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WILL ASIA SAVE CIVILIZATION?

T. L. VASWANI

There is a collapse of Civilization. Currencies are depreciated. Industry and trade are disintegrated. The oak beams of Westminster have rotted, says a visitor to Europe; and he sees in this a symbol of the decadence of England! Europe is smitten with hates and strifes. France, Germany and England,—there's not much love lost between them. The Turk has come back to Europe! And Bolshevism is a menace to the Capitalist States! Europe lacks unity. Europe is losing kinship with the Soul. Will India,—will Asia,—be true to spiritual intuitions and vindicate the Soul?

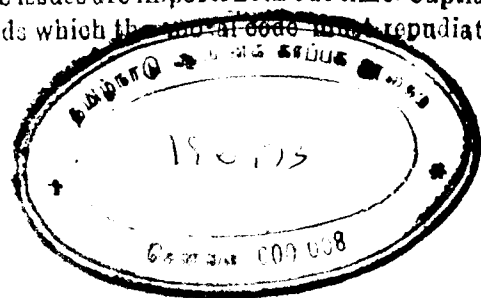
According to a Bolshevic official opinion, British prestige has suffered heavily in Asia since the end of the War. That is true. The problems of India, Egypt, and Islam have been owefully mishandled by Britain. British prestige has been shattered. 'What of the Bolshevic prestige? A Russian Communist says: "The Anglo-Indian press tries to utilize every method in order to damage Soviet Russia in the eyes of the East." The AngloIndian press, it is true, is not scrupulous in its propaganda. And it is easy to understand why the Anglo-Indian press has circulated several falsehoods. In Bolshevism, it sees a deadly enemy of Capitalism and Imperialism. But can it be denied that Bolshevist prestige, too, has

suffered? Class war is repugnant to the Asian spirit. With a true political instinct Kemal Pasha, the Asian leader, has not allowed himself to be dominated by Bolsheviks. Asia must rely on herself. She must be one; she must be well organized; she must be true to her intuitions. Then may Asia have the power to break down imperialism and serve Humanity.

Asia is one in her spiritual impulse and intuitions. But a common *political consciousness* has not yet developed. It has begun to be awakened under the impact of the West. When that consciousness is well-developed, Hindu-Muslim unity will broaden into Hindu-Buddhist-Confucian Unity. In a Pan-Asian movement, Japan and China should strengthen India and the Muslim East. Hindu-Muslim unity in India is not strong enough yet; Japan does not seem to have abandoned its imperialist ambitions; China has not yet emerged from the chaos of revolution. There were hopes for China in Sun-Yat-Sen; but he behaved neither as an Eastern idealist nor as a Western realist, and was driven out of office by his more "efficient" opponent. China is, to-day, torn by internal strifes.

A Pan-Asian movement must have a consciousness of the spiritual unity of all nations and the cultural and politico-economic solidarity of Asian peoples in their struggle for freedom. Thus may India and the East work for a new victory of the Spirit.

One of Asia's intuition,—the West has received it as the Doctrine of Christ,—is: "Love thy neighbor as thyself." This intuition proclaims a principle which, if assimilated, must revolutionise civilisation. I believe there is a vital principle which animates every age. The modern age is animated by the principle of multiplicity. Hence the passion for progress. Hence the joy in new scientific discoveries, new inventions, new assertions of individuality, new nationalities. Hence the longing to be liberated from restrictions, trammels, subjection. But this Principle of Multiplicity must be regulated by a Doctrine, a vision, of "Love thy neighbour as thyself." Economic issues are important in our time. Capitalism has pursued methods which the spiritual world must repudiate. A



few nations, equipped with modern science and concentrating the world's capital in their hands, have been draining the East of its wealth. In India peasants feel the economic pressure as they, probably, never felt before. Millions of our countrymen are too poor to have two meals a day. Millions are unable to resist preventable disease. Is there a single civilised country in the world whose economic condition has been for generations, so bad as India's? India is dying of hunger and disease. Six millions died of influenza alone in 1918.

We have sinned long against the poor. We have trampled upon the Ancient Teaching—"He is one; he hath no caste." We have despised the poor, forgetting that they are a part of His Body. Will the poor of India break out into a Martian class-war? Will oppression end in a terrible explosion? I pray that Asia may be true to her own spiritual intuitions. I cannot deny that even the long-patient millions of India and the East are no longer in a mood of "resignation". I recall a mediaeval drama in which the "Beggar" bursts into anger and brandishes a hatchet at the "Rich Man". To-day the feeling is growing against the wealthy. It is a feeling voiced in a recent play:—"We claim the right to live without crawling under your table for crumbs. If you won't grant us our right, we'll take it by force!" The poor, as it seems to me, will not much longer resign themselves to misery and suffering. Sometimes I see in my mind the darkening shadows of (1) a revolt of Peoples against States, (2) a revolt of the Poor against the rich, (3) a revolt of Youth against Religion. This triple revolt,—political, economic, religious,—may be averted by regulating life in the light of the intuitions of Asia,—one of which is reverence for the Poor. The Hindu sentiment for the poor is well-known. *Fellowship with the Poor*,—here is a creative principle of a New Civilization.

Another creative principle may be found in Asia's intuition of the *Unity of Humanity*. National democracy has been developed in the West; but reverence for Humanity has declined. Indeed, the Vision of Humanity has, again and again, been trampled upon by the West in its vulgar pursuit

of power and gold. Progress;—yes. But its motive has mainly been Mammon, not God. *The instinct of possession and domination*,—there, to mind, is the sin of the west. Nationalisms of the West are infected with a cult of hate and possession. Our nationalism in India threatens to be so much like that of the West,—aggressive, proud, passion-ridden. Our national movement needs to be purified and enriched with the Ancient Vision of the One Self in all. A merely "political" movement may break down the bureaucracy; it will save neither India nor Civilization. A Vision of Humanity is our need. "Swaraj" must not become another narrow nation-cult. The only way, to my mind, to meet the challenge of the external, aggressive, commercial type of Civilization which is upon us at this hour is to accept in humility the discipline which grows out of reverence for Humanity.

There is no freedom where the soul is slain to propitiate the God of materialism. A mighty emotion of Humanity,—that's our need,—the world's need. That's necessary to build up a new civilization. "Aggressive egoism," wrote Nietzsche, "is a necessity of life". And again:—"Life is essentially appropriation, offence, oppression, imposition of one's own force, depredation." So in a German book on "Teaching and the World-War," one of the contributors, Dr. Whittmann, wrote;—"We are the people of Europe, pure and simple. The other nations of Europe are only tribes of the great German race!" This race-egoism ruined Germany as it ruined India in the long ago. O! let it not ruin us again. We must check the impulses, unfortunately too prominent today, of *ego-nationalism*. India is passing through a crisis. Bitterness is growing. Government proceeds unchecked with its senseless policy of repression. The situation in the East, as it seems to me, is developing fast. At this hour, Voices are needed to remind us of what is above the tumults and passions of the day—to remind us that humanity is One. The national movement will help India in the measure it is loyal to the Ideal of Humanity. I believe that in the building up of International brotherhoods is the hope of Freedom. For Freedom means, not passion, not domination, but the *shakti* to serve Humanity.

What mightier Force do we need, then, for our task than the spirit of Love? Love is creative. It is Krishna-shakti. A cry goes out of the hearts of many of my countrymen:—When will India be a Nation of the Free? When? In an ancient story we read of Krishna having left Dwarka for Mathura. Krishna has left; for Radha is proud. And in Krishna's absence, Radha becomes anxious. Days pass, Krishna comes not back to Gokul. Then Radha asks a friend to go to Mathura and say to Krishna:—Thou art gone Krishna! Radha remembers thee. She stretches forth her hand only to touch thee in the empty night. How can she live without thy Face? Say, when wilt thou return?" Radha's friend goes to Mathura. She meets Krishna. She tells him of Radha and Radha's lamentations. And He says,—“To Gokul I shall return. When? I will not say. But tell Radha to keep the Lamp alive. For I may not stand by her side, nor enter the House, if the Light is extinguished.”

And it's my faith that in answer to the prayer of this sorrowing nation, the Great *Shakti* is returning to create a new India, a Free India. But we must keep the Lamp alive. Something,—a Spiritual Ideal,—is what the world needs. India's young men and women need it. They come of a stock that has lived by the Spiritual. And Krishna may not stand by us in the night, nor enter one House of our Broken Nation, if in hate and pride we extinguish the light of Love.

THE BEAUTY ASPECT OF THE ALMIGHTY

P. V. S. JYENGAR

Where is God? God is in the land of Beauty. In fact God is the essence of Beauty. "Whatever Beauty, Glory, shines from any creature be thou sure, springs from ray minute of My own Splendour rayed forth there", says Lord Sri Krishna in the Gita. Sir Edwin Arnold in his 'Light of Asia' simplifies this idea as follow:

"This is its touch upon the blossomed rose,
The fashion of its hand shaped lotus-leaves;
In dark soil the silence of the seeds
The robe of Spring it weaves;

"That is its painting on the glorious clouds,
And there its emeralds on the peacock's train;
It hath its stations in the stars; its slaves
In lightning, wind and rain.

"Out of the dark it wrought the heart of man,
Out of dull shells the pheasant's pencilled neck;
Ever at Foil, it brings to loveliness
All ancient wrath and wreck.

"The gray eggs in the golden sun-bird's nest
Its treasures are. The bees' six-sided cell
Its honey-pot; The ant wots of its ways,
The white doves know them well.

"It spreadeth forth for flight the eagle's wings
What time she beareth home her prey; it sends
The she-wolf to her cubs; for unloved things
It findeth food and friends.

"It is not marred not stayed in any use,
All liketh it; the sweet white milk it brings
To mothers' breasts; it brings the white drops, too.
Wherewith the young snake stings,

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"The ordered music of the marching orbs
It makes in viewless canopy of sky;
In deep abyss of earth it hides up gold,
Sards, sapphires, lazuli,

"Ever and ever fetching secrets forth,
It sitteth in the green of forests-glades
Nursing strange seedlings at the cedar's root,
Devising leaves, blooms, blades."

Is there not Beauty in the thick woods and dense Himalayan forests, the mighty rivers and the staggering height of Mount Everest? The surging billows that roar and roar in tremendous majesty, the tempest that blows with wild fury:—are they not suggestive of the inconceivable Glory of God? The rain-bow with its myriad colours, the silvery clouds that form grotesque shapes and travel through the blue sky like richly laden merchant vessels, the rosy hues that appear in the East before sun-rise, like the blushes of a beautiful maiden bringing joyful tidings to her lover, the twinkling stars that stud the "Milky Way" like the spotted decorations on a lady's apron, the Sun and the Moon, the source of life and happiness to all living beings, - all these and many more -; how many poets from the dawn of creation have gone into raptures, in admiration of the Divine Beauty revealed through all these folds of matter?

The little plant with its tiny flower growing under our feet is as much a thing of Beauty as the mighty oak that spreads its proud branches over yonder mountain.

The divine current of Beauty runs through the smallest atom as well as through the mighty Maha-meru. Our conception of "little" and "mighty" reaches its vanishing point when Beauty in its essence is felt and appreciated.

Beauty is a thing that attracts. The bright colours on the petals of the rose attract many a tiny insect. Were it not for the singular virtue of Beauty, the prime work of Creation would come to a stand still. In fact it is only through this attracting and sustaining power of Beauty that growth and multiplication goes on in order in the vegetable and the animal kingdom. The gloss and beauty on the petals of a flower are essential for the attraction of bees and other in-

sects that carry the pollen dust in their hairy legs and fertilise the ovaries. The irresistible law of attraction of the male and the female is based on the basic principle of Beauty. We can as well say that Beauty is the Primordial Energy that radiates through all Nature and controls the process of evolution.

Beauty is productive of Bliss or Ananda. In the conception of the Almighty as Beauty personified, we get Bliss or Ananda. Verily has Keats said, "A thing of Beauty is a joy for ever". Beauty and Bliss are so interrelated that we cannot say which is the cause and which is the effect. As cause and effect are one and the same thing to the scientific investigator so is Beauty and Bliss one and the same. So our definition of God widens in its scope, and let us call Him as All Beauty, All Bliss.



TALISMANS. AMULETS, ZODIACAL GEMS

The Alchemy of Precious Stones

ARTIE MAE BLACKBURN, B. L. I.

Romance, poetry and superstition are woven about talismans, amulets and zodiacal gems. The subject is rich in interest to all occultists and to the lover of the marvellous, as well as to the admirer of the beautiful in Nature.

As far back as records animate and inanimate go, mankind has even striven to express in tangible form forces and powers but vaguely felt whose full expression remains ever beyond the material in which humanity manifests.

The constant and seemingly undeviating motion of the heavenly bodies in their diurnal relation to the earth seems to have taken the most prominent place in the recognition of primitive man. Naturally therefore when trying to express something of the intangible forces of which he was but dimly conscious he took the Sun and other heavenly bodies as symbols embodying the highest aspirations of which he was capable.

According to the best authorities on the subject, particularly the Pavitts, there seems to be little doubt that the first symbol used talismanically was the solar disc.

The oldest and one of the most unique symbols of the Sun is the Swastika, used by almost every known civilization to attract the good or well-being which its name according to Sanskrit derivation promises: SU, good; ASTI, being. The adoption of this talisman as a badge by the Boy Scouts of America can scarcely be regarded as accidental by those familiar with its esoteric significance.

Another glyph of great antiquity is the Point within the Circle, familiar alike to the planetary students and to symbologists and used anciently by warriors as protection from enemies as well as to attract success and to overcome the foe.

Could a more significant talisman than the POINT-WITHIN-THE-CIRCLE have been chosen as the distinguishing mark of the

Allied Aircraft? And so it is in Heaven's golden alphabet that he who runs may read the origin of ancient symbols adapted to latter day use.

As the Sun, the great manifestation of day, typified the creative force, the positive male element, so the Moon, signifying the supernal feminine principle ranked equally with the former in talismanic popularity.

The terms TALISMAN and AMULET have come through indiscriminate use to be regarded as synonymous, but the meaning of the two words is entirely distinct. Talisman, from the Arabic, means the influence of a planet or zodiacal sign upon one born under the same, while the Latin significance of Amulet is "to do away with; to baffle", its purpose being to avert danger from its possessor.

SUN--RESERVOIR OF ELECTRIC, MAGNETIC AND VITAL FORCES.

Tyndall teaches that every mechanical action on the face of the earth, every manifestation of power, organic or inorganic, vital and physical, is produced by the Sun which is the reservoir of the electrical, magnetic, and vital forces required by our system, which are taken in by all men, animals, vegetables and minerals and by them translated into various life-forces.

By planetary scientists (astrologers), by mystics and adepts, it is generally believed that the planets of our solar system not only absorb and give out the Sun's rays but add a subtle force peculiarly their own which they reflect to earth. Consequently talismans, made under beneficent planetary aspects of the natal and gem corresponding to the planet most favourably placed in the natal chart, form a channel through which these vibrations are transmitted to the wearer.

The philosopher of thousands of years ago understood the suitability of gems as a medium for the transmission of astral forces, and invested them with great importance, attributing to them spiritual as well as material powers, special characteristics, medicinal and curative properties. The jewel, representing the highest evolution of the mineral kingdom, has remarkable powers of absorbing and retaining impressions. Gnostic gems employed in initiation twenty centuries ago still remain, reliable psychometrists over potent centers of magnetic influence.

In the selection of gems the greatest care should be exercised—particularly by those seeking development of the higher

bodies, psychic unfoldment, etc. to avoid jewels associated with crime and persons of vicious disposition. Gems which have been the cause of crime seem to absorb the effect of all the evil passions prompting them, retaining and radiating for centuries the evil influences. Diamonds and topazes are especially susceptible to impression as well as highly potent in the dissemination of evil suggestion.

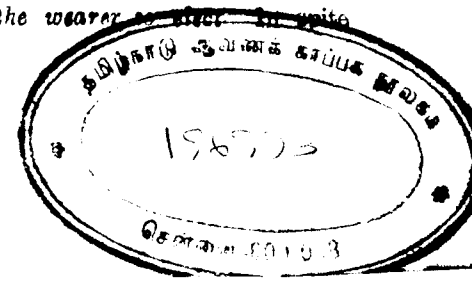
PSYCHIC PHENOMENON — ITS PRODUCTION AFFECTED BY GEMS

Persons whose higher vehicles are trained to conscious functioning on super-normal levels appreciate the effect of precious stones in the production of certain phases of psychic phenomena. The rational of such action is easily understood when we consider that all phenomena set up vibrations in the ether and that anything vibrating strongly in unison therewith intensifies a definite set of undulations into active manifestation; or, conversely, anything that dispels these vibrations dispels the phenomena.

For instance, let us suppose that in a group seeking some definite phase of spiritual development, someone unconsciously wears a talismanic jewel particularly potent in transmitting entirely antagonistic planetary vibrations. This influence expresses itself at a certain vibratory rate in the astral and lower mental bodies and gains entrance to the vehicles of the group with decided power particularly when they are in a receptive mood or too frequently occurs—in a negative state—vibrating so feebly that its impact can readily overpower the existing rates of motion. The talisman being charged with exactly contrary rates of oscillation, the two cannot co-exist, and while the discordant jewel may not be considered as a thing of great power in itself it is likely to produce an effect quite out of proportion to its intrinsic strength because of the readiness with which the members of the group react to its influence through similar, though unconscious planetary sympathy.

VIBRATION THE KEY TO MAGICAL POWERS OF GEMS

The principle of vibration is really the key to the magical powers inherent in Amulets and Talismans. Take for example a sincere student who wishes to overcome extreme negativity, indecision or other destructive qualities she has permitted to express. She wears a suitable amulet charged with positive, definite power; when the two streams of force come in contact, the positive will vanquish the negative, providing the wearer is not in a state



Philosophy of Spiritualism, and who have never spent one hour in the honest investigation of the phenomena of Spiritualism in their lives. They will go to some Spiritualists meeting, and by their not knowing the first thing about the philosophy and through their ignorance, they will help to make the conditions so that the spirit cannot impress the medium as they should when under that condition. For an illustration; you can bring into your room the most beautiful rose that ever blooms, and if the room is too hot the rose will die, or, if the room is too cold, the rose will die. It does not make any difference what kind of a rose it may be, it will die if the conditions are not right.

Why is it the farmer is not plowing and sowing the seeds the year round? Because, the seasons and conditions are not right. Everything that grows only grows under certain conditions, therefore remember, that the spirits do not have to give you a spirit message or come so that a medium can see them under all conditions just to please you. Oh! no, no, no. Spirits are only able to give you a message or show themselves to a medium when the conditions are right for them to do so, and you cannot dictate to them what condition they must have, for they are the one that will dictate to you. The same people will go to a Spiritualists meeting, and run down and try to belittle the Spiritualists, because the Spiritualists claim they can see and describe spirits and receive spirit messages when the church people cannot, when, in reality, the Spiritualists know, while the churches teach it is wrong to communicate with the dead, and also teach that whatever crime man has committed, if he will repent and believe that Jesus will save him, even if it is in the eleventh hour.

The Catholic church teaches that if a man violates God's law, God will damn and send him to hell, and that by paying the priest the amount of money the priest asks, the priest will countermand God's order and pray the victim out of hell into Heaven. In the first place, God did not create hell. How could a man go to hell when there is no hell. Even if there was a hell, how does the priest know that anyone goes there. He is only a man, and how does he know that any certain person goes to hell; also how does the priest know when he prays him out of hell, that he gets out.

The same people who belong to the Catholic Church will say that all these Spiritualists are fakers, they are the ones who are being faked by their priests.

When a person goes to a medium for a reading, all that the medium can do is to give him what he sees, or the impression he re-

ceives, and describe what the spirits are showing him and what he receives from such spirits, or the person whom he is reading for. Again, whatever conditions that are around the person who is having the reading, the medium sees, senses, or describes to the person while he is giving the reading.

No medium, minister, priest, bishop or pope can call up a spirit. Why? Because the spirits are already here; they never leave here. (Heaven); because there is no place but heaven and earth for them to go to after the so-called death of their physical bodies. Then, where are we to-day? If we are not in the earth, then must be in heaven, which is right here. No one would ever be able to see, describe, or to receive a spirit message from the spirits if the spirits were not here.

No person can describe nothing because nothing does not exist. Therefore, the things that the medium sees exist, or the medium could not see it nor describe it unless it was around the person he is reading for. Whoever goes to a medium for a reading with a lie in his heart, that lie is all around him, consequently, he will get a lie for an answer. The medium does not know, and is not responsible for the lie. I do not care who the medium is, or how honest he is; he gives just what he sees around the person, which is a lie, for the lie is what the person brought with him, and is what the medium sees and gives it to him.

Remember; that a person may have the very best of conditions around him in his home, and when he goes out on the streets, he is liable to take on some other condition, and when he goes to the medium, the medium sees and describes that condition, and of course, the person does not, nor cannot recognize the spirit message or that condition that is described to him.

I do not care who you are; you are forever under the influence of the spirits, because, you, yourself, are a spirit and spirits are attracted to spirits as mortals are attracted to mortals. Your body is material (matter); no material body could live without spirit which is life, and life is God, of which the spirit is a part. Go where you may, you are for eternal, under the influence of spirits, and do what you will, there are spirits trying to, and so impress you mortals to do what these spirits did, or wanted to do, while living in their bodies. That is why everyone should have his spirit eye opened, in order that he can see what spirits are around him, impressing him to do the way they are doing.

PHRENOLOGY & LONG LIFE

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

Phrenologists are often asked "How long shall I live?" While it is quite impossible for any one to answer this question with absolute certainty, nature gives us many indications of the capacity for longevity, both physiognomically and in the shape of the head. The question having been asked me so frequently, I have for many years been studying the formation of the head to see what indications of longevity we might find from this source; and I think I have accumulated sufficient evidence to make the study worth while.

We recognise, as Phrenologists, the existence of a faculty which is called *Vitateness*, located behind the ear in the immediate vicinity of the Mastoid Process. Dr. Andrew Combe has the credit chiefly for the discovery of the faculty. Whenever it exists in a fairly large degree, the possessor has a strong hold on life, a real delight in living, and wonderful capacity to ward off disease. Doctors and nurses have ample experience of patients possessing large *Vitateness* who recover from the most dangerous operations and dire diseases while others possessing this faculty in a small degree readily succumb to far less serious illnesses.

Apart from this faculty, however, which is an important factor in the preservation of life and health, I have observed that there is a particular formation of the head which prevails generally in long-lived persons.

For very many years, I have availed myself of every opportunity possible of examining old persons; and I find that the prevailing type of head in those attaining old age is narrow, or dolichocephalic in shape; and when examining and comparing the mental developments of this class, I find their characteristics more consistent with attaining old age than those of the wide-headed.

Persons possessing long, narrow heads, proportionally well-developed in the frontal lobes, and having a fairly high

moral brain, are generally thinkers, cause-seekers, reasoners, intuitive, concerned in the progressive welfare of mankind, moral-minded; perhaps a little impatient, eager of results, and wilful, but generally consistent, steadily persevering, idealistic, ambitious, having literary, artistic, moral and refined aspirations. If particularly large in the frontal lobes, they are philosophic, far-seeing and prophetic. They may be lacking in business instinct, the more mercenary concerns of life do not much appeal to them, but supposing this same class have fairly large *Firmness* and *Conscientiousness*, they possess stability of character, adherence to principle, are interested in the study of humanity, the laws of health, and inclined to work very thoroughly in the pursuit of intellectual and moral attainments. They feel that they have something good to live for, and have less tendency to excess, over-indulgences and extremes than the wide-headed type. Characteristics of this kind contribute to man's well-being, and thus enhance his chances of long life.

The generality of wide-headed persons are decidedly aggressive, acquisitive, forceful and passionate. They aim to acquire money, properties and possessions, which very often they never live to enjoy; for they tend to shorten life by the output of undue energy in the gratification of abnormal appetites and passions, and in their haste to get rich, and by other indiscretions.

Contention, passionate feelings, uncontrollable temper, greed and avarice characteristics of the especially wide-headed are a great strain upon the mental and physical constitutions, and frequently curtail life by the development of heart failure apoplexy, and kindred diseases; while abnormal *Alimentiveness*, often another characteristic of the wide-headed, is the source of innumerable internal and inflammatory stomach troubles. This typehead, too, is generally less interested in the higher spiritual and more elevating intellectual pursuits and studies.

Of course there are exceptions to the rule, and when we have a person possessing a very large head, having all the intellectual and moral characteristics of the long and high head, together with considerable width, then we have a

person with great energy, propelling power, and force of character, enabling him effectually to carry out his strong intellectual and moral qualities. There is, however, still the tendency to over-strain.

Since I have made so decided a contrast of narrow and wide heads, some of you will be considering the matter of fate. If by heredity we possess either the one type of head or the other, what can we do in the matter? I would say that while we have no participation in choosing the kind of head we inherit at birth, yet it is in our power to alter materially the shape of the head; and it is especially the work of the Phrenologist to teach persons how this may be done. It would be quite impossible to alter one's head from one extreme shape to the other; but by study and training, and especially during the earlier years of life, while the head is particularly susceptible to growth and development, very much can be done in the way of modifying detrimental, abnormal, or deficient tendencies, so as in time to be quite discernible in the alteration of the shape of the head.

We affect little or no surprise as seeing a person who was thin become stout, or a stout person become thin, yet it may surprise some people to know that the head is also susceptible to alterations in its shape; though not, of course, in the same striking degree as in the physique. After all, we are much more responsible for the kind of head we possess than is generally supposed.

Phrenological students will understand that there is need of a fair amount of width of head immediately above, and a little forward, and also backward of the ears in the type of head I have described as predisposed to old age, to give love of life, a sense of preservation, and of reasonable carefulness and economy, endurance and executiveness of purpose.

TELEPATHY

J. C. F. GRUMBINE.

CHAPTER V. (Concluded)

The thought is the intellectualization of the life—that is, what one is one thinks, or as expressed by the aphorism, 'As a man thinketh, so is he'. The character, and the thought of the soul grow or unfold together. This is the mystery of thought. It arises from within the soul, as the mind is able to perceive and receive it. And the choice the ego makes of thought determines its life and direction.

Thus it can be said that thought adapts itself to the soul's life in the sphere of time and space by a mathematical law. And this law fixes the character and the destiny of the soul. An idea is the generator of a thought, and so from the immaterial or spiritual idea to the material or sensuous thought the process of thought transference and telepathy is involved. Technically, the idea is the spiritual concept of the mental perception—thought.

Ideas and thoughts cluster together like angels and spirits who travel in groups or companies. And the reason many minds think the same thought or think alike, as the case might be, is because they are passing through or evolving the same condition and state of mind. Each produce certain similar, but not uniformly identical experiences. Often seemingly stereotyped germs of thought, like formulae, give one an idea as to the inspirational forms or moulds of thought, but the inspirational forms are elastic and fit into the soul's every need.

Phonographic or graphophonic impressions, which are the means of reproducing vocal and instrumental selections, hint at similar methods employed by the spirit. For surely the soul's life is a book, the pages and story of which unfold in serial form. There is logic in madness, sanity in the abnormal experience, and direction in what appears mental chaos.

Law is law, whatever the results. Forms, like organisms, serve a double purpose. They hold and convey, as well as concentrate and conserve, whatever is put into them. In the most subtle way possible the soul's history unfolds, thought by thought, like the pages of a book, until the end is reached, and that end is not the

limit of thought or life, but a beginning of endless revelations and illuminations. Thought precedes all mental awakening, all realization in consciousness, all experiences of character.

In this connection a word should be said of the feeling. Feeling is more than emotion and deeper than sensation. It is the spirit of thought and compels the thought into conscious action. It has its birth in love, although it may become in one a prayer or aspiration, in another an appetite or passion. The gross or coarse and the fine or pure feeling follow and depend upon the character of the life and the use one makes of thought. Right and wrong, good and evil feeling, feelings pleasurable and agreeable and feelings painful and disagreeable, synchronize in spheres of identical thoughts. Feelings and thoughts are inseparable; they follow or precede each other but are never divorced from each other. Hardness and obtuseness is a degree or quality of sensitiveness of feeling. To arouse the Divine in those who degrade their lives by evil thoughts and feelings is the purpose or end of experience. For the divine is the spiritual or God life, which can only be realized and expressed when the soul loves and lives divinely; that is, in the sphere of pure thought and feeling, which qualifies one for peace.

By the law of attraction and repulsion the soul orders its thoughts and feelings, and this law dictates thought what the soul likes or dislikes the thoughts which it can easily and quickly assimilate.

When the mind and brain as coherers are saturated with sensitiveness they attract or repel such thoughts as belong or do not belong to them. And as touching the extraneous thought or thoughts of others this law must be strongly obeyed if results are to be obtained.

In telepathy, both a percipient and recipient, a transmitter and receiver can obtain results in thought transference only by applying this law. How could the Zanzigs attract colour, number or letter, however multiplied or complicated, unless they were sympathetic to them; that is, positively attracted them by the power of their will or by some occult sympathy not yet understood? And to the extent that the brain can be made to act in unison with the mind as coherers, and both made sympathetically sensitive whatever may be transmitted or impressed, and all repellent thoughts or conditions temporarily removed or kept under control, submerged, as it were in the stronger current of attraction, will results be a success

Technically speaking, the human organism is also a battery, the brain, left and right lobes, a set of dynamos, the mind a coherer and thought a force.

Minds and thoughts synchronize in time and space. Hence the existence and need of uniform spheres and planes of action. A thought keyed to a certain degree of vibration or a certain quality of action has an attraction for minds which agree with that degree or equality. This is why the mind is and acts as a coherer.

Minds in agreement usually synchronize the same message, experiences or thoughts, and therefore manifest the same actions. There may not be, indeed, there is no scientific way as yet known of proving that action of any kind in nature produces identically the same forms because of constant changes in the molecular particles of matter, due to physiological and psychical flux, to planetary influences, meteorological changes and geographical differences. The self-evident fact that two bodies cannot occupy the same space at the same time must be taken into account. A wise ancient paraphrased this law of matter thus, "There is a time for everything under the sun". Violets are violet in color, and it is true their blossoms look alike, yet though the color, broadly speaking is the same, no two violets are identical in form, texture or color nor do their blossoms emit exactly the same fragrance. This is true of every form of life from the crystal to a man. It is doubtful if the atoms show any closer agreement than that of two red or white roses. This is said to be due to environment — temporal and spacial extension. But there is sufficient similarity of agreement of types to make the rule a working hypothesis. In fact, the variation does not destroy the fact or action of the principle. For the current or force of thought acts upon all life with such impact as to produce these differences amid the variety of types. So that while phenomena vary and results differ, the life and thought forces are the same, and this thought force works through the human organism as electricity through a battery: the nervous system and the brain, in particular, becoming a negative and positive dynamo, causing any number of minds to agree and so register or attract the same vibration of thought. The process is superior to but in principle not unlike wireless telegraphy.

As everything has its negative and positive pole, and this physical fact lies at the basis of normal, organic life and its expressions, it furnishes a clue to telepathic communication. If inspiration is provocative of thought as electricity is of light or heat, according to the medium employed, then it is not difficult to

understand how thought can be kindled in minds the world over. Nor is it hard to perceive how, since inspiration like electricity is a universal element, and the brain by its structure and substance is a battery for the inductibility (generation) of its by-product thought, similar and kindred phenomena can be induced in other minds and brains and appear when these minds are keyed to the same vibration. The translation of thought from mind to mind, flashing as does a spark of fire to inflammable material, igniting, it is a psychological process classified as supernormal. Whether thought is considered as indigenous to each mind or a reflection from superior minds, (a view point very popular among classic philosophical writers, as Plato), or whether it be as a Vedantist teaches, an illusion of the negative of life, is immaterial, since it appears uniform under the conditions which have been described. That there are series and and groups of thought existent in each one's mind is evident to anyone who has made a serious study of the mind itself, and that certain notions, even ideas, which correspond with certain things in nature have a subjective as well as objective attraction for and relation to each other and so affinitize, prove the oneness, solidarity and integrity of the universe. To make this clear a common illustration can be given. A is a mother whose son B is a brakeman on the B. & M. R. R. She resides with her son in Lowell, Mass., and wishes to visit a friend in Boston who is C. Late in the day she makes up her mind to see C the next morning, but does not know where C lives. She desires to meet B, who started out very early the next morning on a trip, but there is but one chance in a hundred that she will see him on his train at the station. However, she does see him, receives the address, but he expresses the fear that as C is very busy A will not find C in. A comes to Boston, finds C in, who relates a vision he had early that morning, about 5 o'clock, of being on a train and actually doing the work of a brakeman. C had never met A, so the case was a peculiar one, if not one of telepathy. A, with a determination to see C, transmitted the thought through space, so that at the receptive moment C received a knowledge of B's occupation when making up his train in the yards at Lowell and getting ready for this trip. C knew six hours beforehand that A was interested in B and that B had something to do with cars.

This not only illustrated in a novel way the relativity of ideas or thoughts, but it illustrates how material things are associated with thoughts by a psychical process which is more mysterious than wireless telegraphy. Whether the brain of A, B and C were irregularly

synchroized or their minds occultly connected by ether waves, as most minds are, is not impossible. But C had no other way of knowing that A intended to call or that B was her son than through telepathic communication.

When these phenomena, now recondite and apparently too illusive to be gotten at by the usual scientific methods, are understood and classified, signals can be adopted and a symbolical language invented which will supply an intelligible code of interpretation. Men now at a loss to know how to poise or condition their minds in order to communicate telepathically with each other, will find the means and by applying rules and conditions which make such intercourse possible and practical, will find the secret of spirit communion and communication. And when the brain can be made a responsible intelligent coherer, so that disorderly and heterogeneous thoughts will not and cannot intervene to interrupt the transmission of a correct message, (and this can be done only by patient, persistent practice), who will limit the power of this new and higher mode of transmitting thought?

GRAPHOLOGY

RUBY REMONT.

LESSON III

Specific Features

The first point to be taken into consideration in this third lesson is division of handwriting into ANGULAR, ROUNDED or combination of the two.

Again the trait of comparison is called into play, so that you may easily remember the characteristics attributed to the angular form. You think of the angular, bony-frame personage as of nervous, energetic type. You also remember that physical pain seems more acute when one knocks against a sharp point than when merely contacting a soft cushion or rounded surface. You will recall that if one wishes to diagnose, to look thru opera-glasses, microscope or telescope, one must FOCUS. This is 'getting down to a fine point!' The analogy is clear. Your angular-typewriter is sharp, quick, likes to focus attention on his problems, is critical, analytical, observant, often of nervous make-up, dislikes delays, may be fault-finding if the trait is accentuated by letters being sharp-pointed at BOTH top and bottom. He is clear-visioned. He is independent, likes to give advice but seldom take it. If the writing is of large type, with sharply pointed letters, you may expect quick-tempered retorts, an eagerness to "butt in" and to interfere in others' affairs. In other words, the POINT is the entering wedge. You use the gimlet or auger to bore holes. The angular writer can mentally bore holes into abstruse problems. He sees much more than his friend, the rounded-hand penman. Scientists, character analysts, machinists, mechanics, doctors qualified to give a good diagnosis, musical or dramatic critics, interviewers and many others write the angular hand, even if it be modified by the rounded base-strokes in letters, to which we shall refer again.

The more angular the writing, the more energetic and hustling the writer will be. You never find a good executive who writes an absolutely ROUND hand. To illustrate: imagine a row of fat-headed pins laid side by side in a three inch space. How many could you use? But place the ordinary small-headed pin in rows in same space, and you crowd in much more. So the angular writer can get out more work, lose less time, although he may not attract as much attention, perhaps, as his "fat-head" and pompous would-be executive employer. Angular writers make the best stenographers and typists. You will find that such clerks know their employers' business and something more; they have acquired the quick ear, the sharp eye for details, the rapid thinking which a course in stenography promotes.

Now the rounded-hand penman is much slower. It's an old saying that the fat man HAS to be good natured because he can neither run nor fight. The round hand is against fighting, quarreling, discomfort, hard work. It is easy-going, pleasure-loving. It doesn't worry—like the angular one will. It procrastinates very frequently. It does not go in for details and only takes superficial glances. It misses subtle witticisms, such as those of a Bernard Shaw. The rounded hand workers should not be given positions in which speed is essential. I often look at the misfits in department stores, the very rounded-hand writers, actually writing a CHILDISH hand, and striving to give service behind a counter when shoppers stand three deep. Such writers never know the stock well, they do not take enough interest in it, they do not memorize prices easily. They are reliable and steady-going, very obliging and courteous, but they make the angular hand shopper impatient. They should stick to home work wherever possible, should raise or teach children, go in for kindergarten work, embroider—or take up other placid little jobs, please the family with their good cooking, act as office 'bull-dog'—where clients or customers must be received diplomatically when kept waiting for an interview. The rounded hand writer is very easy to get on with—a pleasant, agreeable and amiable friend to have, usually loyal, quite chatty and even gossipy, interested in little things which are

non-essential, never a deep or good student, finding it difficult to memorize mathematical problems, averse to taking up foreign tongues—really a plodding scholar, who needs special treatment at school, and lots of patience to boot.

Each of these classes of writers has a special place. No fault is to be found with super-activity or the reverse—it is simply a case of deciding on the proper vocation. Where the angular type might arouse antagonism if she were to take up trained nursing, and by her hustle and bustle disturb a patient, the rounded-type writer would bring in good cheer, comfort, great forethought and consideration, for she realizes how SHE would like to be made comfortable and happy and endeavours to live out her theories.

Next comes the combination hand, in many ways the best of all. You find letters pointed at top and rounded at bottom. This gives you the quick observation, criticism and analysis of the angular type, plus the kind heart and generous impulses of the rounded writing. It means that one may be ever so observantly critical, but kind enough to withhold sharp words. It means that one is quick and alert, yet patient. It shows that there is power to relax—and yet the spirit of energy and industry is in plain evidence also. As usual, extremes are not good—so you have a fine balance in the combination hand. If you find a very rounded backhand, you must not expect the writer to HUSTLE—or the combination of reserve and slowness militates against initiative and self-assertiveness. On the other hand, the sharp pointed backhand will indicate all the traits ascribed to angular writers, plus a wonderful self-control which will enable this individual to check and rein in the impulses and impetuosity of all the emotions found.

Another specific difference is that of connected or disconnected strokes, connected words with disconnected letters, within words, connected signatures, words connected thru bars or long initial strokes.

Suppose you discover that a writer has written an entire word or perhaps several words, or even the signature as a whole, without removing pen from paper. This shows a continuity of thought, does it not? It betrays perseverance,

connection of cause and effect—for it is a continuous process from Alpha to Omega—in other words, from the beginning of a thought which was responsible for the beginning stroke of the first word, to the end of a phrase. This stands for logic. It's not easy to convince persons who write these connected phrases. The trait is much accentuated when words are connected. You find bankers, lawyers, doctors and other professionals connecting the signature, fearing forgery, or merely relying on their diagnostic powers as a basis for this connection. They leave NO LOOP HOLE, do you perceive? They are persistent in endeavor—even if they be in the wrong. They argue, wish to have the last word. If you find one word connected with another thru a long t-bar which makes the t-crossing of first word extend over as a word-beginning of another, you may be sure there is FAR SIGHT, prophetic vision, energy, alertness, and PULLING POWER. You have but to gaze at such strokes to see how much they resemble a leash. They betray magnetism. Such persons can lure others on, can negotiate and put thru big enterprises, are powers on the stage, entertainment platform, or as orators, preachers, salesmen, and so on. The first word seems to be fairly DRAGGED along after the second, especially if there be a looped form of writing.

The intuitive writer JUMPS at conclusions. That is why he jumps from one letter stroke to another, without making connections. That is quite plain, is it not? The intuitive perceives at first meeting. He likes or dislikes you at sight. He prides himself on his "hunches" in a business way. He is quite prophetic, but he JUMPS far ahead and without reasoning, arrives at the same conclusion as his logical-reasoner associate. He is generally obstinate, and can't give plausible reasons for his resistance! He will say "I just FEEL that way about it. I know I must not trust that man, but I can't say *why*."

The intuitive learns quickly at school. She does not study much. She glances at the printed page and recites glibly—but she has not the long-term memory of the logical thinker who writes connected strokes. She does not care much for calculations, she dislikes memorizing dates in history.

She can recite a story told her almost word for word, relies on the QUICK memory. There is quite a difference in the memory-processes of the two divisions. The connected hand has gone so thoroughly into the cause and effect idea that memory lasts for years. The intuitive is just as good—perhaps a better diagnostician, but his mind is so volatile and so constantly filled with new impressions that he discards the past. He knows how to handle strangers. He FEELS their ideas instantly. He is sensitive to environment, thought transference, emotions, is very sympathetic, lets the heart rule. The other writer uses "head-work" and controls emotions, hides them, masks his countenance.

But we have a still better hand than either of these—namely the combination of connected words and disconnected letters within words. Here you have the developed intuitive, the one who backs up his impressions with logical reasoning. The best critics and analysts are of this type. You can scarcely hope to fool them. They excel in metaphysical or medical healing. They generally write the combination of rounded and angular hand. They possess magnetism, warm sympathy, much love, toleration and understanding. They are natural teachers, good writers, fluent talkers. They can listen well and even betray reserve and caution. Separated letters stand for impulsiveness, impatience, flying at conclusions, but connected letters or words here and there give logic, patience, caution, reserve, farsight coupled with the self-control to bide one's time and say nothing. These writers are clever, adaptable, and always show versatility. Herein lies a danger-zone, they may attempt too many things instead of specializing. Their perceptions fit them for any sphere of life usually, but their restlessness—because interested in so MANY things—may cause lack of control. Intuitives MUST listen to the inner voice and not to outsiders.

THE LAW OF SUGGESTION

VICTOR DU BOIS.

Direct Suggestion

Direct Suggestion may be Ocular, Verbal, Written, Printed or caused by Comparison. It is a direct suggestive stimulus applied to the mind in contrast to Indirect Suggestion.

Direct Suggestion might be compared to an unmasked battery while Indirect Suggestion would be a masked battery. The recipient of a Direct Suggestion realizes that a suggestion has been made to him; and if he complies with your desires, he will do so appreciating that the idea or proposition emanated from you.

A stock broker calls up a customer by telephone, and suggests that he buy a thousand shares of amalgamated copper, which he does at once. When the transaction is closed

EXAMPLE he finds that he has made a thousand dollars. The next day, he tells his friend: "Mr. S., the broker is a capital fellow. He gave me a good tip last week, and I realized a fine rake-off".

The display of photographs, a prospectus, or samples of any kind constitute a Direct Ocular Suggestion. Such displays are very valuable in selling any and all kinds of goods. Their similarity to or contrast with some hobby of the Prospect often results in a suggestion which leads to a sale.

Indirect Suggestion

Indirect Suggestion is among the most subtle and powerful methods of suggestion that can be used in connection with any business proposition. It is so subtly and artfully made that after a man has carried out your idea to the very letter, he fondly believes that it was his own idea. To use our friend, the broker, again: In dealing with a different type of customer, he does not suggest that the customer buy amalgamated copper, but simply relates the story as given in the above example. His prospective customer turns the matter over in his mind, and buys copper with the same gratifying result as Mr. A. Unlike him, when he meets a friend, he does not give his broker any credit whatever, but says: "I tell you, old boy I know how to play the game. I knew copper was going up, so I called up my broker and ordered him to buy me a block of the stock. The way to do is to buy on a rising market, and then sell out before the decline starts. I always hit it right".

Bear in mind that the same man made both suggestions but in the latter case, the recipient made the suggestion his own idea, and the advice of a dozen men would not have prevented his making the purchase.

INDIRECT OCULAR SUGGESTION Indirect Suggestion may also be brought about through ocular demonstration, or by similarity and contrast.

'Josiah Allen's wife said that she never told her husband a lie in her life, but when she saw him coming home from the wood-lot tired and cold and cross, she always ran to the cupboard, grabbed the tablecloth, threw it and the knives and forks upon the table, and waited to see the gleam of joy in Josiah's eyes when he saw what he thought were signs that dinner was almost ready.

'She said that the tablecloth kept him contented, when all the fibs about how near done the biscuits were wouldn't have done a mite of good.

'She didn't say that dinner was almost ready, you noticed; she didn't give him a chance to wonder about it at all. She just threw the tablecloth on the table, and began to talk about the pumpkin pie, and how well it turned out in the morning's baking'.

Negative Suggestion

Negative Suggestions should never be used as they produce negative results. A young man calls upon a prosperous farmer. After speaking of the fine weather and the bountiful crops, he remarks: 'You don't want any new farm machinery this year, do you?' Of course the man replies, 'No'. If the salesman had said: 'You will need some machinery this year, won't you? A new plow or a harrow?' The farmer might have answered, 'No, but I think I need a new harvester', and a good sale might have been made at once. Your mental attitude may create the strongest Negative Suggestion. Never admit even to yourself that you cannot do a thing successfully.

PSYCHOTHERAPY

DR. SHELDON LEAVITT.

Believe Something

It is of the utmost importance that a man have a belief—that he form opinions. He cannot *know*, but he can and should have convictions. A chronic doubter is without power for good. At the very heart of our dearest hypothesis, it is true, is the doubt which makes it a hypothesis. We find truth in fragments and construct therefrom what answers to us for concrete ideal truths, knowing all the time that they are partial and imperfect. But we do right to supply the missing parts as best we can, aiming always to make a figure of beauty and utility. The confessed doubter does nothing but toy with the fragments, advertise his lack of constructive ability and discourage earnest seekers after truth, and I advise the young man not to be classed with him.

But we must avoid attempts to force ourselves to believe. When we *long* for something which we do not possess, there commonly arises an impression of its unattainability as a stubborn obstacle to its possession. This psychological condition is oftenest met in our longings for subjective experiences. If we attempt to force them to appear, they disappear. Love, sleep and faith belong in this category, as those best know who have had experience of their elusiveness. The more force the conscious will applies in the direction of development of these, the more pronounced may be the defeat; but these very longed for things will appear quite by themselves as soon as one arrives at a calm belief which does not involve an effort.

Strong desire often includes an element of fear. It is this which gives it frantic expression and determines its overthrow. I have heard men say, "I would give anything to believe; but I cannot". Let such wait patiently, intending their desires calmly, and with what faith is at command, and sooner or later the long-awaited-for conviction will become theirs. It is much like the wind which bloweth where it listeth; we hear its sound but cannot therefrom tell whence it cometh or whither it goeth.

THE PROCESS

At the same time I have learned from much observation and critical study of phenomena that a cure depends far less on the conscious thought of the moment, in both patient and physician, than

on the general attitude of mind, in each, toward the expected cure. In truth I really believe that conscious strenuosity of mental effort introduces so large an element of doubt, or fear, as sometimes to defeat our purposes. The more confidence and assurance there is in all minds concerned, and especially in the mind of the patient, the more positive the result. This is shown by the action of certain extraneous and even incidental influences. For example, if a physician be highly recommended by one in whose candor and good sense the patient confides, results are easily obtained by him who has thus been clothed with healing power, even though his own confidence be deficient.

On the other hand, the positive faith of a healer aroused through repeated success or by what he takes to be specific divine bestowment, is persuasive, and even compelling, in its effects. That is why even weak women and unbalanced men are able to do the marvellous cures which are rightfully accredited to them. The fact that one is able to use the mighty forces of the mental kingdom with wonderful energy and effect, is not conclusive proof of that one's divine endorsement. The ethical element is not involved in the transaction, popular opinion to the contrary notwithstanding.

Faith often comes as an inspiration; in truth the most potent faith usually comes in that way. What is more, it comes on the wings of a great emotion. The human mind has for its essential elements, *Will, Intellect and Emotion*. Intellect considers the data provided, draws its conclusions, and hands the proposed action over to the great executive, Will. But it is found that Will is relatively powerless in the absence of sufficient motive power to insure movement, and that motive power is furnished by Emotion. All true healers *feel* their power. They *do* not doubt, because they *cannot*. The emotional side of mind is strong within them. Cold intellectual conviction of the reasonableness of a cure has to become animated by strong emotion before it can accomplish much.

Right here I want to animadvert a little on the prevalent impression that results of treatment, whether derived from auto or hetero-suggestion, are dependent in great measure on particular forms and ceremonies indulged by the recipient. In attempting to tell how a work of healing is to be done, a mechanism is credited which is apt to become emphasized to the detriment of the real essence of curative action. It did not matter to the poor patient whether he had sat in a precise position and had practised deep breathing under specific thought for days or weeks, or not. The healing power sought him out and could be assimilated as soon as, from any cause, ambition, love, or other adequate emotion, was borne in upon him. The chief thing is to become as open to curative thought and conviction as is a child to its mother's instruction; and this state is not to be acquired by overmuch sitting in 'the silence', though 'the silence' is to be observed, but by freely seeking more abundant life in the avenues of life experience. It is only thus that one may be lifted by the rising tides to the heights.

DUTTONISM

PROF. R. E. DUTTON

LESSON XXVIII.

Magnetic control is the ability and power of thought to guide the currents of magnetism as they pass through the nerves to emanate in parallel lines away from the body to join as a Circuit at the end of a certain space, as a current of electricity obeys the same law when passing over the wire.

This magnetism is always present in your body, but you start its action by thought. When the current starts the tips of the fingers tingle. To cure disease by this magnetic current you should lay one hand upon the afflicted part and the other opposite it and drive the currents through. Magnetic conditions of love-vibrations begin at a state of entrancement in self-hypnotic healing. When you, in "Mental Vision", watch the face and form of a lovely Angel you fall into the condition and your prayer for health on awakening will have been answered in almost a miraculous way. After going through the Magnetic Sleep you will be a new being with peculiar psychic adaptability and your body will not experience the wear of age.

LESSON XXIX.

A simple and quick method is now given for self-hypnotic healing. Lie down or seat yourself comfortably and hold before you a common slate as if trying to see into it as a mirror. After a while your concentrated thoughts will become lucid. You will see moving pictures in that slate as if holding a mirror before a hall of moving people. You will notice that the scene will be of the nature desired and your thoughts will be seen as per the scene you think of, in this slate mirror. These scenes will vitally impress the physical conditions. If you choose health you are to bring up appropriate scenes in this slate. Scenes of giant forest trees, huge, strong animals, such as manifest great strength and robust health. Both disease and health are catching. If you mingle with unhealthy people and thoughts you will become un-

healthy. If you mingle with persons of great health and strength and live in such thoughts you become likewise. The spirit will often project involuntary scenes of some real happening upon this slate mirror as a condition of Clairvoyance, and you will be astonished with their accuracy. In this way you will receive lovely communications from your spirit friends, and there is no better way for developing Clairvoyance.

LESSON XXX.

The method given herein to produce self-hypnosis is extremely simple. At the same hour, each day, lie down or seat yourself in a very comfortable position, one that is conducive to sleep, holding in one hand a coin or bright object, about 6 inches in front and above your eyes so that when you look at it your eyes will be turned upwards and in the position of one asleep. Concentrate your gaze and attention by the continuous outlining of the object and think of nothing until you begin to feel very drowsy and almost asleep. Your eyes will close without your knowledge and you will pass away into a state of audible dreams. You will not be asleep but in a state in which you see your spirit friends and visit their homes, as your spirit will be freed from the body for a while. You may awaken in a very few minutes with the feeling of being dead, or of having been asleep for a number of hours. This feeling is experienced when your spirit leaves the body and you are only asleep for a few minutes. Again you will fall into the regular hypnosis and will sleep for several hours; when you awake you will not be able to realise that you have been asleep at all, or it will seem as only a few seconds' loss of consciousness. Again you may feel very thirsty; this is a sign that you passed into the magnetic sleep and that you are developing the phase for materialization, and later you should sit in a "cabinet". Practise this method for several months with the same thing to gaze at and you will be able to go to sleep instantly and hold spirit communications in your own home day by day. From this sleep the spirit will arouse you to speak as a hypnotic subject and this is Trance Mediumship in you, and your ability to see clairvoyantly in this hypnotic state is

Trance Clairvoyance. Then when you go to bed at night you will be inspired to clairvoyant visions and speak in your sleep as a trance clairvoyant.

LESSON XXXI.

The method of inspired thinking is so simple and easy that anyone but a fool should master it. It is this:—

Thoughts of someone else that are telepathically communicated with upon the sub-conscious mind may come up as voluntary thoughts. If you stop your own thoughts by a resolution not to think you will presently find your mind filled with voluntary thoughts, coming to you without effort or forcing you, as you will at first believe, against your desires to think. It is this inspired thought that, one may speak of not being able to keep from thinking. At least two-thirds of the thoughts of the ordinary being, schemes and plans, are inspired. They come to you suddenly and you think you just struck a plan. It is a thought forced into your mind by a spirit. You may get a few thoughts from others by mind reading, but it is only about 10%, while the thoughts from spirits are about 60% and your own thoughts are about 30%. This seems queer, but it is a fact that most people are a class of dreamers and inspirationalists rather than otherwise. This close study of "Thought in 'Absent Treatment' Clairvoyance, Control of mind, and physical Effects" is my branch of science called Dutton-Therapy.

You develop this phase by closeting yourself all alone in a silent room and allowing your mind to be still so as to receive healthy inspirations from good thoughts sent you by the spirits. This development leads up to the higher psychic attainments of mind and body and gives you perfect and lasting health, and frees you from the drug habits.

In this way a healer is able to treat patients at distance by telepathy.

Your loving spirit friends will greatly inspire your feeling, will vibrate the nerves of the body, will touch veneration and send a divine electric spark from the top of your head to the soles of your feet. They will free you from every disease and trouble if you will earnestly pray unto them for their love, inspiration and help.

TRIPURA RAHASYA

or A Practical study in Consciousness

V. R. SUBRAHMANYAM.

CHAPTER XVI (concluded)

On hearing these expositions of King Janaka, Ashtavakra asked again, "O King! you said that the pure Self is perceived by the mere withdrawal of the mind from objects that constitute the Not-self. But, since in Sushupti (profound sleep) the mind gets itself detached from other objects, the pure self should be capable of being perceived in that Sushupti state also. If that be the case, since the goal is attained simply by going to profound sleep where is the necessity for all the practices and training?

When thus interrogated by the brahmana, the king replied, 'Listen, Brahmana, to the explanation I give to your query. By all means it is true that there is a withdrawal of the mind in profound sleep. But, at that time the satvic quality of the mind which alone is capable of illuminating objects, becomes merged within the Tamasic (opaque) quality. That being the case, how will the mind be able then to illuminate the nature of Consciousness? In a mirror smeared with ink, the sky does not become perceptible at any time, merely by turning one's attention from other objects. In the same manner though in Sushupti there is a withdrawal of the mind, since it is veiled over by Tamas and is unfit, it does not illuminate (reveal) the Consciousness. If it be otherwise it would be possible to know that consciousness even by means of an insentient rod held in the hand.

Therefore, it is only by a mind which is pure and which is in a fit condition that the Consciousness can be illuminated (known). It is due to this fact that the mind of newly born infants, not being in a fit condition, is not able to perceive anything. Listen to what I tell you further. In a mirror smeared with ink, the reflection of the ink is not perceived by anybody, because the mirror and the ink are in conjunction without any inter space. Still, as the mirror possesses

the property of reflecting objects, it can be assumed that the ink also is reflected. In like manner in profound sleep, the mind which mingles with the lethargy of slumber is not in a condition fit even to affect any withdrawal from objects. Hence in Sushupti (profound sleep) the mind does not illuminate the Principle of the Self. It is on account of this, that there occurs after waking, a recollection of the insentience (unconsciousness) experienced in profound sleep.

Now I shall tell you the difference between Sushupti and Samadhi (ecstasy). Listen with great attentiveness. The mind has two states called Prakasha (illuminating state) and Vimarsha (thinking state). When the mind perceives external objects with its attention turned towards them it is said to be the Prakasha state. When subsequently there rises Vichara (thoughts) in the mind in the form of sounds as "this is so", "that is so" concerning objects that are perceived it is said to be the Vimarsha state. Since in the Prakasha state objects are perceived as whole without distinction that state is Nirvikalpa. Since in the thinking state there is differentiation caused by the rise of different sounds while thinking, that state is Savikalpa. That object-perception (Vastu darshana) otherwise called the Prakasha state wherein there do not rise different sounds as "this is so" is of the nature of Nirvikalpa. And that which has as its antecedent cause object-perception and which appears in the shape of thoughts by the production of sounds internally as "this is so", is of the nature of Savikalpa. This later is of two kinds called Antara and Abhinava. Of these, Abhinava thoughts relate to immediate experience and Antara thoughts relate objects experienced in the past, which are recollected by means of the impressions left by them. Thus the mind has always these two kinds of energies.

(The cause of the insentience experienced in profound sleep is explained here)

That Prakasha which objectifies profound sleep is a continuous one. Since in the (1) waking state Amarsha

(1) This means that it is momentary like the uniform Prakasha that occurs when objects such as pots, etc. are perceived.

(thought waves) rise successively, in (2) large numbers in relation to phenomena, that state has been described to be an intelligent one, i. e., a condition devoid of dulness. But since in profound sleep Prakasha (Light) alone is densely continuous without interruption by thought waves that is a state of dulness. It is for this reason that lamp lights and other luminous objects, though they always shine have been described by the learned to be by all means insentient. For, these are devoid of thinking faculty. It has been stated that in Sushupti, thoughts do not rise on account of the veil of Tamas (inertia). The nature of dreamless profound sleep is this. In Sushupti, that Void which was the first creation otherwise called Avyakta (Indistinct) or the "Outside" constitutes what is called sleep. In Sushupti that which is objectified and perceived is only such a sense of general negation-absence of phenomena. In the waking state also, at the moment of object-perception, the mind remains in such a dull state. But since in the waking state, the Nirvikalpa is only momentary and since Vikalpas (heterogeneous thoughts) rise up quickly one after another the dulness is covered over.

It might be questioned by you, that when it is a noted and accepted theory that the mind undergoes dissolution in its cause in profound sleep, how it was stated by me that the mind objectifies and illuminates the sleep condition. The answer is this. Since in profound sleep (Sushupti) the Indistinct Energy becomes merged in Prakasha and since there are no thought waves, learned men say that the mind undergoes dissolution in that state. The mind (3) is in a similar dissolved condition even in the waking state at the first moment of object-perception, i. e., in the Prakasha state of the mind.

(2) Because in the waking state after every Nirvikalpa state heterogeneous ideas rise up.

Nirvikalpa means homogeneous or undifferentiated.

Vikalpa means heterogeneous or with differentiation.

(3) Because the mind is uniform and still it has been stated to be in a dissolved condition. The consciousness which appears to rush towards objects is what is called mind. Because in dreamless sleep, the mind is still without outward rush, it is said to be in a dissolved condition then. This is the view of the learned.

(The difference between Sushupti (profound sleep) and Samadhi (ecstasy) is now described).

Brahmana! listen to the secret I now reveal to you from my own experience. Without knowing this, even learned men of good intelligence are groping in ignorance. Nirvikalpa Samadhi, Sushupti and Vastu Darshana (object-perception), these three are of similar nature, as in these states Prakasha (luminosity) is uninterruptedly dense. But the reason for distinguishing them in worldly converse, is on account of the difference in the nature of the Vimarshas (thought waves which subsequently rise up. And it is certain that the difference in the nature of Vimarshas is caused by the difference in the nature of objects which shone before the rise of Vimarshas. That which is objectified in Samadhi is pure consciousness, in Sushupti it is Avyakta and in object-perception it is the diverse finite phenomena. Thus in these three states the objects are of three kinds. But even though there is difference in the nature of the objects which shone in these states, the Prakasha is purely Nirvikalpa (because there is no Vimarsha in the form of sounds).

For the reason there are no Vimarshas in these three states, these are described as being densely luminous. Since Samadhi and Sushupti are continuously lengthy they are remembered clearly by all. Since object-perception is momentary it is not clearly noted and grasped. There are also momentary Samadhis and momentary Sushuptis which are in like manner not clearly grasped by anybody. Of these, momentary Sushupti can be discovered on experience by persons of acute perception. But samadhi experience being scarce it is very difficult even for persons of acute intellect to find out which is momentary samadhi. O Brahmana! Even in the Vyavaharic state (state of worldly activities) all creatures have minute samadhi conditions; but lacking previous experience they are not noted.

In the waking state, to remain without Vimarsha (thoughts) is itself Samadhi. Absence of Vimarsha alone is what is called Samadhi. Therefore Sushupti and object-perception partake of the

nature of samadhi. But these two states have not the (4) essential Samadhi-hood. For, these are pregnant with Samskaras (impressions) that are capable of setting up subsequently thought waves imbued with a sense of bheda [differentiation]. Therefore these cannot be the essential samadhi. Therefore, the momentary Sushupti and momentary Samadhi which occur during the waking state are similar to the continuous Sushupti, the continuous Samadhi and object-perception in that they are devoid of Vimarsha.

O Muni's Son! with faith listen to what I say. Though Samadhi and Sushupti appear similar to each other, there is no dulness (insentience, unawareness) in Samadhi as in Sushupti. That "outside" which was projected in the beginning of creation as Avyakta is only the objectification of a general negation (of phenomena). In Sushupti such a general non-existence of phenomena is perceived which is the same as saying that a general non-existence (void) shines in Sushupti. Therefore after waking from Sushupti one says "I was aware of nothing" indicating thereby one's experience of "void" in Sushupti. Such a general non-existence which is otherwise termed Avyakta and which is the insentient objective energy of Consciousness is that which is described as constituting the profound sleep state. For the reason that in the perception of Sushupti the general non-existence otherwise called insentient energy is objectified and that after waking there comes a remembrance of having experienced a void in that state, it should be concluded that in Sushupti the consciousness takes the form of the insentient energy and that Sushupti is of the nature of dulness.

The reason why dulness should not be attributed to that which is experienced in Samadhi is this. In Samadhi, She of Consciousness who is perceived and objectified is of the infinite form of Brahm, she is Brahm rupini who devours space and time, and who destroys the appearance of non existence. How can such a Devi (Goddess) who is by all means Absolute Existence be an insentient energy of non-existence as is manifested in the Sushupti condition. Therefore the goal cannot be attained merely by having recourse to the dull and insentient Sushupti condition.

In this manner King Janaka variously instructed Ashtavakra.

Thus ends the sixteenth chapter

In Ashtavakreya in Tripura Rahasya

Or a Practical Study in Consciousness.

- (4) The manifestation of the self of consciousness in Samadhi.
The manifestation of Avyakta in Sushupti.

In object perception means the manifestation of objects such as pots, etc. To one who rises from Samadhi, the recollection comes that one remained therein with controlled and still mind, to one who rises from Sushupti, that he did not know anything then and in object-perception, the idea as this is pot, this is cloth rises as their after-recollections.

STUDIES IN PSYCHOLOGY

PROF. IVI.

Conscience

Now from conscious knowledge we step into the subjective. We say that conscience is that inner power to know. We want to get rid of the old idea that conscience is an inward monitor that tells the right or wrong of an action unperformed, because conscience knows no wrong.

Conscience is that part of the mind which knows nothing but the right. The exercise of its judgment is too far removed from any conscious thought to be considered.

That which tells you the right or wrong of an action unperformed is your conscious reasoning aided by your memory. The first time you consider a moral proposition you have no conception of its right or wrong.

Man does his first work according to his intuitive impulses and unconscious impressions. Until he has found that a thing may be wrong as well as right, his conception as to right or wrong does not appear. So no man can have any conception of wrong until he has heard something about wrong. Naturally, to him every thing is right.

Conscience is not a monitor. Conscience is that power to know and to know perfectly. It is the innate inherent knowledge which each mind possesses of its own existence and of its unity with the innate inherent part of other beings. It is that power which enables us to know what is within us. It is inward knowing.

Knowledge is the possession of the mind. It is the mind's manner of possessing things. It is that part of ourselves which acts perfectly. Hence, in its natural action it would never have to consider right or wrong. Its natural action is always right. It cannot know wrong. It is that power which, as we bring it up into consciousness, enables us to change things.

The source of its origin is intuition and memory and it is infinite. The nature of conscience is being, individualised.

The doctrine based upon this perfect self within, correlated with all that is perfect, is monism.

Monism postulates but one Cause lying back of everything, and that one Cause a perfect Cause. The one law by which it governs everything a perfect law and that doctrine which would come out of this, comes out of the perfect side of man. Hence, if we use this conscience to stand as the subjective mind with all its faculties, we cannot consider it as being judge of right or wrong. It only recognises the right and if allowed to act on its own initiative would never act wrong.

There is no evil which good cannot overcome. There is no death which life cannot destroy. Everything in its natural origin and natural existence is perfect.

The primary concept in conscience is recognition of one's self as a part of Divinity, united with It, inseparable from It and no longer capable of analysis in one's being. To know the life principle and to know that I am a part of it is my first conception of conscience.

The first impulse on the recognition of life is to sustain it, enjoy it and to aid everything else to enjoy it. Whenever you can feel you have an interest in everything that is outside yourself, because of its very being, then conscience is beginning to awaken.

The primary reason for growth and development is knowledge.

That person who thinks of life within himself and does not find it for everything else at the same time, is not thinking on the side of conscience.

Conscience is being, reduced to its last analysis, incapable of division or change. It is what the prophet calls: "I am that I am." This peculiar phrase seems to mean to permeate; it is a conception of omnipresence. It is the conception of a peculiar character that I am that which exists always. In conscience, I know being itself and realise my unity with it. In consciousness I know the forms of being only and realise my separateness from those forms but in conscience, my real self, I know being itself and realise my unity with it and in doing that I must realise my unity with everything in which being manifests itself. Then I become interested in the world.

I know that there is not even a grain of sand in all the great expanse of this world, in which being does not exist. Hence, I cannot be alone, I cannot be dissociated from my Source of supply. I may be where my body will suffer but I cannot be separated from life.

When I feel that unity I am no longer afraid to live in any place where being may exist. Then fear of death departs. As soon as fear of death departs then man begins to live a real life. He knows from observation that this life will probably change for another, but that is not the one principal event for which he makes preparation, for then he looks upon death as an interference with his growth; not because he is afraid of it but because he wants to delay it.

The character of conscience is the same in all persons. When we adopt this proposition, that there is perfect power to know, to feel, and to will, in each individual mind, then we lose our contempt for some and admiration for others. We look upon all individuals and when we hear them express themselves we know how much of life they have grasped in consciousness and when they talk about their inner selves we see how much this conscience has unfolded.

Hence we do not regard them as being persons subject to criticism and their shortcomings simply indicate to us whatever state of development exist and not the different degrees of being. So if you meet someone who does not know as much as you do, do not think he cannot know it, because he can, but look upon him with that charitable view that he simply does not know these things because he has not learnt them. His opportunity to learn may change and his development in a few years, along the lines in which you feel yourself very proficient, may be employed in such manner that he goes far beyond where you are now.

It is not safe to say that a person cannot do a thing because this part of the mind shows that a person can do what he wants to do. It is the question whether a person wants to do a thing and whether he believes he can. To believe that you have the capacity to do a thing is an absolute guarantee for the successful performance of that thing, if you are willing to work.

Conscience is ascribed to man and called intuition. It is ascribed to animals and called instinct. It is ascribed to the vegetable and mineral kingdoms and called Nature.

Nature is endowed with intelligence, sensibility and will, and hence not only does present-day psychology give to us a personal God but gives to us a personalised everything in the form of being. The only difference between the personality of the psychologist and

the personality of the theologian is that the psychologist's personality is unlimited; the theologian's is limited; not limited by God but by the restriction thrown around it by the theologians themselves.

We find the greatest perfection in subjectivity in the vegetable world, in the vegetable mind.

The scope of conscience is unlimited. It is exhaustless, limitless in capacity for happiness, because it may know all things and happiness is the final acquisition of all the things of which being is capable.

THE SUN-LIGHT CURE

JESSIE LASKEY-HOYT *in the Thinker.*

The use of intense light in therapeutics was first put in practice by Dr. Rollier of France. Later, a machine providing the means whereby the Light Cure might be used in winter, and used in dark places, was invented by a German scientist.

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It is interesting to know that the grinder of the quartz lenses receives about 35 for each hour he works; and this is, I think, the highest recorded salary paid to skilled mechanics.

When I retired from public service to a private life I determined to carry on my work of Therapeutics by Sun-Light Massage and Color-Therapy, and installed one of these Quartz-Light machines for that purpose. Though I make use of the quartz light I am so situated that I can rely upon climate to furnish me with all the real sunlight my patients need. I lay special stress upon the four fundamentals—right food, water, ozone and light.

The curative element lies chiefly in the ultra-violet rays.

Everyone should form the habit of making this daily light bath a part of the day's work, or the day's recreation, or both of these. All life is made up of habits, and we can as easily form good habits as bad. The daily sun bath is the good habit.

Select your own time and place. The sun bath may be taken in any open balcony with draughts cut off until one learns to weather draughts. Or choose a sunny place at the side of the house with canvas screen to insure privacy. My own place is on the back porch, but in remodeling the house for office rooms I am planning a stairway to the attic, which will lead to a sun-treatment room for patients.

One may stand during treatment, if desired. The body is, of course, entirely nude. Begin with a two-minute treatment, increasing the time by one minute a day until you are taking from fifteen to twenty minutes to a treatment. The face may be shielded, and this is better for the eyes. In the office treatments are given with the patient lying down, first on the back, two minutes, then on the face, two minutes. This is enough for the first treatment. I usually read at these times, the paper serving as a screen to my hair during the back treatment, standing. This lets air and light to the hair roots.

When you have reached the ten minutes to the treatment standard you should never *decrease* the length of time used.

If you know exactly the weakest spot in your body, or organs, it is best to expose this part only for the first-week, keeping rest of the body covered, in order that you may concentrate the action upon the spot you are most eager to assist in right function.

If you do not know your weak spot the sun bath will teach you what it is, because, when the tanning of the skin is visible the sick part or parts of the body will take much longer to tan.

It is a good rule when the sick part has begun to tan to go on at once to the sun bath for the whole body.

I know of nothing which is not benefited by this daily sun bath in the whole range of disease and disorders.

If the sun does not shine in your part of the world take the daily air bath, with the body nude. After full tan has

been acquired the body is immune to colds and bronchial affections and there will be no more attacks from "nerves" sleeplessness, etc.

The time for the sun bath is also an excellent time for breathing and stretching exercises. In a little time you will learn to welcome draughts. The body should be so accustomed to air in motion playing on its surface that it will not be shocked by sudden change of temperature, or suffer from long continued exposure.

During the sun bath, at its conclusion, is the right time to wash the body down with cool water, wiping dry for a few times, but later permitting the water to dry on the skin.

Avoid too long treatments at the beginning. The sun's rays, which are strongly curative, are also destructive.

In using the Quartz Lights I attach great importance to the curative effects of color. Colored globes are used. The red globe is recuperating and energizing; also the orange, green, blue and purple have sedative effects.

(To be continued.)

REVIEWS

The Mysteries of Hypnosis (Les Mysteers De l'hypnose) BY GEORGES DE DUBOR. *Translated by G. M. Hort*
5-NET. LONDON: WILLIAM RIDER & SON, LTD., 8, PATERNOSTER ROW, LONDON, E. C. 4.

A clear and concise work on this wonderful work of hypno-magnetic sciences was really a want and the book supplies the want. There are many irrelevant matters which have no concern with the subject and the author would have done better to omit such and treat more about grave problems which he acknowledged to have made only a passing mention. The book is really an authoritative one worth the serious attention of a reasoning mind.

The Soul Problem and Maya Re. 1/8-

Truth Revealed or Problems of Life and Death and Moksha
Re. 1/8. By Syamananda Brahmachary, Shivala Ghat, BENARES CITY.

These two works are the outcome of the struggling thoughts of an earnest soul who has had occasions to taste the teachings of the Hindu, Chinese and Greek philosophers. The author's aims to draw definite conclusions from a combination of all the three is a miserable failure. One is apt to get confused than having any enlightenment on the burning problems of the Universal Soul, Soul, Spirit, Matter, etc.

Crystal Vision THROUGH CRYSTAL GAZING by Frater Achad,
200 Yogi Publication Society, 159 N. State Street, CHICAGO,
III. (U. S. A.)

The author evidently a westerner wants to give the work a color of mysticism and sacredness. Crystal Gazing is one of the lowest forms of clairvoyance. The only suitable crystal is the Indian Rock Crystal. The selection of a crystal as referred to by the author in the work before us has no meaning worthy of consideration. It is such works that spoil the genuine Hindu teachings. It is rather surprising that a firm of the standing of the Yogi Publication Society should undertake to publish such works.

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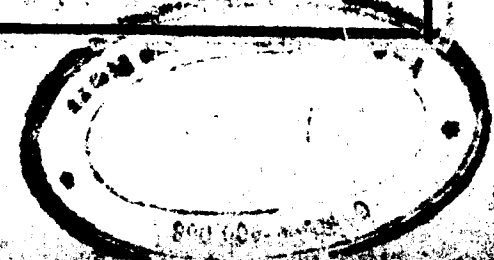
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