimed, the fear of pain that may come.

Most people are afraid through their imagination. They imagine horrors, they listen open-mouthed to stories that are terrible and almost revolting in the telling. Some people always look on the worst side of things. I have had them say to me: "Doctor, do you think that we are going to win?" "Doctor, do you think that London is going to be completely destroyed?" "Doctor, do you think that any of us will be left alive if so many more months go on like this?" That is the kind of imaginary fear that people conjure up in their minds, aided by the devil to make them still more afraid. What is your attitude? You should walk in peace in the midst of war. You should have thoughts of peace. You should be more loving towards your neighbour than you have ever been. You should thrust on one side the material things of the world and think more of the spiritual, so that those in heaven can draw nearer. You should put vanity on one side and become as a little child, so that your hand may be held by an angel during these times. You should have trust, knowing that Christ is watching over you, knowing that your footsteps will be guided. You cannot help being sorry for the suffering of the world, but do not add to the world's agony by your own suffering. Add the wine of courage and happiness and faith to the cup that mankind this day is drinking. Give to the world all you can of that which seems to have been taken from the earth. Give courage to others. Tell them about the angels, and show by your cheerfulness, by the light that can shine from your eyes, that you are not afraid, and so draw people to you. And we will, as you touch their hands, pass an angel on; that through your love for your fellows we may be given the power to give spiritual guidance to those you love. Keep, please keep your light shining through the power of your prayers. Keep the brightness of the City of Prayer shining up to the heavens, as a place of rest, that those outside may come into peace.

The Problem of the Young Genius

By ARTHUR LAMSLEY.

From time to time the problem of the child prodigy and his psychology comes up in the public interest, re-aroused by some startling case that emerges from a long record. Even before the days of the Infant Roscius and the child Handel, instances have been noted of the phenomenon of adult, and more than adult, capacity manifesting itself in a child's body and expressing itself through a child's mentality. In our own day, in various departments of art and of life, there are many instances of such happenings; and with all the great increase of knowledge in our modern world, we have as yet no satisfactory and sensible explanation for them.

Except one; and because this one is, I believe, the only reasonable and the only possible explanation, I am going to submit it to you.

I believe that the child who early manifests some extraordinary power, does so because in a former life—perhaps more than one—he has exercised and cultivated that power; and the capacity he now exhibits is in actual fact the memory of the work and the experience of those former lives. Yesterday he sowed the seed; to-day he reaps the harvest.

One of the objections raised against the idea of many lives is that, as people say, we do not "remember" them. But, what we call "memory" is a complex function; and what we say we "remember" is not always actually present in our active working consciousness.

Take, for example, an instance of the study of music, in terms of one life. Suppose you are studying the piano, the violin, singing.

Do you remember exactly what you were practising at 10 a.m. on the 3rd of May ten years ago?

Do you even remember the perfect sequence of exercises and pieces or songs you have studied and learnt since you began your singing or your instrument?

Of course you do not. But the memory of every single hour and half-hour of study and practice that you have done is none the less with you now, showing itself in the capacity you now possess. The power you now have to sing or play is the crystallised memory of all the separate hours of work you have done.

And this is also the case, not only with deliberate study, but with all the experiences we encounter. The process of living

is a constant readjustment of our reactions to the whole character-self which is fundamentally the memory of the past. We have an experience "good" or "bad," "pleasant" or "unpleasant." Instinctively, unconsciously, we react to it in the light of all our past memories—whether we are "conscious" of them or not. And that reaction, in its turn, becomes added to the sum total, the "character memory" which is ourself.

Now it is very obvious to all who have had anything to do with children that this process of character-memory building does not begin in infancy with a blank, a white sheet of paper. The child, however young and tiny, begins to show a definite character, a definite reaction to events and circumstances, long before it can express that reaction in any coherent way. And for a long time, heredity and environment were held to be the two factors responsible for character in the child. Only upon the character provided first by heredity and then fostered and moulded by environment was, and could be, built the ultimate group of tendencies and reactions which became the self of the individual.

Now, this theory would have been reasonable but for one thing, that among children of the same parents, no two are exactly alike. Each one blends the tendencies and capacities of his forbears into a different total, and sometimes introduces elements that have not, so far, appeared in that family. We are obliged logically to deduce that the individual brings with him basic elements from elsewhere.

From where? From the only possible source, the past experiences in earlier lives. A difficult conception at first, for those of us who are accustomed to think only in terms of the West, whence the idea has been lost for some centuries, but an all illuminating one when once admitted. And doubly illuminating in the case of genius, and of the child prodigy whom we began by considering.

Most of us are fairly all-round in our development. Some things predominate a little in our make-up; some things are missing, or are present very faintly. But the child prodigy is what he is, partly because he has specialised more deeply, and partly because he remembers more clearly. That is all. The explanation is so simple and reasonable that the logic of it would be overwhelming were it not for its unaccustomedness to us.

Viewed in this light another factor becomes more clear than it is to many, the reason why genius in music, in art, in many noble gifts, is often accompanied by ethical and moral weakness. It is just because of the specialisation in the past. The average individual, spreading his activity fairly evenly over

(Concluded on page 26).

EARTHQUAKES.

By F. S. C.

(Reprinted by request, from Member's Supplement).

The recent earthquakes—in Turkey and in Rumania—have drawn again general attention to this phenomenon and have reminded us how little, in fact, we know about its nature. Still, side by side with other obscure and unexplored phenomena, such as comets, northern lights, etc., which impress the popular imagination, but are practically harmless—earthquakes have the peculiarity of often resulting in huge numbers of victims and widespread material destruction. This fact lends to the earthquake also a moral significance, since people are generally prone to look for an explanation or justification of their sufferings. The problem consists mainly in reconciling the Christian conception of a God of Love with the possibility of human hardships inflicted by the blind fury of the elements.

It is often admitted that in certain calamities, deplorable as they are, but arising chiefly from human foolishness, such as wars, etc., the "non-interference" of the Higher Powers may be to a certain degree justified. If a man is intended to gradually develop his individuality and his own free will, then both possibilities—of good and of evil—must lie open before him. To become master of his destiny, man has to be free to choose either the way of construction or that of destruction. Costly as such a method of education may prove, man is supposed to profit at the end from his bitter experience and avoid similar mistakes in the future.

But so-called inanimate nature is *not* supposed to follow the same way of individual development and can hardly be expected to learn from previous errors. Is there then any justification for all the hardship and suffering inflicted upon defenceless human beings by the fury of blind elemental forces?

The way to the solution of this problem lies in breaking free from certain habitual and, unfortunately, deeply rooted opinions. The foremost of which is the belief that the earth is a lifeless conglomeration of dead physical substances. This attitude is not very old, being largely an outcome of the materialistic tendencies of the last century, and is giving way gradually to other ideas. These emerge in the field of both scientific and spiritual thought, and consist chiefly in looking upon the earth as a living organism. Of course, for science it cannot be more than a living *body* only—since science does not admit anything more than a body even in thinking, feeling and willing

(Concluded on page 14).

The Lord's Prayer.

AN ESOTERIC STUDY.

By F. S. COMBE.

The mental effort, required for the comprehension of this article is largely rewarded by the new light which it throws upon the Lord's Prayer.—(Ed.)

For the superficial students the Bible, i.e., both the Old and the New Testaments, often appears either entirely incomprehensible or full of contradictions. Unable to reconcile the apparent discrepancies, such people generally choose those sayings which appeal most to their personal inclinations and make them the foundation of their beliefs; whereby the remainder of the text is ignored completely, or is considered to be of minor importance. Still, every individual being generally his own mentor and deeming *his* interpretation the best and wisest of all, the usual conceptions of Christian teaching are mostly of a very personal nature and, accordingly, defective and one-sided.

Yet, the search for reconciliation is not impossible, and this has been always insisted upon by those having either a deeper insight into, or spiritual understanding of, the Bible. To achieve this, the entire Holy Writ, and particularly the New Testament, ought not to be considered, as is usually the case, as a historical book only. It should rather be thought of as a manual (if this word may be used in such a context) of Christian Initiation, which is laid open to everybody, who has eyes to see and is prepared to take some pains in order to adopt this Way.

For instance, the attitude of Christ towards prayer may seem, at first, to be somewhat singular. "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask Him." The last words of that injunction might have been expected to culminate in the direct abrogation of prayer—why then pray, if the Father knows our needs? Yet, on the contrary, the subsequent verses represent not a denial, but a definite affirmation of prayer, since they contain the highest form of it, ever given to men—the Lord's Prayer! Moreover, the necessity of prayer was stressed in numerous cases by Christ Himself and by His disciples: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father

which is in heaven give good things to them that ask Him?" Or in another place: "And He spake a parable unto them to this end, that men ought always to pray, and not to faint . . ."—with the subsequent parable of the Unjust Judge, emphasising the need of persevering in prayer. St. Paul is also not less affirmative: "Continue in prayer" . . . "Pray without ceasing"—it would not be difficult to extend the list of similar exhortations in favour of prayer. And the whole Bible is full of accounts of Christ, the apostles and prophets having recourse to prayer on various occasions.

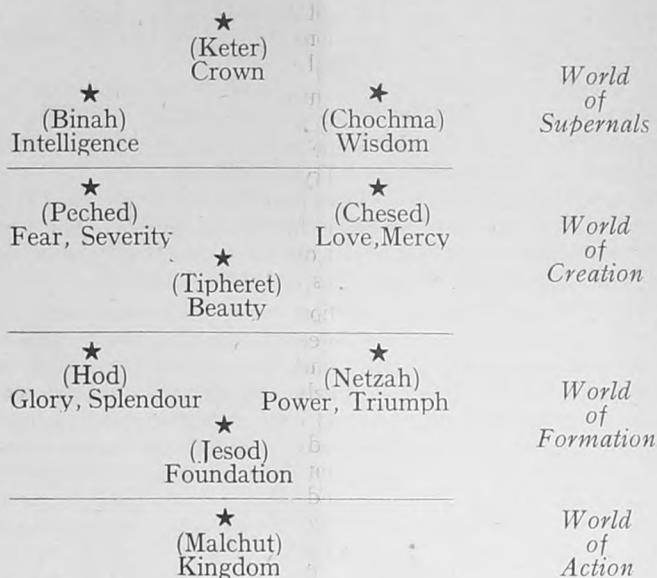
The simplest solution of this apparent contradiction consists in that, although the Father certainly knows human needs, man ought to ask in order to have them relieved. Here, as also in other circumstances, the initiative of acting is left to the free will of man, and everybody must realize his personal responsibilities and have courage enough to accept them. Obviously, the central verses of the Lord's Prayer do indicate the scope of the needs for the relief of which man is justified in appealing to God.

There is a very significant passage in St. Luke in which one of the disciples asks Christ to teach them to pray, "as John also taught his disciples;" it conveys the idea that prayer has been considered as a science or art which had to be taught. And the reply of Christ has fully justified this belief: He did not confine Himself to advising only *what* to pray for—daily bread, forgiveness of trespasses, etc.—and then leaving everybody to fashion his own prayers. He really *taught* them to pray—by giving the exact wording of the prayer. Whereby He quite obviously adhered to certain definite spiritual laws.

The esoteric teaching of the Israelites—the Kabbalah*—contained the description of the process, by which the Divinity manifests Itself in the material world. The foundation of all that exists is the only God—the Infinite, Transcendental, Unknowable—"Ain-Suph." From Him the whole Cosmos emanates and in Him it is maintained by means of a totality of ten Sephiroth—radiances, emanations. The initial one, the highest, is Keter (Crown), projecting itself from one side into Chochma—the creative, active divine Wisdom, from the other side into Binah—which is the more passive and limited Intelligence, Understanding (see the Diagram). This Trinity, which is confined to the highest spiritual world of Supernals, is reflected in the lower plane—that of Creation—by Chesed (Love,

* It is possible here to touch but slightly upon the problem, since a comprehensive study would require much deeper incursion into the region of Esotericism. See the diagram overleaf.

Mercy)—which is limited by Peched (Fear, Severity), both being harmonized in the Tipheret (Beauty). These are projected on a still lower plane (of Formation) upon Jesod (Foundation), together with Netzah (Power, Triumph) and Hod (Glory, Splendour). The final transition into the lowest plane (of Action)—corresponding to the physical world—was performed through the tenth Sephirah—Malchut (Kingdom).



Sephiriotic Tree.

“ Our Father which art in heaven ”—corresponds obviously to the Highest, Transcendental God, the Unknowable—“ Ain-Suph.” “ Hallowed be Thy name, Thy Kingdom come, Thy will be done . . . ”—Name, Kingdom and Will correspond to the first triad: Crown, Wisdom, Intelligence. Then, beginning with Jesod—Foundation—we pray for the *foundation* of our daily life: “ Give us this day our daily bread; ” passing to Chesed, which represents Love, Mercy: “ Forgive us our trespasses; ” touching Peched—Fear, Severity: “ Lead us not into temptation ” . . . and concluding with Tipheret—Beauty: “ Deliver us from evil.” The remaining three elements—Malchut, Netzah and Hod—i.e., Kingdom, Power and Glory, are mentioned word for word: “ For Thine is the Kingdom, and the Power, and the Glory.”

Since the Sephirotic Tree represented the gradual "descent" of the Divine Element into the physical world, the progressive "condensation" of the spiritual substratum into the material, it was conceived as "growing" from the spiritual world into the physical, from above downwards, from heaven to earth. Its roots, accordingly, were visualized at the top of the scheme—in Keter, and the summit underneath—in Malchut. Quite similar conceptions do exist in the oriental esoteric teachings: for instance, the Bhagavad-Gita mentions the indestructible Asvattha, having roots above and branches below.¹

It is known that human nature is, in miniature, a reflection of the whole Cosmos. This is generally expressed by the aphorism "the microcosm is the macrocosm" or by "what above that below" of Hermes Trismegistus. Accordingly, the elements of the Sephirotic Tree (and those of the Asvattha) may be expected to be inherent in human nature, and the wording of the Lord's Prayer, based on the former, should have a definite relation to the latter: this is, in fact, the case.

The oriental esoteric tradition recognises seven principal elements in human nature. Three of them are of the highest spiritual order: Atma, Buddhi and Manas; the remaining four are comparatively lower, namely (starting from the most material): physical body—Rupa; etheric or life-body—Lingha-Sharira; emotional or astral body—Cama-Rupa, and mental body—the lower Manas. It is not difficult to ascertain that the upper triad—Atma, Buddhi and Manas—correspond to the Name, Will and Kingdom of the Lord's Prayer. Then, we pray for the physical body: "Give us this day our daily bread;" for the etheric body, which is the main responsible for our guilt, i.e., trespasses against our neighbours: "Forgive us our trespasses;" for the emotional body, which is the source of our sensual temptations: "Lead us not into temptation;" and for the mental body, the originator of our personal sins: "Deliver us from evil."²

In this scheme, the last three elements of the Sephirotic Tree—Kingdom, Power and Glory—are not represented; it is noteworthy that the first variant of the Lord's Prayer is given in St. Matthew's Gospel, intended for the Hebrews, while the second appears in that of St. Luke, having a definite oriental touch.

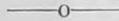
In this respect, the Lord's Prayer serves as the most palpable example of an esoteric structure. Still, every prayer ever

1 The Bhagavad-Gita. (The Theos. Pub. House).

2 For the latter series of correspondence the author is indebted to Rudolf Steiner (See: R. Steiner. "The Lord's Prayer." Anthropos. Publish. Comp.) His own researches, representing a step further in the study of esotericism of Lord's Prayer, are expected to be published shortly.

given by the spiritual Leaders and Teachers of humanity may be proved to be based upon definite esoteric laws, though perhaps not always of such a cosmic universality.

The prayers used in the Harmony Prayer Circles for absent healing, protection, spiritual upliftment, etc., are no exceptions of this rule. The amazing results obtained in many thousands of cases are a proof of them having been drawn from genuine spiritual sources. Still, their esoteric basis and their *modus operandi*, together with more details concerning the previous deductions, will be dealt with in a future article.



THE EARTHQUAKES

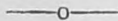
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human beings. But spiritual science knows that no living body is possible without the higher counterparts—the soul and the spirit—and the reports of seers and clairvoyants confirm this conception.

Indeed, every kind of life—mineral, vegetable and animal—is only possible on the earth because the latter is a living organism itself. Minerals, plants and animals originate from the earth in the same manner as hairs, teeth, nails, etc., from the animal organism.

Individuals and individually minded as we are, we are closely connected with the earth. It is known that our way of living is largely conditioned by natural phenomena. We adapt ourselves to the changes of light and darkness, to the seasons, climate and weather. Our physical appearance, health, character, and often destiny, are in a great measure influenced by Nature.

In a similar, although not in such an apparent way, human life bears upon that of the earth. This is more easily observed in the field of material activities, where man interferes directly with Nature and is able either to stimulate or to destroy life of whole regions of the earth. It is more difficult to imagine that general human behaviour may influence the earth. Nevertheless, this is so. We are like blood-corpuscles in the organism of the earth, and its life is dependent on us, as ours is dependent on our own blood-corpuscles. As every abnormal activity of the latter is immediately reflected in our moods and health, causing indisposition, disease or death, so the abnormalities in our lives—accumulation of hatred, struggles, wars and so on result in definite disease of the earth. This manifests itself, similarly as we shiver with the fever, in those tremors of the earth's crust, usually known as earthquakes.





LIGHT IN OUR DARKNESS.

*Are you watching your star in the darkness of night ?
Do you feel the ethereal swing of the rays ?
Trust in it—in the charm of the shimmering light—
It will brighten your ways.*

*Are you searching your heart in the darkness of day ?
Do you listen to tender exactions of love ?
Yield to it—to this heavenly call from Above—
It will never betray.*

*Are you bearing your cross in the darkness of life ?
Is the cup of your suffering full to the brim ?
Take the yoke of the Risen—it will lighten your strife
And will raise you to Him.*

D. B.

The Trivial Round . . .

By L. ELIN.

Of all the seasons of the farmer's year the most worrying time, and yet the happiest time, is the time of harvest. It is the culmination of a whole year's work; the goal, reached at last, towards which man has struggled in spite of many obstacles that nature can, in some of her contrary moods, place in his way. It is a time of intensive work under scorching suns and, best of all, everybody can find some work to do in the harvest field, no matter how old or infirm they may consider themselves to be.

In England corn is usually cut with a machine, drawn either by horses or a tractor, called a binder. To the eye of the uninitiated it looks like one of Heath Robinson's better efforts, but in reality it is a very excellent piece of mechanism doing its job perfectly, which is to cut the corn and tie it up into sheaves of a convenient size and throw them out on the ground ready for the men, or women or children, to set up into stooks, or "shocks" as they are usually called in our part of the country.

We discovered, however, that the makers of agricultural implements are generally delighted to sell you the most complicated piece of machinery. Thus we got out our binder and looked at it rather apprehensively. There seemed to be a tremendous number of extraordinary things hung on to it, but after some time of intensive study we came to the conclusion that we had mastered them and off we went to cut our wheat—fourteen acres of it. For the first half-day everything went beautifully. The binder went round and round the field with never a hitch. The sheaves of lovely golden corn were tossed on to the ground with ease and regularity. The number of shocks, looking rather like children's card houses, mounted higher and higher. All the workers were happy and life had practically nothing more to offer us.

Suddenly everything stopped, and we went to investigate. Our binder has fifty-three parts that require oil or grease. Unfortunately we had only discovered fifty-two of them, and the fifty-third, completely invisible and almost inaccessible, had striven as long as it could without its natural lubricant and then dropped off somewhere in the middle of the field. Maidstone, however, was able to produce the necessary spares, and the next morning the work continued.

It took us three days to cut our wheat field, and then we turned our attention to two fields of oats. Part of this crop, fortunately only a small part, was badly laid; this means that

instead of standing up straight it had been flattened on the ground by a thunderstorm, which made cutting difficult and rather more expensive than with a binder because more labour was necessary. It took us two days longer to cut than the wheat, and then the job of carting and stacking began.

This is rather a long job and one is utterly dependent on the weather. Even a heavy dew is enough to stop the carting of oats till the heat of the sun has dried them, but eventually we were able to look upon seven neat round stacks, two of wheat, four of oats and one small one of linseed, and we had the satisfaction of knowing that we had accomplished what we set out to do twelve months before—to grow a good crop and bring it safely home.

We threshed our corn at the end of September and found that we had produced nearly nine tons of wheat, over twelve and a half tons of oats, and three-quarters of a ton of linseed.

Root crops don't seem to have quite the interest of corn crops and in fact for this first year we only had comparatively small acreages of them. Our potatoes we sold in the ground as a growing crop, which means that somebody else had the worry of lifting them. Two acres of mangolds were clamped in October, and will be used for stock feeding during the winter months when grass is scarce. Swedes and kale are not harvested at all, but are eaten off while still in the ground by the lambs we are fattening for market, and this is one of the finest ways of keeping the land well manured and in good condition for the following corn crop.

It was then time to turn our attention to the wheat crop to be harvested in 1941. A twelve acre field of pasture had been broken up and was ploughed in October. It was then disc harrowed and we were ready to sow our seed a few days before the November full moon. Alas for our plans. It rained, and it rained and it still went on raining, and our sowing dragged on for over a fortnight. Whenever the ground becomes dry enough, we put in a little seed even though we could only work for an hour or so, but when the ground is too wet one's implements become clogged and nothing can be done till it is dryer. We know that the ideal time to sow corn is two to four days before the full moon, as the moon affects plant life in just the same way as it affects the tides of the sea, but one cannot expect everything on a farm to go just as one wants it to, and if corn cannot be sown at the right time then it must be sown whenever the opportunity offers. To have waited till the full moon of December would have made the sowing too late.

However, it will be interesting to see what effect the different times of sowing have on our next harvest.

My Conscience and the War.

By D. B. ARLEN.

(Continued).

CHRIST CAME TO FULFIL THE LAW AND THE PROPHETS.

Christ came to fulfil the law and the prophets. His words, acts and His whole life-story testify to this. On every occasion, when faced with an alternative, His chief concern was not to contradict His Father's will, as expressed in the prophecies of the Scriptures. This was tacitly accepted by His disciples and followers.

The fulfilment in Christ's life of the ancient messianic prophecies is emphasised throughout the whole of the New Testament, and special stress is laid upon the decisive turning points of His earthly path. Christ Himself professed that His sole aim was:

"to do the will of Him that sent me, and finish His work."

Even at the age of twelve, having been lost and sought by His parents for three days and found afterwards in the Temple, sitting in the midst of the doctors, He alluded to His mission:

"How is it that ye sought Me? wist ye not that I must be about my Father's business?"—(*Luke 2, 49*).

Later on, when He came from Galilee to John the Baptist in order to be baptized by him, and the latter forbade Him saying:

"I have need to be baptized of Thee, and comest Thou to me?"—

Jesus referred again to His predestined mission:

"Suffer it to be so now: for thus it becometh us to fulfil all righteousness."—(*Matt. 3, 15*.)

He often taught the multitude in parables:

"that it might be fulfilled which was spoken by the prophets saying, I will open my mouth in parables."

—(*Matt. 13, 25*.)

He healed the sick and cast out evil spirits:

"that it might be fulfilled which was spoken by Esaias the prophet."—(*Matt. 8, 17*.)

He taught His disciples, that:

“ He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day ”

and when Peter protested against this, He rebuked him

“ Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”—(*Matt. 16, 21-23.*)

In the subsequent tragic circumstances, faced with martyrdom and death, Christ seemed to be indifferent to His own destiny, and undertook nothing to modify the march of events. Thus He remained to the end faithful to His principle to abide by God's will, as predicted by the prophets.

He was fully aware that one of His disciples was to betray Him, but

“ the Son of man goeth as it is written of Him.”
—(*Matt. 26, 24.*)

He had foreseen the flight and dispersion of His disciples,

“ for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.”—(*Matt. 26, 31.*)

He prayed in Gethsemane to His Father:

“ Let this cup pass from Me: nevertheless not as I will, but as Thou wilt.”—(*Matt. 26 39.*)

and He forbade the disciples to resist His arrest: How then otherwise

“ shall the scriptures be fulfilled, that thus it may be? ”
(*Matt. 26, 54.*)

That Jesus was crucified between thieves is borne out by:

“ and the scripture was fulfilled, which saith, And He was numbered with the transgressors.”—(*Matt. 15, 28.*)

The description of the last moments upon the cross emphasises, that:

“ all things were now accomplished, that the scripture may be fulfilled.”—(*John 19, 28.*)

Even after His resurrection, while telling the disciples the story of His life, Christ stressed again its conformity with the existent prophecies:

“ These are the words which I spake unto you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and the psalms, concerning Me.”—(*Luke 24, 44.*)

THE WAY OF THE MESSIAH.

The need for the Messiah to tread such a tragic path on earth is an impenetrable mystery for the limited earthbound human mind.

“ For who hath known the mind of the Lord, who hath been His counsellor? ”—(*Rom. II, 33-34.*)

But the thorny path the Christ must tread was foretold long ages ago in the Old Testament, and Christ Himself was most aware of it. Hence He followed His way willingly, encouraging and supporting His disciples at the most critical moments by constant allusions either to the scriptures, or to His Father's will. Whether, and to what a degree, the other participants in that sublime tragedy were also conscious of its true meaning and of their respective roles, or whether they were but blind instruments of destiny, is a question requiring separate study.

THE IMITATION OF CHRIST.

The teachings of Christ and His glorious life, overflowing with love and charity towards mankind, arrested the attention of and inspired many generations. Numerous were those noble and self-denying souls who undertook to follow the example of Christ and reached indeed, in this way, a high degree of saintliness. Others, probably less persistent in their efforts and more limited in their achievements, try nevertheless, if not to imitate Christ Himself, to apply at least to their behaviour the sublime criterion “ How would Christ act, or what would He say in similar circumstances? ”

Yet, although the imitation of Christ should beyond any doubt lead to a bright and exalted outlook and to a noble and immaculate life, daily observations and historical facts testify that this is far from being always the case. It happens not infrequently that the more deeply certain people are imbued with the spirit of the Gospels, and the more persistently they strive to imitate Christ, the more they become involved in inner contradictions of every kind, this often resulting in odd or eccentric behaviour. And more important still, a number of diametrically opposed convictions and actions may be held to be justified by appealing to Christ's teachings and His life.

This can only result from an insufficient comprehension and a wrong interpretation of the New Testament. The case is identical with that of the commandment

“ Thou shalt not kill,”

which, if not sufficiently analyzed with regard to its individual or social meaning, may serve as justification both for and against the claims of those who want to abolish vivisection, the death penalty and war.

THE HUMAN AND THE DIVINE NATURE OF CHRIST.

To exercise this discrimination between the human and the divine nature of Christ is of the uttermost importance in gaining a right comprehension of the New Testament.

It could hardly come about that the student of the Old Testament, however strict and scrupulous he might be in his study and fulfilment of the law and the commandments, could also be zealous enough to attempt to imitate the life of Moses himself. The figure of this prophet is so singular, majestic and superhuman, that it would enter very few people's minds to take Moses as a prototype for their own life and behaviour.

This is not the case with the New Testament. The deeply human traits in Christ's character, pitying and humble, loving and suffering, the first and best fulfiller of His own ideals, is so attractive and appeals so much to the human heart, that one is induced, besides attempting to follow the teachings of Christ, to take His life as an example for one's own. Thus it is often overlooked, that side by side with these human attributes and behind them are concealed those of Christ, the Son of God, and of the Messiah.

Here the discrimination must be fully applied. Certainly, Christ was the "Perfect Man," and to succeed in imitating Him as such always means a step towards one's own individual perfection. But an attempt to imitate the *whole* personality of Christ would be a daring and presumptuous undertaking. How could the average citizen claim any similarity between himself and the Messiah, the incarnated Logos, whose every step was foreseen by seers and foretold by the prophets, who was obeyed both by natural forces and by spirits, whose words shall persist in the world even after

"heaven and earth shall pass away!"

Indeed, where the human nature alone of Christ is involved, there a close imitation will surely result in the noblest and highest achievements. But when the Christ and the Son of God are manifesting through Jesus, then one must stand modestly aside and reverently, for every attempt at imitation in this case would be misplaced and impious.

(To be continued.)



The Voice.

*God speaks to some in the sunshine,
To some in the shadows dim:
While others, with dragging footsteps
Go searching the world for Him.*

*Yet He smiles through the eyes of children,
Laughs with the singing brook:
Sings through the note of the skylark.
Man has not far to look.*

*God speaks in His stars and His sunsets,
His wonder the Springtime brings:
In the baby's lispng prayer
One can hear His angels' wings.*

*In the mountain and in the valley,
In the flowers and the upturned sod:
The pilgrim, with love for companion
Is near to the heart of God.*

F. I. S.

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.

Inflamed Nerves and Muscular Weakness in Left Knee since accident In 1929. Cartilage removed in 1932, after which the knee was much worse.

Weakness of Right Knee after bad accident in 1919. Very susceptible to infection from cold.

"I long for a useful leg so that I

can look after my husband and four children."

Above is a bare statement, behind which lies a story of great suffering during years of searching for means of restoration to health and usefulness. The first letter we received from this patient reads thus:—

(December, 1936).

"I have been told by my cousin that you and your helpers very kindly give much time to praying for people who are ill, and that your prayers have been most wonderfully blessed. Seven and a half years ago I hurt my knee. Since then I have been to five specialists and two osteopats, but I do not get better, but rather grow worse, I had the cartilage removed in 1932, which left the knee much worse, and the latest idea is that the pain is caused by a nerve inside the knee being caught in the scar.

All the doctors have been ever so kind, and have thought they could help me, but it doesn't seem as though they could. I'm feeling rather desperate to-day"

After having been put on the Harmony Prayer Circles list and reading some Prayer Circle reports, she realized that she could ask for help for more than one of her troubles. Here is her next request:—

(December, 1936).

"Please pray, not only for the left knee, but for the right, which was very badly smashed in an accident in 1919."

Soon the effects of the prayers began to be noticed.

(July, 1937).

"Since I joined The Seekers my knee has made very definite progress, thank God. When I joined I was in almost continuous pain, and often could not get downstairs. Now I have whole days without pain, and can always manage to get downstairs, and often for quite nice little walks."

(March, 1938).

"I've had some wonderful weeks with my knees. Sometimes I've been able to get down to the town"

(December, 1938).

"I should have written long ago to tell you how deeply thankful I am for the progress my knee has made"

In her next letter, April, 1939, she says:—

"My knee was doing wonderfully well when I wrote and I fully hoped to avoid the usual spring break-down. But, just a month ago, I must have hurt it when I turned over in bed, for I went to bed alright and woke with the old pain"

Still her confidence in the Prayer Circles remained unshaken and she persevered faithfully with her link.

Then, on November, 1939, she wrote to tell us that she had to get up very early and take a long railway journey with her husband. When in the train, it was just 11 o'clock—her time to keep her link with the Prayer Circle—and she succeeded in doing so (although the compartment was quite full), and was "blessedly refreshed." It was night when they reached home again, and in spite of the long and trying journey she was "not too tired that night." What a tribute to the power of prayer is afforded by the above incident!

Early in March, 1940, she is able to send another excellent report:—

"Thank God, so far, thanks to all the blessed prayers, my knee has not had the breakdown so far it invariably has had each spring for the last eight years. . . I can't be thankful enough about it. . . I can certainly stand ever so much better too, and I've been in lots of 'busses . . . an unheard of thing for me!"

On October, 1940, came her last report, nearly four years after she first was put on the Harmony Prayer Circles. She writes:—

"I have just been keeping my Monday half-hour for the last time, with deep thankfulness in my heart.

I am so much better, thank God, that I don't feel I have any right to take up the Prayer helpers' valuable time any longer.

Yesterday I walked for two hours with my husband for the first time for over ten years, and since the end of June I have been able to look after my four children without the help of a Nannie.

My side is so much better too, mercifully that I can carry quite heavy parcels. You don't know what it means to be able to lead a useful life again, and I am brim full of gratitude to those who have prayed so long for me. It must be several years now. I have been asking the dear Lord to bless both those on earth, and those on the other side, who have done so much for me, and I have asked Him to let them know how truly grateful I am."

Cases such as these rejoice the hearts of the Prayer helpers both seen and unseen. By linking without

a break, except on one, or at the most two, occasions when unavoidably prevented, the patient developed a very close contact with the Divine Healing Powers. Even when she experienced delays through unfortunate and unforeseen set-backs, her faith in her eventual cure never wavered. This fact was an important contribution to her progress, because it showed that not once did she put any obstacle in the path of the invisible healers who were ministering to her. The way was always open for the healing power to be poured in to the utmost of the receptivity of the patient. Thus it was possible, with God's blessing, to bring this case to its happy conclusion.



Cataract.

In answer to Prayers of the Circle and others, the eye was saved. Progress has been slow but sure.

Nervous Depression. Sleeplessness.

I have indeed been helped far beyond all that I could ask or think; I have had great trials to bear—but the strength has been given to meet them.

One great blessing restored to me is the gift of sleep.

Arthritis.

I am sure you will be interested to learn that the arthritic condition for which I originally joined the Harmony Prayer Circle, is considerably improved. I am sure I can say it is arrested, and I can move with much greater freedom, also the aching, swelling and pain is greatly reduced. I like to feel that under God, I can attribute this to the prayers made on my behalf, for which I am really grateful.

Bedridden. Angina Pectoris.

I have received such wonderful help from the Prayer Circle, for I am able to get out of bed now at 3-30 in the afternoon until 9 or 10 o'clock in the evening, and when first put on the Circle I couldn't get out of bed at all; I was very nearly helpless. So you can imagine how I feel about your wonderful work, it is very good of you all to continue giving your very good help to all those who need it in these very trying times.

Epileptic Fits.

My brother is still improving more and only had one Epileptic fit in fourteen weeks; before he was put on the Prayer Circle he had them very frequent, sometimes two in a month.

I am very grateful for all the Prayers and kindness shown.

Material Help.

I would like to tell you that the response to my request for prayer re my elder son's affairs has resulted in immediate improvement for him. I was so thankful for this.

Protection.

I feel that we are wonderfully looked after and protected, and it does make such a difference. It takes half the strain of the present times away. I feel somehow so strongly that we and our little home will be kept safe, and I am mightily thankful.

Internal Trouble.

I am very pleased to say that my little son continues to make splendid progress, and is now a sturdy and happy little toddler. Everyone is amazed at the progress he has made and says that he is a credit to me, but I know how much I have to thank my friends of the Harmony Prayer Circle.

Tuberculosis of Right Lung.

I am very grateful for the help the Harmony Prayer Circles have given me. I am delighted to be able to let you know that the Doctors think I am well enough to commence nursing once more. I feel very well indeed and I am sure I shall be able to carry on a normal life once more. My recovery is greatly due to the help given me by the Harmony Prayer Circles.

Material Protection.

I have been protected and delivered out of many things, and I pray now that I may be guided to the right kind of work.

Health. Spiritual Uplift.

As you know I am linking for my sister. I did not tell her so at once but mentioned it some weeks later, and she said, "Oh! that accounts for it. I was wondering why I was feeling so much better." This testimony speaks for itself.

CLINIC NOTES.

A considerable number of Healers have been trained and endowed to treat individual patients for any ailment from which they may be suffering. Many of them are ministering in this way at 29, Queen's Gate and other addresses in London; at Addington Park, Salisbury, Liverpool, Birmingham, Newcastle, Edinburgh and elsewhere. Anyone desirous of receiving individually direct spiritual healing is invited to apply to Mrs. Sherwood, 29, Queen's Gate, London, S.W.7, in person or by post. All such applications are considered confidentially.

Many hundreds of people have thus been helped, and in some cases, where permission is given, we shall publish the details.

" JILL."

Little Jill, aged 4, was brought by her mother from a distant suburb to the London Clinic. She had Asthma and responded satisfactorily to its treatment.

Jill had two peculiarities. Firstly, she could not be enticed away from the side of one or the other of her parents. Secondly, though her cot was alongside her mother's bed, she woke at some time every night in a fretful mood; her normal disposition was that of a happy and contented child.

Jill's home is about 1½ hours distant from the Clinic, entailing a railway journey. While walking to the Railway Station on their way to the Clinic for Jill's third treatment, her mother heard a bomb hurtling towards them. She at once threw herself down over her child in the roadway. The bomb exploded about fifty yards away, but neither mother nor child were touched. They continued their journey to Queen's Gate where Jill was treated as arranged. They had not of course entirely recovered from the shock, but a short time in the Clinic prepared them for their return

journey home in good fettle and none the worse for their experience. Jill had been a patient of the Harmony Prayer Circles for three months, and was therefore under angelic guardianship through the prayer for protection.

While at the Clinic the mother was instructed in making the sign of the Cross and in praying over the sleeping child at night. At 10 p.m. every night for a fortnight, at the hour when the mother was praying beside the cot, the healer was linking and sending to mother and child healing thoughts and visualising the mother making the crosses. Thus the condition which caused the fretful waking and the child's lack of confidence was dispersed. Now Jill sleeps serenely throughout the night. She will now also move about her home by herself with confidence, and go upstairs to her nursery there to play alone.

Bad weather and a cold have kept Jill at home for a fortnight, but the Clinic will soon see again the bright little 'Suck-a-thumb' for the completion of her asthma treatment.

THE YOUNG GENIUS—(concluded from page 8).

physical achievement, mental growth, and ethical discipline, has become, if neither saint nor genius, no great sinner either. But the genius has neglected everything for his one special subject, and the great saint is just an instance of genius that has specialised in ethics.

And for you and me remains, if we accept this hypothesis, and if the idea appeals to us sufficiently to inspire us to the hard work, the possibility of deliberately building ourselves into infant geniuses or into saints—next time.

Modern Myths: Atchi.

By B. N. LADER.

We were sitting together on the sandy shore of the Ganges, gazing at the muddy waters of the sacred river. It dawned—and the shimmering lights of sleeping Benares grew paler and paler. The shore about us, and the shadowy distant outlines of the bathers' planks filled gradually with dark figures—the pious Hindoos hastening to find a place nearer to the waters so that, with the first rays of the rising sun they could plunge into the cool streams, thus alleviating their sins, pains and sufferings.

This last night I was spending in meditation with my fellow-traveller. Our ways, crossing in the marshy Nepal by the will of destiny, were now separating at the gates of the Holy City. During our common wanderings, covering many miles in northern India, undergoing privations and dangers, we had become friendly and intimate. And now—each of us in his own way felt sorrowful on the eve of separation.

“I have now reached the final goal of my wanderings,” said Inarada. “I will dedicate the rest of my days to prayer and contemplation. This river, turning here northwards to its source, reminds men of the Origin of their existence. Here will I discard my perishable body, whose ashes will rest peacefully in the holy waters.”

An imperceptible smile lightened the face of the old Hindoo. The happiness of dying in the Holy City is not granted to every believer in India.

“Be it so, my dear friend,” I uttered slowly, “with a heavy heart I leave you, but Karma¹ urges me on . . . I thank you for all you have done for me, thank you for the knowledge bestowed on me. Please accept this ring as a token of remembrance, the only thing that your devoted pupil can bequeathe you.”

“Do not thank me,” answered Inarada pensively, “everything that happens in this world is preordained by the Higher Powers. If the threads of our lives are interwoven now, it only proves that they were bound together somewhere previously. Accept from me, in exchange for the ring, this tooth of Atchi, from which I have never been parted. She was the wisest of serpents, the true servant of Kali—and as a farewell I will tell you her history.”

With these words he handed me a little white bone—it was not difficult to recognise it as a fang of a big cobra—and after a short silence he began his story.

(1) Destiny.

It was long ago, very long ago, before I understood all the deceptions of the illusory Maya² and renounced her temptations, abandoning the world for philosophy. I was then a happy young man, with a svelte body, elastic muscles, eyes flashing fire, and enjoying an abundance of good health and vitality. As a devoted chela³ I followed the great Urwasi, inspired by him with the wisdom of Yoga,⁴ and practised snake-charming. We went all over India, far and wide, from the Arabian to the Bengalian Seas, from the Adams-peak of Ceylon to the northern Punjab, guarded by the dark range of the snow-capped Himalayas. Everywhere the great Urwasi was cordially welcomed and our every want satisfied. In the European quarters of the big cities he gave performances as a fakir, and all the monies taken were handed over to the fraternity to which he belonged. I carried our bowls and rice and also a big wicker basket containing the snakes; it was my duty to look after them.

I remember with what horror I opened for the first time the basket where the cobras and rattlesnakes were kept, for they were not then under the spell of the dominating gaze and rhythmic music of Urwasi, and I might at any moment perish from their poisonous bites.

"You have no cause for fear, Inarada," Urwasi repeated again and again, "the snakes will never harm a man who is kindly disposed towards them. They are as aware of love, as of hatred, and they reciprocate the same feelings. In this respect their sensitiveness is extraordinary and never deceives them."

And he lovingly took the snakes out of the basket, and caressing tenderly their shiny skins, put them on his knees and on his chest. They twined themselves sleepily round his arms and neck, or stretching themselves languidly clung to their master, licking his face and hands.

Later on I got accustomed to the snakes and grew quite fond of them like my teacher. How much grace and beauty I found in these coiling bodies, sagittal markings and sharp piercing glances! How much wisdom and modesty in their ways, and what affection and caresses I received from these singular, wonderful creatures! At my slightest movement or glance of the eye they divined my most trivial wish, showing an evident desire to live independently and reasonably, so as not to put me to any trouble.

Among the snakes was our common favourite—Atchi, a big cobra, unusually clever and mobile. When I took her out of the basket, and she wound herself round my arms and shoulders, or put her head on my chest and looked attentively

(2) The illusory image of the world created by our senses. (3) Pupil. (4) A system of inner development, tending to unite the human-self with the cosmic-self.

at me with her greenish radiant eyes—it seemed to me that she read my thoughts—and in such a way I passed long evenings in her embrace and conversed mentally with her through many hours. And when during the performances our favourite appeared amongst the other snakes, swaying gracefully and majestically to the monotonous sounds of the flute, exclamations of admiration resounded through the fascinated spectators—and even the European ladies, with their abhorrence and fear of snakes, did not dissemble their delight and pleasure in her smooth rhythmic movements.

So we wandered from place to place, visiting big towns and small villages. The time passed quickly and imperceptibly, months and years flew by. I worked diligently under the guidance of Urwasi and advanced step by step. My spirit had already begun to penetrate the shining veil of the seductive Maya, and deep mysteries of the higher worlds opened gradually before me. In this way I attained complete control of my body, and I mastered the science of fakirs perfectly. Once, walking through Bengal, we decided to visit Calcutta, to pay our respects to the formidable Consort of the Omnipotent Siva.⁵

We were sitting under the wall surrounding a temple some way out of the town, resting after a long journey, and were encircled by a little group of inquisitive natives listening attentively to our narratives and explaining to us our further route. Suddenly, the sound of cheerful voices and loud laughter reached us, and a merry crowd of Europeans approached the temple. They had cameras and binoculars and examined everything with curiosity, taking photos of any interesting objects; behind them were empty carriages, which no doubt had brought the party from the town.

“There are some fakirs,” exclaimed one lady, clapping her hands and pointing to us—and all the people immediately turned towards us. “Look, there are snakes in the basket,” said somebody.

“Fakirs . . . Snakes . . . Snakes ” . . . came from all sides.

Urwasi kept quiet. The Hindoos around us gazed alternatively from him to the new-comers with curiosity. Finally, one of the men drew nearer to Urwasi and asked him if he were a fakir and if he would agree to give a performance.

“Yes sir,” replied the latter. Joyful exclamations and applause from the Europeans followed his words.

“But not now,” continued the gentleman, “now we are in a hurry, and besides these are only a few of my guests . . . will you not come to my house this evening and demonstrate your skill before the whole company?”

“Yes sir, I will,” was the reply, and Urwasi took the visiting card which was handed to him.

* * *

(To be concluded).

(5) Calcutta, formerly ‘Kalikshetra,’ city protected by Kali.

BOOK REVIEWS.

A NEW TESTAMENT WORD BOOK.

By E. Partridge. (Routledge, 7/6).

This very opportune book represents a handy glossary of words and phrases from the New Testament. Every entry is introduced by one or more illustrative quotations, with frequent references to the Greek Testament and to the Vulgate. These are, however, so relevant and elegant, as not to encumber the text or make it too difficult. Thus, the book is entirely accessible to the average student.

The work is dealt with not from a theological, but from a lexicographical, i.e., etymological and literary, standpoint. But since in the Orient both personal and geographical names were generally given so as to express the inner nature of things, and since those responsible for the choice of names were mostly endowed with a deep insight into things spiritual, the scope of this glossary far extends its lexicographical purport.

Such an entry, for instance, as Bethlehem—the house of bread—may easily convey the idea of the 'Bread of Life' that did in fact emanate from there—which association of ideas may lead to fruitful meditations and researches.

Nazareth='the separated and sanctified (place)'. It is not surprising to see it closely connected with the Nazarenes, who devoted their lives to the service of God.

Israel='he that striveth with God,' makes our minds revert to the mysterious nightly wrestling of Jacob (Gen. xxxii, 24) which resulted in his damaged thigh and changed name.

The Glossary is not limited to proper names. It deals also with a quantity of common words and expressions, which are usually passed over unheeded, and in many cases presents them from a quite new and unexpected angle.

We wish to see the following editions of this excellent book more complete, i.e., 'Eli, Eli, lama sabachthani' ought to be included. Since cherubim and seraphim are mentioned, the powers and principalities should be represented; also the angels. And certainly the seven apocalyptic churches.

This book is indispensable to every serious student of the New Testament.

F. S. C.

THE FALL OF THE IDOLS.

By W. R. Inge. (Putnam, 8/6).

This book is one of the signs of our times; it should not be missed by anybody wishing to gain a deeper insight into the nature of the cataclysm raging at present through the world.

After a long and brilliant career, having reached the age "beyond the psalmist span," the author is facing the spectacle of the fetishes of the last century—Progress, Democracy, Free Trade, Socialism—shaking on their pedestals or lying prostrate. He cannot guess what is likely to happen, but foresees, with much sadness, that many drastic changes will be inevitably hastened as an outcome of the war. Many things, which he counts among the finest flowers of our civilisation, will disappear and, without them, the future seems to him gloomy in the extreme. Thus, he is thankful not to have to live in that England of the future.

Still, though he sees these idols of the nineteenth century broken and dishonoured, the author finds that some older traditions—Christianity, humanism, liberty and science—are not yet completely discredited and will survive the present crisis. But even they are bound to undergo some essential modification, since the younger generation is in revolt against all the traditions of their elders and will tolerate nothing unchanged.

In the light of this bitter experience, shall we understand better the fallacy of making and worshipping idols of any kind? Curiously enough, the greatest of them, of which those mentioned are but consequences, is not alluded to at all. This is the general materialistic outlook developed in the past century, and which has overshadowed every sphere of life, including philosophy, science and religion. That the author himself is not completely free from its spell is obvious to every attentive student of this remarkable work.

Hence the fallen idols are but ugly and deformed images of the lofty ideals, and perhaps the crumbling of the former will leave the way open for the latter. Behind the destroyed gods of materialistic progress, the ideal of spiritual evolution will be rediscovered, as behind pragmatic Christianity—its cosmic aspect will emerge. Christianity is not "a religion

founded by a layman for laymen," but an Incarnation of the Logos for the Redemption of the world. And the clergyman of the future will certainly not be "first and foremost a physician of the soul," but chiefly the witness and servant of the Holy Ghost.

This book is not only a call, but also a contribution, to the revaluation of values. However, it is rather a question mark, than a reliable guide; and pointing out clearly where we have failed, it may perhaps prevent us from falling into the same errors again: here lies its indisputable value.

B. D.

THE WAY OF AN INITIATE.

By A. Greville-Gascoigne.
(T.B.O.T.P. Publications, 5/6).

For certain people the word "occultism" possesses an irresistible attraction, as a source of higher knowledge and a way to individual perfection; for others, on the contrary, it is associated with such suspicious dealings as star-gazing, fortune telling, necromancy, and every kind of fraud, fake and superstition. To trace a clear line of demarcation between these two conceptions and to shew, in general, what occultism is and what it is not, is one of the main purposes of this agreeable little book. One is bound to admit that the author states his case openly, plainly and with due erudition.

While psychology concerns itself chiefly with the mind of man and with the development of his mental powers, occultism is, for the author, a science, with its findings bearing the same strict tests as any other science. Mysticism, on the other hand, is characterised by the words of St. Augustine: "In the flash of a quivering glance my mind reached to that which is." Hence a mystic is a truly religious man apprehending "that which is" without the help or intervention either of the physical senses or the intellect. An occultist, however, is a scientist who uses scientific methods in an attempt to comprehend "that which is," and rejects all evidence that will not stand the test of scientific investigation.

The author proves himself to be antagonistic to the application of the Eastern Esoteric Tradition in the West; even the teachings of the Theosophical Society is, in his opin-

ion, unsuitable for western students. But he is a strong adherent of Reincarnation and finds rational arguments in support of it. His interpretation of Reincarnation, however, differs from the "classical" one in that he counts not the spirit, but the soul, the permanent and indestructible subject of rebirth.

F. S. C.

WOMEN OF THE BIBLE.

By H. V. Morton. (Methuen, 5/-).

Surely the shortest biography in literature is that of Lot's Wife. "His wife looked back from behind him, and became a pillar of salt." Yet that single sentence has placed her among the famous women of the world.

There are other portraits of women, scattered through the pages of the Bible, with perhaps more lines dedicated to them; but not all have attained such fame. They often remain strange and mysterious to our modern mind; their motives to us appear incomprehensible, and even their names are not always known. Nevertheless, their role was mostly of the greatest importance, and has exerted a strong influence upon the whole course of our religious history.

To collect them into one unique feminine portrait gallery is the achievement of H. V. Morton. His latest book: "Women of the Bible" contains twenty-three studies of women, from Eve, Sarah and Lot's Wife, to the Virgin Mary, Herodias, Martha and Mary, and Mary Magdalene, including also the less popular, but none the less remarkable, Potiphar's Wife, Pharaoh's Daughter, Michal, Abigail, Pilate's Wife, etc.

To call this work a gallery of portraits is to do less than justice to the author, since that expression presupposes a collection of immovable pictures, even though the painter may have succeeded in lending to them an illusion of life. Rather, closing the book, you are under the impression of having met, one after another, nearly all the heroines of the Bible, of having spent many a long day with them, observing them in their actual surrounding, talking intimately to them and even trying to guess, behind a passing glance or word, what were the secret impulses of their hearts. Brought thus vividly to life for us, they will serve as the prototype of many modern female characters, not only among the heroines of thrillers

and newspaper column, but also among our friends and acquaintances.

That the local colour is full of life is but to be expected of the author of "In the Steps of the Master" and "Through Lands of the Bible." However, certain passages even surpass that level—here is one, majestic in its tragic simplicity, describing the approach of Joseph and Mary to Jerusalem, on their way to Bethelam:

"If they came down by the north road, where the white towers of Hippicus and Phasaël gleamed on their right, they would have passed a little hill outside the city gate. The name of this hill was Golgotha."

B. N. L.

THE TESTAMENT OF IMMORTALITY.

An anthology selected and arranged by N.G.

(Faber & Faber, 8/6).

The best of mankind have always been unanimous in their affirmation of human immortality, and to them the author has turned in his search for words of solace after a sore bereavement. Thus collection of extracts, in prose and verse, from mystics, initiates, poets, saints and philosophers of different countries has finally led to an unusual anthology.

This is an elevating and comforting book, and may be sincerely recommended to everybody striving for initiation not only into the mystery of death, but also of life. It provides

excellent material for meditation; as a bedside book it is invaluable, freeing the mind and uplifting it to spiritual heights, from which our puny daily troubles appear in their due perspective.

The anthology has a preface by T. S. Elliot.

B. N. L.

THE SEVEN KEYS TO COLOUR HEALING.

By Roland Hunt. (Daniel, 4/6).

Recent years have witnessed a general awakening of colour consciousness. Different ways were suggested for the practical application of colour, and certain were found to be quite efficacious. Hence, colours are gradually introduced for healing purposes; as prophylactics; in the field of education, etc. Their application is mostly limited to the decoration of wards and rooms with a special colour-scheme, or to the use of coloured lamps.

That colour may be applied in many other forms, as for example colour-solarized water, sugar, salt, air, etc., we learn from "The Seven Keys to Colour Healing." In this work the author has brought together the data of several years' research and experience; it correlates most of the known with new practical methods of colour diagnosis and colour healing. It is indispensable both as a clear practical outline of the subject, and as an introductory "key" to a more profound study of the Science of Colour.

B. D.

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