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THE PSYCHOLOGICAL BASIS OF PROPHECY

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Psychology, as it is taught in academic institutions, is but a name. Psychology means 'The Science of the Soul.' Can any University graduate 'with honours' honestly declare that he knows anything about the soul and its potentialities? They have the conceit in their brains that they know everything about Psychology and Philosophy but as a matter of fact they have not even touched the fringe of this subject. The fault is not theirs but that of an effete and lazy system of education, the administrators and formulators whereof will not 'investigate' for themselves with a view to widening their knowledge. Real psychology is known and understood only by the trained occultist who has spent the best part of his life in studying and observing the wonders that, to the majority of us, lie undiscovered in the realms of the mind, with the consequence that when a word like 'prophecy', 'Pre-vision' or 'Premonition' is used, we are satisfied with the dictionary meaning and consider it a waste of time to go any further. The wonderful and precious teachings of our Indian literature are in a more or less scattered state and it requires true and persevering spirits such as those of Vivekananda and others to drag them to the light of day. In modern times Europeans are devoting their attention to the study of Mental Science and their progress is certain-

ly praiseworthy. *Indeed, a day shall come when we Indians will have to learn this science also from them.* The material struggle for existence is becoming too intense to permit of our spending our time on other matters. True; but can we honestly say that the Europeans have to work less than ourselves for their bread? It is doubtful whether we have to work half as hard, there is so little commercial and indigenous enterprise in India, so little patriotism of the true type, so little of any form of activity, whether material or spiritual. And, in the meantime, we are falling out of touch with the Spiritual Life, which is undoubtedly the base of our national existence. India could not have remained in existence but for its deep and all-comprehensive philosophy. This philosophy, thanks to our ignorant Pandits, is fast dying out. We are indeed face to face with a gloomy prospect. The question will be raised 'What has all this to do with the psychological basis of prophesy?' Our reply is that this miraculous power of the human mind is not possible of attainment unless we study our ancient works on Psychology a little more closely or go to some sage who 'Knows'. To our knowledge prophesy and pre-vision are almost synonymous. As long as the human mind is swayed by myriad waves, produced by external impacts, it is quite incapable of seeing any of the wonders of the mental world. Is there then a mental world? We are convinced that there is. As a matter of fact, it is the mental and other finer etheric planes of existence which materialise into physical phenomena and the clairvoyant seer is 'pre-conscious' of these occurrences by virtue of his clearer vision, which he has gained by going through a severe course of training. It is now a patent fact that the development of the Pineal Gland and the Pituitary Body are consequent upon protracted interior concentration or meditation and that this phrenological organ is the base of psychic vision. Prophesy also is a psychic power based upon psychic vision. It is strongly aided by the powers of intuition and reason. Intuition is needed to catch the flash from the superconscious regions of the soul, reason is needed to enable the seer to distinguish between mental phenomena known as 'hallucination' and mental perception known as 'pre-vision' 'intro-vision' etc.

The mind of the seer should be clear as a calm lake or a polished mirror before it can 'perceive' psychically or spiritually. When the aforementioned organs of the human brain are fully developed they start working automatically and smoothly informing the possessor of this power of impending events. 'What a lucky gift to possess!' some will say. In the first place, it is rarely a gift, it is useless unless one fully understands the scientific aspect of this occult power and knows how to use it; it is an extremely dangerous possession for an ignorant and immoral person, the exercise of occult power by ignorant persons is like 'playing with edged tools' and cannot but seriously affect the party concerned. Occult power is a matter of psychic development within reach of any intelligent person, but the use or misuse of the same is a matter of far greater moment. Because the students of this science are invariably imperfect owing to having neglected the initial training, occultism has acquired a bad reputation. Occultism itself is not a loser thereby, but humanity is most decidedly a loser, spiritually as well as materially. We say 'materially', because this material life cannot be perfect without the full quota of spiritual leaven in it. This applies to India just as much as to the world at large. Let us see how this subject has a direct bearing on the present day international problems. Foresight is also an important factor in prophetic vision. The latter in many cases is but an extension of the former. The true seer or prophet ought to be able to see far ahead of others and read the signs of the times aright. What would be the message of such a seer? He would point out to us in no uncertain language that at the back of all human progress in the realms of Physics, Chemistry, inventions, discoveries, in fact all forms of human achievement whether material or spiritual, there is the invisible finger of God at work. He would tell us that there is a divine purpose at work which is slowly but surely bringing the various nations of the world together through scientific navigation in air and water by electricity and steam. That isolation is a thing of the past, also that is undesirable and harmful and cannot but retard progress. That the immutable laws of the material universe have a spiritual culmination, to attain which humanity is stri-

ving unconsciously in its various movements and organisations, e. g. the idea of a League of Nations for Universal Peace. Can we stop this oncoming tide by vain efforts at exclusion and isolation? The Brotherhood of Man and the Fatherhood of God, love and good-will between man and man, is the ideal for mankind to follow. We feel sure our views will meet with a ready response from those who believe in the spiritual and material potentialities of India. Our object is to discover the right relationship between the Spiritual and the Material Life and to lend our willing co-operation to the right working out of the divine issues involved therein.

We have made wide digressions in the above article. Our object is to stimulate a desire for research on the part of the reader rather than to give out the secrets of Occultism to an uninterested public.



MAYA = A New Light .

K. K. GONGULEE, B. A. •

If any one word has ever been responsible for moulding the destiny of a nation, it is the word *Maya*. The Hindu Seer discovered early in life the difference between man and no-man—he found the former has *consciousness and freewill* while the latter is destitute of these. For the sake of convenience we shall call the one, ‘will-ed’ creation, and the other, ‘no-will’ creation. Then he began to study the laws governing the growth, development and decay of the ‘no-will’ creation, Free-Will by its very nature recognising no laws. These laws he found to be fixed and inviolable and gave them the general appellation of Maya. He defined it as ‘that by which things of the world can be *measured*, i. e., understood and explained’. Gifted with conscious Free Will,—‘created in the own image of God’—man stands or at least once stood apart from and above the realm of Maya: and therefore he was emphatically warned against submitting to it, i. e., thinking himself subject to the *Laws of Nature* (Maya) and thus limiting his Free Will.

This Maya is that ‘Tree of Knowledge’ of the fruit of which man was forbidden to eat. Before he ate of this fruit, he lived in the ‘state of nudity’ recognising no limitation upon his Free Will and submitting to no superior Will or Force. Thus he was happy *beyond measure* and lived in the ‘Garden of Eden’. It was only when he turned a deaf ear to the warning and chose ‘to eat of the fruit’ that he ‘brought death unto the world’.

Thus God was *all good* having endowed man with His own Free Will. Man has to thank only himself for all the various forms of Evil from which he is now suffering.

• When Man ‘listened to Eve’, i. e., looked about and observed that ‘things of the world appear, play their respective parts and then disappear’, the Voice of consciousness was drowned in the wail which broke out from his heart at the ‘nothingness of the world’, and in the anguish he forgot all

about his Free Will, forgot that not only was he himself above the realm of Maya, but could, by virtue of his Free Will, indefinitely prolong the leaves of life of the earthly things. Indeed, so complete has been the surrender to *Maya* and the consequent oblivion that even when he has been confronted by 'Miracles', he has tried to explain them away as 'chance', 'hallucination', 'freak of nature' or even as 'fraud'. It has never struck him that miracles also have their law—the law of Free Will, which in its earlier stage expresses itself as the supreme Law of Attraction, and in its final and fully developed stage is purely *creative*—making 'something out of nothing'. That is to say, in this stage *Will itself is realization*. It has not also struck him that the working of miracles is neither preternatural nor supernatural, but is the very nature of the Free-willed man.

Having thus foregone his true 'manhood', man has come to grief, irrespective of creed or nationality. While accepting the nothingness of the world under the influence of *Maya* the other nations of the world have tried to make the most of the life on this side of the grave. The Hindu has given the complete go-by to it. He has been helped to this by the misconstruction put upon the word *Maya* by the philosophers who succeeded the primitive seers. These philosophers have explained *Maya* as an agency engaged in attracting man to the 'transitory world' and turning his eye away from the *Brahman* who lives in a state of absolute detachment. Their *Maya* is hardly different from the Serpent who brought about the downfall of Eve. From the derivative meaning given above as well as from what follows, it will be evident that this interpretation of the philosophers is far different from what the seers had in their mind. These have given to *Maya* the contradictory epithets of *Vidya* (knowledge) and *A-vidya* (ignorance), and certainly they meant that *Maya* (i. e., the Laws of Nature) is *Vidya* with regard to the no-will creation, explaining how things come in and go away; and it is *A-vidya* when man thinks himself subject to it which is due to his ignorance of his possession of Free Will.

Under the influence of these philosophers *Renunciation* has come to be looked upon as the royal road to the region of

Eternal Bliss which, according to them, means a state where obtains neither happiness nor sorrow, neither light nor darkness but something which defies all attempts at expression. 'Just as a dumb man cannot explain the sensation caused by a quantity of sugar put into his mouth, so this state cannot be explained by words of mouth'.

Following this philosophy of life and this way of Renunciation, the Hindu has transformed himself into an almost insensate foot-ball to be kicked at by whoever will. If, he has now been rudely made to realise the mistake of philosophising the world into nothingness, he should not go to the other extreme—the scientific materialism or materialised spiritualism of the West which accepts Free Will subject to *Maya* or the Laws of Nature. Let him strive to realise the truth, the whole truth and nothing but the truth that Maya is incompatible with Free Will, and that in the full realization of Free Will—the God in man—lies his true salvation.

LESSONS IN MASTER CONSCIOUSNESS

PAUL ELLSWORTH *in the 'Nautilus'*

Thought and Suggestion.

In achieving any of the ends which students of New Thought have in view, a very common difficulty is that sometimes designated as 'wandering mind.'

'I don't seem to be able to concentrate,' is the comment. When I try to be still and to think of one thing, a dozen or a hundred others come. It seems as if the more I try, the more my attention skips around.'

The trouble is that the student has ceased to follow the beaten trail of race habit, and is beginning to break new ground. That rapid shifting of attention which is so puzzling and discouraging now has had a definite biological value, for it enabled our forefathers to keep track of the multitude of conflicting claims upon attention which the crude environment of earlier ages was continually making. The cave man had to be able to shift his attention swiftly, as serious danger might threaten him from any one of a score of sources.

The need and the value of concentration as a mental habit are increasing rapidly in these days of transition. There is no danger of our losing the ability to shift attention from one thing to another, for this ability has been organized through countless ages. What we now need and must have is the ability to bring all the powers of the mind down to a fine focus of attention upon one subject and to hold this focus steadily for long periods.

So difficult is this art of concentration that psychologists have agreed it is practically impossible for the normal human consciousness to regard with unwavering attention for even a fraction of a minute any *simple idea*. A 'simple idea' is one which cannot be broken up into parts. Most thinking, remember, is a matter of making comparisons. In contemplating a

simple Idea, this comparative process is impossible. You can not compare a simple thought element with itself, and if you succeed in breaking it up into comparable parts, it is not really simple.

There are two remedies for this apparent difficulty. The first consists in utilizing the comparative form of mental action for its legitimate function in connection with the work in hand. There is a thinking-out stage during which comparative thinking should be fully utilized. If this is done intelligently and fully, there will be less trouble with subsequent intrusions of comparative thought processes into what should be a different mode of consciousness.

The second factor bearing on this difficulty is that the statement that consciousness cannot confine itself for any considerable length of time to a simple idea is a mistake. Because of the fact that concentrated thinking upon a comparatively simple subject is a late development in human evolution, it is to be expected that this sort of activity would be somewhat difficult of attainment. Fixation of attention upon an absolutely simple thought element, however, is even more difficult. But—it is attainable, and it has its place in the training of the initiate.

In the present lesson we are going to consider a number of methods which supplement the big cosmic and spiritual methods outlined in the previous lessons of this series. Logically, we might have considered some of these things at an earlier period. Psychologically we are following the correct order—the various methods and principles are presented in the order in which they will be most available for use.

Comparative thinking, thinking in its usual significance has a definite and necessary place in the integration of consciousness which we are studying. Dogmatic faith is possible with people of a certain type, but the faith which is based on at least a partial understanding of the philosophy involved is more dependable. The first step in building up this type of faith is to think the matter out as fully as possible. What we have in mind in our present studies is the deepening and broadening of the stream of consciousness, so that we shall

be bigger, stronger, saner, more effective men and women. Possibly many of the experiences and ideas at present functioning in our minds seem to indicate that any decided increase in this stream of life is impossible. As long as this belief is allowed to go unchallenged, as long as the nutritive material upon which it feeds is allowed to supply it with strength, we shall not be very successful in getting the better of it. At best we shall merely be able to suppress it, to press it below that threshold of awareness which conceals so many elements of discord. This is not a final solution.

The thing to do is to bring the whole family of doubts which we are tempted to ignore and deny up into the light of day and to have a heart-to-heart talk with them. The fact is that the entire trend of even material science and philosophy of today is toward an expanding consciousness of power and possibility. All that is necessary is to supplement these practical views of the laboratories and the schools with an understanding of the general nature and purpose of the creative process, as outlined in some of our previous lessons. Take time to assimilate the principle of Cosmic Consciousness and Cosmic Energy. Begin to fit yourself into this bigger and more impersonal view of the meaning of things, and you will find that the old doubts and fears are beginning to dissolve into mist. In all the tremendous arc of being there is nothing to fear, really, because all consciousness is in its final analysis ONE. And consciousness is the ultimate reality. Simply because you have for a time lost yourself in the mesh of things there is no reason for your accepting at face value all the claims to reality and power which these things make.

You are reality, while they are creation.

Begin to reason out this sense of your own transcendental importance, when compared with the world of things. This will help you break the tyranny of race thought, which makes you the creature and subject of the objective world in which you dwell.

This reasoning-out process is something you will have largely to do for yourself, for thinking is a weaving together of

bits of knowledge and experience which are strictly personal. I do not know just what fragments you possess to build your mosaic with, but certainly you yourself will be able to work out a harmonious pattern—if only you will keep in mind the few master principles we have already considered. Take time to think along these lines every day. Read a little, but think much.

The thinking-out process is the first supplementary method to use in creating the sort of consciousness you desire. The next is suggestion, or affirmation. Suggestion is not to be used to take the place of reason, or to suppress the findings of the latter. On the contrary, it is always best to carry the reasoning or thinking-out process to a point where the idea or desire to be impressed by suggestions seems reasonable.

When this point is reached, however, reasoning and suggestion part company. The former is entirely a matter of making comparisons, of weighing one set of facts or theories against another set.

Suggestion, on the contrary, consists in simplifying* one idea or desire until it is as clear and definite as it can be made, and then holding this ideal resolutely in consciousness, with the full voltage of desire and expectant attention turned upon it.

The first important fact to consider in connection with suggestions and affirmations is that, usually, they are limited in their effects to those which can be produced within the mind and body of the person using them. Perhaps some suggestions produce more or less effect on others through brain-wave or telepathic action, but the results primarily aimed at and most surely secured are those which show in modifications of organic, mental or emotional function within the ego initiating the suggestive process. Verbal or other objectively expressed suggestions conveyed to others follow the same law—they act only by being set to work within, and do not ordinarily transcend the boundaries of personality. They are not cosmic.

The second factor to keep in mind is that a subconscious resistance is set up to counteract the effect of many suggestions. This comes from ignoring the thinking-out process previously described, which is necessary if the various dynamic idea

below the threshold are to be educated to accept the new dynamic idea or suggestion. Ignorance of this tendency toward subconscious resistance leads to unsatisfactory results, or to temporary success followed by failure. The logic of consciousness is not easily set aside, and if there exist within the reaches of experience elements of thought or feeling which logically run counter to a suggestion, the latter either will not be accepted at all, or it will be tolerated just as long as the pressure of personal will is exerted to distort the ultimate findings of consciousness as a whole.

The logical preparation for a successful use of suggestion, then, is a deliberate and intensive re-education, conducted by the student within his own mind. He must learn to see the reasonableness of the suggestion he is striving to impress, must make it mesh with the other elements functioning within his mental machine.

A third peculiarity of the suggestive process is that usually it derives much of its effectiveness from repetition. Sometimes a suggestion can be made so intense and powerful that its first effect is final. This is exceptional, however, and provision should always be made for systematic repetition of a suggestion whose results it is desired to make permanent.

The fourth and final dynamic element in using suggestion is the need for concentration, raised to its highest power. Here we return to that common difficulty before alluded to. The normal human consciousness of today—that which follows the “norm” or average, is constructed for diffusiveness of attention rather than for focused attention. Acquiring the ability to think of one comparatively simple idea for a considerable time can result only from intensive training, long continued. The power once attained, however, will be found to be of inestimable value in many practical directions.

A few suggestions can be offered under this head of concentration. In the first place, the way to learn is just to begin and to stick to it. Have a regular time for this mental exercise, and take it every day. Usually evening will be found the best time, as the attractions of the external world are apt at this period to be least insistent. Experiment until you find the

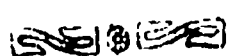
time which works best with you, and then stick to this time with as few interruptions as possible.

Construct your suggestions so, that they shall be neither too complex, thus causing mental confusion, nor too near the line of absolute simplicity. A typical suggestion for self-healing which observes both of these requisites might be phrased as follows: I AM STRONG, CLEAN AND VIGOROUS.

In using this suggestion, the thinking-out process should first be completed. Remember that the real "I" is a creative principle, without beginning or end of self-expressing existence.

After you have thought it out till the suggestion no longer seems to advance a ridiculous assumption of perfection where in reality there is imperfection, eliminate as far as possible the comparative phase of thinking and concentrate upon the idea itself. Don't let comparative thoughts, visualizations of the body as it now appears, or memories of symptoms, come into the margin of attention. Don't even try to work out the suggestion you are using by visualizing a perfect body. Visualizing has its place, but not here. Now you are to learn to think of one thing at a time and to think intensely. Repeat the suggestion again and again. *Try to attain the impersonal attitude of regarding it as an abstract truth, disconnected from any immediate external application.*

This matter of learning to use the positive mode of mental action rather than the comparative is not one which you will acquire in a day or in a week. It may take you months to master it. If you persevere, however, you will find that both comparative thinking and positive thinking or 'contemplation' have their part to play in the effective and masterful functioning of consciousness. When you have completed this assignment, you will have made a big step in lifting yourself out of the rut grooved through the ages by race habit and thought.



PHRENOLOGY = = =

PRACTICALLY EXPLAINED

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

Combativeness

The organ of Combativeness is located fairly high up behind the ears. A parallel line at the top of the ear and extended behind a little would be near the centre of this organ; its development gives prominence and breadth to the head in this region. As there are opposing and antagonistic conditions constantly occurring throughout all nature, man as well as the animals has need of a faculty whose function is to ward off and resist these opposing influences; it is the office of Combativeness to do this. It implies opposition towards anything that demands resistance, whether physical or moral. The legitimate exercise of this faculty provides its possessor with enjoyment in contending with oppositions and difficulties.

Combativeness is a faculty which is productive of courage, boldness, daring, and the desire to overcome obstacles: it cannot bear to have its way obstructed. It enables individuals to fight the battles of life—both their own and those of others, to master their studies, and triumph over difficulties connected with their everyday occupation, trade or profession. It gives to the disposition an undaunted feeling, and it helps the explorer in enterprising and daring adventures, the sailor to fight the storms of the ocean, the engineer to build bridges over deep ravines, and to bore tunnels through mountains. It also helps the reformer to combat the evils that impede the progress of mankind, and bring about an adjustment of the conditions of life, so that they may be more in harmony with the higher needs and aspirations of humanity.

Though not an intellectual faculty, and thus can never take the place of intellect, yet combativeness often acts as a spur in whipping up and stimulating an average intellect, to such a degree of exertion as to give the impression that such an one is

endowed with an even greater and more powerful mentality than actually exists; while a naturally powerful mind, capable of immense achievements, may remain dormant and listless for a whole lifetime, and its gigantic forces rust away and diminish through lack of co-operation with the stirring impulses and active influence of combativeness. Frequently a small brain acts with considerable energy, performing much mental exertion while one of larger endowment accomplishes very little. 'It is this faculty combining with Self-Esteem and approbateness, that prompts the desire to overcome every kind of resistance, to surmount all difficulties, obstacles and barriers in the way of success, to conquer alike opponents and enemies, to brave every danger and vicissitude, and feel triumphant over every victory. It rejoices in and craves success in everything set up in opposition to it; hence its importance and usefulness in every kind of enterprise. Combativeness is always large in pushful aggressive business people, in fighters and pugilists, and person, of contending disposition. All animals of fighting propensities such as the bull dog and tiger have this organ large, while it is weak in timid species such as the greyhound, hare etc.

Dr. Gail sent to considerable trouble in regard to the discovery and location of this organ. He found 'that those who delighted in quarrels had that part of the head immediately behind and a little above the ear much larger than those of a mild pacific disposition'.

Combe says 'Combativeness confers the instinctive tendency to oppose. In its lowest degree of activity it leads to simple resistance; in a higher degree to active aggression, either physical, mental or moral, for the purpose of removing obstacles'.

It should be understood that this faculty only helps and supports. It requires other mind powers working in conjunction with it to accomplish and carry conditions through to their fullest efficiency and perfection. It extends its operations to every conceivable kind of defence in which the other faculties are interested and demand or desire support. Combined with large Conscientiousness and Vitativeness it is a zealous defender of rights and of life. It gives 'the disposition

to court difficulty and danger, to encounter opposition and defend oneself and friends and belongings.

Its legitimate function confers combative energy for the purpose of overcoming obstacles and accomplishing projects involving difficulties and opposition. It has for its main object self-protection, and is ever ready to defend, resist, oppose or defy whatever may come in the way to impede its action. Aggressiveness is one of its characteristics, and conjoined to secretiveness it gives presence of mind and readiness to take action when confronting dangers or emergencies. It aims at efficient action, and when large there is no lack of daring, boldness or courage. In association with intellectual matters it is shown in love of argument and debate, and when large its possessor is capable of becoming an antagonistic, passionate, and often unconquerable opponent.

A good development of this faculty is not only useful, but necessary, and in the young it should be guided rather than checked. A deficiency is shown in cowardice and lack of spirit and courage. Those in whom it is small allow themselves to be imposed upon. A little righteous indignation and resentment of wilful encroachments on established principles and rights is beneficial. It is a much needed quality in the reformer, educator, agitator, public speaker, lecturer, statesman, lawyer, police officer, surgeon, miner, explorer, and many other engaged in employments requiring boldness and daring.

When combativeness is detrimentally weak, it should be cultivated; to do this efforts must be made to muster up courage to assert and protect rights, attack wrongs, seek opposition, and never allow imposition. If too large and active it may be restrained by avoiding opposition, argument and contention; by saying things mildly and pleasantly, and controlling passionate and angry feelings.

An excess of this faculty imparts a hostile and aggressive spirit, disposing persons to be unduly interfering, opposing, contradictory and contentious, and when uncontrolled by other faculties it is productive of a bullying, hectoring, pugnacious, quarrelsome, rebellious disposition.



ETCHINGS FROM THE BROAD HIGHWAY OF Philosophy

F. H. KEY

A posse ad esse:—‘From possibility to reality’. ‘To you I must tell that you must learn what the heathen Gods are. The vulgar, or rather those who find it their interest to calumniate the vulgar for the sake of confounding philosophers with them, may fancy them (the heathen gods) mere human beings, subject like man to the sufferings of pain and love, to the limitations of personality. We, on the other hand, have been taught by the primeval philosophers of Greece, by the priests of ancient Egypt, and the sages of Babylon, to recognise in them the universal powers of nature, those children of the all-quickeningspirit, which are but various emanations of the one primeval unity, as it has been variously conceived, according to the differences of climate and race, by the wise of different nations. And thus, in our eyes, he who reverences the *many* worships by that very act, with the highest and fullest adoration, the One of whose perfection they are the partial antitypes, perfect each in themselves, but each the image of only one of its perfections.’—This might have been a fitting answer to *Duns Scotus, the destroyer of the beauty in philosophy.

In the first instance, it may be pointed out, this argument of *Ilypatio's* involuntarily discriminates with nicety between the faith of Christians in a deity (who remains absolutely unrepresented in any form of earthly artificiality), and the want of such faith in the pagans in the same deity, or ‘all-

* In this article it is the writer's deliberate intention to fall foul of Duns Scotus on account of the latter's antipathy to classical learning. Lovers of the ancient regime of things ought to remember that it was Duns Scotus, the *prime dunce*, who would have expurgated everything of classical beauty from the philosophies of the world. It was thus the name *dunce* or Duns-men came to be applied to illiterate folk. He is therefore only mentioned to be condemned and then executed.

quickeningspirit'; to help the realization of whom, in human minds, the latter must needs erect inanimate copies in stone and other materials. The comparison is certainly not favourable to the heathens. This want of faith is the cause which brought in the effect of idolatry. Idolatry is certainly not altogether what *Hypatia* interprets it to be, — 'who reverences the many (representations), worships by that very act, with the *highest and fullest adoration*, the one of whose perfection they are the partial antitypes,'—for it is too easily perceivable that a deity who is worshipped symbolically, or by proxy, must of necessity, and in the course of time, lose by degrees that worship in its very application, the mere images receiving the homage due only to their *idea* and quite debarring the *idea* which they are supposed to merely symbolise. On the other hand, however, neither do Christians render a 'highest and fullest adoration'.

In the second instance, consider the phrase, 'the highest and fullest adoration' with its immediate context. It is just that very sort of adoration that is wanting in heathenism, even granted that heathenism or idolatry, does really worship the all-pervading power through the media of its own erroneous representations of that power—which it does not, as has been shown in the foregoing paragraph. The only religion in which the highest and fullest adoration is possible is one which requires not to employ idols as *media*. Therefore this religion cannot be the same as that which *Hypatia* expounds. Nor can it be even an *appearance* of the same covered with a more up to date veneer.

This leads us on to consider religions, and sects of religions, which claim to be Christian and unalloyed with idolatry.

One must here revert to the time when Christianity was only just beginning to expand its dominion, and while it was yet undivided into sects. It is a well known fact that in these times the exponents and practitioners of this faith were persecuted and punished alike by Jew and Gentile. Nevertheless this new belief continued to draw to itself large numbers of converts from all over the world. Egyptians, Greeks, Jews, and Romans and peoples of the Celtic and Teutonic races all

combined in adding a portion of themselves to the newly-found belief; and, as a result, these converts were persecuted by the inhabitants of the very countries from which they had sprung. Added to this these same converts made their existence only the more miserable by practising their faith, with a too stern and cruel adherence to its letter, rather than to its spirit, thus creating from among themselves fanatics, and probably canters and other kinds of rogues too.

Omitting the last two types designated, we find that the representative body of this creed practised their religion with as near an approach as possible to perfect harmony with, and deality of, its spirit and letter. Eventually, however, the going on pilgrimages to places held sacred, by virtue of their historical associations, was found to be indispensable; and relics of martyrs, saints and what not, procured at these Meccas, were reverently preserved and handed down from one generation to another, with the necessary accompaniment of legendry. Owing to these legends the relics later became invested with a sacredness greater than even the divine attributes of Jehovah. To particularise, such acts as invoking the mediation of the 'Mother of Jesus' (who was but a fallible mortal), or 'praying to the Cross', were deemed of quite the same utility as appealing directly to the Divine Being! Sad it is, but against this form of Christianity can truthfully be hurled the pagan *Hypatia's* rebuke to christianised Philammon, when he dared question her religious ethics and thereby also denounced them as idolatrous. 'Idolatry!' she said, 'into whatever *low superstitions* the *vulgar* may have fallen, it is the Christians now, and not the heathens, *who are idolators*. They who ascribe miraculous power to dead men's bones, who make temples out of charnel houses, and bow before the *images* of the meanest of mankind, have surely no right to accuse of idolatry the Greek or the Egyptian, |who embodies in a form of symbolic beauty |ideas beyond the reach of words'*. How just her condemnation is of Christianity's saints, petty deities and sacred relics, is very obvious indeed.

* The italics are not contained in the original text of Charles Kingsley's famous *Hypatia*, but have here been included to add stress to the fact that Christians have adopted the very fallacies which they condemned in the heathens.

Since then there have evolved various sects of the great and universal religion. Schism and unbelief have taken the place of faith, and all these evils have for their source the idolatrous practice of the early fathers of the Church. The present sects have succeeded in embodying in themselves that same idolatry of the early fathers which the Church denounced then and now also, as heathen and blasphemous. Moreover, to this day the fact remains that 'they have surely no right to accuse of idolatry the Greek or the Egyptian'. If the judges searched nearer home they would certainly find more condemnatory matter.

Hypatia argues that the heathen 'embodies in a form of symbolic beauty ideas beyond the reach of words'. She might have added, 'ideas beyond the reach of faith', for it is reasonable to suppose these ideas beyond the reach of faith, or belief, because to realise them it is necessary to create material forms which might be kept within the corporeal vision of men. Hence the idols of heathenism. However, for Nature-worship in its true and original form there can be afforded no better definition than that contained in the words of the lady philosopher. For picturesque, rather than beautiful, ideals, and for a fairly correct estimate of—with its attendant reverence for—that power which pervades all nature, as reviewed by the philosophers of heathenness, there is possibly no more remarkable religion than that which is expounded by the Babylonian sages and the priests of ancient Egypt. Nevertheless, this beautiful materialism falls far short of the true worship of the Omnipotent; and this degree of worship was attained only by the very earliest followers of Christ, and handed down by them to a numerous posterity.

But how greatly has posterity digressed both from the spirit and the letter of that worship. The gods of the early philosophers present to posterity merely an appearance of decay: they have become vulgarised and made common by the vulgar. 'While the gods are powerful, we learn little about them. It is only in the days of their decadence that a strong light beats into heaven'.

CAN A HYPNOTIST MAKE HIS SUBJECT KILL?

Can hypnotism stifle and nullify conscience? Can the hypnotist by the dominance of his will transform a potentially honest man into a criminal?

These are old questions concerning which there has been much learned argument, but which have never been settled to the satisfaction of scientists, professional hypnotists or the general public.

There has been a lull of a few years since these questions engaged the attention of distinguished psychologists; their recurrence has now come about in a strange and sensational manner—strange enough to attract world-wide attention.

It seems that in Vienna there is a practical hypnotist named Senn, who gives stage performances, but who does not pretend to a complete understanding of all the whys and wherefores of the psychological consideration of the subject. He does maintain, however, that persons can be hypnotised and while in the hypnotic state these persons will do anything suggested to them by the hypnotist, even going to the length of committing the most heinous crimes. They have no will in the matter, he asserts, and must do as they are told.

Opposed to this theory is Prof. Wagner Jauregg, a distinguished specialist in mental diseases at the university of Vienna and an authority on hypnotism. He is equally positive in his assertion that an honest man cannot be transformed into a criminal by the will of another manifested through hypnotism. He maintains that conscience is superior to the hypnotist's will and must dominate any suggestion made by him. In other words, according to his argument, conscience survives, no matter how profound an influence the hypnotist may exert over the subject; the honest man remains honest even in his hypnotic sleep.

Senn was unable to drag Jauregg into a controversy over the matter, and the latter, whenever he stated his views on the

426
subject, was able to do so in scientific language of a character which Senn had not at his command and in so masterly a manner that little room was left for argument.

After long consideration Senn made up his mind that the only way to settle the question was to put it to a practical test. Whereupon he hypnotised a young girl he calls Mia Ostia, and then recalled to her that her lover had returned from the war suffering from shellshock and had been sent to Prof. Jauregg's clinic for treatment.*

Mia Ostia, deeply hypnotised, responded to the suggestion that Jauregg had murdered her lover. Senn then gave her an old-fashioned revolver, which he had previously rendered harmless, and told her to go to Jauregg and take her revenge.

Acting on the criminal suggestion of the hypnotist, Mia Ostia waited two days for a favourable opportunity, all the while in the hypnotic state. She found Jauregg in his study. She presented a letter to him, and when he glanced up from reading it he looked into the muzzle of a revolver. At the same time the girl cried out: 'There! You murderer!'

Jauregg sprang forward to disarm her and the weapon fell to the floor. The professor immediately made a diagnosis of insanity, as the girl was unknown to him and was unable to give intelligent answers to his questions. He summoned the police and turned her over to them as a mentally unbalanced person.

Senn was hugely delighted with the result of his experiment, and made known the fact that he was responsible for the attack on Jauregg through criminal suggestion to a hypnotised subject, a thing which Jauregg had asserted, time and again, to be impossible.

Jauregg, far from satisfied with Senn's explanation, resolved to do a little experimenting on his own account. Mia Ostia had been released from her hypnotic state by Senn a few minutes after the police had taken her from Jauregg's house. She declared that she had no recollection of what had occurred.

Operations and Vanquished Pain

As soon as he realised that a trick had been played upon him, Jauregg, in the presence of an assistant, once more put

the girl under hypnotic influence. Since it is a fact that when in this state subjects answer questions truthfully, a fact which would seem to substantiate the contention that hypnotism cannot overthrow conscience, Jauregg was able to learn how Senn had gone to work to get the girl to attack him.

While in the renewed trance induced by Jauregg, Mia told him that before hypnotising her Senn had told her that no crime was intended and had asserted this again when he had hypnotised her. He then assured her, she said, that the revolver which he had given her was ineffective. Senn, she said, had pulled the trigger twice in her presence while she was hypnotised, to prove his assertion that she could not shoot anyone with it.

It is, therefore, quite clear, Jauregg maintains that Senn's contention that criminal suggestion can be made successfully to a person hypnotised has not been proved by his experiment, as he had made it quite clear to his subject that no crime was intended. Thus, it is obvious enough that the matter stands exactly where it did before Senn conceived and put into execution his daring experiment.

It seems fairly obvious that hypnotism and thought transference are merely manifestations of a natural law which we perceive, but of which we have little understanding. Under the influence of hypnotism surgeons have performed operations painlessly without using an anaesthetic either general or local. Operations as important as amputations have been performed in this manner and the patients have not felt the slightest degree of pain.

It would seem, then, that if hypnotism can vanquish such powerful emotion as pain, and even fear, conscience may be capable of being stifled and nullified under the charm of the hypnotist. Hence, the commission of crime by a potentially honest man who is under the hypnotic dominance of an unscrupulous one instead of being an impossibility, should be comparatively easy of accomplishment. At any rate, many believe this to be the fact; they point to many alleged instances in support of their assertions.

Purity of Trilby'S Hypnotic Singing

The late Prof. Hugo Munsterberg, writing on 'Hypnotism and Crime', said : ' I know well that not a few disagree with me in this, but I must insist, and always have insisted, that anybody can hypnotise anybody.....just as in principle everybody can love and be loved, and no special mysterious power is needed to fall in love or to awaken love.

'To what degree, then, does the full hypnotic state itself fall within the realm of criminal action? One aspect seems to offer itself at once:—the hypnotised person may become the powerless instrument of the criminal will of the hypnotiser

'He may press the trigger of the weapon, may mix the poison into the food, may steal and forge, and yet the real responsible actor is not he who commits the deed, but the other one, who is protected and directs the crime by hypnotic suggestion. All this has apparently been demonstrated by experiment a hundred times.

'In contradiction of all this, I have to confess that I have my doubts as to the purity of Trilby's hypnotic singing, and I have more than doubts—yes, I feel practically sure—that no real murder has ever been committed by an innocent man under the power of post-hypnotic suggestion.

'It is true, I have seen men killing with paper daggers and poisoning with white flour and shooting with empty revolvers in the libraries of nerve specialists or in laboratory rooms, with doctors sitting by and watching the performance: but I have never become convinced that there did not remain in the mind of the hypnotised a background idea of artificiality, and that this idea overcame the resistance which would be prohibitive in actual life'.

---POPULAR—SIFTINGS—SCIENCE.



CORRESPONDENCE

To.

THE EDITOR,

THE KALPAKA

DEAR SIR,

I read with interest the ideas of Lieut. J. P. Muller, quoted in your issue, on page 318. I have the greatest respect for Lieut. Muller's keenness on Physical Culture, and I am very pleased indeed to see that he is not above making changes. For example, I cannot recall that he ever used to mention muscular relaxing, but he has advocated that lately. I used to insist on it in my books, and have been doing so for twenty years. It shows that he has an open mind, since he is now advocating the idea himself.

I cannot agree with his theories about breathing: nor, I think, would the leading Hindu Students of the Yoga System agree with him, either.

First of all, he says that the air should be made to enter and leave the lungs by the expansion and contraction of the chest-walls themselves; but an equally powerful means, or an even more powerful means, is the rising and falling of the diaphragm, which we can get to control by special exercises. It must not be thought that the sole diaphragmatic breathing is by means of the sending out of the abdomen. There is quite a different kind: namely, the Dorsal Breathing. But, certainly, diaphragmatic breathing can be made a distinct thing from the sending out of the ribs, even if Lieut. Muller himself does not control his own diaphragm in this way.

I agree with him that the ideal way is not to suck in the air forcibly through the nose: that the air should, for the ideal breathing, come in because there is a vacuum in the lungs.

He says that the lower ribs should be expanded sideways. There is a powerful expansion of the lower ribs forwards as well.

I utterly disagree that the whole thorax should be prolonged upwards. One can get a very good expansion without any appreciable movement of the thorax at all. I do not say that this is a complete breath, for, of course, it is not; but an important part of the breathing apparatus has no necessary connection with the raising of the thorax.

He says that there should never be the slightest pause of retaining the breath after inhalation. Anything further from the truth I can scarcely conceive; and it is all the more remarkable because I believe that Lieut. Muller is a good runner and swimmer. Does he not retain his breath when he runs and swims? I have never met a hundred yard sprinter who did not agree that the breath should be retained during the whole of the run. And what about singers? They retain a certain amount of breath. And divers?

I think the Hindus are much wiser. Many of their exercises are performed with a good deep and full breath retained. I know this is against the Swedish System, which I consider the worst system as regards breathing; and against the English System, which is a slavish copying of the Swedish System. But I think the Hindus, in breathing, are far more to be trusted than those who have not studied the matter at all deeply.

While I do not advocate any one kind of breathing alone, equally I do not advocate neglecting any one kind.

Lieut. Muller says that it is wrong for the ordinary man to stand quietly and perform a series of special full respirations. I entirely disagree with him when he carries his principle too far. I do not suggest a great long spell of exercises, but I do think that most of us (being sedentary workers, not gymnastic strong men) should pause every now and then in our work and—without exercise of the limbs—quietly take a deep and full breath in through the nostrils, hold it in for a moment or two, and then exhale it thoroughly, combining this with self-suggestion or realisation such as that of inhaling energy and sending energy all through one.

Here again, I much prefer the Hindu System to Lieut. Muller's.

I am not speaking about a long series. I am speaking about the occasional practice.

Lieut. Muller says that the body is already accommodated with all the air it requires. It must have plenty of air in it, but what kind of air? Surely common sense tells us that the fresh oxygen which it inhales is often needed, even if the body has some sort of air in it already—largely carbonic acid gas.

It is not necessary always to combine the deep rhythmic breathing with some form of bodily exercise. It is equally important to maintain the deep rhythmic breathing when there is no bodily exercise going on at all. While we are going through bodily exercises, we cannot help breathing more deeply and frequently than before; but my experience in dealing with thousands of people has been that, if they only breathe more deeply and fully when they are having exercise, then, when they take to the sedentary life, their breathing is apt to be wrong. Let them introduce the deep and full breathing at intervals during their sedentary life.

I have tried to explain the principles of deep breathing more fully in the book which Messrs. Methuen are just publishing. This book can be obtained from them.

22, RIDGEMOUNT GARDENS,
GOWER STR., W. C. 1. LONDON
SEPT. 7TH, 1921.

Yours faithfully,
EUSTACE MILES.



A SPIRIT MESSAGE

In October and December last, on more than ten occasions, I saw a holy saint in my dream who took me to a temple near sea coast and gave me some instructions in the presence of an image of Goddess. I sent a detailed report of this experience to my teachers 'Intent Light Culture' who after publishing it in their journal *Kalpatri* advised me to follow the instructions minutely. On one day in August last while I was practising Intent Clairvoyance, a thought flashed to my mind urging me to try to see the Sanyasi clairvoyantly. I prayed and asked for appearance. Instead of that holy Guru there stood the form of another in Kathaya robes with a *Tridandan* in hand. I had a vague remembrance of having seen his photo several times but could not recognise him. I had my planchette ready and asked the 'figure' whether he would speak to me. Immediately I saw a luminous but shadowy form just opposite to me. I placed my fingers on the machine. In a moment, to my utter amazement, I saw a light coming out of that shadowy figure straight to the machine. My hand was covered with that light and I felt a thrilling sensation. However, the machine proved unequal to write down the message. Fearing that the opportunity might be lost I made my mind quite receptive and completely relaxed all my muscles. The first few answers I did receive quite consciously, but the message proper beginning with the narration of events from the time of death were received unconsciously. I could not resist the temptation of falling into sleep or reverie or trance whatever we may name it, when the message proper was received. Thinking that my friends, learned readers and others equally interested, would give their opinions on this message and conversation I have ventured to publish the same. Any doubts, if made known to me, can be placed at the next appearance and answers noted. My friends, who possess mediumistic powers may kindly verify the message proper and conversation by invoking the *Swamiji* and enlighten me with their remarks.

Message.

Q. Sir, who are you?

A. I don't say.

Q. Excuse me, your mere appearance fills me with enthusiasm and reverence. Will you please let me know the reason for this unexpected visit while I am anxiously waiting for a message from my benefactor and holy Gurn who more than once made his appearance in my dreams when I was desperately dissatisfied with the material world.

A. It is your own fault if you leave and destroy this physical body, it will be but a folly. Man is the master of his own circumstances. You were put to many difficulties because your will was weak. Follow the instructions given by your Guru. If the will remains strong, the difficulties will vanish in course of time, and joy, eternal joy, shines in the end. I was present at the time of your entering the holy temple of *Jaganmutha* near the sea coast.....Your whole life we studied both past and present carefully: also moved with compassion by the prayers of your cousin brother, who could not but become a prey to a vicious and earth bound spirit who still keeps him under a firm and vigorous bondage, I thought a way which would liberate him from the clutches of that dreadful one which could be done only through the medium of a human soul surviving on the earth-plane in physical body with some materialising powers and receptive mind bent upon helping this oppressed and terrified spirit from trouble. But alas, our trials and vigilant search to find out such a soul amongst the surviving friends and relations of the departed one were in vain though partly successful in one quarter. Ever since you began the experiments we were very eager to come and speak and advise you on all the points in detail. Your will on more than ten occasions refused our appearance and baffled our hopes entirely, until at the last appearance in your dream obtained the required results. Though moved and encouraged by that manifestation you still hesitated to follow the advice and instructions given in that sacred temple before the all-pervading Mahasakti, You thought it a dream--a mere dream of usual occurrence. You disbelieved it; hence your so-called difficulties.....Your life is full of difficulties as destined by your past Karma but these could be radically averted, had you followed the instructions. Now you have realized them. You are successful at present

and success will be yours in future ; also your business is to subdue the circumstances, (*i. e.*) to hold them and all they contain under subjection—not to allow their forces whether interior or exterior to subdue your soul. No power human or divine compels you to remain in ignorance. You can learn, advance and achieve success.

Q. I will in future follow the instructions to the very letter. I have a doubt in my mind. Will you please clear it? I cannot ask the question unless you agree to answer.

A. Ask. I will certainly answer if it is purely psychic.

Q. Some persons believe in the existence of a life after death. Some do not believe it. Some say that there is *Punarjanma*. Some say that everything ends with this physical body. Kindly enlighten me. You can narrate here your own experience.

A. To-morrow.

The next day I again invoked the same spirit; within half an hour the spirit came and the narration of events ran as follows: 'As I was feeling my soul leaving the physical sheath I heard mysterious chords of rhythmic melody rising and falling like distant waves of the sea. A mystic voice then said in thrilling gentleness: 'My gentle child, pass from vision into luminous light, from dark night to brilliant day, from dreadful death to fresh life and keep within your heart the omnipotent symbol OM'. Then a light beating about me like a protecting helmet slowly passed away and to my utter amazement I found myself resting at a place quite free and transcendental with divine light. The deep and gentle sound OM vibrating through the ethereal firmament filled me with Joy and happiness and nothing was perceptible to me except this vibration of the sound. I felt that I must wait till a divine messenger comes and guides me into the regions yet unseen. The atmosphere of awe and reverence that swept over me for the moment gradually paled away and, rising, as I thought, and holding the mystic rod or *Tridandam* which was kept by me at the time of death, walked through the darkness which then encompassed me. As I did this, my other hand was suddenly caught by some one in a warm and eager clasp and I was

guided along with an infinitely gentle but commanding touch which I had no hesitation in obeying. Step by step I walked with a strange sense of happy reliance on my celestial companion and guide. Darkness and distance had no misgivings for me. And as I went onward with my hand yet held in that masterful but tender grasp, my thoughts became, as it were, suddenly cleared into a light of full understanding of celestial world and joy. And so I went on and on caring little how long the journey might be and even eagerly wishing that it might continue so, when presently a faint light began to peer through darkness, first blue and grey, then white and then rose. The light so sublimely luminous did gradually condense into matter and in a moment a celestial being of high class beauty richly ornamented and wrapped up in pure and white and silken robes bordered with high class lace stood before me. After the thrilling sensation caused by this sudden manifestation had given a little way for courage and hope I beheld the same figure transforming into an almost manly and commanding attitude. Clad in his armour and helmet impenetrable with a bar unbent in his left hand and arrows sure of their prey as thunderbolts in his right with radiant face and brilliant eyes now turned towards me with a beaming and beautiful smile and compassionate looks, the celestial being,.....asked in a gentle but firm tone whether I would like to remain there in the ethereal world and enjoy the pleasures stored up for me as a requital for my past Karma on earth plane. Overwhelmed with awe and respect I could give no answer. Seeing me thus puzzled my divine guide placed his right hand upon my forehead and a gentle massage with the sacred fingers filled me with strength and fresh energy.

I became bold and courageous, looked my visitor straight into his eyes and knelt before him. He lifted me up gently and again asked whether I would remain in those ethereal regions where all kinds of pleasures and happiness reign. He described that the place where I was then is the destination of those who are recruited from amongst people who spend their life and energy on earth for the sake of their fellow-creatures, people who do great deeds for the uplift of oppressed and harassed, people who even lose their lives in the cause of justice

and right, people who show equal degree of compassion to both man and brute, people who venerate the aged, parents, and saints.....The pleasures and happiness there enjoyable are even beyond the imagination of a powerful human brain and a man once entering that realm, does never wish a separation from it *till* he is forcibly drawn out after the expiration of the period to take birth again upon the terrestrial globe or other planets as the case may be. The word *till* in the last sentence struck me with terror and for a moment the thought about my master Swami Ramakrishna swept over my mind. With head bent and eyes lowered I asked him to lead me to the place where my Guru dwells. He calmly answered, 'my child, your Guru was taken away to a still higher loka. Rebirth from that plane is impossible. There is neither pleasure nor grief, neither happiness nor misery and there reigns supreme and eternal joy. It is the seat of omnipotent OM'. I unhesitatingly but submissively said to him 'I do not want to enjoy the pleasures and happiness of this place. If you are inclined to help me, please be my guide and show me a path to reach my Guru whom only I loved and love still. I want to become one with him. I cannot remain separated'. When I looked up again I could see the same brilliant smile on his luminous face. I sank before him and begged submissively to show me a path to reach my illustrious master. When once more asked to reply whether I have once for all decided to seek after my master at the risk of the pleasures and happiness stored up for me I sincerely replied that I would willingly sacrifice everything for the love I bear towards my master. Again he lifted me up, put his hand on my head and said, 'my child, you do not know to what extremes you are going. It is a difficult task to reach your master there. You must know that these ethereal worlds where I reign are only intermediate steps.....'. I prostrated myself before him and asked his blessings. He said '.....you must for the present live in this ethereal world along with the other dwellers of the place and your future depends upon your actions here. According to the degree of your good actions on the earth plane you are admitted to enjoy the pleasures of this world.....Sinful persons after leaving their physical bodies do always live earth-bound chiefly taking

pleasure in creating mischief.....As you are now a spirit destined for admission into this loka you cannot but pass through this for higher lokas.' With this advice the celestial being disappeared.

The extent of the pleasures and luxuries of this place is irrepressible and even beyond the power of imagination..... I spend my time in meditation. Do not call me often. I will appear to you once more in a vision or dream. You can then call me. I will then give you an account of this ethereal world. Practise clairvoyance and psychomancy by the power of which you will be able to see these ethereal worlds, watch movements. guard yourself and, if assisted by a little power, a little power of will, you can come out successful in all your undertakings. Meanwhile practise, practise, practice. You may meet with many difficulties; society may shun you; circumstances may goad you; and materialistic impediments may be thrown on your way to success: stand firm and work on. It will always be a source of delight to find you advancing in this research work. We will from worlds above watch your progress. In my next message I will give you a detailed information regarding Government, customs, manners, living and other general aptitudes, etc of this world which as a man of earth plane you ought to know for spreading it to deserving souls. Never care for the opinion of multitude. Some may scorn you and others may approve you. Treat both appreciation and depreciation with an indifferent view. Now I am going'.

Vizianagaram

—RAYASAM VENKATARAO.



PERIODICAL LITERATURE

The study of Buddhism in Sanskrit, Tibetan and especially in Chinese is 'a veritable storehouse where not only the lost Indian Wisdom but the genius of the entire East lies buried'—as is well expressed in the *Eastern Buddhist*, Kyoto, a new Japanese Magazine devoted to the study and propagation of the true spirit of Mahayana Buddhism from a liberal and up-to-date critical point of view. We have already had occasion to notice in these columns how a famous research scholar and anthropologist from Oxford who had been engaged in research into Tibetan Literature during 1919—20 expressed his conviction that many very valuable works now lost to India are now to be found preserved in Tibet—works dealing with Yoga, Northern Buddhism, and Psychical Research which 'proves that many centuries ago the Tibetans were as much advanced in the scientific study of the after-life as the Europeans are now.' As the *Eastern Buddhist* puts it, Buddhism is still a living force actively at work in moulding the destiny of the East, ethically, aesthetically and philosophically. 'Before the introduction of Western Sciences, Buddhism has been the storehouse of logic, metaphysics, theology, psychology and cosmology. One of the chief reasons why so readily the Japanese could assimilate the highest flights of Western intellect was no doubt due to the Buddhist training through which the Japanese have gone for many long centuries. When all these facts are considered, we realise how much Buddhism has done for the Japanese and for the East generally.' Nor can we afford to ignore the importance of the militant gospel of Islam in influencing, and in its own turn being influenced by, the milder but much older faiths of Asia, namely Buddhism, Jainism and Hinduism. According to Prof. Nicholson (an excellent appreciation of his 'Studies in Islamic Poetry' appears in the September issue of the *Islamic Review*) the great Arabic poet Mu'ari derived some of his characteristic views from Indian sanyasins whom he is believed to have met at Bagdad, though, according to an Austrian professor, the poet of Islam was probably influenced by the tenets of the Jains who are so very tender to animal life. Anyhow, it is undeniable that this Mussalman poet, unlike his co-religionists, abstained from animal food, on the principle of *Ahimsa* or non-injury. 'On the same ground he deprecated the use of animal skins for clothing, recommended wooden shoes and blamed fine ladies for wearing furs.' Besides, his clothing was of undyed cotton, and he praised cremation. The philosophy of the poet, as apparent.

ly influenced by the Hindu or Jaina thought, may be summed up in his words:—

‘ In summer what will hide thy nakedness

Content thee; coarse homespun thy winter wear

Commit thyself to His eternal Care’.

One important aspect of Eastern Spiritualism is the ideal of *the utmost simplicity of life combined with the utmost spiritual self-surrender*, to none save the Highest, emphasised alike in Hinduism and Islam and even in certain schools of Jainism and Buddhism. It is such an ideal that can save even the present-day spiritualistic investigator from the folly that tends to attract undesirable and undeveloped spirits, who, as shown by ‘M. A. (Oxon)’ quoted in the recent issue of *Immortality*, cause mischief both in the flesh and out of it. For it is generally the pompous and ‘self-important’ persons who think so highly of their knowledge and achievements that easily delude themselves and eventually surrender themselves to the unwholesome influences of ‘tricky and evil spirits’. Only when we recognise and practise the ideal of the *simple life divine*, ‘Spiritualism gives a new colour to religion’, and we may add that the ‘modern dealings with the spirits throw the best light upon their intercourse with men in ages past’. It is in this sense that the ‘miracles’ of Spiritualism, as the writer in the *Immortality*, says, are testified to by ‘men whose words are unimpeachable’—men who have ‘submitted the phenomena to rigid scientific investigation, the accuracy of which leaves nothing to be desired’. Thus investigated, we are confident with our young contemporary the *South African Spiritualist* that Spiritualism can transmute sorrow into joy and demonstrate to the great comfort of a bereaved world that ‘we are *spirits now* on this earth plane just as much as we are spirits in the next phase of our existence,’ always in the glorious image of the supreme spirit of Beauty and Love. ‘During the past two or three years Spiritualism has made such vast strides in South Africa that a regular publication devoted to the cause has become an absolute necessity’. And we hope that ‘a great work indeed lies before us’ all, as Spiritualism is neither more nor less than the greatest truth given, for the good of humanity.

REVIEWS

The New Revelation BY REV. A. NEUT, S. J.

The spiritualistic campaign of Sir Arthur Conan Doyle has only afforded our author, a bigoted theologian, some merri-ment as 'a form of midsummer madness', though he professes to give a fair chance to one who has 'given more thought and been slower to form his opinion about psychical research, than about any other subject'. The Reverend gentleman smells of what a Master of Arts of the Oxford University has called 'the full-flavoured fire-and-brimstone theology' which has consistently condemned almost every advance of human knowledge as 'satanic' and 'forbidden'. The present criticism is but a caricature, onesided, unfair and misleading.

The Earthen Vessel A Volume dealing with Spirit-communications received in the form of book-tests by PAMELA Glenconner with a perface BY SIR OLIVER LODGE. LONDON: JOHN LANE, THE BOLDLY HEAD, VIGO ST. 6 s

Lady Glenconner the author of the book has well said that communications in the form of 'Book-tests' destroy the possibility of telepathy operating between the mind of the medium and that of one who longs to communicate with the 'dead'. In his 'prefatory note', Sir Oliver Lodge tells the readers how the phenomenon of 'Book tests' arise, and what is its probable significance. The author admits that her conviction that they have spoken with her 'departed' son does not rest upon the evidence of the Book tests alone. Sir Oliver Lodge points out, 'there is evidence that, sometimes, by special effort, a prescribed sealed book, or a book in a stranger's house, can be partially read, or some details in it correctly given, by an expert communicator' and 'that some features about the first page of to-morrow's *Times* can be perceived, provided the material has already been set up in type'. And he is personally fully convinced that 'Lord and Lady Glenconner, among others, have received a number of excellent tests of this kind, chiefly through the agency of their eldest son'. The book has much of interest in it for the students of Psychic Research on modern scientific lines.

The Vedle Philosophy or **An Exposition of the Sacred and Mysterious Monosyllable.** Published by Messrs. P. P. BROTHERS, JAMMU AND KASHMIR STATE, JAMMU (IND A). Price Rs. 3.

Lala Har Narayan, the late Home Minister of Kashmir State, has rendered a unique service to all critical students of the Hindu Vedic philosophy by his illuminating exposition of the mysterious monosyllable AUM. A great student of Herbert Spencer, he has succinctly shown how the Hindu Philosophy, while absorbing and assimilating whatever is best and noblest and indeed whatever is time-defying in Spencer's arguments, rightly demurs to the great English philosopher's view that ultimates are unknowable,

Cornelius Agrippa Occult Philosopher. BY LEWIS SPENCE. 2/- LONDON: WILLIAM RIDER & SONS, LTD., 8-11, PATERNOSTER ROW, E. C.

'To the lover of things occult the very name of Agrippa seems to attract to itself all the shadowed brilliance of magic, its irresistible appeal to the human heart, its rich and secret invocation to the spirit of man.' So writes the author whose life-story of the great European Occult Philosopher of the sixteenth century is told in plain and easy language, unencumbered with unnecessary details. Readers of this little volume are also indebted to the author for an interesting note on 'What magic owed to Agrippa'. Such volumes as this cannot fail to popularise the study of the 'personalities of famous men' and testify to the enterprise of the publishers.

The New Science of Analyzing Character by HARRY H. BALKIN. BOSTON, MASS (U. S. A). The Four Seas Company \$ 3.00.

The purpose of the author is said to be to 'present the general public with a standard text-book on the subject of Scientific Character Analysis'. He maintains that Character Analysis is the bedrock upon which all human relationship is founded and that man can rise superior to environment and produce the most desirable results. The details given are such as can be easily grasped by the average reader and the illustrations are deserving of much praise.

Think by GEORGE STARR WHITE, M. D., PH. D., LL.D., F. S. SC. (LOND), 327, SOUTH ALVARADO STR., LOS ANGELES, CAL., (U. S. A). \$ 6.00.

These '*sidelights*' deal with a variety of subjects including the 'clinical cases' which show how the author who believes in medical freedom treats diseases. The book is written with reformed and simplified English spelling and printed on the paper of 'special finish'. The type is very creditable which is a special feature of the book, the ink also being of a special quality. Our author's methods of diagnosis and treatment are remarkable and the whole work contains an immense amount of information.

In the land of the living dead An Occult Story. By PRENTISS TUCKER. Published by THE ROSICRUCIAN FELLOWSHIP INTERNATIONAL HEAD QUARTERS, OCEANSIDE, CAL. (U. S. A.); LONDON: L. N. FOWLER & CO., 7, IMPERIAL ARCADE, LUDGATE CIRCUS.

This occult story flows easily 'from a German high-explosive shell' which burst in the American trenches (during the great world war) within a few feet of the hero who did not know it for a long time. It is of 'the things which came in between the bursting of the shell and the time when Jimmie (the hero) was able to reconstruct the whole affair' that our author wishes to tell his readers in the form of a lucidly written narrative which would appeal, even to those who are not spiritualists, in a large measure. The dialogues are well conceived and the aim has been throughout to throw light on some aspects of constructive spiritualism, including the great laws of Karma and re-birth. To the students of spiritualism, however, most of the principles and particulars referred to may be familiar, but the author deserves to be congratulated on his special viewpoint, which enables him to see the course of true love in the story of 'the land of the living dead'.

NOTES OF THE MONTH

Mr. H. Stanley Redgrove, in his remarkable excursions in the Byways of Mediaeval Thought, * has rightly observed that it is not the sign of a candid and scientific mind to dismiss much of the thought of the past as mere superstition,

The Attitude not worth the trouble of Investigation. For of a Scientific truly the attitude of a scientific investigator

Inquirer should be to discover, above all, the reason that lies behind even the most superstitious or fantastic beliefs of a people or a country. In the words of William Blake quoted at the very outset, everything possible to be believed may be an image of truth. This does not however justify us the moderns, with our broader and more comprehensive outlook upon life collective and individual, clinging tenaciously to the mere dead forms of the past, as even some of our educated people are inclined to do in our country. But we may undoubtedly 'learn something from the thought of the past, even in its most fantastic aspects'—and learn much more indeed from Ancient Wisdom of our own land.

Science does not and cannot rob natural phenomena of their spiritual significance, for the obvious reason that science cannot explain phenomena, but can only correlate them. It is philosophy and philosophy alone that explains

Science, Philosophy or seeks to explain phenomena. Science does the spade-work and leaves the ultimate problems of metaphysics untouched, though it manifests or tends to manifest more and more of

Occultism Harmony and Unity in Nature. In the language of Dr. Jagadish Chunder Bose, the celebrated Hindu scientist, Universe is just a *universe* and not a multiverse. Occultism or Gupta-Vidya goes much further than book philosophy and science and affirms in unmistakable language that the universe is the product of One Will divine and that natural phenomena have certainly their underlying spiritual meaning and purpose, explaining

*BYGONE BELIEFS By H. Stanley Redgrove B. Sc. (Lond) F. C. S., LONDON
William Rider & Son, Limited, 8, Paternoster Row E. C. 4. 10/6—net.

for practical purposes the unknown in terms of the known, with Demonstrations which confirm the faith of the inquirer

Man can only interpret Nature or the Universe in terms of *man* that is, in terms of *will* or *desire*. Thus God himself is conceived as the Grand Man of the Universe, or *Purushottama* as the Hindus call Him—to a belief in Whom Occultism and 'a metaphysical scrutiny of the results of Mysticism modern science' cannot but lead. Mysticism or scientific religion is but 'a mode of life aiming at the realisation of the presence of God, while the ancient occult wisdom especially of the East emphasises the ultimate and essential unity of God, Nature and Man and interprets everything natural, to borrow the language of Mr. Redgrove, as the 'expressive image and type of some supernatural reality'.

There is no doubt that the ancient thought of the East has influenced the classic and mediaeval thought of the West. Mr. Redgrove says that Pythagoras the 'most attractive of Greek thinkers', journeyed to Babylon, after absorbing the wisdom of Egypt and that 'after having The East and the West travelled still further East, probably as far as India, Pythagoras returned to his birthplace to teach the men of his native land the knowledge he had gained'—metempsychosis or the doctrine of rebirth which figures so conspicuously in theosophical and 'higher thought' teachings of the West to-day, being one of the Pythagorean tenets derived from the East, more probably from India and introduced for the first time to Western thought. Two very useful chapters are devoted to Alchemy which subject fascinated both the hemispheres of the old world. To read the essays on Roger Bacon and the Cambridge platonists especially is a pleasure and enlightenment. On arising from a perusal of the whole book we feel we have really enjoyed an eminently readable work and hope that many readers will hail with eager interest the historical particulars here given.