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THE SEEKER MAGAZINE

MYSTICISM



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CHRISTIAN

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HEALTH



SPECIAL ARTICLES

in this Issue:

The Two Kingdoms—The Editor.

The Christian Aspect of Karma—
"Dr. Lascelles."

My Conscience and the War—
D. Arlen.

Recalling Past Lives—B. N. Lader.

Spring—L. Elin.

Graphosophy—F. S. Combe.

The Harmony Prayer Circles.

Book Reviews.

APRIL-JUNE, 1941.

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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	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>	—	—	—	—
—	—	—	—	<i>8.30/9.0</i>	—	<i>8.30/9.0</i>
—	—	—	—	<i>9.0/9.30</i>	—	<i>9.0/9.30</i>

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

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The Editor: C. A. Simpson.

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THE TWO KINGDOMS.

THE EDITOR.

One of the most characteristic features of the present war consists in its being accompanied by a widespread inner conflict of individual consciences. Being often depicted as a clash between Christian and anti-Christian civilisations, it often provokes the argument, that there is no such thing as a Christian civilisation in existence, and that it is both presumptuous and hypocritical for the Democracies, with all their well-known social, economic and political evils, to consider themselves Christian institutions.

There is a certain amount of truth in this assertion, but in so far only as no country can at present pretend to have put into practice *all* the Christian ideals. Indeed, it would be the Kingdom of Heaven on earth, and it seems to strongly under-rate the Mission of Christ and the idea of the Heavenly Kingdom to expect them to be fulfilled during merely two-thousand years of History. And particularly, if the might of the evil forces, constantly opposing the approach of the Kingdom, be taken into account.

The fact is that, although the Christian State, in the full meaning of this word, does not yet exist on earth, certain of the States do recognise the Christian ideals as being the ultimate aim of their existence, and have consciously entered the 'narrow path' leading to them. While the others reject them as a drug, invented by the cunning but degenerate peoples in order to avert annihilation by the younger and more virile races.

There exists a narrow path, encumbered as it is with innumerable obstacles—individual, social and national. The wanderers upon that path are inspired by the vision of the future Kingdom of Heaven on earth. They follow the call of brotherly love, of equality of men before God and law, of individual freedom and self-sacrifice. So long as this path is not obstructed, the hope, the possibility of a Christian civilisation, though, perhaps, in far future, is a living reality.

And there also exists another way, leading towards the Kingdom of Darkness. It calls for world-domination by one chosen master race, the enslavement or annihilation of other peoples and the suppression of individuality. If this ideal prevails, the Christian civilisation will become impossible of realization.

This is the issue.

The Christian Aspect of Karma.

By "DR. LASCELLES."

The origin of the ancient religions of the East came from what are called the Vedas or the Vedanta. These religions or this religious philosophy was not written: it was spoken from priest to priest, and the germ of this philosophy lies back in antiquity, thousands of years ago. Then it was transcribed in books which are called the Upanishads. The early Upanishads contained no mention at all of Karma, but the late ones did; and it is from these books that we know that the Karmic philosophy was a Brahmic philosophy before it was taken up by Buddhism, and became the principal philosophy of the Buddhist religion.

What does Karma mean? Karma means to be cause, cause and effect; and to take the Karmic philosophy in its full meaning, one does not allow for a Creator, but for a Universe of cause and effect. And as it is quite impossible for the short span of life to take into consideration the whole effect from the causes of the creative life, one has to show a series of lives, which are called Reincarnations. The shortness of life does not allow for the whole effect, and until this Karmic condition is erased from the soul, the soul does not enter into Paradise.

Now, how much truth is there in this Karmic philosophy? I would say a great deal, as is written in the Bible: "As you sow, so you shall reap;" but it does not allow for the taking of burdens, or the vicarious suffering that is in the world. You do not always reap all you sow. If you sow your seed in certain ground, you may not reap as much as if you had sown it in another type of soil. So one must allow—if one is a Christian—for reaping—yes—but not reaping the full effect that you would suffer from the causes of sin; for you must allow for a merciful and loving Father who, if you believe in Him, and if you have faith, and if you pray, will wipe out the evil effects of your life, and of your past lives.

When I first came to the earth, after being dead for eighty years, and spoke through this sensitive, I had not sufficient evidence to say definitely that reincarnation was true. Now that may sound strange to you. I know there are people who believe that once you are dead you know everything, that everything is disclosed; that your intellect or your mind is so expanded that all knowledge is yours. That is quite untrue; for when you are dead you are just progressing from the last

day on which you lived ; and so I did not know, I was not sure; but I was sufficiently interested to collect the evidence that was at my hand, before I would make a statement publicly as to whether or not I did believe that the dead are born again. And first of all, I believed that they did come back under special circumstances, but I did not believe that they continued to come back until they had wiped out the effect of the sin, and the past sins of their lives. But now I know it to be true, I am firmly convinced that the dead come back into life again; and of course being convinced of that, I can see how important it is to know something about Karma.

But I still say that people, if they are Christians, and try to lead a decent life, and have faith in God, do not suffer, otherwise there would be no such thing as redemption. And what I have observed is this—that they can get rid to some extent of life's Karma in the spheres, and they reincarnate only for the purpose of getting rid of the Karma that it is impossible to get rid of after death.

There are certain sins of the flesh that you are not tempted with in any way when you are out of the body, but you may still have the inclination to fall by those sins when you are in the flesh. It is much easier to be good when you are dead than it is to be good when you are alive. But remember, you can still sin after death. Don't get the erroneous idea that as soon as life is cut off you become perfect; any more than you will have all knowledge, and that your spirit will be protected from sin. You can still go on sinning, and you do. You do! You will meet some very disagreeable and difficult people when you are dead, just as you have on the earth. You will meet with the jealous and the vain, just as you do on earth. You do not change so quickly. I know that when people are born with certain characteristics, they do struggle to get over them and to be better; but if you take all your sins, and from the day of your birth you struggle with them till the day of your death, you would still have some hanging on. It would not be natural if it were not so. Those sins that you have hanging on to you, you take over with you, and you pass back into the body after a number of years, and you struggle with them again.

It seems to me that without a loving Father, and without the progression which is constant on my side of life, that one would never get clear of these sins, that one would come back, and back, and back again. And you may take it that people have been coming back and back again for forty or perhaps fifty thousand years—I do not know when the first skull was found, but there was a man found in my time that they traced as being twenty thousand years old. People have been coming

back, and back, and back; and I have not found yet—except in one particular, in the case of Jesus of Nazareth—the perfect Man. And surely if there had been a clearance, and certain perfect beings were ready to pass into the spheres in which I have my life, you would have heard of them and so would I. When you come to consider it, not only have you got your Karmic sins with you, but you also carry vicariously some of the sins of the fathers from generation to generation. You call them ‘hereditary’ sins. They are passed on, and so being born in the flesh, one has not much chance to reach perfection.

So what I would say is this: There are many sins of the flesh, or let us say, sins that are entirely to do with the world of matter, that one has to get rid of. They are one’s Karma. I remember a woman coming to me who was suffering with rheumatoid arthritis. She came to me to be cured, and in the same breath—after telling me about her disease—she said: “Of course this is my Karma. I am given this condition because of my sins.” My answer to that was this: “If that were so, I should be doing you a bad turn by curing you; because if you believe that, if I cure you of this disease, you will only have another one following it, perhaps more virulent and maybe more painful.” Well, she was cured. What had become of the effect? What had become of the Karma for which she believed she was suffering?

I think that is rather a good illustration, that through the power of the angels, and through the power of God, because of His mercy and His love, I was able to be the instrument through which that disease was removed from her body. Let us still believe that it was Karmic. Maybe it was—of that I am not sure; but had the curing of the disease released her from that sin, for which she was suffering? If so—and I would like to believe it so—Christ’s call to the one that was suffering: ‘Go and sin no more! Thy sins are forgiven thee’ may be the answer. So there is no doubt that the people of the flesh do suffer for the sins of the past. Whether, through the suffering of the mind, one is affected through the physical or not, depends on many things; very often it is so.

So there is some truth, and a great truth, in the Karmic philosophy; and I do believe that if one would tackle one’s sins and try and overcome them, that one would pass to a higher sphere, and no doubt would shorten the return or the time of return to the flesh. I have known of a child being born in the flesh just to get maternal love, something it had missed; and the child died. That child was a great soul, but not sinless; the incarnation was only for two years. The medical profession could not say why the child died, and the love that that child had was a wonderful love.

Now, who determines whether one should come back to this world to rid oneself of past sins? Who does determine this? That was something that puzzled me when I first enquired into it, and I found out. I do not say in all cases, but certainly in all cases where the soul is well developed spiritually, one chooses one's own parents, one chooses the circumstances that are more than likely to be faced so that one shall be tempted no doubt with the very sins that one wishes to overcome. I know I said that to a lady a little while ago, and she said: "Well, I must have been a fool to have chosen my parents: they are the last people I should have thought I would choose." And another one said to me: "I suppose I did choose them, but how is it that they are so very much better than I am." The answer to that is that that soul needed careful nurturing, careful early preparation. Most likely the temptation of the sins from which that soul suffered came in the very early days of life, certainly during youth. Yes, one does choose one's parents, and how many parents really face up to their responsibilities, how many parents ever think that they have a soul given to them from the heavens or from the spheres above the earth, to train and nurture and help through life, so that through the power of their love they may be saved from perhaps many returns into the flesh? If the parents did understand, how they would watch the child, and see that in all its ways it was brought up in love and in faith! How they would guide that child as the Heavenly Father would have it guided! They would guard it, they would see what particular besetting sins the child had. They would pray and work that that child might become a better person, and thus help it to rid itself of this Karma.

God was the first cause. Man has made many effects. The good is the God that is in him, the bad is from the evil that lies behind; but it matters not what your Karma is, it is not fate—that I can tell you, because behind that Karma lies God, our Heavenly Father, who can, through your faith, and through your prayers, lift it and you from that Karmic condition into the Kingdom of Heaven.

Personal Karma is linked up with national Karma. A nation is a community of people, and is made up of the people that live in a certain country, and to some extent they have thought and character and emotions that are attributed to the place where they are born. These may not really be their characteristics, but they do have peculiarities according to the place where they are born. And you call them their national characteristics. Where do they get them from? Why should they be different? Why should the German be different from the Britisher? Why should the Italian again be different from

either of them? Is it entirely a matter of climate? No! Nations have reached a certain stage in evolution, just as individuals have, and you are born into the nation that has that particular stage of evolution, and the nation is made up of the Karma of the people that dwell in it.

Now, as I said, the people suffer from their Karma: So do nations! This nation is now suffering for its Karma; it is suffering, as the Bible will tell you, for its tribulations, for its past sins; but it is suffering also from the present sins of its people. The suffering of this nation is your suffering, and the cause of the suffering of this nation is in some way yours. For the nation is made up of units each part, as it were, taking its responsibility and suffering for its sins. In the case of democracy, one chooses one's leaders, one's statesmen, or one's Parliament, and abides by their decision. You live under their laws—the choice is yours. They cannot make a nation suffer. Theirs is not the responsibility; the responsibility is in your hands, and the responsibility lies in all institutions, in all gatherings, in all bodies of people. And if this nation is to suffer fully for its Karma—or I might say any nation in the world is to suffer fully for its Karma—then everyone would be wiped off the face of the earth. You cannot imagine the amount of national sins from the beginning of any race. If you, as a nation, are going to take the sins of the country, or the sins of the nation on your shoulders, you are not fit to live, and you are plainly told that in St. Matthew's Gospel: Unless God shortens the days of your tribulation, through His love and through His mercy, you will cease to be. And He shows the way. The way is prayer. If you pray!

You have had a national day of prayer. It is strange, but it is so, that this nation, which is a Christian nation, waits; waits until war and the horrors of war are upon them, waits until they are facing disaster before they have a national day of prayer. Yet they are taught that the days of their tribulation shall be shortened, and I believe that if national days of prayer, real, earnest prayer, had begun directly after the last war before peace was ever signed, if there had been a kind of treaty that God would have you make, that there would have been international disarmament, that all national disputes would have been settled over the Council table, that gas, and the fighting, and the bombing plane would never have been used as instruments of war, that there would have been no war.

So you see the Church also suffering from its Karma. It has not done its duty by its people. In no wars in Britain except this one has the Church kept so quiet. In the last war, if you remember, the guns were blessed, the ships were blessed, the men were blessed as they sailed away from the different

ports. They were blessed on the platforms of the stations. Sermons were preached to gird them on to war. I do not know whether they blessed the munition factories, they may have done so. There is none of that in this war, the Church has become quiet, and I was very thankful when I was told that this prayer was not for victory, but for guidance. For guidance! The Church is suffering from its Karma. It has been suffering from it for a long time. I remember a man who had been in China for some years, telling me about his Church, he was very fond of it, and it used to be full of young people every Sunday for both services, and he used to sing in the choir. When he came back from China, he was very distressed and came to me and said: "You know, I went to my old church that I used to attend when I was a youth, before I went to the East, and all that was left were old ladies, and perhaps three or four old men. They will die soon, and then who is going to be the congregation?" Now, that kind of thing is becoming common in so very many churches, and yet there are good men in the Church, splendid men. They are suffering from the Church's Karma; they are seeing their churches empty, they are seeing them being destroyed from the air; they are seeing religion being scoffed at in many of what were the most religious countries. Now I say this: that if the Church—and I do not say this about the Christian religion, I am speaking about the Church—if the Church has to suffer for its Karmic sins, it will be destroyed, completely destroyed. But I do not think that will happen. There is a movement of the angels towards the earth in this battle, this raging between the forces of good and the forces of evil, I notice that there is a light shining from above; a light from the heavens, which is drawing nearer and nearer. Maybe it is the return of the Messiah—I do not know; but I feel that that light will enter into the body of the Church and it will change; and it will really pray as one body, under God—not for temporal authority, but that it may be the channel through which distressed mankind may come and receive succour. It will lose its authority, its bishops, its cardinals, its Pope; but there are sufficient people loving Christ to form something new, which will be so needed in the days that are to come. So the Church is not suffering from the fullness of its Karma, but will be saved by the mercy and the love of God, that the people in the Church may be saved also from their Karma; and in saving them, so will God save the nation.

Some people have the view that their very sins are Karmic, not their suffering but their very sin. They say: "Oh, of course, I know I am a disagreeable sort of person, but that is my Karma. I shall come back to the earth again and get rid of it in the next life. I am not going to get rid of it in this, it

is too much trouble altogether. That is not a very pleasant view to take, but I can assure you there are quite a number of people who believe in Karma, who take this view and continue to sin. They enjoy their sin in this life and leave it to the next life to get rid of it. Sometimes I see those people when they are dead, and their viewpoint entirely changes. It is all very well when you are held back from the full expression of life by the flesh, but when you are out of it, and have the hunger and urge to lift yourself up, to raise yourself up above the things of the sphere in which you are, you are then terribly sorry that you sinned. You may see your loved ones, not out of reach, but in a different heaven from the place in which you dwell. They come down to see you and talk with you, but you cannot go up to join them. They have earned their place and you, poor fool, you have lost your opportunity, and you cannot get there until you come back into the flesh. And that maybe will take you hundreds of years, hundreds of years. No one on the earth place can know or guess what that hunger means. So with that knowledge, one should do everything one possibly can to take hold of these sins and drive them away from the soul.

You know what your sins are, pray that you may be guided and helped; that the burdens that you have in this life may be lifted, that you may be guided by those that are dead and that love you; that the way may be opened for you. And in your prayers, remember the Church: it needs your prayers. You may not go to church yourselves, but I expect you have done so in the past, and the church may not mean very much to you; but remember it meant something to you, it should mean a lot to you; and it most certainly does mean a lot to many people, and it needs your prayers. Do not wait for a national day of prayer to pray for your nation—not that it should be victorious over the armies of the enemy, not that it should slaughter and destroy more; but that it shall be lifted up in the sight of God, to bring peace and goodwill to this earth; that it may through this war finish wars for ever. Pray that men may have greater understanding, that there should not be such a line of demarcation between one nation and another, that there should be more friendliness in the world, so that as nations draw nearer to nations, they may draw nearer to God; and pray that the Karma of this nation may be wiped away, that you as a unit of this nation may make your effort, through overcoming your sins, to come nearer to the Kingdom of Heaven, and so on your part, do your little towards bringing your nation to that Kingdom of Heaven that should be, and will be, on earth.

Questions and Answers.

Q. When people live very selfish lives through which they know that the future generation will suffer, do they receive extra punishment on your side for their meanness?

A. In answer to that, I must tell you that there is no such thing as extra punishment: to some extent, you reap as you sow. Maybe through the prayers of those that have loved you before, God in His mercy will take some of your tribulations; in other words, the angels will help to carry your burden, but you still have the burden. Sin is not just an act for which you have to be punished, but again, as I said in my address on Karma, you do suffer from those causes. The effect of the sin is something that you have to overcome. You need not necessarily come back to do so, although through the sins of the flesh one invariably does have to come back. Now, in the question you have asked, the future generations will suffer for the sin you mentioned. One does suffer from the sins of one's fathers from generation to generation. It may not seem very fair, but again we are dealing with the law of cause and effect—you are the cause of the disturbance. You are suffering from that cause, and your children and your children's children will suffer too through your particular sin. Eventually, of course, that is all wiped out. If the children resent and are bitter because of your sin, then they suffer, and you suffer still more. If the children in facing that sin do their utmost to overcome the effects, they can wipe out the effects of your sin. So while you are living, you are either doing one thing or the other; you are either adding to the sins of your forefathers or you are taking away from their sins.

Q. If a man or woman leads a cruel life on this side and eventually re-incarnates, does he or she restart life with cruelty in their character?

A. That all depends upon the person. A spirit may come over that has been cruel and he or she may seize the opportunity to give love and service and change his or her character whilst on my side of life. Invariably there is something left to be done on the earth, so that spirit does come back. Maybe it is quite impossible because of this cruelty to meet in the

spheres the one person to whom they have been cruel on earth, for the simple reason that that person may be very much higher and cannot be reached. When this spirit knows that that particular person whom he or she has injured is incarnated, he will then incarnate too, so that they can meet on the earth plane to wipe out by the power of love that cruelty that they have committed in a previous life.

Q. Does Karmic effects ever take place in cycles in an individual earth life and on different planes? For example: Take a severe emotional and mental upset, struggled through, but not managed well in early grown up life (leaving regrets for bitterness, jealousy and unkindness later on).

A. Yes; I wish you could get away from the idea that this life is one part of existence, and the life after death is another: it is a continuation of life. If you could only understand that, you would see that if it is a continuation of life, it must eventually be the continuation of progression, and that is very important. You see the person with this emotional condition who evidently has caused pain and suffering and so on, is still in the same condition when dead as when alive, and death is only a continuation of life. You would not say you were any different if you took a boat and went to the other side of the world. You would be away from the surroundings you lived in on the earth, but you would say that you were still carrying on your life, though perhaps in different surroundings and with different people. Well, death is very much like that. You pass from life on the earth plane to life on another plane, which is very similar to the plane of the earth; and so you continue, you go on progressing. With some people the progression is very slow, in others it is far more rapid; and as you seize your opportunities on the earth plane, so if you are wise, you seize your opportunities when you are dead, and you go on progressing and progressing. Some souls who go over make a downward cycle, but it is only a downward sweep, they eventually reach a certain level, and then they start to rise upwards. People talk

(Concluded on page 24).

My Conscience and the War.

By D. B. ARLEN.

(Continued).

THE INNER LAW.

There is a remarkable little known passage in the book of the Prophet Jeremiah (31, 31-33) :

“ Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah . . .

But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and will be their God, and they shall be my people.”

This prophecy was fulfilled through the Christ.

Indeed, while the greatest part of the Mosaic moral and ethic was based upon rules, imposed by external authority, and intended chiefly to safeguard individuals from personal misbehaviour and social offences, Christ transferred the centre of activity inward, in the form of an inner moral impulse.

“ For, behold, the Kingdom of God is within you.”

—(Luke 17, 21).

“ DO NOT, because it is forbidden, and by doing so you will entail a punishment upon yourselves ”—such was the rather *negative* attitude of the Mosaic Law.

“ DO, because it is the higher human and divine law, and by doing so you will be rewarded in the Kingdom of Heaven ”—was the *positive* call of Christianity.

FEAR of *earthly punishment* was the chief external restraint and disciplinary factor of the followers of Moses.

HOPE for *heavenly recompense* was the main inner impulse and educative principle of the Christian community.

THE PRINCIPLE OF EDUCATION.

As a matter of fact, every system of education is based upon similar methods. In the very beginning, the leading idea is most inaccessible to the independent judgment of the disciples—be they individuals or a community as a whole—and is therefore both imposed and sustained by an external authority, be it civil or religious. The latter, however, having no means of penetrating into the inner life of individuals and of controlling the motives of their behaviour, is limited to the supervision of their external conduct only. This is why the first

step in all education is founded on the strict application of detailed rules and regulations.

Yet in the course of time the ideas, the fulfilment of which was originally sustained by external authority, do penetrate into the consciousness ; they are gradually absorbed by the majority, become evident to everybody and in the long run transform themselves into a universal and obvious truth. Then the teacher or legislator, instead of insisting on the fulfilment of the numerous external regulations supported by the threat of punishment in the case of disobedience, is enabled to appeal directly to the awakened inner faculty of the understanding. For instance, the abstract idea of physical cleanliness is strange to children, and therefore they must be washed and kept clean, often against their will, by adults. Likewise peoples, during the childish level of their development, are charged by higher authorities with varied kinds of washings and ablutions. Yet in both cases, a certain degree of inner maturity having been reached, the necessity for cleanliness becomes manifest to everyone either from an hygienic or an aesthetic point of view. Accordingly, all the imposed detailed rules may be easily dispensed with from this time onward, as the inner urge towards cleanliness prevails

THE LAW OF MORAL EVOLUTION.

This process, which takes place in every sphere of human education, may be called the Law of Moral Evolution and be summarised as follows :

“ The educative principle is at first imposed as an external rule, the breaking of which is threatened with punishment by the existing authorities. In course of time, however, the idea becomes evident and acceptable for everyone, and it gradually develops into an obvious and almost irresistible inner urge.”

The Old and New Testaments correspond respectively to the first and second phases of this law. Moses had recourse to the authority of God, and threatened earthly physical punishment in case of disobedience. Christ, however, appealed to the awakened inner impulses, and promised heavenly recompense. Thus, according to the words of the prophet, the Law was put into the “ inward parts ” and engraved in the hearts of the people. This momentous change was accompanied by another of no less importance.

THE KINGDOM OF EARTH AND THE KINGDOM OF HEAVEN.

A very peculiar feature of the Old Testament consists in the whole outlook being largely earthbound. The people apparently were little concerned with the salvation of their souls, or with conditions of a future existence in the beyond. It was the earthly life, the organization of the earthly kingdom, the regula-

tion of earthly affairs which were the chief objects of the Mosaic legislation. Accordingly, the rewards for devotion, for strict obedience to the law, were also conceived in specific earthly terms : rich harvest, fecundity, longevity, wealth. Sinners, on the other hand, were threatened with corresponding earthly calamities, such as drought, sterility, slavery, death, all descending on them in the near future.

This was all radically changed by the advent of Christianity. The culture of the inner life, the salvation of the soul, the Kingdom of Heaven were new ideas, introduced by the Christ and steadily enforced. The whole legal system of the Old Testament was shaken to its very foundations through the abrogation of its main incentives and restraints. What importance, indeed, could be attached to the earthly promises or threats of the Mosaic legislation, after such statements of Christ, as :

“ Fear not them which kill the body, but are not able to kill the soul.”—(*Matt.* 10, 28).

OR

“ What is a man profited, if he shall gain the whole world, and lose his own soul ? ”—(*Matt.* 16, 26).

OR

“ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal ;
But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.”—(*Matt.* 6, 19-20).

THE NEW TESTAMENT IS A COMPLETION OF THE OLD.

Following on these important innovations, the whole attitude of the people towards their fellow-men, the world and the God became essentially modified. The laws and commandments of the Old Testament, scrupulously as they may have been fulfilled, were declared insufficient for the attainment of the Kingdom of Heaven and had consequently to be altered in accordance with the newly proclaimed ideals. Still, in general, the New Testament was not opposed to the Old, as is often mistakenly thought, and the heavenly Kingdom of Christ is not incompatible with the earthly kingdom of Moses. The apparently striking antitheses used by Christ :

“ Ye have heard that it was said by them of old time . . .

But I say unto you ”

prove, on nearer examination, not to have a contrary meaning, but to be an intensification, strengthening and refinement of the old commandments, by the addition of their inner spiritual counterparts. Thus, for instance, an (imaginary) Old Testament injunction to fast one day weekly would not be

abolished, but on the contrary, strengthened by

“ But I say unto you, That you ought to fast two days weekly.”

“ BUT I SAY UNTO YOU . . . ”

Indeed, the Mosaic Law forbade to kill. Christ did not abolish this commandment, but went further, forbidding not only to kill, but even to be angry with one's brother.

The Mosaic Law forbade adultery. Christ did not override this law ; He enlarged its scope by condemning not physical adultery alone, but also adulterous thought.

The Mosaic Law forbade the indiscriminate breaking of the marriage bond : There must be a writing of divorcement. Christ went further, and forbade divorce.

The Mosaic Law ordered the substantiation of one's words with inviolable oaths. Christ demanded invariable and absolute truthfulness : Swear not at all.

The Mosaic Law called for the exercise of mercy as regards punishment, which was to be kept within definite limits : no more than an eye for an eye and a tooth for a tooth. Christ demanded an even greater degree of mercy.

The Mosaic Law ordained the love of one's neighbours. Christ taught us to love even our enemies.

This general enlargement of the ten commandments by Christ was accompanied by the emphasis of their inner spiritual counterparts. The inner law, the motive, the final aim were more important than the letter of the written law, which at times they might supercede. For instance, the *fourth commandment* (“ Remember the sabbath day . . . ”) had certainly not been abolished, yet to heal the sick, to help, to assist on the sabbath was not to be considered as its infringement. Thus it could be affirmed, that :

“ The Son of man is Lord also of the Sabbath.”

—(Mark 2, 28).

This spiritual Inner Law, brought by the Christ to man and implanted into his consciousness was a completion and fulfilment of the Mosaic Law and of the prophets; but it also went beyond it, as the spiritual always transcends the physical. Hence the double affirmation of Christ :

“ Think not that I come to destroy the law, or the prophets: I am not come to destroy but to fulfil.”

—(Matt. 5, 17.)

and

“ For all the prophets and the law prophesized until John.”

—(Matt. 11, 13.)

cease to be in contradiction to one another.

(To be continued).

RECALLING PAST LIVES.

By B. N. LADER.

The doctrine of Karma and Reincarnation 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, 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 the problem in earnest.

Meanwhile, general interest in the problem of Karma and Reincarnation is growing by leaps and bounds. It has already definitely outgrown the limits of special philosophical or religious treatises. It has captured popular literature, penetrated into the newspapers, magazines and novels, and may be expected shortly to invade both the stage and the screen.

Certain people accept the idea of Reincarnation without any hesitation and even enthusiastically, as a conspicuous truth, the veracity of which is confirmed by common-sense and their inner experience. Others are ready to admit Reincarnation to be at least a *working hypothesis*, giving a more or less satisfactory explanation of the problems of life—such as the apparent injustice of Nature in distributing her gifts among individuals, the social inequality of men, the suffering of innocent, etc. Others, again, disagree with this doctrine completely, oppose it bitterly and condemn it as impossible, unscientific and even anti-Christian.

There is one problem inseparable from the doctrine of Reincarnation, which both the supporters and the opponents of the latter have to face: If the present life is not the first, and men have already lived on earth before, why then have they no memories of these past lives? Indeed, the fact that in general we do not possess such memories cannot be contended, and therefore individuals, claiming to remember their past incarnations, are usually dismissed (and not always undeservedly) as common cranks.

“Why do we not remember our past lives?”—is the most recurrent and persistent question roused at first by the idea of Reincarnation. And numerous are the theories, more or less plausible, which are proposed in answer to this question—from religious, philosophic, scientific and ethical points of view. In short, religion mostly asserts that the will of God is unsearcha-

ble, and it is not for human beings to tamper with the higher truths, which were deliberately withheld from him; philosophy affirms that an average individual could not stand the stress of his everyday life, if, besides, he was burdened with the memory of those past; science states that memory is dependent on the traces in the physical brain, created in the present incarnation, and consequently cannot reflect the past life; ethics tell us that this forgetfulness is a blessing from Heaven, which makes contact between people possible, and the recollection of past struggles, feuds and enmities, not less than the ties and attachments, would so interfere with present human relations as to hinder the normal evolution of mankind.

We, being with certain reservations strong supporters of the doctrine of Reincarnation, have quite another approach to the above problem. We ask those complaining either of the complete absence of or of inadequacy of their spontaneous memories of the past lives: "How much—if anything at all—have you done to develop your memory? And if, without special training, nobody is able to recollect even the details of the present life, especially the years of infancy, why do you expect to remember the more distant epochs of your previous existences?"

The human being, differing in this respect from the animal, is not given the last finish by the Nature. There is left free a certain scope, far from being negligible, for his own efforts with regard to his further development. The physical structure of animals, their limbs, their instincts, their habits are the complete expression of their nature, cover thoroughly their needs and assure the preservation of the species. A chicken begins to pick up the grain immediately after hatching, and a young duckling swims instantly without being specially taught. The migrating birds find their way over continents and oceans, and know the right time for migration. The whole of natural history is a book of marvels, though perhaps still under seven seals for us; it is impossible to describe or imagine all the ingenuity of Nature in equipping the animal kingdom for its struggle for existence.

Far from that with the human species. No individual would survive his earliest infancy if not cared for, protected and taught by his elders. When grown up, he can only survive by the constant exertion of his own spiritual capacities: inventiveness, ingenuity, persistence. His limbs do not represent the perfect instruments fitted for his work, as in the case of the animals: he must produce his own tools which, besides, he must learn to use properly. He must make his own clothes, according to the climate and seasons. He must learn unceasingly, whereupon all his physical and spiritual capacities undergo considerable development.

Now the memory is one of the main, if not *the* main, faculty of man. Without memory neither learning nor teaching nor any kind of progress is possible. If a man forgets to-morrow what has been learnt to-day, there can be no progress, but gradual deterioration towards a sub-human level. Without memory there cannot be clear conception of one's own personality; no recognition of surroundings or friends; no proper behaviour in every-day life—in short, if such an individual survives at all, he is but an animal in an human body. Indeed, those mental cases when the memory is affected represent for the onlookers the most lamentable spectacle.

Fortunately, man is provided by the Nature with a faculty of memory, sufficient for his every-day needs. This is constantly perfected during his school-days, and through its exercise in a specific profession it is increased often to an extraordinary degree. But here the development of the memory generally stops, since nobody thinks about further efforts in this direction for some spiritual purpose.

Yet those few who have ever undertaken such a special memory-training and had sufficiently persevered in it, have always achieved certain perceptible results. Obviously, as in every science or art, one should undertake such a training only with a fully qualified teacher. The latter is not to be discovered easily, since such a person generally avoids every kind of publicity, and is extremely reserved and modest, as is every one possessing genuine wisdom. One might spend years in the society of such an Initiate without suspecting his special qualifications. But here, as in every branch of Esotericism, the rule may be applied, that "when the disciple is ready, the teacher will find him." Still, when the alleged teacher is before you, be as critical as possible. Every genuine Esoteric Teacher, especially in these troubled times, is able to furnish reasonable proof of his qualifications.

Such a special training of the memory is unthinkable without the parallel moral growth of the student. A spirit must have reached a stage of development whereby it is prepared to face the depths of its own nature as well as to scale the heights, before such knowledge is permitted to it. The student must learn to control his thoughts and emotions, and to reserve both his joy and pain when constantly discovering the most unbelievable metamorphoses which certain people, including himself and his dearest friends, had undergone during their successive incarnations. But gradually, in proportion to his study and exercises, the student will begin to notice certain changes in his memory; he will feel it gradually disentangling itself from and linked but freely with the physical basis of the brain. Instead, his now

(Concluded on page 33).

Meet

*The steady rhythm of death and birth
Rules destinies of men
And on the bosom of the earth
We meet and meet again.*

*Enwrapped anew with blood and flesh,
Forgetful of the past,
We play our earthly roles afresh
In renovated cast—*

*Until one day a higher Might
In its unsearchable ways
Unfolds before our inner sight
The scenes of bygone days.*

*Strange is it then to look around
And see the ancient world
Emerging from the well-known ground
Thus tangibly unfurled;*

*Strange is it talking, shaking hands
Behind the transient core
To recognise our former friends,
The mates of days of yore;*

Long

To Dr. Lascelles.

To live afresh our previous deeds
 In Egypt, Greece and Rome
The atmosphere of Pyramids
 Olympus Catacomb

In present lives the past atone
 Which ever us enshrouds
This all—unrecognised, unknown
 By unsuspecting crowds,

And trace, behind the cold disdain
 Phantoms of fellowship,
And bless and curse with joy and pain
 Their weird enchanting grip

.

But members of our friendly band
 Were led to recognise
Each other's spirit through disguise,
 And wander hand in hand.

Through boundless times, from distant ways
 We have been joined again
Let's pray in these momentous days
 That this be not in vain.

D. B.

SPRING.

By L. ELIN.

What can be more attractive than the sight of some very young lambs playing together in the corner of some well sheltered field on a sunny spring morning? They may have plenty of troubles in front of them but so far their horizon is unclouded; they enjoy every minute of their day, and in some way part of their joy is communicated to those who watch them. Perhaps no animal on the farm has quite the same charm as a lamb that is just beginning to take an intelligent interest in its surroundings.

For the shepherd, lambing is a time of anxiety and very hard work. The field chosen for lambing should be warm and sheltered and as sunny as possible. Hurdles, thatched with straw or covered with canvass cloths, give additional protection and usually several of them are put together to make comfortable little lean-to shelters. The shepherd has his own hut in which he lives, eats and gets what sleep he can; he may also share it with an orphan lamb until such time as a foster mother can be found for it.

We got our first lambs this year on 20th March—two healthy pairs of twins—and the lambing period will continue for about another five weeks. So far we have only had to bring one lamb up by hand and he is rapidly becoming more of a pet than a farm animal. He was one of twins and although they were both perfectly healthy, yet for some reason his mother would not have anything to do with him, although she is making a good mother to the other one. As soon as possible a foster mother will be found for him.

So many people seem to think that sheep are no trouble—that all you have to do is to see they have some grass to eat and leave them alone to eat it, but this is very far from being the case. One of our neighbours has just lost seven lambs because somebody was too selfish to bother to keep their dog under control. Even when dogs do not kill they are a constant worry, and they can do a tremendous lot of damage simply by chasing a flock. All through the year we are on the look-out for foot trouble, and in summer every day, sometimes twice a day, the flock is examined for fly. This fly is a most pestilential creature which lays its eggs in the sheep's fleeces, and if the resulting maggots are not discovered and killed the sheep will die. But in spite of all this they are most interesting animals and are

possessed of a good deal more intelligence than they are usually credited with.

For example, about twelve months ago a letter was published in "The Field" in which a man described how he had been going for a walk in the country. In the course of his walk he passed through a small flock of ewes and lambs. There was one lone ewe standing away from the rest of the flock, and when she saw him she trotted up to him, baaing all the time. As he moved forward, so did she, and when he stopped, she stopped. So this man let the ewe take him where she wanted, and she led him to a dyke nearly half a mile away. It was about six foot wide and eight foot deep with some six inches of water in the bottom, and lying in the water, very nearly dead, was her lamb.

At the expense of a perfectly good pair of trousers the man rescued the lamb. It was too numb to stand, so he massaged it, and when its circulation was restored he held it up to its mother, who fed it. In half an hour it was none the worse for its adventure, and the ewe took it back to the rest of the flock.

This is a true story and it is a very remarkable one. Not only did the ewe show a high degree of intelligence, but it also shows a most unusual trust, in her dire extremity, in a complete stranger. Normally sheep are shy of strangers, although they know their own shepherd and will trust him. In this connection it is very interesting to read the Gospels and note the references to sheep and agriculture they contain. Our Lord uses sheep and shepherding so many times to illustrate His teachings, and descriptions of the homely tasks of farm and garden so often pass His lips. He spoke with such confidence, He so obviously knew his subject perfectly, that it may well have been that in those early years of which we know so little He also shared the tasks that occupy the land worker of to-day. He might even have had a similar experience to that man and the ewe.

To see on your own land some happening that Our Lord has taken to illustrate one of His parables is to drive the lesson of that parable home more forceably, to make it more real, to make it, as it should be, something more than just a vague memory in our daily lives.

The land can give us so much more than just the food we eat.

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.

BLOOD POISONING FOLLOW- ING AN OPERATION.

Below you will find a remarkable story of a young girl of twenty-two. For three months she hovered between life and death, suffering agonies of pain, and with little hope of recovery. However, through the power of

prayer, she has been given back to her mother and husband.

Between September 18th and December 22nd, 1940, the patient ('D') had five operations, of which three were major ones. During this time she had a persistent fever which was practically never below 103. On January 2nd her name was entered on the danger list and her mother started to link for her daily. She said:

"D. seems stuck. The surgeon is gloomy as he can't do anything more. He says she has a fighting chance, but it is her strength now against the germ."

During the first two weeks there was no apparent signs of improvement. On January 15th the mother wrote:

(January 15th). "This is now the tenth week of the fever. They say nothing more can be done surgically, and she has just got to fight it out herself. . . . I could not imagine anything more tragic. Her strength and vitality are trying to come back and then she will have another bout of this wicked fever that knocks her down again. I shall be thankful if you will still go on praying. D's spirit is marvellous, and she does get stronger in herself I think."

Still, about one week later, her report is more encouraging:

(January 24th). "I am thankful to be able to tell you that the temperature has been normal since Sunday. This is a most blessed respite after ten weeks of a wicked fever. . . . I am quite sure that Prayer has simply held D. She has so often in these ten weeks been practically given up, and then has come back. . . . Please hold on."

In fact, as it was expected, a serious set back took place. The process of struggle between health and disease becomes especially apparent in similar cases.

(February 3rd). "I am sorry to tell you that D. has had another set back. She is again very ill. The surgeon is pessimistic, but the physician still says 'she has a fighting chance.'"

However, it was apparently the last attack of the disease. Once the crisis is overcome, the gradual improvement sets in:

(February 9th). "D. is distinctly better. Last week-end she was desperately ill again. Yesterday the doctor said to her 'You really do stage the most miraculous come backs' and that is what it has been all through this dreadful struggle with this infection. . . . Please hold on. If any life was an answer to prayer, D's is. . . ."

The steady improvement continued, to the amazement of Doctors:

(February 19th). "D. still sticks to her improvement. . . the Doctor will not guarantee that another flare up of the infection will not occur, but they are hopeful and amazed. . .

I am quite sure her life is an answer to Prayer."

Now the corner is definitely turned:

(March 3rd). "D. still keeps up her improvement. . . and they are beginning to think she may have turned the corner. None of the Doctors know what happened to cause her to take this turn to health again. . . . Certainly there has been a power exerted on behalf of D."

And here is the epilogue:

(March 28th). "You will be glad to know that we got D. away from Hospital last week. She is beginning to gain ground I think after this terrible fight. They all say that they don't know why or how she got better. I am deeply grateful for all the thought and prayer and power that has surrounded D. through these months."

Heart Trouble. Anaemia.

I am delighted to be able to write and report that both my wife and myself are fine. I attribute this very largely to the help given by you, and for which I am indeed most grateful.

Hæmorrhage.

I think it is time I sent you a few lines to thank you for your special prayers on my behalf. The doctor and nurse are both amazed that the hæmorrhages are becoming less frequent, of shorter duration, and not so severe, when they were expecting quite the reverse. This I am sure is due to the earnest prayers you are offering.

Spiritual Upliftment.

It would be quite impossible to tell you in words how very great has been my benefit from the Prayer Circle.

My husband is a great deal kinder and more understanding, and our happiness at home is greatly increased. As for myself, I am very much better in health—many grateful thanks to the Harmony Prayer Circle.

Gastric Ulcer.

I am glad to say that I have been much better the last six weeks.

Tuberculosis.

The Circle has given me great proof of the Power of Healing, for as you know I link for my wife for Healing, and she, I am very happy to say, has derived very great help. Actually since linking she has kept out of Hospital and away from opera-

tions: now I ask you what more do I want than that?

I also have received benefit with both Healing and Protection.

Inflammation.

The doctor reports great improvement of inflammation and says that an immediate operation is not necessary. I am very pleased indeed with this improvement.

Protection.

I would be glad to keep our names

on your prayer list; the Thursday link is a great comfort to me. I am thankful to be able to tell you that we are all safe and well. My son and his wife, especially the former, have had wonderful escapes from danger in air-raids.

Rheumatism. General Exhaustion.

Now I must say how grateful we are to the Prayer Circle as I have got on so well, also my daughter is in splendid health, and has made a full recovery.

QUESTIONS AND ANSWERS.

(Concluded from page 10).

about the end of the world. Well, the end of the world cannot be until the hells are emptied, until all souls that have made a downward sweep have made it, and are at any rate above the level of the earth plane. Then we may see the end of the world, because the time will come, and must come, when there is no necessity for incarnation in the flesh, because the progression has reached such a point that it has then to be carried on in the spheres above the earth. I don't think people should worry so much about their individual sins as they should about their individual love. People cannot wipe out sin by talking or thinking about it, or by trying to force it out of their spirits. They may bring a tremendous amount of will power to bear on a certain sin, but what do we find? We find in many cases that there is a partial spiritual vacuum—something has gone from them. Invariably it will be filled by a similar sin; but if they reinstate love, and do not think about sins but about the goodness they may do, leaving the thought of sin behind, they find that their lives will change, and gradually they will rise above these sinful earth conditions into a sphere of happiness.

Q. I have been told that there is 1,000 years between incarnations. Is that so?

A. Well, you have been told wrong. There is no law of time between one incarnation and the other. It has been known that a child has died and come back in the lifetime of its parents. That is quite possible, though it is not usual. Usually there is a good space of time. Reincarnation is not governed in that way at all, there is not a thousand years between

incarnations. As a rule I would say it is anything from 150 to 250 years, perhaps 300 years. Generations are divided up as a rule in 100 years. 100 years taking the life-time of man as 70 years, then giving 30 years which if you remember was the age of Christ, and then a space of time in the spheres for the progression of that particular soul, which is very similar to the age of man again, with another 30 years to find the right type through which to incarnate. Then sometimes it happens that it is a still birth and the soul comes back and has to incarnate again, and then it is very much quicker. There is no law as to time. Sometimes, I grant you, it is a thousand years, but it is not usual.

Q. I understand you to say that there are certain sins which cannot be put right in the spheres, heeding the return to earth. I take it then that not everyone would need reincarnation?

A. Yes, but how many people die that have not left sin behind? How many people die who could say with their last breath that that slate is clean—not many. And there are few sins that can be put right in the spheres. As I have told you before I know it is rather a startling statement, but it is perfectly true, you can go on sinning after you are dead, and you have to watch and pray or you may pick up some sins that you had not before on the earth, and you may have to come back to the earth to get rid of that particular sin. Of course the time comes when you are finished with that progression and you do pass into the Seventh Heaven—but that is a long, long time. Spirit always has been, and always will be, there is no

beginning and no end, so you have been a long time just getting to where you are now.

Q. Is it possible and desirable for you to advise an individual as to the best course or work to adopt in order to eradicate the maximum of Karma during an incarnation?

A. It is possible and I think it is advisable. If I had a case, and in that case, I found for example some case of disability caused by Karmic condition, I should advise the patient as to what course to take. I have only had one such case and I could see that if that person were cured of that particular disability, he would instead of raising himself up, have gone down—it was a disability that kept his particular sin in check. Take that disability away, and that particular sin would be very evident. And when I spoke to this person and explained why I refused to try to cure him, he quite understood. He said: "You are quite right, that is exactly what would happen." Now if there is a case of a person suffering with disease because of a past Karma, if that disease is cured, surely the Karmic condition must be cured also. You cannot cure one without curing the other, and I very often deal psychologically with a case for quite a long time before there is any sign of cure, the reason being that I must help that person out of that Karmic condition, because I know that if that condition persists, he or she would only get a recurrence of the trouble they are suffering from.

Q. Does one automatically work off as much Karma as possible by the influence of prayer and desire?

A. Yes, decidedly. When one understands what Karma means, and one has a desire to rid oneself of that condition—but mark you, few people come to the earth plane without that knowledge. What is conscience? Is it not someone telling you that you are on this plane to get rid of a certain sin, and isn't it a fact that you may sin in many ways, but if you sin in one particular way, your conscience pricks you more than in any other way. Conscience is that over-self that knows and tells you through your mind that you must get rid of that particular trouble. So I would say that with few exceptions, all people born on the earth do desire to get rid of their Karmic sins. And

what greater power can they have than the power of prayer!

Surely if you understand my meaning of the continuation, the continuity of life—not the breaking of life at death, but life continuous—you can see how helpful prayers for the dead can be. You need to pray for yourselves and you need the prayers of others for you. And you need to pray for others. Prayer is most important. If we are going to have—and there is no doubt about it, we are going to have the Kingdom of Heaven on earth—we must do our utmost to help those loved ones, and to help oneself so that the necessity for future incarnations may be curtailed, so that God's Kingdom of Heaven may come.

Q. Accepting Reincarnation as a fact, do we reincarnate with the same family as now.

A. It doesn't matter whether you accept it as a fact or not. You may say: "If we accept death, or birth, as a fact?" It has to be. Do we reincarnate with the same family? God forbid! I am sure you will agree with me there. You don't—of course you don't incarnate with the same family. There is, as you know, a great link of love between families, or there should be between the parents and the children, and the children and the parents; but those people are only souls that are lent to you, and the happiness that they get from your love, and the happiness that they give from their love is never lost. But there is no marriage in Heaven and all are free souls. The children grow up and they marry and have families of their own, and they set out on a life of their own. Then you die and the love that you have for them gives you the opportunity to help them whilst they remain on the earth plane. That is generally so—not always. Then you have a space of time when you meet other people and you have your different work to do, work divorced entirely from the material world of matter. And then the soul of that child will come over and your first duty is to lead it on, and then that child leads its separate existence on my plane, but when it incarnates on the earth again, it has a different mother and father, and perhaps will start another family. It would be quite impossible to arrange that souls should always keep in the same family.

GRAPHOSOPHY.

By F. S. COMBE.

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The term 'Logos' is most intimately connected with the very essence of Christianity, and its use for forging a new word could be taken as impertinent or even blasphemous. Therefore the teaching, the first principles of which are expounded below, and which would be best of all baptised as 'Logosophy,' will bear the name 'Graphosophy' or 'Grapho-Numerosophy.'

"In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not any thing made that was made."—(*John* I, 1-3.)

In every epoch and in every country there could have been found, among the leading peoples, individuals who were either consciously initiated into this mystery, or were instinctively aware of it. And they knew that the words of the human language are a reflection, often faint and distorted, but a genuine reflection of the primordial supernal Word.

Therefore the human word has been always held in high esteem by the people who *knew*, and to it was attributed tremendous spiritual power.

It would not be difficult to prove that the wording of the most esoteric prayers was generally done not only for the abstract expression of men's needs and desires, but following definite spiritual laws and taking into account the inherent power of the words used.* The same may be said about the ritual exclamations and blessings used during religious worship; or about different spiritual and mystical teachings, expounded with a specific language and with characteristic repetitions, so as to act not only with their intellectual or symbolical contents, but also with the pure power of the words.

It is known that certain cases of spiritual healing or exorcisms are definitely dependent on the right kind of invocations. In the far East the so-called 'mantrams' are used for supporting every important spiritual effort, not less than for taming the wild

* See "The Lord's Prayer," an Esoteric Study by F. S. Combe ("The Seeker Magazine," January, 1941).

animals. In the far West the cowboys and gauchos often have to resort to special patters adapted for their needs. In all these cases the chief stress is laid not upon the intellectual meaning of the words employed, but upon their rhythm and their sounding. In fact, the sentences used often appear to be completely meaningless.

For the clairvoyant observation every sound is a centre of an irradiatory vibratory movement forming, conjointly with others, different currents and figures in space. In certain cases they may be also perceived as colours, and then the uttered sentences appears to the seer as lively mobile coloured schemes. There is no limit to the combinations of patterns and colours, ranging from indescribable delightful harmonies to dim formless blurs. They can either harmonise with and strongly support the spiritual impulse contained in the respective sentences, or shatter and annihilate it altogether.

The above is given a relative graphical expression by Graphosophy. For that purpose the latter makes use mostly of lines, numbers and colours. Since every word represents a definite spiritual principle, Graphosophy reveals spiritual affinities or diversities between objects or beings, and contributes to creation or restoration of the lacking harmony. It is highly useful and will gradually become indispensable in every walk of life without exception.

As in many other branches of science, it happens that although the ancients hardly had Graphosophy in its present form, they were aware of its first principles. This follows not only from their having attributed a numerical value to every sound (and to its written equivalent—a letter), but also in the very disposition of the letters in the alphabet. For obvious reasons, the latin sequence, used in the majority of European and American States, is the most interesting for us.

Placing the 26 letter of the alphabet in a circle, equally spaced from one another, a certain law in their disposition may be easily discovered. Namely, joining the five vowels by direct lines, one finds that the former are not scattered haphazard among the consonants, but are so placed as to form a symmetrical five-pointed star (Fig. 1). In fact, there are two stars: the outer one (AEIOU) and the inner one (AIUEO). It can be hardly assumed that such a disposition is the result of chance. Moreover, the inner star possesses some remarkable properties, which will be dealt with in detail at another opportunity. The most important are: (1) that the altitude Ee of the triangle UEO contains SEVEN times the segment Re, which is the quarter of the radius; (2) that the altitude Ee is to the basis UO of the same triangle as 4 is to 3; (3) that the descending EU and EO are

divided in the points of intersection *m* and *n* into two equal parts, and the segments *Em* and *En* are in their turn divided into two equal parts at the intersection points *a* and *b*.

The position of the consonants is also far from being accidental. Thus the dentals *D* and *T* are from the opposite sides of the descending *EU*: the voiced *D* at one space to the left from the upper end, the voiceless *T* at one space to the right from the lower end. Similarly placed are the labials *B* and *P*: the voiced *B* one space to the right from the upper end of the ascending *OA*, while the voiceless *P* in symmetrical position at

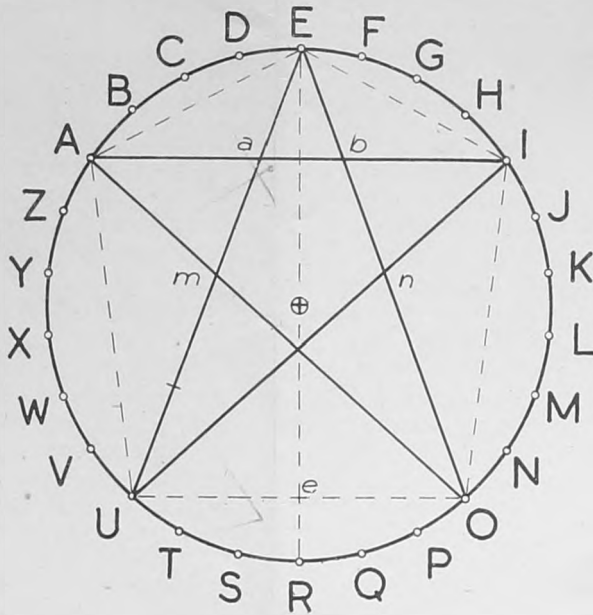
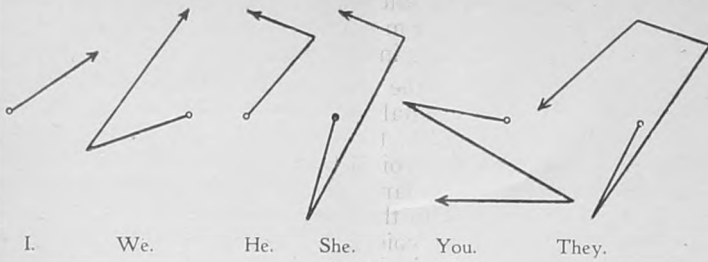


Fig. 1.

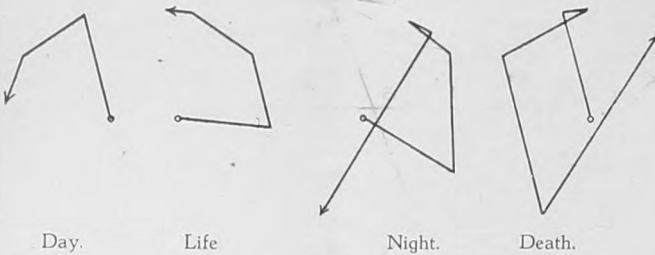
its lower end. Likewise are the voiceless *F* and the voiced *V* with respect to the descending *EU*. The gutturals *G* and *K* have a symmetrical position—two spaces to the left and to the right respectively—from the upper end of the ascending *UI*,—etc.

Now, for the simplest linear graphosophical representation of a word one begins from the centre and draws a line towards the first letter, from the first letter to the second, from the second to the third, and so on. The starting point (the centre) is marked with a circle, the end (the last letter) with an arrow. Thus the characteristic graphosophical figures appear, which do not mean much to the beginner, but are an inexhaustible source of information and study to the eye of an expert.



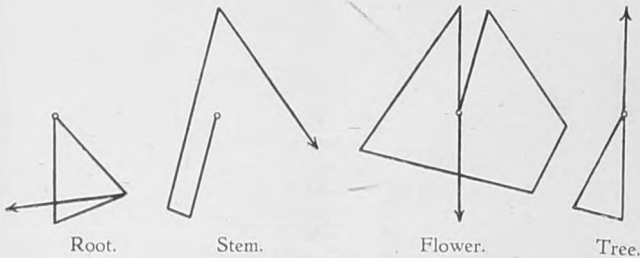
I. We. He. She. You. They.

Fig. 2.



Day. Life. Night. Death.

Fig. 3.



Root. Stem. Flower. Tree.

Fig. 4.

Take, for example, the personal pronouns—I, we, he, she, you, they—and note the direction of the arrows—upwards right for the first person, upwards or downwards left for the others (fig. 2). Compare the smooth open enveloping forms for DAY and for LIFE with the enclosed crampedness for NIGHT and DEATH (fig. 3). Or follow the development of a plant: the self-centred enclosed ROOT; the gradually opening and stretching STEM; the widely open FLOWER; the outstretched TREE (fig. 4). A certain conformity to the graphosphical laws is then bound to become gradually evident.

(To be concluded).

Gardening Notes.

By ADA PARKES.

Whilst man is doing his best to destroy this lovely world, Providence (in my part of the world, at any rate) gave very freely of her bounty in 1940, and fruit and vegetable crops were very satisfactory indeed. Nor did the more ornamental part of the garden lag behind, for never in my memory seemed a spring so lovely. The hard winter certainly destroyed much, and one looked in vain for the reappearance of many treasured, familiar friends in the beds and borders, but those which did survive certainly seemed to have an added fragrance, beauty and prolificness to compensate for the losses.

We gardeners are indeed fortunate that in preparing for still larger crops this year we are not only doing work we like, but also contributing something to help our beloved country. Not always do duty and pleasure work hand in hand.

For those who are breaking up virgin land, one of the traditional rules is to find a time when the ruler of the ascendant and the Moon are dignified or in angular houses, in fortunate aspect to Jupiter and Venus.

With a prospective shortage of onions this year, many will wish to grow this vegetable. Gardening books and wireless speakers emphasise that rich, deep soil is necessary for good crops, but I find quite good results can be achieved from shallow soil on chalk. For many years my results were poor, but after much experimenting I found that seed sown when the Moon was waxing and in an earthy sign gave very good crops.

The dates for sowing this year are:

May 6th and 7th.

June 2nd, 3rd, 29th and 30th.

Potatoes are the only seed I find which gives best results when the tubers are planted when the Moon is waning, and if in an earthy sign so much the better.

The dates are:

May 14th, 23rd and 24th.

Digging and weeding are best accomplished from the Moon's last quarter to the New Moon.

Parsley and other seed slow to germinate is best sown with the waxing Moon in Virgo. The dates are:

May 6th and 7th.

June 2nd and 3rd.

The following dates are good for sowing all kinds of vegetable and flower seeds and for planting out:

May 1st, 2nd, 6th, 7th, 9th, 28th, 29th and 30th.

June 2nd, 3rd, 6th, 7th, 26th, 29th and 30th.

Always plant trees when the Moon is waxing.

—From "Astrology," *The Astrologers' Quarterly*.

LIGHT OF THE WORLD.

By B. N. L.

To practise correctly a religion one must understand it; and to understand a 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.

From this point of view there could not have been a happier idea than to collect the chief sacred writings of the main religious systems, to select from them the most essential passages, which are indispensable either for the proper understanding of the whole teaching, or are of special significance for a modern social and religious philosophy, and thus, having stripped them of their trying repetitiveness and of some purely historical and ceremonial passages, to publish them in one volume. This challenging task is now performed with great skill, tact and elegance by the Editors of the "The Bible of the World."*

Here in one volume are brought together for the first time the Scriptures of the great religions of the world. Buddhist, Confucian, Taoist, Zoroastrian, Hindu, Mohammedan, Judaic and Christian. This magnificent volume of 1,400 pages contains the pearls of world scripture, their literary beauty and moral even enhanced by the omission of the less relevant material with which they are usually encumbered; it is an inexhaustible treasury of literature and a guide to the finest spiritual teachings of the world.

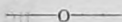
When dipping at one's ease into these inspired writings, one approaches the essential sources of eternal truth, the gradual revelation of which to mankind was the mission of those great Teachers and Masters, founders of the main religions. And one is able to follow the spiritual and moral evolution of humanity led by the guiding principles established by these Spiritual Leaders.

Human nature being what it is, it is a most fascinating study to observe how different religions deal with the same fundamental problems—worship, manslaughter, adultery, etc.—from their particular points of view. And by comparing the innumerable pages of oriental wisdom with the scanty saying of Christ, one begins to understand the tremendous moral upheaval wrought upon mankind by Christianity. One appreciates the immense moral gulf between the teachings and laws of the past and those of the future. A long way, indeed, must humanity have come from the intricate rituals of olden days to the simple rejection of the external ritual by Christ: "For the

* "The Bible of the World," Edit. by Robert O. Ballou.
(Kegan Paul, Trench Trubner & Co., 18/-).

Son of man is Lord even of the Sabbath " (Matt. 12, 8); or from the " Death is the penalty if one steals more than ten measures of grain " (The Ordinances of Manu), through " Eye for eye, tooth for tooth " (Ex. 22, 24), and " Retaliation for bloodshed is prescribed to you: the free man for the free, and the slave for the slave " (The Koran), towards the " Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you " (Matt. 5, 44).

This book is destined to have a place of honour in every home. In these troubled days it supports—or perhaps revives—faith into humanity, and serves a living force for understanding and tolerance.



The Quest for Inner Bliss.

By F. S. C.

" The Kingdom of God is within you "—(*Luke 17, 21*). And to reach it we are shewn, on the highest authority, the narrow path of love, charity, humility, self-sacrifice and forgiveness.

That the achieving of similar results may be apparently contributed to by suspending the breathing for long periods, by daily regular standing on one's own head, swallowing and subsequently regurgitating pieces of cloth, sucking water up through the nostrils, etc., we learn from " Heaven Lies Within Us," by Theos. Bernard (Rider & Co., 15/-). Moreover, we learn that complete relaxation is best of all to be achieved by standing for an hour three times daily upon the head; that poetic genius may be acquired in six months by exercising the Sitkari Kumbhaka, which is a particular kind of breathing through the mouth; that snakes shed their skins by the practice of Sitali Kumbhaka (inhaling through the mouth and exhaling through the nostrils); that a man can, having learnt to restrain the breath for three hours, support himself on a single finger, and even travel in space like a cotton-tree seed, and many other not less remarkable things. All these alleged claims of Yoga can, it is said, be attested by Theos Bernard, " who has tasted and lived the Way of Life taught by Yoga." It rests, consequently, with those scientists and investigators, who are privileged by having personal contact with the author, to judge how far his claims are justified.

The personal story of Mr. Bernard is, undoubtedly, most fascinating. After having been helped, through the study and practice of Yoga, from a state of semi-invalidism towards perfect health, he continued his quest in that subject and went to India to draw from the very sources of that ancient wisdom.

He was lucky enough to obtain personal instruction from qualified gurus, and while weaving the material around his personal story, he attempts, in the present volume, to "reveal the various practices of Yoga in some organised fashion, so that an independent student may have a basis on which he can proceed alone."

This represents, in our opinion, the weakest point of the book, and much as we recommend the latter for its absorbing narrative, we strongly warn our readers against every attempt to undertake any exercise according to the author's directions. For everybody who is acquainted with the best existent works on Yoga and has grasped their lofty inspiring message, it is clear from the first that this is not the way of Mr. Bernard. Full of his juvenile enthusiasm and open-hearted as he was, though apparently without any previous serious preparation ("the books I had read on the subject were anything but illuminating") he came across representatives of those numerous sects, the practices of which were so adequately described as "psychic sports," enticing their adepts into rather lower forms of psychism. In spite of his repeated attempts to write in the capacity of a teacher, the author would be well advised to resume, and not for a short while only, the role of student, and to try and distinguish, first of all, the psychic from the spiritual. Undoubtedly he will be largely helped on this way by his unique experience, and thus his future writings may serve not only as "thrillers" for the lovers of mystery and adventure, but also will become readable for earnest students of this fascinating subject.

—o—

RECALLING PAST LIVES.

(Concluded from page 17).

spiritualised memory is able to plunge into the boundless ocean of the Cosmic Memory and to draw freely from it. Of course, in the beginning one has to be satisfied with faint flashes from the past, but gradually the scenes appearing before the inner sight become more full and clear.

Now a word of warning to beginners and those who already possess, or believe they possess, the inherent faculty of recollecting previous incarnations: Do your best to verify every remembrance, since, as in the case of the ordinary memory, before the highest degrees of development are reached, errors are in no way excluded. The commonest is to identify oneself with important personalities which had once in the past life deeply struck the imagination of those involved.

With regard to the great number of people having, or claiming the recollections of the past lives, the above problem of verification will be dealt with more comprehensively at another opportunity.

THE SHINING BROTHER.

By L. Temple. (Rider & Co. 6/-).

"Between the summer of 1928 and the summer of 1939 I have met by personal desire, or by chance, seventeen psychics, who have all, curiously enough, and mostly quite independently, told me the same thing. And during that time I have met none who have omitted to refer to it. The point upon which all agreed was that Saint Francis of Assisi was my personal friend and guardian.

If that association sounds fantastic to the reader, I can only assure him that on a thousand occasions I have thought exactly the same thing.

Thus begins a book which will, among the best examples of the existing rich psychic literature, occupy a most prominent place. It tells the story of how a sober business man, an active architect, thinker, observer, of strictly logical mind, horrified, besides, by communications purporting to emanate from the distinguished dead, was induced, by the sheer force of evidence, to accept the above statements of the psychics and admit himself to be directly connected with Saint Francis of Assisi.

The story is endowed with an extraordinary spiritual charm. Whether one admits the actual personal return of St. Francis or not, the presence of Franciscan "atmosphere" in the book is unquestionable to anybody who has once made acquaintance from other sources with the spiritual figure of the Little Brother. One follows with absorbing interest all the developments; how gradually, gently, but persistently, the spiritual friend enters into the life of the author; with what modesty, charm and courtesy he dispels the doubts of the latter and little by little changes the whole trend of his inner life. "There were no moments in any day when I was not conscious of him. He shared my joys, my troubles, and my sins: And it was here that the crux came." The author had to face the depths of his own nature. He had to learn that "no reproof ever healed a spiritual defect;" that "love that knows no blame, no pride, is a powerful and rare force;" and that one cannot "pay reverence to a Teacher and yet disregard his teachings. Worship is not enough"

Incidentally, the book presents the problem of Reincarnation in such a manner that nobody accepting the message of "The Shining Brother" can escape from earnestly considering it. Indeed, the bond between the two protagonists of the narrative is claimed to have been established in the past incarnation of the author, when he belonged to the band of St. Francis. Consequently, to doubt or to deny the doctrine of Reincarnation in connection with this book would

destroy its whole inner meaning and harmony. It is therefore rather surprising that in the Introduction (by C. Drayton Thomas) Reincarnation is dealt with as a "fact or only fancy," with the usual naive question: "But, if true, how is it we do not remember that previous life?" Perhaps the article on page 15 of this paper may prove helpful in solving this puzzle. B. N. L.

PASCAL.

By Fr. Mauriac. (Cassel & Co. 3/6).

Philosopher, scientist and mystic, who went to no school, being educated by his father, but had already completed an important mathematical treatise before he was sixteen, and at twenty-four had proved himself the equal of the greatest mathematical geniuses, suddenly renounced science to devote himself exclusively to God—to "the God of Abraham, the God of Isaac, the God of Jacob, not of the philosophers and scholars"—such is the spiritual figure of Blaise Pascal.

Born at Clermont-Ferrand, France, in 1623, Pascal had Corneille and Descartes as friends in his early years. In 1651 the whole family came under the influence of Jansenism, and in 1651 Blaise's sister Jaqueline retired for a time to the cloister. Pascal himself continued his worldly life until 1654, when his conversion took place, which resulted in his renouncement of the world. Seven years later he fell seriously ill and remained confined to his sister's house until his death in August, 1662. His chief works are: "New Experiments on the Vacuum," "Prayer, to ask of God the Proper Use of Sickness," "Discourse of The Passions of Love," "Provincial Letters," "Art of Persuasion," and the most famous of all "Thoughts" ("Pensées"). In these few little works he exhibits such a greatness of spirit, such a sharp and analytical mind, and leads his readers to such spiritual heights, that they are not numerous who are able to follow him without having their breath taken away; but once successful in keeping pace with him, the reward is an enormously widened outlook, both mental and spiritual.

The living thoughts of Pascal are presented by François Mauriac just as may be expected from a famous French academician. After a short but excellent introduction he gives 120 pages of selected passages and utterances of Pascal, which he considers the most characteristic of the great thinker. In the present troubled times, when everybody is craving for more and more spiritual food, the work of Pascal cannot be neglected, and for those who are unable to spare time enough to study it in its entirety, or are looking for a good introduction, the present little volume may prove of the highest value. B. D.

THE SCALES OF KARMA.

By Owen Rutter (A. Dakers Ltd. 5/-)

This agreeable little volume may serve as an excellent introduction to the further and more comprehensive study of the problem of Reincarnation and Karma. It gratifies with its freshness and sincerity, and above all by the fact that the author avoids every dogmatization and confines himself to presenting his personal convictions, as they were formed through inquiry into the above problem and unbiased observation of life. On the contrary, he intends rather to free the doctrine of Karma from every dogma, with which, he considers, it has become encrusted since it was first expounded; and he attempts to present it in its true form, "as the wisdom which is the foundation of all the great religions of the world."

Without pretensions to personal experience and the faculty of reading the akashic records, the author skillfully uses every possible logical argument to prove his case, cites opinions of great men on Reincarnation and Karma, and analyses the Holy Scriptures of different peoples to prove they contain this teaching. Thereby he succeeds much better with the teachings of Khrishna, Gautama and Lao-Tsze, than with the Old and New Testaments. In the latter instances the quotations cited are not always convincing, and certain which could have been detrimental to his thesis, are omitted altogether. Of course, there are some definite hints upon the law of Reincarnation in the New Testament, but they need an esoteric approach, and before the right time arrives few only can be initiated into this knowledge.

The main value of the book consists in its clear and convincing practical illustrations. It is only too often that the doctrine of Karma and Reincarnation is accepted as an abstract truth, but few are those who find the right way to apply it in daily life. And since it is known that the road to Hell is paved with good intentions, this book may be extremely helpful in putting some of those intentions into practice.

B. D.

LETTER BOX

A Stabler World. Is it possible?

... A New World Order could never be based upon Nationalism. As so often with communal life among people so with Nations. There is too much pride of race and national importance to tolerate co-operative equality with a nation of humbler origin, too much jealousy for cohesion. A European Federation only would fail rapidly and politics alone would rank high among its indomitable difficulties. Such an idea, indeed, would be sheer fantasy. That there must be a very different economical outlook is obvious. It is quite impossible to maintain our present system and begin afresh in the changed conditions that of necessity arise out of war unless unemployment, poverty and a great but unsatisfied need for the essentials of life are to be experienced upon a world wide scale.

We have reached the last frontier as far as material progress is concerned, and many are now beginning to look further afield to a spiritual one. It is upon these resources too that we shall win this war. As is evident to-day man without hope is an unhappy, warped creature. Most of the rest of us believe in some thing, material, abstract, spiritual. No one man, no one society, can possibly conceive all of the truth only one small particle. Surely there is some means by which these particles can be welded together to form a greater whole, an invincible force which can give out hope and relief. But it is senseless to scheme a new grand world and forget one of the foundation stones. The thinkers of to-day plan for to-morrow, unknown men and women will come to the fore, new politicians, educators, organisers; and upon their thoughts will a stabler world be built; but do not let us forget that one of the most promising links for humanity is the common search of truth.

R. S.

The Editor invites the readers to advance their opinions regarding the above letter.

For want of space "Atchi" by B. N. Lader will be concluded in the next issue.

The Garden of Remembrance.

At Addington in the Valley below the house is an island of some seven acres (surrounded by the river Eden). It has been laid out as a "Garden of Remembrance." Here planted in symbolic grouping are thousands of Standard Rose Trees. The design of the Garden represents the life of the soul. The circle at the foot of the Cross is called the 'Tear' and represents the Earth life. From here the Soul passes up through the 'Cross,' through the 'Rays of Faith,' finally reaching the 'Seven Heavens,' which are represented by a seven pointed 'Star.'

It is called the 'Garden of Remembrance' because each tree is planted and dedicated in memory of a dear one who has passed over. There is not space in this short notice to describe the brilliant colour scheme ranging from red through pink, orange, apricot, yellow to white; each colour having its place and meaning in the symbology.

The Garden has taken four years to complete and was finished this Spring. There are many hundreds of roses not yet allocated. All are invited to purchase and dedicate one tree, or many trees, in remembrance of their dear ones. The trees thus dedicated are labelled with the owner's name and the name (preferably the Christian or pet name) of the person to whom the tree is dedicated.

The cost of planting is 4/6 for each tree, and a subscription of 2/6 per tree is asked for the general upkeep of the Garden of Remembrance; this covers the expenses of and the care and maintenance of the Garden and rose trees, gardeners wages, pruning, etc., and any necessary replacements.

Anyone wishing for further information should write to:

The Secretary,
The Garden of Remembrance,
Addington Park,
West Malling, Kent.

TROOP FUND.

The Editor acknowledges with gratitude receipt of total £3 8s. 6d. for the Troop Fund. 100 copies of "The Seeker Magazine" and 12 books (6 "The Seekers" and 6 "Beyond") were sent to the Red Cross. Further donations will be welcome. Please address to:

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