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Dr. T. R. SANJIVI,
Editor.

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THE ORIGIN AND GROWTH OF THE RELIGIOUS IMPULSE IN MAN.

K. S. RAMASWAMI SASTRI, B. A., B. L.

I.

It is a well-recognised fact that man is distinguished from, and exalted above, the lower forms of life even more by the possession of a spiritual nature than by the light of reason shining in him. "We look before and after and pine for what is not." The quest of the Unknown has a never-failing charm for us, and we start on it with a determination that makes us despise material possessions that invite

our gaze and seek to detain our spirit. The efflorescence of this spiritual nature in man has been diversely fair in different climes and ages. It is not our purpose here to give a history of religions or a *resume* of religious beliefs from the dawn of time. Nor is it our ambition to enter on a detailed study of comparative religion. Our idea is to study the faint origins of the religious impulse and trace in a general way the growth of it till it is able to bear us on its white wings of grace to those unshadowed regions of bliss where dwells for ever the peace that passeth all understanding.

Every religion has got various elements and aspects. We have the ceremonial element, the dogmatic element, the practical aspect, the symbolic and mystical side, and so on. But whether all these elements be present in a particular religion or not, there are some traits which distinguish religious phenomena from all other human phenomena.

Some writers have given importance to some particular aspects of religion while others have emphasized other aspects. Hence it is that we have a bewildering variety of definitions of the essence of religion. Kant attached special importance to the moral side of religion and said: "Religion consists in our recognising all our duties as divine commandments." Similarly Dr. Martineau says that religion is "a belief in an Ever-living God, that is, a Divine Mind and Will, ruling the Universe and holding moral relations with mankind." Other teachers emphasize the emotional elements in religion. Mill says: "The essence of religion is a strong and earnest direction of the emotions and desires towards an ideal object, recognised as of the highest excellence, and as rightfully paramount over all selfish objects of desire." Spinoza regards the higher religion as consisting of the knowledge and love of God and His divine perfections, while the lower religion is simple obedience to the divine commandments. Other philosophers regard with admiration the intellectual aspects of religion and give special prominence to the same. Hegel defines it as "the knowledge acquired by the finite spirit of its essence as absolute spirit."

But the definition that will explain and bring into clear light the most important and essential elements of religion must be one which will find a place in it for all the abovesaid aspects and at the same time show that element which underlies all of them, give life to them, and irradiate them with its own effulgence. If God is immanent in the Universe and yet transcends it, if Nature and Man are but fragments of the Eternal Being, if the presence of the Divine in the Universe is a real fact, then the hungering of the human heart for union with the Divine is at once the root and the blossom of all the highest efforts of the human will. Hence it is that religion is universal. Though the aspirations towards the Infinite have assumed diverse forms and the actual religious achievements of the various races have been of various degrees of loftiness and display a bewildering variety of form, we have in all of them the manifestation of one powerful underlying ever-active impulse. Schleiermacher says: "To seek and to find what is infinite

and eternal in all that lives and moves, in all changes and chances, in all doing and suffering, in fact by an immediate sentiment to have and know life itself as the infinite and eternal life, that is religion * * * From that point of view, if once reached, all events become real miracles, all miracles become real events; all experience becomes revelation, all revelation experience * * * If we do not see our own miracles around us, if we do not perceive within ourselves our own revelations, if our soul does not yearn to draw in the beauty of the whole world and to be pervaded by its spirit; if in the highest moments of our life we do not feel ourselves impelled by the divine spirit and speaking and acting from our own holy inspiration, if we do not at least feel all that we feel as an immediate influence of the universe, and yet discover in it something that is our own, that cannot be imitated, but can prove its pure origin within ourselves, we have no religion." This long extract is not only very beautiful in itself but brings out vividly the basic elements of the religious impulse in man. Mr. Morries well says: "He is but a poor specimen of our common human nature in whom the Divine does not find some more or less conscious flash-point." Some elements of the basic principle of the religious consciousness are brought out in the definition by Professor Max Muller who says: "Religion consists in the perception of the infinite under such manifestations as are able to influence the moral character of man."

If we are to formulate clearly for ourselves the origin and the content of the religious element in consciousness, we can well see that religion is the realisation of the infinite. It is the widening of our little self in the realm of conduct that makes us see the majesty of the moral law and the sweetness of self-sacrifice till we see the truth of the saying: उदार चरितानाम् वसुधैव कुटुम्बकम् ॥ (To those of liberal natures, the entire universe forms their family). It is the recognition of the infiniteness of Love and Beauty that irradiates the emotional elements of our consciousness and makes us realise the raptures of religious emotion. In the realm of knowledge religion is the recognition by our mind of the infiniteness of God. Well does Goethe say: "To recognise God wheresoever and howsoever he reveals himself, that is true blessedness on earth." Our great sages have well called God as Akhanda Sachidananda Swarupa (Infinite Existence, Consciousness and Bliss). That the idea of the Infinite implies the other ideas is quite easy to comprehend. The denial of the little self and the affirmation of the larger self is the basis of all self-sacrifice and moral law. All acts of heroism thrill us as they imply the sacrifice of the little self in the attainment of a larger and higher self. Hatred and ugliness are fragmentary and partial, but beauty and love are infinite. Ignorance is limited and relative while knowledge is infinite and absolute in itself. Hence it is that our great sages have proclaimed the truth of truths that is at the basis of all religious impulse in the following immortal words: ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ॥ (Whatever is seen in the Universe must be regarded as resting in, and enveloped and made fragment by, the Infinite Lord.)

EXTRACTS FROM NOTES AND RENDERINGS
TO SHAKESPEARE'S SONNETS.

S. NARAYANASWAMI AIYAR, B.A., B.L.

The sonnets addressed to the Muse breathe forth a singular devotion. Praise is not wasted on baubles. The show of beauty is disdained for its truth. Unstained worship is offered to holy, heavenly love. (Sonnets 21, 76, 78 and 93).

Life's shows, Time's changes, Fate's jests and Fortune's turns, are set in relief against Love, another name for Truth and Beauty, which is constant, ever the same. Sordid desires, foolish fashions, vulgar praises, lead the rude will to revolt. We feel the saving power of grace. Crosses come and sorrow saves. (Sonnets 111, 112, 120 and 123).

We gain glimpses of the truth, we develop love in us, conscience is born. (Sonnets 116, 124 and 151).

The lamentable neglect which man makes of his soul, the desires which he pursues and which pursue him to death and shame, these are described in Sonnets 129, 146 and 147.

Man puts forth resolute will, follows after truth, and attains it. Doubt and temptation assail reason and faith. We feel for cherished habits and fondled opinions. The will is strengthened in sober judgment. It surrenders to Love. (Sonnets 111, 112, 123 and 141).

The poet's mind is turned to the beauty of life, its foundation in truth, its eternal freshness, and the thrill and throb of love. He appeals to a friend and asks if all this will evoke no response, will call for no return. Bountiful nature is rigorous in her demand of audit.

But ransomed or lost, man still seeks her favour and she is kind, gentle and sweet.

All in ecstasy the poet drops his friend and he is dropped. A communion is kept of soul and soul. A beauteous outward, yet all eauty within. Which is original, which is copy?

A wonder! But wonder still that with such beauty within and without, we look to *nothing* for the origin and support of life.

A fringe hanging over beauty, a film floating on faith, staggers our foundations of belief.

The veil becomes beauty, doubt supplants reason. We palate and eat on thin meal.

We question nature, it answers in puzzle; we question conscience, is mute or answers in doubt.

* YOUR INNER FORCES OR HINTS ON
SOUL-UNFOLDMENT.

SWAMI A. P. MUKERJI.

A Review.

Anything emanating from the lucid and psychic pen of Yogi Mukerji, is worthy of attention and better the study and practice of the reader—whether of the orient or the occident. The key-note to power is renunciation of the lower self, and thence through the spirals of evolution ascend to power and the mastership of self in the first instance, and the power which governs one's fellows in the next. Those who would save their lives lose them. The way of selfishness is the way of disaster. The prince of the bloody field, may be, and often is, the veriest slave of the senses. The way of freedom and master-mindedness is taught in these pages in six clear and progressive lessons:—"The Law of Mental Demand;" "The Principle of Vibration;" "The Principle of Polarity;" "The Principle of Rhythm;" "Cosmic Consciousness," and "Meditation Exercise."

It is a small book cheap in money, goes but to those who *will*, it is a work whose value cannot be calculated in the coin of the Empire. Its good consists in the conscious unfoldment of the individual, wherein one lays aside something, to obtain that which is more precious. Each chapter or lesson should be studied thoroughly in their order, before the last, the Meditation Exercise, is put into practice. This done, one enters into a new phase of life, by a *lowly* door; the surrender of the physical to the mental, the objective powers to the higher subjective. When the state of semi-consciousness has matured then the higher state of Meditation attains with more or less psychic unfoldment afterwards.

Directions are given as to more or less complete physiological relaxation. These must be carried out before meditation can properly be entered into; not, however, successfully till the practice has been indulged in systematically and that for several times. For Europeans, especially of Northern Europe, Great Britain, Canada or the States, the direction to relax the whole muscular system, *i.e.*, Hindu fashion—resting the whole weight of the body upon the ribs, while sitting with the legs crossed—may not be appropriate. The attitude for Mind-Culture can be readily attained by lying down in a darkened room, and in that posture, relax all muscles, close the eyelids, and *rest*, in a perfectly limp condition.

What follows I need not relate. The reader is advised to find the same within the pages of this excellent little work, which will repay its purchase, a thousandfold.

JAMES COATES, PH. D., F. A. S.,

Author and Student of the Occult.

Re. 1/- (post free). To be had of The Latent Light Culture, Tinnevely; Messrs. L. N. Fowler & Co., London.

CHRISTIAN PERFECTION.

HENRY PROCTOR, F.R.S.L., M.R.A.S.

Among the most notable teachers of this doctrine is that remarkable body of Christians called the Society of Friends. It is set forth with irresistible logic in Barclay's "Theses Theological," written in the reign of Charles II, and prefaced with a letter to the king, written in that perfect love which casteth out fear. For the Quakers who Moses-like quaked before God, believed in making rulers quake before them.

THEIR TEACHING.

Their teaching "concerning perfection" bears out fully that of our teaching to-day. To them the affirmation of the Westminster Catechism: "That it is impossible for a man, even the best of men, to be free of sin in this life. * * * neither of himself, nor by any grace received in this life," was simply abhorrent. To say "that the very best actions of the Saints, their prayers, their worship, are impure and polluted," as this Catechism affirms, they held to be a pernicious doctrine inconsistent alike with the wisdom and justice and love of God, and entirely contrary to the Scriptures.

CONCERNING PERFECTION.

But on the other hand they taught that those in whom Christ comes to be formed, and the new man brought forth and born of the incorruptible seed, these do "naturally the will of God"; "the body of death (i. e., sin) comes to be crucified and removed, and their hearts united and subjected to the truth; so as not to obey any suggestions or temptations of the evil one, but to be free from actual sinning and transgressing of the law of God, and in that respect PERFECT: yet does this perfection still admit of a growth; and there remaineth always in some part a possibility of sinning, where the mind doth not most diligently and watchfully attend unto the Lord." It is a perfection proportional and answerable to man's measure, whereby "we are kept from transgressing the law of God, and enabled to answer what He requires of us; even as he that improved his two talents to make four of them, perfected his work and was as accepted of his Lord as to be called a GOOD and FAITHFUL servant, nothing less than he that made his FIVE, TEN. Even as a little gold is perfect gold in its kind, as well as a great mass, and a child hath a perfect body as well as a man, though it daily grows more and more."

CONCERNING SINNING.

But if the Saints daily sin in thought, word and deed, yea, if the very service they offer to God be sin, surely they serve the devil more than they do God; for besides that they give the devil many entire services, without mixture of the least grain to God, they give God not the least service in which the devil hath not a large share: and if their prayers and all their spiritual performances be sinful, the devil is as much served by them in these as God, and in most of them much more, since they confess that many of them are performed without the leading of the Spirit. "What greater stain could there be upon God's

wisdom than to say that He has failed "to prepare a means whereby His children might perfectly serve and worship Him"? Or how could the Saints be said to be "partakers of the divine nature" and "one spirit with the Lord" if they must always walk in darkness and never be free from sin?"

CONCERNING DELIVERANCE.

This evil doctrine is highly injurious to Jesus Christ, and greatly derogates from the power and virtue of His sacrifice, and renders His coming and ministry ineffectual "for the removal of sin." He gave Himself for us, to redeem us from All iniquity: but we are never redeemed from all iniquity or free from sin if it be true that the Saints sin daily in thought, word and deed, for then "they serve the devil daily and are subject to his power: and so he prevails more than Christ doth and holds the servants of Christ in bondage whether Christ will or not."

The God-given ministry of the pastors and teachers would also be a failure, for they are said to be given "for the perfection of the Saints" (*Eph. iv, 11*). The great end of the scriptures would not be answered because they are for making the man of God perfect (*II Tim. iii, 17*).

CONCERNING THE LAW OF LIFE.

It is further described as contrary to common sense and reason to say that "the very best actions of God's children are defiled and polluted but that they are still the holy servants and pure saints of God. This is putting LIGHT for DARKNESS, and calling EVIL GOOD, and GOOD EVIL." For Christ came not to justify the wicked in living an ungodly life but that believers might "be holy and without blame before Him in Love." "So then, if thou desirest to know this perfection and freedom from sin possible for thee, turn thy mind to the light and spiritual law of Christ in the heart, and suffer the reproof thereof; bear the judgment and indignation of God upon the unrighteous part in thee, as therein is revealed, and so suffer judgment in thee to be brought forth unto victory, and thus come to partake of the fellowship of Christ's suffering and be made conformable unto his death," being "crucified with Him to the world by the power of his cross in thee," so that thou mayest say with the Apostle, "It is no more I that live but Christ alive in me," seeing that we have put on the new man, which is being renewed through holiness into the image of the Creator. "And to this new man, Christ's yoke is easy and His burden light: though it be heavy to the old Adam; yea, the commandments of God are not unto this man grievous; for it is "His meat and drink" to do the will of God.

All this teaching can be verified from "Barclay's Apology," written A. D. 1675, showing that the same spirit was teaching the Saints of the seventeenth century the same truths that he taught us in the nineteenth century. And this should be to us no small comfort and consolation: establishing our faith and confirming our practice.

SOME LESSONS FROM THE BHAGVAD GITA.

Lesson IV—The Wondrous Babe.

P. S. CHARYA.

"Vasudeva¹ is All." (The *Gita*, Chapter 7, Sloka 19).

"Not only all are Thine, but all are Thou." I remember having seen at T. Lodge, Tanjore, a wondrous picture of the child Krishna represented as having near His heart a round butter ball, held in the hollow of His right hand. The Babe is painted sky blue; and as you stand gazing at It It seems to start into life, smiling sweetly at you. This picture is not a mere creation of any modern artist's fancy; but it illustrates a well-known episode in the Life of our Blessed Lord as told in Srimat Bhagavatha. Can there be any spiritual idea underlying it all—any significance veiled behind the pictured representation? Why should the great Rishi Artist paint such a picture of the "naughty shepherd child," butter in hand? Why should Suka the great Yogi whom all the Siddhas² stood ready to serve—he the sternest of moralists and the severest of thinkers—why should he deify such a child and hold it up to humanity as the grandest of spiritual Ideals? Such was the line of thought that suggested itself to me, as I once stood wondering at the skill of the unknown artist in having translated into the language of art, however inadequately, the vivid mind-picture suggested, rather than expressed, in the happy exuberant diction of the holy Sukadeva. While I was thus contemplating the strange vision of loveliness before me, gradually there dawned up in my consciousness the revelation that it was, forsooth, a mystic symbol suggesting the metaphysical thought implied in the expression—"Vasudeva is All."

The Marvellous Child of grace and tenderness with the complexion of the illimitable azure symbolises the Infinite Spirit that governs the Universe—the one unchangeable God (Achutha) that stands behind these changing worlds:

"That God which ever lives and loves,
One God, One Law, One Element,
And one far-off Divine Event
To which the whole creation moves." (Tennyson)

The little ball of butter held in the hollow of the 'infant hand'—also coloured like the overhanging canopy of the heaven—suggests the globe of the immeasurable universe, upheld in the boundless space like a mere butter-ball by the strong hand of a loving Providence—a Providence that 'mightily and sweetly ordereth all things.' In the picture just referred to, the butter-ball is held near the heart of the Babe, and the Babe is smiling a sweet tender smile at it. This expresses the sublime thought that the whole Universe is so near and dear to the Divine Heart, and that He is so lovingly and ceaselessly watching guard over it.

1. A name of Sri Krishna.

2. Those who have attained miraculous power by the practice of Yoga.

Do you realise what this means? Think of the world you live in—this sad old earth—a little 'sorrowful star' in its own solar system—floating through endless space, amongst the countless millions of solar systems—all making up the globe of the infinite universe. Just think of this globe of the visible worlds of sense—this infinite wheel that is the universe; and think further of the co-existent globe of the invisible worlds of spirit—of the ever-revolving wheels within wheels, that make up the unseen realms of nature. Now think of the immovable Law that moves these systems of sense and spirit—the 'one fixed Law' of Love whereby the whole universe is 'rolled round.'

"God is Law, say the wise; and let us rejoice."

His is the one element, the only element out of which the systems are manufactured; His is the one Life, the only life that is here, there and everywhere. He himself says in the *Gita*: "Having pervaded the whole universe with a fragment of Myself, I verily remain" (Sloka 42, Chap. 10) that is, as I exist in Myself without any change whatever in My inward essential nature. For the globe of this whole immeasurable universe is but a small ball in the Hand that made it all—the Hand of the All-pervading 'Good.' Yet is this universe close to the Divine Heart; yet is this 'revolving ball' beloved of the Eternal Babe—the Mighty Lover of all beings (Chapter 5, Sloka 29, *Gita*).

Such was the revelation that was revealed to me, that day by the most beautiful, as symbolised by the picture of the infant—Krishna.

And even now, as I pen these lines, I feel a kind of solemn rapture—a peculiar blissful tremor—stealing over me; and there comes to me once again the Beautiful vision of the wondrous Babe—suggesting to my humble self the proper relation of man to his Maker and to the universe—and calling my attention to the beneficent harmony that "rolls through all things."

Again, then, what is the relation of man to the universe, and to the oneness of the Spirit that pervades it all? Dr. J. C. Bose, the celebrated Indian Physicist observed in the course of a lecture at Lahore, that India, perhaps, through its habit of synthesis, was apt to instructively realise the idea of Unity and to see in the phenomenal world a universe instead of a multiverse. It was this tendency, that, according to our scientist, led himself to find, while studying the effect of forces on matter, the boundary lines vanishing between the realms of the living and the so-called non-living. Accordingly, the professor has scientifically demonstrated the unity of life in the whole cosmos—minerals, vegetables, lower animals and men included. He has proved it in such a manner that even the jubilant materialist who abounds in cheap negations can verify the truth of his statement for himself with delicate instruments of our distinguished inventor. This discovery of Professor Bose has shed a vivid light on the profundity of the teaching of Sri Krishna:—"Know my other nature: the higher, the *life-element*, O mighty-armed, by which the universe is upheld." (Sloka 5, Chapter 7, *Gita*). There is one life pervading the Universe, and this is the life of Krishna; literally the 'Life of

All' as is signified by the name. "The one Divine Life; and this is the force of all life; nay, this alone is Sat (सत्), the one Truth in all Existence and in all Eternity"—thus affirm the Vedas.

Prompted by His Supreme Loving Will and acting through His own Light or Intelligence, the Eternal Krishna projects His Life into existence and evolves the universe; so that there is no part of it that is, or indeed, that can be outside of His all-Pervading Life. Sri Krishna, then, is the Universal Spirit of Beauty that fills all in existence with His life and with His Life alone, so that the wise ever say—"Vasudeva is all."

If God is all, then, it follows not only all are His, but all must be He. In other words, we are all parts of the Infinite Lord. "The life in all beings am I" (Chapter VII, Sloka 9, *Gita*). "Thou art a fragment of Myself (मायंशर)"—so sang the Divine Lord to Arjuna, five thousand years ago; nay, this *is* the joyous song that the Master-singer is continually singing to man by means of the 'still small voice.' Every one can hear it, the silence of the inner mind—in moments of uttermost spiritual self-surrender. The Yogi in the deepest stages of Samadhi *does* hear it; and, hearing it, steps out into the 'Life Triumphant.'

True, then, is this great fact—that man is of God—Divine, and so, essentially good. He is actually part of the Infinite Krishna—"that which is Life, Light and Love." Who then has laid this divinity so low? Why is he so weak, so powerless? Why sinful and suffering? If it is so, I suppose that man has himself to thank for. He alone is responsible for the existence of evil and the consequent misery in the world. He has separated himself in thought from God—the universal Spirit. When by reason of his own thought his life becomes separate from the Divine Life, then and then only is man subjected to sin and crime, doubt and error, disease and despair. Like the fabled Monkey-God in the Ramayana, man knows not his true nature—his powers or possibilities. He believes that he is helpless in the grip of Fate or that he is so weak-willed as to be an unwilling tool for his own damnation in the hands of the devil. He the captain believes himself to be a captive, held in bondage by the senses and the mind. As Dr. Bose truly remarked, how circumscribed is his knowledge! How very imperfect are his senses! How like a maddened monkey, his mind seems restless! On the shore of a luminous ocean, he stands with his eyes almost closed. The ocean of truth lies undiscovered before him, while he is miserably dying on the very brink of the waters of life. Now and then he opens his eyes a little; but the little he can see is as nothing compared to the vastness of that which he cannot. Generally he contents himself with picking pebbles on the shore; though at times, out of the very imperfection of his knowledge, he builds for himself, however rudely, a raft of thought whereby he ventures on the great 'seas unknown.'

The Sphinx of life ever stares him in the face; the darker problems of existence meet him at every turn. In the great ocean of truth it is not always smooth sailing and safe anchorage. There are

dangers and difficulties, trials and temptations. Truly it is said that "Every cradle asks him (man) whence, every coffin whither." Man owns some faith or attaches himself to some church or school of thought; thus he calls himself a Christian or a Mahomedan, a Hindu or a Buddhist, a Jain or a Parsi, and he pretends to have solved the riddle of existence. Or he owns no faith and owes no allegiance to any school of Philosophy or Theology. He calls himself an atheist or a pantheist, a materialist or idealist, a free-thinker or an agnostic; thus he may also pretend to have solved the problem of life. Or if he be more honest, like Huxley, he is convinced that the riddle is insoluble; or, like Tyndal, he too 'must shake his head in despair.'

(To be continued.)

HOW TO LIVE A TRULY GOOD LIFE.

LAUTU SINHA GAUTAM.

The subject I have undertaken is really a vast one and demands a great amount of time. Volumes might be written on it. I wish to confine myself to the various principles and not enter into endless details. To start with, the generality of mankind has to discharge three main duties, or, to say in the words of the Wise of the East, three debts—his debts towards his parents and society, that towards his ancient seers, and to the Gods or God (Shiva). His duty towards his parents are varied and multifarious. His duties are (1) to take particular care of his parents in the declining age and some similar duties; (2) to multiply himself and thus to perpetuate the dynasty. His duty towards ancient seers is to learn the Grand Truths and have a true insight into the true philosophy, in praise of which the mighty poet—I mean Milton—sings aloud:—

How charming is Divine philosophy!
Not harsh and crabbed, as dull fools suppose,
But musical as is Apollo's lute,
And a perpetual feast of nectared sweets,
Where no crude surfeit reigns.

the philosophy—I mean the Divine philosophy—which has been praised by all the Rishis of India. His third duty is to pray God and to give offerings to Gods. To put these duties in the Western way is to say: Man has to discharge some duties to his self and some others' selves. In the long run, man realizes that there is no distinction at all between his self and the selves of others but as long as his eyes are blinded by Maya, Prakriti, Matter, the First ignorance, or call it by any other name you please, as long as he is a slave of those giants, the passion and pride, as long as he wished to enjoy "all the pleasures that fancy can beget on youthful thoughts," as long as he is not tired of "rolling with pleasure in a Sensual Sty" he can *not* realize the unity that runs through all. Therefore it is binding on him that his duty must be discharged towards his own self and towards the selves of others—say parents, society, seers, Gods and God. One, who by particular grace of God or Guru, has realized that *one unity*, need not go

through all these previous duties and may be exempted from them, but most men have to perform these duties. Man's duty towards his own self is to attend to the direct needs of his own self and satisfy its needs. His duty towards his own self falls under four main heads. He has to attend शौचम् the Science of (Sanitation) Hygiene, and has to keep himself neat and clean physically and morally. The next thing is आचारम् well-behaviour. He must behave properly at all times. The want of good behaviour leads to much heart-burning and infinite disorder.

The third point demanding careful attention is to keep fire for physical as well as superphysical purposes. I need to say very little on this point. It is well known that the material civilization is based on fire. The fourth important—the most important—is सन्ध्यावासेन to pray God sincerely and in the right spirit and not for “bread and butter” but for peace and peace only if for anything at all. The above duties, when performed in the proper spirit, lead one to that stage where he can realise himself and is emancipated from the rounds of births and deaths and from all kinds of misery. Emancipation is not achieved but man is already Mukta or freed, only he does not know it. When he definitely knows it he is no longer a tool in the hands of Maya.

The above are not applicable to all. Success depends on the individual self. I wish to inculcate one Grand Truth into your brain, that these Karmas (actions) are useful only because they sweep away the dust of the mind and make us able to realize the self, and the ulterior aim of all these Karmas is not, from my point of view, to lead a man to Heaven, as is commonly understood.

“Devotees in the path of work perform action, only with body, mind, senses and intellect, forsaking attachment for the purification of heart”.

I say they lead to a Heaven different from that which the majority of people think it to be. Therefore it is now quite certain that for “Moksha” or Emancipation these Karmas are indispensably necessary to most men. But to do these Karmas one quality must be cultivated. The control of mind is very necessary in all the departments of action. Even the Mighty Arjuna found it more than a match to control his mind. Listen to him please. He says:—“Verily, the mind, Oh! Krishna is restless, turbulent, strong and unyielding; I regard it as hard to achieve its control as that of the mind.” The reply comes from the Blessed Lord Krishna: “Without doubt, Oh! Mighty armed, the mind is restless and difficult to control but through *Practice and Renunciation* Oh! Son of Kunti it may be governed.” Readers! a little comment on Renunciation seems desirable. Shri Krishna means mental Renunciation or non-attachment for the result of actions. He means to say that a man must go on working without an eye to the result. The result must be of a piece with the action. “The Subduer (of the senses) having renounced all actions by discrimination, rests happily in the city of nine gates neither acting nor causing others to act.”

In order to efficiently discharge duty towards himself and others and thus leading a good life, the control of mind is necessary. चित्तनिर्बन्धः Control of mind is the first step towards Yoga or Union with God. Even the simple duties of this world cannot be fully discharged without having a short curb upon the turbulent mind. It is no child's play to achieve the control of mind but it is not too difficult a task to be performed. Only seriousness and steadfastness will carry us through. A man is required to so train his mind that it subserves to his will and he not to its will and thus he can be never befooled by it; otherwise nothing worth the name will be achieved as long as mind is not within control. Give it a sound thrashing when it gets ready to fly. Never let it loose itself in evil thoughts, for they are the seeds of actions. Never care for any other quality so much as for the control of mind. But guard against neglecting other qualities. Unless your mind be under your sway, you can do nothing of permanent stability. When it gets ready to fly, say boldly “Mind, I cannot let you fly; I am more than a match for you; do not fly; I shall clip your wings” and similar words which will inspire you with confidence in your self. Remember this advice and always be on the alert not to lose your balance. So much of the control of mind. Now the quality of “Love” is the next quality worth cultivating, in order to lead a really good life. In a recent article I explained what “Love” really means. “Love” is very many-sided. The people look at it from different stand-points. To me it seems that only the true and sincere love should be given the honourable title of “Love”. Impure love should not be called “Love.” When “Love” degenerates, it takes the shape of “Delusion” or a similar bad emotion. To my mind “Love” seems to be the very best quality that a man ought to cultivate. I remember having explained that seeing the Union with all is love and seeing the difference between one thing and another is hatred. Love expresses itself in many and varied ways. Love for a superior is reverence, respect, etc.; that for an equal is Friendship; love for inferiors assumes the form of tenderness, pity, compassion, etc. Thus we find that all the emotions can be analysed into two main heads, Love and Hatred. The emotions which are brought about by “Love” lead to good results and those occasioned by bad emotions lead to evil consequences. Thus when the quality of “Love” is cultivated, all the others are cultivated side by side with it. Now the question turns upon “Love God” or “Fear God.” To the superficial observer they appear diametrically opposed but only a careful thought will reconcile the one with the other. You well know that man is made up of spirit and matter, Good nature and Evil nature.

The glory lies not in uprooting evil nature root and branch but in lulling the evil nature in you to sleep so that it must be always *you who control it and not it that controls you*. Thus we have all to get the upper hand of “Evil nature” in us. Now coming to the point, the good nature in us loves God and evil nature fears Him. The Evil nature fears God not because that He is cruel but because that it is a negative fear; the aim of which is to be graced with “Love.” All the time the Evil nature in man fears God simply

because it may not do a thing against His will. Thus Good nature "loves" Him and the Evil nature fears Him. Why does it fear Him? Not to lose the grace and love of God or to be more clear it desires for the "Love" of God. Thus the two teachings more or less mean the same thing from my stand-point. A number of good and sterling qualities are thus, we see, being cultivated simultaneously with the cultivation of "Love." I think there is no good or bad emotion but can be analysed into these two main heads, Love and Hatred. The emotions that are the outcome of "Love" should be given full play and thus good emotions, by and by, will grow too strong for bad ones.

We have seen now how into these two main heads all emotions can be analysed. We must always strive gallantly so that the bad emotions may not be able to keep us within their control because once we are possessed by them there is but little hope to escape. Matters standing thus, it behoves us all to be on our guard and not to be misled by them. The best way to avoid bad emotions is to replace them by good emotions. Supposing a man feels anger rise within him, he should not altogether suppress it but rather he should replace them by good emotion, the inevitable result will be that he will not fight a drawn battle with anger but will be crowned with undisputed laurels. Thus in course of time anger will be almost at its last legs in that man. We have talked a great deal about these main qualities, the control of mind and the cultivation of the true and sincere "love". We have seen the very many shapes which "love" assumes and we have also seen the very many pitfalls which we have to guard against in understanding the proper significance of the word. What does all these lead to? What is the ultimate aim? "Moksha"—Permanent Freedom—is the reply. One might say what is the use of dreaming? Why not enjoy the flesh and the world? The grand reply comes "Every (Vishaya) object of pleasure in the world is fraught with pain and every little pleasure of this world bristles with anxieties and vexations. It is well-known that worldly pleasure is inevitably followed by some kind of similar pain. Such being the case why not enjoy that state of mind when nothing can ruffle your calm and the pairs of opposites, pleasure and pain, gain and loss, happiness and misery, joy and grief, honour and indignity, respect and disrespect—can neither elate you nor depress you: when you can control yourself: when you have transcended all sensuous enjoyments and have learnt to give them that place in your thought, that is equitably due to them as transitory and fleeting sensations: when you can take sincere pleasure in giving what you have without the least anxiety: when you do not allow a harsh and angry word to escape your lips, to mar your gentle speech; in fact when your tongue loses its power to wound **WHEN YOU CAN BEAR DISEASE AND TROUBLE WITH FORTITUDE LOOKING UPON THEM AS THINGS OF YOUR OWN MAKING AND MEANT TO TEACH YOU VALUABLE LESSONS WHEN YOU HAVE NO FEAR OF DEATH AND ARE PREPARED TO UNDERGO THAT CHANGE JOYFULLY AT ANY MOMENT AS IF YOU WERE GOING TO SLEEP OR TO RISE FROM A LONG SLEEP.** When you have acquired a real living

belief—as distinguished from a lip-belief—in the truth, justice, omniscience and omnipresence of an intelligent Law—call him Shiva, Parmeshwar, Rama, Krishna, Lord, God, Jehovah, or any other name you please." In one word, when you have definitely realised that only one spirit runs through all and thus harming the self of a neighbour or any being, is really to harm the self of yours. Thus so far I have taken you and before I conclude I think it well to remind you once more that in order to really lead a good life a man must act according to the Will of Universal Soul, or God.

LACK OF CONFIDENCE—HOW TO CULTIVATE SELF-RELIANCE.

BY

J. MILLOTT SEVERN, F.B.P.S., Brighton, England.

Though pride may show some nobleness
When honor's its ally,
Yet there is such a thing on earth
As holding heads too high.
The sweetest bird builds near the ground,
The loveliest flower springs low,
And we must stoop to happiness
If we its worth would know.

I learned these lines at a very early age, and thought how beautiful they were, but they tend to make one self-depreciative. Those who have to make their way in the world cannot afford to indulge in such sentiment. Self-depreciation demoralises character and is destructive of all true dignity.

Confidence, dignity, pride and conceit, all emanate from a development of Self-Esteem, and this being so, many people have a horror of possessing much Self-Esteem. We would certainly rather see too little of this in a person than too much; yet it is a useful faculty in enabling individuals to get on in the world.

There are few traits that are more irritating and objectionable than an undue manifestation of pride. Yet a sufficient amount of confidence is very necessary for the carrying out of great projects and plans, so that those who are lacking in this organ should endeavour to cultivate enough of it, for, however capable a person may be, many of his best efforts are lost when from lack of confidence he holds back in his undertakings.

It is doubtless a good thing that in the early moral and religious training of young people, they are taught to keep down presumption and pride; yet too much stress has, in a general way, been laid on this kind of teaching, and for this the Church is largely responsible. The faculty of Self-Esteem has thus met with a universal check, which in many cases has proved a disadvantage.

Modesty is an admirable quality, and it will have its reward, yet it is not always the best policy to wait; the world is slow to recognise that which we lack confidence in manifesting; and life at the longest is too short to admit of such a slow, waiting process of the recognition of abilities and merit. Those having aim and purpose must get to the fore at once; and whatever gifts a person may possess, they should be used promptly and well, and not allowed to remain dormant. When from lack of confidence we fail, one's gifts are to the world as lost, and as a consequence, constant regrets are likely to be experienced.

An individual has no right at the expense of being modest to allow his talents to remain dormant, which, were they well employed, might raise him to honour, influence and distinction.

It is just as wrong—it is, in fact, more wrong—to undervalue as to overestimate one's self. A person who has a sufficient degree of self-confidence will often undertake as much as his capacities will enable him to do, whereas one deficient of self-confidence holds back from undertaking responsibilities of which he is capable, and ought of right to undertake.

Confidence begets confidence. If persons do not believe in themselves, how can they expect others to believe in them. Confidence can never take the place of ability, but ability is often at a discount because of lack of confidence.

It is the feeling of self-reliance which oftentimes helps greatly in making a man rise to superiority of position.

Great leaders in the church, the state, society, commerce, science, art, mechanics, etc., whatever their other qualities may be, would hardly be likely to attain or to maintain their positions unless they had confidence to carry out their special duties.

It will thus be seen that a proper degree of confidence in self is essential to success, to propriety of conduct, and true dignity of manhood and womanhood. One who thinks well of himself will not condescend or stoop to low underhand actions.

To those who are deficient in confidence, a few words in reference to its cultivation will no doubt be useful.

First analyse your own mind, so far as you are able to do this, and compare with those of others who have attained distinction in such departments as your intelligence leads you to think that you yourself could succeed in.

If you feel that you have the capacity to do what you see others doing, who, having more confidence than yourself dislay themselves to better advantage, you may generally depend upon it that you could have the confidence to come forward in similar undertakings.

I remember when giving a lady an examination some years ago, speaking to her of her great artistic and literary talents, and at the same time pointed out to her that having so little confidence she would look

upon herself as possessing but very ordinary skill in respect to these gifts. Feeling the moral force of the statement, and encouraged by the hint, she set about making herself proficient as an artist, to which pursuit it appeared she had been devoting herself. In a year or so, when I was visiting the same town, the lady called on me again, and asked if she had developed more confidence; she thought she must have done so, for since I gave her delineation the year before, she had had the good fortune to get one of her pictures in the Royal Academy.

There are many persons who entertain the idea that to think little of themselves is a virtue, and instead of legitimately cultivating it they restrain their faculty of self-esteem, and thus check the development of confidence.

To cultivate self-confidence, endeavour to realise more fully your own inherent powers. Set a higher value upon your abilities and services. Be more commanding and demanding. Don't let others whom you know to be less qualified and less intelligent than yourself take the place which of right belongs to you. In everything you do, try to manifest more self-reliance. Remember that the possession of a mind is a jewel of inestimable value, of which you may well be proud. Humility is a virtue only when it does not cause one to be trampled upon or to shrink from one's responsibilities.

It should be further borne in mind that the use and improvement of one's talents—be they one or ten—will be required of us.

THOUGHT PARAGRAPHS.

J. BEN LESLIE.

Let us not forget, when contemplating or criticising the incapacity of others less versed than we, that there are degrees of learning and accomplishment, which place us, conditionally, as subjects for estimation by those who are our superiors mentally. Herein is an opportunity to test our human qualities or virtues, such as patience, prudence, fortitude and justice in all conquests between right and wrong, and in all dealings with our fellow-men.

The service of Nature is not prompted by compensation or remuneration; looks not to a superior for reward; has no equivalent in return save that of good, and the products resulting from the process of its laws, in accord with the specific character and purpose of the act.

Man deviates from Nature's plan by demanding compensation, and expecting reward for doing, or forbearing to do. His ensign reads, "He whom you would retain in your service, you must obligate with rewards." This has given rise to diverse conditions, viz.: exchanging evil for evil; good for good; or good for evil, and *vice versa*, in accord with the character of the individual, and his understanding and development spiritually.

Speak encouragingly to those who are striving to attain higher degrees of perfection in any pursuit in life. Appreciative words, expressed by one's superior, are incentives to renewed effort, which latter, is the price of success.

What have I gained for self intellectually, morally, or spiritually, that has made life worth living? Experience; character; unfoldment; development; soul culture, and the force of spirit illumination, in accord with the law of progression. What effect then has this product upon others, which makes life more valuable to me, and further worth the effort? Influence, the value of which must be determined by my character, and the degree to which I have practised the "GOLDEN RULE."

Looking out into the gray haze of an Autumn day, through which the distant mountain ranges are scarcely visible, and the near by tinted leaves gleam through their sombre beveilment, I am reminded that every mystery in the process of life, is accompanied with facts, beauty, and good, if we penetrate the depths of their concealment.

As the clouds of the preceding day vanish during the night, and the sun rises in refulgent splendor on the horizon of a perfect day, to dry and warm the bedrenched earth; so it is with life scenes. The days of sadness and depression pass by, and its spirit light gleams forth to illumine the soul, brighten the intellect, and to bring cheer to the heart of man.

WHEN THOUGHT BECOMES POWER.

CHRISTIAN D. LARSON.

There are certain forms of mental action that exercise a direct power upon the human personality, while there are other forms of mental action that do not exercise that power. How to tell the difference between the two is a great problem, and a most important problem, because when this problem is solved the real secret of practical idealism will be revealed.

Those who have tried to secure results through the application of right thinking have found that at times results came almost instantaneously, while at other times it seemed almost impossible to accomplish anything, even though the same methods were employed to the letter. Then there are many who never attain any results whatever, though they apply the same principles as those who are exceptionally successful, and the reason why seems a mystery.

The mystery disappears, however, when we learn that thought does not become power unless the inner force of thought is brought into action. Two persons may, with the same enthusiasm and perseverance, affirm, "I am well;" the one finds no change; the other begins to mend at once, and is soon restored to perfect health. The same idea and the same thought was employed in each case, but only in the one did thought become power. In like manner, two persons of equal

intelligence may live according to the same system of metaphysics or idealism; the one gains ground every day, while the other gains no more than he did in his previous helter-skelter modes of thought. Therefore, it is not the system of thought, or the belief, or the thought itself that produces results; but some power that is back of, or within, thought.

There is an inner force in all mental action; this force is hidden, so to speak, in every thought, but is not aroused in every thought. When it is aroused, the thought becomes alive with power, and produces results according to its nature. Think of health, and arouse the inner force of every thought and you give every thought the power to produce health. In consequence, those thoughts will produce health in your system, just as surely as fire produces warmth.

Think of peace, and arouse this same inner force, and every thought you think will become a power for peace. You can, in this manner, restore a perfect peace and harmony in your system in a few seconds, no matter how agitated or disturbed you may be at the time. The inner force of the thought, when awakened, will express and produce the exact nature of the thought itself. Therefore, whatever you may wish your thought to produce, think the right thought and think living thought; results will come as expected.

To keep the right thought is simple; all that is necessary for general purposes is to affirm that you are what you wish to realise and manifest, and to form in mind as clear a mental picture as possible of the condition you desire to produce. If you wish to produce health, affirm mentally "I am well;" "I am strong and well;" "I am perfectly whole through and through;" "absolute health fills and thrills every atom in my being;" and statements of similar nature. Think these thoughts over and over again, with deep conviction, until your mind is actually full of them, and at the same time picture mentally a condition of perfect health in every part of your system.

The other essential is to think living thought; and here is the problem, the chief stumbling block of all who have failed to demonstrate. No matter how much you may affirm this statement or that, or how well you may picture certain conditions in your mind, you will have no results unless your thought is alive. Your thought will have no power to produce the desired effect in the body unless you awaken the inner force of that thought.

There are some minds that are naturally conscious of this inner force, or, what may be called the finer force, the spirit, or the soul or thought, and they therefore take naturally to metaphysics and idealism, securing good results from the beginning. Others, however, have to acquire this finer consciousness before there is any power in their thought; but this is not difficult.

Those who have secured results may think that, their understanding of the principles of right thought is much better than that of those who fail, but this is not always true. Many of those who succeed in metaphysics have very little real understanding of the principles involved, while not a few of those who understand metaphysics

as perfectly as they do mathematics, have no results. The understanding of the metaphysical principles is necessary to the best results; no one can go very far without it; but the awakening of the inner force of thought is just as important. Therefore, every person, no matter how well he has succeeded thus far, should learn how to awaken and direct that inner force that is latent in all thought.

We may depend upon natural endowments up to a certain point; but to go further we must take conscious control of our powers, and develop them as required for the greater purpose in view. What we use consciously, intelligently, and according to known law, always produces far greater results than what we use naturally while in the ignorance of the law. And those who depend upon their own determined effort, instead of upon the gifts of nature, always climb the highest in the scale. The same is true in practical metaphysics and applied idealism.

To awaken the inner force of thought, give spirit to all your thought; that is, give depth of life and feeling to your thought, and give a spiritual action to every mental action. This force is not forceful, and is not purely mental, but contains an element that is much finer and far stronger than the usual energies of mind. In fact, this inner force has tremendous power. When fully awakened, there is no disease in the body that it cannot remove at once, and there is no adverse condition anywhere in the human system that it cannot make right.

When failures occur in modern metaphysics, the cause may be found in the fact that this inner force is not alive in the thoughts that we think; and without the living action of this inner force the mind has practically no power over the body. But when this inner force is alive, the power of the mind over the body becomes extraordinary.

This force is entirely distinct from intellectual action, or feeling or will. It is a force by itself, and fills every thought as we would say the soul fills the body. To awaken this force, or, rather, place it in action in thought, deep conscious feeling is necessary, and a deep, strong, positive will is required to direct it. But both feeling and will must be trained to sound the depths of being, as mere superficial action, however earnest or determined, will not avail.

The object must be to train consciousness to actually grasp this finer element in thought; and as consciousness goes deeper and deeper in the soul-world of thought, this finer force comes forth, with more and more power, until every thought you think is a power. Then use wisdom in your thinking. When every thought you think has the power to produce a definite effect upon your body, your character or your mentality, you can afford to think only thoughts that are wholesome and true.

Aim to mentally live, not on the surface of your mind, but in the very spirit of your mind. Do not think mechanically, but with feeling, spirit and soul. And whenever you proceed to use the power of thought in producing definite results in your system, such as health,

life, harmony, peace, purity, enter into the finer, deeper, stronger life of your thought. Try to feel the inner force of thought when you think. You will soon feel it; and when you do, your thought becomes power.

When this inner force is given action and made alive in every thought, the complete mastery of the physical and mental conditions becomes possible. You can then remove any adverse condition from your system at once, because you have liberated that force of thought which is so deep that it undermines everything that is not in harmony with the true order of natural law. This finer force, when placed in action in your system, will remove the wrong, consume it as with fire, and will give added life and power to every function and faculty you may possess. That is, when your thinking is right, the inner force of your thought will do whatever you think of doing. Therefore, when you control your thought and awaken the inner force of thought, your life is in your own hands. Make it what you will.—*Eternal Progress.*

THE UNCOMMITTED CRIME.

LESLIE GRANT.

I feel as nervous as a kitten! But I should not like any of my patients to overhear that remark, or they might doubt my skill.

The young surgeon laughed at these words, uttered half-audibly in the privacy of his own room. He was giving the finishing touches to his attire, prior to making his way to the residence of his old college chum, whither he was bound in order to stake his future happiness on a woman's word!

Dr. Nevil Holland, although a young man, had gained a reputation as a surgeon which entitled him to take a high place in the profession, and honors were coming to him with a rapidity that made many of his less clever brethren envy him.

Most people agreed that, although Dr. Holland showed outward geniality and sympathy with suffering, he was in reality a man without the least trace of sentimental weakness, a man with nerves of iron. He was looked upon as a man whose only love was for his profession, a man who would not be touched by any woman's tenderness.

Yet this was the man who stood surveying himself nervously in the mirror. Some of the opinions concerning himself had filtered through to Dr. Holland, and he had smiled grimly and had felt pleased; but all the old scorn for the ways of women had been banished by the appearance of Winifred Marston.

Miss Marston was in the service of his chum's wife, as companion and secretary. Mr. Scarr was often away, and, as he had no children, his wife felt lonely; she had engaged Miss Marston as companion, and the two ladies agreed very well. Holland, visited his friend during a somewhat lengthy sojourn at home, had seen Winnie Marston and had met his fate.

The love that sprang into being at the first meeting deepened with every passing day, till Nevil Holland told himself that he could not live without Winnie Marston; he must place his life's happiness at her disposal. What was reputation, honor in his profession, or wealth, if she were not with him to share it?

For a whole week he had watched for an opportunity to obtain an interview with her alone, and this evening the opportunity was offered to him. Scarr and his wife were going out; Miss Marston would be at home alone. Nevil Holland resolved that he would ask her to be his wife that evening, and when Mr. and Mrs. Scarr returned, he would, so he hoped, be able to announce that Miss Marston had agreed to become Mrs. Nevil Holland. He felt full of elation as he drove to Scarr's house in a hansom, but there was an occasional strange misgiving in his heart that worried him.

As he had anticipated, Miss Marston was alone. She welcomed him with that sweet smile that had something of sadness in it, and he told himself that he would soon be able to drive away that trace of sorrow, and make that lovely face look radiant always and for ever.

"I have come for a little music, Miss Marston," he said, with courtly politeness. "It is always so soothing, and you play so exquisitely. Ah!" he added, as she looked quickly at him, "you entertain the popular notion that I have no heart!"

A slight flush tinged her cheeks, and she was conscious of appearing confused.

"I do not think that I have held the popular delusion exactly, Dr. Holland," she answered hesitatingly. "I should say you have sufficient strength of character to make you forget everything, everything but your duty, when you are engaged in a difficult case, but at other times you are like other men."

She went towards the piano in order to comply with his request, but he stopped her.

"I would rather not have the music now, Miss Marston," he said, fixing his keen, gray eyes upon hers with an intense gaze that stirred her heart to its inmost depths. "You are the only one who has properly understood me, and it will do me more good to talk to you than to listen to the music."

"I wish to talk to you, Miss Marston! I will confess all and say that I have come here with that very purpose. Winnie!" he cried passionately, seizing her hands and holding them in a tight clasp. "I love you! I love you! and have come to ask you to be my wife!"

He vaguely noticed the shrinking, frightened expression that crossed her features at this passionate appeal, but he attributed it to the suddenness of his outburst. He leaned forward eagerly, as if to catch the lowly uttered response which he wished to hear; but she liberated herself from his grasp with a cry of surprise and fear that struck him like a death-knell, and moved away from him.

"No, no! Oh, Doctor Holland, don't ask me! I cannot! It is impossible!"

Her breath was coming in quick gasps, her bosom was heaving, a strange light shone in her eyes. He passed his hand over his forehead and stared dumbly at her.

"Let me tell you," she cried quickly. "I owe it to you to tell you that which I have kept a secret from all. Oh, I did not think that you—you were in love with me! It never occurred to me because—"

She stopped abruptly.

"Don't tell me that it is impossible!" he pleaded, as if dreading to hear her explanation. "Give me some hope. How can I be happy without you? One day, even if it be years hence, I may hope to win you? That hope, slight as it may be, will give me something to work for."

The terrible earnestness of the man's love was apparent in every line of his face, in his attitude of supplication, in the tone of his voice. Winnie Marston shuddered.

"Don't," she pleaded in her turn. "I cannot love you, for I love another. I love—my husband! I am married!"

He stared at her in wonderment. She continued hastily, in a hard, dry tone, that betokened the intensity of her emotion:

"I was married about four and half years ago to Charles Proctor; I loved him with all my soul, and I love him still. We had a brief period of happiness, and then a terrible calamity fell upon us. My husband was charged with fraud, he was prosecuted, the evidence was black against him, and he was sentenced to two years' imprisonment at the Central Criminal Court. I was the only one who believed in his innocence."

"I was left to earn my own living, while he was working as a common thief in prison. I succeeded in obtaining a situation, but I had to resume my maiden name, for no one would have engaged the wife of Charles Proctor, the felon, the man whose crime was, to all appearances, proved beyond a doubt."

"I could write to my husband, I could see him once in three months, and I could receive a letter from him at stated intervals. I had to do that in secret. I arranged to have his letters sent to a small shop where letters are received for a small fee, and I gave them no clue to my whereabouts, lest the worthy shopkeeper should prattle and my secret become known."

"Thus our lives were passed for sixteen months; he had been well behaved, and hoped to be let out on ticket-of-leave at the expiration of eighteen months. At that time my mistress decided to go abroad for a year, and I had to decide whether I would go with her or give up my situation and wait in England for my husband's release. I decided to go with her. I must live, and he must live when he came out, and it would be better for me to retain the position and so help him with money while he tried to obtain a livelihood and tried to establish his innocence."

She ceased speaking for a few minutes; the recollection of that terrible time was too painful. Dr. Holland regarded her as one in a dream; he saw his happiness slipping from him, and his soul rebelled against the blackness of the future.

"I left word with the shopkeeper that letters intended for me should be readdressed to me, in another envelope, to the Poste Restante of the continental city to which I was going; I gave him a shilling in advance to repay him many-fold for the expense. I determined to write to my husband when the privileged time arrived, at the end of another month. I went abroad, caught a chill, and fell ill. My illness developed and for weeks my life was despaired of. My mistress sent me to a hospital, and I was alone.

"When I recovered, my first thought was for my husband. I applied at the Poste Restante, but there was no letter for me. I had implored the doctors to make inquiries during intervals of consciousness and they had ignored what I said, ascribing it to a disordered mental condition. I returned to England, hoping to trace my husband by the odious ticket-of-leave; but to my mingled joy and sorrow, I found that my husband's innocence had been proved immediately after his release by the confession of the real culprit, who had committed suicide, so my husband had not been compelled to report himself, and that trace was lost.

"Charles had received a recompense from the Government, and with that he had set off in search of me; I learned so much from the proprietor of the shop to which my letters had been addressed; he was a new owner, the other having sold the business to him. I have not heard of my husband since, but I cannot think that we shall be separated for ever."

Separated for ever! That phrase struck the two in different ways, and to Nevil Holland it suggested that Charles Proctor might be dead. If so, then Winnie would gradually be consoled, especially when the consolation was offered by a devoted lover, and—Why not? Women, like men, can love twice. It was the uncertainty that kept Charles Proctor's memory alive in this way.

"I will help you to discover your husband, Miss Marston," he said hoarsely, and he meant it. "Forgive me for having intruded my protestations of love upon you."

She was sorry for him, and she held out her hand in sympathy.

"I am sorry that—that it hurts you so!" she said simply.

He was glad to note the sympathy in her voice and manner—sympathy develops into love when there is no barrier.

"If I could discover where he is!" he muttered as he went home. And he little dreamed that Fate was to throw Charles Proctor in his path, and the temptation to which he would soon be subject!

He went to the hospital in the morning, and he was informed that a fresh surgical case was waiting for him. No. 15, in Marcus Ward, was suffering from a complaint that would need an operation, and had been brought to the hospital for the purpose. No. 15 would,

according to the usual practice in such cases, have a few days to "get his strength up" before receiving surgical treatment.

Holland went to see the patient, who was seated on the locker by the side of his bed. It took the surgeon a very little while to grasp the facts of the case, with the aid of data already supplied from outside, and he decided that four days would be sufficient preliminary treatment.

"Is it dangerous, doctor?" asked the patient anxiously.

"Well," smiled the doctor, "I suppose there is danger in everything outside the normal course of things, even in a cold, but this operation is one of those which I should call absolutely safe. It requires skill, that is all, and I'll undertake to say that you will be well and strong again in four weeks from now!"

"Thank you, sir!" said the man gratefully. "I am not afraid for myself, but—it would upset something else."

He seemed as if he would have liked the surgeon to ask him what that something else was, but Holland was the professional surgeon again, and he said nothing. When he had time to think of outside affairs his mind was full of Winnie Marston.

Each visit to the Marcus Ward during the next three days caused Dr. Nevil Holland to take more interest in his new patient. On the third day, as he was leaving, he told the man that when he went to bed that night, he would remain there till noon on the following day, when the operation would be performed. Once more the patient asked his question, with an anxious expression in his eyes:

"Will it be dangerous, doctor?"

"Not at all!" was the prompt reply. "Now," he added in a more kindly tone, "don't upset yourself, or that will retard your convalescence."

"I'll try to be cheerful, doctor, but it means a lot to me! This illness has already delayed me a long time! I must find her!"

"Whom?" asked Dr. Nevil Holland, turning quickly.

"My wife!" said the patient simply. "Ah, doctor, it's a sad story! I don't suppose you want to know anything about it?"

"What's your name?" inquired Dr. Holland.

It had never occurred to him to enquire about the man's name. He might have learned it with the greatest ease, but the patient was simply No. 15 to him.

"Charles Proctor!" came the astounding reply, and Dr. Holland started violently.

"You can tell me your story when you are better!" he remarked as calmly as possible. His face was a shade paler than usual. "You mustn't excite yourself by worry. I'll speak to the nurse and tell her to look after you!"

So fate had given Charles Proctor into his hands! If that man were out of the way Winnie would be his! The thought haunted him

all that day, he could not drive it from him. And, as it was so persistent, he harbored it, black as it was!

What a little thing it would be—just a slip of the instrument and Charles Proctor would be a dead man! Nobody would suspect that it was not an ordinary risk of an operation! No one would think of blaming him; he was so clever that the death of a patient while under his care would be regarded as merely one more proof of the real uncertainty of those things which are considered certain.

Then his better self gained possession of him for a brief space, and he thought of going at once to Winnie and making the facts known to her; he even tried to imagine the joy of reunion.

Reunion! That meant misery for him, and he would have to go through life with the bitter knowledge that Charles Proctor possessed the one woman whom he had ever loved, whom he could ever love!

He wiped the beads of agony from his brow as he paced his room feverishly. Could he endure it? Then the small voice of the temper came to him again. Why should he endure it? If Proctor died, it would be oblivion and he would not suffer; while Winnie having had her husband's identity made known to her, would grieve and recover. He, Nevil Holland, would pose as the man who had exerted all possible human skill to save her husband. He could tell her that he had refrained from telling her at once where her husband was, for the reason that it was better to await the result of the operation. He could even try to bring them together for the last few moments of Proctor's existence!

Why not? Only a slight slip of the knife, and nobody would know! Why not? Why not? He shuddered, shut his eyes as if to keep the terrible thought from him, and took a small dose of a sedative in order to insure sleep.

So the unexpected had happened and the patient had sunk under the operation! Charles Proctor had died before Winnie could get to him, and Nevil Holland had played the part of sympathetic friend and consoler.

"A year ago to-day!" said Nevil Holland to himself, and he started at the sound of the opening of the door. "Winnie had been my wife for a month! It was rather soon, but I pressed her and she yielded."

Dr. Nevil Holland's marriage had been an event, and everybody imagined that he was supremely happy. Only Nevil Holland himself knew the truth. The figure of Charles Proctor was ever before him!

At first he had been happy, for his iron will had crushed down all recollection of that terrible deed; but this will-power decreased, and he found it impossible to thrust from him the face of the man who had stood between Winnie and him!

"And he is standing between us now!" cried Nevil, clasping his hands till the nails almost cut the flesh. "Wherever and whenever she is with me, he comes between. Her face and form change; they melt like a dissolving view and his face and form take the place of her!"

He laughed mirthlessly and went off to a consultation. Luckily for him, his old coolness seemed to return when he was engaged professionally; but it was the only time he had freedom from the haunting shadow of Charles Proctor.

As the days passed, the haunting vision grew more real; not only did Winnie's figure change into that of the man he had killed, but her voice altered and became Proctor's. Nevil tried to shake off the horrible night-mare: he knew well enough that the vision was not a reality, he told himself over and over again that it was due to his nerves and that he was growing frightened without cause; but it was of no avail. He could not rid himself of the incubus.

He tried drugs and sought the society of others. He gave large parties—what a charming hostess Winnie made!—and he accepted invitations eagerly. A change of surrounding might do it!

He dreaded to look at his wife, feared to listen to her voice. He knew that in her stead he would see and hear Charles Proctor, the man who had suffered imprisonment so unjustly and who had been foully done to death and so robbed of the happiness of reunion.

The haggard appearance of the celebrated surgeon began to attract attention; people said that he was getting run down, and Holland realized that he must go away and discontinue his professional duties for a while or people would not trust him. That meant ruin!

Dr. and Mrs. Holland gave a large party as a kind of farewell, prior to taking a long cruise in the Mediterranean. Many notabilities were there; Nevil felt a great pride in the fact that he was so honored, but another sentiment surged upward and drowned the other. If they only knew! How they would shrink from him and call in the police.

He heard Winnie speak; she was addressing him. She laughed, and then the laugh altered in tone, and it was the mocking laugh of Charles Proctor! His former patient stood before him! He could see the face and figure plainly, and there was an accusing finger levelled at Dr. Nevil Holland!

With a hoarse cry, the surgeon seized a knife that was lying near and, raising it aloft, dashed at his enemy. He felt his arm gripped, there was a terrible struggle, a din of voices! With a shriek of desperation, Dr. Holland made an effort to release himself from the grasp of iron that held his wrist, and—

Dr. Nevil Holland shivered and looked around in bewilderment. He was standing by his own bedside in his pyjamas. Great beads of perspiration stood on his face; his body was damp with sweat.

What had happened? Had he killed Winnie in his attack on the visionary Proctor? Had he been kept in confinement during an attack of brain fever following the assault? His eye fell on a calendar hanging on the wall; the date told him that the whole of that terrible experience had been but the dream of a night!

In four hours he would have to perform the operation, and he vowed that it should be successful!

"I love the woman, and I will prove my love by restoring her husband to her!" he said.

He did so, and thanked heaven that he had been saved from a terrible crime. And the future does not seem so black as he fancied, for he finds happiness in his profession and in the fact that he was able to bring happiness to the woman he loved so dearly.

Questions and Answers.

Please let me know something on:—

1. The Laws of Nature.
2. How to control the senses.
3. " " develop will-power.
4. " " win others' hearts.
5. " " lead a peaceful life in this world.
6. What are the ways of fascinating talk?

1. Knowledge of the Laws of Nature can be acquired only by study, observation and experimentation. There is no other way.

2. Control of the senses is impossible. It is all a matter of growth in consciousness. Determination and Will no doubt there must be. But you have to outgrow these imperfect manifestations by striving for higher development. The senses trouble only a man of a low order of intellect. Strive for Higher Things as a first step. Keep the mind engaged in useful work. "The idle mind is the devil's workshop" in all conscience. Have worthy aspirations. Contentment is good but absence of aspiration is degeneration. Learn to "live in your mind" and let not your thoughts be too much on the body. Struggle for progress and self-improvement, help others where such help is sought for, take an interest in your daily work and consort only with minds superior to yourself. Physical cleanliness, abstemious living, deep breathing and moderate exercise, in fine, a certain austerity in the physical life is quite necessary. Finally you must have worked up to a firm belief (based upon knowledge) that, you, whose nature is potentially divine, can and must ride above these petty desires, which are altogether unworthy of you and befit only an animal. Ever repeat that thought. Treat the lower Nature with contempt.

3. The only normal method of developing Will-Power is doing difficult things, a reasonable amount of self-confidence is desirable.

4. You cannot please every one. Lead a straight and honest life, "heart within and God overhead," do your duty to yourself first and then to your brother-man and the world will judge you rightly.

5. It is not good to always want "peace." Do not start fights but let no one smite you with impunity.

6. Get your voice under control. Be earnest and thoughtful when talking and you will command attention. Talk never "with your muscle" but "with your nerves" i.e., put mind, intensity, self-control into your voice and not muscular energy. A loud voice is the mark of a born rustic. The voice reflects the inner mental states.

A. P. Mukerji.

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Dr. T. R. SANJIVI,
Editor.

SWAMI MUKERJI,
Associate Editor.

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ENERGY.

HENRY PROCTOR, F. R. S. L., M. R. A. S.

The word "inspiration" is used but twice in the Bible; once in the Old Testament (*Job* xxxii, 8) and once in the New (*II Tim.* iii, 16). In *Job* it is the "breath of the Almighty" (*Nishmath Shaddai*); in the *Epistle to Timothy*, the word used is "Theopneustos," God-breathed. But the word constantly used, viz., "energy," has a far wider range of meaning, in as much as it covers not only our thoughts and words, but also everything that we can possibly do which is acceptable to God. It is Himself alone that can work that which is

well-pleasing in His sight (*Heb.* XIII, 21). This was the perfection to which our Lord Jesus attained on earth, viz., after having

COMPLETELY EMPTIED HIMSELF

of ALL His former power and glory; that He did absolutely nothing from Himself: but became to us the Perfect Exemplar of the life of faith, the perfect life: by entering completely into rest and ceasing from His own works (*Heb.* IV, 10). So that we have Him constantly affirming: "The words that I speak are not mine but His that sent me: the Father, abiding in me, Himself doeth the works."

But can any man reach, you ask, such an altitude as this?

Yes, for there is absolutely no other way to be perfect as your heavenly Father is perfect. If Christ could "do nothing from Himself" (Greek), how infallibly certain it must be, that we can do

NOTHING OF OURSELVES

which is well-pleasing to God. No branch can bear fruit (*Aph. heautou*) from itself. There must be life working in the tree to cause it to bear fruit. It is the life that works, not the tree. Christ is our life, and we are the trees of righteousness which God has planted. It is the fruit of the Spirit we are to bear, not our own fruit. "From me is thy fruit found," God says.

It is God who produces in us, "both the will and the execution," and "makes us perfect in every good work to do His will, energizing all the saints in every good work" (*I Cor.* XII, 6). Everything that we do at our own instigation, not being led thereto by the Spirit but our own will, however good it may be, is a work of the flesh; it has no value in the spiritual world, but is that "wood, hay and stubble" (*I Cor.* III, 12) which

THE FIRE WILL CONSUME

"But he that hath entered into His rest, hath ceased from his own works as God did from His" (*Heb.* IV, 10). That is what our Lord Jesus Himself did, while on earth, "ceased from His own works". Even when He testified to His own divinity, it was the Father speaking in Him; the Father bearing witness of Him. He did not bear witness of Himself. So it should be with us: our thoughts, words and deeds should be energized by God.

This was the constant experience of the Apostle Paul, that all that he did was energized by Christ dwelling permanently in him, and that he laboured only by means of His inworking (*Col.* I, 29) according to the energy of the same power which God wrought in Christ when He raised Him from the dead. He desires that we may know by

A BLESSED EXPERIENCE

what is the infinite grandeur and the super-eminent magnitude of the same power which energized Paul himself so mightily (*Eph.* I, 19). This implies, of course, not only an act of surrender, but a constant momentary surrender of all the powers of our being to God. This is the secret of power with God for men, and with men for God.

But the obverse of this picture is a very dark one. Those who are not energized by God are said to be "energized by the prince of the power of the air, the spirit that now worketh in the children of disobedience." This energy of Satan is manifested by many notable miracles and signs so great and wonderful that they would "deceive, if possible, the very elect." But our Lord's instructions to us are plain: "If they say unto you, He is in the desert, or in the secret chamber, go not forth." My coming will be in a manner which is unmistakable, as sudden as a flash of lightning, for: "The Lord Himself shall descend from heaven with a shout; with the voice of the arch-angel and with the trump of God." This may occur at any moment: there is absolutely nothing to intervene. "Therefore, be ye also ready."

ADVICE OF A GURU TO A WOULD-BE DISCIPLE.

BAGDAD, December 13, 1913.

My dear . . .

You see, dear friend, to be a disciple is not a play-thing. If you knew the horrors, you would never ask for it. Nature is carrying us onward to the goal; some time or other we shall all reach to it—such is the Divine covenant and God does not lie. A disciple's way is not the usual way. He takes a short cut to the goal, and therefore the discipline and training, the experiences which people in general to-day will pass in utterly different surroundings in some far off ages in future, will have to be supplied to the disciple to-day artificially before he can at all take up the study seriously. Do you understand how serious a matter it is, therefore, for the disciple who accepts to be cut off from all visible activities of the present-day life surrounding him? People will not understand his sufferings, and cannot help him. He cannot run away from the world because that is the place to work; and he cannot be like one of it though he must accept its unpleasant conditions. And, believe me, you have not yet understood what it means to separate yourself from "the world" and live in it while all your passions and emotions, all your being is like the rest. It is not in the least a question of being good or bad, clever or foolish, learned or ignorant, religious or irreligious. And there are many who possess occult powers but are not disciples. A disciple has to choose between—say roughly—Good and Bad; but he cannot do that unless he has known them in all their details. How can he know unless he has fully gone through the experiences illustrating them? This is the first task therefore. He must willingly descend into Hell and sound there all its depths. He may get lost, or delayed. But that is his business—nobody will help him, nobody can. It is altogether a personal affair. He has to grow, and how can another grow for him? If he comes off without dirt about him with the full knowledge of Hell, he may now begin the experiences of Heaven. If he does not lose his head there, does not get dazzled and be allured away and comes out safely, he is of course desireless now, knowing fully what is Good and what is Bad. Now he may begin the A. B. C. of the real study and is termed a

disciple. But never before. Mere intellectual knowledge counts for nothing, nothing. He must re-act out and experience both evil and good. If any where he slips, he has simply lost his time and the advantages of coming with the mass. So it is that such great care is taken before any one is admitted. There are some exceptional constitutions who can bear the strain and they are taken. But right here, dear friend, let us be humble so that we may not consider ourselves exceptions. For, who knows better than the Master, and will He reject you and me, if we were worthy? Master is always in search of disciples. He is so short of men, and his burden is so heavy, He always is eager to find some one to transfer a part of his labours. But where are the men? This is what is done to one fit for the honour. His good and bad qualities are thrown forward and his desire for work is intensified. And the Master leaves him. The student then feels a restless desire to act, to act. He has not the necessary experience, and there is the hell-fire within him that pushes him to act. He strikes furiously here and there, and sets in motion forces which he can neither understand, nor control, and whose reaction is tremendous upon him. Our whole life-time's experiences are not enough to equal to the incidents crowded in the one day of his life. If he is strong, he goes forward. If feeble, he falls exhausted, is left to die and be buried without mention. Now, is that a very desirable thing for a man of your position? And woe to the man who seeks in the path of discipleship, honour, respect, wealth, applause, love of beautiful women and in fact any and every legitimate object of ambition that makes this world worth living for. There is no shame in being one of the world, and there is absolutely no glory in trying to become a disciple. The craze for discipleship is the fever, constitutional in some organisations who cannot do otherwise, and it does them good to get the whipping.

Therefore, take my humble advice, for you will allow, I am older and more experienced, and have no other intention but to see you happy and prosperous. Leave these very dangerous matters severely alone, and never try to invoke the attentions of Masters by employing will-force, or otherwise, except by the royal road of Dharma; and rest assured He will find you out when the time comes, for His watch is ever alert, and is nearer than you or I suspect.

You have been excited to think of this by reading those books, called occult, and published now-a-days by thousands. To be spiritual is a noble aspiration, the desire to possess occult powers is quite legitimate. You will find their realization without trying to know the very disagreeable mystery of discipleship. You have ample field for your intelligent activity. The journals that sell you "Discipleships" and advertise "Initiations" at so many dollars per degree have their place in nature. Dollars are necessary and the poor fellows must live—besides you and I are at the same game—now don't be offended. Therefore choose your own food wisely and be useful in a hundred different ways.

Yours very truly,

D. P. MUKHARJI

ON THE OPTIMISTIC LIFE OF TRUTH.

The New Gospel of James Allen.

To know the perfect Law,
To practise the perfect Life,
To find the perfect peace,

This is the pathway of enlightenment.—JAMES ALLEN.

It is an incontrovertible fact that sorrow is the common experience of all in the world. The canker of sorrow eats at the hearts of mankind, says James Allen. With a view to escape from sorrow and to secure happiness men and women, in their ignorance, resort in vain "to the fierce fighting of things without," thinking that their happiness depends upon external things and their misery upon the wrong attitude of others towards them. Hence we see men and women desiring and striving for the lesser joys of the senses and the bubbles of the pleasures, material possessions, and worldly pomp and power, and "meeting passion with passion, hatred with hatred, and strife with strife." This method, though it is found to operate as the cause not cure of sorrow, is still in vogue, the majority under the misguidance of the perceptions of their external senses seeming to think that "we are huddled together in a world of chance buffeted about by a cruel destiny." This condition of ignorance has been beautifully portrayed and analysed by our teacher as follows:—It is defined as "The era of dead indifference of animal sloth of mere vegetative happiness." It has been resolved into three elements (1) Desire, (2) Egoism and (3) Delusion. "Desire is the painful thirst of self for pleasure, possession and power which is not quenched by these gratifications, but is intensified." With desire comes egoism. This is the blind love of self, the sense of eternal separateness and self-importance, the thought of "I" in all things and the wish to remain that separate "I," that separate self for ever. Desire is the source and cause of sin. Egoism is its doer, confirmer and worshipper. It is the breeder of mischief and the maker of woe. Absorbed in desire and egoism, the mind, wrapped in deep delusion, is caught in the toils of delusion. Eagerly pursuing the gratification of self and following false dreams of enjoyment it is confused and does not understand. Mistaking good for evil and evil for good, error for truth and truth for error, illusion for reality and reality for illusion, it is enveloped with suffering, uncertainty and grief! In this condition it is advantageous to compare Charles Hargrove's description of the selfish life: "Brother, sister, your mistake is to live alone in a crowded world, to think of yourself and your own belongings. The selfish life is unnatural to man and he is constrained and sad in it just as is a wild animal taken from the herd in which he has been born and which his nature is adapted to and kept in loneliness." Doctor Marden, a king among the new-thought writers in America of to-day, says: "Cold, selfish, mental attitude will harden the feelings and marbleize the affections and we shall become dry, pessimistic and uninteresting. Selfishness and greed will dwarf our natures and make us mere apologies of the men and women God intended us to be."

2. The vital problem awaiting solution at the hands of every mortal on earth is how to get rid of this selfishness and ignorance. As darkness is displaced by light so ignorance can be dispersed by knowledge of the perfect Law of Causation, which is unfailing justice, which in turn is undying love. By our teacher this law has been defined and its working in all aspects exposed vividly and precisely in well chosen terms and sweet accents for the welfare and happiness of mankind whose refuge is in that law. "The seers of the cosmos do not mourn over the scheme of things." As the shadow follows the substance and as smoke comes after fire so effect follows cause, and suffering and bliss follow the thoughts and deeds of men. There is no effect in the world round us but has its hidden or revealed cause, and that cause is in accordance with absolute justice. Men reap a harvest of suffering because in the near or distant past they have sown the seeds of evil. They reap a harvest of bliss also as a result of their own sowing of the seeds of good. Let a man meditate upon this, let him strive to understand it, and he will then begin to sow only seeds of good and will burn up the cares and weeds which he has formerly grown in the garden of his heart. The divine law is the stay of the universe, the heart and life of the cosmos. The supreme law is the principle of eternal kindness, faultless in working, and infinite in application. It is none other than that "Eternal love for ever full, for ever flowing free." The divine Gautama always referred to the moral law of the universe as the good law. There can be no grain of evil, no element of unkindness in it. It destroys all evil and preserves all good. It is a soothing love and brooding compassion, shielding the tenderest from harm and protecting the strongest from a too destructive use of their strength. It enfolds the tiniest seedling in its care and it destroys the most colossal wrong with a breath. When men in their ignorance would destroy themselves, its everlasting arms are thrown about them in loving, albeit sometimes painful, protection. It shields all beings against themselves by bringing all violations, whether ignorant or wilful, through pain to nothingness. It is not less kind that we should suffer the penalty of our wrong-doing than that we should enjoy the blessedness of our right-doing. If we could escape the effects of our ignorance and sin, their consequences being visited upon an innocent person, all security would be gone and there would be no refuge, for we could then be equally deprived of the result of our wisdom and goodness. Such a scheme would be one of caprice and cruelty. Then there would be no law or method of justice and kindness. The universe could not even for a single moment exist and would collapse. All would be chaos. Upon the surface men appear to suffer through others—an appearance which a deeper knowledge dispels. The law cannot be partial, disobeying which we are hurt, and obeying which we are made happy. To perceive the law is Beatific vision, to know the law is Beatific bliss, and they who perceive and know the law are at peace; they are glad for ever more.

8. Such has been the working of law in the inner world of a man's being. Man, unaware of the law of cause and effect in the moral sphere, inflicts unspeakable sufferings upon himself by striving to live "in the

conflict of things outside." These sufferings becoming at last unbearable, drive him to solitude in which, only, the real nature of man is revealed to himself truly and man catches a glimpse of his divinity within, for man must be perfect being fashioned in the image of perfection by the perfect law of good that could make nothing but perfection and goodness. In solitude there is further much scope for man to commune with nature and to get rid of himself by studying God's character, God's beauty in the natural world. It is therefore in solitude that aspiration is evoked. What is aspiration but the cry for spiritual food from a soul stricken with anguish, pain and sorrow, spiritual starvation—in other words an intense longing for a higher and more radiant life than the fleshly life? Longing moulds in clay what Life carves out in the marble real, says Lowell. Doctor Marden says: "Our very longings are creative principles indicative of potencies equal to the task of actual achievement. It is the faint whisper of the still voice within that sets up the aspiration in seasons of solitude when men, ceasing for a while to lust after the sense-pleasures, bring themselves to a stand-still and reflect upon the condition of the world they live in and the meaning of the life they lead therein. No one is mocked in the divine method with a yearning for that which he has not the ability to attain. It is the intensity of the longing that sets the ideal radiant life deep and clear before the aspirant who is impelled naturally to earnestly concentrate his thoughts upon the finding of that life. This process is called meditation, which fosters the habit of pure and enlightened thinking, and such a thinking leads to pure and enlightened actions and well performed duties. This third stage is the practice of the perfect life, a life in which "wrong thinking and wrong deeds are abandoned and right thinking and right deeds are embraced." The way to actualise this ideal life is the path of obedience to the law whose reign is the reign of love. Love is the normal law of our being; any departure from the love-thought must result in the anarchy of the physical economy because the law of our being has been violated. The teachings deduced by our Teacher from the working of this law and revealed in his works go to show that the external conditions are the result of man who is not the result of them, that each man comes under the laws of his own being, never under the laws of another, that the wrong attitude of others towards us is the reflex of our own deeds and rebound of our own thoughts, and it is powerless to hurt us as it is merely a dead effect unless we galvanize it into life by our passionate resistance of the same. Thus it is manifest that we should energise to put ourselves right and not others right and to set ourselves in the path of the life divine. It consists in charming the world by love brightening the darkened lives, softening the rude, making a sunshine of peace in stormy places, covering the faults and follies of men with the flowers of love and loving others by ceasing to love ourselves. As in the radiant light all colours are embodied and as in the circle all forms are contained, so in love all the divine qualities are imbedded. To practise such a love men have to equip themselves with self-discipline which men lag behind to practise as it is an unpleasant process at the outset. Men can learn to love only by first eliminating the dark

Since writing the foregoing I have had another sitting in Glasgow with Mr. and Mrs. Curtis in their own home on January 18, 1914. There were seven sitters not including Mr. and Mrs. Curtis.

White Feather announced the presence of Jeanie, John Frances, Father, etc. White Feather said my father's name was David (correct).

White Feather said I was to give father's love to B (name quite correct).

Father's spirit light "or tongue of fire" as the writer of the Acts of the Apostles called a similar phenomena, was one of the largest and brightest I have yet seen through this medium and remained visible for quite a long time in front of me, advancing and bowing to me in recognition.

Many other spirit lights large and small manifested to the sitters. Many small brilliant lights also were visible darting to and fro, being, we were told, the lights of spirit children of whom quite a large number were said to be present.

I was more than amazed when White Feather gave the name B. M. This man, he said, was drowned (at sea) (He was drowned some three years ago as I very well remember.)

Miss Arrols said he had manifested his presence once before at Mr. Coates' when she thought I was present and that he was a member of the firm of E. White Feather said I had met him a long time ago in a friend's house. I remembered then that about fifty years ago I had met members of this family in the house of his Uncle and Aunt. All three families lived quite close to each other and were on very friendly terms with one another.

Since then I had lost sight of him or at least failed to identify him if I did see him, but I have always known his late father and surviving brother but B, I feel sure, knew me by sight all the time.

It seems that since I quoted for Chassi's comfort the lines 'Be good sweet maid, and let who will be clever' both she and White Feather have been quoting it with evident pleasure at subsequent sittings in Glasgow.

The phenomena of scent-bringing was again in evidence at this sitting. In the dark my handkerchief was taken from my hands by Nan the Flower girl. I then held the medium's two hands in mine and my handkerchief was dropped into my hands wet with liquid scent, with which to-day, a fortnight after the sitting, it is still strongly perfumed.

At my last sitting in the Rothesay circle Mrs. Coates saw and described Frances in a white robe scintillating with silvery light shining from a star over her forehead. Her hair was flowing free down her black, wavy, auburn hair. According to Mrs. Coates she neither resembled Jeanie nor myself.

Dublin. But, though I would be the last to doubt her sincerity in the matter of the several visions, I do not sufficiently see that these visions portend or seem to portend the re-appearance of the Lord on this earth.

We get every day several glimpses and visions of the inner world and we cannot say that one and all of these have any foretelling power. In the case of a man who is prone to think deeply about spiritual things, such visions are more frequent and lasting, but, anyhow, the fact remains that our wishes and predilections do greatly influence the scope and subject of these visions. Thus, it is quite natural for a strong believer of the Bible and the Fifth monarchy to get frequent visions of Christ's re-appearance on this earth, another strongly saturated with belief in the Buddhist scriptures might be hourly having visions of the re-appearance of Lord Maitreya or Bodi-Sathwa, a third ardent about the miracles performed by Sankaracharya or Sri Krishna might expect their re-appearance here and so on. Though our Irish friend assures us that she was not a very religious sort of woman in the past, still she must have had in herself some latent spirituality, which must have been the cause of her getting the frequent visions of her companion on horseback.

I would not be so sceptical about the prophecy of our Irish friend, had I not seen many prophecies of promise becoming totally unfulfilled. A German astronomer predicted that the earth would come to an end in 1899 or so, owing to a collision with a comet and I, along with several others, had entertained the serious idea that it was highly probable. Again, in the year 1906, when I was making a tour in Northern India through the holy cities of Allahabad and Benares, I had, while I was ruminating at night about the present phase of civilization which the world has attained, a sudden inspiration that society had become so artificial, and that all good and purity had so far vanished from the world, that the time was ripe for the Avatar Kalki to appear on the world, root out wickedness and establish the golden age or Kritayuga. I was so prepossessed with this idea that I wrote an article on the subject in the *Indian Mirror* (March or April 1906) which was much talked of at that time. But time has falsified my prediction, and I am at present not only cautious in making predictions myself but also in believing those made by others.

I may here state that, during the time of Cromwell, there were many Puritans and others who looked to the second coming of Christ and who were called fifth-monarchy men. But though they and their disciples have waited and waited, Christ has not as yet been pleased to come back to this earth.

One reason, however, there is for supposing or wishing that a livine Avatar (call him Krishna, Christ, Sankara or Bodi-Sathwa, as you like it) might come to the earth and purge it of its evils. The present artificial civilisation and the greed for money and power, and, especially, the former has so far paralysed all good and humane actions that it is highly desirable that an Avatar should appear and once more set the people on the path of rectitude. Even, in this

ancient land of India, where the people have from time immemorial been in the habit of exalting considerations of the future before those of material existence, the growing tide of western civilization is gradually undermining the spiritual predominance, which is sure to altogether disappear from the land, if the same is not averted by divine interference. The all-powerful influence of occidental civilization is, slowly but surely, substituting in this country worship of Mammon in the place of worship of God. It is true that the theosophical pioneers and the Ramakrishna Mission with the late talented Swami Vivekananda at its head tried their best to revive the ancient fire of religion, but, in my opinion, however eloquent and convincing Vivekananda was and Mrs. Beasant is, they have been too feeble to arrest the growing tide of materialism and money-worship. The influence of western education, though it has undoubted advantages in the matter of ministering to a man's physical comforts and well-being, has on that very account an indirect, though not a direct, tendency to make us Indians lose faith in the spiritual ideals of the past. Hence, none less than a divine Avatar can set things right and bring back to spiritual culture the importance and superiority it so richly deserves. Vivekananda was and Mrs. Annie Besant is, no doubt, highly gifted by God, but no sane person would see anything in their life and career to venture in supposing that they are Avatars of the Lord.

The main distinction between an Avatar and an ordinary mortal is that the Avatar has got supernatural powers from his very birth, and is capable of performing such acts as changing sheep into swine, old men into young men, raising the dead to life, etc., while the mortal has no such powers at his birth and has to acquire them through faith and practice of spirituality and that too practised through lakhs of decades of his soul's progress. Nothing less than a miracle will convince the materialistic public of the superiority of spirit over matter; eloquence, earnestness and right living will not do half so much. Hence, though the country has to thank heartily Vivekananda and Mrs. Besant for their labours in the cause of the rejuvenation of India's religious ideals, still we cannot at all be justified in deifying them.

But, though, in my opinion and though, in the opinion of our highly spiritual friend of Ireland, the time is ripe for the reappearance of the Lord and the consequent purification of the world from its vices, it is an open question whether the Lord himself thinks so. The moment He thinks that the world needs His aid and help, He is sure to reappear. So also is it promised in the Gita, the revealed work of us, Hindus, that, whenever duty fails and failure of duty reigns supreme, He will take mortal birth, drive failure away and reinstate duty once more on the earth.

Lastly, I have to state that, though I am not in any way less earnest than our Irish friend in wishing and waiting for the reappearance of the Lord, still I prefer to remain in doubt about it, till He actually appears and convinces the world, myself included, of his

presence by his glorious deeds. My own sad experience in the matter of visions and forebodings has taught me to be so cautious, and so, indeed, would the majority of the people be in matters of this sort. However, it is a fact for satisfaction that whether the Lord actually reappears in the near future or not, the visions which our Irish friend saw have been the means of metamorphosing her from a plain matter-of-fact woman to a highly earnest student of religion and occultism.

One explanation I would add before closing this paper. I have written this article not with a view to throw cold water on the hopes of our Irish friend and the like, but simply to point out the limitations of the human intellect in interpreting visions pertaining to the future. Unless and until man develops the God in himself to a considerable extent, he cannot perform God's function of all-knowingness (knowing the future) satisfactorily.

That the Lord will appear sooner or later is certain; when, how, and in what form he will appear is a matter of doubt and uncertainty

SOME LESSONS FROM THE BHAGVAD GITA.

Lesson IV—The Wondrous Babe.

P. S. CHARYA.

(Continued from the January issue.)

By and by man feels himself compelled to study the living universe before him. In the words of Sir Oliver Lodge, he 'ceases to limit himself to the fancies and speculations of more ignorant times.' Like Galileo and others he becomes a martyr to knowledge. He summons at the bar of science the false gods that tradition and theology have brought him. He is not afraid to drag the things celestial into the arena of controversy. He becomes a seeker after truth—though still a student of the more materialistic side of things. On the whole, he fights the battle for freedom of thought and freedom of movement. Though occasionally he proves faithless to the attitude of the free scientific enquirer, for at times he has no option but to become a profane scoffer, laughing at what he cannot understand and pouring cheap scorn upon the spiritual perceptions and intuitions of great men, he begins to deny the unknown or treats it as unknowable; and thus he finds himself adventuring on what may be to him alien regions of thought and experience.

• Sooner or later he finds out his mistake. Thenceforth, he recognises the 'unknown' and does not confound it with the unknowable; he treats the unknown as such for the time being. Thenceforth he recognises his own imperfections, the limitations of his senses. Yet, with some raft of thought rudely fashioned out of the imperfections of his own faculties, he plays the Columbus on the unknown seas—with a view to make them, so far as possible, gradually known. His discoveries may not be complete nor even adequate; but verily his 'failures are the Pillars of Success.' For he knows for certain that there

is no such thing as 'unknowable'—being himself a spark of the infinite Flame Divine.

Man cannot comprehend the Infinite by his finite reason; there is always a dead wall beyond which his normal consciousness cannot penetrate. Still there are always some aspects of the Infinite or the Unknown, with which man has kinship—the 'human Aspects' as Dr. Lodge calls them—that can be understood more or less clearly, provided one takes the pains to examine the same with the sublime patience that characterises the scientific investigator. If he knows how to question Nature—external or internal—and if he questions her properly, his question is bound to be answered in the long run; as in the very asking, he has already taken the first step towards getting a reply. It is not written in the Christian Bible—than which there is not a more misunderstood collection of books—"Ask and it shall be answered; knock and it shall be opened." Let no man fear, therefore, to catechise Nature; let him ask her boldly and persistently. Let him obey her first and then interrogate her. Let him 'knock' as the Bible directs him to do, but let him knock with becoming reverence—the reverence due to the nature of the quest."

"Let knowledge grow from more to more,
But more of reverence in us dwell."

This is the attitude of the scientific enquirers like Drs. Lodge and Bose—the attitude that has led to the discovery of the One-ness of the Life that is everywhere, and the existence of a spiritual nature in man which survives the dissolution of the physical body. Thus aspiring, thus achieving, man comes to realise at last that the 'personality' that survives after death should be 'adequately provided for.' He comes to know that he liveth not by bread alone. Indeed he liveth more by the bread of life—for there is the spiritual 'Manna' that man may choose to eat thereof and live for ever. In plain language, he recognises the other aspects of the 'unknown' than the purely 'human aspects' of Dr. Lodge. He has certain inherent or instinctive tendencies in him—some peculiar hidden affinities or rather some latent supersensuous faculties—which enable him to solve for himself the Sphinx of existence in a manner that has never before been solved by the self-conscious man. He realizes that what is 'unknown' or 'unknowable' is only so to the 'self-conscious' masses; but to the super-conscious sphere of the essence of things, there is no such thing as 'unknown' or 'unknowable.' Everything is known as it is to the clear vision or the clairvoyance of the sage; with him there is nothing impossible to know—'under the Sun' or above it. "That which is the night to all beings is the time of working for the disciplined Yogi; when other beings are waking then is it night for the 'seer that seeth'" (Sloka 69, Chapter II). What does it mean—this declaration that goes forth to man from his Maker? "That which is the night for all beings" is really what is dark or unknown to the masses; is the time of waking to the disciplined man—is the daytime that is as plain as daylight to the spiritual man or Yogi. Again "When other beings are waking" (that is what is considered real by the ignorant), "then is it night for

the seer" (that is, becomes illusion for the sage). What is unknown or unknowable to the natural man becomes as plain as daylight in the eyes of the spiritual man, while, *vice versa*, that which is known to the natural man as real is seen as the trivial thing by the Yogi. For the natural man receiveth not the things of the spirit; the world is so much with him. But the spiritual man or the self-disciplined Yogi knows the world as it truly is and is fast treading the path of his spiritual evolution; and as he approaches the goal, he knows more and more about the so-called unknown things in heaven and earth.

Such Yogi understands full surely the relationship that exists between himself and the Divine Lord, on the one hand, and between himself and humanity, on the other. He realizes his kinship with the Divine—that he is actually part of the infinite spirit of beauty and harmony that has loved the universe into being. He knows it in thought; and knowing it he realises it; and he lives in this uninterrupted realisation of God-Consciousness. Living in this all-embracing consciousness of the Divine Love—the Yogi alone may be said to be *truly living*—his life a poem and a song; a veritable Gita—for others are 'dead' *unto life*—the real 'life eternal.' Such a Yogi is according to the Gita, greater than the ascetics, philosophers or men of action (Chapter 6, Sloka 46); and he is considered by Sri Krishna Himself to be 'the most completely harmonized' (Sloka 47 Chap. VI). He is the knowledge, which being known, there is nothing more to be known (Sloka 2, Chapter VII). For, seeing equality in everything the likeness of the Lord shining in the heart of all (Sloka 32, Chapter VI) the Yogi seeth the All-Pervading Krishna everywhere and seeth everything in Him, never losing hold of the Divine Lord (Sloka 30, Chapter VI). Such a man established in unity worships Sri Krishna abiding in all beings and lives in the life of God whatever his mode of living (Sloka 31, Chapter VI). Finite though human reason be, man has other latent infinite faculties which are developed by the constant practice of Yoga, and by which the Eternal Krishna can be apprehended in every heart. Says the blessed Lord!—"Gnana Ganyam Hridhi Sevaya Dhistitham." That is, God can be apprehended by Gnanam or the light of pure reason. He is seated in the hearts of all. It is through the pure reason illumined by the inner light that we are able to know God as the infinite spirit that pervades the universe, and then to know that we are fragments of the Deity and in this way, realising our essential one-ness with the Lord, to live for ever in Yoga or conscious union with Him.

Blessed is the man who through the instrumentality of pure reason establishes himself in conscious union with some beautiful thought-form or ideal, as it is called, of the eternal Brahman. To the man of pure reason wedded to Yoga, there lives but one person or Purusha—his own Divine Ideal. He lives and loves—the infinite Lord of life and love of whose vast being or Viswarupa, the whole universe forms but a part.

The man who has succeeded in uniting himself in pure reason and consciousness with the Divine, ever looking beneath the surface of

things—behind all the magic veils of shows—senses, with Wordsworth, the living and Speaking Presence of Thought and with Tennyson the settled scheme underlying a universal order—a scheme of beautiful designs gradually evolving to perfection. When man comes into such a realisation, he may be truly said to have brought himself with proper relationship with God, his own brethren and the higher laws of the world he lives in.

“Hail to thee, Man Divine ! The conqueror,
Of sin and shame and sorrow ; no more weak,
Wormlike, and grovelling art thou ; no, nor
Wilt thou again bow down to things that wreak
Scourgings and death upon thee ; thou dost rise
Triumphant in thy strength ; good, pure and wise.”

Before I finish this lesson let me gather into a single view, what I have thus far attempted to present. The beautiful parable of the wondrous Babe teaches us that God is one though the Gods be many ; that He is the one Life, the Only Life ; and that this Divine Life is the life of all. “There is naught whatsoever higher than I” (Sloka 7, Chap. 7, Gita). “I am the womb of things—the source of the Universe” (Sloka 6, Chap. 7, Gita). the support of beings, yet not rooted in beings” (Sloka 5 Chapter 7). “Under me a supervisor the universe revolves” (Sloka 10, Chapter 9). “I am the Father of the Universe, the mother” (Sloka 17, Chapter 9). Husband, Lord, Witness, abode, shelter, lover. (Sloka 18, Chapter 9).

God, then, as symbolised by the mystic picture of the little child, is the unchangeable and eternal spirit of beauty and Love that pervades all the Universe with a fragment of Himself so that we are all parts of the One Divine Life that lives and Loves—the infinite Life that lives everywhere and loves for all eternity. This is the truth and the whole truth of His Immanence and Transcendence—that, man knows not in thought and in consciousness.

Though he is a fragment of the Lord himself, though the Lord is ever infinitely close to him the Life and the soul of the Universe, yet the Life of his life and the soul of his soul—alas ! Man’s vision is limited by his own senses ; his own eyes blind him to his Inner Light ; his own ears make him deaf to the Inner Voice ; his opaque physical structure, which he mistakes for himself, conceals from him the Inner self and the Self within the self. The natural man has eyes and no eyes ; ears and no ears ; for he has eyes, yet he sees not ; and he has ears, yet he hears not. He knows not that he is a part of the all-pervading Krishna. “He knows himself only as a natural physical being, differing not essentially from the material universe about him.” Looking out, however, he catches a glimpse of the vast ocean of truth lying undiscovered before him. Then longing for true knowledge, he sails over the perilous seas unknown. He learns that life is everywhere, that life never dies and that life ever evolves. Contemplating himself, man learns gradually that his life is not separate from the Infinite Divine

- Life—the Harmonious Whole of which it is part and parcel. Thus realising, he comes in time into the conscious living realisation of his oneness with the Infinite Life and Power.

It is the same to-day with him as it was 5,000 years ago with Arjuna when he beheld, “the whole universe, divided into manifold parts, standing in one in the Form of the God of Gods” (Sloka 18, Chap 11) and when he thus beholds with “vision Divine” the Universal Form of the Wondrous Babe, he also exclaims with the Rajput Warrior of old :—

“Infinite, God of Gods, Home of all worlds. . .
First of the Gods, most ancient man thou art.
Supreme Receptacle of all that lives. . . .
In Thy vast Form the Universe spread. . . .
Hail, hail to Thee ! a thousand times all hail !
Hail into Thee, again, again all hail !
Prostrate in front of Thee, prostrate behind ;
Prostrate on every side to Thee, O All,
In power boundless, measureless in strength.
Thou holdest all : Then thou Thyself art All.”

(Slokas 37 to 40, Chap. 11, Gita).

THE MYSTERY OF JUSTICE.

URIEL BUCHANAN.

Author of ‘A Course of Instructions in Yoga Philosophy.’

“It was his destiny,” we often hear said, when speaking of one who has been specially favored, one upon whom fortune has smiled. “It was his fate,” we hear said of another, who has met with some unmerited misfortune or disaster seemingly unconnected with any of his actions. Chance, Fatality, Luck, Fortune, Good or Evil Star and various other names are ascribed to some inexorable unknown force which apparently keeps relentless watch over the life of the individual.

Destiny and fate are mythical gods, of which we know little. Out of the depths of inscrutable night a voice says, “It is I who so will it,” and millions bend the knee and bow the head in unquestioning obedience. We have seen men who have encountered persistent misfortune while they seemed worthy of every good. And we have seen others who have met with a prosperity undeserved. We have seen men who, possessing neither talent nor ambition and guilty of acts that would seem to invite disaster, have been fortunate in all things undertaken. Some work patiently and uncomplainingly, year after year, for a mere existence ; while others, without serious thought or effort, revel in luxury. Some are branded on the threshold of life with poverty, disease and intellectual weakness, while others are richly endowed with all the attributes of beauty and genius.

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Shall we attribute the cause of these inequalities to the will of the gods or devils, to the influence of the stars or to some unknown, undeviating law of the Universe? The cause of this injustice is related neither to gods nor stars, nor to any law outside of the race consciousness. Disease, mental weakness and poverty are the result of ignorance and selfishness. We are not the play-things of chance. Yet there are tendencies within which connect us with the generations of the past. The laws of heredity play an important part in human destiny. Within ourselves may be found the key of the mystery.

As we progress in experience and knowledge we discover that many events, both fortunate and unfortunate, are the effect of causes that repose in ourselves. One by one the gods and devils, the good and evil forces and the phantoms of superstition and ignorance vanish from the consciousness. The light slowly dawns. All the gods with which man has peopled the earth and heavens are symbols of forces which exist within.

Man's nature is dual. The objective part of himself, his personality, is made up of inherited tendencies, beliefs and limitations which cause him to act according to selfish impulses. And the man whose life is directed by the conscious existence which his reason and will control, the man who needs no advice or warning but that of his intellect, is sure to make mistakes and get in the way of destructive forces which human reason has not learned to avoid. The universe is not hostile to man. The same forces of nature may be used for good or evil results. An electric current will respond as quickly to the touch of one who would use it to murder as to another whose intentions are good. The attitude of Nature toward man is not influenced by his morality, his thought or intentions. If man, in his ignorance, gets in the way of the lightning, its flash will kill. If he goes to sea in a ship that is unprepared to withstand the winds and the waves, he will be lost in a storm. And so a great many unfortunate events which arise from causes outside of man are the direct result of his ignorance and carelessness.

Deep in the mind is a profound consciousness, a subliminal self, of which the intellect has only a faint knowledge. The higher self is our veritable ego, containing within itself the secret of phenomena which we have, in our ignorance, attributed to some external power. It is this self which decrees that every man shall reap what he has sown—that one who is good and true shall receive a reward for his goodness; while the one who is evil shall pay the penalty for every wrong. Apart from the physical laws governing the material part of man, Nature is coldly indifferent to his actions. But deep in the mind is enthroned the instinct of justice. In the past it was supposed to be held by the gods, who had their thrones in the sky. They used the elements of Nature to reward or punish. They spoke to man in the storm, the earthquake and the thunder. In the various moods of nature man beheld the workings of a force which held and swayed him according to the decree of the gods. They governed the air and the sea and the destinies of nations.

At last man dared to question, to think for himself. With the telescope he peered into the heavens. He discovered a galaxy of worlds, governed by unchanging law. The clouds faded away and the imaginary retreats of the gods vanished. In the star-dust and ether, man beheld no white throne and streets of gold. But it is no less a mystery that the instinct of justice abides in ourselves. It is no less a mystery that the monitor, within influences human life and determines our relationship to the world. The man who would do wrong may escape the vengeance of the gods, his secret may remain unknown to another; but there is a silent guardian that stands on the threshold of the inner life from whose judgment there is no escaping.

It would seem that this higher self in man is illimitable, universal; that time and space concern it not. It comes forth again and again to the surface of the external life. It quickens the mind. It gives inspiration and courage. It stimulates faith. It warns man of danger. It beckons to the path of security. But it never compels. Call it what we may—intuition, intellect, the soul, wisdom or the dictates of reason—words fail to describe its qualities; no language can define its attributes. It is nevertheless a presence that is felt by all at times. Where pure life glows, where reason's torch burns brightest, where truth has its home and love its shrine, there the invisible presence abides; and no harm will come to those who walk in the shadow of its radiance, no misfortune attend their destiny, hearts, for the rays of this light will penetrate and purify the mind and heart and its hidden fire will consume all dross. Yet there are many who are wilfully blind to this leading. They sail by the ship that is destined to be wrecked, they undertake a business that is certain to fail, they are always too soon or too late; their life is made up of a series of unfortunate occurrences, which might have been easily avoided by a little foresight and thoughtfulness. They ignore the gentle monitions, influences and impressions and follow blind intellect and the desires of the external nature. Misfortune does not pursue them. There is no evil power wishing them ill. They simply get in the way of destructive forces because of careless indifference or a confused state of mind which receives not or heeds not the warning.

There are others possessing no greater gift, endowed with no special talent or power, who live in close touch with the higher self. Its light illumines the intellect. It regulates their actions. It inspires them with confidence. It leads them to do the right thing at the propitious time. It brings them in contact with others at the decisive moment for some fortunate transition. With inexplicable certainty they always arrive at the brief instant when the door of opportunity opens.

The laws which govern human existence, the subtle causes of happiness and sorrow, of fortune and misfortune, are becoming better known. And we are learning that the invisible justice which we have vainly sought in the material universe reposes in the depths of the consciousness of every man. And though this principle of justice within us may be helpless against the unorganised forces of nature,

though it may not check the lightning or quiet the storm or stay the hand of disaster, its sway is complete in the domain of the heart and mind. Every good thought or deed or earnest desire to become more noble and unselfish transforms latent forces into the mind's purest flame. Our most urgent duty should be to strive constantly to adjust our material life and environment to accord with our inmost desires and ideals. In seeking to establish this desirable equilibrium we will discover the true relation existing between man and nature.

The word of kindness, the act of justice, an effort made for the good of another, the yearning for truth and beauty—these are things that shall bring out what is best within us and secure a happiness that shall be peaceful and permanent.

To live peacefully, untroubled by doubts and uncertainties, to realise every worthy ambition, to have friends who will always remain true, to exert an influence that will inspire others to lofty endeavour, to encourage the weak and faltering, to have faith in the divineness of the world and of man, let the voice of the higher self guide and direct you. Sink yourself down to the centre of contemplation in the heart's sanctuary; listen with concentrated attention to the voice that will speak. Not in the thunder of life's battles, nor in the whirlwinds of passion, but in moments of repose, in a peaceful vacancy of self, when the heart throbs with a superior instinct, there will arise from the depths of your being the unmistakable voice which will speak to the mind in the gentlest of tones. "This is the way, walk ye in it."

THE TRANSFORMATION OF DR. WILLARD.

L. C. WINSOR.

Dr. Willard was stopping the use of morphine, "getting the better of himself again," as he put it. This was the twentieth time he had stopped. "Nineteen times more than enough to convince me what a fool I am," he thought. "The trouble is not in stopping, but in keeping stopped," he continued. "It seems to me that after I stop it there come all kinds of bad luck, everything seems to go against me. The more I try, the worse things get, until finally, morphine, whisky, or going to the dogs in any way seemed to be preferable to keeping up the fight; but then there is something in me that always brings me back and makes me try it again. That must be my good genius. I hope when I get over it this time my good genius will kindly throw a little good luck in my way as well."

Thus thought Dr. Willard that bright October morning, as he sat outside the cottage in the hills where he had come to isolate himself, in order to break off the drug. He little knew what a great change was about to take place in him. The history of Dr. Willard and his efforts to rid himself of the morphine habit would be of little interest if it were not for the sequel to it, and the wonderful change in him which it brought about. The doctor was a good physician, and seemed

in every way fit to be a success in the world. For a number of years he had peculiar ideas in regard to what a physician should be, but these he seldom, if ever, expressed to any one. He believed that a physician should develop powers that to an average man would seem supernatural. He thought a doctor should be able to enter a room of a patient, and by clairvoyance accurately locate any abnormal condition that the patient might have, without so much as asking a question or saying a word. He also believed that everything was animated by a universal life principle, and that this life principle could be controlled and directed, the same as electricity, by one who has solved the secret of it. He believed this life principle could be extracted from the simplest plants or drawn from the far-distant planets; but that all this required the development of faculties and powers on the part of the physician which would enable him to control these forces.

And here was the stumbling-block; he did not know how to develop the faculties which he believed existed within him; and so he went on practising medicine in the old, blind way for want of a better.

The doctor was not thinking of these things now; for he was fighting against the terrible craving for his accustomed drug. He knew he could get it by taking a few steps into the house, but he had determined never to touch it again. Over and over in his mind did he fight the battle, now almost yielding to the desire, and again making another determined stand against it. It seemed worse and harder for him this time than ever before. The worst feature was the awfully depressed state of his mind; it seemed as if he never again would have energy or spirit for anything. The outlook was a perfectly dark, horrible *Blank*. His mind and all his faculties paralyzed; the only thing which seemed alive in him was the constant desire for morphine. It was impossible to him to fix his mind on any other thought, and finally he gave up the fight; he could stand it no longer. He would take only a small dose, just enough to take off the "wire edge of his suffering," as he expressed it.

He went into the house, and taking his hypodermic syringe from its case, filled it with a solution of morphine; rolling up his sleeve, he raised the syringe to his shoulder, and thrust the fine needle deep into the muscle. In a moment more he would be feeling like a well man, all the pain, weakness and suffering would be gone. For a moment he paused, his mind seemed to swing back to the other pole. *Don't take it, something seemed to say. "This may be the turning point in your life; resist it this time, be firm."* He heard it plainly as a voice within him, and resolved to follow it.

"I will resist," he said, and then in an instant there came to him an illumination and a wonderful inspiration. What it was like he has never revealed to a living person. He slowly drew the needle from his arm, pushed the piston down, and watched the fine spray shoot across the room; then putting it away, he walked out into the open air. He was no longer the same man, although an observer would have seen no difference in him, with the exception, perhaps, of a

calmness in his eyes which had not existed there before, but he himself well knew the transformation which had taken place within him.

He still suffered, and for three days and nights he fought out the battle, but through it all he was sustained by an inner consciousness of strength, and he well knew he never again would give way to the habit.

Financially, Dr. Willard was flat on his back. He had no money and no practice, nor had he the least idea of how he was again going to make a start in life. The outlook was not encouraging, to say the least, and yet Dr. Willard was happy and confident. He had a faith which apparently nothing could shake.

If he had been asked at this time what he was going to do, he might have replied in a singular way by a quotation from the Bible: "Seek ye first the kingdom of God and His righteousness, and all else shall be added unto you," but whatever his source of strength and confidence was, he kept it to himself and appeared content. Within the week he received an unexpected letter from San Francisco which ran as follows:

"604, California Street, Oct. 21, 188—

Dear Dr. Willard: I write to know if you will be in the city soon? I have a friend whom I wish you to see in a professional way. I feel sure you can benefit him, and if so, it will put you on your feet again. Please come as soon as you can.

Respectfully yours,
RALPH LANGLEY."

The next train took Dr. Willard to the city, and the next day saw him ushered into the library of General Sheldon, a famous and wealthy lawyer of San Francisco.

Some years before Dr. Willard had met General Sheldon at the Keeley Cure, where both men were for treatment; they had then formed a pleasant friendship, but which had been subsequently dropped. The General at once remembered the doctor, however, and shook him warmly by the hand, as he asked him to be seated.

"I sent for you, doctor, because our mutual friend, Mr. Langley, wished me to give you a trial. I have little hopes that you can do anything for me. I have already had the best medical skill in the city and elsewhere, without any marked or material benefit, but I am willing to let you see what you can do."

From the time Dr. Willard had entered the room he had experienced a peculiar sensation. It was as if he were in a kind of trance state, and now, seemingly as if in a dream, he found himself replying to the General.

"Mr. Langley has told me about your sickness, but I wish to find out about it in my own way. Will you kindly sit here, General, directly in front of me? That is right; now please be perfectly quiet.

Do not say anything. I believe I can find out what is the matter with you in a few moments."

The doctor closed his eyes. He was concentrating all the forces of his intelligence on the man in front of him. A yellowish cloud formed in the room; the figure of the General stood out in bold relief against it.

Ah! what was this? A horrible thirst, a craving for liquor; the doctor himself felt it; but in a moment it was gone, and then from the brain downward the body of the General was plainly exposed to view. Every tissue and organ could be seen, not in its dead state as on the dissecting table, but pulsating with life. This was wonderful. The doctor ran his eye over the great organs of life. Heart? lungs? liver?—all sound and healthy. But what was this? There was something wrong with the stomach. There, on the greater curvature, was an irregular-shaped, grayish-white mass, the size of an egg. There could be no mistake as to what it was; the doctor recognised it instantly—a cancer of the stomach.

The cloud faded away, and with a shock like a sudden awakening the doctor came to himself. He opened his eyes and found the General regarding him curiously. This was a strange proceeding on the part of a doctor. The General had never seen nor heard of anything like it. He was inclined to be sceptical, and was about to speak when the doctor held up his hand. "One moment, General," he said. "I am going to tell you what is the matter with you. I have found it out. You will think it strange, you probably may not believe me, but I can prove the truth of my statements. You have a desire for liquor; the craving is so strong you can scarcely resist it. If you give way to this desire you have made up your mind to end all by committing suicide. You dread the catastrophe more and more every day. The cause of this craving and the cause of your sickness are one and the same thing. It is in your stomach and is a cancer of the most malignant form. You have decided pain, but aside from this craving you feel a heaviness and uneasy feeling which it is difficult to locate, but seems to be near the stomach. You also feel a lack of vitality and nervous dread of the future. Am I right?"

The General had by this time got to his feet and was staring down at the doctor in amazement.

"Right! Doctor, you are exactly right; you have described my feelings perfectly, you have discovered my secret thoughts. I don't see how you did it, but you have told me what no one else ever did—and you think it is cancer of the stomach?" said the General as he again seated himself.

"Yea."

"But that is incurable, is it not?"

"Yes."

"Then it is foolish for me to ask you if you can cure me."

"I am not so sure that it is, General, I believe I *can* cure you."

"You think you can?" said the General, and doubt struggled with a new-born hope in his face.

"Yes; I firmly believe I will be able to cure you, but first I want you to be sure it is a cancer. I said I could prove it to you."

"Yes. How will you do it, doctor?"

"To-morrow morning, one hour after a light breakfast, take one of these powders," and the doctor rapidly wrote a prescription. "It will act as an emetic; take some of the contents of the stomach which you will obtain in this way to Professor B—, and ask him to examine it for cancer cells. If they are found, my diagnosis is proved and conclusive. In the meantime I will think over your case, and, when I call again, will tell you definitely what I can do."

"Doctor," replied the General, after a few moments, in which he had arisen and had been slowly pacing up and down the room, and now stood opposite the doctor, who had also arisen, "doctor, I will do as you say. You have inspired me with a faint hope, and I will willingly give you a chance to cure me. As soon as I hear from Professor B— I will let you know."

"Very well, General; send me word to this address," and the doctor hastily wrote a line on a card and gave it to him.

"Could he cure the General?"—that was the thought uppermost in the doctor's mind. "Certainly not by drugs," but he had a firm belief that he could be able to find a cure.

Going home, the doctor sat for a long time immersed in thought. His mind was concentrated upon the one idea of cure; gradually it came to him plainer and plainer. He could cure the General; of that he became certain. It seemed as if at the instant he needed knowledge it came to him from within. He received it by internal illumination. He realised that now he was able, to some extent, to use those faculties of which he had so often dreamed. He felt as though there was something (his genius he called it) which directed him along the path of knowledge; all it was necessary for him to do was to arouse this genius by a fierce, indomitable effort of will, and to concentrate his mind steadily upon the desired object of knowledge.

Sinking himself into a state of semi-trance, the doctor fixed his mind more strongly than ever upon the method of treatment, until gradually the details all became clear to him. The cancer was a state of disharmony among the cells; the problem was to restore the harmony of life in that particular spot. He believed this could be done by changing the rate of vibration in the cancer cells. Sound vibrations could be utilised to convey the universal life principle to them, and either destroy or change them to a normal condition. But what note

of the scale, or what combination of tones, was necessary to bring this about? The doctor made a supreme effort, and at last succeeded in hearing the sounds he so much desired, and fixed them indelibly in his memory.

A few days later the doctor received a note from the General asking him to call; he did so at once, and verified his diagnosis and wished to be treated; so Dr. Willard appointed that afternoon for the treatment, and went away to make the necessary arrangements. At three o'clock that afternoon he again appeared at the General's. He had with him his old violin, the only and cherished relic of his younger days. He also had in a small package two cheap magnets and some fine copper wire. As the doctor entered the library he found the General impatiently waiting for him.

"I fear I am a little late, General," said the doctor, "but we will get right to work. What I am about to do may appear to you as the act of a charlatan or at least very foolish, but I hope you will suspend judgment and place yourself completely in my hands, with as much faith on your part in the success of the treatment as you can give me. I promise you now that I will absolutely cure you."

As the doctor said this he looked the General calmly and confidently in the eye, and in spite of himself the General was impressed and began to believe Dr. Willard would cure him.

"Very well, doctor," he said as he threw away the cigar he had been smoking, "I am in your hands; go ahead and do your best."

Going to the library door, Dr. Willard locked it. "We wish no interruptions," he said in explanation. Then taking the magnets and wire from the package he requested the General to remove his coat and vest. This being done, the doctor placed one magnet over the General's stomach and the other opposite it at the back. These he connected by the copper wire, winding it several times around the General's body.

"Now, please seat yourself here in this easy-chair," said the doctor, "and close your eyes as if going to sleep. So; that's right. All you have to do, General is to sit perfectly quiet. No matter what I do, or what happens, keep perfectly quiet, as much may depend on it. You are not alarmed, are you?"

"No, doctor; and yet I have a strange foreboding that I can scarcely describe, but it is life or death either way. I trust you and will give you a fair chance. Go ahead," and the General settled himself in the chair, the lines of his mouth set firmly, and a calm determination overspreading his features. He looked the brave old soldier that he was.

Dr. Willard took his violin; the tones he had heard in his trance were ringing through his brain. Seating himself some distance from the General he commenced to draw the bow across the strings. At the first note a shiver passed over the General's body. He opened his

eyes to find the doctor regarding him intently. "Keep perfectly quiet, General," he said, and the General again closed his eyes, while tremor after tremor passed through the body, as the doctor steadily played the same notes. The hazy yellow light filled the room as before, and the doctor could see the cancer plainly. No change had taken place so far. The same malignant-looking lump was still there.

The doctor kept on playing. He sounded three notes in succession and then played a chord of the three together; this he was repeating over and over. Could it be that he had made a mistake, or what was the matter?—there was still no change in the cancer. The General had become perfectly quiet. He was apparently asleep. The doctor fixed his mind intently on his playing. He could not be wrong. Suddenly, in spite of himself he played the notes differently, prolonging the last chord and letting the sound die away in a long, lingering cadence; but what a wonderful effect it produced! He played it again and could hardly believe his eyes. On the copper wire was a crowd of minute figures of men and women dancing. These figures changed with every tone. They were of all sorts—priests with long black robes, soldiers in uniform, women and girls gaily dressed, sailors, blacksmiths, clerks, all sorts and kinds of people, and they appeared perfectly mad as they danced and whirled around the General's body. Now they seemed to laugh and cheer, and then again to be filled with an indescribable fury.

The doctor played on, and now from the centre of the cancer appeared a bluish radiance. This gradually increased in brightness, and as it increased the mass of the cancer seemed to be melting away.

The little people were hard at work; they darted inward toward the blue flame of the cancer, and out again to the wire, where they apparently threw off into space particles which they had brought away with them. The faces of all of them, the doctor noticed, wore a look of intense gleefulness, and they kicked and capered and danced in and out with the rapidity of lightning. The mass of the cancer was being rapidly dissipated into the universal ether. Still the doctor played on. The strain of the whole thing was telling on him, however, and it was only by the most strenuous effort that he held himself to his task. The little figures were now all back on the wire, but in place of dancing they were marching round and round as in a funeral procession, their faces grave and solemn. The doctor looked for the cancer. *It was gone!* Healthy membrane had taken its place, and all appeared normal. As the doctor realised that the work was done, his arm became unsteady and fell to his side, drawing the bow across the strings in a discordant wail. A crash seemed to beat his brain together, and he fell to the floor unconscious. How long he remained there he never knew. Gradually coming to himself, he sat up and looked around. There was the General, motionless in his chair, as he had been when he died. What a terrible mistake he had made in this treatment! He might be accused of murder. What should he do?

A sudden knock came. "What is the matter?" called a voice from the doorway. "The General is dead!" cried the doctor, and the door closed. "What should I do?" he thought. "He might be accused of murder. What should I do?"

the General were dead?" These thoughts rapidly passed through the doctor's mind as he unsteadily got to his feet. He approached the still form in the chair. The face of the General was bloodless. There appeared to be no respiration. With a horrible, nameless dread the doctor placed his hand over the General's heart. For a moment all his being was concentrated in that touch, and then, "Thank God!" burst from the doctor's lips; "his heart still beats!"

Rapidly taking a vial from his pocket case the doctor held it to the General's nose, and in a few moments he showed signs of returning animation. Presently the General opened his eyes and stared around. When he saw the doctor the light of recognition came into them and he said:

"Oh! I remember now. Well, how is it, doctor? Are you through that infernal tune? It seemed as if I could not have borne it much longer."

"All through, General. We're all through, and you are cured. How do you feel?"

"A little weak and shaky, but I guess I will be all right soon." After a moment's pause he looked up at the doctor. "You say I am cured."

"Yes, General, completely cured. You can't believe it now, but wait a few days and you will know it. The cure is apparently a miracle, but yet all was done through the laws of Nature. And, now, if you are feeling all right, I will leave you. I will call again, say in a week, and see how you are." So saying, the doctor took off the magnets, put away his violin, and with a brief "Good-by," left the house.

The less said about that week of waiting and suspense the better. It will be enough to remark that it was made up mostly of a solid mass of the "blues" for the doctor. He could not bring himself to believe in what he had done. It was also strong and unnatural, and yet when he reasoned it out it was only what he had for years believed possible. Then for a time he would feel confident, but the state of his mind for the most part was one of suspense and depression. He could not bring himself to believe that good had really come to him; so that when the week finally rolled around, and he once more stood in the General's library, he almost wished he had not come, so sure was he that his treatment had been a failure, and only a fragment of his own imagination. But he had no time to back out now, for the General, advancing toward him with outstretched hands said:

"My dear doctor, I have been waiting for you with impatience for the last two days."

"I hope there is nothing wrong," said the doctor with a note of consternation in his voice. "You are not feeling any worse, are you, General?"

"Worse! worse?" cried the General, "I feel as well as ever I felt in my life, better than for twenty years. All those bad feelings are gone. Why, I feel like a young man again. What do you mean by saying I am worse?"

"Good! good! I am glad to hear it. I did not mean to say you were worse, General. I only thought you looked a little pale. I see now you are looking fine."

The doctor's spirits had gone up about 100 degrees at a bound. He really did not know what he was saying. All he realised was that his treatment had been a success. He wanted to shout, throw up his hat, jump a fence or something of the kind, but he managed to be calm and said: "Then you are satisfied that you are cured?"

"Perfectly convinced, doctor," replied the General bravely. "I am cured. I know it. You said you had performed a miracle, and you were right. You did, but how did you do it, doctor, I would like to ask you?"

"I don't know as I can make it plain to you, but I will tell you all I know," and briefly the doctor related his experience. At its conclusion the General rose and shook the doctor by the hand again, saying: "You have a future before you, doctor. You may be the pioneer of a new school of medicine, and I shall do all in my power to get you established once more. By the way, have you an office in the city?"

"No."

"Then why don't you open at once?"

"Lack of money, General, is the reason, but I shall open one as soon as possible."

"Yes, yes, I know, of course, but that is remedied at once, doctor, for I owe you your fee, and here it is. I have had the cheque made out for two days, thinking I might see you." And the General, drawing out his pocket book, took from it a cheque and handed it to the doctor.

He took it, and was about to put it in his pocket when the General said: "Now look at it and see if it is all right; if not, we will make it so."

The doctor opened it and found the cheque was drawn for \$10,000. Now the doctor had thought of the question of what he should charge the General, and had about decided that in case of a cure one hundred dollars would be as much as he would charge, but here was a cheque for \$10,000 staring him in the face—\$10,000!

Well, he simply sat and looked at it, and held it so long, saying nothing, that the General, becoming impatient, said: "Well, is that right, doctor?"

The doctor's face flushed as he looked up and there was a suspicious moisture about his eyes as he said: "I never expected any such fee as this, General. Do you really intend me to have it?"

"Why, of course, I intend you to have it. It is none too much. Keep it and say no more about it. That is only part payment any way. I am going to see that you become known in this city for what you are. My advice to you is to go and open an office right away. Don't lose any time; get right to work this morning! And with more remarks of like character the General hurried the doctor off and gave him no chance for any further thanks.

"All things come to him who waits," thought the doctor. He was happy. He was a success at last. He need have no dread of his old life now. At last Dr. Willard had become transformed.—*New York Magazine of Mysteries.*

REVIEW.

Popular Phrenology.

ILLUSTRATED.

BY J. MILLOTT SEVERN, F.R.P.S.

One Shilling, net.

Wm. Rider & Son, London.

This attractive volume contains in a comparatively small space, a vast amount of interesting and reliable information upon a subject to which the attention of the average reader is not often directed. The author here presents his readers with a fund of knowledge upon the one topic which is ever of momentous import to us all ourselves. Whatever may be said of Phrenology by its detractors, it is quite certain that the knowledge of man's mental make-up which its advocates have been the means of disseminating and the intense interest roused in the minds of the intelligent public in the origins and causes of their own capacities and powers, are potent and undeniable manifestations of the great value it has been to the world. *Popular Phrenology* deals with these matters and opens up wider avenues than those hitherto suggested in works of this character. It shows the wonderful possibilities which lie behind a careful study of the absorbing theme of which it treats. In the half hundred subjects dealt with, the author ranges from the cave of skulls to the study of the literateur; from the first awakening of conscious power to the "business head of the future." The articles on children, — their care, education and choice of a profession in accordance with their natural capacities and endowments—are calculated to relieve many a worried parent of the

anxiety which always accompanies the consideration of the question: "What can I do with my boy?" The causes of success and failure are given, and the best possible advice is tendered to all who desire to attain to their highest possibilities.

Lovers of the curious will be glad to dip into this book, which shows once again that nature's mysteries are marvellously simple to the initiated; and that which to many appears as a perplexing and incomprehensible problem, proves upon investigation to be transpicuously clear. The advice given to business men, employers, assistants and the employed generally, is of splendid value, and should appeal to all who come within these categories; while teachers and students likewise benefit from the information contained in the chapters on Reason and Memory cultivation. The series of articles upon National Heads is extremely interesting reading, and Ethnologists should be well acquainted with the latest opinions of practical men in head developments. For the reader who desires to examine into the basic principles of Phrenology, there is enough given in this book to satisfy his needs. The temperaments, psychology, metaphysics and anthropology have each contributed their quota to the sum total of knowledge drawn upon.

We should certainly advise our readers to add this volume to their libraries. Its price is insignificant, though its get up in appearance and technique, is equal to books at many times its cost.

J. P. BLACKFORD,

PAST PRESIDENT, B. P. S.

Late Editor "The Popular Phrenologist."

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ONE WAY OF SELF-IMPROVEMENT.

[SWAMI MUKERJI.]

"Whatever thou lovest, man, that too become you must—God, if thou lovest God—dust, if thou lovest dust."

Angelus Silesius.

One of the secrets of Progress is to go to those more advanced than ourselves in point of intellectual, moral and spiritual development. This will not bear fruit if we simply have the selfish motive (however laudable) of improving ourselves by association with them—of course, the question of gaining material ends need not be raised

here; but we may remark, *en passant*, of the tinge of meanness involved in going to any one for anything which one may not honorably claim as the outcome of honest labour. Selfishness, whether it attaches itself to the higher or the lower things of life, always acts as a repellant, we may say a loathsome emanation. While seeking for happiness it acts as a subtle weapon which effectually cuts us out of all that passed for happiness. By its very nature it is calculated to defeat its own ends. One may certainly benefit to some extent by silent observation and imitation. But spiritually developed natures—such as can leave a lasting impression upon all they touch—will immediately close themselves at the faintest breath of selfishness. No:—the student must have developed within himself a certain power of sincere and spontaneous love, devotion, admiration—call it what you will—for every such quality of mind and spirit as may be indicative of any approach to those highest ideals of Perfection of Human Evolution which have been held before the race by the single or combined powers of art, poetry, philosophy and—one may add—inspiration and genius, and strong and vivid glimpses of which have been given to us in the inspiring personalities of the world's Great Teachers.

There is a psychic element in such unselfish devotion which tends to draw one magnetically nearer to the object of such devotion and may not only elevate temporarily but actually transform the entire "aura" by strongly implanting in the mind of the germs of newer and higher qualities and thus by changing the consciousness ultimately change the man.

It is what occultists have called *rapport*, a very true and genuine factor in the spiritual evolution of man. Where this exists the master can transform the disciple by a single act of blessing. We admit the cases are few and far between.

It is left to man to whom or to what he would bind himself, whether he shall set his heart on the higher or the lower, whether he shall become friends with those deep down in the gutter of degradation and wallow with them or whether he shall carry his love to those who have raised themselves to heights yet to be claimed by him. It is worth his while pondering over this question. Certainly he cannot do things as they, except in the measure of his own capacity, nor is it necessary that he should make himself unhappy on that score, but he shall without doubt quicken his own evolution by training himself to look at things from their point of view and to give and withhold his appreciations accordingly. This does not mean any "blind" following or any other such thing, but it will certainly necessitate the absolute destruction of egotism and self-sufficiency which are but poor foundations to build one's character upon. Experience will teach.

THE MARVELS OF TELEPATHY.

(Book Rights Reserved.)

[HEREWARD CARRINGTON.]

"I suppose everybody would say it would be an extraordinary circumstance," said the Right Hon. A. J. Balfour, M. P., F. R. S., in his Presidential address before the Society for Psychical Research, some years ago, "if at no distant date this earth on which we dwell were to come into collision with some unknown body travelling through space, and, as the result of that collision, be resolved into the original gases of which it is composed. This is a specimen of a dramatically extraordinary event. Now I will give you a case of what I mean by a scientifically extraordinary event, which, as you will at once perceive, may be one which at first sight and to many observers, may appear almost common-place and familiar. I have constantly met people who will tell you, with no apparent consciousness that they are saying anything more out of the way than an observation about the weather, that by the exercise of their will they can make anybody at a little distance turn round and look at them. Now such a fact (if fact it be) is far more scientifically extraordinary than would be the destruction of this globe by some such celestial catastrophe as I have imagined. How profoundly mistaken, then, are they who think that this exercise of will-power, as they call it, is the most natural and most normal thing in the world, something which everybody would have expected, something which hardly deserves scientific notice or requires scientific explanation. In reality it is a profound mystery if it is true, or if anything like it be true; and no event, however startling, which easily finds its appropriate niche in the structure of the physical sciences ought to exercise half so much intellectual curiosity as this dull and at first sight commonplace phenomenon."

These are the words, not only of the Premier of England, but of an exceptionally well-balanced and learned man of science, from which it will be seen how extraordinary a thing this 'thought transference' or 'telepathy' is to the scientific world; and how hard it is for the savant to accept it. Yet, as Mr. Balfour says, nearly every one at this present time believes in telepathy, and accepts it as the only explanation for certain facts, and as a more or less commonplace event. Why, then, is there so much mystery about it; why is it so extraordinary?

The reason for this lies in the fact that psychologists hold a certain view of the nature of the mind which is not shared or understood by the majority of persons. They believe that the mind, or consciousness, is bound up with the functionings of the brain; and that it is inseparable from them. Just as digestion is the function of the whole digestive apparatus, circulation of the circulatory apparatus, and respiration of the respiratory apparatus; just so, it is believed, is thinking a function of the thinking apparatus—the brain and nervous system. And one is no more detachable than the other; and one is no more 'immortal' after the death of the body than the other. All these functions fall away and perish at once, at the moment of death. This is the

position of positive, materialistic psychology, which is the psychology taught in our schools and colleges at the present day. Naturally, our professors do not believe in telepathy; were this theory true, it would be "impossible," just as impossible as it is for a solid object to be in two places at the same time. Consciousness cannot be both inside the brain and out of it; and as it is believed to reside inside, it cannot be outside. As it is a function of nervous tissue, how can it make itself manifest at a distance of five thousand miles—at the moment, too, when it is being annihilated? Obviously the thing is impossible!

But alas for science (or rather for the dogmatic scientist) the experience of the past tells us that many things deemed impossible are nevertheless facts. Though they are jeered at when they are first brought to the attention of the scientific world, subsequent investigation has only served to confirm such facts. Witness electricity. Galvani was laughed at for his initial experiments on 'frogs' legs, and called "the Frogs' dancing master," by the learned of his day; "yet," he pathetically said, "I know that I have discovered one of the greatest secrets of nature." Remember Galileo, when he tried to prove to the wise men of his age the rotation of the earth—how he was persecuted, and cast into prison for his teachings, because it was contrary to science and theology as then believed. It is on record that no physician over forty years of age at the time of his great discovery ever accepted Harvey's proof of the circulation of the blood—so great is the force of tradition and orthodoxy. But a few years ago hypnotism was scoffed at and its practitioners branded as 'humbugs'; yet as we know, it is now used extensively in hospitals and by medical men for the induction of anæsthesia (loss of sensation) thereby allowing operations of all kinds to be performed, and also in curing bad habits, vices, etc., and lastly in the exploration of the human mind. Similarly, the facts of "psychical research" are to-day laughed at, and its investigators held up to ridicule, because of this same spirit of prejudice and intolerance, and the desire to mock at what we do not understand. "But" as Professor James so well remarked, *apropos* of the subject: "whenever a debate between the mystics and the scientists has been once for all decided, it is the mystics who have usually proved to be right about the *facts*, while the scientists had the better of it in respect to *theories*." But in as much as only the "facts" are now in dispute, and no one cares as yet what theory shall be adopted in order to explain them, is it not time to at least investigate them, and to see whether or not such facts exist—quite irrespective of whether they are explainable, when found?

The facts, then, are they true or are they not? "As Hamlet said: 'That is the question,' and it is a question quite open to discussion; one quite capable of being solved by scientific methods. It is useless to say beforehand whether or not such and such things are or are not 'possible,' the question is *do they exist?* We must not question their 'utility,' even if true, for this never enters into any scientific question of fact. Like the celebrated French philosopher whose friend had proved to him the impossibility of a certain happening, I reply: "My dear sir, I never said it was *possible*; I said it was a *fact*!"

So, then, we come to the evidence for this wonderful power of telepathy or thought-transference. Here I must be very brief, indicating merely a fraction of the evidence which has been accumulated in proof of this startling scientific truth.

When the Society for Psychical Research (S. P. R.) was founded in 1882, its main energies were directed towards the investigation of this faculty, and of the reality of thought-transference. The various Committees who were engaged in this investigation soon came to the conclusion that its reality was beyond doubt. Some of the most interesting and conclusive experiments were conducted by Mr. Guthrie, a gentleman living in Liverpool, and two of his employees. The tests were so arranged that fraud was out of the question, even had it been attempted. All the subjects were in a normal state, blind-folded, and removed to some distance. Strict silence was observed. In the presence of Messrs. Myers and Gurney, the following trials in transferring the sensation of taste were attempted. Various substances were provided; the 'agent' or the one who was to transfer the sensation, placed a small quantity of one of the substances in his mouth; while the 'percipient,' or receiver of the telepathically sent message, stated what his or her impressions were. To quote one set of trials:—

SEPTEMBER 4.

<i>Substance Tasted.</i>		<i>Answers given.</i>
Worcestershire sauce	..	Worcestershire sauce.
Do.	..	Vinegar.
Port Wine	..	Between Eau-de-Cologne and Beer.
Do.	..	Raspberry vinegar.
Bitter aloes	..	Horrible and bitter.
Alum	..	A taste of ink-of iron-of vinegar. I feel it on my lips. It is as if I had been eating alum.
Do.	..	No distinct impression-bitter taste persisted.
Nutmeg	..	Peppermint—no—what you put in puddings—nutmeg.
Do.	..	Nutmeg.
Sugar	..	Nothing perceived.
Do.	..	" "
Cayenne Pepper	..	Mustard.
Do.	..	Cayenne Pepper.

The next series of experiments concerned the transference of bodily pains. The subjects still being blindfolded, and at some distance, the agent was pricked in various parts of his body by a needle. Several physicians were present at these experiments.

position of positive, materialistic psychology, which is the psychology taught in our schools and colleges at the present day. Naturally, our professors do not believe in telepathy; were this theory true, it would be "impossible," just as impossible as it is for a solid object to be in two places at the same time. Consciousness cannot be both inside the brain and out of it; and as it is believed to reside inside, it cannot be outside. As it is a function of nervous tissue, how can it make itself manifest at a distance of five thousand miles—at the moment, too, when it is being annihilated? Obviously the thing is impossible!

But alas for science (or rather for the dogmatic scientist) the experience of the past tells us that many things deemed impossible are nevertheless facts. Though they are jeered at when they are first brought to the attention of the scientific world, subsequent investigation has only served to confirm such facts. Witness electricity. Galvani was laughed at for his initial experiments on frogs' legs, and called "the Frogs' dancing master," by the learned of his day; "yet," he pathetically said, "I know that I have discovered one of the greatest secrets of nature." Remember Galileo, when he tried to prove to the wise men of his age the rotation of the earth—how he was persecuted, and cast into prison for his teachings, because it was contrary to science and theology as then believed. It is on record that no physician over forty years of age at the time of his great discovery ever accepted Harvey's proof of the circulation of the blood—so great is the force of tradition and orthodoxy. But a few years ago hypnotism was scoffed at and its practitioners branded as 'humbugs'; yet as we know, it is now used extensively in hospitals and by medical men for the induction of anæsthesia (loss of sensation) thereby allowing operations of all kinds to be performed, and also in curing bad habits, vices, etc., and lastly in the exploration of the human mind. Similarly, the facts of "psychical research" are to-day laughed at, and its investigators held up to ridicule, because of this same spirit of prejudice and intolerance, and the desire to mock at what we do not understand. "But" as Professor James so well remarked, *apropos* of the subject: "whenever a debate between the mystics and the scientists has been once for all decided, it is the mystics who have usually proved to be right about the *facts*, while the scientists had the better of it in respect to *theories*." But in as much as only the "facts" are now in dispute, and no one cares as yet what theory shall be adopted in order to explain them, is it not time to at least investigate them, and to see whether or not such facts exist—quite irrespective of whether they are explainable, when found?

The facts, then, are they true or are they not? "As Hamlet said: 'That is the question,' and it is a question quite open to discussion; one quite capable of being solved by scientific methods. It is useless to say beforehand whether or not such and such things are or are not 'possible;' the question is *do they exist?* We must not question their 'utility,' even if true, for this never enters into any scientific question of fact. Like the celebrated French philosopher whose friend had proved to him the impossibility of a certain happening, I reply: "My dear sir, I never said it was *possible*; I said it was a *fact*!"

So, then, we come to the evidence for this wonderful power of telepathy or thought-transference. Here I must be very brief, indicating merely a fraction of the evidence which has been accumulated in proof of this startling scientific truth.

When the Society for Psychical Research (S. P. R.) was founded in 1882, its main energies were directed towards the investigation of this faculty, and of the reality of thought-transference. The various Committees who were engaged in this investigation soon came to the conclusion that its reality was beyond doubt. Some of the most interesting and conclusive experiments were conducted by Mr. Guthrie, a gentleman living in Liverpool, and two of his employees. The tests were so arranged that fraud was out of the question, even had it been attempted. All the subjects were in a normal state, blind-folded, and removed to some distance. Strict silence was observed. In the presence of Messrs. Myers and Gurney, the following trials in transferring the sensation of taste were attempted. Various substances were provided; the 'agent' or the one who was to transfer the sensation, placed a small quantity of one of the substances in his mouth; while the 'percipient,' or receiver of the telepathically sent message, stated what his or her impressions were. To quote one set of trials:—

SEPTEMBER 4.

<i>Substance Tasted.</i>	<i>Answers given.</i>
Worcestershire sauce	.. Worcestershire sauce.
Do.	.. Vinegar.
Port Wine	.. Between Eau-de-Cologne and Beer.
Do.	.. Raspberry vinegar.
Bitter aloes	.. Horrible and bitter.
Alum	.. A taste of ink-of iron-of. vinegar. I feel it on my lips. It is as if I had been eating alum.
Do.	.. No distinct impression-bitter taste persisted.
Nutmeg	.. Peppermint—no—what you put in puddings—nutmeg.
Do.	.. Nutmeg.
Sugar	.. Nothing perceived.
Do.	.. " "
Cayenne Pepper	.. Mustard.
Do.	.. Cayenne Pepper.

The next series of experiments concerned the transference of bodily pains. The subjects still being blindfolded, and at some distance, the agent was pricked in various parts of his body by a needle. Several physicians were present at these experiments.

Back of left ear pricked. Rightly localized.
 Lobe of left ear pricked. Rightly localised.
 Left wrist pricked. "It is the left hand."
 Third finger of left hand tightly bound round with wire. A lower joint of that finger was guessed.
 Left wrist scratched with pins. "Is it his left wrist? Like being scratched?"
 Left ankle pricked. Rightly localised.
 Now it would be foolish to attribute such results as these to chance. But let us proceed.
 Dr. Blair Thaw tried a number of experiments in transferring colors. The following are samples:—

COLORS, CHOSEN AT RANDOM.

<i>Chosen.</i>	<i>1st. Guess.</i>	<i>2nd. Guess.</i>
Bright Red.	Bright Red.	
Bright Green.	Light Green.	
Yellow.	Dark Blue.	Yellow.
Bright Yellow.	Bright Yellow.	
Dark Red.	Blue.	Dark red.
Dark blue.	Orange.	Dark Blue.
Orange.	Green.	Heliotrope.

(To be continued.)

REPORT OF SITTINGS WITH MR. & MRS. CURTIS.

BY IAN

(ROTHESAY CIRCLE.)

On Friday, Saturday and Sunday, 2nd, 3rd and 4th January 1914, I was highly privileged in attending three of the most interesting Seances which it has ever been my good fortune to form a unit. The first and third were held in Professor Coates' home and the second at Miss Arrols' Craigmare.

The Mediums were Mr. & Mrs. Curtis of Glasgow. Curtis is an assumed name, as for private reasons they do not wish their names to become too public and they also refuse to be paid for their valuable services to the cause which they have so much at heart.

The controls of Mr. Curtis are chiefly American Red Indians whose names are White Feather, Green Tree, Wallaho and an Indian Medicine Man or Doctor, also Bill Morgan once a rough cowboy though Yorkshire by birth. Mrs. Curtis' Controls are Chassi, a Japanese maiden whose quaint English and sweet attractive ways are very engaging; Nan, a London Flower Girl, and Nellie, a Glasgow Street Girl, who was driven, she said, into a life of sin, not from choice but from force of circumstances, and died in great wretchedness and misery,

but being met by loving ministering spirits on the other side she is now a repentant and reclaimed young woman with her face set steadfastly towards the Light Eternal.

Both Mr. and Mrs. Curtis are in trance together for from two to three hours at a stretch. They are not materializing mediums and the apport phenomena has practically ceased, but the numerous large and small spirit lights are a wonderful feature of their mediumship. So also is the bringing of a variety of scents by the Indians for our hands and handkerchiefs. The handkerchiefs are sometimes practically soaked with any kind of scent you ask for, such as White Rose, Eau-de-Cologne, Lily of the Valley, etc. White Feather asked me which scent I preferred and I said Rose. I held both of the mediums' hands at White Feather's request, with my hands together in scoop fashion, and at once there fell from somewhere a quantity of liquid scent into the palms of my hands. 'That White Rose' said white Feather. White Rose I may say is my daughter's name in Spirit-life, so that the White Rose scent was doubly acceptable.

As the Circle became supplied, the odour of scent quite filled the room. The number of sitters on each occasion would be ten to fourteen. The spirit light phenomena was very abundant, almost continuous at times. When the presence of a spirit relation was announced by White Feather a luminous mist about the size and shape of a Jaffa Orange 3 to 5 feet above the floor advanced towards their relation bowing to them in recognition. These spirit lights were not (as explained to us) the Spirits themselves as they themselves were invisible, but were meant merely to show that our friends who were named were actually present and anxious to reveal their presence to us by the Spirit lights moving up close to them from the Cabinet or from the centre of the room. At two of the sittings White Feather announced the name and presence of my brother Robert. On the second occasion my son John came with Robert and two lights advanced towards me side by side as uncle and nephew as if they were hand in hand. One light was say 4 to 5 feet above the floor level and the other about 18 inches above the floor. The large higher light signified Robert's presence, and the little brilliant light was John's. White Feather delivered their message of tender sympathy and undying love to me as Father and Brother. Robert in referring to his long illness said he had never forgotten my devoted attention to him throughout his last illness, saying that no ministry of love or act of kindness was ever forgotten by those who had gone before.

White Feather explained that John had passed away as a little child and that was why his light was so little and so low, but he has now grown to full stature like this, and with that John's Spirit light expanded and grew up rapidly before our eyes till it attained the height of an adult. Other relations such as my mother, David and Jeanie, also manifested their presence, bestowing their blessing upon me couched in the most sympathetic and tender language I have ever had the privilege of listening to. Needless to say, I was very deeply affected and at the same time strengthened and encouraged by their helpful and morally inspiring messages of loving sympathy.

Two sisters, between whom I was sitting, also received similar messages from their mother and I could hear them in the dark weeping and sobbing with deep emotion.

White Feather is not so far advanced in Spirit life as Green Tree and Wallaho, but manages the phenomena and does most of what he calls the "shouting" or talking with an occasional whoop thrown in by way of variety and he objects strongly to the medium's cuffs coming down over his hands and asked us to remove them. This, however, we could not do as they formed part of the shirt, so we compromised matters by pushing them up the sleeves as far as possible.

White Feather speaks broken English in his light Indian voice, and he has also picked up a lot of broad Scotch of which he gave us a few rich samples much to our amusement. On White Feather asking me if I would shake hands with "red man" I said "I would do so with pleasure, are we not all brothers." I almost forgot to mention that Mr. Curtis is controlled by a young spirit Organist who in total darkness plays hymns, etc., magnificently. In his normal condition Mr. Curtis is no player even in full light.

Some one controlling Mrs. Curtis sang through her "The Auld Hoose"

White Feather usually referred to me as the young—auld—man and a robust healthy looking farmer in the circle was alluded to as Big Chief.

Shashi or Chassi delights to go round the circle speaking so kindly and lovingly to everyone in her quaint broken English and Scotch. She says in quite good humour that White Feather is just an auld blether and sometimes White Feather with all good nature politely returns the compliment. Chassi has a very modest opinion of her mental powers and protests that she is not clever but very stupid. For her comfort, I quoted to her the lines.

"Be good, sweet maid,

And let who will be clever."

Chassi says she loves the Scotch great big much and the men with the funny frocks. By "funny frocks" she means the Kilts. A rippling laugh went round the Circle at her quaint description of the "Kilties."

But Chassi is a dear little creature with a simple loving childlike heart whom no one could help loving in return.

The Indian Medicine man or Doctor gave the lady on my right magnetic treatment. In the dark we could see the blue magnetic vapour streaming from his hands during the treatment.

At a subsequent sitting the same Doctor treated Mrs. Curtis for a bad cold and again we saw flowing from his hands the blue electric or magnetic fluid. At another sitting Mrs. McCallum who was suffering

from a rather severe attack of Bronchitis obtained immediate relief by inhaling an essence which was poured into her palm by White Feather.

Green Tree is an Indian Spirit more advanced in Spirit life than I should say White Feather. He possesses a voice of unusual sweetness; breathing forth peace, love and tenderness towards every one. Much the same may be said of Bill Morgan.

Wallaho is an Indian Spirit who can only come to a circle when conditions are very good. He comes from a sphere far above the Earth plane to deliver his messages of wisdom and love, and I could see that he is looked up to by the Members of the Curtis Circle with feelings of reverence and awe, as a being of very saintly character.

Never have I listened to kinder-hearted spirit people than Green Tree, Wallaho or Bill Morgan. Their beautiful and sympathetic messages were delivered in most touching but simple language in voices tremulous with tenderness and love for all in need of counsel and encouragement. In listening to them, the words applied to Christ come very forcibly to my mind—"Never man spake like this man." How good it must be to be a dweller in the spheres of love and light to enjoy the society of men and women of such noble, angelic character. Imprisoned as we are within these grosser material bodies we can only at rare intervals approximate as it were for but a moment to the spiritual heights of goodness and blessedness attained by the risen and purified spirit Pilgrims who have now overcome and passed beyond all earthly limitations of the more or less earth-bound mortal life.

Green Tree and Wallaho, we were told, return to earth purely out of an unselfish desire to render helpful service to their follow-men, not that they are in any way compelled to do so, for, said they, if they preferred so to do, they might leave the earth behind them for good and without looking back advance for ever into the higher spiritual life of the beyond until they entered the Celestial Spheres.

One night after one of these sittings, while awake in bed, I was favoured with a clairvoyant vision of, as I thought, Green Tree, but it may have been Wallaho. I saw in profile the head of a Red Indian (of say between 30 and 40 years of age) not near me but apparently far above the earth. Around the forehead and temples was a circlet of, I should say, brown and white barred eagle wing feathers arranged vertically above the head sloping slightly backwards from the brow. The nose was aquiline and of a Jewish Roman type. The features were clean cut, the face rather thin but not emaciated. The eyes were gazing steadily forward and upward. The expression was pure and spiritual, aspiring, glowing and transfigured with the inner light of a soul far on its way to the sphere celestial. Happy the mortal who is blest with the companionship of a Spirit Guide of such an advanced spiritual type as this Indian son of that great White Spirit who has been revered and worshipped for ages past by untold generations of the now well-nigh extinct Red Indian races of the North American Continent.

Since writing the foregoing I have had another sitting in Glasgow with Mr. and Mrs. Curtis in their own home on January 18, 1914. There were seven sitters not including Mr. and Mrs. Curtis.

White Feather announced the presence of Jeanie, John Frances, Father, etc. White Feather said my father's name was David (correct).

White Feather said I was to give father's love to B (name quite correct).

Father's spirit light "or tongue of fire" as the writer of the Acts of the Apostles called a similar phenomena, was one of the largest and brightest I have yet seen through this medium and remained visible for quite a long time in front of me, advancing and bowing to me in recognition.

Many other spirit lights large and small manifested to the sitters. Many small brilliant lights also were visible darting to and fro, being, we were told, the lights of spirit children of whom quite a large number were said to be present.

I was more than amazed when White Feather gave the name B. M. This man, he said, was drowned (at sea) (He was drowned some three years ago as I very well remember.)

Miss Arrols said he had manifested his presence once before at Mr. Coates' when she thought I was present and that he was a member of the firm of E. White Feather said I had met him a long time ago in a friend's house. I remembered then that about fifty years ago I had met members of this family in the house of his Uncle and Aunt. All three families lived quite close to each other and were on very friendly terms with one another.

Since then I had lost sight of him or at least failed to identify him if I did see him, but I have always known his late father and surviving brother but B, I feel sure, knew me by sight all the time.

It seems that since I quoted for Chassi's comfort the lines 'Be good sweet maid, and let who will be clever' both she and White Feather have been quoting it with evident pleasure at subsequent sittings in Glasgow.

The phenomena of scent-bringing was again in evidence at this sitting. In the dark my handkerchief was taken from my hands by Nan the Flower girl. I then held the medium's two hands in mine and my handkerchief was dropped into my hands wet with liquid scent, with which to-day, a fortnight after the sitting, it is still strongly perfumed.

At my last sitting in the Rothesay circle Mrs. Coates saw and described Frances in a white robe scintillating with silvery light shining from a star over her forehead. Her hair was flowing free down her black, wavy, auburn hair. According to Mrs. Coates she neither resembled Jeanie nor myself.

HOW BEST TO STUDY CHARACTER.

BY J. MILLOTT SEVERN, F. B. P. S. (BRIGTON, ENG.).

Author of "Popular Phrenology," etc.

Character-reading is one of the greatest, most important and useful branches of study that any one can engage in. Consciously or unconsciously every person, in a greater or less degree, is exercising his or her character-reading instinct in every sphere of their activities. Though the study may not always be pursued systematically it must naturally enter largely into every condition of one's life. Character-reading is constantly going on from the time the wee babe first looks intelligently into its mother's or nurse's face, gives its first coo, and smiles approvingly, through all the varied experiences of life, to old age when the effects of life's experiences may culminate in either a whole-souled, loving, counsel-giving, widely sympathetic spirit, interested in all humanity, or in a miserably degraded, unsympathetic disappointed, selfish, suspicious nature. The life that has been or is being led indelibly leaves its impress on every person's make-up, so that their real personality may be identified, and they may be known by what they actually are and not by what they assume to be,—in a word, every individual's character may be read at any stage of his career with unmistakable and unerring accuracy.

It is impossible for any one to bring himself in contact with others, however slight the acquaintance, without being favourably or unfavourably impressed regarding their characters.

The majority of people judge the characters of their fellows intuitively or by instinct, that is, they feel impressed with what seems the true character of individuals when first coming into their presence; they may not be able to give a reason for this, yet it may nevertheless be true; such persons possess the organ of Human Nature or Intuition large, with the practical everyday experience of men and things. Such are not easily deceived, yet, if not scientifically trained this kind of judgment cannot be entirely relied upon. Others again, if they attempt to judge of character at all by system or method they more often employ physiognomical than phrenological means. They are certainly the best business people who are the best judges of character.

There is character in everything: by form, shape and colour we perceive and differentiate; hence we must believe in Physiognomy, which reveals character in the general form of the body, but more especially in the face and features, and though people more generally judge the characters of their fellows physiognomically, this being an easy and ready method, yet Phrenology, as a system of character-reading, is superior to Physiognomy.

One cannot understand a student of human nature ignoring Physiognomy altogether, though a really good phrenologist has no need to resort to it to assist him in giving correct delineations.

Phrenology is more advanced and philosophical and thus requires greater experience and study to understand and apply it; and although Physiognomy has its value, yet it may be accounted superficial when compared with Phrenology.

It is easier for the novice to read character by the face and features and is the means most commonly adopted, and for this reason it is generally more easy to convince the public by this method. So much detail may be got at and subtleties of the mind elucidated by the formation of the head as to make people marvel; hence it is frequently remarked after giving a correct detailed phrenological delineation, "Well, that is all right, wonderfully accurate, but surely you do not tell all that from the head alone?" Thus many persons not understanding Phrenology are apt to be sceptical of the source from which the phrenologist draws his conclusions, assuming that intuition, guess-work, or judging by appearances are employed; but this is not so, though some phrenologists rely upon, and bring Physiognomy largely into their practice.

It is interesting to read and study character from all standpoints; lest Phrenology, however, should be underrated it is well to state that there is no need to adopt physiognomical means when it is convenient to examine the phrenological developments, excepting to take into account the temperaments and quality of organization.

Though useful as far as it goes, I have always looked upon Physiognomy as a second-hand means of determining character, not nearly so comprehensive, extensive, or reliable as Phrenology.

It will be well here briefly to explain the difference between the two systems—Phrenology and Physiognomy. In the first place, the brain is the recognized organ of the mind, or the medium through which the mind manifests its powers; according to the size, shape, and quality so will intelligence be manifested. The continued action of the mind—the organ of which is the brain—leaves its impression, and determines the formation of the features; yet before any particular characteristic is permanently indicated in the face or physique, the conditions which developed it must have long been active in the mind, and thus have developed the brain, and must consequently first show in the formation of the head.

The continued action of the mind forms the features; the face is thus the mirror of the mind, and like the face of the clock indicates the interior workings. It will thus be seen that Phrenology and Physiognomy are not antagonistic, but complementary, and the one system may be used as a means of confirming the other. Phrenology, however, gives the first and most permanent indications of the talents, capacities, and dispositions of individuals, and is the more basic, philosophical, practical, complete and reliable of the two systems.

OCCULT CHARLATANRY AND ITS DUPES.

[JAMES M. PRYSE.]

While the revival, during the last quarter of the preceding century, of the ancient philosophy, or Occultism, has produced certain desirable results, it has also brought about others that are most deplorable. In Christian countries, where the people, blinded by an irrational religion based on falsified scriptures, and oppressed by a priesthood that has always been the deadly enemy of truth and independent thought were ignorant of spiritual realities and even of psychic phenomena, it has sown broadcast teachings concerning reincarnation and the perfectibility of man; but, on the other hand, it has revived degrading superstitions which are diametrically opposed to the true spiritual philosophy, and has plunged many misguided persons into soul-annihilating sorcery. For every sincere and serious student of ancient lore there are now hundreds of ignoramuses dabbling in subjects which they opine to be "occult." Taking advantage of these gullible individuals who aspire to become "occultists," various charlatans have organised schools of mental healing and "esoteric" societies in which pseudo-occultism, often of the blackest and vilest sort, is taught, and have mulcted their dupes of perfectly good money in sums running into the millions. Lately the U. S. Government has been investigating some of these get-rich-quick criminals, and has arranged for several of them to meditate on their sins for a term of years behind prison-bars; and it is to be hoped that it will continue its good work with unrelenting zeal.

There are other pseudo-occult "teachers," however, who do not countenance, but regard with abhorrence, the hideous immoralities laid bare in the criminal prosecution of these soul-destroying charlatans; and very many of the dupes who fancy that they are rapidly acquiring occult knowledge are as innocent of heart as they are vacuous of brain: their one great fault is their unreasoning credulity. The literary pabulum with which they are fed by their leaders is for the most part pitiable piffle—opinionative and dogmatic treatises on "new thought" in which no real thought, new or old, is discoverable, and badly written works on so-called Theosophy professing to impart information derived from the arcane sources whence real occultists, as H. P. Blavatsky and T. Subba Row, obtained their teachings. A mere glance through these later "Theosophical" writings is sufficient to convince any one blessed with common-sense that they are utterly worthless, and could not have been written by any occultist or by anyone having wisdom or even learning. As always in the past, the present-day religious charlatans play on the hope that "springs eternal in the human breast," and keep promising their followers great and marvellous things in the near future. Among other promises thus dangled as bait for the gullible is the time-worn prediction of the reincarnation or second advent of Jesus, or the descent of an avatar. If these self-appointed teachers were true occultists they would know, as does every exoteric scholar who has thoroughly studied the "Synoptic problem," that Jesus is only the unreal hero of a myth, and that there

is no historicity in the Gospels. As Jesus was never incarnated except in the unhistorical pages of the New Testament, only a charlatan ignorant of the results of modern critical research would prophesy his return to earth. All these pseudo-occult societies claim to be under the guidance of Adepts or "Masters," for without that bait the dupes would not be caught. But as only ignorance and foolishness are in evidence in these organizations, no further proof is needed that no Masters of Wisdom are guiding them or are in any way concerned with them. Naturally, there are no real thinkers or scholars among the dupes; but, fortunately, there are in India, Europe and America a few men of scholarly attainments who hold to the ancient philosophy and disdain the superstitions which have followed in the wake of its revival. It is only by the labour of such men that the wholesome philosophy of old can be restored and popularized in modern times. The propaganda now being carried on by unbalanced psychics and disreputable pretenders to occult knowledge can be regarded only with pity and contempt by every well disciplined mind. What is needed at the present stage is the accurate translation and sympathetic interpretation of ancient works on religion and philosophy, many of which, in Sanskrit, Greek and other languages, have never been translated into English. Even the translations we have are for the most part inadequate. Thus, for instance, though we have various translations of Plato's writings, not one of them gives a clear and full rendering of the thought of the great Greek philosopher. Unfortunately our modern system of higher education cultivates almost exclusively the lower faculties of the mind, and does this work so thoroughly that it obscures and even obliterates the psychic and spiritual faculties. It systematizes and formalizes thought until the intuition is destroyed; and it so crowds the mind with knowledge that no place is left in it for wisdom. The two thieves between whom humanity is crucified are irrational religionism on the left hand and conventional scholarship on the right; and while the left-hand thief is a hopeless degenerate, the one on the right is beginning to repent. It is therefore to be hoped that the spread of genuine philosophy will abate to some extent the evil wrought by psychic humbugs and charlatans.

THE COMPANION ON THE ROAD.

[DAMODAR PRASAD SAKSENA, M.A., F. L. L. C.]

When tediously his way doth wind
Mid trackless forests, under load,
How lucky if the man but find
A good companion on the road.

To rouse his dropping spirits up,—
His weary heart—that else would fail,
By look of kindness, glance of love,
Or say a merry song or tale.

How happy pass the moments now
In talk of friendship, love sincere,
Their coming close together, somehow,
To one the other doth endear.

No satisfaction great as this;
Such charming hours their love has brought
A pleasure-trip the journey is
With all its tediousness forgot.

A second class of friends sincere,
Illustrious writers are of note;—
How far surpassing they appear
Of all that ever thought or wrote.

They multiply our joy of heart
When no distress or pain is near;
When calm and peace of mind depart
They hold out consolation dear.

Advisers true, that mutely stand,
Embodying wisdom of the past;
Prepared to lend a helping hand
To those in distress that are cast.

A virtuous woman, too, they say,
At all time she that shares our lot,
Devoted follower night and day,
Is no bad helper we have got.

Ministering comfort, peace, and joy
To heart distressed with load of care,
Of all the ills her lord annoy
Ready to bear her loving share.

But, Oh! of all the mates to me,
In hour of sorrow, pain and smart,
How lovely my Dear Bhagvan be,
To raise me up, and prop my heart.

[Written for "The Kalpaka"]

CLAIRVOYANCY AND DREAMS.

[WILLIAM HARLOW DAVIS., M. D., PH. D., F. L. L. C.]

"His was the gifted eye, which grace still
Touched as if with second nature.
And his dreams were lit by hues of heaven."

Landon.

The close relationship of Clairvoyancy and Dreams has been so frequently established that we may feel fully justified in accepting it

as an established fact. In reviewing the subject we must first take into consideration the preponderating influence of the subconscious self, that mysterious element that represents the spiritual entity of our dual personality. In other words man is born into this world with two natures, the spiritual and the material, which are more often than not quite at variance with each other, the former being the influence for good and the latter the influence for evil. The ratio of force exerted by either entity varies with the individual, some being naturally endowed with a highly developed spiritual nature while others are steeped in materiality. These two factions are constantly warring against each other and the results of the battle are evident in the law-abiding and righteous-living personalities as compared with the selfish, cruel, uncharitable and criminal classes.

It is through the media of sleep and dreams that the greatest influence for good is exercised upon the dormant material senses by the ever-vigilant sub-conscious entity which never sleeps.

Numerous instances are recorded in which evilly-disposed persons have had their entire nature changed for the better as the result of a dream, and without wishing to appear dogmatic I think we may safely assert that practically all vivid realistic dreams are prompted by an influence for good. Very frequently we read in the daily papers of authentic instances where lives have been saved from all kinds of dangers by premonitions given in dreams but never do we read of people being led into danger or incited to do wrong through the influence of a dream.

Personally, having been endowed with an extraordinary development of the psychic faculty from birth I have experienced more than the average share of dream visions.

Space will only permit of a few instances to be mentioned here but those who are interested in such phenomena will find a complete chapter in the appendix to my book "FACTS, FRAUDS and FALLACIES in the ART of HEALING". * It must not be surmised that *all* dreams are significant of psychic inspiration. The majority are frequently the result of an indigestible supper, a disturbed mind or vivid imagination. Many of them may actually have an element of inspiration from the sub-conscious entity but get badly distorted by an imperfect receptivity in the material brain.

The genuinely inspired dream vision of a sensitive is so vividly realistic that it leaves no room for doubt as to its spiritual authenticity.

Sleep is evidently the true medium for the harmonious blending of the dual mentalities and for this reason it is generally conceded that our intuitions or impressions on first waking in the morning are more reliable than at any other time. In support of this we often hear persons who have some difficult business or other matter to decide, say they will not give a definite answer until they have "slept over it", although they probably know nothing whatever of the occult reason for so doing.

* Refer to the advertisement pages regarding this book.—Ed.

Sleep, dreams and visions have greatly interested humanity from remotest antiquity and the Biblical references to these subjects are many and varied, some of them condemnatory of false dreamers as in *Jeremiah*, Chap. 23:—

“Behold I am against them that prophesy false dreams, saith the Lord,” while other passages uphold them as being of Divine origin.

In *Numbers*, 12th Chap., 6th Verse, we read:—

“If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream”.

In the 33rd Chapter of *Job* we read:—

“For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction.”

Byron says:—

“Sleep hath its own world and a wide realm of wild reality.”

The carping critics who delight in classing all occult mental phenomena as the result of either diseased imagination, thought transference, or the work of evil spirits, will find ample food for thought to explain away the following true stories of occult phenomena under any of the above hypotheses. I emphatically assert and have frequently proven that it is possible for our spiritual counterpart to wander off during sleep to other parts of the world and on return to the body we retain to a greater or lesser extent, as the case may be, the impressions of our travel and thereby furnish indisputable evidence that the spirit did actually leave the body and view the places and people described.

Naturally the mere statement that we had experienced such a trip, unless accompanied by convincing proof, would leave the matter open to justifiable doubt both by believers and sceptics, but when the statements are corroborated by telegraphic news in the daily papers shortly afterwards there is no room for argument.

The following instance will serve as a sample of many hundreds of my own personal experience. While in London one evening I was very tired and sat down in an arm-chair before the fire. The clock facing me on the mantel-piece was just striking eleven. In a moment I fell asleep and dreamed that I was flying through the air like a bird and making in the direction of Scarborough. From there I flew in the darkness of a stormy night some distance in an easterly direction over the North Sea probably some 200 miles from land. I then observed a fishing vessel in distress with another vessel standing by endeavouring to render assistance. Intuitively I knew that they would eventually be saved and landed at Grimsby and then I felt myself flying back to my body. I then awoke and on looking at the clock I found it exactly two minutes past eleven. Thus I had travelled hundreds of miles,

viewed the storm-tossed vessels, received the impressions of their rescue and landing at Grimsby all in the space of two minutes.

This happened on a Sunday evening and as is my usual custom I informed several friends the next day of my dream so that they may watch for the event to be chronicled in the newspapers.

Nothing appeared until the following Friday afternoon in the "Evening Standard" which gave a full account of the sensational rescue of the crew of a fishing trawler in the North Sea by the crew of another vessel which had stood by from Sunday night until Tuesday morning before they were all got safely on board. They were then brought to Grimsby.

When in New York some years ago I dreamt that I was talking with a friend of mine and a prominent owner of race-horses. He urged me to bet on one of his horses which was about to run in a big race it being almost an absolute certainty to win as it far outclassed all the others. I replied "Your horse will not win, Lady Augusta will win at the odds of 20 to 1, owing to a bad accident which will occur on yonder corner of the course." I then awoke and although I had not seen him for some time and had not the slightest knowledge of what races were on nor even knew that there was such a horse as Lady Augusta, the dream made such an impression on me that I went out on Broadway and bought the Morning paper. In it I found Lady Augusta was to run in a race that day in which my friend's horse was quoted a favourite. I went to the course that afternoon and found my friend who strongly urged me to bet on his horse. I then related my dream and pointed out the corner of the course where the accident would occur. He only laughed incredulously and said I must be a fool to believe in dreams. I put a substantial bet on Lady Augusta and at the start she got off absolutely last. There were eighteen horses in the race and my friend's horse was leading all the way until within a quarter of a mile of the winning post when they reached the fateful corner. My friend had just slapped me on the back and said "I told you so, my horse will win." "Now what about your dream?" At that moment his horse stumbled and fell causing many of the others to fall in a confused heap. In the confusion Lady Augusta which was nearly last was clear of the others and came on an easy winner.

Three of the jockeys and several horses were killed. Such prevision cannot by any logical deduction be placed in the category of Coincidence, Thought-Transference, Telepathy or Imagination.

MODERN SPIRITUALISM.

(HEROMBO CHANDRA BOSE.)

It is not given to everyone to communicate with beings of the other world, nor to hear Spirit-voices. It depends upon the person affected by simple plain impressions on the brain, and in whom the predominant force is reason. Some scientists say that Modern

Spiritualism may be ranked with great science. It may greatly benefit the human race, and "link man with the Infinite by those chains which Spiritual Science alone can forge." "Spiritual Science bids fair, at no distant date, to direct that Source Divine straight to each man's abode and so enable him to attach his hands to the Great Fly Wheel of the Infinite." One of the greatest scholars and most brilliant astronomers of France, Camille Flammarion, says:—"Matter vanishes when it comes in contact with scientific analysis; the dynamic element—Force—is the support of the universe and the origin of all form." Sir William Crookes, Sir Oliver Lodge and other famous men of the same type acknowledge "the existence of some unseen, subtle, terrific dynamic force, to which Flammarion refers, moving with irresistible energy throughout the visible and invisible universe, whom they now admit to be Spirit." The discovery is not new: it was known to the philosophers and seers of old.

There are several instances showing that Spiritual appearances were common among the tribes of Israel, and the communications were not between "man in his bodily form and spirit as a mere shadowy form, but between bodily man and bodily spirit or super-physical bodies, which, although discarnate, were nevertheless endowed not only with human shape, but also possessed the essentially human attributes of speech, sight, hearing and touch; and in every instance these visitants from beyond the "Portals of the Tomb" appeared to man in Man's form, and never in the unintelligible formlessness of Spectral Nebulo."

Unfortunately most of us are "hopelessly inconsistent where this unseen part of ourselves is concerned." We admit the indestructibility of the soul; and yet we conduct our life's affairs as though we possessed no super-physical body. We admit the 'Hereafter', and yet we arrange our concerns of earth-life as though the things of the 'Here' were the *alpha* and *omega* of human existence." What is wanted here is a broad open mind, prepared to acknowledge truth as soon as it becomes manifest; nevertheless there have been some determined opponents—such as Huxley, Herbert Spencer and others. But although these men denied the existence of spirit, yet they had to admit that there is something hidden from our vision. "Spencer recoiled from the contemplation of Infinite Space and Huxley seemed to shrink with a species of horror at the thought of man's pitiful finiteness,—indications in both cases of the working of that inner consciousness which, inborn in every human being, is intended by the Supreme Wisdom to guide, man to a sense of that which IS." It is clear from his last paper—*Ultimate Questions*—that Spencer at length discovered the fact that the "Spirit of God moved upon the face of the waters." Speaking of the 'consciousness', he said:—It is a specialised and individual form of that eternal energy which transcends both our knowledge and imaginations, and at death its elements lapse into the infinite and eternal energy whence they were derived. Even this great mind which stirred up the soul in man to doubt its own existence, had ultimately to succumb to the truth."

If no one could explain what would become of the spiritual body after the death of the physical body, and of its subsequent absorption into original elements, why should I regard that which is neither understood by the Church nor determined by any formula known to its priests. But if one could explain what the Spiritual body is, and the part it plays in the physical body, and what would become of it in the future and its destiny in the unknown,—then I shall have ample reason to pay heed to this other part of my being,—this Twin-life of mine pent up for a time in my mortal flesh." This incertitude has given rise to the lukewarmness shown towards this most important question affecting human existence. If the future of the spirit body be uncertain, how shall we know what part it plays in the present existence? But everything in nature obeys certain universal laws, which although silent and unseen, are nevertheless irresistible. "Matter is moved forward by some stupendous energy, and is obedient to its governance. Man, in his physical body being matter, is in turn dominated by this dynamic force. Hence it follows that man's material body being matter, is of itself incapable of life or motion—unless it be vitalised by some superior power. This potent influence either stands outside our physical bodies and steps in for co-operative action as occasion demands;—or enters in at birth and takes up its abode in its fleshy habitation during the latter's earthly existence; and we have now to deal with the superior inward power, *i.e.*, the spiritual body." It is a question in which the entire human race is equally interested, it is the one thing in life which is common property, and in which every human being has an equal share. All paths, although proceeding from an unseen source, converged on one common goal—*Truth Everlasting*. Thus will be revealed to man his real self—the Super-Physical." "It was in the United States, in 1848, that public attention was first attracted to Spirit Manifestations. In many places a sound of knocking made itself heard, of furniture being moved by an invisible agency, of tables displaced and violently banged upon the floor. The invisible being proclaimed himself the spirit of a person deceased in that vicinity, and gave minute account of the identity of the dead person so as to dispel all doubts. Other spirits were invoked and responded with a like accuracy. All asserted themselves to be unsheathed by a fluidic envelope of material substance, although invisible to us. These manifestations so wrought upon public opinion that some prominent men, in view to investigate them, asked the opinion of some of the eminent men of that place, who were unanimous in their verdict that the phenomena were the outcome of Spirit action. Yet, there were some who did not put faith in the super-physical and they thought fit to sift the matter to the bottom. But facts are so stubborn that they ultimately proved victorious under influence of constant occurrences which could not be set aside."

An eminent French writer says:—"About the middle of the last century, man, disappointed by all the contradictory theories and incomplete systems which had been offered him, was giving way to doubt; he was losing more and more the idea of a future life. It was then that the invisible world came to him and pursued him even into his

home. By different means the dead manifested themselves to the living. The voices from beyond the tomb spoke; the mysteries of the oriental sanctuaries, the occult phenomena of the middle ages were renewed after a long silence and spiritualism was born." Sir William Crookes of the Royal Society, related in detail the different phenomena which he observed, "the displacement of heavy bodies, the rendering of musical melodies without human intervention, direct handwriting, apparitions, &c. The spirit of a young woman appeared bodily before the assembled spectators, endowed with senses and organs. She conversed with the Crooke family and allowed herself to be touched and photographed, after which she faded away like a faint mist."

"The day will come when the science will put off its foggy aspect, bewildering to the novice, and become easier for the less well-balanced and more ordinarily-equipped explorer. At present it is like a mountain shrouded in mist, whose sides offer but little secure foothold, where climbing, though possible, is difficult and dangerous. If there is any object worthy of patient and continued attention, it is surely these great and pressing problems of *whence, what* and *whither* that have occupied the attention of the Prophet and Philosopher since human history began."

(To be continued.)

THE OMNIPOTENCE OF FAITH.

[HENRY PROCTOR, F. R. S. L., M. R. A. S., F. L. L. C.]

When we speak of faith as *omnipotent* we are but emphasising the truth of the words of the Blessed Master who said that: *All things* are possible to him that believeth. All power or authority is given unto me in heaven and on earth, and

NOTHING SHALL BE IMPOSSIBLE TO YOU
who believe. These words of Christ, however, are

NOT BELIEVED TO-DAY
by the majority of those who profess and call themselves Christians; for if they were believed, the signs which He promised would certainly follow. It would seem, indeed, that all the power which marked Christianity at the beginning had become

A DEAD LETTER
in the Church. But a revival is now taking place in various parts of the world. For example from Dallas, Texas, we hear of most marvellous manifestations of the power of God. In connection with the

WORK OF MRS. WOODWORTH-ETTER
and Pastor Cosworth hundreds have been healed of all manner of diseases and afflictions, in answer to the prayer of faith. Among these, several deaf mutes, born deaf and dumb, have been caused both to hear and to speak. Many brought in on cots and roller-chairs in a dying

condition have been enabled, as of old, through the power of the spirit, to leap and walk and praise God. In one night three who were born deaf and dumb, 17, 34 and 54 years of age, respectfully "hugged, kissed, and shouted praises to God, together, for at least twenty minutes."

PENTECOST HAS TRULY COME

again, and therefore the same signs will follow true faith everywhere, because God is no respecter of persons, and Jesus Christ is the same yesterday, to-day and for ever. It is folly to say that the day of miracles is past, for that will not be, until the day of faith is past. True faith never fails of its reward; and because there is a revival of faith, there is also a revival of the mighty signs and wonders which were done in "the name of the Holy Child Jesus" through the hands of His apostle. The promise of the power of the Holy Spirit as at Pentecost is for all men and for all time, yesterday, to-day and for ever: to them that are far off in space and time, as well as those that are nigh. The time of Pentecost has come again, and every sign which was present then is present now, as the following testimony of a physician abundantly proves:—

(1) Victory No. 13.

I stand as a witness to the glorious work at the Wood-worth Etter meetings in Dallas.

With my own eyes I have seen consumptives cured of the consumption in the third stages, in less time than it takes to write down the account. I don't mean may-be so cases, nor guess-so cases. I mean cases that Doctors said would not last in some cases ten days. That's what I mean. All classes of doctors had given up these cases. They can't cure them. I saw persons saved and cured of cancer and they would praise God instantly and shout and sing. I have seen many cripples cured the same way. I saw a young man cured in answer to prayer at the altar, and when the power of God struck him he went like shot out of a gun, and turned a somersault in the altar and got up smiling and shouting, and praising God. He came on a stretcher from Mercury, Texas, two hundred miles away. A month later he returned and sought and received the Baptism of the Holy Ghost and spake with new tongues as the spirit gave utterance. *Acts 2:4*. The doctors had given him ten days to live. He was simply a skeleton. He is expecting to preach the gospel.

I saw a case of paralysis, cancer of the stomach and tuberculosis cured in answer to prayer in the altar. This baffles description. I saw a woman fifty-four years of age, born deaf and dumb, speak in tongues, and she then said, "Praise God." "Bless Pentecost."

I saw three deaf and dumb mutes meet in the altar one night, all strangers to each other. Such shouting and joy as they exhibited as they met for the first time in this life and all praised God before the multitude.

I have seen cases of chronic rheumatism cured almost instantly in answer to prayer. I have seen them cured of all manner of diseases; brought hundreds of miles on stretchers, fresh from the hands of doctors. I have seen skin diseases healed and dried up in a few days. I have seen a case of typhoid fever with hæmorrhages from the bowels brought from another state cured in answer to prayer almost instantly. Her body was so emaciated and wasted that she was simply maniacal in her laugh, so that no man could doubt the genuineness of her cure and salvation. Mrs. Etter wants your soul saved, and then she will pray for your bodily healing. Both were provided for on the cross. *Matt. 8, 17*. "The double cure."

I have seen the doctors enraged over these healings. I have known that they called meeting after meeting of the Medical Association to discuss steps for suppressing her work. One would naturally ask why? The only reason I can imagine is that Jesus healed them after they had failed, and it reflected on their ability.

Yes, Jesus can heal while I write a prescription. It is true, and I stand for the truth. No doctor would wish any of the cases I have reported in this report. They are all beyond them. The Lord has been good to send us our beloved Sister, Mrs. Woodworth-Etter. She is a chosen vessel.

ARTHUR C. BELL, M. D.,
Dean College of Physicians and Surgeons.

(From "Life and Work of Mrs. Woodworth-Etter.")

What Jesus "began to do and to teach" ought to be carried on now by his disciples. And though there were in his day "many physicians" yet He healed

ALL THAT WERE SICK

without enquiry as to whether they were taking a medicine or not, as is the custom with some modern healers. He healed

WITHOUT EXCEPTION

all who came and were brought to him, sometimes gradually: *Luke XVII, 14*; *Mark VIII, 22-26*; *John IX, 7*, but mostly instantaneously. He healed by a touch; by others touching him; by a word—those near or those at a distance. (*John IV, 46*.) He healed also chronic cases of long duration as twelve years, eighteen years, thirty-eight years. In fact we do not read of any case, however hopeless, from the human stand-point, being refused. Nothing apparently could cause failure, but belief.

MENTAL CHAOS IN THE SCHOOL.

[JOHN WILLIAM TAYLOR, PHR. D., F. B. P. S.]

In a remarkable address given at Bradford, at a recent conference of Educationists, Dr. A. H. Fison, Secretary to the Gilchrist Trust

and Lecturer on Physics at Guy's and the London Hospitals, is reported to have said, "that our modern system of education while admirably adapted to the student of fair intelligence, contained much that was fatal to the incipient genius."

All that the inspired student required from his teacher was a little encouragement, a little advice, and a little assistance. "But instead of allowing him the freedom that was so essential to his free and full development we reduced him to something like slavery."

Obviously, the root cause for this state of things is to be found in our unscientific methods of education, and the hap-hazard way in which most persons select a vocation; apparently assuming, "that all men are born equal, and yet, all the facts of human experience are against such an assumption. Hence, the need of adopting a scientific system of classification, which if adopted would not only indicate the relative degrees of mental and moral capacity, but also enable the parents, the teacher or the scholar to select a vocation in accordance with his or her natural abilities.

Now, apart from the Phrenological system of applied Psychology, there is no practical method of estimating and classifying the varying degrees of human intelligence and responsibility.

In the light of over a quarter of a century's daily experience, as an adviser on the choice of vocation, the writer ventures to affirm without any fear of contradiction, that Phrenological Psychology, as compared with mere Abstract Psychology, not only gives the clue to "Lifes calling," but also shows how to attain the highest degree of efficiency in a given direction.

Dr. Fison also rightly urged "that a University should refuse to accept men of fine physique who obviously were crying for a life in the open air and who could not be improved by a systematic University training."

On the other hand, it is equally stupid and galling to expect a high spirited boy, possessed of a weak physical constitution, to be insulted by his master, because he is unable to bear the high pressure and strain of the so-called sports, as conducted at some of our Public Schools.

The writer makes this observation in the light of the fact that he is frequently consulted by those who are suffering from undue heart and nerve strain in connection with school sports.

By all means, let due attention be given to a healthy degree of physical culture, but for all that, a well-trained mind is more important than the mere development of the calves of the legs.

The fundamental mistake in our educational system is that we deliberately undervalue the place of intellect and its relative degree of training.

Obviously, Dr. Arnold made a most serious mistake in assuming that the function of schooling was mainly the formation of character, whereas its real function is to train the scholar to observe; collect facts; to distinguish differences; to classify facts, ideas, and phenomena; and to learn the art of reasoning out a correct conclusion.

Character, however, is the main item in a man's equipment, because the essence of character is personality. It must be obvious that some definite instruction on the importance and value of obedience to moral law, should daily be given in the school, with a tactful appeal to the superior moral attributes of every scholar. Lastly, moral self-discipline is essential to praiseworthy conduct. It has been truly said, "the morals make the man."

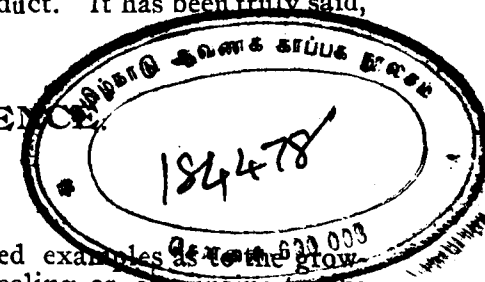
CORRESPONDENCE.

The Editor, "The Kalpaka".

Dear Sir,

With all the arguments and illustrated examples of the growing age of man it is not strongly appealing or convincing to the sense that man should be kept in oblivion as to his own past experiences. The lines which reincarnate are said to be getting ever better and more sanctified. Should refined and refined souls take coarse and coarser bodies? The more refined the soul the better sainted should be the body. The world has been in existence from time immemorial but the more sanctified and more learned and ever better souls have not imparted an iota of new knowledge different from the established truths. The mysteries remain the same for ever. How does the Reincarnation theory come to aid us for this—granting there is reincarnation then when will the world come to end? This theory is sure to spread mischief in the world as each man should think that whatever he does is better than what he did in the past life and that he is to have a better life in the next generation. He will entertain no fear. Evolution and Reincarnation are sure to play the Devil. How safe it is not to believe in only one generation as the Muslims, Christians, etc., do, and also to believe in the Judgment-Day. The man is terrified by the idea of death and he tries his most to do all good latent in him as he finds no further chance of coming back to this world to better himself. Many a man thus goes on doing good and good alone. This is never harmful. If he has to come back to this world, he will come prepared and if he has not to, he will also be blessed still. How beautiful and true the idea of Islam is with regard to the Reincarnation theory of their own. The souls do change their bodies for a finer and better one not in the physical plane but in the Spiritual Realm. Their own conscience suffers there for their past bad actions and then changes again to a better spiritual body. Thus the soul evolves and evolves until it reaches its goal. It would invite criticism on the subject and I request yourself and the readers to put me in the right path if what I have said is all ignorance on my part.

M. H. P. G.



The Editor, "The Kalpaka".

Dear Sir,

You will be grieved to learn that our friend and beloved co-worker in this movement for over forty years, Mr. E. W. Wallis, the late Editor of *Light*, has—in the flesh—been gathered to his fathers. Late on Friday afternoon he fell ill at his desk, and was assisted home by Vice-Admiral W. Osborne Moore. He became unconscious shortly afterwards and passed away to the light, freedom and joy of the Higher life on Sunday morning the 11th of January. Of the sixty years of his earthly life, over forty-two were well and nobly given in the service of his fellows to the Spirit World. As a father, husband, friend, author, lecturer and editor, he was a good man, spiritually minded, and an adherent to the cause of which each of his fellows might be proud indeed. His remains were cremated in the Crematorium at Golder's Green.

Doubtless the sympathy of your readers will go out to his wife—herself a noble worker in the Cause—and his family, with chastened sorrow, feeling that it is all well with him, who has heard:—"Well done faithful servant, enter thou into the joy of thy Lord."

Yours sincerely and fraternally,

JAMES COATES.

GLENBEG HOUSE, ROTHESAY,
SCOTLAND,
26th January 1914.

REVIEWS.

Nervous Diseases:—Analytical and Nervous Diagnosis of:—Henry Hun, M. D. Published by the Southworth Company, Troy, New York, U. S. A.

Most of the practitioners of Medicine do not understand the difficult but the most fascinating of its departments—The Nervous System. No doubt this requires an exhaustive study. Profr. Hun has made this comparatively easy for the students of Medicine by the publication of the work before us. The analytical methods used in diagnosing diseases is really an instructive one. There are about XXII charts and numerous plates which explain in detail the whole nervous system. Everyone interested not only in Medicine but also in the drugless system should go through this work.

Animal Ghosts: Elliot O'Donnel. Published by Messrs. William Rider & Son, Ltd., Paternoster Row, London, E. C. 8/6 nett.

The author gives an impetus to further research in Spiritualism. No doubt the so-called present-day scientific world has not as yet

recognised the existence in realms beyond after the decay of this physical body in spite of the investigation of men of the rank of Sir William Crookes and Sir Oliver Lodge. In face of this state of affairs the author strives to bring forward an existence of future life for our dumb animals also. The Hindu Shastras do accept an after life not only for us but also to animals. No bare assertions are made therein. Conclusive proofs for such existence are given. It is a pity that we have not a Research Society in India and there are no interested men to make endowments for such works. There is no paucity of men to undertake the work. Will our rich brethren rouse up and try to do some work in this line and teach the poor western nations who are immersed in gross materialism.

The Occult Arts: J. W. Frings. Published by Messrs. William Rider & Son, Paternoster Row, London, E. C. 2/6 nett.

Within this fascinating tittle the author deals of Alchemy, Astrology, Psychometry, Telepathy, Clairvoyance, Spiritism, Hypnotism, Geomancy, Palmistry, Omens and Oracles. Mr. Frings in his lucid style has achieved his desire of disillusioning the average layman of the idea that there is something supernatural in these arts. He has put everything in a clear scientific light void of the cloak of mystery. The book is worth one's careful perusal.

Psycho-Therapy: Its Doctrine and Practice:—By Elizabeth Severn, Ph. D. Published by Messrs. William Rider & Son, Ltd., London, E. C. 3/6 nett.

The six chapters of 'Science and Art of Healing', 'Psychological Basis of Mind', 'Specific Mental Causes of Disease', 'Rationale of Treatment', 'Educational Aspect of Healing', 'Spiritual Significance of Healing' have done full justice to the extract:—

"Medical science has never gauged—never, perhaps, enough set itself to gauge—the intimate connection between moral fault and disease. To what extent, or in how many cases, what is called *illness* is due to moral springs having been used amiss—whether by being over-used or by not being used sufficiently—we hardly at all know, and we far too little enquire. Certainly it is due to this very much more than we think; and the more it is due to this, the more do moral therapeutics rise in possibility and importance. The bringer of light and happiness, the calmer and pacifier, or investigator and stimulator, is one of the chiefest of doctors."

as an established fact. In reviewing the subject we must first take into consideration the preponderating influence of the subconscious self, that mysterious element that represents the spiritual entity of our dual personality. In other words man is born into this world with two natures, the spiritual and the material, which are more often than not quite at variance with each other, the former being the influence for good and the latter the influence for evil. The ratio of force exerted by either entity varies with the individual, some being naturally endowed with a highly developed spiritual nature while others are steeped in materiality. These two factions are constantly warring against each other and the results of the battle are evident in the law-abiding and righteous-living personalities as compared with the selfish, cruel, uncharitable and criminal classes.

It is through the media of sleep and dreams that the greatest influence for good is exercised upon the dormant material senses by the ever-vigilant sub-conscious entity which never sleeps.

Numerous instances are recorded in which evilly-disposed persons have had their entire nature changed for the better as the result of a dream, and without wishing to appear dogmatic I think we may safely assert that practically all vivid realistic dreams are prompted by an influence for good. Very frequently we read in the daily papers of authentic instances where lives have been saved from all kinds of dangers by premonitions given in dreams but never do we read of people being led into danger or incited to do wrong through the influence of a dream.

Personally, having been endowed with an extraordinary development of the psychic faculty from birth I have experienced more than the average share of dream visions.

Space will only permit of a few instances to be mentioned here but those who are interested in such phenomena will find a complete chapter in the appendix to my book "FACTS, FRAUDS and FALLACIES in the ART of HEALING". *It must not be surmised that all dreams are significant of psychic inspiration. The majority are frequently the result of an indigestible supper, a disturbed mind or vivid imagination. Many of them may actually have an element of inspiration from the sub-conscious entity but get badly distorted by an imperfect receptivity in the material brain.

The genuinely inspired dream vision of a sensitive is so vividly realistic that it leaves no room for doubt as to its spiritual authenticity.

Sleep is evidently the true medium for the harmonious blending of the dual mentalities and for this reason it is generally conceded that our intuitions or impressions on first waking in the morning are more reliable than at any other time. In support of this we often hear persons who have some difficult business or other matter to decide, say they will not give a definite answer until they have "slept over it", although they probably know nothing whatever of the occult reason for so doing.

* Refer to the advertisement pages regarding this book.—Ed.

Sleep, dreams and visions have greatly interested humanity from remotest antiquity and the Biblical references to these subjects are many and varied, some of them condemnatory of false dreamers as in *Jeremiah*, Chap. 23:—

"Behold I am against them that prophesy false dreams, saith the Lord," while other passages uphold them as being of Divine origin.

In *Numbers*, 12th Chap., 6th Verse, we read:—

"If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream".

In the 38rd Chapter of *Job* we read:—

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction."

Byron says:—

"Sleep hath its own world and a wide realm of wild reality."

The carping critics who delight in classing all occult mental phenomena as the result of either diseased imagination, thought transference, or the work of evil spirits, will find ample food for thought to explain away the following true stories of occult phenomena under any of the above hypotheses. I emphatically assert and have frequently proven that it is possible for our spiritual counterpart to wander off during sleep to other parts of the world and on return to the body we retain to a greater or lesser extent, as the case may be, the impressions of our travel and thereby furnish indisputable evidence that the spirit did actually leave the body and view the places and people described.

Naturally the mere statement that we had experienced such a trip, unless accompanied by convincing proof, would leave the matter open to justifiable doubt both by believers and sceptics, but when the statements are corroborated by telegraphic news in the daily papers shortly afterwards there is no room for argument.

The following instance will serve as a sample of many hundreds of my own personal experience. While in London one evening I was very tired and sat down in an arm-chair before the fire. The clock facing me on the mantel-piece was just striking eleven. In a moment I fell asleep and dreamed that I was flying through the air like a bird and making in the direction of Scarborough. From there I flew in the darkness of a stormy night some distance in an easterly direction over the North Sea probably some 200 miles from land. I then observed a fishing vessel in distress with another vessel standing by endeavouring to render assistance. Intuitively I knew that they would eventually be saved and landed at Grimsby and then I felt myself flying back to my body. I then awoke and on looking at the clock I found it exactly two minutes past eleven. Thus I had travelled hundreds of miles,

THE KALPAKA.

[From the writings of Mathew Arnold published in place of the preface.] The work deserves a wide reading.

A Wavering Soul: Walter Raymond: Published by J. M. Dent & Sons., Bedford Street, London. 2/6 nett.

In a lucid and flowing style Mr. Raymond has produced a second "Pilgrim's Progress." As you read through you see what lessons Nature teaches you every day. It requires to be read and read again to appreciate the simplicity and beauty of the work. It leads you on from Darkness to Light.

The Voice of Isis: Published by the Order of the 15, Los Angeles, Cal., U. S. A. \$ 1.00.

The work is an exhaustive one and claims to satisfy the mind and feed the heart hunger, strengthen the way, uplift and inspire the reader and professes to solve the great problem of life, the relation to Nature, to God and the universe.

The Dream of Millions. Another work received from L. N. Fowler & Co. bears the attractive title of "Perpetual Youth," from the pen of Henry Proctor, who is the well-known author of "Evolution and Regeneration," "The Secret of Life," and "The Evolution of Culture," and many other works. The present volume differs from its predecessors, in as much as the subject treated is in the form of "An Occult and Historical Romance," in which the hero visits many countries during a period covered by the past five centuries, and details the "terrible evils wrought by despotic governments which have ruled under both the Cross and the Crescent. The book is also prophetic of "a coming Golden Age, first for the Anglo-Saxon race, and finally for the whole world." The author says that "The doors of this Kingdom of Heaven on earth are now being opened, and many are entering therein." The atmosphere of the times referred to is well reproduced, and the interest is fully maintained all through the book. The cover is emblematic of the *motif* of the book, a rich olive green, indicative of the Springtime, in this case of human progression. The historical portions are based upon historical authorities, a table of which is appended to the final pages. The price is two shillings and sixpence, the usual postage, threepence, in addition.—*Two Worlds.*

THE KALPAKA.

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If this paragraph is marked X in blue, it denotes your subscription is overdue and we shall thank you for an early remittance.

Dr. T. R. SANJIVL,
Editor.

SWAMI MUKERJI,
Associate Editor.

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THE QUALITY OF DETERMINATION.

SWAMI MUKERJI.

More talking upon such subjects is not much use but the student will not be any the worse for a clearer understanding on this valuable quality. Determination is that power in a man which enables him to carry out a special plan or purpose without allowing himself to be hindered by "letting go" when face to face with obstacles, discouraging circumstances and so forth.

Now the first element that enters into the composition of this valuable trait is the cultivation of a tenacious grip, a fixed and

unswerving mental attitude, and this calls for developed powers of concentration. (Mostly, people who can keep up a strong and unfaltering determination along any line neither know nor care for the "psychology" of it, but the student of human nature cannot fail to find these points in them.) "You must wake up every morning with your purpose as the uppermost and most dominant thought in your mind and go to sleep with the same." Next perseverance. There should be present an indomitable hope—a confident expectation that success cannot fail to come. Then self-control and self-confidence—rigidly denying oneself such tendencies as might draw one aside and strong belief in one's ability to achieve. Alertness, watchfulness, constant mental control, the discarding of all minor desires, are a few of the many other demands made upon the will.

Finally, the physical conditions must be up to the mark. The nerve energies should be well under control. Where the health is bad and the bodily energies sluggish, nothing can be expected. But these latter can be improved.

The fault lies mostly with the parents in their sinful neglect of the early training of their children when the mind is plastic and habits easy to form. Except, to some extent, in some families—those belonging to the aristocracy or the "higher classes"—absolutely no attention is paid to that private discipline without which one cannot expect either a polished gentleman or a man showing any remarkable quality of mind or will. It is a sacred duty which through their ignorance or want of a sufficient sense of responsibility they fail to perform. The result is the "cigarette type" of young man and one who passes his life in eternal heart-burn, misery and grumbling or takes to undesirable ways. The development and training of the mind and character should be attended to with the same rigid care and attention as that of a growing plant. A wide knowledge of Mental Science with its wonderful revelations about human nature and its otherwise inexplicable peculiarities cannot fail, in this connection, to be of inestimable value and of the greatest use.

As a rule it is the strong urge of necessity that draws out the mind and will, but it may be remarked that there are certain natures which move best only from within, and for such specially, a knowledge of the laws of their internal nature is of the utmost importance.

Finally we would say that not every one can at once jump to these big qualities and the best training ground is the immediate sphere of the duties of one's life. Attention to and efficiency in one's daily task will fit one up ultimately for the larger undertakings of life if one is at all desirous of performing them. It is wonderful how work will change its aspect of a stern taskmaster if we simply take a genuine interest in it.

MARVELS OF TELEPATHY.

(Continued from last issue.)

HEREWARD CARRINGTON.

In 1895, Mr. Henry G. Rawson published a paper on the subject, in which he narrated his great success in transferring the diagrams of objects.

He also tried a number of experiments in naming cards drawn at random from a pack (where the chance is always 52 to 1 of being correct, and the chance of being correct a number of times in succession is inconceivably great) and attained the following results, among others:—

<i>Card drawn.</i>	<i>Card guessed.</i>
5 of hearts	7 of hearts, ace of diamonds.
8 of hearts	8 of hearts.
10 of clubs	9 of clubs, 10 of clubs.
Jack of diamonds	Jack of diamonds.
5 of spades	7 of spades, 5 of spades.
2 of clubs	2 of diamonds, 2 of clubs.
Queen of hearts	Queen of hearts.
5 of diamonds	9 of diamonds, 5 of diamonds.
Ace of diamonds	Ace of diamonds.
Ace of hearts	Ace of hearts.
Ace of clubs	Ace of clubs.
King of spades	King of diamonds, King of spades.

Again, it is useless to say that such results are attributable to chance. The good standing of the participants places their good faith beyond question; all normal means of communication were prevented. How are we to account for such facts, short of invoking some sort of mental interaction, through other than the ordinary channels of sense?

But these were experiments conducted in the normal state. Equally and even more interesting and conclusive results were attained when the subject was placed under hypnotism. Of these, the most conclusive experiments were those conducted by Mrs. Sidgwick and Miss Alice Johnson. Put to the law of chance, it was shown that such coincidences were many hundreds not to say thousands of times more numerous than chance would account for. Then again we have the experiments at a great distance, in which Dr. Pierre Janet willed a patient of his to come through the streets, and she almost invariably came whenever he willed it. We have too a number of most interesting experiments in which *dreams* have been induced by others—by trying to influence the course of the sleeping thoughts of the dreamer. Here is a fruitful field, as yet hardly touched, for an experimenter in this line of research.

Among the most interesting and dramatic cases of the kind are

of himself to appear to another at a distance. Thus *A* sits down and wills intensely that he shall appear to *B* that night in sleep or waking as the case may be. The next morning *A* receives a letter from *B* stating that he has seen an apparition of him, and asking him if he is well. The following is an example of a case of this character:—

"One certain Sunday evening in November 1881, having been reading of the great power which the human will is capable of exercising, I determined with the whole force of my being that I would be present in spirit in the front bedroom on the second floor of a house situated at 22, Hogarth Road, Kensington, in which room slept two ladies of my acquaintance, viz., Miss L. S. V. and Miss E. C. V., aged respectively, 25 and 11 years. I was living at this time in 28, Kildare Gardens, at a distance of about 8 miles from Hogarth Road, and I had not in any way mentioned my intention of trying this experiment to either of the above ladies, for the simple reason that it was only on retiring to rest upon this particular Sunday night that I made up my mind to do so. The time in which I determined I would be there was 1 o'clock in the morning, and I also had a strong intention of making my presence perceptible.

"On the following Thursday I went to see the ladies in question, and in the course of conversation (without any allusion to the subject on my part) the elder one told me that on the previous Sunday night she had been much terrified by perceiving me standing by her bedside, and that she screamed when the apparition advanced toward her, and awoke her little sister who saw me also."

Corroborative accounts were given from the two ladies mentioned.

Such a case is called a 'telepathically induced hallucination' or an 'experimental apparition'—for the reason that the figure seen is doubtless hallucinatory in character, and was induced by means of telepathy. Such cases (and there are plenty of them) are very striking proof of the direct action of mind on mind; and at the same time form a sort of bridge across the gulf which otherwise seems to exist between the experimental cases we have just quoted and the spontaneous cases to which we must now refer.

Soon after the Society began its work, it was noticed that numbers of cases were sent in, in which apparitions were seen at the very moment of the death of the person symbolized by the apparition. In many such cases, no other experience such as this had happened to the percipient throughout his or her life; but on the occasion when such a figure was seen, the individual was discovered to have died at that particular time. Can so many cases of this remarkable character be attributed to chance?

The answer at first sight is No! But here we must be cautious. In scientific research such as this, we must not be guided by *impressions*, but by facts and figures. Accordingly it was decided to put this matter to the test: and an "International Census of Hallucinations" was inaugurated, which extended throughout several countries (Ameri-

ca being represented by Prof. William James) and the taking of which lasted several years. As the result of this laborious undertaking 80,000 answers were received, the percentage of coincidental apparitions being calculated. After making allowances for all possible sources of error, it was ascertained that the number of coincidences received were several hundred times too numerous to be attributed to chance; and the following statement was signed by Professor Sidgwick's Committee:—

"Between deaths and apparitions of the dying person a connection exists which is not due to chance alone. This we hold as a proved fact."

These are important words in many senses; and *donne a penser*. It shows us that after all is said and done this old theory of "ghosts" is not so far wrong, and that they, in a certain sense *do exist*; it is only a matter of their interpretation: the 'mystics' have as usual been right as to the existence of the facts—but the 'scientists' right in their interpretation of the facts.

So we have the whole class of 'spontaneous' telepathic phenomena—so called because they are not induced by direct experiment. In this class, we have all those manifestations which take place at or about the moment of death; phantasms of the living, phantasms of the dying, and phantasms of the dead—according to whether the subject is yet living, is dying or has recently died. In all such cases, we might postulate a telepathic action at the moment of death, for in those cases where the apparition was seen, but a few minutes, or even a few hours after death, the impact might have been transmitted at the moment of death, but only have emerged into consciousness during the quietness and peace of the evening or when night gave it a chance to do so. For we now know that subconscious ideas *do* tend to arise into consciousness when the latter is less occupied with the events of the day.

It is of course impossible to enumerate the mass of evidence of all kinds which has been accumulated of late years in favor of the existence of telepathy, but enough has been quoted to indicate the lines of proof approached, and the character of the evidence adduced. Suffice it to say that in the eyes of those who have inquired into the subject closely, *telepathy* is now held to be proved; it is now considered to be a scientific fact, though not as yet explained. Again we repeat: The question is not "Is it possible? but, Is it a fact?"

Taking all that has been said into consideration, it may fairly be said that the mere *fact* of telepathy may now be said to have been proved. That being so, the interesting question of its nature or character presents itself. How is such action to be explained? How account for the facts?

There are many theories which have been advanced from time to time to explain this remarkable phenomenon, and if it be a fact in

* Prof. Henry Sidgwick, as we know, was Professor of Moral Philosophy in Cambridge, and his works on Ethics and Political Economy are considered standard in all countries.

nature, its scientific explanation must some day be forthcoming. Once telepathy stands proved, it will mean the remoulding and recasting of many of our scientific theories, and even a reconstruction of science, in so far, at least, as it refers to physiological psychology. Such being the case, and telepathy being proved, as many eminent men of science to-day believe, the question of its theoretical explanation becomes most important.

Now the first analogy which strikes one—in the consideration of this question—is that of wireless telegraphy—the subtle electric vibrations which journey to and fro with incredible swiftness through the universal ether. In short telepathy is thought by many to be simply a species of physical vibration, proceeding from brain to brain—just as electric waves pass from the transmitter to the receiver in wireless telegraphy. This explanation is so common that many persons accept it without question as being the correct explanation of the facts, and accept it without further question. But such a theory cannot be said to cover the facts in a satisfactory manner.

In the first place, there seems to be no definite or prescribed area in the brain adapted for such a purpose; no area or center has been as yet discovered which appears destined to send out waves of this character. Still, perhaps it will be some day, for the functions of certain portions of the brain—particularly the frontal lobes—are as yet but little understood. But there is the argument that, if such waves exist, they must be detected by means of our scientific instruments—instruments so delicate and subtle that they are able to measure the difference of the “pull of gravity” of an article when placed on the table or on the floor, or can register the heat of a candle at the distance of half a mile! (Langley's Bolometer). Compared with such delicate instruments, our five senses are coarse indeed, and any vibrations which can effect these same senses must surely affect the more delicate and sensitive instruments just mentioned. Yet none of them have as yet been able to indicate the existence of any such vibrations; and this would seem to show that they cannot exist.

But there is a reply to this argument. It may be said that although the *senses* do not register any such vibrations, the *brain* might do so, in some direct manner; and the brain might be far more sensitive than any instrument so far devised. Indeed, the definition of telepathy—“the ability of one mind to influence or be influenced by another mind otherwise than through the recognized channels of sense”—would seem to indicate that in this process only the brain is involved, and not necessarily the physical senses at all. So far, then, so good; telepathy might still be vibratory in character.

But if so, how would such waves get through the skull, to act upon the brain direct? This is a staggering thought to the ordinary materialist, and at first sight renders such action unintelligible and hence “impossible.” But to reason thus would be very superficial. For we know that certain physical energies pass through solid substances—substances impervious to other physical energies. Thus we

- know that glass permits light to pass through it, but is a non-conductor of electricity; while steel is impervious to light, yet electricity can traverse miles of steel in the fraction of a second. “Gravity” seems the only energy which cannot be isolated by some means or other.
- No substance is opaque to gravity. It acts through all substances, at all times, continuously. In this respect telepathy may resemble gravitation. If this were true, or anything like it were true, we could easily see why a solid substance, such as the human skull, might offer no appreciable resistance to the passage through it of undulations of a certain velocity—of a speed so great, perhaps, that they would not be detected by any of the instruments at the command of the physicist to-day.

But there are other and still more serious objections to the vibratory action of telepathy, which have not as yet been mentioned. For if we try to push the analogy further, we shall find that it is by no means so clear as might be supposed. Thus, in the case of wireless telegraphy, the vibratory action of the ether is a purely mechanical process, and does not carry emotions, thought or intelligence with it; being vibration pure and simple. Now in the case of a supposed telepathic message, thought flashed from one brain to another must be supposed to convey with it intelligence of some sort; for if it were a purely mechanical vibratory action, how is it that this would impress another brain in such an entirely different manner from all other vibrations as to create in that brain, not only a thought, but the precise kind of thought—the replica of the thought which originated in the brain of the agent? Granting that vibrations are but ‘symbols,’ and that they are interpreted by our brains as *things*, the difficulty remains that, in all other cases, such vibrations, no matter what their intensity, convey to the brain the idea of external objects, or qualities of those objects, and do not convey to it the idea of mind or intelligence. How is it, therefore, that one particular species of vibration, which, we must assume, would vary more or less with each individual, can convey with it the idea of thought, and that this vibration is associated with mind, and in fact is thought, while all other vibrations in the world are in no wise connected with intelligence and do not appear to us to be so connected! And further how infinitely we should have to vary the degree and type of vibration to correspond to all shades of thought and feeling and emotion! Sir William Crookes some years ago urged the possibility of this vibratory action of telepathy; but Mr. Myers has pointed out its defects, and stated that all we can at present say about telepathy is that “life has the power of manifesting to life”—a formula surely general enough, and highly significant.

(To be continued.)

FACES BEAUTIFUL IN THE MAKING.

J. MILLOTT SEVERN, F.B. P. S., BRIGHTON, ENGLAND.

Author of "Popular Phrenology", Etc.

'The pains which thou takest to hide that which thou art, are more than would make thee, what thou desirest to be.'

An old man, full of honors, having held many positions of trust and responsibility, said to a young man, "At your age both position and wealth appeared enduring things; but at mine, a man sees that nothing lasts but character."

A well developed character is a steady growth, the result of years of patient effort and well-doing. Some one has thus beautifully described the process: "Did you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once. It is not struck out at a single blow. It is painfully and laboriously wrought. A thousand blows rough-cast it. Ten thousand chisel points put in the fine touches and bring out the features and the expression. It is a work of time; but at last the full likeness comes out, and stands fixed and unchanging in the solid marble. So does a man carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought, and will, and effort, shape the features and expression of the soul. Habits of love, piety and truth, habits of falsehood, passion or hatred, silently mould and fashion it, till at length it wears the likeness of a god, or the image of a demon."

In the same manner it is interesting to observe and study the gradual unfoldment and growth of the infant mind. Directly the babe is born, it cries out for warmth and food, and this act of helpless rebellion appeals to its mother and draws out her warmest love and tenderest care. The purely selfish faculties, which pertain to appetite, passion and will, being the first to manifest themselves, are shown in early instincts of self-preservation. Sense of hunger arouses the alimentive faculty, which, supported by combativeness, firmness and other energetic qualities, combine in enabling the infant to make his requirements known, and contend for his physical wants.

The perceptive faculties are the next to manifest, and the infant begins to know its mother or nurse and to notice objects, colors and forms; and if naturally endowed with tune it will early show appreciation of music, be able to detect unpleasant sounds, and further to show its distinctive likes and dislikes. A little later it will attempt to imitate and mimic the things that attract its notice. Its cautiousness, from the first, is usually very active; and as the little one advances in age the faculties pertaining to thought and enquiry come into play, and the education of life begins. To a child of quick active mind the world is full of wonder and interest, and the enquiring disposition is shown in constant questioning. The moral and religious sentiments are among the later mental manifestations, and the extent of their development will much depend upon the moral and religious training brought to bear upon the character.

- All children are in a more or less degree selfish until acts of kindness and duty are instilled into their minds.

Having dealt with the early manifestations in the babe, we may for a moment turn our attention to the aged. The study of old folk has always been fascinating to me. When an elderly man or woman has led a straight, honest, good life, however wrinkled or rugged be their features, there is something divinely beautiful expressed in their countenance. In my native village in Derbyshire, I remember as a boy there lived a dear old man; he was a silk stocking weaver; he worked one of the old silk hand looms, and was very poor; but he had the kindest of faces, and the gentlest of dispositions. His countenance was full of kindly thought and wisdom. He lived frugally, was considerate of everyone. Imbued with philosophic thought and reason he was never obtrusive; he had always a kindly, cheery word, or appropriate counsel or advice for everyone he met. I often saw him; he was a close neighbour; and I used to think how I should like, when older, to be like old Mr. Thorpe, and have a kind thought for everybody, and be able to advise people as he did. It is singular that I should drift into a calling which so peculiarly requires this qualification.

It should be our constant aim and purpose to use and improve our mind's powers. The brain being the recognised organ of the mind, every thought and every act, whether good or bad, to which we commit ourselves, leaves its impress on the brain, and in accordance with its development so the mind manifests itself: further, the constant action of the mind has its influence in forming the face and features; hence the face being frequently spoken of as "the mirror of the mind." Thus it will be seen that in a great measure we are accountable for our facial expression and looks. Tennyson says, "I am a part of all that I have met." It is a truism, too, that we grow like those with whom we daily associate. Illumination has its origin in the soul, the face catches glory only from that side.

I am indebted to many writers for thoughts contained in this article, and particularly to that clever American writer, Mr. William C. Cunniff, who has so ably and pleasingly written on this subject. For the benefit of those who may not have access to his writings, I take the liberty of quoting rather considerably from his little book, entitled "Of Making one's Self Beautiful," published in Boston, 1899.

It has been said "One traveller on a road counts nothing; a thousand hardly count, but by and by the rut appears. In the tufa galleries of the old Roman catacombs the guide points with reverence to the deeply worn steps, and tells how they were hollowed by the tread of thousands of martyrs' centuries ago; similarly our travelling thoughts and feelings wear the hidden roads that lie beneath the skin. And as the city pavements bear witness to the traffic, whether it be much or little, whether it be of heavy carts or foot-passengers, whether the main current goes to this side of the street or that, so at last do the nerves and muscles betray the nature of the thoughts and feel-

ings habitually passing over them. A habit, physiologically considered, is but the constant use of certain nerves and muscles".

The whole body tells more or less of this inward travel-story; but the face is the outlet where myriads of these thought paths and their alleys of emotion converge and blend.

Steadily the world within thus imprints itself on the outward features. We can watch the process in every baby's countenance, as the puny nose enlarges and the little forehead rounds out and the features develop.

"See, the habit is growing upon him—it is telling in his very look", is quite a common expression; and a hundred counteracting qualities may operate to enhance or vary the process. Seldom can a man reach his thirtieth year without having his past history distinctly sculptured, and his future history portrayed in his face; but when the process has been going on through generations, each transmitting to the next its prevailing habits till they become so strong that we forget their origin and call them instincts, then the very facial bones become tell-tales of the world within.

Every family portrait gallery pictures the dominant disposition and brain-power of the lineage. Thus the children's family features echo as it were the themes of the parents' characters.

"Blood tells", is but another way of saying "bone tells"; for blood builds bone, as in succeeding generations it even influences tone.

"There were tones in the voice that whispered then,
You may hear to-day in hundred men."

The Bourbon nose of France, the royal jaw of Austria, are historic. Our forefathers with their virtues and their vices, their sorrows and struggles, their failures and victories, their oaths and jokes and laughs and sighs, were moulding the set of their children's chin and the very curves of their smiling and their crying lips.

A handsome pleasant-looking face is one of the greatest attractions in the social circle. A good face is a powerful magnet, is comfortable to look at, and inspires one with feelings of gladness, and is of more real use in a family than a fortune without it; while a soul-less or brutal face is always repulsive.

The face is dependent upon the mind for its expression. Therefore, to improve the features, we must cultivate the mind, refine the taste, cherish all the virtues, and every gentle and loving mood, avoid gross food and strong drink, and harbour no disturbing passions. Be lovable and you will be beautiful.

There have been few such devotees of nature and her beauty as the English Jeffries; he held that it takes at least five generations of country air and exercise, with sufficing comforts and refinements in the home for the advent of a beautiful woman on the earth.

"One hundred and fifty years ago, a yeoman's athletic son, wedded a girl of health, strength and charm equal to his own. They prosper

and their home enriches, and under such conditions the son is taller than the father, the daughter more comely than the mother. Another generation and the family become noted as handsome, the chin is rounded, the cheek bones sink, the ears are smaller, the texture of the skin is finer. The handsome intermarry with the handsome, and the improvement continues. In the fifth generation she comes—the type of perfect health and female loveliness by inheritance."

Our family galleries are but alcoves of the national gallery. Sometimes an era of a people's history seems to reflect itself in a prevailing type of face belonging to its heroes; as in the sensitive, oval-chinned, renaissance faces of Elizabeth's court, or the strong square-chinned type of Cromwell's captains. Each race has a well-known cast of countenance which represents that its history has become organic.

The Celt, the German, the French, the American walk our streets needing not their brogues to announce their nationality. The Grecian outline sought by artists as a model is still found in southern Italy, colonized twenty-five hundred years ago by Greek settlers. The Jewish nose may be observed in every land, no persecution and no dispersion subduing it.

Bones tell of cycles as well as centuries of life.

The slope from the prominence of the forehead to the bulge of the upper jaw is a rough meridian line by which to estimate rank in vertebrate creation: the flatter the slope the lower the type generally; the more vertical the higher the type.

Markham in his poem asks:—

"Who loosened and let down this brutal jaw?

Whose was the hand that slanted back the brow?

Whose breath blew out the light within this brain?"

The gross jaw and slanting brow are Nature's survivals of a lower type of human being. As races civilize the jaw recedes, the brow becomes erect, and the cheek bones round in harmony.

The intelligence, morality, and ideals of generations, augmented by the aspirations and endeavours of years of training are focussed in the beautiful faces that thrill us with delight.

Each race largely makes itself, and from within. It lies much in our power to make ourselves handsomer than we were created. It is likewise in our power to waste and lose whatever birthright beauty we possess, and this great fact we should keep well in mind and emphasize.

Looking upon noble faces, we generally admire three things,—features, color and expression. These features, moulds of brow and nose and lip and chin, are in the main, bequests, coming partly, as suggested, from far off ancestors; color and complexion too, are, in the main, bequests, dependent upon the quality of blood and tissue the immediate parents furnish, but expression is very largely our own concern.

Those mystic symphonies of thought and will and feeling for ever played out in auroral silence on the face—we ourselves determine whether lofty thoughts, pure aspirations, self-control, and gentle generous feelings shall be the elements which blend to make us beautiful or otherwise.

The transfiguration of a pleasant smile, the kindly lightings of the eyes, sweet restful lines around the lips, clear shinings of the face as great thoughts kindle inwardly,—these are the attributes of the truly beautiful face which no parents can make inevitably ours, and no fitful week or two of goodness can give it; still less no schooling of the visage. Only habitual nobleness and graciousness manifested from within can secure them; but these will bring them all.

Someone has said that, "Every face ought to be beautiful at forty", and another, that "No old person has a right to be ugly, because he has had all his life in which to grow beautiful." That is to say, that forty years of opportunity are enough to make so much beauty within that it cannot help coming to the surface in graceful habits of the nerves and muscles. Ten years of habit, a year, even a few months will much affect the expression.

The late Dr. Parker, speaking of "The hoary head" says:—"An aged fool represents the very sum of folly. Having seen the consequences of a thousand errors, he continues still to blunder; and in his case age has only meant a continuance and ripening of unwisdom. There is no more pitiable object on the earth. All education has been thrown away or despised; every opportunity has been declined; every blessing has been used for the succour and nutriment of error, mistake, and folly. On the other hand, how beautiful is the picture of an aged philosopher who has seen the mystery of life unfolding little by little, and watched how wondrous is the purpose that is hidden in the little child, and has seen how all the way through life there has been the guidance of a hand invisible, the inspiration of a spirit far a way and yet near at hand. * * * When such an aged saint is found in society all men gather around him who themselves wish to be wise; and they consult him, they religiously admire and praise him. * * * We cannot prevent our having the hoary head; the flying days, the hastening years, turn the raven locks into hoar-frost; but it does lie within our power to say whether that hoary head shall be a crown of glory or whether it shall be a token of humiliation and shame. We are not to put off the education of the soul until old age; old age is rather to be the proof that youth was devoted to the pursuit of wisdom and the love of understanding. A nation well stocked with hoary heads that are found in the way of righteousness is a nation rich with true riches."

Two playmates separate; a few years pass, and a man walks into your home whose mouth, before he opens it, tells you by the lines around it what dissipation in a foreign land has wrought inside the boy with whom you used to play; or else the strong lips of energy and self-control reveal their untold story of brave endeavour, a well discip-

lined mind, and honorable conduct; and he will perceive the same changes time and your own endeavours have wrought out in you.

Miss Harriet Martineau gives us a most telling illustration of the rapid change effected by reading and study. She says, "I knew a school-boy ten years old, who once spent his whole Easter holidays in reading certain poems. He came out of the process so changed, that the whole of his family were struck by it. The expression of his eye, the cast of his countenance, his freer use of words, his very gait, were altered. In ten days he had seemed to advanced years in intelligence."

To become ever more beautiful,—in mind, thought and countenance—what a grand and desirable destiny. May we not look forward to the time even on this earth, when in the sense Paul hardly meant, "we shall all come to the perfect man, the measure of the stature and fulness of Christ."

The Jesus-face which haunts the painters with its even brows and grave sweet sympathy is but an ideal, a poet's dream of what ought to be. That and something better is what our children may become in the future. Think of the mornings in the distant generations when many men and women shall be as commonly beautiful as the fairest and purest of to-day—when the homes and public thoroughfares shall be full of gentle noble faces, because the laws of health and right living shall be known and obeyed.

On this subject Horace Mann wrote to a student: "I am certain I could have performed twice the labor both better and with greater ease to myself had I known as much of the laws of health and life at twenty-one as I do now; in college I was taught all about the motions of the planets, but about my own organization and the conditions indispensable to the healthful functions of my own body I was left in profound ignorance; the consequence was I broke down at the beginning of my second year at college, and I have never had a well day since. Whatever I have since been able to do I have done it all on credit instead of capital—the most ruinous way either in regard to health or money. For the last twenty-five years as regards health I have been put on my good behaviour, and as an Irishman would say 'If I had lived as other folks do for a month I should have died in a fortnight.'"

There are so many kinds of beauty after which one may strive that the bare attempt to enumerate them would occupy much time. There is beauty of manner, of speech, of reputation, of character, any one of which may out-weigh beauty of features, even in the scales of society, to say nothing of the higher spiritual and celestial values.

Amiel says,—“To live, so as to keep this consciousness of ours in perpetual relation with the external, is to be wise; to live so as to personify and embody the external, is to be religious.”

"The man who has, however, imperceptibly helped in the work of the universe, has *lived*; the man who has been conscious, in however small a degree, of the cosmical movement, has *lived also*."

The plain man serves the world by his action, and as a *wheel in the machine*; the thinker serves it by his *intellect*, and as a *light upon its path*. The man of meditative soul, who raises and comforts and sustains his travelling companions, mortal and fugitive, like himself, plays a *nobler part still*, for he unites the other *two utilities*. Action, thought, speech, are the three modes of human life. The artisan, the thinker, the orator, are all three God's workmen. To do, to discover, to teach, these three things are all labor, all good, are all necessary."

"If a man was what he ought to be, he would be adored by the animals of whom he is too often the capricious and sanguinary tyrant."

Charles Kingsley says, "If we mingle with those who have lofty views of life, who are blessed with all charms which accompany purity of thought and action; we gradually learn to look from the same standpoint; we become animated with the same noble resolves; we see glimpses of their glorious ideals; and we become elevated and purified by the blessed influence which emanates from them."

If you have a beautiful good friend, then be very thankful. If no such friends, at least have great and noble faces and beautiful pictures on your walls. There are faces that in picture silence act on us like battle hymns and trumpet calls, or like still waters and green fields. They inspire, they shame, or they purify us to look upon them.

Peter Lely, the great painter, made it a rule never to look at a bad picture, because he found by experience that whenever he did so, his pencil took a hint from it, which disfigured his own work; so subtle and insidious are the influences of evil associations.

Charles Kingsley said, "Men become false if they live with liars; cynics if they live with scorners; mean if they live with the covetous; affected if they live with the affected, and actually catch the expression of each other's faces. Whomsoever a young man or a young woman shall choose as their ideal, to him or her they will grow like, according to their power; so much so, that I have often seen a man of real genius stamp not only his moral peculiarities and habits of thought, but his tone of voice and handwriting, on a whole school of disciples of very different characters from himself and from each other."

If then our characters are thus moulded by those with whom we associate, how careful should we be in the choice of our company. If we cultivate the society of those who possess superior mind and exalted character we may hope to become like them.

Emerson says, "Talk much with any man of vigorous mind, and we acquire very fast the habit of looking at things in the same light, and on each occurrence we anticipate his thought." And so if we mingle with those who have lofty views of life, we are blessed with all the charms which accompany purity of thought and action.

It conduces to our moral health and happiness to find out all we can that is amiable and lovable in those we come in contact with, and

we do well to cultivate most of that which lasts longest. Keep on thinking thoughts of peace, purity and tenderness. Beauty of manner, tender considerations, reverence and refinement will make it impossible for you ever to be desolate, and will ensure your always being loved.

Some sort of reputation you must have whether you will or no. In your study, in business, at home, or in society, you carry ever with you the conditions of a good or a bad reputation. Resolve to make your reputation beautiful, clean, shining, gracious. Beauty of character includes every good of which the human mind can ever know.

A severe contrast to our own possibilities may be obtained in a quotation from Sir Godfrey Lushington's report of the Committee on Prisons, 1895, in which he says, "I regard as unfavorable to reformation the status of a prisoner throughout his whole career: the crushing of self-respect, the starving of all moral instinct he may possess, *the absence of all opportunity to do or receive a kindness*, the continual association with none but criminals, and that only as a separate item amongst other items also separate; the forced labour and the denial of all liberty. I believe the true mode of reforming a man, or restoring him to society is in exactly the opposite direction of all of these."

Dr. C. L. MORGAN says, "Let us remember, then, that in every act of our lives, no matter how trivial, we are laying the foundations of the actions of our future. Every generous feeling that has not been crushed, every wholesome impulse that has been followed, every just perception, every habit of unselfish action will be present in the background to guide and restrain. Let us then decide to lay up stores of strength and wisdom, and emotional prejudices of a goodly human kind, whereby, if need arises, we may be able to resist hereafter the gusts of passion that might else bear us out of the straightforward chosen course."

Above all if you would be beautiful in mind and intellect there must be the daily, serious, systematic reading and cultivation of the intellect. To the well cultivated intellect a single hour of recreation in art, science, music or poetry may be of more worth in building up desirable qualities of mind than all the rest of one's day's duties. Refined taste may be equivalent to half an income, and a sense of what is beautiful in nature may make a poor man, as Goldsmith says, "Pass rich with forty pounds a year."

Allow me in conclusion to quote that beautiful poem, *Sculptor*, by Ella Wheeler Wilcox:—

"As the ambitious sculptor, tireless, lifts
Chisel and hammer to the block at hand,
Before my half formed character I stand
And ply the shining tools of mental gifts.
I'll cut away a huge, unsightly side,
Of selfishness, and smooth to curves of grace
The angles of ill-temper."

And no trace
 Shall my sure hammer leave of silly pride.
 Chip after chip must fall from vain desires,
 And the sharp corners of my discontent
 Be rounded into symmetry, and lent
 Great harmony by faith that never tires.
 Unfinished still, I must toil on and on,
 Till the pale critic, Death, shall say, "Tis Done!"

"You cannot dream yourself into a character, you must hammer and forge yourself one".—*Froude*.

MODERN SPIRITUALISM.

HEROMBO CHANDRA BOSE.

[Continued from last issue]

It is acknowledged by a great thinker that at times the "great Earthmother lifts a portion of the veil which hangs between earth and heaven, and so permits her children to gaze upon the mysteries of the hidden realms of the Beyond."

Sir Oliver Lodge says—"that the brain is the organ of consciousness—is patent; but that consciousness is located in the brain, no psychologist could assert, for, just as the energy of an electric charge, though apparently in the conductor, yet is not in the conductor but in the space all round it, so it may be that the sensory consciousness of a person though apparently located in the brain may be conceived of as also existing like a faint echo in space." Then he says that communications between persons residing in far off elimes by "soul-touch, spirit-affinity or telepathy" is possible; "that the distance between England and India is no barrier to the sympathetic communication of intelligence in some way of which we are at present ignorant: that just as a signalling key to London causes a telegraphic instrument to respond instantaneously in Tehran, so the danger of death of a distant child or brother or husband, may be signalled without wire or telegraph clerk, to the heart of a man fitted to be the recipient of such a message."

It would be of no avail to coerce belief of any kind. The fact would appeal to those who have attentively read the records concerning this subject. It is evident that we are occasionally "in secondary touch with some stratum of the surviving personality of the individuals who are represented as sending messages; that we are made aware through these trivial but illuminating facts of a process, which by religious people has always been recognised and insisted on—viz. the direct interaction of incarnate with discarnate mind, that is to say; intercourse between mind and mind in more than our grade or existence, by means apart from and independent of the temporary mechanism of the body; that some of our deceased friends, well known

to us, and active members of the society while alive, specially Gurney, Myres and Hodgson—constantly purporting to communicate with the express purpose of patiently proving their identity and giving us cross-correspondence between different mediums, and answering specific questions in a manner characteristic of their known personalities and giving evidence of knowledge appropriate to them. There is no such sudden break in the conditions of existence as may have been anticipated, and no break at all in the continuous and conscious identity of genuine character and personality. Essential belongings, such as memory, culture, education, habits, character and affection—all these, and to a certain extent tastes and interests, for better or for worse, are retained."

"The Transcendent, the Absolute, the Infinite, which stand outside man's power and ability, either to grasp or measure, should be approached in a different spirit from that which attracts the investigator of what we call the 'normal' and the 'natural'—that comparatively insignificant aggregate of atoms called "matter", which finds no place in the Eternal, because of its impermanence. The spiritual transcends the physical as the light of the sun transcends that of a gas lamp, and the same standards of measurement which man applies to his material concerns are absolutely of no avail if used to weigh, measure and define that which is not determinable by such standards—the spiritual, until the mind of people is changed; new truths born before their time must suffer the fate of other untimely births; and the prophet who preaches them must expect to be mistaken for a fanatic."

Phantasms and dreams and ghosts, crystal-gazing, premonitions and clairvoyance, have been hitherto the region of superstition, but possibly also the region of fact. The whole of our knowledge and existence is shrouded in mystery; the commonplace is itself full of marvel, and the business of science is to overcome the forces of superstition by enlisting them in the service of genuine knowledge, not by any new method of communication, but the reception of carefully constructed evidence of identity, more exact and more nearly complete than perhaps ever before. The constructive ingenuity exists quite as much on the other side of the partition as on our side. There has been distinct co-operation between those on the material and those on the immaterial side, and we are at liberty to adopt as a working hypothesis the ancient doctrine of a possible intercourse of intelligence between the material and some other ethereal order of existence."

One of the greatest living Scientists, Sir Oliver Lodge, partially explored certain localities "which abut upon and adjoins the domains of what man calls the "Unknown World". He even penetrated a little into this "unknown" country and discerned therein "certain unwonted phenomena lying outside the sphere of physical science."

The eminent scientists of Germany, such as, Astronomer Zollner, Professors Ulrice, Weber and Fechner of the Leipsig University, Karl du Prel of Munich, Dr. Cyriax of Berlin and scores of others also distinguished in art, literature or science—who, at the start, "were

invariably sceptical and eager to unmask what they considered a vulgar imposture—were finally obliged, out of respect for truth, to admit the reality of what they had witnessed."

The enchanting style of the great French astronomer Camille Flammarion has popularised the science of the universe. He has narrated 187 cases of apparitions and telepathic problems most of which were coincidental with death. The opening words of "Our life after Death" abound with references to this transcendent subject:—

"Where is he? Where is she? What is this solemn mystery which those white sealed lips may not disclose." These are questions which we have asked ourselves as we have stood in the darkened death-chamber and timidly gazed on the rigid wax-like features of the departed.

These involuntary questions have their roots in truer and nobler feelings; they spring from the better side of our nature, from that deeply implanted instinct which makes it impossible for us to forget and cease to love many, who, by the transplanting hand of death have passed outside the circle of earthly contact and intercourse.

"If within us there be this yearning affection for a departed one, if we believe that one to be still living though in a life dissimilar from ours, and if we realise that we ourselves are destined to enter upon the same experience, we must be intensely interested in all that concerns that existence. In a few years we shall be leaving the earth-life to follow many whom we have known and loved, into another experience: the *Hades-life*. Is it less natural, reasonable and desirable that we should be anxious to know everything which may be known in regard to that life?

This will be a sufficient answer to those who, "while themselves content with indefiniteness, consider it right to discourage in others the desire to know more concerning a subject of which God has revealed much."

The Revd. Arthur Chambers adduced proofs of his assertion "that there will be no break in the continuity of our existence in passing from the Earth-life to the Hades-life; that a person, although dissociated from his earthly body in passing through the experience which we call "Death," still continues to live as a *conscious personality*."

There is no doubt that every mortal, professing any form of faith, must pass "through the gloomy portals of the tomb," and though he leaves his material body in that cavern of darkness, he needs have no cause of apprehension, for there is no death; only the outer shell dissolves into its native elements, setting the spiritual body free.

In his work "Man and the Spiritual World" the Revd. author says:—

"It is plainly taught by scripture that a man's spirit-body is encased, during the earth-life, within his physical body (p. 50). But the

Bible affirms that in the case of man death does not entail non-existence. It declares that his *being as a man* is not terminated nor even suspended when the material body is laid in the grave. For example, scripture shows that two men, Samuel and Moses, did not lose their personality although their bodies had been consigned to the dust. The *men* themselves were alive after death.

All these presuppose that man is more than material; if he were not so, how absurd of the Bible to introduce him on the stage of life after the death of the material.

Man in his essence is a spirit, even when passing the first phase of existence on the plane of matter. The act of dying does not transform him into a spirit; he is *that* before he dies.

This essential part of him is commonly termed *Soul*, and the scriptural term is *Spirit*."

(To be continued.)

THE CHRISTIAN MARTYRS.

HENRY PROCTOR, M. R. A. S., F. R. S. L.

The history of the Christian Church has been a history of martyrdom. They of whom the world was not worthy have always been ready to lay down their lives for the sake of it, and from the time of Stephen to the present day the Christian Church has never lacked those who have witnessed a good confession, by laying down their lives for the love of Christ. In the book of Acts we take a sudden leave of the blessed Paul. He arrived at Rome in A. D. 61, stayed there two years in an easy imprisonment, and was then acquitted.*

A little later (July 19th—28th, A. D. 64) Rome was destroyed by a fire which lasted nine days, for which the Emperor Nero blamed the Christians, and a dreadful persecution arose on that account. Christians were dressed in skins of beasts and torn in pieces by dogs; others were clad in cloths smeared with wax, sulphur and pitch, with a stake under their chins to keep them upright, and then set on fire in the public gardens to amuse the people.

In A. D. 68, Paul was again arrested and imprisoned and finally beheaded. In the same year the Apostle James, the first Bishop of Jerusalem, called "The Just," a venerable old man, about ninety years of age, was thrown from a gable of the temple and died praying for his murderers.

About thirty years after Nero's persecution another began under Domitian. At this time (A. D. 95) John was banished to Patmos, where he wrote the Revelation.

Under the next Emperor, Trajan, Ignatius was cruelly put to death. He was condemned to be taken to Rome and given to the wild beasts at the public games. He implored that no effort should be

* Vide Church History, by Prebendary Reynolds.

made by Christians to save him from martyrdom. "I am the wheat of God," he said, "let me be ground by the teeth of the wild beasts that I may be found to be the true bread of Christ. Rather encourage the wild beasts to become my tomb, lest when dead, I may be a burden to any of you." He had his wish: he was given to the lions in the amphitheatre on a public holiday.

In the reign of Antonis suffered the notable Justen Martyr. Refusing to offer sacrifice to the false gods at Rome, he was scourged, and afterwards beheaded.

In A. D. 161, a fierce persecution broke out under Marcus Aurelius. Many Christians were torn to pieces by lions in the arena. A lad, Germanicus, fought so bravely with a lion that the Proconsul begged him to save his life by recanting. This, however, he refused to do, and, further provoking the lion, was soon slain. Polycarp, Bishop of Symrna, was martyred at this time. He was about an hundred years old. When the Proconsul told him to revile Christ, he replied, "Eighty and six years have I served Christ, and He had never done me wrong; how can I blaspheme my King and my Saviour?" The people clamoured for him to be burnt, and rushing to the baths, seized the scented wood for his pyre. The flames swayed round his body like the sails of a ship, but did not touch him. Polycarp was heard thanking God that he had been counted worthy to drink of Christ's cup.

In A. D. 177 a terrible persecution arose in Lyons and Vienna. Every outrage was heaped upon Christians. Many died in filthy dungeons. The good Bishop Pothinus, ninety years old, was scourged, kicked, and pelted by the mob, and died after two days' brutality. At the time also suffered the Christian slave Blandina. Her body was subjected to the most excruciating sufferings that her enemies could think of; but although she was three times publicly tortured, all they could wring from her was, "I am a Christian, and no wickedness is done among us." She rejoiced at the approach of death. She was stretched on a cross; screwed in an iron chair; thrown to the beasts; and, finally, tied up in a net and gored to death by a bull. Her body, like that of other martyrs, was thrown to the dogs, and the fragments burnt or cast into the Rhine.

Two African saints died for their Master at Carthage, in the year 202. Their names were Perpetua and Felicitas. Perpetua was a young lady of noble family, only twenty-two years of age; Felicitas was a slave. They were imprisoned in a dark and filthy dungeon, exposed to the insults of brutal soldiers. In the prison, Perpetua had a vision of a golden ladder reaching to Heaven, but around it were swords, lances, and hooks, and it was guarded by a mighty dragon. She conquered the dragon in the name of Christ, and found herself when she reached the top of the ladder in a beautiful garden, where the saints in white robes stood around. She understood from the dream that she was to die. They were both sentenced to be thrown to the wild beasts, and were led into the theatre rejoicing, Perpetua singing Psalms. They were hung up in a net, and gored by a mad cow.

In the reign of Severus (211 A. D.) many Christians were flung to the wild beasts or burnt alive. The Emperor Decius (250 A. D.) endeavoured to exterminate the Christians. Tortures were continuous to compel them to recant. Several Bishops died in prison from ill-usage, among them Alexander, Bishop of Jerusalem. The famous Origen was loaded with chains, stretched on the rack, but the torturers could wring neither murmur nor groan from this "man of steel" as he was called. One of the foremost of martyrs at this period was Fabianis, Bishop of Rome, Dioscuros, of Alexandria, a boy of fifteen, offered himself for martyrdom, but the Prefect of the city, out of pity for his youth, refused to allow him to be killed.

In the reign of Valerian there suffered the noble St. Cyprian, Bishop of Carthage. When the Proconsul sentenced him to death, he said, "Thank God." He was beheaded without showing any sign of distress or fear.

Under Diocletian, persecutions broke out everywhere. Christians were burnt alive, or thrown into the lake with stones tied round their necks. In 311 the Emperor Galerius was smitten with a fearful disease, which he recognized as a judgment from God. He besought the Christians to pray for him, and issued an edict stopping the persecutions, but after his death Maximin II still continued to ravage the Church until finally the persecutions ended by the mercy of God in the conversion to Christianity of the Emperor Constantine.

REAL RENUNCIATION.

LALU SINHA GAUTAM.

Dear reader, let us go back to the hoary age of glorious India; the age of Dattatraya, Bhagwan Ramachandra, Lord Krishna, Buddha, Narad, Bharat, and very many mighty sages whose name is legion; the age wherein the spiritual note of renunciation was blown amain by those human-gods; the age wherein the spiritual river was constantly flowing to quench the spiritual thirst of many; the age of Dharma; the age which saw the rise of a mighty emperor like Daleep the virtuous, who just to save the life of a cow that had been attacked by a hungry lion offered his own body for the satisfaction of the lion's hunger; the age which brought up Dadhichi who laid down his life for the sake of the gods. Picture to yourself, kind reader, the brilliant ancient age, and for a short while forget the material age wherein many a son of glorious India advises his countrymen to "leave the Upanishads and musty philosophy and come out into the full blaze of modern civilization." Woe the while when such ideas are entertained by the Indians. Need I tell you the horribly dangerous pitfalls to which modern civilization is subject? My friends, your vision has been dimmed by the glaring and dazzling light of modern civilization—a civilization which teaches her votaries to put on two characters, which would have them to be "Externalists" out-and-out; a civilization that has led to so much heart-burning, worry, pain, suffering, trouble and what not; a civilization that tends to produce differences, clashing opinions and maximise the sufferings of humanity instead of minimising them.

It is with no sense of disrespect for modern civilization that I speak so about it but such is my impression of it and believe me, friend, when I say that the ancient civilization can only afford shelter under its soothing wing. Believe me when I say that modern civilization is nodding to its fall.

To take up the thread of our discourse, let us look back into the vista of the past, we find that the majority of the people led spiritual lives. Some lived to all appearances, in the midst of the various members of their families but they were unattached. They loved people but were quite out of the grip of Delusion which is invariably mistaken for "Love", and they had not cultivated a cold indifference to humanity. "Love" is generally a far greater thing than is commonly understood. Rightly has Scott sung aloud:—

"If LOVE is not fantasy's hot fire
Whose wishes soon as granted fly
It liveth not in fierce desire
With dead desire it doth not die;
It is the secret sympathy
The silver link, the silken tie,
Which heart to heart and mind to mind
In body and in soul can bind."

Again:—

"In peace LOVE tunes the shepherd's reed

Love rules the court, the camp, the grove,
And men below and saints above,
For Love is heaven and heaven is Love."

Some of those mighty sages lived in the world but were not affected in the least by the constant changing circumstances of the times. Who has not heard the name of the renowned mystic householder Janak, the mighty king of Northern India? He was called "Videha"—"Bodiless"—because of his totally forgetting his own confined and limited body and identifying his little self with the universal-self. Who has not heard the august and devotion-inspiring grand name of Lord Shri Krishna who blew the note of war and that of renunciation simultaneously when the great war was just going to begin? You all, I presume, are familiar with the two brilliant stars which stand out so prominently in the galaxy of Indian Seers. Janak, the first one, was a Rajrishi (Kshatriya Saint), lived the life of a householder, but still was at the top of the tree in Mysticism. "Why so," may be asked. Because he had cultivated a complete non-attachment or detachment of the right kind to the world, and therefore, in spite of his living in the world and doing his bounden duties, he did not hanker after the fruit of the actions he did. Any result, good or bad, was welcome to him. Man may either live in the world or retire into forests, but he must needs get rid of foolish and selfish desires for the fruit of actions. Lord Krishna, the second one, of surpassing lustre, the Greatest Mystic that has ever graced the world with his embodied existence, advises Arjun to fight and to cultivate renunciation as well to worldly things. These

two statements appear contradictory to Arjun who puts many questions to his Divine Master thus:—

"Renunciation of action, O Krishna Thou commendest, and again its performance. Which is the better of the two? Do Thou tell me decisively." (V-1).

The reply falls from the lips of the Blessed Lord:—

"Both renunciation and performance of action lead to freedom. Of these performance of action is superior to the renunciation of action (unaccompanied with knowledge)." (V-11).

"He should be known a constant Sanyasin who neither likes nor dislikes for, free from the pairs of opposites, he is easily set free from bondage." (V-3).

"The plain which is reached by Gnanis is also reached by the Karmayogin who sees knowledge and performance of action as one he sees." (V-5).

"Renunciation of action, O mighty armed Arjun, is hard to attain to without performance of action. The man of meditation, purified by devotion, to action, quickly goes to Brahma." (V-6).

"He who does actions forsaking attachment, resigning them to Brahma, is not soiled by evil like a lotus-leaf by water." (V-10).

Lord Krishna thus would have Arjun cultivate a non-attachment to the worldly actions but at the same time He would have Arjun do the bounden duties such as "Jagya, Gift, Austerity, etc.

Renounce the worldly things we must. Mental renunciation is the main thing. It is highly probable that mental renunciation be followed by physical renunciation. Please do not misunderstand me. I do not mean that man should become a "worldling of the world" and should get steeped in worldism; what I mean to impress on the reader's mind is that he should not give undue importance to the physical renunciation only. In the literal sense of the word it is well-nigh impossible to cultivate the physical renunciation:—

"Verily no one can ever rest for even an instant without performing action, for all are made to act hopelessly indeed by the gunas born of Prakriti." (III-5).

And perfect rest is possible when the prison of the individual soul is broken through.

"Do thou perform obligatory action, for action is superior to inaction and even the bare maintenance of the body would not be possible if thou art inactive." (III-8).

There will come a stage wherein a man need not trouble himself about performing various actions; at that stage he need not live a householder's life but do well, as he must, naturally to live a recluse life.

"The man who is devoted to the self and is satisfied with the self and content in the self alone, has no obligatory duty."

III-27).

Yes, certainly he has no obligatory duty but he cannot but do some actions so long as he is in embodied form. The long and short of the whole thing is this: "There should be no attachment and no selfish desire for the fruit." How can a man undertake any action without a desire propelling him? Yes, on the first stage of evolution man may entertain some pure desires, not the low and selfish ones, but later on those desires must fall off. Why should a man eat anything when he is suffering from the pinches of hunger? To appease his hunger and thus to keep his body and soul together in order to live for others and to do good to humanity at large. "Kill out ambition, but work like the ambitious. Do not stop there, work more than the ambitious." Only do not waste your time in building castles in the air and gilding them. Do not become a dreamer. Do not dream away your time in talking a good deal and doing nothing at all. Never give the lie to your words. How many a mother's heart has been broken by her son's misunderstanding of what is meant by the "Real Renunciation." The deep and profound significance of the word has been lost sight of, only the literal meaning is run after. The spirit of the author is not caught: his feelings are not entered into; hence arises so much confusion. How many a home has been rendered desolate through the misunderstanding of the "Real Renunciation". The true meaning does not often come home to the devotee. You will find a countless number of people, posing as saints and mahatmas. Please study them carefully, mark their airs well. Many of them are not a whit better than sham persons. They might frighten you with the grand quotations from the Upanishads and the Holy Gita or other religious books of theirs. They might tell you that their renunciation of the world was in consonance with the injunction of these books; that they were on a fair way towards reaching the External goal (Brahma). But have they got hold of the Master's Instruction? The writer believes that they have not. Does not Lord Krishna command his worthy disciple to be a Yogin (performer of action without an eye to the selfish result). He says, "The Yogi is regarded as superior to those who practise asceticism: also to those who have obtained wisdom (through the Shastras); he is also superior to mere performers of actions (with a desire for the result). Therefore be thou a Yogin" (VI, 46.) No better advice was ever given; no more useful words ever fell from any other lips. No better teacher came on earth. Please digest every syllable and every word of the advice. Make it a part and parcel of your whole organic being. Rest on it. Act up to it and hence Arise, Awake, and never care for the selfish result. Love people not for a selfish result but love them because it is your nature to love them. Do not indulge in horrible thoughts if your labour can be crowned with success. It is the difference of a man in himself that stands in the way of his progress and thus checks him from achieving success. Rightly has Shakespeare made Messala utter the following lines:—

"Mistrust of good trust hath done this deed.
O hateful error, melancholy's child,
Why dost thou show to the apt thoughts of men
The things that are not? O Error, soon conceived,
Thou never comest into a happy mith,
But kill'st the mother that engendered thee."

Pursue learning for its own sake. Work for work's sake. Let the whole course of your life be changed. *Be theoretically practical.* This is the Real Renunciation. My friends, let not the Rishis of the Upanishads be given whips of criticism without ryme or reason on your account. Shake off your lethargy. Let not the instruction of the Upanishads and the Holy Vedas be thrown away on you. My dear friends, Renunciation is the key to all kinds of success; only it saves you much trouble, pain, that you would have otherwise experienced in the conduct of life. The result must be of a piece with your action. Then why do you grow anxious for it? My assertion that there are some sham saints, does not mean that there are no true saints at all. What I mean to say is that some are at least so. I do not mean any disrespect but I earnestly request them to turn their eyes inwards and examine their hearts carefully. As regards the unsympathetic critics, I can only say that they can never enter into the sentiments of the mighty sages of the Upanishadic age. In the words of a western, with a slight change "this sort of spiritual education is dangerous for unsympathetic brains. It seems to dislocate all the foundations of what they know and what they feel; to deprive them of their "native" stability, to perturb their souls with irresolution to their very depths." How can a western easily understand the relevancy of a statement which is transparently paradoxical to his mind—"Live in the world" and "Renounce it." Can never be reconciled. They are apparently contradictory to his mind. But let him dive deep to the bottom and then he is sure to see that to live in the world means something more. Live in the world without attachment and renounce the fruit of action for selfish ends. Please do not misunderstand me. I wish to give mental and physical renunciations their proper places. They are more or less interdependent on each other. What I mean to say is simply this—Mental renunciation should be followed by physical renunciation and not physical renunciation by a mental one. I may appear harping on the same subject at such great length and repeating the same thing over and over again. So I conclude by requesting you to be thoroughly and theoretically practical: to live in the larger selves and not in your confined little selves; to see beyond your noses; to remain perfectly cheerful even in the depth of difficulty; to do your bounden and religious duties which are obligatory on you with all the fire of ambition, to keep clear of the dangerous rocks on which are wrecked many sanguine hopes; have boundless faith in God Shiva, the All Soul, the Giver of Blessings and yourself; lead a pious life; last, but not least, renounce the fruit of action and cultivate a free non-attachment to all worldly things and strive for the Krishna-life. Then and then only will you renounce the world in the proper sense of the word. Big Hanuman needed awakening, so do

you need it. This is the Real Renunciation, the cultivation of which is so necessary in the conduct of even worldly life. Strive for it, friend. May God Shiva bless you and help you in the cultivation of real renunciation? Peace be unto all. Om Shiva Shankar. Peace.

THE INDIAN POET.

SERVATOR.

The world was astonished recently when the Nobel prize was awarded to Rabindranath Tagore, the poet of Bengal.

This Nobel prize is considered a tremendous honor, for it means that its competent judges have looked over the whole world's annual output of literature and crown the best and greatest author.

Rabindranath Tagore has been for many years the accepted poet of the Bengali people—a people numbering over fifty millions. And Tagore's poetry is read and his songs are sung from Bombay to Burma and from the Himalayas to Ceylon. He is a poet of love and worship and, while a splendid English and French scholar, is at his best in Sanskrit and Bengali.

The poet tells us some of his childhood emotions and experiences when he was six and seven years old:

"I but faintly remember the days of my early childhood. But I do remember that in the morning, every now and then, a kind of unspeakable joy, without any cause, used to overflow my heart. The whole world seemed to me full of mysteries. Everyday I used to dig the earth with a little bamboo stick, thinking that I might discover one of them. All the beauty, sweetness and scent of this world, all the movements of the people, the noises in the street, the cry of the kites, the cocoanut trees in the family garden, the banyan tree by the pond, the shadow on the water, the morning perfume of the blossoms—all these used to make me feel the presence of a dimly recognized being assuming so many forms just to keep me company."

At this time he was living at Chandernagore, in a garden house, by the River Ganges. He would spend hours together watching the mystic flow of the Ganges or seeing the moon kiss the sacred river into ripples. Here he would spend night after night upon the flat roof of the house, musing on the mystery of the star-lit universe.

"As a child I lived in this neighbourhood too and the beautiful landscape and impressive influences affected me profoundly."

Tagore's poems show distinctly his religious feelings, doubts and assurances, from the forming of his beliefs until he was established in a broad religion of Love Universal. During his period of doubt, despair and uncertainty, his verses ran rather to the morbid, being on such subjects as "The Call of Sorrow", "Despair of Hope" and "Lamentation of Happiness."

Then, says Yeats:—

At last the undercurrent of spirituality came to the surface again and in the process drove the opposite current out of existence. His

entire life was now saturated with the spirit of his renaissance. He got what he sought; and the story of such a transformation he gives in a letter which, in translation, reads:

"One morning, the moment I saw from my verandah the sun rising from behind the foliage of the trees in the garden, the scales fell from my eyes. A singular glory covered the entire universe for me—bliss and beauty seemed to ripple all over the world. Then nobody and nothing whatsoever remained unwelcome to me. The people whose company was heretofore unpleasant to me, now, on their approach, my heart would run before me to offer them a cordial welcome."

With the change in the man changed the tone of his poems. Now, filled to the brim with love for God and looking upon this universe as the visible expression of God's love, he touches nothing, he writes nothing that he does not saturate with the thought of divine love, of spiritual life and of eternal beauty and splendour in nature. The sun, the moon, the stars in heaven, and the trees and flowers on earth speak a language of love for the Supreme Being, whose handiwork they are. Mr. Yeats speaks of the spirituality of Mr. Tagore's later poems in these words: "In all his poems there is one single theme: the love of God."

Tagore's poems translated are in the blank verse used by so many of our great poets, and they are tinctured with the flower of the Orient. Of course he refers often to reincarnation, as, for example, in his poem, "The Infinite Love."

I have ever loved thee in a hundred forms and times,
Age after age, in birth following birth,
The chain of songs that my fond heart did weave
Thou graciously didst take round thy neck,
Age after age, in birth following birth.
When I listen to the tales of the primitive past,
The love-pangs of the far distant times,
The meetings and partings of the ancient sages—
I see thy form gathering light
Through the dark dimness of Eternity
And appearing as a star ever fixed in the memory of the ALL.
We two have come floating by the twin currents of love
That well up from the inmost heart of the Beginningless.
We two have played in the lives of myriad lovers
In tearful solitude of sorrow,
In tremulous shyness of sweet union,
In old, old love, ever renewing its life.

One more instance of Tagore's work. It is "The Temple," in which he deals with the hermit heart which walls itself into a temple of its own creation, selfish, egotistical and ignoring its duties to all mankind; its consequent apathy and then the light of awakening.

With days of hard travail, I raised a temple.

It had no doors or windows, its walls were thickly built with massive stones.

I forgot all else, I shunned all the world, I gazed in rapt contemplation at the image I set upon the altar.

The night there was everlasting, lit by the lamps of perfumed oil.

The ceaseless smoke of incense wound my heart in its heavy coils.

Sleepless, I carved on the walls fantastic figures in mazy lines, bewildering-winged horses, flowers with human face, women with the curving limbs of a serpent.

No passage was left anywhere through which could enter the song of birds, the murmur of leaves, or the hum of the busy village.

The only sound that echoed in its dark dome was my own chanting of incantations.

My mind became keen and still like a pointed flame, my senses swooned in ecstasy.

I knew not how time passed till a thunderstone had struck the temple, and a pain stung me through my heart as it were a snake of fire.

Suddenly a gap yawned in the stony walls, the daylight streamed in, the voices came from the world.

The lamp became pale and ashamed.

The carvings on the walls, like chained dreams, looked meaningless in the light, and vainly tried to find a hiding place.

The closed walls opened in my temple.

I looked at the image on the altar.

I saw it smiling and alive with the living touch of God.

The captive night spread its wings and vanished.—*Magazine of Mysteries.*

BOOKS RECEIVED.

"WHERE TWO WORLDS MEET—BRIDGING THE GULF BETWEEN MATTER AND SPIRIT."

"TALOSOPHY—THE ART OF MAKING HAPPINESS EPIDEMIC."

"LIFE AND TEACHINGS OF GIORDANO BRUNO."

"PROCEEDINGS OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH."

A Review of these will appear in our next issue—Ed.

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Dr. T. R. SANJIVI,
• Editor.

SWAMI MUKERJI,
Associate Editor.

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DOCTORING THE SOUL.

A. P. MUKERJI.

"Tread the thorns; if the roses come, never mind."

Man grows stronger, in every sense of the word, by learning to swallow pain, to control and master it instead of allowing it to overcome him. "Every one suffers—only some suffer like lions, while the majority of mankind lie down like cats and dogs, whimpering and whining." The power is resident within every man—this power of conquering all what people call misfortune, bad luck, sorrow, and a whole lot of similar other things. All one has to learn is to recognise

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this power and to train the nerves and the will to accustom themselves to its use and exercise. All the trouble lies in breaking the negative Will-habit which shrinks from what is painful or disagreeable and gradually to replace it by the attitude of mind which we all know as the expression of a "Strong Will."

To show sympathy to a man who allows himself to lie down under sudden or continued suffering and to "lead" him or "let" him to believe that in so doing he is "doing the right thing" is hardly proper—except in certain circumstances. In nine cases out of ten he is unconscious, or perhaps dimly conscious, of the latent powers of the soul to rise superior to most things that may threaten to prostrate it and that it is good for "health of soul as well as body" that it should do so. Of course this teaching may not suit all ears, in which case one can but observe silence, knowing that the time is not yet come for them to have it revealed to him. The age of physical medicines is passing away and "mental medicine" and "doctors of the soul" are coming to the fore, in order to equip souls for the battle of life.

MARVELS OF TELEPATHY

(Continued from last issue.)

HERWARD CARRINGTON.

Again, the theory has been advanced that all minds are in touch, in a sort of subterranean way, through their subliminal regions—just as all the spokes of a wheel ultimately reach the hub, though each spoke is distinctive. In this way we could imagine an interconnection taking place, of which we are quite unaware, under certain favorable conditions. To use an analogy somewhere employed by Professor James, our conscious minds are like the leaves of the trees which whisper together, but the roots of the trees are all embedded in the same soil, and are interlaced inextricably. So our minds, though they appear to be so separate and apart, may really be at basis fundamentally *one*. There must be, it is said, some common ground of interaction; possibly a sort of Universal Fluid, in which all minds are bathed, and by means of which interaction of thought is effected. This is somewhat akin to the theory as first propounded by Mesmer, and which has been revived, in somewhat altered form, more than a hundred years later. Mesmer held that thought was communicated from brain to brain by the vibrations of "a subtle fluid with which the nerve substance is in continuity." Truly, if any sort of physical action is employed, this seems a significant enough remark. We know that two tuning forks will resound in unison, if one of them be struck. Put in motion a magnetized needle; at a certain distance, and without contact, another magnetized needle will oscillate synchronously with the first. Set in vibration a violin string, or the string of a piano, and at a certain distance the string of another violin or piano will vibrate in unison with it. Such analogies make us wonder whether or not communication of the kind might not exist; and, certainly, in order to make telepathy intelligible at all, we must suppose some such action



taking place. We all have a tendency to think in terms of symbols, owing to our materialistic training.

For, if we try to picture to ourselves the process of telepathy as taking place in some manner other than physical, how are we to conceive such action taking place? Granting that mind can in some manner manifest to mind, other than by material means, how can such manifestation be conceived? Does one consciousness stretch out, as it were, and grasp the thought of the other mind, or does the agent project the thought from his brain and impress the mind of the percipient with it, just as a bullet might be shot from a rifle, or light waves radiate from some center? The first of these theories would be somewhat akin to true mind-reading; the other, thought-projection or transference. But if the latter theory be correct, is all thought directed into one single channel—at a target, as it were—or does it spread equally in all directions like all other vibratory radiations? It may be conceived that telepathy is a combination of both the above processes, it being a kind of mutual action—a projection on the part of one, and a mental reception or grasping on the part of the other. If this be the case, we must conceive the thought as met, as it were, in space, and in some way joined or seized upon by the percipient thought; but how can we conceive such seizing or such perception?

It will be seen that the problems arising from a study of telepathy are numerous and remarkable. Let us briefly summarize the chief theories which have been advanced, to date:—

(1) *There is the theory of exalted perception*: it being that the subject is in some manner enabled to see the thoughts of his "magnetiser" or hypnotist. This explanation applies only to those telepathic manifestations observed when the percipient is in a state of trance; and even here, the theory cannot be said to explain, for it explains one mystery by propounding another.

(2) *The hypothesis of brain exaltation with paralysis of the senses*: On this theory, a sort of sympathetic action and reaction, or *rapport*, is supposed to take place; but of the exact nature of this process, its exponents can tell us nothing. Again, it only evades the direct issue, and answers one problem by asking another.

(3) *The hypothesis of direct psychic action*: This is the view whose ablest exponent is Mr. Frederic Myers. It is supposed that such action takes place in its own world, its own sphere,—just as distinct but just as real as the material world. If this were true, we could never demonstrate the action of telepathy scientifically, since it would be beyond the reach of such demonstration. Others, again, believe that telepathy is akin to the phenomena of *induction*; others that it is akin to gravitation of the magnetic force. While the details of this theory are lacking, there is here a valuable suggestion, and a field for future researches.

(4) *The hypothesis of direct physical action*: This supposes that the molecular changes in one brain, accompanying thought or emotion, set certain ether vibrations in motion, which are caught up by another brain sensitive enough to receive them, or attuned to the

proper degree. This theory is the one which appeals to most persons, though it is open to the criticisms before raised. Nevertheless it may be true; and if so its law ought one day to be discovered. There is here a field for legitimate scientific research.

(5) *The idea of a Universal Fluid*: This is the theory held to by the majority of mystics and occultists. There is supposed to exist a sort of fluidic intermediary between mind and mind, which acts as the means for thought-transmission, and it is upon this that all thought is impressed. It acts as a sort of mirror, which reflects the thought of all living persons—just as a material mirror might reflect material objects. In such a case, the thought is really *made objective*, and is perceived by the subject, in a sort of clairvoyant manner. I do not feel competent to pronounce upon this hypothesis, in the present embryonic stage of psychical science.

(6) *The theory of Spiritual Intermediaries*: This is the theory that our thoughts are read, by means of some purely spiritual process, by "spirits" who convey this thought to another individual, and impress him in some psychical manner directly. He thus acts as a sort of 'carrier-pigeon' between mind and mind. To this theory it may be replied, as Professor Flournoy has replied, in his *Spiritism and Psychology*, that it presents the grave methodological defect of multiplying causes without necessity; by postulating "spirits" and importing them into the problem when they are not wanted. It would be better to seek an explanation elsewhere.

(7) *The Psycho-Physical theory*: This theory supposes that all thought is accompanied by nervous undulations, which are carried to the surface of the body, there setting the ether in vibration; and this, in turn, impinges upon the periphery of another, particularly sensitive to receive them, and by him re-transposed into nervous currents—into thought. Such a theory completely fails to take into account those cases of long-distance telepathy, of which so many have now been collected; and in other ways is very defective.

Assuming all the above theories to be insufficient, though there is doubtless some truth in most of them, we now come to—

THE ELEMENTS OF A SCIENTIFIC EXPLANATION.

In studying this subject, we must remember certain things:

(1) That telepathy is a highly complex phenomenon, and for that reason we must not expect to find its solution easily or state it in a single sentence.

(2) That we must consider it from the double stand-point—physical and mental; and

(3) That we must consider the conditions affecting the operator, the subject, and, if possible, the connection between them.

All scientific explanation consists in reducing the unknown to terms of the known. We can often classify a phenomenon without being able to explain its innermost nature. If we discover its laws, we are advanced to that extent.

Dr. J. Ochorowicz, who has made a prolonged and minute study of this question, writes as follows, regarding the necessary conditions to be observed in the operator:—

"On the side of the *operator*, the conditions have been very little studied. But it is probable—

(1) That there are personal differences:

(2) That these differences may be due not only to the degree of thought-intensity, but also to the nature of the thought itself—according as it is visual, auditive or motorial:

(3) That some account has to be taken of a sort of accord, or concordance between the two intelligences:

(4) That excessive will-power impairs the definiteness of the transmission, without much enhancing its intensity:

(5) That strong, persistent, prolonged thinking of a thought repeated for a longer or shorter time constitutes a condition in the highest degree favorable:

(6) That any distraction that causes the thought to disappear for a moment, or that makes it cease to be isolated, seems eminently unfavorable to the mental action:

(7) That, nevertheless, thoughts that are not intense, and even thoughts that are at the moment unconscious (subconscious) may be transmitted involuntarily; and

(8) That the muscular efforts which usually accompany an exertion of will are more or less indifferent; but that the muscle-expression of the operator may be useful, subjectively, by reason of the habitude that connects thought with these expressional signs.

"It follows from these considerations that the operator should insist less upon the 'I will it,' than upon the content of that willing; and hence it is probable that, properly speaking, it is not strong will that helps telepathy so much as clear thinking."

As to the subject or *percipient*, experience has taught us that the four following states are probably the most important for the recience of a telepathic message.—

(1) In the state of profound *ai-deia*, (complete lack of thought) transmission is never immediate, but it may sometimes be latent:

(2) In the state of nascent monoideism (one idea) it may be immediate and perfect:

(3) In the state of passive polyideism (many thoughts) it may be either immediate, or may take place after an interval of greater or lesser length:

(4) In the state of active polyideism, the conditions are complex, and subject to further sub-divisions; for—

(a) Transmission may be direct if the subject helps by voluntary self-absorption in a concentration of mind more or less monoideic; he lends himself to the action, he listens mentally; he seeks—sometimes he finds!

(b) It may be indirect, that is, latent; this time also with some concurrence on the part of the subject; this seems more frequent.

(c) Finally, it may, in exceptional instances, be either mediate (delayed) or immediate, even without the subject's being advised beforehand of the action.

Here then, are the probable conditions; also the state of the agent and the percipient. Now what about the connecting links?

Here we come to the heart of the problem. I shall be as brief as possible, since I cannot pretend that the problem is yet solved. I merely offer a few suggestions—some original, others advanced before by writers on these subjects.

In order to obtain a specific action, we must employ a specific instrument; a telephone for a telephone; a brain for a brain.

Every living thing is a dynamic focus.

A dynamic focus tends ever to propagate the motion which is proper to it.

Propagated motion becomes transformed according to the medium it traverses. A force may be transmitted or transformed.

In an identical medium, there is only transmission.

In a different medium, there is transformation.

A dynamic nucleus, in propagating its motion, sends it out in every direction; but this transmission becomes perceptible only on the lines of least resistance.

A process that is at once chemical, physical and psychical goes on in the brain. A complex action of this kind is propagated through the gray matter, as waves are propagated in water. Regarding the thought logically, a thought is only a vibration (probably) which does not pass out of its appropriate medium. It is propagated, and this line must be along the motor nerves, since science admits no other route. But the thought itself does not radiate; it remains "at home" just as the chemical action of a battery remains in the battery; it is represented abroad by its dynamic correlate, called in the case of the battery, a current, and in the case of the brain—I know not what: but whatever its name may be, it is the *dynamic correlate of thought*. Thought is therefore dynamic. Thought is transformed; and may be re-transformed, in another organism which supplies the necessary conditions. Thought may be restored.

We have now reached, from a purely physiological stand-point, a position which I desired to reach before I advanced the final part of the theory—which may at first sight appear somewhat fantastic. But telepathy itself is fantastic; and yet, being a fact, it must be accounted for somehow, or left altogether unexplained.

It has always been contended by a peculiarly-gifted group of individuals known as "clairvoyants" that we possess a "spiritual body," just as we possess a physical body; of exactly the same shape and appearance, and that we inhabit this body at death. It is further contended that all our physical senses find their exact counterpart in this "ethereal double;" there is a physical eye and a spiritual eye; a physical ear and a spiritual ear; etc. With the spiritual eye we see clairvoyantly; with the spiritual ear, we hear clairaudiently, and so forth. I shall not discuss the possibility of such a body, except to

say that there is now a large mass of evidence in its favor. Assuming it to exist—assuming it to be the exact counterpart of the physical body,—then it, too, possesses a brain, and it, too, must pulsate and vibrate just as the physical brain does, when accompanying thought.

Now this inner body may be the *vehicle of thought*. It may possess centers whose normal office it is to send and receive telepathic messages! One "etheric center" may thus act upon another "etheric center" directly—only indirectly upon the physical brain cells. The action would thus be dynamic, yet psychical; physical in a sense, yet not physical as we conceive it. Philosophy tells us that the table we see (the phenomenon) is not the real table (the *noumenon*), the reality behind; but if we knock two tables together, the *noumena* touch, just as the phenomenal tables do; only we have no means of knowing or directly seeing it. Thus, there is a sort of physical communication of a spiritual thing. Those who have entered rooms of a certain character have often sensed their "psychic atmosphere." This is a sort of duplicate or *replica* of the physical atmosphere; yet it is different from it. The whole subject is so subtle that one cannot follow it unless he has had some experience, or some knowledge of these things. The process cannot be explained in clear-cut fashion, any more than mediums can tell the source of their thoughts and impressions. A little intuition is needed, in order to grasp the problem and comprehend its difficulties.

If I were to try and state my theory briefly, however, it would be somewhat as follows: Every thought necessitates a three-fold phenomenon: (1) the purely psychic activity; (2) the physiological correlate; and (3) the "dynamic correlate," which is as yet unrecognized by science. This "dynamic correlate" is the manifestation of the activity of the "etheric double," which sets into motion certain vibratory activities which, though they are not *physical* vibrations, are their counterpart of *equivalent* on the plane above matter—the "astral" plane, if the term be allowable,—which is parallel to, but not identical with, the material plane. Thus, by a sort of "doctrine of correspondences," we arrive at the conclusion that telepathic action is physical in a sense, yet is not sufficiently physical to be measured by our instruments in the laboratory. The activity is, as it were, the *noumenon* of which the physical vibration is the phenomenon; but no phenomenal aspect of this activity may ever be manifest to us, and hence never be capable of being registered by science, as it exists to day.

I do not know whether or not I have made this theory very comprehensible; but it seems to me some such theory might explain the facts, and at the same time do away with all the difficulties. At all events, no theory of telepathy which has been advanced to date may be said to be explanatory, when all the facts are taken into consideration. And if this first tentative grouping serves to stimulate others to speculation, and above all to experiment, in this obscure field, I shall at all events feel that a first forward step has been taken towards a correct understanding of the "Marvels of Telepathy."

THE SUN'S FIRST RAYS.

DAMODAR PRASAD SARSENA, M.A., F.L.L.C.

1. The Sun's first rays behold the lark
Uprising from its dewy nest,
Till it do form a tiny mark
Upon the wide blue heaven's breast.
2. The Sun's first rays the peasant spy
In cheerful mood and buxom health,
Full joyful from his cottage hie
And take in all the morning's wealth.
3. The Sun's first rays in splendour clad
The river, fountain, mead and hill
Which to behold would make one glad
And sure one's heart with raptures fill.
4. The Sun's first rays, in richest dye,
Do tinge the town of beauty, so,
Its battled towers, its ramparts high;
They make the gorgeous city glow.
5. The Sun's first rays awake the mirth
Of pleasant songsters of the wood,
In whom a merry life takes birth
To pour out strains in joyful mood.
6. The Sun's first rays arouse the life
In hours of dark had ceased to beat,
To breed anew the busy strife
Of all that now in daylight meet.
7. The Sun's first rays! Oh pleasing hour!
When all feel gayest, best refreshed,
To find a joy in each new flow'r,
With which the dewy dale is drest.
8. The Sun's first rays! The Maker's hand
How plain in thee, Oh Sun! is seen;
For lo! thy Votaries, where they stand,
Low bent in worship and esteem.

NERVE FORCE.

(With special reference to the educated in India.)

T. Lakshmana Pillai, B. A.

Every student of Physiology knows that the nervous system of the human body is the basis of all human activities, physical and mental, that it comprises the brain, the spinal chord and the innumerable nerves which proceed from these and ramify every part of the head, the trunk and the limbs. The nerve currents which circulate through it govern and regulate all functions, such as growth, assimilation, waste, movements, sensations, emotions and thought. Even

intelligence, in all its manifold and subtle forms, is, on the physiological side, only an expression of nerve force. Our whole life is but a manifestation of this force, which may be assumed to be evolved and assimilated by that primordial, irreducible and indestructible state of being, or stock of vitality, which we call the soul. To assume the existence of a nerve force, which is derived from one source or another and which maintains all the various organs of the body in their working order seems inevitable. It is the vital principle of life, our real asset, for "health" says Emerson "is the first wealth." The supply of this force to the human organism is not equal in all individuals, in volume or quantity, nor is the quantity constant in the same individual through all periods of life. It is much diminished in times of ill health, in the period known to medical men as convalescence, and can be increased by the administration of tonics, by sea-breeze or sea-bath, spring bath, nourishing diet coupled with well directed exercise, and so on. It may be called our physical wealth, our stock of vitality on which we draw in every act of mind and body during health, and it forms also the reserve energy on which we rely for complete restoration after ill-health. If this force is palpably diminished, all the symptoms of nervous weakness known as neurasthenia, such as headache, loss of memory, loss of sleep, vertigo, disinclination to work, a sense of dullness, and indigestion ensue. If the measure of this force is ample, the individual who possesses it is generally in complete health, able to exercise all his faculties during work, harmoniously and with ease, and also to take part in recreations with spontaneity, vigour and exhilaration.

A celebrated editor wrote: "In modern conditions, except for manual labourers, a man's power of resistance lies not in his muscles, but in his nerves." A certain stock of nerve force must be assumed to be indispensable for a man to keep his body and mind whole and sound, under normal working conditions, and this may be called the normal quantity of nerve force. If life implies activity, and activity implies an expenditure of this force, in however small quantities, in multifarious directions, surely the question of the generation and expenditure of this force should be a subject of close study by those who would live well or live long. The conditions which go to produce, conserve, or augment this force, and which govern or regulate its expenditure also become all-important matters for thought and investigation. Nerve weakness has been called "undoubtedly the malady of the century." Yet in practice, very little attention is paid to this subject by those to whom it must be most dear, the educated men of India. If we reflect for a moment what heavy sacrifices we have been making for want of a correct and accurate knowledge of the laws which govern the nervous system, and want of care and thought in the simplest matters, what terrible losses we have sustained in the rank and file of our educated men, the brightest intellects of the age, the very flower of our society and country, in their prime of life,—men who, had they lived longer, would have conferred inestimable and lasting benefits on our country, nay, done honor to any country, men like Messrs. Ranganatha

Mudaliar, Krishnaswami Aiyer, Sundaram Pillai, and Rajam Aiyer—it will start every hair of ours on end. It is an awful fact, and a singularly mysterious problem yet unsolved, that many of the brightest intellects, (some thirty or forty could be named in Travancore) have succumbed to one disease or another before they were quite 45 years of age. Since we have not viewed the loss collectively, but only individually, we forget to think about it; but if a list of them with information of the ages at which they died is read, you will no doubt be amazed and will see that we could not afford to be so unconcerned as, apparently, we have been. For the problem would then assume a highly menacing aspect and would demand urgent solution.

Even those who have escaped death have been afflicted with, and sometimes disabled by, life-long diseases. They were all intellectual men. In western countries, intellectual work is said to prolong a man's life. But in India, and especially in Southern India, how contrariwise and deplorable is the result! In most cases, the illness began several years before the sad end, and nothing that the men or their doctors could do sufficed to arrest the progress of the disease, or to avert its dire termination. Our losses have been great in the past, and may, it is to be feared, be so in the future too, so long as the subject of nerve force is neglected to be studied. Somehow (and I hope to be pardoned for saying so) it would seem very unfortunate that the doctors under whose care they happened to place themselves were not able to trace the diseases correctly to their sources, or if they were, to treat the same with success. It cannot, of course, be said that some of the doctors were not exceptionally able men, as the men who succumbed had sufficient means to procure the services of such. Others may have been men of moderate abilities. But neither their ability nor their care appears to have crowned them with success, in the mentioned cases. If some of them, especially the third rate, could be questioned now, they would perhaps return some answers as the following: "He came to me too late," "he tampered with the scale of my doses," "he did not stick to my prescriptions," "he changed his treatment frequently," "he did not take my advice in this or that particular," and so forth. It is generally assumed that the doctor had done his best, and that the illness was really beyond remedy. In several instances, perhaps, this was really the case. Laymen, it is usually said, could not presume to judge the doctor for want of the special knowledge of the subject. In a few cases, the fact might have been that the doctor really never took pains to study the history of the disease, or to trace it to its proper source, and that he failed, because he treated the patient simply as he would an ordinary unlettered man. In some other cases, perhaps, more care was bestowed by the patient's attendants, on the punctual payment of doctor's fee, than in observing the course of the disease, or in seeing and reporting whether the patient closely followed his prescriptions. In other cases still, perhaps, no account was taken of the patient's constitution, or temperament, or habits and conditions of life. The above might have been true in a number of the cases, but could not assuredly have been true of all of them. The disease uniformly baffled the attempts of all these

doctors and were completely unrestrained in their dreadful hurricane-like courses towards their gloomy end, remains to this day a sad mystery. Let us try and see whether, if we cannot solve the problem ourselves, we may not materially help in the solution of it on a rational basis. The doctor would have apparently started with the assumption that the patient would possess the normal amount of nerve energy which an ordinary man may be expected to possess. Here, as we shall see, lay his mistake. It behoved the doctor to see that, in the matter of energy, he must expect a different state of things in an educated man, tried by a tropical climate, from what he would meet with in the uneducated, who have little mental exertion and who follow a comparatively unexciting tenor of life. This is particularly the case when the disease is a low one—such as asthma, diabetes, dyspepsia, insanity—and is not traceable to any particular irregularity, apart from those to which all ordinary men are liable. These diseases are treated as nervous diseases by high medical authorities.

On the other hand, complete and abject confidence is reposed in the doctor even in matters which are not strictly within the pale of medicine, and very few patients care to think about the subject or safeguard themselves, in a systematic way (though some do it in a spasmodic way, being set to it by sheer force of necessity.) The moment an educated man falls sick, he calls in, or runs up to the nearest doctor, perhaps the cheapest, and his medical prescriptions are adroitly swallowed, or he applies to a native quack and takes all sorts of wrong drugs, prepared with great trouble. The thought seldom enters his mind that he may study his constitution for himself, and go to the doctor only in case of real necessity, and even when that occurs, can materially help him with his knowledge.

Before dealing with the main subject, I may refer to what I take to be a few misconceptions in regard to the origin of the diseases at such an early period of life of the educated. The greatest ignorance prevails among the people about the real causes, to say nothing of the remedial agents to be employed. A popular delusion is that they are due to want of physical exercise. Physical exercise, as an agent that counteracts the bad effects of excessive mental work, is no doubt of the highest value and is recognised as such by every right-thinking man. Want of physical exercise would certainly accelerate the incoming of disease, but as certainly would not produce it. The proximate or exciting cause of a disease may be anything. There will always be a hidden or remote cause which must have been at work for a long time for its production. On the other hand, there are hundreds of men among the uneducated who live long without any physical exercise worth the name. As for remedies, exercise is not the only remedy to be applied, though it may assist in or hasten the cure. It only forms one of out of a group of remedial agents such as fresh air, sea-bath, etc. prescribed for a patient.

There is another delusion about diet to which I shall revert later on.

Still another cause of disease usually ascribed is heredity. There can be no doubt that certain diseases are inherited, and that there is a

tendency in all men to develop the diseases suffered by their parents, or more rarely, distant ancestors, which if not timely combated, or under favourable environments therefor, might usher in those diseases. This is not denied. But the main question for us is how, in the educated, these are developed *at an unusually early period of life and career* so rapidly as to deprive many of their lives, before they are full forty-five. In the uneducated also, these diseases are developed, but that is *at a much later period* of life, and then they do not come upon us with such shock. The case of the educated is *special*. Heredity alone would not explain this abnormal phenomenon. Some other agency must also be at work in the case of the educated to produce and accelerate diseases, which has as yet eluded the grasp of the ordinary enquirer, and the ordinary medical man. It may, perhaps, be shown that there have been educated men who have lived long without any apparent trace of disease, but those, it must not be forgotten, are the fortunate few who have inherited a particularly strong and healthy constitution from their parents, or who have had a comparatively easy-going life with health-giving environments. They are to be treated as exceptions. We must deal with the common folk, the majority who may not be so fortunate at birth, or who are not so far above penury as to readily command the comforts and environments which make for an uninterrupted career of health.

Diseases are described by some high medical authorities as falling under two main groups, due to two different causes. One is due to nerve weakness and the other to impurity of blood. The diseases to which most of the brilliant men we have alluded to, succumbed, belonged nearly in all cases, to the first group, and are therefore to be marked off, in consideration of their earlier appearances, from those to which the masses are subject, though the latter are also liable to them, usually at a late period of life.

The grand difference arises from the fact that he who does mental work of a severe kind expends much of his nerve force in the shape of phosphorus, while he who does little mental work spends less of that substance. In the case of a laborious student or in that of a habitual brain worker, this expense is likely to be continued for years. The elimination of this substance takes place so slowly and stealthily, and in such infinitesimally small quantities each day, that no notice is taken of it, and nerve force being volatile, and imperceptible, a man scarcely suspects the rapidity with which an appreciable quantity of it will be lost in course of time, until some day he wakes to the sad consciousness that he is a bankrupt as regards nerve force. There is a great temptation on the part of intellectual men, I mean, men who give themselves up to study or thought, to consider that a purely intellectual life is possible, without much attention being paid to the condition of the body, to think that the body will, in the main, take care of itself. This is especially in India a far graver error than the converse one of supposing that a harmonious, or a happy life, is possible without much intellectual culture. For, whereas the latter error does not lead to any positive evil or danger, under climatic conditions like those of South India, the former does. It will not do to ignore or

forget even for a moment that our constitution is dual, one part being physical and the other mental, and that both require sustenance and exercise for healthy living. We cannot always afford to be soaring in the ethereal regions of thought, untrammelled by the cares of the body. We have a body to protect and to see to, and even the power of thought is proportioned to the stock of nervous energy we can command. Some think that 12 and 14 hours' mental work or hard study in a day is possible in this equatorial region, quite as well as in the temperate region. Experience will give them the lie, and shew that this is but the empty vagary of an unbridled imagination. No such thing is possible here without serious detriment to one's health, sooner or later. On the other hand, there is an equally dangerous tendency among medical men of a certain class to look only to the proximate or exciting cause of a disease, and not the remote or contributory cause or causes. The previous history, habits of life, pursuits, climatic and other conditions are not studied with such attention and care, as the effective treatment of an educated person affected with disease would demand. The result of such a tendency would, in all probability, be a symptomatic treatment without touching the root cause of the malady. If any cure at all be effected, it would obviously be only temporary.

[To be continued.]

HENRY CLAY HODGES, F. L. L. C.,

A Character Sketch

Geo. A. Ferris.

Five and eighty years is a considerable span of life and but few people are so fortunate as to spend so long a season among earthly scenes and friends. It is quite the usual thing to find the person of 80 or more with face deeply wrinkled, frame bent by weight of years, tottering steps, senses depleted and with no more days of genuine service to the world.

However, I know a man who is a delightful exception to this rule. He stands nearly six feet in height, head up, and with form as erect as a cadet from West Point. His shoulders are broad and he is large of frame. His hair and beard are of snowy whiteness, while his face is but little furrowed by the flow of time, his eye is keen, and his mental fire is aglow. His regular expression is kind and his smile is kinder—a smile that radiates the light and warmth of sunshine. His appearance is distinguished, winsome and striking, and he is a splendid type of the handsome old gentleman.

The name of this man is Henry Clay Hodges. He is one of Detroit's sturdy pioneers and resides at 839, Jefferson Avenue, East.

Mr. Hodges was born March 2, 1828, in the "Green Mountain" state of Vermont, and but recently experienced his 85th birth-day. His career has run the gauntlet of youthful, limited academic opportunities, the tackling of the carriage-making trade at the tender age of 16, hotel work, school teaching, a brief study of law, marble quarry business, real estate and insurance line, manufacturing, writing, publishing and the studious delving into the hidden mysteries of the occult sciences.

As author, his greatest work is the production of "Science and Key of Life—Planetary Influences," in seven volumes which deal with astrology. He is also the editor and publisher of *The Stellar Ray*, a monthly magazine devoted to his favorite science.

The subject and hero of this sketch first landed in Detroit about 68 years ago, but did not locate here permanently until 1863.

He is broad in his religious views and his firm conviction is that every manifestation in nature is governed by immutable law and that all that is animate is evolving towards perfection.

In politics Mr. Hodges is a republican and enjoys the distinction of having attended the National Convention of 1860, and nominated the immortal Abraham Lincoln. However, he is not an intense partisan and is of the progressive sort. He has never been active in the political realm and the only public office he ever held was a term as Member of the Board of Estimates. He was a trail blazer in the suffrage wilderness and for 40 years he has stood firmly by the cause of "Votes for Women." He also believes in the initiative and referendum and takes the position of favoring every proposition that bears the stamp of progress.

In the world of commercialism Mr. Hodges has been a particularly conspicuous figure and important factor in Detroit. He was Vice-President and then President of the Wyandotte Rolling Mills, back in the '70's, and in 1882, assisted by his brother, effected the organization of the Detroit Steam Radiator Co., which later merged into the American Radiator Co. At the present time he is a prominent stockholder in the Detroit Lubricator Co. and Chairman of the Board of Directors. He was one of the first men in this country to urge the importance of making and using steel cars on our railroads in the interest of material efficiency and the conservation of life, and he built a car as an experiment or demonstration in 1903.

Mr. Hodges has very extensive real estate holdings in the city and owns a half interest in the Hodges Building, at the

corner of Griswold and State streets, owns a handsome new 10-story fireproof apartment hotel at the corner of Center and John R. streets, the fireproof theatre at the corner of Grand River and Trumbull, and considerable other property, including a garage on Grand River.

Public-spiritedness and far-sighted sagacity have characterized this remarkable man, and to Mr. Hodges and the late David M. Richardson, Detroit is indebted for the boulevard idea which has developed into a charmingly beautiful driveway that contributes to the fame and delight of a famous city.

Notwithstanding his great accumulation of four score and five years, Mr. Hodges is daily "on the job" at his office on the fourth floor of the Hodges building, personally looks after his property affairs and is alert to accord a genial greeting to the fellow who happens in. Let us hope that this "Grand Old Man" will continue to personally participate in the celebration of his own birthdays for many years to come and have the delight of passing the century mark with his shoulders in the harness while he persistently pulls for the uplift of the race.

THE BRITISH ESOTERIC SOCIETY.

HENRY PROCTOR, M. R. A. S., F. R. S. L.

THE Nineteenth Century was an era of discovery greater than any previous century known to history; but among all the discoveries there were none greater than those made by Professor Butler, for the propagation of which he founded the Esoteric Fraternity. For while "Solar Biology" is of immense interest and utility, the doctrine of Regeneration is certainly the most important theme that could possibly engage the attention of man. For what could be of more vital import to mankind in general than the knowledge of the means whereby he can recover himself from the Fall, and get back again to the Paradise from which Adam was repelled? It is certain that there have been men in all ages who have sought for that "glory, honor and immortality" which can be found by initiation into the Esoteric teaching. For the seed of life, which is the germ of immortality, is common, in greater or lesser degree, to all mankind, and so he really has within him, did he know how to utilize the priceless asset, that Elixir of life for which the alchemists of all ages sought with untiring energy and ceaseless diligence. To disseminate this priceless knowledge has been all along the object of the Esoteric Fraternity, and it is

for the same purpose that the British Esoteric Society has been inaugurated.

The formation of new societies, often on very slight grounds, is a thing of common and daily occurrence, but this society deals not with matters of minor import merely, but with matters of life and death, health and sickness. It deals alike with the physical, the mental and the spiritual. It teaches man how to achieve the highest success on every plane; how to obtain perfect health, and to eliminate even hereditary disease. It has a message, not only to the man and woman of the highest spiritual attainment, but one also to "the man in the street."

There are few, indeed, who could not benefit in some way by its teachings as embodied in "Practical Methods," which little work is so clear that the ordinary schoolboy could understand it. It ought to be, indeed, in the hands of all our youth of both sexes. Matters concerning sex are dealt with in it in a masterly way, and it shows how to achieve success in every walk of life, and from every stand-point.

There are other works, however, such as the "Goal of Life," "Bible Review," "The Esoteric," etc., which provide mental and spiritual food for the most advanced minds.

The British Esoteric Society desires therefore to make this literature as widely known as possible, through Great Britain, Greater Britain, and the world. For wherever it goes we find that men and women of intelligence are stirred up to things never before. As its teachings are so comprehensive, they are necessarily also diverse, according to the quality of the mind with which they come in contact. So that while we have an inner circle who only can receive its higher teachings on the regeneration and consequent immortality (or incorruption) of the body, yet there are parts of its teaching which are open to, and will eventually become the property of, the whole world.

For if the Bible is more clear on one point than any other, it is this, that the whole earth shall eventually become the Garden of the Lord, having the River of the Water of Life flowing through it, and the Tree of life on either side of the River and that all sickness, and sin, and disease, and all anathema, shall be finally abolished from the earth. But this is to be brought about by means of that Inner Circle of which the Bible speaks as the Order of Melchizedek. For it is said that: "The whole creation groans and travails in pain together, waiting for the revelation (apocalypse) of the Sons of God; for the creation

* Can be had of the Latent Light Culture at Re. One a copy.

itself shall be delivered from the bondage of corruption (in which it now languishes) into the glorious liberty of the children of God." And this liberty means freedom from sin, disease and death and all the evils to which the world is now subject; from all of which it is to be delivered in the Dispensation of the Fullness of Times. But it is to be brought about through the Sons of God, the first-ripe fruit of the present harvest of the earth; and it is for the purpose of helping those who are ready to become such that the British Esoteric Society has been formed, on the lines laid down by the Esoteric Fraternity with whom it acknowledges a delightful brotherhood and for whom it cherishes a spirit of deepest gratitude for all the light which has been thrown by its means on

"Things which eye saw not, and ear heard not,
And which entered not into the heart of man."

but which God *has* revealed and *is* revealing unto them and also unto us by His Spirit—even the deep things of God.

These are the matters which are taught to the Inner Circle: "We speak wisdom among the perfect ones—the true Theosophy or God-wisdom. To them that are without—to the whole race of mankind, however, we have a wider message as set forth in "Solar Biology," "Practical Methods," etc., and to those who cannot grasp Regeneration we teach the higher generation—the value of even a measure of conservation, and the tremendous importance of chastity; for sins against the body are *deadly* sins, which bring their own punishment as certainly as day follows night.

SYNOPSIS OF THREE ANNIVERSARY LECTURES—DELIVERED MARCH 31, 1914.

J. M. PEEBLES, M. D.

Being on my ninety-third pathway toward the century mark, young in spirit, vigorous in body, I spoke Sunday morning in The Central Spiritualist Church, of which Dr. Austin is Pastor; in the afternoon at the First Spiritual Temple, of which Mrs. Vlasak is Pastor; and in the evening at The People's Spiritualist Church, of which Dr. W. F. Peck is Pastor. These edifices were all suitably decorated with lilies, roses, orange blossoms and trailing vines.

Spiritualism as a phenomenon is as old as remotest antiquity. The Babylonian Cylinders, the Egyptian Hieroglyphics,

the Logia of Jesus, the Oracles of Greece, the Mystic Rites of the Catholic Church, the Hicksite Quakers and other past cults are all in evidence.

Ten years before the Fox Sisters' manifestations at Hydesville, N. Y., the American Shakers were obliged to close their meetings because of the crowds there rushing to witness the trances, the levitations and listen to the prophecies.

Soon a crisis came. These influencing spirits informed the Shakers that they would soon largely leave them and go out into the wide world, bearing the glad tidings of spiritual manifestations and revelations. Their prophecies proved true. Now, spiritual manifestations under some name, are known in all enlightened lands; and through a hundred and more journals, the spiritual philosophy is being propagated.

At the present time I am writing for thirty-one magazines and newspapers in this and foreign countries, six being in India and one—"The Truth"—a fine eight-page weekly, is published in the city of Jerusalem. My parish is world-wide. All of this shows that Spiritualism in its truest and broadest significance is the highest ideal of truth.

And here the inquiry naturally arises: Why have not the multi-millions of Christians accepted Spiritualism, exchanging their tremulous faith for positive knowledge? Sad to say, it is because of the frauds, the fraud books and such irrational ravings as pronouncing God the "great hobo of the skies," calling Jesus Christ a "myth" or "a tramp" and his mother "an adulteress"; denouncing all religion as a "superstition" and prayer "a mockery." Professed Spiritualists have made these statements upon our platforms.

Do you wonder then that for years I have drawn the rigid line of demarcation between a rational and religious Spiritualism, and phenomena-hunting spiritism that seeks to find buried treasures, that searches for gold fields and oil lands and encourages bargains based upon mercenary motives?

This sort of spiritism, wrongly termed Spiritualism, is popular in all enlightened countries. The Shinto of Japan are all spiritists and the U. S. Consul of Hong-Kong said to me, "China is an Empire of spiritists." Many were the manifestations that I witnessed in Canton and other Chinese cities.

The Rev. W. Willoughby's discourse, delivered in Kimberley, South Africa, is an important witness upon this subject. A cultured clergyman, having made a long and broad-minded

study of religions of the African tribes, states (see *London Light*, March 14, 1914):—

"The Africans are aware of the spirit world. . . . The Africans live among the spirits. The unseen is as real to the African as the seen is to you. . . . The spirits that throng about the Africans are more important to them than their neighbours. . . . He consults them on the weather, on travels among the tribes, and on bargains to be made. . . . The profoundest thing of the African heart is offered to the spirits, etc."

Now, then, considering the import and potency of Spiritualism, as the antithesis of materialism and as the demonstration and propagation of the wisdom and the virtues of the ages, I ask in all sincerity: Wherein does American spiritism with its frauds and mercenary searching for monied legacies through its mediums differ from animistic Voodooism, Japanese Shintoism and African spiritism?

Remember, I pray you, that when functioning and cajoling with spirits for worldly ends, you are treading on dangerous grounds. Obsessions stare you in the face. Selfish purposes are always, in the end, suicidal.

The foremost pioneers of more than fifty years ago and the really inspired teachers of to-day propagating that Spiritualism which was conceived in the heavens and illustrated in the New Testament phenomena, do not consider it necessary to annihilate the historical personality of Jesus Christ or other great personages—do not need a self-gloryfying newspaper censor—do not need incense-swingers, though rich in unearned gold, the much-worshipped god of matter. Self-lauded opinions, personal and prejudiced, though verified by rubber stamps, do not carry conviction to enlightened Spiritualists. Truth is the great desideratum.

It is granted that spiritism as well as Spiritualism enshrines the fact of a conscious converse with the dead. A fact, however, may be good or bad, angelic or demoniac. But Spiritualism, coming in and originating from God, who is pure Spirit, is infinitely more than a bare fact. It is a divine truth—a religious principle—and the suffix, u-a-l, implies inspiration, toleration, devotion, consecration, charity, purity of life, and all those mighty forces that tend to awaken and uplift humanity.

In connection with the above, I must here quote the stinging words of the brilliant Harrison D. Barrett, some fourteen years President of the N. S. A., published only three years before his death:

"Jurists, literateurs, scientists and the cultured classes judge all Spiritualists and Spiritualism by the blatant demagogic and even blasphemous utterances shouted out or published by those who gain a hearing by their effrontery. The fulminations of these persons against God, the Bible and the master medium of Nazareth and the inspirations of the past, are bearing their legitimate fruits."

Never—no, never—did more prophetic words fall from human lips; and I pray that they may sink deeply into the Chicago Spiritualist journal, that weekly advertises a book, the sole purpose of which is to annihilate Jesus the Christ of the New Testament.

Is it not time for a halt, is it not time to figure up the sixty-six years of Spiritualistic assets, and, while figuring, inquire why so many thousands of thoroughly convinced Spiritualists have gone over to the Christian Scientists, to the New Thoughtists, the Congregationalists, Unitarians, Universalists and Liberal churches?

No one will presume to deny this statement; and, seriously, why is it—what are the predominating causes?

On the second day of the anniversary meeting in the People's Spiritualist Church of Los Angeles the Rev. Dr. Palmer, a late English clergyman from London, delivered the opening address; the next speaker was the Rev. Mr. Estes, a Methodist Minister with a University degree and noted for building up Methodist churches; both of these ex-ministers were thorough believers in Spiritualism, while right down in the front audience, facing the platform, were two Universalist preachers, the Rev. Dr. Johnson from Georgia and the Rev. Dr. Hughes from Illinois, a graduate from Lombard University. These preachers also believed firmly in present day spiritual manifestations. Have they affiliated with us Spiritualists? No! Will they so do? If not, why? The Rev. Dr. Johnson was frank enough to say to my face: "My experiences, with my extensive readings, prove Spiritualists to be disagreeing and disorderly among themselves. Many of you question the existence of God; some of you ridicule the Bible, and others try to get rid of Jesus Christ or give him a bad name." These were almost his verbatim words.

Of course I replied to his statements, but he showed me some newspaper cuttings decidedly in his favour. Is not the inquiry "Why" being answered by these preachers and also by hundreds in this city outside of any Spiritualist organization?

We as the exponents of a great and grand movement are balancing and functioning on the threshold of a brighter era—social, political and religious—an era demanding critical investigation, unprejudiced research, new discoveries, and a calm, unbiassed self-poise becoming the in-coming of a practical co-operation and a far higher civilization.

Did not that distinguished Hindu sage say that cycles come and go like ocean waves? Did not the great master in Israel say: "If I go away, I will come again"? Mark it well—He is coming!

Our churches, our societies and our lyceums should be a thousand times more enthusiastic. They should send forth more young people to the Morris Pratt Institute, so ably conducted by Professor Weaver, to be trained as public teachers in the field of Spiritualism. Our exponents should not only be the equals, but the superiors in quality and scholarship to churchianic sectarists. Among our pressing need is an unflinching public courage, a firm devotion to principle and the incisive force of religion—that religion which is not a form, not a creed, not a series of dry ceremonials, but a stirring, vital power—a deep, spiritual emotion springing up from the I-Am-Spirit within and flowing upward in love to God and forward in love to all tribes, races and nations; or that Apostolic religion that inspires us to go about doing good, "visiting the widows and the fatherless in their afflictions and keeping ourselves unspotted from the world." Note the old hymn:

"Zion she doth languish
And shepherds, where are you?"

The line of demarcation is being continually widened between Spiritualism and spiritism; the latter largely promiscuous in practice and allied to Babylonian Necromancy and Assyrian sorcery, is a phenomenon with various phenomena from spirits dwelling within the atmosphere of this planet. They have taken with them into the unseen realm, their memories, desires, passions and plans; hence the inharmonies, the envies, the jealousies, the disorganizations and occasional obsessions natural to earth-bound spirits.

But pure Spiritualism, centering in God, who is Absolute Spirit, and proceeding from God, through angelic ministries, is a psychic fact, a mental science, a sublime philosophy and the foundation religion of all religions. It relates to the highest reason and to the moral constitution in man, which constitution

requires such spiritual sustenance as inspiration, prayer, faith, reverence, vision, trance, charity, a world-wide brotherhood and heavenly impressions from the exalted Christ sphere of divine love and wisdom.

It was said by Professor Kiddle of New York, twenty years ago, that "the worst enemies of Spiritualism were Spiritualists; the churches would gladly accept the truth of spirit ministries and messages, were there not so many anti-religious or anti-Christian anathemas hurled at them." To the intelligent, the reason why, is quite plain.

This sixty-sixth anniversary of modern Spiritualism, considered in its broadest sense, is a time for heart-gladness and the soul-shouting of "O death, where is thy sting?" The deepest embodied idea in the word Spiritualism breathes the glorious truth of immortality.

Twice have I visited the old household of the Fox Sisters; and this home has been named "A Modern Bethlehem." On the fiftieth anniversary of this movement a company of influential Spiritualists visited the little town of Hydesville. It was an auspicious occasion. The earnest George W. Kates delivered the opening address; the lamented Moses Hull offered the prayer and gave a splendid lecture. Mrs. Clara W. and Mrs. Armstrong and others delivered excellent addresses to the assemblage. Our discourse was published in full and the gathering was termed by the press: "A body of pilgrims paying homage to that shrine where the key to long-hidden mysteries unlocked the gate that led to the full demonstration of a future life."

Let this shrine be garlanded with roses, flower buds and forget-me-nots; for message-bearing mediums from the heavens have conquered death; uncovered priestcraft; trodden into the dust old worm-eaten creeds and liberated millions from the thralldom of ecclesiastical dogmas. Spiritualism has given us a clearer geography of the varied spheres in the many mansioned house of the Father and transfigured the hell-fire of St. Mark's gospel into lovely vineyards where purpling grapes near Jerusalem grow in richest luxuriance.

At death, Spiritualists listen to hear the welcome "Good-morning" from friends gone before; and they would see no mourning garments worn, witness no falling tears of sorrow, but calmly realize that the angel of death transports the departing into enchanting homes embowered in imperishable flowers to continue their divinely ordained work on the ever-green shores of immortality.

THE AZTEC IDOL.

WILLIAMETTA PRESTON.

Stop a minute. Professor; what d'ye suppose this here thing 'is an image of?' called Farmer Stapleton.

"Eh! What did you say? Excuse me, Mr. Stapleton," and Professor Burney rubbed his hand across his brow as if to clear his mental vision. "I am rather absent-minded, you know."

"I should think ye was, Professor. I had to speak three times after ye heard me," replied the farmer, with a laugh. "Excuse me for saying it, but seems to me 'twould be better if ye'd look at things when ye goes for a walk. Here it is spring time and the birds are singing and the flowers blooming, and all nature seems to say 'rejoice and be glad!'"

"You are right, my friend, but I was so busy with my work that it followed me out of doors. I think you asked me a question?"

"Yes, I asked ye what this here image is," handing the professor what looked like a rudely fashioned stone doll. "I plowed it up down in the medder, and it seemed sort of Cur'rs like."

Professor Burney took the image and examined it carefully; to his trained eye there were many distinguishing marks upon it.

"It is doubtless an Aztec idol," he said at length. "Where did you say it was found?"

"Down on the medder bottom; about two feet underground, I should judge. We were plowing deep for a drain."

"I should like to examine it more closely. Are you willing I should take it to my room?"

"Sartin, sartin, That's what I showed it to ye for. Ben he allowed he was going to have it for his collection, but I told him if it had any historical value, the college is going to hev it."

Thanking the farmer for his gift, Professor Burney returned to his room, and locking himself in, began his examination. There could be no mistake. It was a genuine Aztec idol. There were the same angular outlines, the same cuneiform inscriptions upon breast and forehead. But stop! what was this upon the bottom? A tiny slit, as if made with the point of a knife, and around it, in familiar characters, the words: "Put your knife in here and turn as if a screw."

Carefully inserting the point of his smallest penknife, Prof. Burney turned in the direction indicated. There was a snap, and out dropped a small cylinder of stone. On this were more letters:

"Put your hand within the image. Draw carefully out thin paper. Read."

Wondering what was coming next, yet ready for anything, Prof. Burney followed the directions, bringing to light several sheets of thin rough paper, evidently hand-made, and covered with fine, regular script.

He unfolded and read as directed: "Anno Domini 1741.

"Whoever may be reading these words, Greeting!

"Have you ever heard of Mortimer Maybe, who, with his cousin, as venturesome as himself, determined to penetrate an unknown land and bring thence great wealth?"

"The land was that of Aztecs. Report had come of rich mines, of temples, laden with gold and silver. We were actuated not wholly by avarice, for with us was Father Peche, a priest of the Church of Rome, who had vowed to plant the cross upon every temple in the land of the Aztec or give his life in the attempt.

"It would take too long to tell of our perilous journey across an almost uninhabited country. After the first day we saw but a single white man. Occasionally we came upon an Indian camp. They were, for the most part, friendly, and sent us on our way with yet clearer directions for our journey.

"Suddenly, although we knew we must be almost at our journey's end, we found ourselves barred from further progress by an impenetrable chain of mountains, the highest I have ever seen. To scale them was impossible. Must we turn back when on the very threshold of our El Dorado? Would to God we had! But with perverse obstinacy we searched diligently for some way over or around. On the morning of the third day we found a slight trail which led us to a circuitous route over and between them. We crossed a deep chasm upon a tree which had been felled across. Thus we came out upon an open plain which extended as far as the eye could see. In the center of this plain was a miniature mountain, like a great pyramid, its summit crowned by a building which glittered in the tropical sun as if covered with gold.

"We were in the land of the Aztecs. For the first time our hearts failed us. We turned to retrace our steps, but we had lost the trail. We could not even tell in what direction we had come. Bewildered and half fearful, we looked one at the other.

"We must go on," said Father Peche, impressively. "I have my vow to fulfil. We promised to stand or fall together."

"There was nothing else to do, so on we went. After a little another trail appeared. It led us across the plain in a southerly direction, becoming more and more distinct, until it became a well-defined path. Dusk was now upon us. We turned aside into a clump of bushes and prepared to spend the night, first partaking lightly of our scanty store of food.

"We could have slept but a short time when we were awakened by the sound of dogs yelping, and, springing up, found that our hiding place had been discovered. There, looking down upon us, with curious, unfriendly eyes, were the natives of this strange country. They were a brown-skinned people, as well they might be, since their only clothing was such as Adam wore in the garden. They surrounded us, and half led, half dragged us to the nearest village.

"Here, we could plainly see by the moon-light, were a score or more of low huts made of sun-baked mud. There was but a single opening, so low that we had to crawl in on our hands and knees. Within the hut, on a sort of platform, was a stone image not unlike

the one wherein I shall conceal this writing. To this image all bowed, touching their foreheads to the ground.

"After a long confabulation, some of the men went off, returning after a time, with their chief. There he stood towering head and shoulders above his fellows, his body grotesquely adored with pictures of the sun god and other Aztec deities. A necklace of teeth hung about his neck. He carried spears and a knife.

"Were we to meet death before we had time to learn aught of this strange people, to teach them aught?"

"It scared us for a time. There was more talking, some of it excited; but one, who had kept nearest to us, seemed to take no part. He pointed to our knapsacks. These were eagerly opened and their contents divided among them. This doubtless saved our lives. A hut was given us; the man who had saved us was appointed our guard. He brought us food and beckoned us to eat and rest.

"They seemed unable, in spite of our efforts to teach them, to make sounds at all resembling our words, nor could we learn their gutturals. Still, we managed to invent a method of communication. Little by little did Father Peche try to teach them of his God. He could never tell how much they understood.

"After a time a maiden came to live in a hut near us. She was fair of skin and blue of eye. She seemed like a creature from another world. She was treated with the utmost consideration. Women brought her food and ornaments of gold and silver. Men prostrated themselves before her. Even the chief paid her homage.

"Hamilton, my cousin, was wild to know her, to save her from the fate we surmised was to be hers. After a time he succeeded in communicating with her. He learned that she had been ship-wrecked upon the southern coast and brought hither. She knew not why her life had been spared, why such attentions were lavished upon her.

"Alas, we knew only too well, for our guide had told that each year, upon a certain feast day, which was now drawing nigh, a maiden was sacrificed to propitiate their supreme god, of which this is the image. This year, as a mark of special favour, a fair-haired daughter of the sun now cast upon their shore far to the southward. Thus did their god show his favor by providing a sacrifice of such beauty and grace.

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"Until the assembling of the multitude upon the plain of the sun we had no idea of the vast numbers of people who inhabited this region. Imagine their fury, if you can, when they discovered that the maiden had escaped. At first Hamilton was not missed, else I should not have survived the day.

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"In the midst of the clamour Father Peche made his way to the very top of the temple of the sun, raised his hands to heaven and called upon his God.

"The people looked aghast. They expected to see him instantly killed for such sacrilege. Instead, he looked down upon the crowd of eager faces, and by word and gesture told them that the God above all others would not tolerate human sacrifices, that his God demanded the destruction of all idols. Taking one from the pinnacle beside him he hurled it far out upon the plain, calling upon the god it represented to come and avenge its desecration.

"The people waited breathlessly for the expected calamity, but none came. Then Father Peche called upon the God Jehovah to prove himself the supreme God.

"Instantly there came an earthquake that overthrew the temple, leaving not one stone upon another. As if by a miracle, Father Peche, who had been standing upon the highest point, escaped unharmed. Not one of the vast throng was injured.

"We hoped, after this exhibition of power, that the natives would stand somewhat in awe of us and permit us either to go our way or to live in peace among them, teaching them the ways of civilization. Not so. Father Peche was more closely guarded than ever before, for he was the only one who could manage the God of the white man. If rain was wanted, or success in battle, or any other favour, then Father Peche was commanded to make his God do their bidding. If the desired favors were not forthcoming, then Father Peche was kicked and beaten until finally life became a burden. One morning I found myself alone in the land of the Aztecs.

"Most heartily did I regret my rash venture among these people, but it was too late. All I could do was to make my life as endurable as possible.

"After Father Peche's death another temple to the sun was built. I was in need of an idol. I was skilful with tools and offered to make one. Hence, these many years, have I been a maker of idols. But one have I made of which they know not. It is the one in which I shall secrete this paper. If I had means of so doing, I would have recorded many things of this strange country of interest to scientists and historians, but quills and paper are alike lacking.

"To-day there came a red man from the North on a friendly errand. He is to be allowed to return in the morning. To him, as a token of esteem, one of these idols will be given. I have already been ordered to have one ready by sunrise. Instead, I shall bring forth this, and place within this parchment, which I have with difficulty made from the grass of the plains.

"The red man worships the Great Spirit, not a stone image. He will throw this away when he reaches the North. I know not where or when. Some time it will be found and opened. When, or by whom, I know not. If soon, then come to my rescue. As nearly as I can make out from repeated observations of the heavens, we are at the full of the moon, directly under the ninth star south of the great 'Dipper' in the land of the Aztecs.

"If you come not soon, I shall be at peace, for some great festival is approaching, when fifty full grown men and as many maidens go to propitiate the terrible god of war.

"Death is preferable far to the long days of solitary confinement among a strange people. Yet I have not deserved quite such a fate, even if avarice did partly prompt my venture.

"It is nearly sunrise. Paper and time both fail me. I must place this in the image and go forth. Farewell, whoever may be reading this. And yet again, farewell."—*New York Magazine of Mysteries.*

AN ASTRONOMICAL QUESTION.

The following is copy of a letter from Mr. Balwant Rai I. Bhutt, C.A., to the Officer in Charge, The Observatory, Greenwich, requesting for certain explanations with regard to the earth's rotation.

DEAR SIR,

In spite of the universally acknowledged fact that the earth rotates once every day around itself and once every year around the sun, certain doubts arise unto my mind in view of the following facts to which I look up to your good self with hopes for proper solution:—

I. To rotate once around itself during 24 hours the earth has to spin like a top at the rate of 1,037 miles an hour. So also it has a forward motion at the rate of 18.5 miles per second on its orbit to cover the circumference of the sun during one year (365 days); how can this be compatible with each other?

II. Suppose an aviator ascends in the air, *i. e.*, the space between the earth and sky, which of course does not rotate by any speed, will he, by keeping himself suspended at one place for an hour be able to see 1,037 miles of earth passing in its supposed oblique course? Or, will he be able to observe the earth flying away at the rate of 18.5 miles a second?

III. When the earth rotates at such a great speed, why can we not, by sustaining ourselves in the air (space) for a few minutes or hours, cover long distances? Would this not save immense labour, suffering and energy to mankind?

IV. Birds, flying in the air, again show the peculiarity of the question. How can a bird fly with and outdo the enormous speed of the earth by its wing hardly able to cover 25 miles an hour? The earth's motion is supposed to be from west to east, then, who has not observed a bird going from west to east and passing away so far in a few minutes that it would be beyond human vision, while the earth is also going in that direction at a speed hundred, nay thousand, times greater than that of the bird?

V. Suppose we throw a ball in the air (towards the sky) with full force, and that it takes one minute in going up and down, according to both the above theories of rotation it must fall at a distance of several miles from the place it was thrown. But it does not happen so. Why is it so please?

REVIEWS.

Life and Teachings of Giordano Bruno : By Coulson Turnbull. The Gnostic Press. Box 596, San Diego, Cal., U. S. A. Price \$ 1.00.

We have read this book with much pleasure. It gives in an attractive form some of the most salient points in the teachings of Giordano Bruno. To most of us in the 20th century, this towering figure of the 16th may not mean much. Yet he is undoubtedly one of the foremost pioneers of modern science and forms a memorable trio with Copernicus and Galileo his famous predecessor and contemporary.

The 16th century was not by any means the most favourable for scientific research and exposition. Every student of History knows that it was during this period that the Church of Rome was in its utmost glory and power and anathematized every doctrine that appeared to collide with its own views. Excommunication was the least punishment, and death at the stake was the heaviest meted out to so-called heretics, whom we now know only to have been thinkers before their time. Bruno suffered martyrdom by fire under the decree of the Inquisition and he lighted up thereby a torch searching for truth which has been burning ever since. The story of his boyhood and his career of many vicissitudes are here told in charming style with extracts from his work. In 1889 a statue was erected to him on the very spot where he suffered martyrdom and Swinburn, in commemorating it, has beautifully said:

From bonds and torments and the ravishing flame,
Surely thy spirit of sense rose up to greet
Lucretius, where such only spiritus meet
And walk with him apart till Shelley came
To make the heaven of heaven, more heavenly sweet
And mix with yours a third incorporate name.

The question arises whether, with our present day knowledge, we should glorify the teachings of these men of the 16th and 17th centuries. But there is such a thing as continuity in history and what these men did was to preach, fearlessly,

doctrines at that time considered to be heresies and thus pave the way for the fuller and grander principles discovered and enunciated by Newton, Darwin and their compeers. In this way these men of the former centuries have contributed their full share to the ever-growing progress of the world's thought.

Where two Worlds Meet : By Sir William E. Cooper. L. N. Fowler and Co., 7, Imperial Arcade, Ludgate Circus, E.C.

The author of *Spiritual Science, Here and Hereafter*, has now come forward with another work—*Where Two Worlds Meet*. Sir William Earnshaw Cooper is no doubt a practical man and a clear thinker. His reasons and arguments are sound. He defines man as of a dual nature, his physical side working on this objective world of matter and his inner side on the Spiritual world. His account of the growth of man, though in acceptance with the scientific theories of the day, sounds queer to us the *believers* in the Vedas—the sacred works of the Hindus. One strange phenomenon in modern spiritualism is that it is in entire accordance with the principles of original Christianity as taught by Jesus. All seances give ample evidence of Christianity, the only noteworthy point being that no other religionists have daubed in it. Sir William, according to his own conception, has done full justice to his aims, and has really bridged the gulf between Matter and Spirit.

Foundation Stones of Happiness and Success. By James Allen. London: Fowler and Co., Ludgate Circus, E. C. Price 1s. net.

Mr. James Allen is a Mystic of no mean order. The present work is one that can be classed with works of the nature of M. C.'s *Light on the Path*. This treatise is full of mental and moral precepts which are essential to everyone. It is worth a careful study.

TALOSOPHY.—The Art of Making Happiness Epidemic: By William Vernon Backus. The Appreciation Publishing Co., Engineer's Building, Cleveland, Ohio, U. S. A.

This treatise is full of optimistic philosophy and carries one through. No one who takes this on hand would care to leave it unfinished.

Proceedings of the American Society for Psychological Research:—

The third number of the VIIth Volume is before us. As usual it treats elaborately and critically of every instance that is handled therein. It is not possible to summarise the contents. An exhaustive study is necessary. Those interested in the study of up-to-date Psychology and Psychic Sciences would find these reports to be of immense use. The contents of the present Volume are:—

Control: A case of Musical Control:

- I. Miss Ritchie's Experiences Prior to Sitzings.
- II. Sitzings with Mrs. Chenoweth.
- III. Miss Ritchie's Experiences After the Sitzings.

The Case of Mrs. Blake.

- I. Report by Dr. L. V. Guthrie—Personal Notes. Personal Experiences.
- II. The History of a Strange Case. A Study in Occultism, By David P. Abbott.
- III. Report by James H. Hyslop.
- IV. Report by Mr. & Mrs. Clawson.
- V. Miscellaneous Records.

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Dr. T. R. SANJIVI,
Editor.

SWAMI MUKERJI,
Associate Editor.

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THE ORIGIN AND GROWTH OF THE RELIGIOUS IMPULSE.

II.

K. S. RAMASWAMI SASTRI, B. A., B. L.

We have indicated in a previous article to what deep-seated elements of our nature we owe the religious impulse in man. This efflorescence of our inner nature has taken various forms and it will be our endeavour here to indicate the same.

Animism is one of the crudest and most undeveloped manifestations of the religious impulse. The worship of ghosts, of the powers of Nature, of animals, and of various material objects—though the objects of such worship

be varied—had yet this common characteristic:—that they attributed a life beyond the realisation of the senses to objects whose operations were within the reach of sense-perception. Animism has been defined to be “that mental condition in which men, having discovered that something within or connected with themselves animates them and causes them to live and move and have their being, ascribe a similar animating principle to all animals; to trees and plants; to sun, moon and stars; to rivers, mountains and hills, and finally to stones, sticks and any object which a man sees or handles.” Mr. Macculloch says: “Thus in his animistic stage man sees himself surrounded by a multiplicity of creatures and objects, each with a spirit akin to his own, with the power, possessed by his spirit, of leading the object or creature and moving from place to place, and of informing the object or creature with a vigorous life. The conditions of his life, with reference to other men like himself, are now friendship, now enmity, and mostly the latter.” It is not necessary to refer in detail here with the grosser forms of nature—worship or animal-worship and totemism, or ghost worship, or fetichism.

When we come to the higher manifestations of the religious impulse, we see that they fall into various groups—polytheism, monotheism, pantheism, idealism, etc. These various manifestations are found in the great religions of the world. It is not possible or necessary that we should discuss all these religious ideas here, but we may broadly point out the main groups into which these higher manifestations fall. All of them recognise the existence in man of a principle which is higher than the physical elements and which is immortal. They recognise, in most cases, that it is in relation to a Universal soul—call it by any name you like—which is infinite wisdom and bliss. But they differ in other doctrines. Some of them like Christianity and Mahomedanism, declare that God is extra-cosmic, and recognise heaven as well as hell. Even in them there are sects that would not admit an eternal hell and say that God is within the soul and nature as well as beyond them. Buddhism would not recognise a Universal soul and proclaims the highest bliss to be the cessation of desire and pain in a state of Nirvana. Zoroastrianism recognises an eternal principle of light and truth and goodness that is more powerful than the principle of evil and towards which all souls should aspire. It is in Hinduism that we find the most perfect harmonising of all the higher religious ideas. The doctrines of Karma and Samsara give a rational interpretation of the distribution of joy and sorrow in this world. The pervasive life of the spirit is recognised and proclaimed. Heaven and Hell are shown to be mere resting-places, the only eternal Home being union with the Eternal Love. Clear and noble methods are laid down for achieving the end of all existence—the attainment of Salvation. It gives scope for all types of intellect and emotion and spiritual vision to get nearer to the heart of Truth in their own way and attain the object of all existence.

It has risen to the conception of

“That light whose smile kindles the universe,
That Beauty in which all things work and move,
That Benediction which the eclipsing curse
Of birth can quench not, that sustaining Love
Which, through the web of being, blindly wove
By man and beast and earth and air and sea,
Burns bright or dim, as each are mirrors of
The fire for which all thirst.”

SOME LESSONS FROM THE BHAGVAD GITA.

Lesson V.—The Gita and the Goal of Man.

P. S. CHARYA.

That by which one immortal Being is seen in all beings inseparable in the separated, know thou that knowledge as pure. “(Gita—S. 20 ; Ch. 18).

“For I dipt into the future,
Far as human eye could see,
Saw the Vision of the World,
And all the wonder that would be ;

* * *

Till the war-drum throb'd no longer,
And the battle-flags were furl'd
In the Parliament of Man,
The Federation of the World.
And the kindly earth shall slumber,

* * *

Lapt in Universal Love.”

—Tennyson (“Locksley Hall”).

We have hitherto been considering the Teaching of the Bhagvad Gita in regard to our individual salvation: we now propose to open our Gita again, and to try to learn therefrom what may be, after all, the God-appointed Goal of Man, in regard to his social aims and aspirations.

At the very outset of this lesson, we may observe that the idea of “Universal Federation” as the ultimate goal of men and nations, is, slowly but steadily, finding its way into the minds of the thinking people, all the wide world over. Carlyle ‘saw’ this, ahead of his times, and made guarded mention of it, in his “French Revolution.” Tennyson dreamt of it, and sang of the day when

“The war-drum throbs no longer * *
* * In the Parliament of Man—the Federation of the World.”

Neither is this a mere idea of any unpractical idealist like Carlyle, nor is it an empty dream of any social or political Alnaschar of golden dreams. For it is gradually beginning to be recognised, to-day, as a true inspiring ideal by many a prominent man and woman in the practical world of Politics and Sociology.

Let us now ask ourselves if there is any consistent Philosophy of Life underlying this idea or ideal of Universal Federation, which is just twinkling like some unique, changeless star of Peace and Benediction—twinkling in the distant horizon of this ever-changing, ever-widening wilderness of modern Sociology and Politics. Is there any comprehensive Religious Philosophy—which is not alone contemplative but which, being essentially active, would, if accepted and acted upon, inspire a man of the world to become a true man and citizen in the world, rather than induce him to become too-other-worldly in his aspirations, so that the adherents of such a sublime philosophy may practically strive together to lead a strenuous public life in the various departments of human activity, and, thus, to form among themselves a nucleus of the coming federation of the world?

If there be such a broad practical Philosophy of human life—consistent as well as comprehensive—we may *next* ask ourselves what we mean by “Universal Federation” in the light of this philosophy that lies, or ought to lie, behind it.

Words are but barren, if they are not pregnant with significance; and so we must try, if we can, to state, as laconically and yet as clearly as possible, the underlying idea of the expression before us—the “Universal Federation of Man.”

Now I think that we cannot better define this than in the apt language of Mr. Pal * as the “largest organ of the Life and Love of God (Narayana)”. What does Mr. Pal mean by saying that the coming federation of the world will be the “largest and the most perfect organ of the Life and Love of God here below”?

It is admitted that God is but One, and there is none other. It is further affirmed, by Reason and Revelation alike, that His is the One Life and the Only Life:

“One Life, and One Only;
One Life, and none other.”

This One Life Divine is the One Life Universal. Every thing, every form, every one, doth live and move and have its being in this One “Life of All.” Life is One; Religion reveals it; Science proves it; Psychology supports it.

Truly, it has been proved by Modern Science in the person of Dr. Jagadish Chandra Bose that Life is One—and One only without a second. Truly, it may be added that Life never dies. Life is that which dieth never, but liveth for ever. This is but a self-evident truth. Life is all Life, and there is, and can be, no Death in it. The so-called death is but the ‘passing on’ of the ‘real man’ from one stage of Life to another. Indeed, Life *lives* for ever and for all ages; and it *evolves*, over onward and forward, thro’ all eternity. This Life Everlasting is the life of all. This One Life Eternal is the life in all the life in all things that live—the one Breath of Life divine that ‘quickens’ in all the beings that breathe.

“The Life in all beings am I”—says Sri Krishna in the person of the supreme. (*Gita*—S. 9, Ch. 7.)

As the very name “Krishna” means, *literally*, the “Life of All,” so indeed, is He, the Lord God—the “*Life of All*”. The Life Universal is but the Life of an immanent God—Who is the Supreme Director of Evolution, natural and social, individual and communal.

“All *evolves* from Me.” (*Gita*—I S. 8, Ch. 10).

“Nor is there ought * * that may *live or evolve* bereft of Me.”

(*Gita*—S. 39, Ch. 10.)

* The talented Editor of the *Hindu Review*, Calcutta. In a character sketch of Mr. B. C. Pal by the late lamented W. T. Stead of the *Review of Reviews* the latter has very aptly styled the former, the “Nationalist-Imperialist” of India. Even the hostile Editor of the “*Historians’ History of the World*” credits Mr. Pal with “considerable educational attainments, etc.”, and Mrs. Besant admiringly speaks of his “most valuable character.”



So says God in the Gita. This is the Declaration of ancient spiritual Wisdom; and this, again, the Demonstration of Modern Physical Science.

The Life of God, the All-loving One, is the one and the only Life of All. His Life is the One Harmonious Whole of which the different peoples of the world form an integral portion. Hence the Divine Lord, in His “Song Celestial” speaks of

“A portion of My own Life, transformed and made to evolve in the world of life.” (*Gita*—I, S. 7, Ch. 15)

God is the wondrous KALPAKA * of Life and Love, whereof the various peoples of the earth—individuals as well as nations—are the indispensable leaves and branches. He is the *Purusha*—the One Person in the whole Universe—of whom the different persons and peoples form the necessary limbs or organs.

As Mr. Pal has put it, the Whole is, logically, implied in the parts; and the organism is, necessarily, implied in the organs. So is God, the One Life of All, verily, implied in the various forms of Life, social and natural, individual and national. So is the One Divine Lord—the All-loving *Eswara*—the supreme Lover of Humanity—truly and essentially implicit in the different men and nations that thus should make up together, in spirit and in truth, the Whole Joint-family of mankind.

And so the one aim of Evolution—individual as well as collective—should, naturally, be to make *explicit* the essential Unity of the true ‘life and love divine (that is *implicit*) in its own endless variety of expressions or manifestations—i. e., in other words, to *make explicit the life and love of God* in the various departments of human life and activity. Thus we may, consciously, as men and nations, seek the ultimate goal of our social and political evolution. Thus we may strive to realise the one Ideal of all our aspirations in that marvellous joint-family system of Man—which, indeed, is surely coming, in the near or distant future, and which, when it comes, will be known to History as the “Universal Federation.”

For, truly, this is our glorious goal; this, the sublime ideal of our Historic Evolution—this the Divinely-appointed Destiny that lies before us as men and nations, and beckons us onward and forward in the Path of Progress.

So we see that this destiny to be fulfilled—this ideal to be realised—this goal to be sought, somehow,—this Promised Land to be reached, at last—to wit, the Universal Federation of Man—is, as Mr. Pal quoted by me has well observed, nothing more and nothing less than the “largest, and, indeed, the most perfect organ of the life and love of God on earth below.”

This is the true Religious Philosophy that underlies the idea or ideal of Universal Federation of Man, and, therefore, holds or ought to hold together, in a harmonious whole, the different departments of human life and activity in the different parts of the civilised world.

(To be continued.)

* A mythical Tree in the Celestial regions of Indra—the ruler of the Devas or shining Ones. It showers its fabulous blessings on him who, beneath its spreading boughs, asks or simply wishes for the same.

NERVE FORCE.

LAKSHMANA PILLAY, B. A.

(Continued from the last issue).

The principal ingredients which go to make up nerve tissue are protein and phosphorous. These substances are physiologically destroyed—that is, actually burnt up—to produce the nerve force which accompanies every thought, feeling and action. Though the expenditure in each case is infinitesimally small, and so almost negligible, any extraordinary effort, or continued exertion, is accompanied by a correspondingly marked consumption of these ingredients. We may say that the kind and amount of exertion bears a logical or mathematical ratio to the quantity of nerve force consumed. For nerve force obeys mathematical laws as much as any other force. A life of prolonged study, mental exertion or excitement, anxiety, or dissipation, is likely to tell seriously upon one's stock of nerve energy, unless the latter is constantly reimbursed. Further, during illness and sudden reverses, there is an inordinate drain upon the nervous energy, resulting in debility, languor, lassitude, ennui, disinclination to work, and so forth, so characteristic of the convalescent state. The great difficulty lies in regulating this all-important nerve force through life, in husbanding our resources, recouping our losses or augmenting our stock. It must be remembered that the expenditure of nerve force is far greater under mental exertion, or anxiety, than under actual manual labour. The apparently quiet work of an author, or statesman, or judge, involves mental labour of a severe type, and makes far greater demands on the brain and nerves, than the manual work of a cooly.

As already stated, it is seldom that the educated seriously think for themselves about the subject. The feeling of languor or debility, particularly if it is habitual or recurring, should not be neglected, but should be taken as the beginning of a chain of symptoms which may terminate in disease of some kind, which latter again, if neglected, may be attended with serious consequences. It is the index of low vitality, of a loss of nerve force which has not been recouped, and without which the duties of life cannot be duly performed. We have seen that a certain normal quantity of this force is absolutely necessary for the satisfactory discharge of life's functions under ordinary conditions. We shall conventionally denote this quantity of nerve force in a man as 100 N. We need not now take into account what may be called the reserve energy which will come to the front and be utilized in times of illness when all the floating energy has been used up. Let us suppose that this 100 N is ordinarily distributed throughout the different organs and limbs of the body to enable them to properly carry on their respective functions in some such fixed proportion as the following:—

25 N to the brain, 7 N to the lungs, 7 N to the stomach, 5 N to the heart, 4 N to the kidneys, 5 N to the liver, 3 N to the spleen and pancreas, 9 N to the intestines, and 35 N to the muscles, ligaments, &c., of the face, trunk and limbs in different proportions. Let us also suppose that this 100 N is maintained evenly in the life of a healthy man (although perhaps, in *actual* life, it may, as in the case of the weight of a man, go slightly over or fall slightly below 100, according to circumstances, such as the work he does, or the food or tonic he consumes). As a matter of fact, the distribution of nerve force among the various organs will not, as we shall see, remain stationary, even in different parts of the same day, or under different sorts of exercises. As

illustrations of this, we may cite the languid working of the brain after a full meal, or during strong physical exercise, the slow digestion of food during strenuous mental work, and the relaxation of the sweat glands of the skin under fear or strong mental excitement. In each of these cases, nervous energy is transferred to help the part affected, and this is generally accompanied also by a transference of blood. But a minimum quantity of energy will still be left to carry on the indispensable functions of each organ, and a restoration of the original proportions takes place, as a matter of course, after the need for the temporary diversion is over. There may also be a margin of surplus energy kept in reserve and drawn upon during illness. Now, so long as a man's mental and physical exertions are normal, that is, within the limits intended by nature, or of his individual capacity, no derangement or irregularity may be expected to take place in the working of his nervous system, or in the distribution of the requisite quantity of nerve force among the various organs of his body. But if the man's exercise is mostly confined to any particular organ, such as the brain, in the case of the hard student or thinker, or the trunk and limbs, in the case of an expert and habitual cyclist, or if that exercise is inordinate or long continued, it is clear that the organ so exercised will habitually demand a larger share of nerve force than can be allotted to it under normal conditions. Instead of 25 N, the brain may demand 30 or 35 N, or the trunk and limbs 40 or 45 N, instead of 35; and for this, his system may not be prepared, considering the total stock of minimum nerve force which the other organs will demand for their normal work, and also the sum total of nerve force at his command. The result must be a redistribution of nerve force from what it would have been under the normal working conditions of a man. Thus, the additional quantity of nerve force 5 N or 10 N, as the case may be, must, if it be not supplied from outside, *perforce* be made up from some other organs, and the work of that organ, or those organs, must necessarily be performed incompletely or perfunctorily, at least during the times of such extra exertion. And if the latter exertion is habitual, habitually imperfect work of the other organs affected will be the inevitable consequence. Under ordinary circumstances, this interchange of nerve force between organs is possible and convenient, as nerve force is something very volatile, and Nature can adjust itself in respect of that force. When the interchange is of such a nature that it would not materially affect the working of the organs from which nerve force may be temporarily withdrawn, as in the ordinary exercises, the result may be even pleasant by stimulating healthy circulation. The nerve force temporarily borrowed from the neighbouring organs or limbs by the organ which undergoes extra exercise is restored to them as soon as the need for the extra energy is over. The withdrawal of nerve force is also accompanied by a corresponding withdrawal of blood from the organ drawn upon. This will be clear from the circumstance that during strong mental exercise, the blood vessels of the brain are more or less congested, and during physical exercise the blood vessels of the trunk and limbs will be so. The organs drawn upon would be comparatively quiet during exercise, unless it is very excessive, in which case they will be perfectly weak or prostrate. Thus, under normal conditions, that is, so long as the total stock of energy in a man's nervous organisation is superabundant, or ample, or at least not below the normal point, no bad result will ensue by the inordinate exercise of any one particular organ of his body, and all the organs will practically stand in good stead by each other, even in times of severe trial. Only a temporary redistribution of the nerve force takes place.

But, if the total stock of nerve force at a man's command runs low from any cause, or worse, is permanently run down, a different state of things ensues. The physiological conditions of men with different degrees of low vitality may be likened to the conditions of debtors, from the honorable debtor who is able to earn and pay his debts eventually, down to the complete and hopeless bankrupt. If, under such circumstances, one particular organ, such as the brain, is unduly exercised, the extra energy required will have to be borrowed, but there are cases or occasions in which this can hardly be spared by the neighbouring organs, and if the same is demanded, it will result in a more or less complete collapse of the helping organ or the extra energy may be borrowed from several organs all at once and result in general debility or prostration. If the extra exercise is habitual or permanent, the resultant evil will also be permanent, that is, the functions of the organ affected will be permanently impaired, and sometimes even its size limited and formation changed, to suit the altered conditions, for Nature always adjusts herself to the habits of a man. The latter organ may try to keep up its energy by borrowing from some other which can afford to manage for the time being without the energy so borrowed, and that, in its turn, from another similarly situated, and so on. This process of borrowing energy would go on until some organ, the weakest perhaps of all, the least called into play, and most drawn upon, collapses in the long run and paves the way for disease. The nature of the disease will depend upon circumstances, temperament, and the nature of the organ affected. As all our organs have their particular functions and uses which make for the general well-being of the whole system, the harmony of the relations between the various organs will also be seriously affected during the pendency of the disease. The first symptom of disease may present itself in the form of general debility or neurasthenia. If no account be taken of this symptom, it may run on to disease which may in some cases either prove fatal, or last throughout life. It is therefore that some habitual cyclists are attacked with paralysis (either *hemiplegia* or *paraplegia*) after 10 or 12 years of cycling. Paralysis is but the attempt of nature to readjust the available nerve force of the body under conditions of reduced vitality by withdrawing the nerve force completely from certain specific organs, or limbs, and adding it to the others. The functions of the benefited organs are well and duly performed, while those of the depleted ones are at a standstill. Thus, Nature, by her own wise methods, makes the best possible use of the existing low stock of vitality. Again, some extraordinary brain workers have been afflicted with diseases like dyspepsia or diabetes. I may venture to cite here the case of the great thinkers Carlyle and Emerson, who were dyspeptics for life, and recently Swami Vivekananda who was diabetic. Who knows but Keats, Chatterton, Byron and some other literary men lost their lives so early by excessive and unregulated mental work? Shakespeare, it appears, died at the age of 52 on account of a fever. Who knows that the extraordinary and sustained mental effort involved in his career as a dramatist, and the absence of any energy-recouping agency did not prepare his system for the condition in which the fever took him away, in spite of the efforts of his doctor-son-in-law, while, in the case of another, the fever itself might have easily passed away lightly like a cloud? Napoleon died at about the same age, and his abnormal mental work and anxiety must have contributed to it, although his specific disease (cancer of the stomach) must have been brought on by too much consumption of flesh to which he was addicted. The great Sankaracharya died at about 32 and Swami Vivekananda at 39. Their diseases may also perhaps be traced to the

abnormal consumption of nerve force involved in their extraordinary brain work. For it must be remembered that, after all, even great men have to pay their penalties to Nature if they dare to disobey her laws.

(To be continued).

"LOVE."

BRIJ KISHORE VARMA.

Love is a sacred and passionate communion between two hearts which, though marvellously enjoyable in itself, is yet as profoundly indescribable as any imaginary description of the ideal world. It is entirely different from that mercenary and secular motive which impurifies the heart of every mundane aspirer.

The fountain of Love is Heaven, and this celestial passion, in its purest and sublimest perfection, can exist only when Divine lustre assumes the sovereignty of hearts. The merciful Providence has placed a very feeble spark of this His divine attribute in every bosom, which, though lying dormant, begins to revive with dim twilight as soon as the transcending glory of His superb grandeur and impressive sublimity begins to stamp the mind of his creatures. Once ignited, it begins to burn prodigiously. This overwhelming passion, however, operates on minds keenly susceptible to all its charms. It illuminates those bosoms alone, which, taking the clue of a heavenly suggestion, explore and investigate this divine enigma of love in all its intricate profundities.

Its victims experience a sterile pleasure. The nearer they approach the unfoldment of this mystery, apparently inscrutable, the farther they find themselves from its solution, and are, in the end, so inextricably entangled, that even the barest necessities of life are forced to assume a secondary position. Everything relative to their hobby-horse seems delightful, but everything apart from it looks grossly insipid. Its joys are always painfully interesting, for difficulties there are none in its path. Those that appear as such are only superficial barriers, precluding the sight of Elysian happiness from the vision of common individuals.

The heart and the mind are the two empires of man over which he can rule, with despotism more absolute than that of all the Czars of all the Russias; yet no Government in the world is more difficult of control than that of the "Self." When once this mastery is acquired by confining oneself within a rigid and inflexible fence of principles quite in consistence with the code of morality, the various seats of various emotions and feelings are set a-working in the heart, and the "chord of love and affection," of which it is the main seat, begins to vibrate with all sensational thrilling. Similiar is the case with the mind, which purges of the gloom of temporal surroundings when once its latent faculties are developed to its highest attainable extent through a regular course of psychic training.

The sacred fire of Divine love at this stage begins to burn so blazingly that, casting aside "this mortal coil," the soul begins to wander in those regions of perpetual bliss, soaring high above the taint of worldliness, where there is no trace of sorrow, no element of gall in the pervading happiness,

where joy unattended by its corresponding curse cheers the mind, where everything unsophisticated by the degenerating hand of depravity and unalloyed with any admixture of grief, always reigns supreme.

The soul is gratified with "beatific vision" and unification with the "One" is here complete. "Love is Heaven and Heaven is Love"—*Omnia vincit amor.*

DEGREES OF CRIMINALITY.*



BY JOHN WM. TAYLOR,
PHR. D., F.P.I., F.B.P.S., A.S.P., &c.

That there are degrees of criminality must be obvious even to the most casual observer of human variations. The proposition of degrees of criminality, plainly implies that there are degrees of intelligence, and also degrees of responsibility. Indeed, every page of human history, and every item of mental and moral science, testify to the truth of these affirmatives. The average man of all classes has a tendency to form his conclusions on mere fragmentary observations; and, as a rule, he has no liking for precise definitions because they tend to disturb his often defective generalizations, which in turn take the place of facts to him.

For example, could anything be more grotesque and contrary to fact than the assertion that "all men are born equal." We are prepared, however, to admit that all men who are possessed of average intelligence, have equal rights. This is a very different thing.

Further, it has been asserted again and again, but without proof, that "man is a mere creature of circumstances." That the average man is influenced, in a greater or less degree, by his circumstances must be conceded, but it is equally true that, when a man rightly strives to exercise his innate moral and intellectual faculties he can, and often does, conquer adverse

* Paper read at the June Conference of the British section of the International Society of Philology, Science and Arts.

circumstances and rise superior to his environment. This proves that even a criminal can become an honest man. On the other hand, an honest man, at one period of his life, may change his attitude towards society; becoming careless in his habits and moral conduct; and, in this way, descend step by step, and finally find himself within the walls of a prison. That such cases do occur no one can deny. It follows, therefore, as a natural sequence, that the actual difference between a criminal and a non-criminal person is essentially one of degree, and not one of kind.

Obviously, there is something good in the worst of men, and something faulty in the best. Thus, even the best of men find it more or less hard to live up to their own ideals. The fact is, no man can keep straight, in a moral sense, without effort, because, in a greater or less degree, no man can escape temptation in one form or another. On the other hand, the average sane criminal not only has an instinctive respect for virtue in other persons, but also longs to be delivered from his abnormal or perverted impulses, which tend to make him feel that he is a moral slave. Indeed, there are good grounds for suggesting that the sane criminal would be likely to feel a greater degree of respect for the law, and how justly he deserves his sentence, but for the amazing inequalities of punishment for similar offences. As things are, however, he is inclined, rightly or wrongly, to feel a keen sense of disgust at what he considers to be an unjust administration of the law. This applies in a most striking degree to first offenders.

The great and pressing need of the day, in regard to our convict prisons, is a thorough classification of the mental predilections and limitations of convicts. Till this is achieved, many of the prisoners must continue to leave our goals anything, say, from one to seven times worse than when they entered therein.

Now, it must be evident to every close student of what is termed criminal anthropology, that a scientific system of classification is necessary for two reasons:—(1) in order to ascertain a prisoner's relative degree of responsibility for his particular offence; and (2) to enable us to find out the kind of punishment or work likely to meet with the best results. This would not only aid the reformation of the prisoner, but also tend to the more successful and economical management of our penal establishments. The writer is fully aware that there must be fairly strict discipline for most prisoners, and very strict discipline for others; but, on the other hand, it is absolutely essential that there should be a little of the give-and-take element, if the best results are to be achieved.

The comparatively recent movement of separating first offenders from habitual criminals has been fully justified by results, and gives encouragement for making a further advance towards a more complete classification of all prisoners.

Allow me at this juncture to quote some official figures. Since the arrangement of a separate section for first offenders in convict prisons, in 1879,* out of 2,812 prisoners placed therein only 26 of those discharged have returned to penal servitude under fresh convictions. This works out at less than one per cent. On the contrary, about 70 per cent. of habitual criminals return to prison under fresh convictions.

* "Penal Servitude," by W. B. N., p. 258.

PART II.

I.—A Review of the English Convict.

This brings us to a brief review of some of Dr. Goring's curious analytical contradictions, as set forth in the "English Convict." I shall endeavour to show, by quotations therefrom, that his work is lacking in synthetical and scientific consistency. Notwithstanding that such is the case, I find myself in agreement with Dr. Goring as regards certain fundamental first principles. For instance, he rightly asserts: "That criminal anthropology must be built upon measurements, and measurements only. *Measurements are relatively free from the personal equation of the investigator; they record the actual dimensions of an object, and not its apparent size, as viewed by a biased observer: and consequently the atmosphere of disquieting doubt is absent from generalisation or theory based upon measurement.*"—(p. 237, E. C.).

Further, in the words of Dr. Goring : " The problem before us is to determine to what extent the differentiation in temperament, associated with intelligence, sufficiently accounts for the temperamental differentiation of criminals, convicted of different kinds of crime."—(p. 240, E. C.).

II.—Dr. Goring on the Temperaments.

Dr. Goring's classification of the temperaments is as follows :—

- (1) The phlegmatic temperament ;
- (2) The discontented temperament ;
- (4) The suspicious temperament ; and
- (4) The egotistic temperament.—(p. 241, E. C.).

That Dr. Goring has made an earnest effort to ascertain whether there is any connection between the so-called four kinds of temperament and the nature of the crime, no one, who has carefully read his work, will attempt to deny. He admits, however, "that there is no relation between the temperament of criminals and the crimes they commit." And why so? Simply because the varying degrees of criminality have been found to correspond to the mental rather than to mere physical excesses and deficiencies. Indeed, according to his own showing, his classification of the temperaments is not only very crude and unscientific, but is also absolutely unworkable.

In reality, the so-called phlegmatic temperament merely represents an excessive development or pathological condition of the nutritive temperament. Amongst persons who represent the phlegmatic pathological condition, are to be found numerous praiseworthy personalities. The term "temperament" as applied to the three abnormal mental conditions of "discontented," "suspicious," and "egotistic," is even more confusing and misleading.

III.—Crime and Mental Defectiveness.

Allow me to make three brief quotations from the "English Convict":—
(a) "There is no relationship between the mental attributes of an offender and his degree of criminality, measured either by the length or gravity of his penal record."—(p. 246, E. C.). (b) "The number of characters we have been able to examine is *admittedly few*; but, assuming their representativeness, the results of their analysis all point to one conclusion—

that the criminal *per se* is not characterised, as has been alleged, by the presence in him of any mental anomalies or stigmata: 'in short, that there is no such thing as a criminal type.' (c) The third quotation, however, is not consistent with the previous two. It reads thus:—"This consistent regression of intelligence with crime gives us increasing confidence that our graduation of intelligence is based upon existing differences of degree only, and not of kind."—(p. 257, E. C.)

The admission of a difference of degree completely gives away his case, and involves the denial of his assumptions (a) and (b) by implying that there is a very distinct difference between the developments of the normal person and those of the criminal. Indeed, (on p. 255) he states: "It is clear that criminals as a class are highly differentiated mentally, from the law-abiding classes."

The fact is, all criminals have a mental or moral twist ; that is to say, they are all lacking in mental, moral or social balance—either acquired or constitutional. There are to be found amongst criminals those who are intellectually acute, as well as those who are very dense—in a mental and moral sense. Indeed, as might be expected, on page 258 of the “English Convict,” Dr. Goring is obliged to confess, that “every kind of crime is largely associated with mental defectiveness,” and quotes some striking figures, in support thereof, as follows :—

IV.—Percentage of Mental Defectives among persons committing Criminal Offences, and in the general population (948 convicts).

Firing of Stack	...	...	...	...	...	52.9
Wilful damage, including maiming animals				...	...	22.2
Arson	...	...	...	...	...	16.7
Rape (child)	...	...	...	...	...	15.8
Robbery with violence...		...	...	...	...	15.6
Unnatural (sexual) offences		...	...	...	...	14.3
Blackmail	...	...	...	...	...	14.3
Fraud	...	...	...	...	...	12.8
Stealing (and poaching)		...	...	...	...	11.2
Burglary	...	...	...	...	...	10.0
Murder and murderous intent	...	...	...	...	...	9.5
Rape (adult)	...	...	...	...	...	6.7
Receiving	...	...	...	...	...	5.1
Manslaughter...	...	...	...	...	...	5.0
Coining	...	...	...	...	...	3.3
Wounding, intent to wound, striking superior officer					...	2.9
Embezzlement, forgery, fraudulence as trustee, bigamy, per- forming illegal surgical operation			...	...	...	0.0
General population	...	...	...	...	...	.5

In concluding this section of his analysis of the doings of criminals, Dr. Goring is compelled to state that "all criminals are pronouncedly more mentally defective than are law-abiding persons in the general population."

Now, if this be correct, Dr. Goring's assumption (a), in which he states, "*There is no relation between the mental attributes of an offender and his*

degree of criminality," must be false. The particular view from which he argues is incomplete. He argues from what may be termed, a defective relation, and, therefore, it is a false analogy. Accordingly, the result is a defective generalization, which neither proves nor disproves anything. There can be no such thing as an actual inference from a particular to a fresh particular.

(To be continued).

THE FOUR IMPORTANT QUESTIONS OF THE N. S. A.

ANSWERED BY DR. PEEBLES.

In the *Progressive Thinker* of May 23rd, 1914, the Rev. Thomas Grimshaw, chairman of a duly appointed committee consisting of Messrs. Grimshaw, Griffen and Kates, all courteous and cultured gentlemen and officials of the N. S. A., presents the following four important questions relating to the present status and the future progress of Spiritualism:

- (1) What are the needs of our local and State Associations?
- (2) What can we do to better promote the interests of our cause?
- (3) Why have we so few speakers and mediums of marked ability being developed?
- (4) What are the causes of the apathy in our ranks?

In my opinion, the needs of our local and State Associations, are deeper convictions of the mighty fact of a present-day converse with the resurrected dead, a firmer loyalty to our Declaration of Principles, a more fervid affiliation among ourselves, more harmony with all the workers in the great field of reform and a complete banishment of all jealousies and a more generous support of all genuine mediumistic message bearers.

(2) We can better promote the interests of the spiritual movement by organizing home seances, disparaging all communications from scheming, earth-bound and mercenary intelligences, by creating reading circles, by establishing regular pastorates, by improving our music, by distributing leaflets and pamphlets explaining the phenomena of Spiritualism, by encouraging Children's Progressive Lyceums, by making our Sunday services more religious, opposing all whisperings, hand-clappings and feet-stampings, realizing that we are in the presence of the living dead and of God's holy angels.

(3) We have so few speakers of "marked ability" because mammon times and crises, abounding in comedy, tragedy, picture shows and tangos, do not demand teachers and speakers of great ability; and because of the persistent song of second-class platform lecturers that there are no hells nor demons nor mental sufferings beyond the grave but that all across the border is sweet summerland, thus causing a blighting, deadening influence to that great positive truth, that the conduct-sowings of this life are largely reaped beyond the tomb. And further, because educated speakers of "marked ability" are so sparingly paid for their labor. Intelligent spirits will not "develop" mediums or speakers to beg or starve. How many Morris Pratt Institute students

are there now in the field as Spiritualist mediums and lecturers? I press the point: How many?—and if not many: Why? Be sure, speakers of ability are showered with appreciation and heartfelt thanks, but thanks, though thundered from housetops, do not purchase railroad tickets, pay house rent, nor buy breadstuff necessities. Sad to say, all too often, the worthy few have to bear the burdens of our societies and our churches. Oh the shame of it!

(4) What are the causes of the apathy in our ranks?

That there is this "apathy," no intelligent Spiritualist will dispute. Wisely therefore did this trinity of N. S. A. officials ask for the vital causes of it. In our candid opinion, the most insinuating and offensive of these causes, based upon observation, correspondence and experience, is: The shunning of proper financial support and the cold, atheistic, anti-religious, rabid anti-Christian tirade from travelling platform speakers, together with the *Progressive Thinker's* repeated statements from its correspondents, such as, "I have no use for your God, that great hobo of the skies"—"all religion is a mythological superstition"—"prayers are pious mockeries"—"Jesus was a very wicked man"—"His companions were women of unsavoury character"—"His mother was an adulteress," etc.

Is it asked why I so seriously refer to these matters? It is because I am a Spiritualist, a pioneer of the pioneers (heaven bless them)—and because of such damaging effects upon Spiritualism as the following shows: Recently, a discussion was held in a suburban town of Los Angeles, between a sound Spiritualist layman and the Rev. Thornton, a Christian (Disciple) minister. On the second evening of this preachers' speech, he held up the *Progressive Thinker* and exclaimed, "Here you have Spiritualism; God a hobo—religion a superstition—Jesus very wicked and his mother an adulteress": and the orthodox portion of the church shouted and cheered themselves almost hoarse.

Evidently the above are some of the reasons for the admitted "apathy"—some of the reasons why Spiritualists cannot raise finances as do the Christian Scientists, and why so many Spiritualists either remain in the silence or attend Unitarian, New Thought and other liberal churches.

Our N. S. A., a powerful influence for sustaining the right and exposing frauds, with the able Dr. Warne and other officers at the helm, cannot, it seems to me and many other Spiritualists, approve of the flaming and perpetual advertisement of that book, "Antiquity Unveiled" in the *Progressive Thinker*—a volume that the eminent Prof. J. R. Buchanan, the discoverer of Psychometry, pronounced after visiting the exposed medium Alfred James, "A most infamous fraud book", the sole purpose of which is to blot out of existence, the healer, medium and martyr of Nazareth—all of the above, with the shameful falsehood (page 113) about President Wise making a silly trip to Jerusalem—a journey which he never dreamed of. Therefore, I especially call the attention of Mr. Grimshaw and his co-adjutors to this matter, not from anything personal, but as a vital subject, related to this deadening "apathy in our ranks."

That prejudice, based upon materialism, that would destroy an ancient medium and martyr, would destroy a modern one if such stood in the way of one's leadership or of adding a few guineas to the crown of gold.

Progress is everywhere manifest ; the churches dropping or modifying their creeds and struggling in the crises of confusion, must accept the phenomena of Spiritualism, embodying its visions, inspirations, healings, trances, clairvoyance and other Apostolic gifts, or die—die the death that knows no resurrection.

Pastors and churches are already on the way toward us. The Rev. Dr. Lyman Abbott, in *The Outlook*, recently said :—

“Human personality, like energy, is never lost. I, in my inmost, am an invisible being holding communion with invisible personalities, out of their mortal bodies.”

“The Rev. Dr. Kerr is reported in sermon to have said :

The dead are not dead ; they are alive. Our houses are haunted. The loved are ministering to us in dreams and visions, in impressions and apparitions and revealing their sympathy and guardian care over us.”

Yes, friend Grimshaw, they are one the way—let us encourage them.

Before closing, I must do myself the pleasure of referring to that trance address of the Rev. Thomas Grimshaw delivered in Dallas at the N. S. A. Convention, using these words :

“We (the controlling intelligences) know that such a personality called Jesus Christ in the New Testament, did live ; and we look upon this man and medium as an elder brother ; and as an example of living that we would all do well to follow.”

While once feeling the controversial dagger of attorney A. M. Griffen touching the political rights of Roman Catholics, I shall ever honor him, among other things, for bravely patronizing the Bangs Sisters and for giving to the world the testimony of spirit Joseph Griffen in these words : “We (the spirits) receive communications from Him, Jesus Christ, through many agents and operators.”

And further, I desire to thank that able, solid and ever-faithful George W. Kates, for these published words :—

“I believe, after thinking, reading and dwelling upon the career of Jesus Christ and the Apostles, that Spiritualism is identical with primitive Christianity.”

And this is just the position taken by Wm. Fishbough, the scribe of A. J. Davis ; by Judge Edmonds ; Professor Hare ; Professor Brittan ; Buchanan ; Kiddle ; Barrett ; Moses Hull and others, with such present-day workers as Dr. D. W. Hull ; Mrs. Richmond ; Mrs. Brigham ; Susie C. Clark ; Lillian Whiting ; Dr. Fuller ; Dr. B. F. Austin ; Rev. W. F. Peck ; W. J. Colville ; Rev. W. C. Bowman, etc.

I must not forget these words of the ascended Hudson Tuttle in the *Progressive Thinker*, while the eminent J. R. Francis was editor and proprietor :—

“If we analyse the secret power of the life and character of Jesus, we shall find it all in His intense love. He died that others might live. His

last words in the agony of death were those of forgiveness and charity. The silver tongue of oratory need never be silent in words of praise and the poet has abundant fields in which to idealize. These characteristics take Jesus out of the realm of a worldly humanity and ally him to the celestial.”

Mrs. Emma Rood Tuttle, author and poet, takes the same view as did her husband.

It is well known that across the Pacific waters to Australia, W. T. Stanford and W. Britten Harvey, editor of the *Harbinger of Light*, as well as those nearer home across the Atlantic, as Sir Oliver Lodge, Sir Alfred Turner, J. J. Morse, Professor Willy Reichel and other eloquent defenders of Spiritualism, take the above position in regard to Christ.

Forget not beloved, that Spiritualism, with its genuine phenomena, called ancient or modern, rational or Christian, will stand like a mighty rock because it is of and from God, who is Spirit, pure, omnipresent and omnipotent—unity in the trinity of Love, Wisdom and Will.

While this spiritism—mark the word, spiritism—with its frequent frauds for gain, devoid of God and reverence, prayerless and religionless, with its practices of continually calling upon spirits while influenced by mercenary motives to secure wealth and pelf or power, is already smitten with the grim rust of chaos, indifference and “apathy.” The wisdom angels of the higher heaven have inscribed upon its sickly, commercial and brazen face, not only “apathy” but the justly deserved words, Fading, Dying, Dead !

I make this bold statement under inspiration, under a lofty and almost overpowering inspiration. It is prophecy. Mark it well ; the grand, God-illuminated hosts of heaven, will, through their anointed message-bearers, be heard. These courts of law cannot long imprison ; finances cannot buy them ; poverty cannot padlock their lips nor persecution paralyze their pens.

Truth is eternal. Almighty God is not dead. Angels, seers and sages are not asleep. The Christ-spirit of love and progress of charity and brotherliness, which underlies Spiritualism—that Spiritualism which is of God, which is of all Bibles and which is identical with the Christianity of the living Christ, summed up—all summed up in “Love to God and Love to man”, with present-day inspirations and visions and trances and healings and still mightier and more astounding demonstrations of immortality, will not only stand, defying all persecutions, political, social and sectarian, but it will march on in rapid strides—and still on to victory triumphant—and all—all to the good and glory of an enlightened and redeemed humanity.

TELEPATHY.

EDITH F. A. U. PAINTON.

Man has made a telephone
To transmit his lightest tone ;
Marvelous instrument, of course—
Splendid proof of human force !
But where did this mighty man
Get the details of his plan ?
Where did he his pattern find
Save within his human mind ?

Where'd you get that unique plan?—
 "From my brain," replies the man.
 Where'd you find your models though?—
 "Built them in my thought, just so!"
 Then you must have had them so
 In your brain-cells, long ago;
 Every instrument you'll find
 Has been always in your mind!

First, the model in his brain—
 Then its form on outward plane!
 The transmitter, all complete,
 The receiver, quite concrete,
 Both existed in his thought
 Ere his hands these symbols wrought,
 And the whole system we find
 Operating in his mind!

Why will man, then, not awake,
 And from this his lesson take?
 The transmitter 's in his brain;
 The receiver 's quite as plain;
 Why not, then, command and own
 His own mental telephone?
 Why not use the force we find
 Dormant in the human mind?

Useless, dumb, through lack of care,
 They have always waited there
 For the master's mental eyes
 His own tools to recognize!
 Messages by brain force hurled
 He can send around the world;
 Why need he mere symbols find
 For the system in his mind?

Los Angeles, California, U. S. A.

DEEP CIRCULAR BREATHING.

JONATHAN NICHOLSON, M.A. LL.D., PRESIDENT OF THE
 INTERNATIONAL HEALTH LEAGUE.

A deep breath widens the air cells in the lungs, increases activity, and strengthens the elasticity of their tissues, while the cellular and fatty tissues are removed. On the other hand a restraining of the respiratory function and of the pulmonary vehicles causes the lungs to become smaller and their tissues to grow thicker.—Dr. Bicking.

How to breathe—ah! if the world only knew the value of deep breathing there would not be the amount of suffering and sickness there is to-day. Irregular, shallow breathing is responsible for quite fifty per cent. of the weaklings we have with us to-day; channels through which disease germs do their deadly work. You should not notice some of the excitable advertisements in the American Journals which state that two-thirds of the world's

population die from shallow breathing, and that a particular course of deep breathing advertised is the only known system to save you. All this extravagant and sensational form of advertising is, unfortunately, here rapidly gaining ground. Of course there is some truth in it; there is always in such statements, and it has a tendency to frighten the public. That there is a great need for a sane and rational lung culture is true. People require educating to it.

The breath is the index to the stomach and lungs; if it smells, that indicates loaded bowels, morbid condition of the tonsils, putrid throat, decayed teeth, and so on; while obstinate smelling breath may indicate gangrene of the lungs, usually brought on by neglected lung culture.

Life depends upon the act of breathing; without breath there is no life, for all functions of the body depend upon it. When we cease to breathe, we cease to live. Man is also dependent upon good regular breathing for a supply of that vital element oxygen, to keep him in good health, and if he departs from rhythmical breathing, he lays himself open to disease of every kind, on account of starved blood.

Civilisation is responsible for the degeneration of the physical side of man, and with a rapid rise of the scientific barometer there has been a corresponding fall in the physical. Civilisation has changed him in every respect, especially in the breathing. The stooping shoulders, contracted chests, pale faces, alarming increase of pneumonia, consumption, and malignant diseases, are all sure proofs of this. For a moment let us consider the value of the air we breathe, and the science of breath.

The air around us is made up of oxygen and nitrogen. The former, about one-fifth part, is highly magnetic, and is the active element in maintaining life, while the nitrogen is really a diluent. Occultists of every kind have always held that there is to be found in the air that which is a substance of extreme vital importance and responsible for the generation of what we call "vital energy." Many psychologists and orientals in their philosophies go so far as to say this principle is life itself. Be it what it may, it is certainly one of the most important things we know of. Hindus term it prana, which means "absolute energy." They say it is all-pervading and is responsible for all forms of life, from the 'amœba to man himself. The esoteric theory of the breath leads us seriously to consider the latest theory advanced by natural healers, that this prana, is magnetism as given off by the sun, in other words solar magnetism. In all probability they are right.

This great principle is in all matter, and is not matter itself. Whether we call it prana, rauch, or as in the Hebrew neshemet, or whether we call it magnetism, it is a most important thing to know how to inhale it, and get the best physiological results possible from it. The exoteric action of breathing is of no less importance than the esoteric, and demands our attention, if we wish to gain an intelligent idea of the subject. The physiology of respiration is interesting, and it is necessary to touch upon it here. Upon taking a breath the air passes through the trachea, or wind-pipe, to the bronchial tubes and thence to the millions of air spaces of the lungs. The air is drawn into the lungs by the action of the diaphragm muscle, which is stretched across the chest, dividing the thorax from the abdomen. The action is practically automatic. As it expands it increases the chest cavity so that the air

rushes into the vacuum, and is again expelled by the contraction of the muscles controlling the chest. The impure or venous blood meets with the oxygen, and blood takes up a fresh supply of it, and gives off carbonic gas, which has generated from the effete matter gathered by the blood in its journey from all parts of the system. Considering the blood contains ten per cent. of peroxide of iron, which is, or should be in correct polar order, it is only reasonable to suppose that, as oxygen is highly magnetic, that it receives a fresh supply of magnetism, which it rushes into every nerve centre in the body. You will see the necessity of always breathing fresh sweet air and seeing that a good supply reaches your lungs day and night. This magnetism contained in freshly oxygenated blood replenishes the nervous system, and plays a most important part in the renewal of the life forces.

In giving you a set of exercises for the cultivation of deep circular breathing you will understand the movement is to increase the rapidity of breathing causing a quicker removal of carbonic acid gas, and having a good effect upon the activity of the circulation. Some physiological movements increase the rapidity of breathing fifty per cent., others a hundred per cent. The normal rate of breathing is put down at sixteen to twenty times per minute. Not only do these movements increase this number, but also the depth of them. Shallow, short breathing has a very injurious effect upon the person, as the lower section of the lungs retains the foul air, until nature compels the person to empty it by its own action, that of sighing or yawning.

The following graduated exercises should be gone through carefully, always remembering to exhale slowly. Never jerk the breath, and let the object be to inhale, and exhale, air regularly in large quantities, compelling the lungs to do their normal duty and no more. The lungs require expanding lengthways as much as in breadth. You must concentrate upon each exercise; do not let your mind wander, but keep it focussed upon the movement. It is quite usual for the student to come over dizzy while performing these exercises. If you do, just stop the movement for a few minutes, and then begin again, it will gradually pass off.

No. 1—Lie flat on your back on the floor, place the hands behind the head with fingers interlaced, relax all the muscles, now slowly draw in a deep breath, and retain it while you count four; then exhale very slowly, letting the chest fall steadily. Get used to the movement for a few days, performing it six times daily; then, when sufficiently expert, place on your chest a tumbler filled to the top with water, and perform the exercise without spilling it.

You will find when performing these exercises, that if you allow business cares, or anything of that kind, to creep into your mind, you will at once begin to breathe in irregular puffs. Of course, these erratic puffs are purposeless, and defeat the endeavours of the brain. Set a lofty aim upon each inhalation you make. Now take the next movement, of course supposing you have fairly well mastered No. 1.

No. 2—This alters the shape of the thoracic cavity, and places the lungs in quite another position, giving them exercise they never get. Stand erect, bring the arms straight in front of you with the palms of the hands flat

against each other. Sag the chest, and bend the shoulders forward; now let the head incline forward. The chest cavity is now circular. Now take a deep breath, and retain it for ten seconds by your watch. Now expel through the mouth making a hissing noise with the air as it rushes against the clenched teeth. Perform six times.

No. 3—The golf movement is considered by many of my pupils to have done much for them, especially those unfortunate enough to be confined to a desk, or counter, during the day. I invented this movement after watching some golfers playing. Stand with the left foot some twenty inches in front of the right, and to the left of it. Hold the hands as if clenching a golf stick over the right shoulder; now twist the body well to the right, take a slow deep inhalation and hold the breath; now strike smartly, bringing the hands over the left shoulder, and then exhale. Perform this eight times.

The following six exercises are after Delsarte, and may be taken after the above:

A.—With lungs slowly filled, hold the breath and count five with force, pushing abdomen forward at each count.

B.—Inhale very slowly through the nostrils; exhale slowly through the mouth.

C.—Lying flat, raise a wand or cane slowly up with arms parallel, until they lie flat back on the mattress, the lungs full when arms are highest. As arms descend, exhale slowly.

D.—Fill the lungs through one nostril, holding the other; exhale through previously closed nostril; inhale through nostril just used for exhaling, and then exhale through the other, thus alternating the nostrils through which the air is drawn.

E.—Fill the lungs deeply, hold the breath, hiss it out sharply from between the closed teeth, setting the head well back as you do so.

F.—Inhale quickly through nostrils; exhale slowly through mouth.—*J. P. Gazette.*

HIDDEN POWERS.

Your Hidden Powers—and How to use them.

How to push your Business.

PRENTISS MULFORD.

No matter what position you hold, be it clerk, type-writer, car conductor, an employee in a factory or elsewhere, if you make up your mind to rise higher, the chances are that you will.

The state of mind you are most in is a force pushing for or against your business and welfare. One permanent state of mind will bring to you success and another failure.

The pushing of any kind of business always commences first in the *mind*. The man who is to-day controlling a dozen railroads commenced in some relatively humble position. But in *mind* he was always aiming higher. When he gained a step ahead he did not in mind stop there—in imagination he was on the next step.

Any state of mind you are in for any length of time will carry you to things in the material world in conformity to that state. If you are very fond of horses, and think of them a great deal, you are very likely to go, when opportunity offers, where you can see the finest horses, and where others fond of horses go.

You are then the more likely to be led to talk to some one about horses. You are also the more likely to become engaged in something connected with the buying, or keeping or caring for horses. But it was the *thought* that led you first into the kingdom of horse-flesh.

Why? Because that very state of mind brings you nearer the men who own stables. They feel your thought unconsciously, and when you are alert and civil, and as much interested in their business, as if it were your own (as you *must* be when you are in the pushing, aspiring state of mind), they begin to take an interest in you.

Out of this comes friendship. Friendship sets you up in business, or assists you in some way. Say what you will, there is a great deal of "friendship" in trade. Men are dependent upon each other for assistance in every branch of business.

You may find that there are positions in life now apparently beyond your reach, in which you *dare* not see yourself. But just think of yourself in some higher position, and you will be. This is the unseen moving force that carries you there. You may not gain the actual place aimed at, but you will stand somewhere, near it, which is better than standing in the gutter of aimlessness and hopelessness.

Wherever you put yourself in mind, and persistently keep yourself, toward such position will you be carried.

Dare then, and live now in mind as the head of a business, or the head of the department for whose workings you are entirely responsible. You are then attracting to yourself the *Unseen Forces* which will put you in such places. If you will not aspire above the place of a wageworker, you put out the force which will always keep you a mere worker for weekly wages. If you are afraid of taking responsibilities, and desire only what you think the safe corner of sure and steady wages, you will always remain in that corner, more or less a machine, moved at the pleasure of others, and obliged, possibly, to see the larger profits of your skill going to others.

It is he or she who dares to take responsibilities that best succeeds. If you dare not, you *must* remain the poorer paid help of those who dare.

Dare to think of yourself as a leader in business. Cultivate the art of expectation of success. Confident expectation of success is the most useful habit of mind or method of using your thought-force you can cultivate.

Responsibilities need not bring anxiety. Spiritual or mental power dismisses the thought of responsibilities until it is proper and profitable to think of them. The successful man or woman throws care to the winds, and is able to sleep and gather strength for to-morrow's effort.

As the maker of some article of value and use, as the projector, of some enterprise which will give people comfort and amusement, you can gain the confidence of others, and with such confidence, credit. Despite all appearances to the contrary, all business is to-day based on faith in the honesty and intention of others to act up to their promises.

The world needs better things than it ever had before—better houses, better foods, better amusements, new recreations, new devices in art. It is constantly waiting, and paying well for the best.

If you have an article to sell, and in your mind put out continually the thought that your article is justly worth what you ask for it, other minds *feel* that thought or force, and rate it and value it as you do.

The fashionable tailor locates his shop on the fashionable thoroughfare, pays a high rent, imports the most costly cloths, and employs the best skill in his work. By these means he attracts the best paying customers. He charges, and justly, a high price. His profits are proportionately large. That man previously created his business in his *mind*. He did it, possibly when a workman on the board of a cheap shop in a squalid street. The force he so generated in that shop carried him out of it to the better one.

Men of success gravitate naturally toward other men of success. It is not a "mere superstition" which prompts people to avoid unlucky men. Our powerful corporations are made up of men of like order of spiritual force, confident, bold, hopeful, pushing, determined. They follow this part of the law.

Why does the chief of American financiers seclude himself so much from the people? Because, consciously or unconsciously, he lives up to that law, of which he realizes enough to know that to keep his head clear he must avoid the confused thought-atmosphere of the great mass of people. Napoleon was known as a "Mystic of Mystics", and justly so, because he conceived his plans in the seclusion of the closet and the country. In all the varied and wonderful workings of the element of mind upon mind this law stands of the first importance.

When you are confident, determined, pushing, hopeful and buoyant and above all, your business is based on Right and Justice, the world will *feel* you as a rising man. It will feel you before it knows you personally. It is the unseen world of thought which recognizes you. Your thought is then in the current of success, the current which constructs, builds up and accomplishes results.

It is a literal unseen Force or element acting for success and acting on and with other minds putting out the same force and with similar motives.

If you overtask body and brain to gain money (as many do), it does you no good.

Business can be pushed successfully without any undue mental stress. If you are overtired the greater part of the time, it is evidence of an unsound part in your business. When mind and body work harmoniously together the greatest force is developed. That force, properly placed two hours a day in a business will accomplish more than ten hours of puttering and fussing.

You cannot push a business you do not love. You cannot push a business in which you put no heart. You cannot push or succeed in any business unless you take a continual interest and pleasure in improving and expanding it.

Love for a business brings continually new thoughts, plans, ideas, and devices for so improving it. Love for a business brings new force ever to push that business.

The man or woman who succeeds in any business is always in mind living ahead of their business of to-day. What is being accomplished to-day was planned, thought over and lived in months, possibly years before.

That plan, steadfastly adhered to, was the force that carried the business ahead. It was the power that pushed it.

If you are in a small business, always, in mind, see yourself in a larger business. Live in *mind* in the larger store, workshop or office, and you will find the better and larger, be it what it may, gradually moving in upon you. If you keep a peanut stand, see yourself in imagination the proprietor of a fruit store and into the fruit store you will go.

Important business plans should be often talked over, but only with those whose interests and motives are like your own. They should be so talked or discussed at a regular time, and always, if possible, in one place or room.

If you speak of your business plans in promiscuous places, in the street, the restaurant, the railway station, you will lose power, and give away your secrets even though no physical ears hear you.

It is a good thing to have a room devoted to the peaceful discussion of your plans. If this room is long used, you make in that room a thought-atmosphere, or a *Force* favourable to your business. It will become stronger and stronger. You will soon find that new ideas come to you quicker in this room than elsewhere. And new ideas are constantly needed in any business to keep it alive. This room, too, is a place where you can gain, for your personal self, a certain calm poise and balance, and this means you can control yourself under any circumstances. Remember.

*Thought is an Element,
Our Thoughts are Forces,
Thoughts are Things.*

Mental or spiritual Force means that unseen element, your *Thought*, which, as you send it from you, and concentrate and direct on persons far or near, can "*Push things*" and accomplish results, though the persons acted on be a thousand or ten thousand miles distant from your body.

This "*Pushing Force*" every grown human being can cultivate and constantly increase. Practically then :—

Everybody's Happiness is in his grasp, if he will only *use Things in the Right Spirit*.

—N. Y. M. of *Mysteries*.

CORRESPONDENCE.

THE EDITOR,

"THE KALPAKA"

DEAR SIR,—

In reply to a letter in your March issue of *The Kalpaka*, I beg to submit the following for your kind publication. I do not feign to criticise or argue upon such a subject as Re-incarnation, but as a Hindu, and a believer in the life to come, I can but say that according to our Shastras the condition of our existence here, in this world, is the result of our past deeds : we suffer or are exalted in this world according to our actions of the past life. I cannot understand the meaning of "*Coarse and Coarser bodies*"—is it the physical human body ? Does M. H. P. G. mean those that are poor in material wealth ? The body is but a garb, and with the elevation and betterment of our souls this garb goes in keeping. There are many who but get a daily meal, but the soul within that body is much more elevated than those who apparently live a godly life with outward shows of goodness and greatness but their hearts steeped with villainy.

Where does M. H. P. G. derive the theory that whatever man does is better than what he did in the past life and that he is to have a better life in the next generation ? In our Hindu Shastras it says that if we commit bad actions in this life we have to suffer for them in our life to come. Among us Hindus, we are ever striving to go nearer and nearer to the great soul by developing our mental faculties and elevating our soul and then reach our goal by uniting with the great soul.

Why is it that one sees among one's fellow beings, one raised to glory and riches and another one so low down in the gutter as to wish for an end to this life ? Are we not the children of the one Father ? The Great Soul ? Why then should one rejoice and roll in wealth whereas another die for want and subsistence ? Is He not all justice ? Why then this difference ? Is it not then for our past actions that we are so placed, to rejoice and to be happy or suffer and be miserable as we deserve ?

If the world has to come to an end, it will come when all the souls now re-incarnating have reached their goal by uniting with the Great Soul. If, according to the idea of Islamism regarding re-incarnation, the souls of the departed bodies of this life do not re-incarnate any more in physical bodies, then this world would long have been un-inhabited. It is not in a few incarnations that the souls attain their highest but hundreds of lives may have to be spent, and the one following always better than the past, to attain the goal.

It is possible by constant labour and practice of Occultism to get glimpses of one's past life, but there are few who can do it.

LILA.

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If this paragraph is marked X in blue, it denotes your subscription is overdue and we shall thank you for an early remittance.

Dr. T. R. SANJIVI,
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THE CHASTE LIFE.

A. P. MUKERJI.

The soul that has turned its gaze downward and seeks to find pleasure in the dense, mephitic atmosphere of material things has forgotten the sense of joy which awaits those who have raised themselves to the clear, refreshing ozone of heaven. Man's nature is not intrinsically perverse; it is the reverse of it; only the "drama of life" would not be kept up if darkness did not alternate light, and light, darkness.

Yes, we are of the opinion, that the man who has known the healthy joys of a chaste life will not easily go back to his old way of thinking and acting and should he fall he will rise again. You may be sure of that! How

to live this life?—that is the question. love for it and it will come to you. The spirit will naturally outgrow the clean the butterfly the chrysalis. But human passion curb! We do not think it possible to curb. But we do believe in the establishing of carried to a length beyond our imagination the consciousness has to shift its centres of activity. Spirituality is the outgrowing of shackles and bondages.

Spirit is pure, ever free and regal, by its very nature. The mind has to be trained to reflect its transcendent lucidity. Yes, we may take it, chastity is the raising of man to the plane of divinity. Now this is a seed-thought. Let it grow.

SOME LESSONS FROM THE BHAGAVAD GITA.

Lesson V—The Gita and the Goal of Man.

P. S. CHARYA.

(Continued from the last issue.)

This broad Philosophy of Divine Life and Love Universal that must stand behind every department of human life and social service, and bind together men and nations into Unity, thus imparting to every human movement its truly and aggressively religious spirit and character—such a basic philosophy of Life is found, I think, on ultimate analysis, to have a double aspect:—

(i) its ideal and spiritual aspect; and

(ii) its more practical or its sociological aspect.

(i) The first aspect or the ideal and spiritual aspect of what may be called our 'Religio-scientific' Philosophy of Life corresponds to the foremost function of human life—I mean, the function belonging to the spirit, or rather, to the *real man*, as Vivekananda would call the *spirit in man*. This includes what we may call "Universal Religion and Morals."

(ii) And the second or the more practical aspect of this our Philosophy may well be called its sociological aspect, in the widest possible sense of the term, as complementary to its spiritual or ideal aspect. This includes the departments of human life—other than the Religious—namely, the educational, the social and the political;—the departments that correspond respectively to the important functions of life, other than that which belongs to the spirit or the real man,—i. e., to the remaining functions of human life, belonging to the mind and the emotions and the body. Hence this secondary or the more practical aspect of our Philosophy of Life includes, without excess or defect—

(1) what we may truly call, Universal Education;

(2) what we will call, Sociology Proper: using the expression in the usual, restricted sense, in which it is ordinarily used and understood, nowadays; and lastly,

but a deep and abiding unfolding toward the habits very much as the strong and so hard to beyond a certain extent. habits and this may be intellect has to be exalted, Spirituality is the outgrowing of shackles and bondages.



(3) what we should call the Higher Politics, which must find its proper fulfilment in the highest political and social synthesis of International Federalism, or in other words, of the Universal Federation of mankind.

Let me try, then, under these two main headings (into which I have divided the whole subject for the sake of convenience)—the Ideal and the Practical—to suggest to my readers, rather than to lay down for them, certain ideas or thoughts, however stray, however incoherent, upon the vast subject before me—the Goal of Man (i. e., Universal Federation) in the light of the Philosophy of Life as proclaimed by the *Bhagavad-Gita*.

(i) *The ideal aspect of the spiritual Philosophy of the Gita:—on Universal Religion and Morals.*

Let me take first the all-important question of Universal Religion and Ethics. Under this head, I think I may say—stating succinctly the conclusion of the earnest and honest students of Comparative Religion and Mythology—that each religion has two sides—its universal side and its particular side. The Universal side of every great religion is ever the same, though, on the particular side, always appears an interesting variety of viewpoints of the Truth. It may be said that the *Universal* side of religions is the Truth, the Whole Truth and nothing but the Truth, being Mysticism, pure and unalloyed, which is, even according to the Dean of St. Paul's, the most scientific form of religion. It may also be said that the other side, i. e., the particular or credal or mythological side of Religion consists of the particular expressions or manifestations of the many-sided Truth, suited to the particular age and intelligence of the people for whose uplift these particular creeds and mythologies have been formulated and preached.

Now, what is this Universal Religion or Mysticism which is common to all religions, and in which many a particular creed and mythology of man and many a separate faith and philosophy of the world may be said to inhere?

Hinduism, the oldest of living faiths, preaches the 'mystic' side of religion or what may be called Universal religion or simply Religion (written with a capital R) in terms deeply philosophical as well as highly spiritual. The comparatively modern faiths of the world, like Christianity or Islam, do not proclaim the aspect of Universal Religion or Mysticism with so much lucidity as our Hinduism does, but it must never be forgotten that these alien faiths too, do partially reveal the mystical or Universal side of Religion in a language which is more simple, though less profound.

For instance, the Hindu speaks of the Ancient One—the One above the Many—the Unity of life behind the variety of forms—the One only without a second, beyond which there is naught—the One Divine Life on which are threaded together, like rows of pearls on a string of gold, the diversified forms of natural life—the One Lord and Lover that shines in every heart, veiled though He be by many a mysterious veil of His magic shows divine (The *Gita*:—discourses 9 and 10). The Lord God is our Father in Heaven, and we are all His children on earth—asserts the Christian. There is no God—but God—swears that Mussalman by the Law and the Prophet. This is the Revelation revealed by all the great religions of the world: this, the Proclamation of the Great Ones of Wisdom and compassion like Krishna

and Christ and Mohammad. Thus the mystic or universal element of religions is *One* in spirit and in truth, though *various* in its particular forms and expressions.

But that which religions proclaim by many a name and the prophets preach by many a word, using the inapt deluding speech of man, is but this one eternal fact—this one eternal truth—namely the **UNITY OF DIVINE LIFE EVERLASTING**.

This, then, is the **MAGNA CHARTA**—the great charter of Universal religion and Morals—namely, the unity of life that unites us all as brothers in the spirit, and as friends or comrades in a common cause of truth.

The moral consciousness of the Modern Hindu may love to realise this unity of life in the life of Humanity as a whole, through the soul of Hinduism or Sri Krishna. The Moral consciousness of the Christian may seek to realise the same Unity—*i. e.*, the one life of the Deity in the collective life of humanity—through the life and soul of the Church, *i. e.*, the Christ—the nearest equivalent of our own Krishna. The modern Islamic consciousness may strive to do the same through the Great Prophet of Arabia—Mohammad—who is, indeed, the soul of Muhammadanism, inasmuch as he was divinely commissioned to preach the Law unto his people. The moral consciousness of the various peoples and faiths of the world seems to have been thus evolving and their moral code has ultimately been based upon the bedrock of this one essential truth—*i. e.*, the Oneness of Life that holds or binds us together as one—one in the Divine Love that unites God, Universe and Man. Thus has the process of Moral Evolution ever been facilitated by the great prophets of the world. Thus has the course of Evolution been made to run smoothly by the various religions in the various parts of the world. Oftentimes the exoteric creeds and cults of the world, to advance the cause of the Moral elevation or evolution of humanity, have devised such schemes as in the language of a Christian thinker have provided rod and candy to child-minded men. But none-the-less have they ever held up before the vision of the bold seekers after Divine Wisdom their esoteric or essential truth of the Oneness of life or the Immanence of God—upon which sure basis alone have been builded the great religions of the world, with their indispensable moral codes as well as their inevitable social orders, more or less suited to the evolution of the particular peoples for whom these particular religions have come into existence.

Hinduism alone of all the religions in the world—in its chief scripture, the *Bhagavad-Gita*—has openly and in no uncertain terms proclaimed this truth of truths—this central Truth of the Unity of the self—as the one stable foundation for the

SOLIDARITY OF MAN.

Hence we find even a Christian Missionary like Dr. Miller, feeling himself compelled to admit that the One-ness of the self and the solidarity of man, are among the priceless gifts that Hinduism has bequeathed to the Modern world.

The One-ness or the Immanence of God as well as the consequent solidarity or Brotherhood of Man—this has been the spiritual experience of the prophets and founders of the various creeds and cults and schools of

thought—the one uniform experience of the sons of God and the saviours of men—the one true Revelation that has no monopoly and knows no finality—the one central truth of the ancient mystic wisdom, re-verified to-day by modern scientific knowledge as well as by modern Psychic Research. Such is the fundamental principle of Universal Religion and Morals—the Ideal or Spiritual aspect of the Philosophy of the *Bhagavad-Gita*.

(ii) *The Practical aspect of the Philosophy of the Gita—on the Social ethics of the “Bhagavad-Gita.”*

We have already shown that the unit of Life is a fact in Nature. We have also tried to show that this truth of the Unit of Life is the One Universal basis of *Religion and Ethics*. For when we know that there is but one life that binds together the various faiths and peoples of the world—the children of one fair mother-earth—and binds them all in an indissoluble bond of mutual brotherhood; when we know that God is our Common Father in Heaven and that we are all His children here below, and therefore brothers in the truest sense of the term; how can we, knowing as we do, this imperishable, impregnable Truth of Universal Religion and Morals, *i. e.*, the

Fatherhood of God and the

Brotherhood of Man.....

how can we cordially dislike anyone, saying that he is a stranger or a foreigner, and calling him a Mlecha * or a Chandala † who is untouchable and unapproachable simply because his skin may not be coloured like our own? How can we afford even to ignore or be indifferent to our fellow-men—even to those who dislike or hate us, because they may not know the law of Universal Brotherhood? How can we, in the fulness of our knowledge of the sublime spiritual law of Brotherhood, refuse to sympathise even with a stranger and a foreigner who may himself be unsympathetic or intolerant in the plenitude of his ignorance of the moral law that rules the Universe? How can we refuse to sympathise with every fellow-being as with a dear brother of ours—nay, how can I, for instance, refuse to love my neighbour—be he near or far away—as myself, as the scriptures command me to do? If I hate my brother,—even my foreign brother—verily, I hate myself. If I like him not, if I love him not, as myself, if I am indifferent to his well-being, it means truly that I am indifferent to my own self—indifferent to my own well-being. If I hurt others, I hurt myself; alas! if I injure others I injure my own self.

The biter bit;

The injurer is himself injured.

This is the law of justice that punishes those that violate or try to break the law of Brotherhood. This is the natural law of Nemesis that works upon the principle of “an eye for an eye, a tooth for a tooth, and a life for a life”—the awful law that one cannot escape or evade if one disregards the Law of Universal Brotherhood.

I cannot do without you, you cannot do without me, and he cannot do without you and me—for God, in the mysteriousness of his Providence, hath united us all, His children, as one in the One-ness of His Life Eternal.

* Literally, a stranger.

† Outcast.

Who, then, can violate with impunity, this mystic-spiritual law of the oneness of Life? Who can dare to disregard the natural-spiritual laws of the Fatherhood of God and the Brotherhood of Man?

"The same am I to all beings;

There is none hateful to me nor dear" (S. 29, Ch. 9); for

"I am the Generator (Parent) of all" (S. 8, Ch. 10).

As God is the Generator of all, He is the same to all beings.

As there is One Life generating all, so there is one Law binding all in mutual brotherhood; the Divine Law upon which will rest, as on a secure foundation, the true "federation of the Universe", i. e., the true progress of humanity as a whole, wending onward and forward to the Common goal of Universal Federation. Such is the Universal Law, which, denied, may yet assert itself as the law of Nemesis—and which, believed in and lived by, may enable us, in the words of the poet, to live without fear.

"Such is the Law which moves to righteousness
Which none at last can turn aside or stay;
The Heart of it is love,
The End of it
Is Peace and consummation sweet. Obey."

CONCLUSION.

Vast, indeed, is the subject of "Universal Federation" and complicated are the problems connected therewith. The strength of a belief, according to Professor Bain, is measured by its influence on conduct and a deep steady faith in this ultimate ideal of Man may impart to life—individual and social—a joyous serenity, a fearless strength and an unfaltering fixity of purpose. Once let men and nations believe in this, and the day of their federation will be drawing near.

Then would ignorance pass away and knowledge come in its stead. Then would wars cease and peace reign supreme. Then shall the winter of all our discontent be made glorious summer. Then, shall we be leaving this Iron age—this Kali Yuga—and a Golden Age shall dawn upon this sad old earth of ours. And then, indeed as the poet sings,

"The kindly earth shall slumber, lapt in
Universal Law (of Brotherhood)."

SPIRITUALISM AND THE THEORY OF RE-INCARNATION.

SARASI LAL SARKAR, M. A.

The theory of re-incarnation has been discussed academically from different points of view. It has been discussed from ethical points of view and it has been tried to be shown how a theory like the above justifies the moral order of the universe and how a theory like the above is essential for the reconciliation of the idea of God being All-Powerful and All-Merciful, with the existence of rank misery in this Universe. The theory has been discussed from philosophical points of view, showing how much consolation it may offer to the sorrows and misery of this world. The theory has been examined

from the scientific points of view by trying to ascertain whether there is anything in our hitherto known laws of nature and observed facts which may be inconsistent with the theory. But all these are indirect methods in dealing with the theory. The growth and development of the new science of spiritualism gives us the chance of getting direct evidence from the spirit world by which we may judge about the theory. But before coming to any conclusion, these evidences have to be carefully considered like other evidences. Their *pros* and *cons* have to be considered. But first of all, we should try to get all the evidences which may be forthcoming, if possible. Though this may appear to be a work of somewhat stupendous nature, yet I think if the readers of *The Kalpaka*, co-operate in the matter, much useful revelations from the spiritual world may be collected in the copies of the journal. We may leave for the *Hindu Spiritual Magazine* to collect evidence if any exists, against the theory of re-incarnation, as this journal appears to have no faith in this theory. With these preliminary observations, I may proceed to give below few extracts from books containing revelations from the spirit-world.

It appears that some excellent books on the subject have been published in the foreign languages. The book named *Liase des Esprits* is one of such books and appears to have created much impression among Latin nations at the time of publication of the book. Professor Florunoy's book named *Des Indes a la planete Mars: Etude Sur un cas de somnambulisme avec Glossolalie* (Paris and Geneva, 1900) is also a work which created a certain amount of sensation at the time of publication of the work and later on he published another work on the same subject, viz., *Nouvelles Observations Sur un cas de Somnambulisme*, Geneva, 1902. These two books relate to the striking record of a medium whose pseudonym has been given as Mlle. "Helene Smith".

Mlle. Smith was not a paid medium. At the date of M. Florunoy's Book, she occupied a leading post on the staff of a large *maison de commerce*, at Geneva. Her organism was quite a healthy one. But at times she went into a trance condition. To quote from Professor Florunoy's book mentioned above (page 45) in this trance condition she manifested divinations, mysterious findings of lost objects, happy inspirations, exact presentiments, just intuitions, and other interesting supernormal phenomena. Moreover the high moral tone of her revelations while she was in this trance condition has also been noticed by Professor Florunoy. Some of the divinations, mysterious findings of lost objects, etc., mentioned by Prof. Florunoy were rather striking. But the most interesting communication from the lady, while she was in this trance condition, was about her previous births, one pre-incarnation as an Indian Princess and her last incarnation as Marie Antoinette. I should mention here that Prof. Florunoy is not the only authority who investigated about this lady. Prof. Lemaltre of Geneva also printed two papers about her in the *Annales des Sciences Psychiques* viz., in the April and June numbers of the journal for the year 1897. In these papers he distinctly claims supernormal powers for Mlle. Helene implying a belief even in her previous incarnations.

Frederic W. H. Myers, author of the book on "*Human Personality and its Survival of Bodily Death*" has not established his belief in the theory of re-incarnation. But as a Scientist he has kept his mind open. Regarding the theory of Re-Incarnation he says:—

"The simple fact that such was probably the opinion both of Plato and of Virgil shows that there is nothing here which is alien to the best reason

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"The simple fact that such was probably the opinion both of Plato and of Virgil shows that there is nothing here which is alien to the best reason

or to the highest instincts of man. Nor indeed is it easy to realise any theory of the direct creation of spirits at such different stages of advancement as those which enter upon the earth in the guise of mortal man. There must, one feels, be some kind of continuity—some form of spiritual Past. Yet for re-incarnation there is at present no valid evidence; and it must be my duty to show how its assertion in any given instance—Mlle. Smith's included—constitutes in itself a strong argument in favour of self-suggestion rather than extraneous inspiration as the source of the messages in which it appears."

And so W. H. Myers tries to explain Mlle. Smith's case described earlier in this article on the theory of self-suggestion.

Again he says: "Whenever civilised men have received what they regarded as a revelation (which has generally been somewhat fragmentary in its first delivery) they have naturally endeavoured to complete and systematise it as well as they could. In so doing they have mostly aimed at three objects—(1) to *understand* as much as possible of the secrets of the universe; (2) to *justify*, as far as possible, Heaven's dealing with men, and (3) to *appropriate*, as far as possible, the favour or benefit which the revelation may show as possibly accruing to believers.

"For all these purposes the doctrine of re-incarnation has proved useful in many countries and times. But in no case could it seem more appropriate than in this last revelation (so to term it) through automatic messages and the like. And as a matter of history, a certain vigorous preacher of the new faith, known under the name of Allan Kardec, took up reincarnationalist tenets, enforced them (as there is reason to believe) by strong suggestion upon the minds of various automatic writers, and set them forth in dogmatic works which have had much influence, especially among Latin nations, from their clarity, symmetry, and intrinsic reasonableness. Yet the data thus collected were absolutely insufficient, and the *Livre des Esprits* must simply rank as the premature formulation of a new religion—the premature systematisation of a nascent science.

"On the general scheme here followed, each incarnation, if the last has been used aright, ought to represent some advance in the scale of being. If one earth-life has been misused, the next earth-life ought to afford opportunity for expiation—or for further practice in the special virtue which has been imperfectly acquired. Thus Mlle. Smith's present life in a humble position may be thought to atone for her overmuch pride in her last incarnation as Marie Antoinette.

"Meantime the question as to re-incarnation has actually been put to a very few spirits who have given some real evidence of their identity. So far as I know, no one of these has claimed to know anything personally of such an incident, although all have united in saying that their knowledge was too limited to allow them to generalise on the matter."

This last admission from an eminent impartial scientist and student of spiritualism like Frederic W. H. Myers appears to be of great weight. Mr. Myers who is personally a disbeliever in the theory of re-incarnation

can gather no positive evidence against spiritualism, from spirits who have given real evidence of their identity. But they at the same time admitted that their knowledge was too limited to allow them to generalise on the matter. It is evident that on the face of evidence like the above the definite and positive statements of some of the spirits about the existence of re-incarnation appear to possess more than their usual weight. The positive statements like above are not uncommon in the spiritual literature. At present when the huge conflagration of war is devastating Europe, the following predictions from the spiritual world about the reincarnation of Napoleon may be of interest.

The book named "Startling Facts of Modern Spiritualism" published by N. B. Wolfe, M. D., in the year 1883, contains the following letter, supposed to be written, by Marshal Ney, by a spiritual hand, while the medium was engaged in conversations with the persons present at the place.

"Napoleon has had many existences, extending back for thousands of years. He was a Roman Emperor during the time Jesus lived on the earth; and Jesus himself was the reincarnated Moses. These facts have only been communicated to Josephine and myself, within the last two months, by Richelieu. Napoleon was born the last time, to flash like a meteor across the path of the French people and mark it with blood. It is this bloody path that forms the magnetic chain that binds him to France, and which will cause him to reappear as its saviour in the beginning of the next century. I have much to say to you on this subject, at some future time. Let the medium rest to-day."—Ney.

However, it appears that there is very slender chance of the reincarnation of Napoleon Buonaparte taking any part in the present great war. For, in accordance with a communication from Josephine Buonaparte, Napoleon Buonaparte will have probably been born during the year 1902. So he will be too young to take any part in the war; who knows, however, that the present great war may not be prolonged for six or eight years more, with patched up truces and treaties and the final solution of the whole problem will be effected by the mighty genius of reincarnated Napoleon Buonaparte, who will again remodel the map of the world.

(To be continued.)

THE NATURE OF THE WORLD.

LAUTU SINHA GAUTAM.

A friend and student (Mr. Radha Raman) wrote to me from Benares to the following effect:—

Dear Master Sahib,—I hope you would have reached Ghazipur safely through the grace of Shiva. I constantly pray to Him and promise to pray in future also for you as well as my safety and for all around us. It is undoubtedly certain that He hears our requests granting they are sincere and not selfish. I believe that He would be kind to us all and keep us aloof from the temptation of this transitory world, which in reality is an illusion where people are apt to fall into the clutches of temptation and thus sunder themselves away from the holy domain of Shiva—the abode of real happiness

To me it seems that the remembrance of Shiva is the only means which can steer us safely right clear of the rocks of this illusory world and enable us to gain eternal happiness in God Shiva—the protector of all. May God always keep his eyes upon us and save us from the evil temptations of this world!—So and so forth.

The persual of the letter plunged me into a sea of deep thoughts. The student has a profound, active, living belief in the boundless mercy of Shiva (God) and speaking relatively he is just near the truth. Tennyson himself would tell us through Mage Merlin “*And truth is this to me and that to thee.*” From the student's point of view the world is such as has been expressed by him in the above letter and who can say that he is in the wrong? We daily see persons hold different views about one particular thing. To some, that one thing is pleasant and to others the self-same thing is disgusting; thus we find that the same things produce different sensations in different minds. If the mind is placid and calm the whole world would appear to have put on a cheery and serene outlook; if the mind is agitated and troubled, the world would appear thorny. On a dark night a man mistaking a bush for a ghost is smitten with awful dread and consequently suffers the same anguish, the same pain, and undergoes the same conditions that he would have undergone had it been a ghost in reality. A rope mistaken for a snake causes no less amount of fear than what is caused by a real snake.

Rightly has it been said “Mind is the cause of emancipation and bondage.” What do these instances lead to? They lead to the conclusion that things are not what they seem. If there were some inherent qualities in the objects of the world they must have some distinct, definite effects of their own. In the same way if the world itself had an existence of its own, independent of a mind (why) it would appear exactly the same to all eyes: but such is not the case. The world is hell, heaven and everything according to the person's point of view. What is it that causes differentiation? Certainly ‘Mind’—the main thing responsible for these differentiations.

In the above instances the bush was never transformed into a ghost but the morbid mind believed it to be so and suffered grievously on that account. Why does the world appear as a bug-bear? Because of an ill-trained mind. The world therefore depends for its existence on a mind—(not necessarily) the writer's own mind. A well-trained mind does never get flogged by the pairs of opposites considering them to be false, whereas a mind under the thralldom of these so-called dualities will be pleased and depressed in turns. Hence the best advice that could be given in a nutshell is contained in a Sanskrit couplet reading: “Mind is the cause of emancipation and bondage.”

In fact life is embosomed in beauty for a mind sufficiently trained on proper lines. If a mind is determined upon moving along the happy alleys of life, how can it not do so? Pleasure and pain are twin-sisters. Pleasure when indulged in excess turns languid and painful. Pain suffered heroically causes happiness—serene and lasting. Pleasure treads on the heels of pain and *vice versa*. But there is a stage wherein pleasure and pain all vanish. It is transparently clear that pain exists because of pleasure. If there were no pleasure, pain would be a laughable impossibility. If there were no birth, death would be an utter impossibility. Absolute negation of the one will naturally involve the negation of the other. Does not this world and do not the objects of the world exist in reality it may be asked. The answer is that the world

and the objects herein have certainly *relative existence* though not an *absolute* one.

In the East the Charvakas and other Materialists raised vehement objections against this doctrine and in the West, quite recently, men like Hobbes, with his pupils Gassendi, Heivitus and Condorcet stood for Materialism, and were thus led to Atheism, it being due to the mistaken conception of Bacon who held that “Experience is the source of all knowledge” and from whom the scientific spirit was caught by Hobbes.

I do not necessarily go into the details of the philosophical doctrines, they being varied, but I cannot but set down that the Vedantic knowledge dawns upon the mind well trained and such a knowledge is obtained by ‘Inspiration’ and not by book knowledge. The fact being so, I don't think a profound knowledge of philosophy can help a man to know his “Self” and so I shall mention these doctrines *en passant*.

The study of philosophy is necessary to some extent, but a calm and ruffled meditation should be always preferred to the hair-splitting discussions which have a value of their own and which no doubt sharpen the intellect for success in the worldly undertakings, but in order to have an insight into the nature of the “World” or into the real character of the domain of spirituality one must needs meditate calmly along the lines chalked out for one by one's preceptor or (if one is sufficiently evolved) along the proper lines brought through by one's own proper and careful meditation.

I do not mean to enter into the various discussions arising from a careful survey of the views held by men of no small repute in the past as well as in the present.

In India we have generally found that the spiritualists always got the better of the materialists, but we should be under the wrong impression that the star of the spiritualists was always in the ascendant and was never covered by a cloud of gloom cast on it by the contrary views held by the materialists. A deadly discussion arose in India between the champions of spiritualism and those of materialism. No country on the face of the earth ever witnessed such fatal discussions ending in the destruction of millions of people. One might say much blood was shed owing to the hostility between the Protestants and Roman Catholics in the mediæval ages in Europe as well, but there is vast difference between the discussion in India and that in Europe. Europe was plunged into an abyss of trouble owing to a little difference in the opinions held by different schools of thought.

Europe might have mended her way out of the difficulty more easily, but here, in the land of sages, the discussion took a different shape. The very existence of the world, the present phenomena, was denied, and it was said that spirit was the main thing and through its presence matter seems to come into visibility owing to a certain indescribable illusion, known as ‘Maya,’ which itself means ‘Yama’ — “That which is not.”

To take the reader through the discussions of the Materialists of India, the Charvakas and others, to the final goal showing the sad mistakes committed by the materialists and their utter defeat at the hands of the spiritualists would, if possible and necessary, furnish the theme of some other discourse, time permitting; suffice it to have a running survey of views held by the materialists and others in the west.

Materialists conceived matter to be the only existing substance. To their minds there was no such thing as spirit. The student is referred to the well-known experiment of Mr. Jagdish Chandra Bose (J. C. Bose) whose experiment has taken the western world by surprise and who has shown that there is a kind of living spirit in the so-called matter as well, and matter is a kind of living substance. "It is utterly lifeless as has been held quite up to recently before his experiment". To the mind of Malebranche, "matter is extended and so it cannot become an immediate object of perception: matter is again powerless and unintelligent; so it cannot be the cause of perception of its own existence." But God who is the author of material things must have ideas of them in His own mind or intelligence and God is the abode of spirit as space is the abode of bodies; we thus participate in the divine intelligence and hence perceive the external world through His ideas. Spinoza would look upon mind and matter as correlated modes to one substance called by him God. Locke, the founder of the empirical school of philosophy or psychology holds that the soul is originally a *Tabula Rosa*—a smooth or blank tablet (Is it so indeed?).

Experience is the source of all our ideas, (No). All that we know is made of simple ideas given in experience; some of these ideas were given in sensation and others in reflection upon our mental states. Hume, coming after Berkeley, understood that experience existed in ideas of sense and blindly suggested phenomena without any root in reason. To experience as such everything is possible; Hume went all lengths to prove the so-called absurdity of Berkeley's spiritually constructed Universe. Hume certainly accepted the negative part of Berkeley's system, viz., rejection of abstraction and the analysis of matter into sensations, and on this account he was audacious enough to claim a place for Berkeley as well among the sceptics; as to the positive part, Hume left no stone unturned to prove it absurd. It is interesting to note that the empirical psychology of Hume was transformed into the Association philosophy by Hortley and his followers in the eighteenth century, which was again changed into the evolution philosophy of Darwin, Herbert Spencer and others. Locke's philosophy was turned into the materialistic psychology in France through misunderstanding. It is needless to say that such undesirable results ensued through the misconception of Bacon who held that experience was the source of all knowledge. This fallacious doctrine led Locke to commit the serious mistake which Hume wanted to correct but himself fell into more serious mistakes and criticised Berkeley's arguments, though not very very convincing, are, in the main, good and correct. He would be the bold man who would give a final answer to such questions as are looked at from so many points of view, but the best answer comes from within through proper and studied contemplation. There is much wisdom in the assertion of Descartes when he said "Human mind being finite cannot comprehend things that are infinite;" so long as we are limited we cannot know the infinite, so long as the idea of I'ness and You'ness are entertained Infinity cannot be reached.

Casting aside all prejudice and looking at things dispassionately we really find after a bit of contemplation that: "The things we perceive by the senses cannot be real otherwise than appearances of which a mind is percipient. Their *esse* is *percepti*, i. e., their reality consists in being perceived by a mind, and so, sensible objects have no existence independent of a mind perceiving them." (Berkeley). Very many petty objections raised against the spiritual philosophy can hardly bear the light of strict philosophical scrutiny,

Objectors may say that if all the things exist in the mind, what becomes of the sun, the moon, the stars and even our fine cities, etc., which we consider to be real. To argue in this way is not sound. We say the sun sets, whereas the sun never sets; the sun simply goes down and shines in other regions. These stars and fine cities have a relative existence as a bush mistaken for a ghost causes relative existence of the ghost. If all things exist when they are perceived, the things that are not perceived have no existence. This argument is absurd, because when things exist they must be seen by a mind. The more credulous will argue: "All men agree as to the existence of material things." Is the whole mankind mistake? This objection is foolish. No wise person is responsible for the unwise views of fools. Some may object these things affect us hence they are real—the reply of the first objection is sufficient for this objection as well. The strong objection advanced runs somewhat thus: "We plainly see that things exist outside us, how can they exist in the mind?" If one has seen two moons owing to one's eyes being jaundiced one can well understand that another moon did not really exist: objections might be multiplied, but the one great answer to all these objections is that these things have an existence—a relative one—their existence depends on a mind.

Therefore the best efforts should be made to train the mind through meditation and then we would be able to see clearly that this world is really nothing, and all the objects are visible merely through the hallucination of our eyes. When we are sufficiently evolved, we may say with Shakespeare:—

"Our revels now are ended. These our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air;
And like the baseless fabric of this vision,
The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea all which inherits, shall dissolve
And like this unsubstantial pageant faded
Leave not a rack behind: we are such stuff
As dreams are made on; and our little life
Is rounded with a sleep."

We should surrender our small selves to the Universal Self (Shiva) and practise calm meditation as has been repeatedly said. The result is bound to be very favourable. We shall then realize the infinite nature of our selves and thus shall see the world as it is. All the objects will vanish and there will remain nothing but one soul when we shall realize, "I am One, there is no second."

"I am He, I am He" (Shiva). OM. Shiva Shankar Peace.

DEGREES OF CRIMINALITY.



JOHN WM. TAYLOR,

PH.D., F. P. I., F. B. P. S., A. S. P., &C.

(Continued from the last issue).

PART III.

I—Is a Criminal Born?

The answer to this important question must, in the nature of things, be a qualified one. To say either yes or no, would be partly false and partly true, as I will endeavour to prove in a few moments.

A criminal may be briefly defined as a person who violates the laws decreed by the State for the regulation of conduct between its citizens. But in the framing of the numerous codes of law in the past, too much attention has been given to crime, and too little attention to the criminal. The classical School of Penal Jurisprudence has aimed, in the main, at forming sound judgments and fixed laws to guide Magistrates and Judges in the apportioning of penalties. On the contrary, the Modern School of Jurisprudence maintains that the anti-moral and social tendencies of criminals are the result of their physical and psychological organisations, which differ in a greater or less degree from those of the normal individual. Hence, it rightly aims at studying the various functional phenomena of the criminal, with the expectation of curing his defects instead of punishing him.

The new science of criminal anthropology, therefore, embraces not only man's organic state or condition and psychic powers, but also his moral and social life.

The gifted daughter of Lombroso, the famous criminal anthropologist, in "Criminal Man," p. 5, states: "If we examine a number of criminals, we shall find that they exhibit numerous anomalies in the face, skeleton, and various psychic and sensitive functions, so that they strongly resemble primitive races. It was these anomalies that first drew my father's attention to

the close relationship between the criminal and the savage and made him suspect that criminal tendencies are of atavistic (or ancestral) origin."

Capacity to distinguish between right and wrong, which is one of the most distinctive features of civilization, is always lacking in persons who are deficient in the discriminative brain-centre.

II—Head-shapes and their Significance.

The shape of a man's head, as one might expect to find, manifests the greatest number of disturbances and anomalies, the head being the seat of all mental, moral and social capacity. In order to make my case clear, and simplify what is meant by degrees of criminality, I will endeavour to supply a few details concerning the measurements of the following contrasts in the head-shapes of criminals and non-criminals.

The model head, for example, forms a striking contrast with the outline of Mrs. Hilling's head, and indicates almost a perfect development of the relative section or lobes of the brain and their corresponding faculties.

I.—The Superior and Inspiring Faculties.

II.—The Intellectual Faculties.

III.—The Animal Instincts or Faculties.

IV.—The Social and Domestic Faculties.

III—Measurements reduced to Analytical Degrees.

(a) The Objective and Qualitative Centres.

These powers enable us to perceive and deal with concrete things.

IV—Variations in Criminal Lunacy.

It should be borne in mind that there are as many forms of lunacy as there are different faculties of the mind; that every brain-centre, unless it is rightly used, is liable to undergo some definite alteration, which may completely upset a person's mental or moral balance. Hence, the need to be constantly on the watch. For instance, the man who is possessed of a great degree of intelligence (quality and culture being equal), has a greater degree of capacity either for good or evil than one who is possessed of only an ordinary degree of intelligence. In both cases, it would be purely a question of wise or unwise direction, as to whether a man became a noble personality or a conscious criminal. In that case, then, any tendency to criminal conduct would become an acquired habit. Clearly, such a man could not justly be called a born criminal.

(a) The ordinary idiot is born so. Accordingly he or she is harmless and incapable of making any real mental or moral advancement during a lifetime. Such a person is unable to perpetrate a criminal offence.

(b) The ordinary imbecile may be described as one who is below the average in reasoning power and moral capacity, but, as a rule, he is possessed of more than an average degree of the centres of self-preservation. These powers usually govern his conduct. He is dominated by the influence of others; is mainly a creature of impulse; and is liable to become an accomplice, in the hope of receiving some trifling reward.

(c) Obviously, Dove, Waddington, Gottfried and Waters must be classified amongst the born criminals; that is to say, they were all mentally and morally insane. Whereas Pritchard, Palmer and Crippen were, mainly, morally insane.

In conclusion

Assuming that my readers are prepared to admit that a strong case has been made out, in defence of degrees of criminality, the issue stands thus :—

I.—That a distinctive characteristic of criminal physiognomy is a lack of balance both in the head-shape and facial features.

II.—That some of Dr. Goring's assumptions are more apparent than real. Indeed, the official figures quoted by him, combined with his remarkable admissions, tend to prove my case.

III.—That there is (a) a definite idiotic type, (b) a type of mental and moral imbecile, and (c) the born criminal lunatic is established beyond dispute.

IV.—That by actual scientific measurements and analytical degrees based thereon, we are now able to demonstrate that there is a very real connection between head-shapes and mental, moral and social insanity.

V.—That the Phrenological expert is not only in a position to estimate the relative degrees of potential capacity in an individual, but also the varying degrees of activity, or otherwise, of the different brain-centres.

VI.—That Modern Phrenology or Applied Psychology having proved itself to be the premier science in estimating the relative degrees of human capacity, criminality and responsibility, it follows, therefore, that it should be applied to the treatment of all forms of lunacy and criminality.

VII.—Lastly, in the words of Dr. O. W. Holmes : "The limitations of human responsibility have never been properly studied, unless it be by phrenologists."

NERVE FORCE.

LAKSHMANA PILLAI, B.A.

(Continued from the last issue).

The great problem in life to be solved is thus how to regulate the nerve force so that it may not fall permanently below the normal point. For this purpose, let us revert to the conventional figure 100 N, which we took to represent the total stock of nerve force necessary to keep a man in complete health. If you examine the urine of a man who is a hard brain worker and compare it with that of an ordinary man, it will be found that the brain worker eliminates a more appreciable quantity of phosphorus than the other. By exercising the brain continuously for a number of years, say 15 or 20, a palpable amount of this substance will be found to have eliminated from the body even over and above the quantity he would have recouped from his food substances. If the person is one of loose habits to boot, the result will be a telling one, bringing down the figure 100 N to 95 N or 93 N or so. Excess of brain work and excess of dissipation

produce substantially the same result as regards the phosphorus in the body. The subject becomes in fact a bankrupt in a very real sense of the word. In his case, either the whole body may be affected, resulting in general weakness and incapacity for sustained work, or some particular organ may become diseased, leaving all the others in pretty good condition, supposing all the other circumstances to be normal. Now, the only way for such a person to regain his old health would be to recoup the lost quantity of nerve force, that is, by bringing up, by any means, the figure 93 or 95 to 100. If he is unable to do this, his disease which originated in the loss of nerve force becomes incurable. And naturally, unless the medicine or food he takes is of such a character as to reimburse the very substance which he has lost, namely phosphorus, the chances are that the case would be a hopeless one. All other medicines or tonics can be of little avail to him, and their curative effect, if any, could only be temporary.

For the reasons stated above, it seems extremely probable that the great mass of the educated, whose lives have been so early and deplorably cut off, succumbed to diseases which had their origin in a want of nerve force in the system, and this again was due to the gradual elimination of phosphorus—a substance which they lost too rapidly in life, owing to the double drain on their system due to their hard study and the effects of the tropical sun. They were unconsciously robbed of their nerve force through a long period of time, and the cumulative effect of the loss suddenly burst in upon them in the shape of disease. The diseases may, in many instances, have been found to be cases of nervous weakness, either masquerading in the garb of diseases, or having substantially contributed to them. It will also be clear that the treatment in the case of those worn out, or diseased by hard intellectual work, ought to be *special*, and not what is accorded to the ordinary run of patients. The real essence of the treatment should also lie in returning to the system the exact substance that is wanting, namely phosphorus. How is this to be done? It could only be done by phosphoric remedies continued for a long time, it may be for years, the length being commensurate with the period during which the patient continued to lose his energy. It will be idle to expect complete cure in a short time, say a week or a month (as the patient may sometimes do, having seen perhaps medicines advertised to that effect). It is a tough way up-wards. But it must be gone through. Neither should the cost be considered. For, what price can be set upon one's life and health? It is simply invaluable. One must therefore patiently undergo the treatment, provided it is the right one, if complete recovery is desired. Instead of it, what does one commonly find? Even if the doctor prescribes the right phosphoric remedy, the patient takes it for some time, and then discontinues it, under the idea that it does him no good. The recoupment of energy will necessarily be gradual, and the process may be so very subtle as to escape attention and to preclude any marked signs of change at any particular stage of the treatment. The patient would expect complete cure in what he imagines to be reasonable time, but which might really fall very short of the time actually required, considering the extent of the loss he has to make good. For, the energy was lost in the course of several years and it would be absurd to expect to recoup it within a small number of days. Most probably, if the medicine be continued for a long time, say for a year, or two, or more, as his case may require, the requisite quantity of nerve force would be recouped and he would be thoroughly well. But unfortunately, under a mistaken haste, he changes the medicine for some other unsuitable one, and the only hope of his recovery perhaps is lost for ever.

Or, in disgust, he may give up all medicines, probably hearing that a policy of non-medication is really the best. Nature, he would believe, would effect the necessary cure in due course. This policy would be well and good indeed, if the illness be trifling, or is due to a temporary irregularity which will, in all probability, be set right by nature herself without extraneous help. But in the incipient stage of serious diseases, such a hope is doomed to disappointment. If a man feels flagged or fatigued, once in a way, no medication is at all necessary. But if the fatigue, particularly in the case of an educated man, or a brain worker, under a tropical climate, is recurrent or habitual, it is ominous of some near-approaching malady, and then, a policy of non-medication would, like the policy of non-interference with a drowning man, amount to culpable neglect or omission. A timely warning of nature would be unheeded. The brain then requires sustenance, *and sustenance of a typical kind*, not supplied by ordinary food, or medicine. The real thing wanting being phosphorus, the ordinary articles of food contain very little of this substance, and it would be supplied only by a regular course of phosphoric treatment, or phosphoric tonics. The habit of condemning all patent medicines in a sweeping fashion is another unfortunate and ill-considered one, as there are really good patent medicines which have proved their title by their age and efficacy, and will do honor to the medical profession itself. High-minded doctors would not, of course, despise them. Indeed, some of them are so very efficacious, that one may well doubt the good faith of a medical man who would call their virtues into question.

Before speaking of the remedies, I shall refer to one or two points which deserve elucidation, as contributing to low vitality. And first, I shall treat of *climate*. The influence of climate on the human constitution is a very important subject and has been dwelt upon ever so many times by medical authorities, as well as by lay men. It is almost a truism to say that the cool climate of the Temperate Zone is bracing, and has a great deal to do with the active and energetic habits of the people inhabiting the countries lying in that zone; and the distressing heat of the Torrid Zone is responsible for the languor and lethargic habits of the people of the tropical countries. So certain is this truth that it may be well doubted whether the European nations, but for the continuous advantages they derived from a good climate for ages, would have developed so much civilization, and whether the Indian nation (at least the South Indians) would have been so far backward, but for the continuous depressing influence of the tropical sun. The Aryans, or Dravidians in the south of India, and the Dravidians, became weak and lethargic by the depressing effect of the sun continuously suffered for ages, while their Aryan brothers of the north retain better vitality. It is, however, consoling that, in spite of these disadvantages, the Tamils have been an enterprising community. The high pressure, worry and strain of modern life, and the loose habits of some people superadded to it, produce results which may be summed up in the words of Sir Thomas Stephens and Sir Shirley Murphy in their treatise on "Hygiene and Public Health":—"The digestive forces are lessened, the nervous system is depressed, the functions of restoration and sanguification (blood-making), and the power of forming new and healthy tissues are all decreased. The lungs and the heart, according to Parkes, shew dwindling of structure, while the liver, spleen and intestines are all more or less liable to become diseased." Another complication is that the heat in some parts of India is much affected by moisture, and the evil consequences

of a dry atmosphere in motion are far less than those of a cooler one, which is stagnant and surcharged with humidity. These conditions tell all the more notably upon a constitution that is weakly, or subject to intemperate or irregular habits. Even with the compensating influence of the rains, not much benefit is derived, for, soon after the rains, the atmosphere becomes more oppressive than during the hot season, and the conditions of the climate cannot reach a lower level. As Sir Joseph Fayrer, K. C. S. I., M. O., F. R. S., President of the Medical Board of India states, "the human constitution suffers most. Depressed by the previous heat and damp, it is more than ever oppressed by the hot steamy atmosphere in this unhealthy season, when malarious diseases, hepatitis, dysentery, fever, boils and other tortures are apt to occur. During the drying up of the moisture, malaria is active, the vital powers are low and the constitution is readily affected by it."

We say that a moist hot climate is enervating. Let us try to make clear what exactly we mean by this, and what is the condition of the nervous system when it is enervated. In general terms, we say that we are rendered weak, or unable to work, or not feeling inclined to do so. More specifically, we say that our vitality, our stock of nervous energy, is reduced in volume or quantity by the effect of heat, and we have just enough energy left to manage the bare necessities of life, our daily functions, with perhaps a small margin for extra exertion, either mentally or physically. If the stock of energy inherited at birth is meagre, and little has been done to enhance it by artificial means, the result is even worse. Under such conditions, therefore, excessive brain work continued for a long course of years would tend to still further reduce or straiten the stock of nerve force, and bring it down to a condition in which to contract a disease would be most easy. The greatest precautions will have to be taken in the case of such a man to prevent the incoming of disease, and if it sets in, a long course of careful treatment can alone assure him health. The wisest thing for such a man to do would be to carefully avoid all worry, anxiety, excessive excitement, or excessive mental or physical work, unless he can, by any means in his power, increase the stock of nerve force at his command. Under climatic conditions like those of South India, it would seem that such a person can only follow one of two alternatives, to lead an easy-going, petals-browsing life, without much reading, strenuous study, or serious thought, or, if he desires to lead such a life, he must constantly recoup his nerve force by phosphoric tonics, or a carefully ordered system of diet in which phosphorus plays a more important part than it does now. In western countries, the deleterious effects of excessive heat are saved, and a man has ordinarily a good margin of energy for extra work, *besides* what is wanted for his daily routine of life. While his Western brother starts with a surplus of superabundant energy well preserved, the Oriental is perennially robbed of this extra energy by the tropical sun.

(To be continued.)

IS THERE LIFE BEYOND THE GRAVE?

"No! says Science, with absolute positiveness, or at least it cannot be proved."

And instantly thousands of others rise up and say that there is, for they have seen spirit forms themselves and know it to be so.

Now, if these thousands were fakirs, irresponsible imbeciles or the dotting superstitious, they could be laughed down. But among them are hundreds and hundreds of men and women of irreproachable character, men and women of well-balanced minds and keen intellect; people who must be convinced before they believe; people who can't be fooled by every Tom, Dick and Harry.

Savants of two continents are making daily investigations. There are societies for psychical research scattered all over the globe. Now and then we hear of another conversion to the belief that there is life beyond the grave as evidenced by material facts apparent to the senses.

Lombroso, the famous Italian Psychologist, is a convert of importance. The Rev. Dr. Isaac K. Funk, writer and publisher, after eliminating the innumerable fakirs and charlatans who have tried to delude him, announced his belief that there is a spirit world. He goes further than most of the other converts and sets up the theory that vibration causes these strange phenomena to be seen by earthly eyes and to be heard by earthly ears. He believes that the entire universe is made up of vibration.

THE GREAT LOMBRISO A CONVERT.

"For fourteen years," writes Lombroso, "I have believed in Psychic Phenomena, and I have witnessed many wonderful things under satisfactory test conditions—among these have been cases of genuine materialization."

Dr. Funk adds: "These Psychic Phenomena, if they are real facts, we may rest assured, will fall into their proper relations, and will be found to be natural—not uncanny, not shivery—will seem a matter of course when once they are assimilated by our sensory and social and intellectual consciousness, and will belong to the science of living as much as do eating, the making of money, music, pictures."

And so the question naturally arises: "Are we knocking at the door of the unknown?"

The most ardent converts to the belief in a spirit life—that there are what we call ghosts—frankly admit that there is much that is fraudulent. All they ask is patient investigation. They point out that what has been done so far is not the fruit of ignorance or of superstition. They argue, instead, that it is the result of the experiences and observations and reasonings of such trained scientists as Lombroso, of Italy; Richet, Flammarion and Maxwell, of France; Crooks, Lodge and Wallace, of England; Hyslop, James and (until his recent death) Hodgson, of America.

This is their chief problem:

"Do the dead live and do they commune with those who are in the flesh—this in a manner that makes possible their identification? And, if this be so, can the fact be scientifically demonstrated?" "It is impossible" say many of the scientists, "that the dead can live again."

And then those who have investigated give innumerable instances in which there could have been no fraud or no co-incidence, and in which life after death is proved—to their satisfaction at least. Here is a typical instance, as related by Dr. Funk:

"The mother of a public man of some professional fame, who lives not far distant from my home in Brooklyn told me a few days before writing this that one morning a valued servant who had great affection for her was severely burnt and was taken to the hospital.

A TRUE GHOST STORY.

"She says: 'On the evening of that day I went to bed leaving the light in my room dimly burning. I was suddenly aroused from my sleep by a noise as of the falling of a weight in the room. As I opened my eyes I saw standing in front of my bed the maid whom I had seen that day taken to the hospital. I sprang immediately from the bed, but the form had disappeared. I turned the light up full, but no one was in the room except myself. Looking at the time I saw it was 11:30 o'clock.

"Next morning as quickly as I had breakfasted I started for the hospital, but was met by one of the doctors, who was coming to tell me that the woman had died during the night, and upon inquiry, I found that she had died at 11:30 o'clock."

And then Dr. Funk recalls the fact that Columbus was laughed out of court; that scientists scoffed at Jenner, who introduced vaccination; that Professor Magendie pooch-pooched the idea that anaesthetics could make painless the amputation of a leg or an arm; that Bouillaud, of the French Academy, said that the photograph was only a trick of ventriloquism; that the eminent Lavoisier proved to his own satisfaction that there were no such things as meteors because he had never seen one actually fall from the sky, and that Lord Bacon thought the magnet a trick and a fraud.

Is it reasonable to attribute to coincidence the many cases reported like that of the mother in New York who was awakened from sleep by the cry of her son, a thousand miles away: "Mother, mother, the doctor says I have typhoid"? The boy had uttered this cry in the Far West.

Prof. James H. Hyslop, of Columbia University, emphatically declares that he heard from Dr. Richard Hodgson since the latter's death. They had a compact that the one who should go first to the great beyond would try to communicate with the one left living. Prof. Hyslop declares that communication was established eventually through Mrs. Piper, the famous Boston medium.

These were the results:

In these spirit communications through Mrs. Piper, Dr. Hodgson told Prof. Hyslop that since his death he had visited another medium and "I found things better than I thought."

He reminded Prof. Hyslop of a certain colored water test that Hyslop had applied in testing a class of phenomena some 500 miles distant from Boston, and concerning which tests nothing had been mentioned in Mrs. Piper's presence prior to this spirit communication. He reminded Prof. Hyslop of a discussion that they had had over cutting down the manuscript of one of Hyslop's books several years ago.

In making these communications there was, according to Professor Hyslop, a display of a number of mental idiosyncrasies which were peculiarly characteristic of Dr. Hodgson.

There is not a day that some new and apparently authentic story of ghosts and spirits is not told by a person of undoubted credibility. One of the latest is Sir George Cooper, who married the sister of the late "Silent" Smith, the multi-millionaire.

Sir George exiled himself from his beautiful country place at Hursley, England, because of the ghosts there, he frankly admitted. He grew morbidly nervous because of the apparitions he had seen, which he declared constantly haunted him. He could not sleep and his nerves were completely unstrung. Finally Lady Cooper took him off to Egypt, and gave orders that during their absence the house should be redecorated and largely rebuilt. Then the apparitions disappeared and Sir George recovered his health.

From Fairmount, N. Y., comes another remarkable ghost story, which is vouched for by all concerned. Mrs. Henreitta Hemmings begged her husband, Charles Hemmings, to bury her beside her second husband, Oliver Colburn.

"If you don't, I'll haunt you!" declared Mrs. Hemmings, before her death. But Hemmings buried her beside his first wife at Onondaga Hill Cemetery. Now the family say that her ghost has re-appeared and they want to re-enter the body in accordance with the late Mrs. Hemmings' wishes.

"My wife's spirit," says Hemmings, a man of unchallenged veracity, "has often appeared to me. I have frequently seen and heard her moving about the room in which she died."

No less a personage than King Edward, of England, vouches for the existence of at least one of the four ghosts which are believed to haunt Bufford Abbey. His Majesty visited the Abbey last autumn for the Doncaster races and, according to his custom, inhabited the state apartments which are supposed to be in the haunted part of the Abbey.

"It looked like an old monk," said the king most seriously.—*New York Magazine of Mysteries.*

THE DIGNITY AND DEVELOPMENT OF THE SUBCONSCIOUS MIND.

WATER DE VOE.

Anything, in order to exist, must have a form. A formless thing is no thing, non-existent. Thought, in order to exist, must have form. Thought is intelligent form, and can demonstrate its intelligence at a distance from the mind that gives it birth. It may be said, in contradiction, that thought is merely vibration, like sound; but in answer we state that there can be no vibration without form. Vibration is a form of motion, and each vibration must necessarily have an individuality and quality which are its distinguishing characteristics. As the vibrations of the voice develop forms of flowers and trees upon a diaphragm covered with powder, so the vibrations of a thought stamp its form of intelligence upon the sensitive mind that is receptive to its tone-value.

What is the subconscious mind? It is the entire activity of personal thought and feeling. But a small part of the activities vibrate into the brain cells, into what is called the conscious mind. The conscious mind is that

part of the subconscious mind that is vibrating, for the moment, through the brain.

Apply the same reasoning to the subconscious mind that we have applied to the smallest part of its activities, a thought, and we are forced to the conclusion that the subconscious mind is a *form* of intelligent energy which functions through the entire physical body. It thinks through the brain, feels through the senses, expresses a special function through each organ, and stands behind them all as the organizer, the actor, and the retainer of all the knowledge and experience gained by the personality.

This wonderful subconscious person is the "spiritual body" described by Paul and by every seer before or since the time of Paul. It can project a phantom semblance of the personality to great distances in visible form.

It would not be necessary to so carefully state the basis for the belief that the subconscious mind is a spiritual organism, were the mind in the habit of thinking of spiritual verities as governed by the same natural laws as the energy that comes within the range of our physical sensation. As long as the mind neglects as unreal everything beyond the range of the senses, the most potent forces in the great universe of mind will be hidden and lost to the use of man.

The development of an animal or a man from the original cells remains a mystery too profound for the searching human mind, until it recognizes that all inherited traits and all constructive intelligence are spiritual potencies inherent, not in the cell, but in the spiritual organism or subconscious mind, which is a blend of and a conception of the spiritual natures of the parents. The germ cells are but the centers of physical substance adapted to the polarizing power of the spiritual organism, every molecule of which is used as the beginning of physical form and constructive activity. And I would expand this thought into a universal truth:

All things of physical nature are alive by reason of the presence of spiritual organisms or mind-forms, which relate them to the universal mind through which they are perpetually infused with life and power. This would be a dead world were the Radiance of Divine Love withdrawn. All forms of nature express life according to the development of the mind-form which relates matter to the soul of things.

This mind-form of man is the organizer of the physical body from the moment of conception, and day and night it is exercising its inherited knowledge, gained all along the line of its spiritual descent through physical ancestry, in making the most of the matter placed at its disposal to express in terms of flesh and blood its inherent qualities of character and intelligence.

Behold the subconscious mind raised from the grovelling position below the activities of the brain, where it has been placed by many modern thinkers, to the dignity of the perpetually conscious personality that formed the brain and all the marvelous structure of the body, as a crude counterpart of its own complex spiritual structure, inherited from ages of experience as a creator of physical bodies.

The duck's instincts and the structure of its body are all for the water, while the eagle, by all the potencies of its subconscious nature, is planned and adapted for the heights. The patriotism and politeness of the Japanese are

"in the blood" of the hereditary vehicle or subconscious nature, woven therein by ages of training. The tendencies toward righteousness and truth, as well as tenderness towards crime and disease, are of the structure of this wonderful spiritual mind which is the counterpart of the body of man. Every feeling and action of a man or woman is stamped indelibly on the subconscious nature, and then imprinted more or less strongly on the minds that they bequeath to their children.

This very sensitiveness of the subconscious mind to present impressions makes it a powerful means of physical, mental and moral correction. It is always receptive to the new impressions given it, and is willing to use them in the creation of a new character, as well as a new and healthier body.

The ancient Greeks knew how sensitive the human mind is to beautiful images, and they placed statues of beautiful and heroic mould before the eyes of the people as a means of suggesting the perfect type to the creative intelligence of the subconscious mind. No hideous Billikin or human deformity should be allowed to impress the sensitive minds of mothers. The fact that many people are so sensitive to the pictures of morbid pathology that they actually suffer with painful sensations after studying pictures of diseased and deformed conditions, should awaken caution in the use of the horrible or grotesque in caricature and thought, because these impressions are, by their very singularity and marked deviation from the true and beautiful, branded upon the subconscious mind to produce abnormal conditions of mind and body.

Every one who can think possesses the cure for all abnormal conditions of character and for many of physical being, in the use of auto-suggestion. Each one has the ability to conjure beautiful images and hopeful, happy thoughts, and to weave of these a spiritual body of moral strength and mental force. The mental imagery of the past continues to burden and depress, simply because it is allowed to occupy the mind to the exclusion of original thoughts which would change the whole moral, mental, and even physical and financial outlook.

Any one can decide to reconstruct his entire mind, and then daily build anew upon a basis of ideal and permanent good all the thoughts and feelings which compose his spiritual nature, by choosing to read and affirm for himself the ideals of perfection and joyous activity which are the natural attributes of progressive humanity.

I give herewith examples of the dissolving and building activities of the mind. When you perceive an ideal that you desire to incorporate into your character and physical expression, form and write out an affirmative statement which embodies that ideal and keep that statement before your mind as an incentive to mental endeavour. As :

I WILL REALIZE, BY PERSISTENT ENDEAVOUR, THAT I AM MASTER OF MY MIND AND BODY.

I can arouse all the constructive intelligence in my mind to creating new ideals and more perfect conceptions of a noble and perfect character.

I will attain the pleasure of self-mastery.

I will conquer all ignoble tendencies and stand strong in the perfection of ideal manhood.

When the mind is beset with fear thoughts and all the host of petty feelings which divert and weaken the stream of consciousness, then the dissolving force of thought can be exercised to clear away these depressing and weakening tendencies. Ground that is encumbered with tumble-down and useless structures cannot serve any useful purpose. Many minds are cumbered with the weakening beliefs of their ancestors and with a multitude of "if's" and "can'ts," which interfere with the uprearing of any substantial or healthy thought-buildings. The ground must be cleared by denial and then built upon by affirmation, as in the following formula :

My original thinking cannot be weakened by any of the weak fears of past thinking. My consciousness cannot be cumbered with the litter of weak and debilitating beliefs of the dark ages.

I am not bound to think or do as did my ancestors. I am not held in thrall by their imaginations of obstacles and impossibilities.

By the dissolving power of thought I dissolve all weakening influences, and determine to exert my creative imagination to the utmost in making the "impossible" possible and actual.

I can dare and do in the face of all obstacles.

I can see success in the face of failure.

I have faith in my own mental equipment to transform the possibilities of life into moral, physical and financial success. I am daily creating my desires and ambitions and aspirations into a perfect destiny.

The daily use of the foregoing thoughts will, in many cases, awaken the slumbering forces of the subconscious mind and so stimulate the joy of accomplishment that the blood will circulate with new zest and the nerves will have a healthier tone. When the spirit is awakened to new activity and realizes the joy of expressing its ideals in daily contact with its kind, then all the physical functions feel the thrill of spiritual life and refreshing health shines from the eyes and radiates from the complexion. Health of body requires that every cell must be kept active, that all sluggishness must be overcome.

When everything in the way of physical stimulus fails to arouse life from its lethargy, the birth of a new ambition, the fire of a new purpose, or the call of a higher ideal will fan the flame of spiritual life until the entire body imbreathe fresh vigor in its effort to attune its motions to the influx of life that flows through it from its joyous, conquering spirit.

A REPLY TO THE ASSERTION "THAT JESUS IS ONLY THE UNREAL HERO OF A MYTH."

EDITOR, *Divine Life* :

As you ask me in this month's issue of your magazine, to make clear my assertion, in an article in the *Kalpaka*, "that Jesus is only the unreal hero of a myth,"—permit me to state that, hile the much-debated question of the historicity of Jesus is too large a subject to be discussed satisfactorily in the compass of a magazine article, I have treated of it very fully in a new book,

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degree of criminality," must be false. The particular view from which he argues is incomplete. He argues from what may be termed, a defective relation, and, therefore, it is a false analogy. Accordingly, the result is a defective generalization, which neither proves nor disproves anything. There can be no such thing as an actual inference from a particular to a fresh particular.

(To be continued).

THE FOUR IMPORTANT QUESTIONS OF THE N. S. A.

ANSWERED BY DR. PEBBLES.

In the *Progressive Thinker* of May 23rd, 1914, the Rev. Thomas Grimshaw, chairman of a duly appointed committee consisting of Messrs. Grimshaw, Griffen and Kates, all courteous and cultured gentlemen and officials of the N. S. A., presents the following four important questions relating to the present status and the future progress of Spiritualism :

- (1) What are the needs of our local and State Associations ?
- (2) What can we do to better promote the interests of our cause ?
- (3) Why have we so few speakers and mediums of marked ability being developed ?
- (4) What are the causes of the apathy in our ranks ?

In my opinion, the needs of our local and State Associations, are deeper convictions of the mighty fact of a present-day converse with the resurrected dead, a firmer loyalty to our Declaration of Principles, a more fervid affiliation among ourselves, more harmony with all the workers in the great field of reform and a complete banishment of all jealousies and a more generous support of all genuine mediumistic message bearers.

(2) We can better promote the interests of the spiritual movement by organizing home seances, disparaging all communications from scheming, earth-bound and mercenary intelligences, by creating reading circles, by establishing regular pastorates, by improving our music, by distributing leaflets and pamphlets explaining the phenomena of Spiritualism, by encouraging Children's Progressive Lyceums, by making our Sunday services more religious, opposing all whisperings, hand-clappings and feet-stampings, realizing that we are in the presence of the living dead and of God's holy angels.

(3) We have so few speakers of "marked ability" because mammon times and crises, abounding in comedy, tragedy, picture shows and tangos, do not demand teachers and speakers of great ability; and because of the persistent song of second-class platform lecturers that there are no hells nor demons nor mental sufferings beyond the grave but that all across the border is sweet summerland, thus causing a blighting, deadening influence to that great positive truth, that the conduct-sowings of this life are largely reaped beyond the tomb. And further, because educated speakers of "marked ability" are so sparingly paid for their labor. Intelligent spirits will not "develop" mediums or speakers to beg or starve. How many Morris Pratt Institute students

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the close relationship between the criminal and the savage and made him suspect that criminal tendencies are of atavistic (or ancestral) origin."

Capacity to distinguish between right and wrong, which is one of the most distinctive features of civilization, is always lacking in persons who are deficient in the discriminative brain-centre.

II—Head-shapes and their Significance.

The shape of a man's head, as one might expect to find, manifests the greatest number of disturbances and anomalies, the head being the seat of all mental, moral and social capacity. In order to make my case clear, and simplify what is meant by degrees of criminality, I will endeavour to supply a few details concerning the measurements of the following contrasts in the head-shapes of criminals and non-criminals.

The model head, for example, forms a striking contrast with the outline of Mrs. Hilling's head, and indicates almost a perfect development of the relative section or lobes of the brain and their corresponding faculties.

I.—The Superior and Inspiring Faculties,

II.—The Intellectual Faculties.

III.—The Animal Instincts or Faculties.

IV.—The Social and Domestic Faculties.

III—Measurements reduced to Analytical Degrees.

(a) The Objective and Qualitative Centres.

These powers enable us to perceive and deal with concrete things.

IV—Variations in Criminal Lunacy.

It should be borne in mind that there are as many forms of lunacy as there are different faculties of the mind; that every brain-centre, unless it is rightly used, is liable to undergo some definite alteration, which may completely upset a person's mental or moral balance. Hence, the need to be constantly on the watch. For instance, the man who is possessed of a great degree of intelligence (quality and culture being equal), has a greater degree of capacity either for good or evil than one who is possessed of only an ordinary degree of intelligence. In both cases, it would be purely a question of wise or unwise direction, as to whether a man became a noble personality or a conscious criminal. In that case, then, any tendency to criminal conduct would become an acquired habit. Clearly, such a man could not justly be called a born criminal.

(a) The ordinary idiot is born so. Accordingly he or she is harmless and incapable of making any real mental or moral advancement during a lifetime. Such a person is unable to perpetrate a criminal offence.

(b) The ordinary imbecile may be described as one who is below the average in reasoning power and moral capacity, but, as a rule, he is possessed of more than an average degree of the centres of self-preservation. These powers usually govern his conduct. He is dominated by the influence of others; is mainly a creature of impulse; and is liable to become an accomplice, in the hope of receiving some trifling reward.

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"The Restored New Testament," which is now in the press and will appear in a few weeks.

Now, it is really a matter of indifference to me whether Jesus ever existed or not. There have been, and are, many Christs; and if Jesus were historical, he was simply one of them. Hence I have always declined to enter into any controversy on the subject. But the doctrine of the various atonement as held by the orthodox, is based upon the "historical" incarnation of "the only Son of God"; but not even a God can free mankind from sin and its penalties by suffering vicariously for them.

It is admitted by all scholars, even those who are "orthodox," that there is no evidence for the historicity of Jesus outside the New Testament itself. In fact, the "historicity" of Christianity for the first century is almost a complete blank. All evidence for or against the theory of historicity must, therefore, be sought in the text of the New Testament. In my new work I undertake to restore that text—which is undeniably corrupt—and to give an interpretation of its inner meaning. In doing so, I found the text itself contains conclusive evidence that Jesus was not an historical character, and that the whole story of his life is purely fictitious and allegorical. In *Apocalypse Unsealed*, I referred to it as "the Jesus-mythos," for so I have always regarded it. In using the name "New Testament," I do not endorse the theological doctrine of two "testaments" or "covenants." And in using the name "Ioannes" in a covering sense, I do not say that Ioannes was the real name of the author of the *Apocalypse* or *Fourth Gospel*, or that he was a disciple of Jesus. In fact, "Ioannes" appears to be only a variant of "Oannes," the Euphratean Water-God.—James M. Pryse.

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Dr. T. R. SANJIVI,
Editor.

SWAMI MUKERJI,
Associate Editor.

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WHAT IS THEOMONISM?

PROF. DR. H. P. HOLLER

*General Superintendent, Universal Theomonistic Association;
President of the Oriental University, Washington, D. C.*

Theomonism is monism, theism and spiritualism combined, or spiritualistic monotheism which is really monotheism and not trinitarianism or tritheism.

Theomonism is theology, philosophy and science combined, or scientific theosophy based upon real revelation from higher divine sources above the mortal plane of life and not sophism based upon all kinds of undigested "occult" notions.

Theomonism is as old as human religion, philosophy and science, and so young that its "Bible" is still in the making.

The Theomonistic movement started when, in 1907, I published my refutation of Trinitarianism, after the original text of the Christian and Jewish Bible, under the title of "Theomonistic Theology," but received a mighty impetus when last year a large band of highly elevated spirits succeeded in bringing me into attunement with them, when they gave us first the key not only to hundreds of spirit symbols, but created also for us a special mode of writing in a peculiar alphabet not known on Earth heretofore, to safeguard their communications from mutilations by lower spirits. They also informed me that I had been under their special guidance even before I wrote my "Theomonistic Theology."

As soon as the first book of the "Theomonistic Bible" had been published, they opened to me the largest daily newspaper in the capital city of the United States, the *Washington Post*, in whose Sunday edition appear long articles from me on Theomonism under the caption of "Spiritualism," regularly each Sunday since November, 1918, in which I explain the whole field of Theomonism or higher spiritualism. These articles have found such an extensive interest that it is almost impossible to obtain an extra copy the next day. Last week a woman, who is a medium and who had been told by her spirit guide that a new Bible was being revealed in Washington, walked on foot all the way from Florida, 1,000 miles, to get a copy. Everywhere people who look into the new revelation with care are convinced that this is the true authentic Third Testament which explains the New Testament of the Christian Bible perfectly and most satisfactorily.

As I expect to write again about this subject, I shall to-day give only a very short outline of Theomonism as it has been revealed to us.

Theomonism teaches that there is one only supreme God of the Universe, Whom we call Eloah but Whom no name can adequately denote. He is a Person or spiritual entity aside from all other entities, having His abode in the center of the whole universe, Whose mind penetrates all parts of the universe which He created. I have been in communication with elevated spirits from far outside our solar system, as, for instance Sli'ubbar, from Capella, and "Groundless" (one not limited in one of our space extensions) from a star fifteen times as far away as Capella is from us, and others just as far and farther away from us and more elevated than our solar system, and yet none of them has ever seen Eloah, but they all agree that He is a Person dwelling in the center of the universe which is so immense that we have no conception of how large the universe really is. They all say that God watches over His own, also here on Earth, *i.e.*, His mind reaches to all everywhere.

Theomonism teaches that Eloah is doing His great work of creation and preservation or evolution through subordinate Elohim or Minor Gods, one for each solar system, it would seem. We call the Head of our solar system Jehovah; but he, too, may be called by another name, because of his great excellency, if we only bear in mind that he is not the self-existent Eloah, the Almighty.

Theomonism teaches that Jesus is the anointed one of God for the salvation of the Earth because he was the cause of the first disobedience, when he, 200,000 years ago, lived as the first human being, with his mate, on Earth and received of the spirit of God, but was misled by older and fallen creations or creatures to go his own way and to discard the immediate and strongest guidance of God. Jesus, after he had been perfected for a long time, on the spirit spheres, came again to show true obedience, wisdom, and love, and this Jesus is now about to come again (not in the mortal flesh again) with a specially large angel force to further advance mankind to the higher psychic life in company and co-operation with the angels of heaven, by spiritual intercourse, to be continually guided by the higher messengers of God.

Theomonism teaches that we have just entered upon the seven great plagues, described in Revelation of John (last book of the Christian Bible) Chapter XVI. The present great war constitutes the first of the plagues. All mankind will be affected by these plagues which will come here and there, and the last will end in 1919. After that there will be ten years of readjustment, and then the wonderful increase of spiritual power on Earth will be clearly perceived, so that the real Millennium hoped for by so many may be said to begin in 1929.

This has never been published before and I send this to the *Kalpaka* as a special token of my high esteem for that journal and of my real high regard for the dear people of India, among whom I have laboured for four years, in Rajahmundry, Godavery District, being then still a Lutheran clergyman and educator.

Theomonism teaches that now begins the downfall of Rome, because the Roman Catholic Church has spread too many false dogmas, which have kept the souls captive. In Theomonism there are to be no dogmas but only living principles. All that Theomonism calls for is obedience or love to God, hearty co-operation with the higher angels, and real harmony with all men of whatever class. After the great cleansing through the seven great plagues there will be generally known only three distinct races. All the nations of the Earth are to be united into one grand federation of nations or states, and all wars, social and economic injustice, etc., will cease.

Theomonism calls for ardent scientific, philosophic, and theological research. It calls not only for wide-awake investigators of all that is good and profitable, but it calls for determined action of all, and at present especially for strong leaders to spread this saving

Gospel of real peace of all mankind with God and fellowmen, and I shall be pleased to have spiritualistic media everywhere who are sincere and progressive, as well as religious leaders of any denomination or religion write me for further instruction and authorization to organize circles and congregations, as well as schools for the spreading of this glorious Theomonism, which is God's own revelation to all His dear children everywhere, whether they are now Christians or not. Those who are wealthy and can send us donations will enable us to distribute the Theomonistic Bible free of charge among those who cannot pay for it. Just as soon as the fifth book is complete we expect to publish all five books; but we need large funds for such undertaking, which we do not yet have. But from former experiences we know that the needed funds will come at the right time. May you, dear reader, be chosen to help in this most urgent work for our time!

What distinguishes Theomonism from all other religions, sciences, and philosophies is the power that goes with it for the healing of all nations. Not only the gift of prophecy, but also the gifts of discernment of spirits, the mediation between the earthly and spiritual realms of life, and the healing of all kinds of diseases by the spirits' power becomes common. It becomes possible for anyone to develop some kind of psychic or spiritual gift for the service of God among men. Moreover, it is promised that not only theory is given, but that real nourishing power shall go forth from the throne of God, through His angels, to all who follow this New Gospel for all men alike.

Some of the strange predictions made by our high spirit guides are that death shall finally vanish entirely from Earth, and they think that after only 300 years from now the first family will enter spiritual realms without passing through bodily death; and it is predicted that food for men will be extracted from the air, so that men can live from substances of the air as spirits live from substances from the ether, which new food, when our scientists have learned how to extract and combine elements, will tend to take all brutality and hatred out of mankind—certainly a wonderful boon, for which we should be most grateful.

THE CENTENARY OF PHRENOLOGY IN GREAT BRITAIN.

DR. GALL

THE DISCOVERER & FOUNDER OF PHRENOLOGY.

BY J. MILLOTT SEVERN, F. B. B. S., BRIGHTON (ENG.)

Author of Popular Phrenology, etc.

It is just one hundred years ago since Dr. Spurzheim, the gifted pupil and co-worker with the illustrious Dr. Gall, the discoverer of Phrenology, came to Great Britain, in March 1814, to lecture on the

doctrines of phrenology, and as the event will be fittingly celebrated in London, in the form of a big public meeting, by the members of the British Phrenological Society, at the Phrenological Congress, Nov. 9th, I thought it would be specially interesting to give my readers short biographical sketches of these two founders of the science.

• Dr. Francois Joseph Gall, the discoverer of Phrenology, was by birth a German, born March 9th, 1758. His parents intended him for the Church but he preferred to study medicine, and he became so able and eminent a physician, that in 1794 he was recommended for the office of Medical Counsellor of State to the Emperor Francis I, which honour he courteously declined.

As a boy he distinguished himself by his subtle powers of observation, his fondness for abstruse reflections, and the wonderful extent of knowledge he acquired of natural objects. He seemed not to care so much for children's games or youthful occupations, but he observed most keenly the doings and mental characteristics of others, and he early discerned that his brothers and sisters, companions and school-fellows, each showed some peculiarity, talent, propensity or faculty which distinguished him from the others. He noted particularly that some of his school-fellows quickly learned their lessons by rote, which he himself was quite unable to do, though he well understood his lessons. He further noted that those scholars who could so readily commit their tasks to memory possessed remarkably prominent eyes, which he nick-named "Ox-Eyes." This eventually led to the discovery of the organ of Language. In course of time he thought he could discover the external signs of other mental qualities as music, painting, &c. At first he looked to the face for signs of character, then noting the remarkable difference in the shapes of heads, it occurred to him to look to the head and brain as the seats and external signs of character and moral sentiments; and, realizing that he was on the track of a new discovery, he gave himself entirely to the study of nature, experiment and research.

Being later a physician to a Lunatic Asylum, and several Hospitals and Public Institutions in Vienna, he had exceptional opportunities for his particular studies, and he showed such enthusiasm in acquiring all possible data, knowledge and information that, says M. Villers, "There was indeed a time when everybody in Vienna trembled for his head lest it should be requisitioned to enrich the cabinet of Dr. Gall."

In 1796 Dr. Gall commenced giving courses of lectures on his phrenological theories in Vienna. After continuing these lectures for five years the Austrian Government ordered that they should cease; his doctrines being considered dangerous to religion. The prohibition stimulated curiosity and the doctrines were studied more zealously than before. Gall had now many enthusiastic adherents and students, including John Gaspar Spurzheim, a medical student, who commenced his labours as co-worker with Gall in 1800. The prohibition by the Government aroused curiosity, as mentioned already, and the doctrines

were studied more zealously than before. However, not having the sanction of the Government, in 1805 Drs. Gall and Spurzheim quitted Vienna to travel together and to pursue in common their researches.

From 1804 to 1813 Drs. Gall and Spurzheim were constantly together; their theories became widely known; they visited the public towns and cities of Germany and other parts of the Continent, lecturing and pursuing their researches. "They met," says Gall, "with the most flattering réceptions; Sovereigns, Ministers, Philosophers, Legislators, Artists seconding my design on all occasions, augmenting my collections and furnishing me everywhere with new observations."

From 1807 Gall made Paris his permanent home. He visited London in May 1823, staying over six weeks, during which time he gave many lectures and demonstrations of brain dissections. He was splendidly received and his lectures were attended by many titled persons and members of the Medical faculty.

The following is a personal description of Gall by the late Dr. Elliotson of St. Thomas' Hospital, London. "I have seen Dr. Gall—seen much of him and had repeated conversations with him on phrenological points, and on the history of the discoveries. He lectures in Paris to a class of above one hundred at the Athénée Royale. His course consists of sixty or seventy lectures, and he spends several days in dissecting. When at the end of the hour he asks whether he shall proceed? the audience applaud violently and he often continues two, and upwards of three hours. Dr. Gall ranks high in Paris. He is physician to ten Ambassadors, has great practice, is considered a Savant, and bears himself and lives handsomely like a gentleman."

"Gall's head is magnificent; and his countenance, dress and manners, with the depth, continuousness, liberality, and simplicity of his remarks, show you that you are in the company of a profound philosopher, a perfect gentleman, and a most kind-hearted friend. He is perfectly free from affectation or quackery; pursues truth alone regardless of all consequences; and has sought it at immense expense, and free from all interested motives."

The doctrines of Gall have been greatly misconstrued, ignored, and abused from time to time, by incompetent and envious critics and reviewers of his system. It has thus shared the fate of almost all other new discoveries upon their first appearance before an unenlightened and prejudiced public. Phrenology, however, has triumphed. Gall's masterly genius was highly valued by those who were best qualified to judge of its merits. While accomplishing the great work of his life, he was honoured, esteemed, and sought after by Royalty and by the leading men of science and learning of his day. The French and German Savants were frequent attenders at his lectures and listened with profound interest to his learned discourses.

In March 1828, at the conclusion of one of his lectures, Dr. Gall was seized with a paralytic attack from which he did not fully

recover. He died on the 22nd August, the same year, at his residence, two miles from Paris, being then seventy years of age. His interment, in Pere le Chaise, was attended by an immense concourse of friends and admirers, including Drs. Broussais, Fossati, Vimont and others of the leading and most distinguished literary men, physicians and scientists at that time, five of whom delivered orations over his grave.

Gall's memory lives, and will live, and both now and in the ages to come, he must be recognised pre-eminent as a philosopher, one of mankind's greatest philanthropists, and the prince of discoverers.

[N. B.—Next month Mr. Severn will continue with a sketch of Dr. Spurzheim.—ED.]

THE TWO LOAVES.

LEV. XXIII, 17.

HENRY PROCTOR, M.R.A.S.

At the end of the Feast of Weeks, *i.e.*, on the day of Pentecost, the Israelites were commanded to bring, as a wave offering, two loaves of fine flour. Now these two loaves represent the two Churches of God on earth. For the Scriptures show plainly that there are two such Churches and two only.

The first is that which is described in the eleventh chapter of Hebrews, the first recorded member of which is Abel.

The second did not begin to be builded until after Christ had "ascended up on high," and had given apostles, prophets, evangelists, pastors and teachers, for the building up of

THE BODY OF CHRIST.

As no building can exist before its builders, it is obvious that any Church which existed before His ascension, could not be the Church which is called the Body of Christ. This latter Church is referred to as a loaf in I Cor. X. 17—R. V.—marg. "We, who are many, are one loaf, one Body." If, therefore, "the Church which is His Body" be typified by one of the loaves, it follows that the Church which has existed from the foundations of the world must be represented by the other loaf. For as we have said already, in the broad sense in which we are now speaking, there have never been any but

TWO TRUE CHURCHES

from the foundations of the world until now.

So neither will there be any other Church in the future, so far as the Scriptures depict the future. There cannot be any other Church during the Millennium because the kingdoms of this world will have

become "the Kingdom of our Lord and of His Christ." The whole world therefore being His kingdom, there can be no necessity for an "ekklesia" or "called-out" company (Rev. XI. 15). The two loaves are, therefore, the two eternal Churches of the living God, which when completed, will co-exist unto "the ages of the ages." The first is everywhere and always represented as a woman, the second as a man; the first as a city, the second as a temple, as may be seen in the following Scriptures, *viz.* :—

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|--|--|
| (1) The Lord hath called thee as a woman. (Isa. LIV. 6.) | (1) Ye all are one man in Christ Jesus (Gal. III. 28). |
| (2) The Bride, the wife of the Lamb. (Rev. XXI. 9.) | (2) The Church, which is His Body. (Eph. I. 23.) |
| (3) The Holy City. (Rev. XII. 22) | (3) The Temple of the living God. (II Cor. VI. 16.) |
| Mount Zion the City of the living God. (Heb. XII. 22). | A Holy Temple in the Lord (Eph. II. 21.) |
| | The Temple of His Body (John II. 21.) |
| | See also Rev. III. 21; I Cor. III. 16. |

Of the members of the Bride in Heb. XI. 10, it is said, "They looked for the city which hath THE foundations. The foundations are promised to the Woman in Isa. LIV. 11, and seen in Rev. XXI. 14, as the "twelve foundations" of the heavenly Jerusalem. No temple is seen therein because God and the Lamb are the Temple thereof.

The Lord's Prayer in John XVII. 21 is thus seen consummated, for the members of the Body are one with the Head and one with the Father. The Lamb (*Arrios*) is the Christ

HEAD AND BODY.

For "the Christ" is not one member, but many (I Cor. XII. 12). The Lamb who is the Bridegroom consists not only of "the Anointed, Jesus, but also of all those who are anointed together with Him (II Co. I. 21).

From Isaiah LIV, with Galatians IV. 26-28 we learn that those two Churches are represented by Sarah and Isaac. They stand therefore in the relation of mother and son. In the allegory Sarah represents the heavenly Jerusalem—"which is our mother." In the twelfth chapter of Revelation the future of this woman and her son is clearly depicted. The birth here symbolises

A RESURRECTION

the "exanastasis" or "out-resurrection" of the mystical Body of Christ, called the "Male Son" who is to rule all the nations with a

rod of iron. He is to be "caught up" to God and to His Throne before the beginning of the Great Tribulation, or reign of Anti-Christ, which is to continue 42 months, or 1,260 days, during which period the woman flees into the wilderness to "a place prepared of God" to be protected from Anti-Christ and nourished for "time, times and a half" = $3\frac{1}{2}$ times, or 1,260 days.

We see that exactly similar language is used in Isaiah LXVI as in Rev. XII. 5, and she is there called "Zion" and "Jerusalem," so that we can have no doubt of her identity with the primeval Church of God, while the Church which is peculiar to

THE PRESENT DISPENSATION

is represented by the "man child." It is evident that the man child represents a body of overcomers (V. 11) who secure "the prize of the high calling": sitting with Christ on the Throne of God (Rev. III. 21) and "ruling the nations with a rod of iron" (Rev. II. 26, 27.)

The woman will have part in the first resurrection (here *anastasis ton nekron*) but not in the ex-anastasis or "extra-resurrection" of PHIL. III. 11. The members of the Bride are "holy brethren, partakers of the heavenly calling" but they do not obtain "the prize of the high calling" (Phil. III. 14) They are citizens of the "Holy City," but are not incorporated into that

"HOLY TEMPLE"

which is built upon the foundation of the apostles and prophets of this present dispensation. Myriads of believers are still living under the old dispensation—knowing nothing of "the dispensation of the mystery" which was hid from all the ages and generations in God until it was made known by a special revelation to the Apostle Paul (Eph. III. 8, 9).

Nothing can exceed the high and holy privilege of this dispensation in that by means of His "exceeding great and precious promises" we may now become "partakers of the divine nature: members of the Body of the Bridegroom": "heirs of God; joint heirs with Christ." But to obtain this prize of the high calling we must, as the Apostle did,

MAKE A FULL SURRENDER:

present our bodies a living sacrifice, "suffer the loss of all things"—that we may know Him, and the power of His resurrection and the fellowship of His sufferings, becoming conformed, unto His death—if we would attain to the ex-anastasis—"the out-resurrection"—that from among "the rest of the dead." For only if we "jointly suffer," shall we "jointly reign" with Him.

This "glorious Church," "the Church of the firstborn," of which our Lord is the Head, is called emphatically "The Christ" (I Cor. XII. 12.) Its members have

THE GLORIOUS PRIVILEGE

of "filling up" what is lacking of the afflictions of the Christ (Col. I. 24). They are sharers, not is His vicarious sufferings, as the sin-offering, but as the burnt-offering, which sufferings will not be complete until the last member of the Body has suffered his share. No one can understand this mystery until he is baptized into the Body, although he may have entered the Kingdom of God by being born from above. It is by regeneration that we are "born" into the kingdom, but we are

BAPTIZED INTO THE BODY

(I Cor. XII. 13) by the Holy Ghost coming upon us, "the promise of the Father;" the "better thing" provided for us, which they could not receive (Heb. XI. 40), and which no one could receive until after Jesus was glorified (John VII. 39.)

NERVE FORCE.

T. LAKSHMANA PILLAI, B.A.

(Continued from last issue).

The subject of nerve force must receive special attention from the point of view of heredity. The quantity of nerve force transmitted from the body of the parents at the time of generation will be one, if not the chief, factor which determines the stock of nerve force with which a man will start his life. Though the result at birth is liable to variations according to the nourishing nature of the food substances absorbed by the mother during pregnancy, and also according to the ailments, mental condition, &c., to which she was subject during the same period, still the main force with which the foetus starts must be taken to be the force which passed into its body at the moment of generation. The age and health of the parents have also a strong connection with the health of the child. The child inherits not only the physical appearance and mental peculiarities of the parents, but also the tendencies to particular diseases to which they were subject, although this may not be apparent for a long time in life, or may be overcome by counteracting forces and influences. Again, the offsprings of early marriages have been scientifically shown to be weaker and slighter in organisation than those of persons who contract marriages at a mature period. The stock of nerve force at birth must therefore be assumed to vary in different persons. The way in which the child is brought up, the articles of food consumed, the climatic conditions, the kind of life led by, and the habits of the parents, are all factors affecting the growth or deterioration of the nerve force with which it started life. A child that is congenitally weak will have to be strengthened by artificial means, by medicines or tonics appropriate to its age. When the child grown to be a youth, the quantity of nerve force he can

command will in general determine his physical or mental capacity, his readiness or handiness at work, the ease with which he can perform the daily functions of life, the amount of persistent attention he can bring to bear upon his studies, &c. When without much nerve force to begin with, and with an ill-fed physique, a youth pursues a career of close study or thought, it is certain that ere long he will find himself a bankrupt in health. He may, in course of time, even develop some disease like Dyspepsia, Asthma, Diabetes, Insanity, &c., for these are all nervous diseases, that is, they have their root cause in a want of sufficient nerve force in the system. In these cases, therefore, care has to be taken to enhance the quantity of nerve force. Not only the kind, but also the period, of treatment must vary. If a congenitally weak man should expect to be thoroughly cured in the same period of time as another who was equipped in life with a better stock of nerve force, he is doomed to disappointment. He must patiently bide his time.

In connection with the subject of nerve force, it seems necessary to offer a few remarks about diet. If a disease is traced to nervous weakness as the root cause, it is sometimes advised by some doctors to change the character of the diet from vegetable into animal. This, so far from acting as a remedy, plunges the patient eventually into worse evils than he started with, and indeed the patient would have been much better if left to himself. For meat is an *unnatural* food, and taxes the nervous powers of the stomach to a larger extent than is actually required for healthy living; for "the products of digestion of both animal and vegetable proteids and fats are the same." The pure vegetables are only deficient in fats, which can be readily made up by the addition of milk, butter or ghee. Meat, though it contains a large measure of protein, contains also an immense quantity of waste matter, to eliminate which from the system requires a vast amount of active, vigorous, out-door exercise for which the climate and other conditions of India are not favourable. If the meat diet is continued, the patient will probably be ultimately landed in Dyspepsia. Further, the uric acid in flesh may also lead to more complications or diseases, *vide* the long list of uric acid maladies enumerated by the eminent Dr. Haig, M.A., M.D., F.R.C.P., besides creating a craving for drink and such other stimulants, which will only help to bring the stock of nervous energy lower down in the system. The problem of drink has been finally solved, *viz.*, that it is due to the uric acid in flesh, and that pure vegetarians have not the craving for drink, except by bad associations.

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"It is my purpose to call your attention briefly, and in a general way only, to an abnormal condition of the human system which is not always recognized by the physician, but which, nevertheless, exists very frequently, and is the cause of many of the ills which afflict suffering humanity. I refer to the condition known as the uric acid diathesis which has been designated by the terms lithuria, lithiasis and lithemia, the latter being the one usually employed by modern

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writers * * * The treatment of lithemia is probably secondary to the prophylaxis, and a rational aspect for the treatment of this disease would be temperance in eating and drinking. Especially would it be an appeal for limitation of the quantity of nitrogenous food for the actual requirements of the system and a total abstinence from malt liquors and acid wines superadded of course with a proper amount of physical exercise, preferably in the open air. From the foregoing considerations it is apparent that the best treatment for the actual condition is to diminish the formation of the uric acid and promote its excretion by using some means to diminish acidity, as acidity has been shown to interfere with its secretion, and favours the accumulation of undesirable materials. These indications are best fulfilled by reducing the amount of animal food taken, or entirely excluding it, and making the diet to consist of fruit and vegetables. Haig, who was himself a great sufferer from migraine, found that attacks were mitigated in severity and diminished in frequency as soon as the animal food was limited, and after wholly abstaining for a while, the attacks ceased, but on again resuming a meat diet, returned, disappearing permanently upon continued total abstinence from animal foods."

The above establishes the deleterious effects of animal food both by the positive and negative methods of Inductive demonstration.

The subject of diet cannot be closed better than by quoting from the great Dr. Haig: "Seventy five per cent. of the most terrible diseases under which we suffer (they are not, in fact, diseases at all, but poisonings by unnatural foods), our increasing insanity, our increasing cancer, our debility, and our deterioration, may be due, not improbably, to the neglect of Nature's teaching. And Nature says, in a way that there is no misunderstanding, that man is a frugiverous and not a carnivorous animal;" and also from Arramowski, M.D., Ch. D.: "I advocate fruit diet not only because man is a fruit eater, anatomically and physiologically, but because my experience as a patient and a physician has proved to me the beneficial influence of the natural food on healthy as well as on sick people. The first will preserve their health and strength, their corporeal, mental and spiritual powers, to the highest old age, under a fruit diet. To the latter, the sick people, I like to say as a last injunction, 'Do not give up hope, whatever be the matter with you; Nature can heal where human wisdom and interference fail; return to Nature; live on man's natural food; build your body of the normal life and strength-giving material, and you will find that the time of miracles has not yet passed.'" It is possible to a man with a will to stop meat diet altogether, by a gradual substitution of vegetable diet, and thus to render the body proof against diseases incidental to flesh. It has been proved that the great majority of those who suffer from Dyspepsia and Cancer are meat-eaters. It was not want of protein that the patient we instanced above was suffering from, but want of *phosphorus*, the phosphorus that he possessed having been imperceptibly eliminated from his system through years of hard study, or high pressure of work. How to recoup the lost phosphorus was the real question with the patient; and if he attempts to solve it

by taking meat, in the place of a bloodless, natural diet, it will be like handing a stone to nature when she really wanted bread. Such an attempt then is doomed to failure. You can as well expect an underfed jukka-pony to run at the rate of 25 miles a day, as such a man to give the full term of life in health. The collapse is bound to come, sooner or later, and it comes either slowly and stealthily, or suddenly with a terrible crash.

A few words about physical exercise would not be out of place. Every organ, when exercised, produces a certain amount of waste. The quantity of waste products is increased in proportion to the degree of severity of the exercise. These waste products have to be expelled by natural processes, chiefly through the kidneys and the skin. If waste products are not expelled through the skin, they naturally find their outlet through the kidneys. The unexpelled portion of the waste remains in the blood, and if it be retained therein for an inordinate length of time, the blood is likely to be rendered impure. These impurities will manifest themselves in various ways, such as, skin affections, boils and glandular swellings. It is therefore of the highest importance that facilities should be afforded by normal exercise for the complete expulsion of the waste products in the blood through the skin. If this is not done, impurities are sure to accumulate in the blood and thus to pave the way for disease of some sort, or to the symptoms of neurasthenia, such as, indigestion, fatigue, headache. Thus physical exercise is of prime importance to all, but especially to those who unduly exercise a special organ, such as the brain. It is also of use in the case of the latter as a countercheck against a habitual and unhealthy accumulation of blood in the vessels of the brain, resulting in a weakening of the nerves of the coating of these vessels by the unusual strain involved. Physical exercise should not be confined to one part of the body, such as the legs alone, or the upper part of the trunk alone, but should be harmonious and extend to all parts of the body, as far as possible.

In taking phosphoric tonics, such as Wylie's Syrup, Phosphodyne, Fellows' Syrup, Huxley's Syrup, or Sanatogen (which latter now rules the market), certain points have to be borne in mind. All these are good phosphoric tonics, but the most suitable, I think, would be those preparations (like the two last named) in which the phosphorus exists in an easily assimilable form. By 'assimilable' is meant, the absorption of it into the system so as to form part and parcel of it, nerve for nerve, and bone for bone. In the case of some medicines, such as Fellows' Syrup and Phosphodyne, some physical exercise would be necessary to help the assimilation. Otherwise, the extra energy introduced, remaining unassimilated, may give rise to sexual or other violent feelings, and thus defeat the purpose in view. Physical exercise will dissipate the feeling referred to. Physical exercise is the way to get the medicine assimilated, and, in fact, the new energy produced by it would be first spent in strengthening the organs subjected to exercise, and through them, it may spread to the other organs in due course. The unused energy will remain in the form of a floating or wandering force, until it is used up, or spent. When used up, it will go to enhance the stock

of reserve energy possessed by the user. Thus, little by little, and through a period varying according to the quantity of force to be recouped, it is possible to reimburse into the system the phosphorus through whose loss the ailment was caused. It is like increasing the revenue of a state by small, yet steady, additions, year by year. Though slow, it is likely to prove a sure and effective method, and should be undertaken with the greatest possible caution and patience. A note of warning has also to be added. In the case of medicines like Phosphodyne, which tends to increase the blood before touching the nerves, a certain nervous shock, or a feeling of giddiness, is likely to be felt, if the medicine is taken at too short intervals. This is the natural effect of the increase of blood. What should be done in this case is to widen the interval, allowing sufficient time for the assimilation of one dose of the medicine before a fresh one is taken. Proper exercise will distribute the extra energy introduced among the organs which need them, and no anxiety need be felt on account of the temporary shock or giddiness, which will pass away when the energy is duly assimilated. The medicine should not be given up, as some have done, on account of these temporary disturbances. Neither should the sexual feelings representing the unassimilated extra energy be mistaken for real sexual feelings, and more indulgence sought than normal. In that case, the effect of the medicine will be rendered null and void. In the case of the shock, holding the muscles of the arms or legs stiffly for a time, or a brisk run or walk, would quickly dispel it, and no alarm of any kind need be entertained. It is a call for exercise and absorption by the unused phosphorus in the medicine. These tonics may be discontinued as soon as the requisite amount of nerve force has been recouped. Other phosphoric preparations prescribed by competent physicians may also be taken, and it is not intended that the suggestions here made should supplant separate medical treatment, but only supplement the same, by shewing what should be the chief aim of the medical attendant in dealing with the educated who suffer from nervous diseases.

(To be continued.)

SOME NOBLER PURSUITS.

BRIJ KISHORE VARMA.

Human beings, owing to some prominent distinctions from the rest of creation, are indisputably regarded as the most perfect specimen of Divine workmanship and the most finished product of Nature. But, as a rule, every superior station brings superior duties. As Nature abhors vacuum, human society abhors stagnation and monotony; the tide of civilisation must either advance or recede. But every deviation from the primitive stage of society is a deviation from Nature herself. This tendency may sometimes prove flagrant, yet it is one which we can hardly condemn since it gives us an enlightened cognizance of duties here and hereafter which would have otherwise been precluded from the vision of mankind.

From the cradle to the grave there are various stages of life inviting our attention to the performance of a separate call and an apportioned duty. The first act of human drama commences on the theatre of the world with the age of infancy, a period of spotless innocence, of pure eloquence and invidious charms that seem to bear the impress of Heaven in all its freshness. From this time forth to when the dark curtain of death closes "this strange eventful history" man has tremendous responsibilities and numerous obligations, the happy recognition of which has been fortunately designed for him and him alone.

Nature surely did not create human beings uselessly nor to act in fond consistence with the famous Epicurean principle. There is verily some grand and ultra motive which it is the province of Reason to explore. Those virtues, those glories which characterize Divine sublimity are also found to be extant in man, though latent and dormant and in the utmost shallowness of imperfection, for, human perfection can hardly sustain any comparison with omnipotence. In all actions and in every department Divine Excellence, the veritable paragon of the ideal and the illustrious, can form the sublimest model for man to imitate. It has the peculiar advantage of not allowing us to stop short through any recurrent misgivings of imperfection, such as is generally the case with typical patterns of human grandeur. Every one of us has to play in this world the part of that Samson whom the charms of a Delilah cannot seduce. We have to shield our heart impregably against the love-shafts of many a guileful Menaka and to act like one whom the accumulated enticements of the world cannot offer the slightest inducement to swerve from the path of duty. High though the ideal may be, God sends courage and fortitude commensurate with the high task to every devoted adherent.

It is a recognised fact that the bearing of our actions, be they virtuous or be they vicious, rests upon the soul and determines its prospective happiness. Our soul, being a part and parcel of the Divine element, unlike all material objects and like all ethereal ones, has a tendency to soar higher and higher and enjoy the celestial revelry. The body constantly attempts and alas! too often succeeds to pen it up in its mortal coil. It is the struggle between the baser elements and the refined quintessence, and the conquest, the sole determinant of human felicity, in life and after life, depends upon the use we make of ourselves and our surroundings.

Apart from all secular duties and mundane concerns, the imperious necessity of self-elevation, alleviation of human sufferings, the freedom of the mind and the body from the pernicious cares of an all-absorbing materialism and the emancipation of the soul from those hide-bound prejudices which seem to arrest its supernal flight, and last but not the least, a ceaseless communion with God, are duties which a sensible mind can hardly ignore. The conception of Divine Love, what an eternal theme for the contemplative mind! Serene, majestic and illimitable, pensive, soothing and melancholy, imperfect in its perfection and incomplete in its completion! In fact, the few moments of our life passed in scattering good and benevolence around and in earnest

yearning for the glimpses of a blissful region which the deriding materialist nick-names as "Wordsworthian musings" or "brown study" are the only moments worthy of being recorded in the Heavenly Register of Good Deeds. There is but one bridge connecting this world with Heaven and that is the bridge of Religion; there is but one link connecting man with God and that is the link of Love.

Let us be "like little mirrors reflecting the light of that glorious sun" to whose presence we are every moment drawing nearer and nearer till like a drop of water we are engulfed in the fathomless ocean of Eternity and have obliterated every discernible vestige which proves the non-unification with the One.

ETERNAL GLORY TO THE ETERNAL!

THE ONE MIND.

HENRY HARRISON BROWN.

Emerson, in the first sentences of the first of his essays, makes the statement that gives the key to all his philosophy and which, I believe, is to be the future basis of all reasoning upon God, Man and the Universe. He says: "There is one mind common to all individual men. Every man is an inlet to the same and to all of the same."

This is the doctrine, pure, clear and simple, of Unity. Its very simplicity makes it hard of acceptance. For, yet, mankind is child-like and is pleased by sound rather than by sense and seeks the mysterious and marvelous; believing that where he cannot understand there is hidden wisdom. Because of this belief, the "occult" or the hidden, has come to mean, not as it truly does—the deep and inner truth of things—but the mysterious and the difficult; that which can be known only after long and difficult search, or attained only by the few after secret and arduous labors and peculiar rites.

Because of this tendency, theologies, dealing in dogmas that defy reason and in statements concerning the unknowable, have ever attracted undeveloped man, just as "Mother Goose Jingles" and "Nonsense Rhymes" have attracted children. These jingles and rhymes are paralleled in their appeal by much that appears on the stage as comic opera, farce and burlesque, and draw the crowds. Truth, outside a small class, is looked upon as something rare and hard to find; when in fact Truth is all that is. It is Existence. Or a still better definition is—Truth is the individual's consciousness of that which is. Truth is limitless and consciousness is limitless. Truth is one definition of Infinity, of God. But, to say God is truth, is limitation, for it leaves out Justice, Love, Compensation and Law. Truth is the perception of all these, and of whatever other quality an individual may conceive, as existence. Absolute truth is Existence. But, truth will always be relative, and therefore Truth is each individual's consciousness of that which he is in Reality—ALL.

Truth is best expressed by symbols. We think in pictures. Truth to consciousness comes in terms of space and time.

Therefore symbols, gestures, hieroglyphics, signs, best convey Thought. Language, Talleyrand said, was an invention to conceal truth. Language is a collection of accepted symbols, through which we try to convey to another a perception which we have of truth, but this conveyance of thought is impossible. We can never convey by voice or pen, that which we hold in ideal; which we think, in the pictures in the intellect. The best we can do is to awaken a picture or a series of them, in the mind of another. As I write the words fire, war, sweet-brier, each of my readers receives from them an impression, an awakening of memory. For myself I see my comrades and the battle scenes I experience; the San Francisco fire; and my mother's and sister's faces when, as a child, they sat me beneath the sweet-brier bush.

Heaven, Hell, God, Spirit, all give different pictures to different persons. But, behind all there is one *IT*—one Something that perceives. There is one *I* that remembers, that thinks, that creates, that expresses in act, word or written speech, itself.

Behind every rustle of leaf, dust-cloud, whirlwind, destruction, tornado, hurricane or simoom, is the one atmosphere, and that same atmosphere is within the lungs of all that breathe.

Behind each drop of dew, each falling shower, each flake of snow, each avalanche or tidal wave, is the one aqueous vapor. Behind the falling of child's plaything, the topple of church and the stability of pyramid, is the one force. Expressions of one internal force are the various mountain chains. Outlets of one central Power are the volcanoes, earth's chimneys, probably of one interior heat. Earthquakes in every part of the globe are manifestations of one internal pressure.

Now we go still further. It is a universe, and each sun, star and planet is an expression of the One Something, which science terms energy and reverence terms God.

"Some call it Evolution, and others call it God."

One life, one intelligence, has by insensible modifications expressed itself from jelly-fish to human skeleton. One Mind in the universe, that mind is "common to all individual" expressions, be they individual diamond, or human brain.

• • • "Flower in the crannied wall,
I pluck you out of the crannies,
Hold you here root and all in my hand,
Little Flower: but if I could understand
What you are, root and all, and all in all,
I should know what God and Man is". • • •

because it is the common mind expressing itself in the flower.

This conception of Unity must be dwelt upon until it becomes as natural to think from it, as it is now to think from duality or multiplicity. In this thought of "One mind common to all individual men" let us reason upon your own manifestations.

I am self-consciousness. Am I a separate entity, an individuality, divided from the whole? Am I some *thing*? Am I a condition or a *part* of the One? If so, I am not a manifestation of that One Mind.

The Mind in me is *NOT* common to all men. For the part in me is not the part in other men. I am not an inlet to the *ALL* of that mind, if I am not an expression of All. I am consciousness! I am not a thing. I am not an individuality separate from the one! I am an individual expression of the One. I am the consciousness of the One; of all the One. But what is consciousness? I don't know. This I do know: *I AM*; and that which *I AM* is consciousness. Does anyone know more? I have found no knowledge. To know what I am, to know what consciousness is, is to know what the original substance is, and that is impossible. Spencer uses consciousness to include impressions, sensations, perceptions and whatever constitutes the operations of the Real Self. It is defined in Psychology as the "Power of the cognate faculty by which the mind knows itself as the subject of its own operations."

But, I am that power. I am the mind. What I have gained by this attempt of reason to define itself, for I am Reason? One of the synonyms of consciousness is "feeling." What is feeling? Sensation. What is Sensation? Consciousness of perception. Out of this we are forced to the conclusion that consciousness is that which makes me man. It is that which I am.

But it is not substance. It is not a condition of substance. It has neither magnitude nor position like a mathematical point. The only other conclusion is that Consciousness is the Whole. It is the *IT* of the universe, and that It is I.

The mountain is the world. Each land is one with every other, and every hill and plain. Each volcano is one with fire-heat of the world; so even *I AM* one with the whole. As behind each volcano is *ALL* internal heat, behind each breeze all the atmosphere, so behind each *I AM* is the Whole of Existence, of God, of Energy Emerson says:—

"Where it cometh all things are;
And it cometh everywhere."

Each *I AM* is a perfect expression of the Whole.

Hegel's definition of Man is, "Spirit conscious of itself." We may use any terms we choose. God conscious of Himself; Force conscious of Itself; Law conscious of Itself; Power conscious of Itself—Emerson's term is best of all. "Conscious Law," he says, "is king of kings." I am conscious of today of my self—of how much? Each day I am conscious of more of that which I am. But, I am the whole. All that is of Infinite Power and Wisdom I am. Each day I am learning more of that One Mind, which I am and to all of which I am an inlet. But since that Mind is Infinite, I shall be an infinite time in coming into full consciousness of that which I am. Because of this I am immortal. I live the immortal life now. Am in the "forever" now. Have heaven and hell here. Can ten thousand incarnations give me more than this? If this present incarnation has given me self-consciousness—made me conscious of myself—what more is there to give? I possess all, and possess the power to know all.

What can change this or take it away? Away from what? From the Whole, which I am. What can re-incarnation add to the Whole that I am? Life is a constant re-incarnation of God; the Whole; the One. If I am part of the One, separate as birds in the air, or plums in a pudding, it is then impossible to say what is, and what is not, the possible future of a human soul. But there is only one Soul. I am not a soul. I am Soul. Soul is indivisible. It incarnates itself in all expressions, that it may come to consciousness of Itself. Each separate individuality is so much added to the consciousness of the One. The one Mind constantly reincarnates itself and must do this that it may continue its process of knowing itself. Environment and conditions are itself. Therefore it is content, and it has much power in one form as in another. One John is worth as much in the unfolding of Divine Consciousness of Itself as a million like Johns would be. Coming into consciousness as John or Mary, it continues as John and Mary eternally, but it individualizes Itself into new Johns and Marys with different phases of self-consciousness.

Thus every birth is an opportunity for God, the Whole Mind, to learn that of Itself, which It could never have learned without that new birth expression, but it continually incarnates Itself, the Whole of Itself, into new Individualities of consciousness. Through all forms, from sand-grain to Man, the One Mind has found Its expression thus far, and will learn more of itself only as it unfolds Its consciousness of Itself as Man. Each individual man is an inlet to the Whole. In this thought, alone, is it possible to affirm that "I and the Father are one."

I find an article in *System* for June, that shows how far the principles of metaphysics are finding their way into the practical business world. Soon it will be a common thing for those classes that have heretofore scorned our New Thought as visionary, and have called our lectures "hot air", to be using it as daily panacea for all ills. There is a peculiarity, however, in the fact that when persons who have paid no attention to Metaphysics stumble upon Truth, they are inclined to think they have made an original discovery. It is so here. But we know that the Principle of the Subconscious, and the power to direct it, is an ancient fact in philosophy. From the time of Aristotle, philosophers have been studying the pre-conscious or sub-conscious, action of the soul. Each century has given a little clearer perception till the age of Leibnitz, Fichte, Kant, Berkeley and others gave us a clear philosophy of Idealism, which this century is making practical. New Thought is Practical Idealism, bringing especially the idealism of Jesus into a system of practical application.

New Thought bears to ancient philosophy the same relation that telephone, telegraph and practical electricity bear to the philosophy of electricity of two thousand years ago, when its presence was recognized, but its use not understood. But here's the extract:—

"The most unnecessary wear and tear that business men put on their physical mechanism is in the matter to worry over business problems. There is a lot of cheap bromide stuff thrown around by these

over-mind-matter fellows who peddle highbrow aphorisms in the way of advice not to worry. It is gilt-edged advice, all right, but business men don't pay any attention to it because it doesn't get down to bed-rock philosophical reasons for not worrying. It tells you there is no use in worrying, but that doesn't amount to anything, because you know it already. It doesn't tell you why there is no use in worrying. Here is the reason why. It is not your conscious mind as the psychologists call it, that ever solves a problem, anyway. It is your subconscious mind, the section of your thinking apparatus that works while you sleep or while you are thinking of something else. Therefore all the work your conscious mind does on a problem, except merely the work of assembling it and making sure it's placed straight before you, is wasted. The last thing to do at night is to assemble your problem, see that it is lodged in your mind all straight and fair, and then forget it—that is, turn it over to your subconscious mind to fiddle with while you stretch out and go to sleep. Then in the morning, ask yourself what's the answer, and nine times out of ten the answer will float up to the surface of your mind like bath-soap. And the tenth time merely means that you must try again.

PHILOSOPHY OF HEALING.

CHARLES DAWBARN.

If we are to claim all the privileges that inhere to our manhood our success will depend upon careful study of the organism we call mortal. It is part of our selfhood, and is the nucleus of the individual humanity which offers us the phenomena of spirit return.

Whenever units blend we have a nucleus loaded with possibilities, but we do well to remember that every achievement is the fruit of unit energy and intelligence compelling raw material to its service. If there be personalities around us to whom all experiences of earth life are unknown, still, they must have had their nucleus—their first blending—amid conditions that permitted their present unfoldment. Homo discovers within himself many an intellectual center over which he exercises little more than an influence. The heart vibrates, the liver secretes, the lungs aerate the blood, and the vast sanitary canal has its organs for filtering and absorbing all that can be utilized by homo, and discharging the rest. Intelligence and trained skill are needed at every point, with a police force of phagocytes every ready to seize and destroy the unwelcome intruder. It is never chance that allots each unit to its special labor, nor do we know of any presiding intelligence with power or skill for such a task. It is evident that nature's fundamental law of association is all-sufficient. Every unit attracts and repels, and with those like-minded he works in harmony.

We have the old axiom that tastes differ as the key to the diffusion of labour. The units in the heart and the brain, and every other organ, are with their fellows of like taste for the special work. It is just as in the city and nation. The welfare of the whole depends upon each unit doing his own work in his own way, and the better he

does it the more perfect is the civic strength and health. The clash of mortal life consists in the strife of personalities, and not of their units. It is nation against nation, city against city, man against man. We hold man to account, but we go no further. The hand may murder, but we hang the whole man. Most certainly, the units in his liver, his heart, his lungs, were not guilty, but the personality, as a whole, has become obnoxious, and must be broken up.

We are only at this time noting this fact in nature to emphasize the further natural fact that units from the entire personality are constantly passing into the aural man, each with his individual experience, and not one with the experience of the form we know as homo. If they could, as supposed possible by heedless thinkers, once again blend into a form with similar organs to those of home we might imagine such organs peopled by units of earth experience. Thus the heart units of homo would be attracted to the heart units of the aural man, and the same distinctive tastes and experiences would be expressed throughout the new organism. But we have already seen that our mortal form would be impossible to the aural self, although it has always been so pictured by mortal imagination in all cases of spirit return. Nevertheless, there is a very important point here for the student to note.

We all know that the specialist in earth-life is even less likely to be expert in other lines of thought. The skilled physician is not, necessarily, the best man to calculate an eclipse. That physician's special attraction will be, first, towards those with like tastes with himself, and, next, to those needing his skilled services. The units by which we know the man, the units of his intelligence, and not those of his several organs, will be the units by which we must recognize our acquaintance after death, if he pose in spirit return. If we can open up to such a physician sufficient of his old experience he can still play the doctor, and, perhaps, utilize forces and wield powers not yet grasped by the mortal. But his new experiences in his new life will be of no service to him in the work he attempts to do for mortals as a returning spirit.

Of course, if the reader persist in picturing the spirit as wearing a replica of his mortal form, such a form might be liable to dyspepsia, measles, and malaria, as in days of old, and he be continuing to collect professional fees in his accustomed manner. But upon those who persist in thinking of a spirit as necessarily in mortal form and shape, our previous chapters have been wasted. We have no lesson that can profit such minds. Yet herein is a most important truth for the earnest truth-seeker. Let us learn its lesson.

It is obvious that something passes from outer to inner man, other than the perpetual outflow of unit recognized by science as leaving homo every second of his life. There is no such entity as nothing. A thought has to be built up of units, as certainly as bone and muscle. So we have, as a starting point, the fact of a great out-going stream from homo to his own aural manhood. We also have a return tide,

very much more limited, flowing back into earth-life. These currents are, necessarily, as we have said, composed of units. But these units unlike the units attracted to homo from cosmos, come and go, bearing with them certain individual experiences gained by contact with homo. With this fact as a starting point we can easily discover the truth we are seeking.

To take an illustration, here, at this moment, certain units are leaving me whose experiences have been those of the liver and its secretions. I do not know anything of the special duty they are now fitted for in my aural selfhood, but, most assuredly, if for any reason they should take part in any return stream, their immediate affinity would be with my liver, rather than with my heart or my lungs. They will return freighted with their new experiences, whether of harmony or disharmony. The effect, although unknown to homo, and, therefore, unstudied, must be absolutely certain. It is the return to a regiment of its old experienced warriors, rather than of untrained raw recruits. But such return is not an every-day occurrence. The discharged unit, like the discharged soldier, does not lightly again enter the ranks. There must be a loud call for him, and he brings with him not only his old training but the experiences he has gained since he left the regiment.

Herein we have entered the realm of the treatment of the sick, and can discern at a glance the fundamental distinction between the drug of the educated physician and the much-denounced mental treatment of the present era. In every case the drug is introducing into homo's system molecular compounds, of blended units, which are without any previous experience of homo's organic necessities. So far from being chosen as likely to be harmonious, the drug is usually expected to start a battle. It must be driven out, or the organism will be destroyed. The effort necessary to do this is called stimulating the system. It is a life and death battle. Nature usually gets the better of the drug, and the exhausted patient climbs slowly back to health. The process is called convalescence. The whole effort of the educated family is to fight a battle with some foe. The boast of the present era has been that these foes have been discovered, with microscopic assistance. The next thing is to tap them on the head with a shillalah. Such is the conspicuous side to the training of a skilled physician. Every effort by which he endeavors to strengthen homo against such hidden foes is another side to his training, and a very different matter, demanding our unstinted praise. The whole realm of hygiene is a crown of glory to the medical profession. But its drugs! They are simply successful attempts to introduce unwonted and unwanted units into the organism of homo. The result is unnatural, and, therefore, unscientific.

Now we turn to the practice of the so-called mental healer, who has been groping through the centuries in darkness and ignorance of the nature of his own efforts. Sometimes he has startled himself with an apparent miracle; more often there has been a progressive recovery for his patient, with but a very brief period of convalescence. There

have been myriads of cases, unrecorded by the faithful, not only without benefit, but even with positive injury to the unfortunate patient.

By the term mental healer we are including every system of treatment which excludes drugs, be it theological or anti-theological. Each form of religion usually has a divine patient on its own particular process, with a saint or an angel as superintendent or chief operator. The independent workers, recognizing that the effect they seek to produce must spring from the power of thought, are advertising absent treatments, and claiming many a success. Their failures are buried in silence—and the cemetery.

These successes and failures must not be pooh-poohed. We are herein facing the fact on which rests the personality of homo, for these workers in the mental realms are, all unknowingly, producing a wonderful effect by the creative power of thought. They are unwittingly calling upon aural man for a return of some of the experienced units that had passed outward from the mortal form of homo.

This must be so. Thought consists of the vibratory movement of units. It is the power of which homo shapes both the planet and his own form. It is intelligence in activity. But intelligence can destroy as easily as it can build. Homo, as a nation of harmonious units, is homo healthy and happy. When homo's units are disharmonious homo becomes a sick man, although it is still intelligence in activity which dominates. Since homo would never deliberately think himself into sickness, we see that such disharmony is the result of ignorance. He may either have failed to keep out disharmonious units or he may by some bad habit—thought—have discouraged the workers within. The healer recognized this dimly and insufficiently, and tries to reach his patient by sending him units (thoughts) that have been harmonized, and enough of them to overcome the foe. It is at this point his ignorance becomes very conspicuous.

A thought is, to a healer, just a thought, and nothing more. Think of health, think of harmony, think of the patient, what more could anybody ask or need? But alas! a great deal more is needed. We grant that every thought is composed of blended units, and that, unlike the drug of the physician, they are units accustomed to expression in homo. But if homo in Chicago is waiting a message from New York on some business matter it will not do for the homo in New York to send him the first message that is waiting despatch. The message must be just what is needed and asked for.

We have seen that the units in homo have their own special experiences. They have also their special harmonies and disharmonies. For instance, the brain units may be in most harmonious activity, manifesting their intelligence with brilliant effect. At the same time the units in the stomach of poor homo may be quarrelling and fighting over their several duties, till the entire system, over which homo has but a suggestive control, is in a state of active mutiny. Under such conditions the ignorant healer may send thought units not in the least

adapted to the case. It is very difficult to make this clear without descending into almost wearisome details. It must suffice that we keep in mind that units from the entire mortal form are outpassing every moment of our lives, and that each unit is, by taste and experience, better fitted for a certain duty than for any other labor. Homo may have but a suggestive control, but that is in itself a mighty power, if properly exercised.

The ruling ego can concentrate the energies of the intelligent units under his immediate control on any portion of his mortal organism. He can mentally concentrate his thought power upon his toes, ascending inch by inch and organ by organ, if he so wills, producing a wonderful positive effect. But he is doing more than he himself is usually aware. He is, by this concentration upon a particular organ, placing himself in sympathetic connection not only with the units of that organ but with like-minded units throughout cosmos. And as those specially likeminded are the units that have recently left that organ and passed into his own aural selfhood he is issuing a call, and offering a channel for their return to their old duty. We thus see that if the healer thinks of homo only as a sick man, both his sympathies and his attractions are mere generalities, suited to a general state of exhaustion, but not to particular cases.

The fundamental thought is that homo can invoke for his own benefit the return of units to any particular organ—units already experienced in the desired labor. But, if he would succeed, he must, by practice, have long concentrated his thought upon his own aural manhood, and learned to both receive and interpret the vibrations which respond. This may be mere selfishness for his own individual benefit and, if so, soon reaches its limit. But when incidental to constant aspirations after some desired knowledge or experience for the benefit of others, the aural manhood becomes itself purified, and can do its work with increasing power.

The effect we have been depicting is but the outreach from homo to his own aural self, and, grand as may be its results, it does not compromise the experiences of telepathy. Telepathy is communication between oneself and another, without the use of the sense organs of mortal homo. We know fairly well the limit of each mortal sense. A few miles for sight and hearing are the supposed boundaries wherein man may communicate with his fellows. When waving his flag, or sun-flashing his thought, intelligence is talking to intelligence, but it is through mortal sense, and is therefore, not telepathy. Units may flash to and fro, but they carry no tale of an aural selfhood. But when a scene actually passing in a distant city is seen and described in minute detail we know some other sense than mortal sight has become active. And if what is said yonder is also recorded with accuracy, we know that homo's ear never responded to such vibrations. We are in presence of telepathy, pure and simple, and in a detail that is not as limited as that of aural man in communication with his own mortal sense. Another self is at work, and we have to note that we enter another realm of life when we thus recognize communion between one aural self and another.

We must carefully draw the line between homo and his aural self. Intelligence that compels electricity to girdle the earth, or is flashed without a wire, is still but homo to homo. Mortal sense is at work at either end. We know just what to expect. But as soon as we are in touch with our aural self there are powers at the other end utterly unknown to us, and from whom we receive only as much as we can interpret. We thus sense and absorb all we can use. By self-education we learn to receive more and more.

Now comes the question as to who is the actual worker when I am exchanging telepathic thought with a distant friend. It is certain it is not an outreach of mortal sense. Yet mortal sense must play the interpreter, or nothing will reach homo. So I sit in the silence in America, first impressing on my aural self that I desire to reach my friend in distant England. By holding my friend mentally before me I aid my aural self in its task. But, once again, we see the aural self will have no direct relation with the homo friend I am seeking. My aural self may blend soul to soul with the aural self of my friend, but that is not, necessarily, an opening into his earth life with its details. Thus we see that the necessary link demands either that my friend be also seeking oneness with his own aural self, or else his mortal form must be so passive that that self can respond to mine.

For the most part real interchange between mortal and mortal is rare. One or the other remains unconscious of the union. Soul may greet soul, but the mortal brain is silent. That such greeting is possible on both sides is well known to the student, but in such case both homo in America and homo in England will be sensitive to their own aural selfhood. It is then that most interesting and instructive phenomena take place, of which we will speak in our next chapter, and make an investigation of the flying soul.—*The Sunflower*.

APHORISMS.

T. LAKSHMANA PILLAY.

1. Truth is nobody's monopoly, but every earnest seeker's property.
2. An unbiassed judgment is the rarest excellence in man. It is a level from which one can correctly take the angles of all deviations.
3. As you keep your head above water, so keep your judgment above prejudice.
4. Strip yourself of your prejudices and look with the eye of sympathy, and you will find many things in the world to pity, love or admire.
5. A pound of principle is worth more than a ship-load of policy.
6. In all our calculations, we are apt to leave out of account the will of God.
7. God is cleverer than the cleverest of us.

8. God's government is guided by love and law: The whole universe, in spite of its diversity, is a living harmony.
9. Look at the stars, and learn your own littleness.
10. The stars are so many volumes of God's glory.
11. God is in every soul, in every world, in every leaf.
12. What is Philosophy but the highest of truths?
13. The highest truth that Philosophy can show is that all souls are of one origin.
14. Pain and hunger are alike for all creatures.
15. None can be a true Vedantin or Spiritualist, without being a vegetarian.
16. In our differences of race and caste, we are apt to forget the grand unity of *human brotherhood*.
17. The highest duty which God can call upon man to do is to treat all others like himself, saving his higher self.
18. Life is a lamp, with food for oil and intelligence for light.
19. Joys and sorrows form the light and shade of the picture of life.
20. Be humble but not servile, be independent but not proud.
21. The truly independent will allow independence to others; the servile will expect servility from others.
22. The best way to look like a gentleman is to be a gentleman.
23. The best attribute of a gentleman is sincerity.
24. A man without honesty is a cart with a splintered axle.
25. Where there is honesty, there is divinity.
26. We shall know the strength of a man's honesty by the seriousness of his hatred of untruth, and the reverse by the levity of his talk about it.
27. Truth is precious and beautiful like a gem, wherever it may be found.
28. The way of truth is the least harmful and most beneficial to all concerned.
29. What you are not, or cannot be, do not care to appear; be yourself, and therein you appear best.
30. Ability is common, but nobility is rare.
31. A great man is a jewel which his country wears, and from whom she derives her lustre.

32. Measure not greatness by the cubic contents of one's purse, but by the riches of one's head and heart.
33. What if a man's brain were greatly developed, or any one of his faculties so developed? It would not by itself make a great man. It is only when a great head is united to a great heart, and a rare and beneficial act is done, that greatness appears.
34. No man is responsible for the quality or degree of his natural intelligence, but every man is responsible for the right use of what intelligence he naturally owns.
35. Love would not arise if beauties were apart, as music would not be but for the combination of beautiful sounds.
36. Admiration is the better part of love.
37. Jealousy is the shadow that follows love.
38. Envy is the shadow that follows self-love.
39. There is a bliss eternal in a look of love, and a life celestial by the brook.
40. A kind word is a balm to a sore heart.
41. What makes my heart respond to woes suffered centuries ago in the far-off country of Greece? "A touch of nature."
42. It is contentment that makes a cottage happy, and that can make any condition happy.
43. Doing your best with earnestness and sincerity is the way to earn true happiness.
44. We live for the world, and we are paid by the world. Look at the lawyer, physician, officer.
45. Power and authority are given to serve and please, but by the unthinking are taken to be given to trouble and tease.
46. Desire not for yourself what you would not let others have.
47. Desiring salvation for one's self alone is the zenith of selfishness.
48. Think that others have equal right with you to possess money, comforts or distinction, provided they have honestly worked for them.
49. When you see great natural talents in another, think that great nature had bestowed them, and that she had a right to do so. Envy is the attitude of questioning that right.
50. Yearn as truly for others' freedom as for your own.
51. Enjoy no happiness which you have not earned, for you shall have to pay dearly for it.

52. Grudge no happiness which another has honestly earned.
53. Be ready to share or mitigate as much of the sufferings of others as you possibly can, unless theirs are brought on by wilful misconduct or mischief. If the sufferings are the result of their ignorance, your duty is to enlighten them.
54. If you have any relatives or companions who are suffering for no fault of theirs, think they are placed around you for your help or advice, and that it is your duty to relieve or advise them as far as you may.
55. Spreading knowledge, good thoughts or happiness is not less charitable than distributing money or grain.
56. Judge not of a man before you know the whole truth about him.
57. Perfect justice places not the honest or the innocent in jeopardy or fear, but seeks to avail itself of opportunities to ensure their safety.
58. The sincere are sometimes taken in by taking the insincere to be sincere like themselves.
59. A thing of beauty when reflected in a bad glass appears distorted. The fault is not of the thing, but of the glass. So, a man of real merit may suffer in the estimation of a prejudiced man.
60. Think not evil of others, and you shall not receive any.
61. Many men know only how to do evil, but few how to turn evil into good. The latter is the work of God and god-like-men.
62. What Heaven could be compared with the Earth, if love would take the place of evil thoughts?
63. An evil intention carried out is a bomb of mischief to the doer.
64. Strength has its hour of weakness, and weakness that of strength.
65. Will-power and strength, like wealth, are a boon only when owned by a righteous man, and used on behalf of righteousness. Otherwise, they beget mischief and misery to a frightful extent, and men would be far better without them than with them.
66. To possess general physical strength is to be proof against many particular ailments. Similarly, to possess a good heart is to have a cure for particular defects of nature.
67. Nature is the safest teacher and the truest.
68. Our sufferings are our monitors, and they ought to leave the lesson they taught, with us. The falls of children are but the steps of the training they receive for standing erect.

69. You can know the goodness of a friend only when you are in adversity, as you can know the soundness of a roof only during winter.
70. All that is past is fate, and is fate because it is past.
71. History is a service in the cause of truth; in effect, it endeavours to unveil human nature in the past, to show that the life of nations is akin to our own. Human nature, though placed under different conditions, is essentially the same. In History, those alone were great who fought or suffered for a great cause or worked with settled good principles.
72. Evil is like dirt, which God knows how to convert into manure for good.
73. Sin on the moral plane is analagous to dirt on the physical; both are utilised by nature in the service of good.
74. Patience, like mother Earth, turns to good soil whatever evil is buried in it.
75. No man is by nature bad; a man is so by power unbridled by sympathy, by wrong association, training or force of circumstances; every man can be reformed.
76. Pains do not touch our souls, they cease with the body; and even in the body, the keenest lie near the surface.
77. Let us bear all adversity, as nature bears all dirt, and let us like her convert it, in patience and silence, into manure for the good of the world.
78. The keener pain, the less lasting. Insufferable pain is neighbour to painlessness or unconsciousness.
79. Death is not as formidable as it appears; but for the appearance, most creatures would nullify the object of their creation by committing suicide. To the righteous, death is as nothing.
80. We live best when we live in our acts.
81. Art is the result of the realisation of nature.
82. Poetry is the dawn of a deeper and diviner nature in man, the firmament where good, tender and great thoughts abide.
83. He who can harmonise the beauty of the mind with the beauty of nature, is a poet.
84. Music is the emotional or tonal expression of the beauty of the disembodied soul, the reminiscence of a happy primordial state of being from which it emerged, and which still exists behind the phenomenal world. Musical strains may be called sound pictures from the soul world. They hold up the ideal to our emotional nature.

85. Music is a language of the emotions which all can understand and which can move without the help of the intellect.

86. Good music is the language of the noblest emotions and serves to keep them alive.

87. The best experience is sometimes likened to the remembrance of exquisite music which we cannot recall.

88. One strain of music may sometimes yield more happiness than the consciousness of worldly position or wealth.

89. In the fulfilment of his duty, man can find the best solace for all his ills.

90. It was never yet the fault of a true work of art that it did not soon find appreciators; for it is sure to find them when men become ripe enough for it.

91. The more refined man becomes, the subtler are the ills which beset him. Let duty be the watch-word for every one, so that, when the audit of life is taken, the man who has done his duty has that surplus consciousness to comfort him, and give him a calm unknown to those who merely live for their own enjoyment.

92. An idler is nature's greatest enemy. He is a prodigal with his life; the nursling of want, disease and misfortune; the parent of ignorance, superstition and cowardice; a burden to God, man and himself.

93. Like the tamarind which bears fruit all the year round, work at all seasons, leaving only intervals for rest, recreation or contemplation; and like its fruit, be unattached.

94. It is only work which calls into play his highest faculties, that will justify a man's existence before his conscience and before God.

95. To a man who desires to be successful in his work, it is as necessary to see how he uses his time of life, as to see that he possesses the energy or the ability to do it.

96. Let not the day pass by without yielding its best lesson. It is idle for a man past thirty to wait for opportunities. Opportunities for work there are in every direction. Choose the best vocation, or that which best suits you, and stick to it. If you wait, the fortieth year shall soon stand before you, with an empty tale; and if the error be continued, the fiftieth and the sixtieth, as it were, in the twinkling of an eye.

97. Ability lies not so much in waiting for future opportunities, as in availing one's self of the present to the best advantage, in turning them to one's good.

98. Divide your life into periods of ten years, and see how quickly the past periods have disappeared, and whether you have to wait long for death. Prepare yourself then forthwith, do the best and live the best, while life lasts.

99. Small or great, do things at their proper time.

100. Every man must know that he is a part of the great system of life of the universe, that his moments are given to him not only to enjoy life, but also to help others to enjoy it. He who, knowing this, willingly takes up a branch of the world's service and works therein to the best of his light and main, is truly wise and happy.

101. Well-formed habits are our saviours; system saves time, energy and labour.

102. An insincere life ends in sorrow or strife.

103. In all your acts, satisfy your conscience and God, and then, you need not care what the world thinks of you.

104. The human body is the greatest of self-acting machines, that wrought by the hand of God.

105. Remember it is easier to inflict a hundred injuries than to suffer one.

106. When one is sick or in misfortune, every voice is silent, but that of one's conscience.

107. A pure heart is the rudder of a virtuous life.

108. To be open to correction by an inferior is an attribute of greatness.

109. Pray not for your enemy's ruin, but only for your own safety.

110. If you have to choose between two courses which are otherwise equal, choose the more cosmopolitan one.

111. Beauty and genius are bestowed by nature without regard to social position.

112. Reverence for the past is silver, confidence in the present is gold.

113. Energy is to our bodies what wealth is to the country.

114. Prepare your mind, and the spirit of nature will enter it.

115. Be at your place, and begin at your time, and things will come right.

116. Walk humbly, yet firmly, in the righteous path.

117. It is correct to say that a man without money cannot be happy, but it is not correct to say that a man is happy in proportion to the money he earns; for man's happiness depends upon many things which money cannot buy. The middle classes are generally happier than the two extremes.

118. Cultivate a calm and happy temperament of mind even during strenuous work, or under difficulties and trials. This is attained by self-reliance, cheerfulness and method in work. Such a temperament leads not only to eventual success, but also to health and long life, by saving the avoidable drain caused by worry and haste.

119. Let a portion of your happiness lie in making those about you happy.

120. In matter, the great principle is gravitation; in spirit love,

121. Every man has a sense of self-respect; treat him with the respect due to him.

122. In Hinduism, the chief factor is religious devotion, in Christianity, love of humanity; in Buddhism, universal benevolence.

123. Each man or woman possesses a face and a body, expressive of his or her tendencies and propensities, from which the spirit speaks out, and which seem to suit completely his or her vocation in life.

124. There is a beauty in every stage of life. In childhood, guilelessness and buoyancy; in youth, the bloom of physical beauty, strength, elasticity and intelligence; in maturity, tried capacity and valuable experience; in age, simplicity, and ripe and sobered wisdom.

125. Taking wisdom to be concentrated experience, the wisdom of age is not less valuable than the vigour and energy of youth.

