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RELIGION AND PSYCHIC = = PHENOMENA

P. S. ACHARYA

Psychic phenomena are at last challenging the attention of the Christian Church. Though there are still adverse critics, neither Christian orthodoxy nor Catholic bigotry can any longer afford to ignore or ridicule the essentials of Spiritualism which have been accepted as truth by scientific and other authorities.

Religion—whatever its denomination—must be deep-rooted in the fundamental principles of Spiritualism. For genuine Spiritualism is the greatest and most potent ally that true religion has ever had or can ever have.

Spiritualism demonstrates scientifically the fact of survival. It replaces the now defunct school of the so-called 'Higher Criticism' by a 'newer science with fresh insight'.

'The Wise grieve neither for the living nor for the dead.' says Sri Krishna the Divine Teacher of the Gita. Why? They *cannot grieve*, for they have recovered or can recover their faith by having reliable messages of survival and first-hand proofs of immortality. The varied phenomena of Occultism—stamped all over with the imprimatur of science to-day—will be found to throw a flood of new light on many otherwise inexplicable records of the Gitas and Gospels of the world.

Hitherto purely scientific investigation has been carried on and evidence collected and recorded, as a result of which the definite scientific proof of the existence of spirits has been attained as well as authentic news of things unseen. Apparitions have been seen. Telepathic communications among the living and the 'dead' have been proved. And in the words of the Hon. Mrs. A. Lyttleton '*innumerable instances of physical phenomena, such as table-rapping, levitation rappings and messages*' have also been demonstrated. With the wonderful advance during the last twenty years in the study of Psychology (Manasa-Sastra), the subconscious or inner mind has been explored, and many of its strange powers discovered. It is now for religion to walk hand-in-hand with science and build upon the broad basis of psycho-spiritual phenomena the future Temple of Humanity.

As observed by Rev. F. Fielding-Ould, M. A., 'Spiritualism has abundantly proved that the worlds intermingle and that the apparently impervious wall between them is in reality the most gossamer and threadbare of curtains, opaque from one side only'. 'This truth has long been recognised by the Hindu occultists, who can work wonders under control of the 'denizens of another expression of life'.

These 'denizens' whom we call spirits—though we are also spirits as much as they—use proper persons as mediums for transmitting new discoveries, scientific and spiritual. We can also do the best work of the world under their inspiration and guidance.

Scientific Spiritualism gives back the religion to the agnostic who has been robbed of it by materialism, rational and otherwise. A distinguished scientist has indicated the 'necessary existence of the angel hosts, as part of the chain of being, extending upwards from life in its humblest forms'. Science emphasises the law of continuity. This law is absolute throughout the realms of matter, force and mind. It also extends beyond the narrow circle of our physical vision and leave no chasm between man and God 'the Great Mind of the Universe'. In the words of Dr. M'Cook 'our pyramid may not, does not, end in man. Man is simply the fleshly termination thereof.

The edifice of life goes on through these mysterious ranks of being known to us as the angels, until it ends at the very pillars of the Divine throne in the highest grade of angelic being'.

In the language of a great modern occultist, 'when we look up into the sky, and see nothing between us and the stars, we are really looking through a realm as rich in detail as the landscape we can see on a fine day from a mountain top. This region is inhabited by myriads of the human family, among them many we have loved and lost and will rejoin in due time.' And he tells us truly that this is not guesswork nor metaphysical speculation—but the definite result of observation (as based upon Spiritualistic and other experiments) 'as scientific in character as that concerned with astronomy or spectroscopic analysis.'

The beauty of Spiritualism lies in its extreme naturalness and in the possibility of individual study and investigation at home. In the privacy of your family circle, you can meet and speak with those you have 'loved and lost'. A single confirmation that there is no death is worth tons of tall philosophical talk.

You will then appreciate the truth of the Law of Karma—as you sow on earth (Karma-Bhumi) so you reap in the life to come. Indeed the world of matter and the world of spirit are inseparably interblended. There is no such thing as dead matter. The Universe is afire with the spirit.



VISUALIZATION

AMULYA CHARAN MITRA, B. Sc. O.

The scientific meaning of the word 'Visualization' is the act or process of giving pictorial vividness to a mental representation. It is not a mysterious power possessed by the gifted few, but really lies latent in all. It only rests with them to develop it.

Visualization is a very different process from seeing; Seeing is physical, and is consequently related to the objective world, the 'world without', but Visualization is a product of the imagination, and therefore of the subjective mind, the 'world within'. The thing visualized will manifest in form.

The three things which man desires are Health, Wealth and Love met with in the 'world without'; each of them again can be found in the 'world within'. The secret of finding them is simply to apply the proper 'mechanism' of attachment to the omnipotent power to which each individual has access.

We know that the universal substance is 'All Health', 'All Wealth' and 'All Love' and that the mechanism of attachment whereby we can consciously connect with this Infinite supply is in our method of thinking. To think correctly is therefore to enter into the 'Secret Place of the Most High'.

To think correctly and accurately, we should know the 'Truth'. To know the truth is to be in harmony with the Infinite and Omnipotent power. To know the truth is, therefore, to connect yourself with a power which is irresistible and invincible and which will sweep away every kind of discord, inharmony, doubt or error of any kind, because the 'Truth is mighty and will prevail'.

There will be no mistake about us if we realize that Truth is the vital principle of the universal mind and is Omnipresent. For example, if you require health—a realization of the fact that the 'I' in you is spiritual and that all spirit is one; that wherever a part is, the whole must be; will bring about a condition of health inasmuch as every cell in the physical body

must manifest the truth as you see it. If you see sickness it will manifest sickness, if you see perfection it will manifest perfection. The affirmation, 'I am whole, perfect, strong, powerful, loving, harmonious and happy' will bring about harmonious conditions. The reason for this is that the affirmation is in strict accordance with the truth, and when truth appears every form of error or discord must necessarily disappear. We have found that the 'I' is spiritual, it must necessarily then always be no less than the affirmation 'I am whole, perfect, strong, powerful, harmonious, loving and happy'. Thought is a spiritual activity and spirit is creative, therefore the result of holding this thought in mind must necessarily bring about conditions quite in harmony with the thought. If you require Wealth, a realization of the fact that the 'I' in you is one with the universal mind which is all substance, and is Omnipotent, will help you in bringing into operation the law of attraction which in turn will bring you into vibration with those forces which make for success and bring about conditions of power and affluence in direct proportion to the character and purpose of your affirmation.

If you require love, try to realise that the only way to get love is by giving it, that the more you give the more you will get, and the only way in which you can give it is to fill yourself with it, until you become a magnet.

He who has learned to bring the greatest spiritual truths into touch with the so-called lesser things of life has discovered the secret of the solution of his problem. One is always quickened, made more thoughtful, by his nearness of approach to great ideas, great events, great natural objects, and great men. • Lincoln is said to have begotten in all who came near him the feeling awakened when one approaches a mountain, and this sense asserts itself most keenly when one comes to realise that he has laid hold upon things that are eternal, the power of Truth.

If there is anything you require, it will be well for you to make use of this affirmation. Take it into the silence with you, until it sinks into your subconsciousness so that you can use it anywhere, on the way, in the office, at home and in every other place. This is the advantage of spiritual methods; they are al-

ways available. Spirit is Omnipotent, ever ready; all that is required is a proper recognition of its Omnipotence, and a willingness or desire to become the recipient of its beneficent effects. If our predominant mental attitude is one of power, courage, kindness and sympathy, we shall find that our environment will reflect conditions in correspondence with these thoughts. Thoughts are causes, and conditions, effects. 'As thy faith is, so be it unto thee', is a shorter and a better way of stating it.

'Build up an affirmation for yourself, taking the qualities you need the most and affirming for yourself over and over again, 'I am whole, perfect, strong, powerful, loving, harmonious and happy'. Keep up this affirmation, always the same, never varying, till you wake up in the night and find yourself repeating 'I am whole, perfect, strong, powerful, loving and harmonious and happy'. It should be the last thing on your lips at night and the first thing in the morning.'

Man is the sum—total of his own thoughts; so the question is, how are we going to entertain only the good thoughts, and reject the evil ones? At first we can't keep the evil thoughts from coming, but we can keep from entertaining them. The only way to do this is to forget them—which means, get something for them. This is where the ready-made affirmation comes in. When a thought of anger, jealousy, fear or worry creeps in, just start your affirmation going. The way to fight darkness is with light—the way to fight cold is with heat—the way to overcome evil is with good. Never attempt to find any help in denials. Affirm the good, and the bad will vanish.



THE CONSUMMATION . . . OF THE AGE

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

There can be little doubt that the period in which we are now living is that designated by the above title. It is the Harvest and Vintage of the Gospel Age, which is to usher on the Millennium.

The conquest of Palestine by British Israel at the end of 'the Seven Times—

'THE TIMES OF THE GENTILES',

has shewn the Biblical prophecies to be accurate, not only as regards the event, but also in regard to the time, for as we have before pointed out, it is the 1335th year of the Hegira, which correspond to the 1335 days of Daniel XII 12, to the end of which Daniel's people (verse 1) were to look forward with happy anticipation. As early as 21st January 1917, I stated in an address which was published in India, that

'THIS YEAR 1917—

the end of 2520 years dating from 604 B. C., is to see the cessation of the treading doom of Jerusalem. Therefore the initial stage of the reconstitution of the Jewish nation must begin this year'. This was fulfilled by the entry of General Allenby into Jerusalem on December 11, 1917. The next clearly marked stage is A. D. 1934, for that will be 1335 lunar years from the Omar capture of Jerusalem and the destruction of the Temple in 638 A. D., and 2520 years from the capture of Zedekiah, and the burning of the Temple in B. C. 587. According to the analogy of previous fulfilments we shall then see the Temple worship restored at Jerusalem. It seems probable that a further 23 years will bring us to the Millennium, for that will be 1335 solar years from the Hegira—the full 'End of the days' at which time Daniel will rise and 'stand in his lot'.

So that in 1917 we entered upon the last 40 years of this Dispensation, which is like the 40 years in the wilderness, bet-

ween the Patriarchal and Mosaic Dispensations, and the 40 years over-lapping between the Jewish and Christian ages or dispensations, during which that of the Old Covenant was vanishing away and that of the New, waxing stronger and stronger.

THE YEAR 1957

will also fulfil a period of 75 years from the conquest of Egypt by British-Israel in 1882 A. D., which was 1260 years from the Hegira (A. D. 622+1260=1882). So that the conquest of Egypt, typifies the conquest of the world, when the Kingdom of this world shall become the Kingdom of Our Lord and of his Christ.

But quite apart from the chronological data, we are told to watch the signs of the times, and we are certainly in just such a period as that predicted by Our Lord and His apostles as the 'beginning of the birth-pangs' preceding the birth of a New Era. The oldest and apparently most stable governments have been overthrown. Empires have been 'ground to powder'; men's hearts are failing them for fear and expectation of the things overtaking the inhabited earth. On every hand we hear of the 'anguish of nations in Embarrasment—the sea and waves roaring'. *Vox populi* to-day is not the voice of God. The seekers for a man-made millennium are bringing about 'hell on earth', where Bolshevism succeeds, as in Russia, as H. G. Wells has shewn us in his work on

'RUSSIA IN THE SHADOWS'.

'Our dominant impression', he says, 'of things Russian is an impression of a vast irreparable breakdown. Never in all history has there been so great a debacle. The fact of the Revolution is to our minds altogether dwarfed by the fact of this downfall. By its own inherent rottenness, and by the thrusts and strains of aggressive imperialism the Russian Part of the old civilised world that existed before 1914 fell and has now gone. The peasant is living very much as he has always lived. Everything else is broken down or is breaking down. Amid this vast disorganisation an emergency government has taken control, and at the price of much shooting, has suppressed brigandage and established a sort of order and

security in the exhausted towns and set up a crude rationing system. All but half-a-dozen of the shops in Pétrograd have closed. The shrinking population is already starving, and hardly anyone possesses a second suit of clothes or more than a single change of worn and patched linen. Everyone is shabby. The shops have an utterly wretched and abandoned look; paint is peeling off, windows are cracked. They are dead-shops. They will never open again. The roads are in a frightful condition. They have not been repaired for three or four years; they are full of holes, like shell-holes. The population of Petrograd has fallen from 1,200,000, to 700,000. Every wooden house was demolished for firing last winter. All trading is called 'speculation' and is now illegal. Collars, ties, sheets, blankets, haberdashery and crackery are unobtainable. Old leaky illfitting boots are the only footwear. People wait on queues for bread, but for three days the bakeries stopped for want of flour. At one time people were held up and robbed even to their shirts, in open daylight in the streets of Petrograd and Moscow, no one interfering."

This ought to be sufficient warning against Bolshevism. But Mrs. Philip Snowden's account is still worse. 'Most of the people are either terribly ill clad or hungry, probably both. Most of them are suffering from dirt and diseases; many of them are actually ill or dying. Millions have already died', Besides the lack of food there is an entire lack of medicines, anaesthetus, linen for bandages, disinfectants and soap.' But the worst feature of the case is that Russia has become a menace to the civilisation of the whole world. They are spending the money of the people in disseminating the Bolshevik poison among all nations: 'Whole buildings of great size are stuffed from floor to ceiling with pamphlets and leaflets printed on every well-used language of the world, and a tireless and powerful propaganda in the principles of Communism is carried on at the expense of the Russian State in every country in the world to which Bolshevik agents have access.' (1)

In Russia there is no security of life or liberty. Everyone outside the Communist party goes in terror of his liberty or his

(1) 'Through Bolshevik Russia' by Mrs. Snowden.

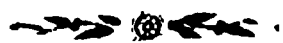
life. It is admitted in the Government organ 'Isvestia' that ten thousand persons have been shot without trial.

In Russia, therefore, we see all the signs of the closing days of this age, and Russia is clearly pointed out as the latter day enemy of Israel, for Gesenius identifies the 'Rosh, Meshech and Tubal of Ezekiel XXXVIII as the Russians, Moschi (Muscovites) and Tiburenf', whom he describes as 'a people of Asia Minor dwelling near the Euxine (Black Sea) in the West of the Maschi.'

THE BOLSHEVIK PROPAGANDA

in this country during the winter of 1920 is said to have cost the Russian Government no less than £ 23,000 per month. All the countries of Europe have been weakened by this propaganda, which is represented in prophecy as one of the three frogs proceeding out of the mouth of the dragon, the beast and the false prophet. For they are 'spirit of demons, which issue forth unto the Kings of the whole inhabited Earth to gather them into the battle of the great day of God Almighty'—to Harmagedon. That from the mouth of the Dragon signifies direct action from the spirit-world—'teachings of demons. That from the mouth of Antichrist, is this political propaganda of communism, anarchy and revolution. That 'from the mouth of the False prophet' represents 'all the harlots and abominations of the Earth' expressed in false religions.

All of which goes to prove that we are in the period of the Harvest and Vintage of the Earth, which is designated as 'the Consummation of the Age.'



LESSONS IN MASTER CONSCIOUSNESS

PAUL ELLSWORTH *in the 'Nautilus'*

How to Utilize Cosmic Energy

In the previous lesson attention was centered on the use of strictly personal forces, in the modification of personality and environment. The important characteristic of personal force is that it does its work largely or entirely within the arc of the personality generating it. It may change his environment, but it can do so indirectly, by its primary effect in changing him. Through the use of suggestion, for instance, a man may modify his abilities in such a way as to enable him to earn more money. The primary effect is on his own faculties, while the effect upon his environment, including his income, was secondary and indirect.

Cosmic energy, on the other hand, is an impersonal force which pervades the universe. Man's part in utilizing this cosmic energy is confined to directing or concentrating these ultra-personal rays upon a given problem or task. The individual does not increase the energy, or intensity it in any way. He merely focuses it, as the lens of a burning glass focuses the sun's rays upon a given point. In this present case, attention is the lens. Directing personal attention upon anything, in a certain way, brings to bear upon it the dissolving and reforming power of this vast, basic wisdom and energy.

The first thing to consider in this connection is the use of cosmic energy to dissolve those negative conditions which come under the head of 'worry', 'fear', 'the blues', etc. The need of a direct and positive remedy for all these negative emotions is very real. The man or the woman who worries is creating an environmental atmosphere which renders the effective use of the higher forces impossible.

The usual remedy, once the need for eliminating the trouble is recognized, is suppression. This is not a real remedy.

It may temporarily hide the trouble but no use of personal will power to drive down below the threshold of consciousness one of these unwholesome emotions will accomplish any final and lasting good. You should bring these suppressed fears to the surface and eliminate them.

Formulate your trouble, either in words or images; make it definite. In doing this, however, do not assert that it is *true*—merely look at it as it appears, not evading one sinister detail. The attitude you are to try to develop is that of an interested observer.

Regard the thing intellectually.

The result of this attitude is pretty certain to be an attack of fear or worry in its worst form. Never mind—that is just what you want. Don't make the mistake of thrusting your 'trouble' hastily out of sight at this manifestation, but keep right on regarding it in the full light of consciousness. Fear and worry are fires which must have a constant supply of fuel or they will soon burn themselves out. The reason they do not do this with the chronic worrier is because he spends much of his time covering them up. This acts just as covering any other fire does—it keeps the thing alive.

So bring your worry fuel out and fan it into a brisk blaze. Then let it burn. That is the quickest way to get rid of it. And all the time hold yourself in the impersonal attitude of neither denying nor affirming the reality of what you are beholding. It is one thing to give an appearance attention. It is quite a different thing to ascribe to it reality.

The truth is that human consciousness very readily becomes a focal point for the expression of cosmic consciousness. All that is necessary is for the seeker to relax the pressure of his personal desire and will. It is either desire or its inverted prototype, fear, that inhibits the constant inflow of cosmic force.

So bring your troubles up and let the emotions connected with them burn themselves out, while at the same time your impersonal regard centers upon them a great beam of cosmic energy. This method can be used during those times when you feel that you have exerted your last ounce of strength and

have nothing more to pit against your enemy. This is a simple remedy and an effective one.

Intense personal desire, like intense personal fear, tends to inhibit the inflow of cosmic energy. Desire, nevertheless, is an attractive power, and can be used effectively in getting the things or conditions you want. The solution of this paradox lies in the fact that it is the intense personal emotions connected with desire which act as inhibitors, while the desire itself, purified of these by-products, is a magnetic force. In demonstrating the truth of this statement all that you have to do is to take time every morning and every evening to think over your ideal, the things or conditions you desire to bring to pass. Go into them in detail. Make them as definite in your consciousness as you can. But here, also, avoid either affirming or denying them as realities in themselves. See them simply as things which, from the big standpoint of cosmic harmony, you believe, should come into your life. You don't have to affirm or suggest anything, in using this method. Just think about the conditions you want, and do it systematically, day after day.

At this point I imagine some of my readers will be objecting, 'All our lives we have desired things which we never got. If desire is an attractive power, why is not every desire fulfilled?'

The reason is simple enough. Most of our desires hold within themselves a counter force—that of incredulity, or of fear in one of its many forms. We wish that we had a certain thing or a condition, but more or less consciously we believe that we would be silly to entertain any real hope of attaining our ideal. Remember our basic axiom. Consciousness is Cause. In the light of this law you can see that desire which does not create within the desirer a consciousness of attainment will not bring the desired end.

In the process of turning desire into the consciousness of success it is first of all necessary to see the force which is to do the work. In the method we are at present considering, this force is cosmic, rather than personal. Sometimes you bring your desires to pass by purely personal effort. Usually something of this personal element is advisable because action helps

create the condition of consciousness we need and also because action has its place in the scheme of things: we are to work and pray. The big fact to consider here, however, is that in addition to our purely personal effort to change the conditions, there exist vast ultra personal forces which we may learn to work with. Desire, purified of fear and all negative emotions, is one of the most potent means of bringing these forces to bear upon a given end.

So you must learn to reckon with this cosmic energy and wisdom and you must learn to utilise its power by becoming one of its channels of expression. In a previous lesson we have studied some of the methods and principles which have to do with awakening within the individual Cosmic Consciousness, or conscious oneness with Cosmic Mind. When this condition of fuller wakefulness is reached, the attractive power of desire will become very evident. Your own will come to you far more easily than it now does. The reason for this fact is that as you awaken to your oneness with the Cosmic forces, they are enabled to find conscious expression through you, and hence you are adjusted to your environment on a cosmic scale rather than on a purely personal scale, as at present.

Here, then, is the first step in utilizing the magnetic power of desire; learn to purify your desires of all the fear and all the personal tension which usually attaches to them, and learn the all-important truth that your serene expectation is one of the mightiest forces in the universe. It may eventually work out by directing you into totally unexpected courses of action. By the time this change takes place you will have become quite conscious of your own practical identity for creative purposes, with tides of power vastly transcending the personal.

Visualizing the thing or condition you desire to create may help, or it may hinder. If you are a natural visualizer, it may be very easy for you to 'see' just what you want to bring about. In that case, exercise your visualizing power, provided you can do so without fixing in your consciousness limits to the means of attainment and to the final form of appearance, which your 'demonstration' is to take. Don't let yourself fall into the error of trying to specify in detail just what you want

to create. Hold to the general ideal, and make it big. But don't imagine that events must shape themselves according to a course which you can pre-determine. It is ends you are after, not means—and even these ends will probably come in a bigger and more satisfying form if you do not try to cast the mould of your desire into too rigid a form. If you find that visualizing tends to produce this fixation of consciousness, you may be able to correct the trouble by visualising different sets of conditions, each of which will in a different way satisfy your inner urge. If you are trying to 'demonstrate' a home, for instance, visualize many ideal homes, any one of which would satisfy you. In this way you will generalize your desire, and free it from the limitations of personality.

One final factor should be kept in mind, in using this cosmic side of desire: Cosmic energy is the link which connects the purely personal with the purely spiritual. In some respects it resembles the former, in others the latter. It is a phase of consciousness, and has laws of its own which are neither spiritual nor personal. In one important detail, however, it is unlike the dynamics of pure Spirit: time is always an element in its working, although the time it requires to perform a given transaction is often much shorter than the time-force exerted from the personal plans would require.

This time element, however, means in terms of application that you must continue to use the force of your desire, regularly and always with the same impersonal serenity, until you get results. This does not mean that no results are produced by the first attempts to utilize Cosmic energy, but rather that these first results have not yet gathered sufficient momentum to manifest themselves to your physical senses. By sticking to your part of the work, you will enable the cosmic forces to gather momentum.

ETCHINGS FROM THE BROAD HIGHWAY OF Philosophy

F. H. KEY

Anguillam canda tenes.—‘You hold an eel by the tail’—When a physician, no matter how learned and acquainted with medicine, receives into his care a sick man, he can never be certain of preventing his patient from shuffling off the mortal coil. Such a feat is uncertain on account of the very nature of things: how, for instance, may an alkaline or vegetable drug, administered to a person in a dying condition, prevent the soul from escaping from its body. It escapes, and yet in many cases the body is left in a good condition and quite capable of continuing its earthly existence, except that the spark of animation has flitted. So, no doubt, may have reasoned Avicirma, the great doctor of the still greater city of Ispahan. He must often have observed that in endeavouring to keep a sick man from dying, he held an eel by the tail, and that it might slip out of his grasp in most inexplicable manner in spite of anything he was able to do to hold it imprisoned.

From having been a species of physicist he aimed at enlarging his knowledge, and gave himself up to a study of psychics, as many a man bred like him has since done. We have our *specialists* now in the various branches of psychic science, such as phrenology. Avicirma began with an investigation, as was only natural, of the actual relation, or possibility of such relation between the body and the mind. For him there existed a rational soul, which, possibly from his own particular observation and induction, discovered itself to be a something different from its outside physical covering. The discovery of five different senses, or faculties, is attributed to him, their seat of emanation being located in the brain—a sort of five inner principles working in a certain conjunction with other outside five senses. There has been a translation of this physician’s

psychological literature into one of the European languages, and therein may be found the enumeration of such faculties as 'sense judgment', 'common sense', 'imagination' (whose sphere of action occupies the frontal portion of the brain), 'memory' (located in the back portion), and 'fancy' (which takes up an intermediate position between the front and rear parts)—'fancy' is supposed different from 'imagination', having as it does the distinguishing faculty of apprehending the presence of good or evil and disseminating warning of such to the remaining four senses. *Sense* knowledge makes itself evident in movement: and, relatively, movement is conducive towards a *rational* knowledge. Hence, the rational soul is endowed with the distinction of being *external* to the effects of limitations such as space and time, and is at the same time of an ability to be quite independently active of any restrictions which might be afforded by its carnal shell.

Having arrived thus far in defining any probable relation existing between the physical and the psychic, it became necessary to provide some rational end (theoretically) to which the above might constitute a means. Of a verity goodness and truth are worthy to be placed side by side at the topmost point of such an ethical ascent. Truth and a general piety may be effected, or brought within the reach of the carnal by such means as self-denial (speaking of the fleshy lusts), and a rigorous subjection of the body, by wholly making as abstract the self, or soul, from wanton *sensible experience*: so that an ethereal illumination may encounter no stumbling block and other obstacle, and thus arrive to light up and make glorious the existence of the soul. The admission of an oriental strain of mysticism is allowed involuntarily into this scheme of things—it intrudes itself in a manner naturally subtle. Without it the scheme of things would be no scheme at all.

The outcome of these dealings was the appearance of an Arabian literary work by Alhoun on *Optics*, of whose contents the following affords a summary.—'Written quite in the spirit of the (then) latest treatises on the *physiology and psychology of vision*', (observe the combination here brought about between the two branches of a common philosophy). 'He treats of.

visual sensation proper, colour, visual space perception, the perception of depth, the dependence of *size* upon the *visual angle*, the assimilation of memory images to visual percepts, etc., etc.' At about the middle of the eleventh century A. D., there seems to have been a general recrudescence of the Islamic races in northern Africa, and they swarmed across the Mediterranean sea settling wherever they gained a foothold on the southern shores of Europe.

In 1187 Saladin brought Jerusalem under his own power; and Egypt, ruin of an ancient civilisation, had been recovered for the Caliphate of Baghdad. The spirit of the times served to foster conquest as much as learning; a sort of eastern renaissance occurred, and finally in the world of thought Averroes arrived to bring to a culmination the psycho-physical theses of his predecessors.

Meanwhile a great oriental civilisation had grown up, and was even now turning towards a fatal decline. Where were the old fire-worshippers gone of ancient Persia? Like Babylon or Athens or Alexandria, the famous city of Ispahan might also boast of being a great centre of learning. Ispahan had once been the capital of Persia, and in her time was the alma mater of such philosophic pioneers as Airccuua (Ibu Sina), who came to his death in 1037 A. D. We find that an Arabian Physiological Psychology was an effulgence contemporaneous with the early Scholasticism of the Occident; it was a movement of interest, that gradually developed among eastern surroundings, and again in itself lent an environment to the Asiatics, within which was received and cultivated by the Arabians such traditions of western learning as managed to filter through the dark mysticism of those ages. The traditions of scholasticism became especially noted in Syria.

Ispahan still possesses a great many remains of its ancient splendour. Timur, or Tamerlane, of the Turks who brought about a great invasion of India, capturing Agra and Delhi and setting up his dynasty of imperial moguls, also brought the ancient Persian City under his yoke in the year 1387. It was again some centuries later sacked by its neighbouring marauders the Afghans.

PHRENOLOGY

PRACTICALLY EXPLAINED

DEFICIENT COURAGE

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

It is indeed surprising what a vast number of people there are who in other respects are highly gifted, but who are lamentably deficient in courage.

Genius is usually regarded as a rare quality; thus if our own, our neighbour's, or someone else's child shows some particular sign of genius, we hold it in high esteem, and as an intellectual example to others. Yet it may surprise many to know that courage is a quality quite as rare as genius. For one truly courageous individual, or one possessing the elements of true courage, we find more who do, or under favourable circumstances would, manifest more than average intelligence.

Courage may be classed with the rarest of qualities. The newspaper press, recognising this, is ever ready to extol and applaud acts of person bravery, pluck and daring.

National greatness is the outcome, not only of courage, but also of well directed intelligence and sense of duty; yet we have many brave sailors and soldiers, and many records of heroic actions of those who have imperilled or sacrificed their lives for the good of their fellows.

The quality of courage arises out of the faculty of Combativeness, which, under the guidance of the higher mental powers prompts us to protect the weak, to secure the rights of the poor, to overcome obstacles and surmount difficulties in spite of tremendous odds, and so attain the highest liberty, the truest freedom, and strive to bring about the greatest happiness for the greatest number.

It costs men much to be courageous when they must of necessity go against public opinion, fight the popular party, and for conscience sake take the weakest side.

There are many men and women who have great gifts to present to the world, but have not the pluck or courage to dis-

play them; though it may not always be lack of courage that hinders the manifestation of their gifts; there are often other weaknesses as well inhibiting the output of mentality and genius; hence the advantage of knowing these hindering conditions on the basis of phrenological developments.

There are two distinctive kinds of courage—moral and physical. Ministers, lawyers, authors, teachers, agitators, especially need moral courage, since they have to appeal to others through their intellect, reason and moral faculties. Soldiers, sailors, aviators, explorers, hunters, wild-animal tamers require physical courage, and many mechanics, manufacturers and others who work in dangerous positions and businesses.

One in whom Combateness is small and Destructiveness large, will frequently put up with a great deal of imposition and opposition without any particular show of resentment or self defence, but when thoroughly aroused, his wrath, and indignation may be so excessive as to be almost uncontrollable. I have examined many such persons, who, when they could restrain themselves no longer, have given way to passion to such an extraordinary degree as seriously to affect their health.

The man with large Destructiveness and small combativeness tends to be more passionate than pugilistic, and as he possesses none of the lawyer-like, argumentative, cudgel-using characteristics as a ready means of defending himself, he will hold aloof or steer clear of opposition if he can do so conveniently, but when it is necessary to resort to self-defence he does, not play a losing game; he hits hard, his blows are powerful, forcible and effective, and his speech is scathingly bitter, wrathful and vindictive.

A morally courageous person is not necessarily of an arrogant pugilistic or quarrelsome nature, but rather of a cool, self-possessed contemplative demeanour, who cares to brave the storm in the midst of dangers, difficulties and oppositions, though much self-sacrifice may be needed to achieve the good he desires to attain.

Many acts of self denial need courage; hence the desirability of its cultivation. What mean, paltry things some people will stoop to, witness, or sanction, when lacking courage to

contend with and face opposition; such individuals not only allow themselves to be imposed upon, but will frequently resort to low down, contemptible acts, while important matters, which should conscientiously demand their serious attention and protection, are allowed to take their course unheeded and without challenge.

Courage is a quality which is largely appreciated by the majority of people. When we hear a minister or public speaker who has the courage of his convictions—who dares to speak his mind, proclaiming his views regardless of cost, who dares, in fact, to do his simple duty; why, crowds flock to hear him. The same may be said of a writer; if he has the courage and daring truthfully to speak out, his writings will be largely in demand.

The cultivation of courage is very much neglected. Parents should encourage and foster the development of this quality in their children, for it is indeed important, from a moral as well as a physical standpoint, and it would frequently be of great value to them.

To fight the battles of life manfully and successfully requires considerable pluck, and hence the need to instil the sense of courage—moral and physical—into the minds of young people. The last rash act of many a suicide is frequently due to want of courage to face that which would appear to many, more strongly endowed with this quality, but an ordinary difficulty.

To cultivate courage, endeavour to come more boldly forward, do not calmly put up with impositions, assert yourself protect your own and others' moral rights on all possible occasions. It would be well also, whenever opportunities afford, to join in debates and take part in public meetings. Do not ever give up, on grounds of opposition, whatever is worthy of your support and protection. Have no fear of any sort. To be void of fear, and to know that it is a condition which you yourself have overcome and mastered is a grand and lofty feeling to have secured, and an inspiration to others to follow your example. To rid the world of fear would be to rid mankind of one of its worst enemies.

A LIGHT-BRINGER

H. KELLETT CHAMBERS IN THE *Azoth*

Perhaps the most significant step that has yet been taken in the advance of modern science towards realms of investigation wherein the occultist has hitherto encountered no rival, is the one by which a daring New York ophthalmologist, Dr. William H. Bates, is curing people of 'incurable' defects of vision—yes, and teaching them to cure themselves—by invoking the Memory and the Imagination.

Dr. Bates has discovered that errors of refraction—a term that embraces all the familiar defects of vision—are produced not by disease but by mental strain, a discovery destructive of all previous ophthalmological doctrine on that subject.

Caused by the mind, they can also be cured through the agency of the mind—that's the pith of Dr. Bates's discovery. Dr. Bates tells you to 'remember black', first with closed and then with opened eyes, and your success in executing that fundamental interior act may prove an index to your chance of throwing away your spectacles in a few weeks, days or even hours.

Some of Dr. Bates's incidental discoveries are of profound interest to the occultist and the mystic. Here is one, for instance—You cannot tell a lie and preserve normal vision. This has been established with the aid of that useful instrument the retinoscope.

'A person may have good vision when he is telling the truth', writes Dr. Bates, 'but if he states what is not true even with no intent to deceive, or if he imagines what is not true, an error of refraction will be produced, because it is impossible to state or imagine what is not true without an effort.'

'I may claim to have discovered that telling lies is bad for the eyes, and whatever bearing this circumstance may have upon the universality of defects of vision, the fact can easily be demonstrated. If a patient can read all the small letters on the bottom line of the test card, and either deliberately or carelessly miscalls any of them, the retinoscope will indicate a

error of refraction In numerous cases patients have been asked to state their ages incorrectly, or to try to imagine that they were a year older or a year younger than they actually were and in every case when they did this the retinoscope indicated an error of refraction.

Another remarkable discovery by Dr. Bates, and one that is likely to prove abundantly fruitful in the future, is that we all possess telescopic and microscopic vision without knowing it. That is, we can all subconsciously see the moons of Jupiter or read a page of print held against the nose. This writer can testify to having witnessed a demonstration of telescopic sight in the case of a subject who had never seen Dr. Bates before. At a distance of twelve or sixteen feet the doctor held up for two or three seconds a card closely covered with small type, perhaps equivalent to a page of an ordinary bible. The subject, who happened to be the writer's wife, could not at that distance distinguish one word or letter from another—the card was naturally just a grey blur of print.

Removing the card from her vision and selecting, one by one, different letters at random and describing their position on the card—for instance, 'in the fifth line of the third paragraph, the fourth letter of the second word from the end of the line'—the doctor would bid the subject, who had closed her eyes, to 'imagine', or to 'see', the letter in question and to answer his interrogatory as to the relative distinctness of its various parts under different conditions of imagined form—an interrogatory based upon the Bates principle that the true can be 'imagined' or visualized, much more clearly than the false. For example, if the letter in question were a capital 'D', and the subject, were told to 'imagine' it curved at the left hand side, or straight at the right, or open at either side or at the top or bottom, the letter of her interior vision would grow faint and blurred; but each successive part of it would stand out black and clear when she was asked how it looked with that particular part in correspondence with the (to her) unknown letter.

Step by step, by process of elimination, it was demonstrated that the subject possessed in her subconsciousness a knowledge of every letter on that page of small print. Sometimes she

would interrupt the interrogatory almost as soon as it had begun by calmly announcing the name of the letter, saying that she saw it clearly; but in such cases the doctor would select another letter and insist on the resumption of his slower method, which excluded all feats of direct clairvoyance or intuition.

It occurs to me here to conjecture something that Dr. Bates has not suggested in his extraordinary book, 'The Cure of Imperfect Sight by Treatment without Glasses', nor in his earnest and admirable little magazine, 'Better Eyesight' (both published by the Central Fixation Publishing Company, New York), and that is that by his technique of treatment he is not only enabling his patients to relax their eyes but also to draw upon their reserves of subconscious vision for the reinforcement of the conscious vision.

One of Dr. Bates's important services to science and humanity has been his systematic demolition of the hitherto accepted Helmholtz theory that 'accommodation', or change of focus for vision at varying distances, was produced by appropriate fluctuations in the curve of the crystalline lens. Even to question that venerable dogma of ophthalmology required something more than the valor of the gentleman who has heard to speak disrespectfully of the Equator. Dr. Bates did more than question it. By a series of experiments extending over several years, the results of which were published in the New York Medical Journal and the Bulletin of the New York Zoological Society, he demonstrated that the lens has nothing whatever to do with accommodation, that it is incapable of changing its curve, that accommodation may take place when the lens is absent, that accommodation is produced by alterations in the shape of the eyeball brought about by its external muscles, and that Helmholtz in his experiments, had used a defective technique.

When Harvey discovered the circulation of the blood, thereby flying in the face of Aristotle and of Galen, he was ostracized by his profession for many years. 'He fell mightily in his practice, 'twas believed by the vulgar that he was crack-brained, and all the physicians were against him,' says a chronicler. And Bates has had his share of the same kind of muddle-headed hostility. But this is a rapid age, and he is

already outliving his martyrdom. Besides, he is too busy to care. The man has only one object in life, and that is, to spread broadcast over the world the mighty news that nature made the eye a perfect instrument, and that man's torturing of it with glasses is destructive and totally unnecessary—if the victim will practise a simple technique of relaxation and 'central fixation,' involving the methodical use of imagination and memory.

For more than six years he has been using his system with astonishing success in the eye clinic at the Harlem Hospital. Hundreds of children have been sent there from the public schools to be fitted with glasses, and instead of glasses they have obtained normal vision without glasses. A very simple method devised by him for curing and preventing errors of refraction in schools has been employed in several American cities with remarkable results, and the movement is growing.

With these activities, with incessant laboratory work, with his private patients, who include an occasional converted member of his own profession, and with his magazine, the discoverer's life is all too full for him to fret about academic slowness to accept revolutionary truth. Investigators of those finer forces of Nature commonly called 'Occult' may find in the Bates process of 'seeing black' an important aid in the earlier stages of meditation, and listen to this.

'A boy of fourteen came to the eye clinic of the Harlem Hospital with a foreign body deeply embedded in his cornea'. It caused him much pain, and his mother stated that a number of physicians had been unable to remove it, because the child was so nervous that he could not keep still long enough, although cocaine had been used quite freely. The boy was told to look at a black object, close and cover his eyes, and think of the black object until he saw black. He was soon able to do this, and the pain in his eye was relieved. He was next taught to remember the black with his eyes open. The foreign body was then removed from the cornea. The operation was one of much difficulty and required considerable time but the boy felt no pain. While it was in progress he was asked if he was still remembering black.

‘ You bet I am, he replied ’.

From all of which it may be perceived that this fearless medical pioneer, in finding curative forces among the disregarded complexities of the human consciousness, has thrown open an illimitable field of discovery for the medicine of the future. Dr. Bates seems to be aware of this himself. He regards his work as in its infancy, and the remaining time of one life as all too short for the labor he aspires to accomplish. His patient research continually unveils new marvels—and the occultist knows that every marvel of consciousness thus unveiled to the experimental scientist is a stone in the arch slowly rising to bridge the troublesome and unnecessary chasm that has yawned so long and so deeply between the science of matter and the science of origins and ultimates.



RENTS IN THE VEIL,

I

V. D. RISHI, B.A. L.L.B. (JUDGE-ADVOCATE).

SUBHADRA BAI RISHI:—Yes, here I have come. Ask me what you want.....I practise penance for my elevation as well as that of others. Premila



is alright.....The messengers showed me my house (after death). It is a good one I had seen Ram Girth onemonth ago. Then he was talking about Vedant and told (us) how a man should behave. Wait for a couple of minutes. I try to recollect what he had said. He had repeated Sanskrit verses, I cannot reproduce them now He will come

to-morrow at 6 A. M. Do not miss his time. You may go to Poona. I shall not accompany you, because Guru would not allow it. Guru allows me to come here I remember you Do not inform the date and place of my death to the person who has sent you a letter from Madras. Do not send him my photo also. What more information do you want about me? I do not wish that these things should be told him. I do not wish it. You may send if you like.

(This refers to a letter from Mr. B. P. Wadia inquiring about her place and time of death with a view to obtain more information about her).

Ganpat Singh (spirit) is in the Tapo Loka. He had met me 15 days ago. There he worships God and practises penance. I cannot tell whether he will come to write or not, unless I ask him Now I am standing beside the wall to which you have fixed the lamp. Yesterday I ate Shira and sweet balls and had prepared rice in the evening We go to Bombay within 5 hours. We go along with the wind. I do not expect any help from the man in Madras.

Day before yesterday I had come at quarter to nine and was here till half past nine I did not find time to see Ganpat Singh. I practise penance by day and sleep at night I know that Krishna Rao Koche has come in the Spirit World. I have not seen him. He is in the Bhavar Loka. I shall see him and ask him to come. Why do you ask me about the loss of the Notes? Don't ask the same questions again and again. The lady described in the letter from England to you is myself. Do not send any other thing there.

Last night I had gone to Narayana Rao Nagpurkar (a spirit for 5 minutes You should remember God. I am not troubled by your calling me.

Last night Ahilya Bai was talking with you in your dream. I do not remember what she was saying

In reply to your question as to what I want. I say I do not want anything except that you should keep with you whatever belongs to me and use my clothes, etc.

In my dream last night I saw God Shree Krishna, who had in his hands Conch, Disc, Mace and Lotus.

I was late in coming because I was practising penance. Your last night's talk made me laugh. I was here at that time. Ask me questions. You inquire as to how I passed my day happily. Do not weep. I feel pain thereby. I cannot explain how. How many things of my identity should I tell you? Here my companion is Mr. Laghate and a female friend Kashi Bai stays near me.

Penance is voluntary here, but such is not the case with Japa. Last night I had come in your dream. I was with you for 5 minutes. I saw you at about 3 A.M. The reason why I stayed such a short time is that the Guru does not allow me to stay longer.

II

Devi Dayal, Vakil, Sunam sends us the following communication from a departed spirit.

. Now, I live in a dark star. In the early period of my life I had undertaken many jobs but in the last

they were all abandoned in favour of shop-keeping business. Since 4 months I am dead. I have a son surviving me. At the time of death, though I was not a good man, I had become clairvoyant (Roshan Zamir). I was seeing this world as well as the next as just with my eyes. All actions good or bad of my life passed before me. I at last lost consciousness. When I regained senses I was not fully conscious that I had been dead. It was rather a state of an ordinary dream or, say, a state of semiconsciousness. A sentinel took hold of me and dragged me to a court, when I saw two persons with most horrible faces ferociously looking at me, which deprived me of my senses again, and recovery disclosed me in jet-darkness Since late, I was longing for light, and to-day it is as if by chance, that I saw some light and for this I came here. Fearing, I opened conversation as I got replies of my questions and satisfied with the interview, I feel very much pleased to see a human form after so long (a) time. The place, where I live is most tormentive. There is so much pain, that nothing upon the earth can be said to resemble it. All this is due to my evil actions. Very often, I had given false evidence in favour of my friends, I had passed an adulterous life and behaved very unfairly with people. I know not how far, I shall have to live here. I am in great distress. You seem to possess a good deal of sympathy. If possible, kindly make prayer, that I may get rid of this dungeon and have some peace. I have not come to deceive in the least, nor I mean to injure anyone for I have already completely blackened with the previous wrongs. Most ardently, I am asking for pardon and mercy. I will be highly obliged, if your party will do that (what) can be best for me, I will be more indebted if you send the translation of my statement to the *Kalp ka* for publication,



CORRESPONDENCE

STRANGE PHENOMENON?

DEAR SIR —In response to the enquiries in the June issue of our *Kalpaka* (p 279) of Messrs. Sant Sampuran Singh and G. V. Apte, I beg to say that such a phenomenon as felt by you, with your eyes shut or opened, while in the course of your meditation is not a strange thing. You will be astonished, when you will find yourself floating in the air. You must go on with your concentration and meditation, they will lead you to perfection.

When the mind has been trained to remain fixed in a certain internal or external 'location', there comes to it the power of flowing in an unbroken current, as it were, towards the point. This state is meditation. If you could first concentrate upon an object as you do and then are able to continue in that concentration to dwell only on the internal part of the perception of which the object was the effect, everything then would come under your control.

As to Mr. G. V. Apte, he should go on with his lessons carefully and I wish to have a reply on the subject from him only, no matter, if even after some months. There is no better way to arrive at a conclusion than by one's own experiences.

I shall be extremely glad to hear of the development and success achieved by Mr. Munaweera by the time. I find myself interested in him, it must be a *samskar* of life.

Delhi.

MATA PRASADA.

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MY DREAM.

My elder brother died three years ago. I was going with him to a certain factory which we entered and asked some one to do some work for us. I don't remember well what it was. I left my brother there and I entered an adjoining house which was just in course of being built, I went to the first floor. There came a beautiful damsel in white clothes, herself white-

complexioned ; there soon appeared a white horse. The lady asked me if I intended to go with her and behold the secrets of the universe. I said yes. The lady rode on the horse and asked me to sit behind her ; I did so and the horse began to fly in the skies upwards and onwards. I remember me going high up in the clouds on the horse with the lady, but soon, I forgot myself, the lady and the horse. I don't know how to describe it. Either I slept or I went to a consciousness of which I can't remember anything. After some time, I began to realise that we were descending down to the earth, myself all pleasure. The lady asking me if I saw everything, I said yes. I greatly thanked her, knelt down at her feet and began to weep ; she said she would come again when I wanted her. I asked her name but she did not give it ; so I again knelt and wept. My eyes opened, it was 6 A. M. and I found myself weeping in the bed.

N. G. S.

PERIODICAL LITERATURE

Scientific experiments by Dr. Lahmann and his fellow workers have shown that perspiration due to natural exercise in the sunshine got rid of poisons powerful enough to kill rabbits'. This certainly points to the absolute need for exercise, especially in the case of those whose blood is not pure, as observed by Mr. Eustace Miles, M. A. (a well-known writer on health subjects) in the *Popular Science Digests*. 'The best time for most people will probably be before breakfast or when they are coming home from work.' You should try to enjoy the exercise and be thankful for it. 'During the exercise one should keep the body in the right position and attend to the depth and rhythm of the breathing; and one should practise, also, simple self-suggestion.' The exercise should be followed by a wash,— 'preferably a good warm bath', says Mr. Eustace Miles, but we would naturally prefer a magic cold bath in our country—and 'a vigorous rub with the hands and with a towel'. This is the way to lighten the burden of the 'already overtaxed kidneys' by helping the skin to 'get rid of certain toxins'.

Another remarkable series of experiments have led Fritz Grunewald to conclude that some persons in every respect behave like living magnets and that this behaviour is not only closely connected with physiological and psychical phenomena, but opens up unthought-of vistas in the further investigation of body and soul, according to Dr. A. Gradenwitz of Berlin in the *International Psychic Gazette*. The experiments were carried out on a Mr. P. I. who 'is able with his hands to deflect the magnetic needle, his two hands generally showing opposite polarity'. 'It was, of course, interesting to ascertain whether the will of the person would exert any influence on these phenomena. This was soon found to be actually the case, Mr. P. I. simply by exerting his will-power—with his hand kept perfectly motionless—being able to alter the magnetic force and, accordingly, the current intensity.

'By examining the whole body of the person as to the presence of magnetism, Grunewald has been able so far to ascertain

that his hands, arms and, temporarily his head, will exhibit magnetic properties. Especially interesting are the relations between magnetism and physiological phenomena, as discovered by the experimenter. The deflection of a magnetic needle arranged above the hand, would undergo an alternation corresponding to the rhythm of breathing, increasing during inspiration, and decreasing during expiration. Not less striking was the fact that the magnetism which in the morning showed a negligible value, would in the course of the day undergo an increase after each meal taken by the person. The connection ascertained by Grunewald between magnetism and respiration and digestion, suggests the possibility of a connection with some other process, which is likewise said to consist in the absorption and giving off of vital energy. 'Though the existence of a vital energy, ' is as yet denied by most medical men, Grunewald would seem to have been the first to demonstrate in a palpable, objective way, the existence of a vital energy transferable from one person to the other. *'This result of objective tests involuntarily reminds one of the assertion made by Hindoos that they for thousands of years have been in possession of the art of absorbing 'Prana,' i.e., vital energy from the atmosphere, by means of a special technique of breathing or gymnastics.* Referring to his pictures of lines of force (magnetic spectra), Grunewald finally drew attention to the fact that those magnetic centres or poles would seem to exert organic functions. One point brought out by his earlier work, is that they are identical with those centres of luminous emanation which in many cases constitute the first stage of materialisation.'

REVIEWS

The Life beyond the Veil. Spirit Messages received and written down by the REV. G. VALE OWEN, Vicar of Oxford, Lancashire.

Book III—**The Ministry of Heaven** with an Appreciation by LORD NORTHCLIFFE and an introduction by SIR A. CONAN DOYLE.

Book IV—**The Battalions of Heaven** with an Appreciation by LORD NORTHCLIFFE and an introduction by SIR ARTHUR CONAN DOYLE.

LONDON: Thornton Butterworth Ltd, 15, Bedford Street, W. C. 2.

We have already reviewed in these columns Book I (The Lowlands of Heaven, and Book II (The Highlands of Heaven). All these communications contain clear and intelligible descriptions of the life beyond the veil and bring the reader face to face with an unseen universe of unimagined grandeur. The messages were received and written down by an English Clergyman whose sincerity is beyond question and whose character above reproach. Sir Arthur Conan Doyle describes these documents as the most wonderful he had ever read in his life. The first script was from Mr. Vale Owen's mother. Zaddiel followed. Another communicator was Astrel. Others were Arnel and Kathleen. 'The Ministry of Heaven' and 'The Battalions of Heaven' truly mark the ever ascending beauty of the narrative, rising steadily until it reaches a level of sustained grandeur. We are happy to note that world-wide publicity is given to the whole series of these messages which have been translated into six foreign languages and which should be judged by the 'general impression' rather than by 'minute details' as has been aptly stated by Conan Doyle.

Giordano Bruno MYSTIC AND MARTYR by EVA MARTIN. 2 shillings net. LONDON: WM. RIDGE & SONS, LTD., 8, 11, Paternoster Row, E. C.

Well has it been said that 'the red glow of Bruno's funeral pyre was the rosy dawn of modern thought in Europe.' The

author traces the career of this 'fiery life' from its beginning in peaceful surroundings through many vicissitudes on the 'way of the cross' trodden by advanced souls. 'The pivot of Brunos' philosophy was his deeply mystical belief in the divine unity of all existence, added to his scientific conviction of the plurality of worlds'. The present brochure fills a real need, giving, as it does, the whole life-story and philosophy of the great martyr in a nutshell.

Recurring Earth Lives HOW AND WHY. REINCAR-NATION DESCRIBED AND EXPLAINED BY F. MILTON WILLIS. NEW YORK: E. P. DUTTON & CO., 681, FIFTH AVENUE. \$ 1.25 NET.

Dr. Willis of the Theosophical Society explains in this book the outlines of the theory of reincarnation from the theosophical point of view. Briefly, the real man takes on fleshy body after body for ages for learning all earthly lessons—each life being 'a day at school'. The net results of these lives are made the basis for further evolution. Thus reincarnation continues with long intervals of heavenly bliss, until perfection is attained. The law of rebirth goes hand in hand with the law of Karma. Towards the close of the book are given 'special historic instances' of reincarnation according to theosophical teachings.

The Inner Teaching and Yoga BY CHARLES WASE. 4/6- NET. LONDON: WILLIAM RIDER AND SON, LIMITED., 8—11, PATERNOSTER ROW, E. C. 4.

Those interested in the study of Yoga in the light of Modern Thought should welcome this attempt to 'unify the standpoint of the Eastern and Western schools of thought'. After explaining the basis of the inner teaching, the author proceeds to deal with 'the material universe', the 'philosopher's stone', the 'law of creation', 'unity and reality', Yoga breathing, Nerve Centres, etc. Ch. VI and VII are specially instructive as showing how Yoga is related to concentration and the will.

Youth Obtained and Retained by GEORGE STARR WHITE, M. D., 327-333, SOUTH ALVARADO STREET, LOS ANGELES, CAL. (U. S. A.) \$ 4.00.

The students of Kayasiddhi believe in the 'possibility of realising Immortality here in the flesh'. The realisation of ever-growing youthfulness is a phase of the Kayasiddhi ideal of life. The book under review can be read with profit and pleasure by those interested in the theory and practice of Kayasiddhi. Dr. White, the author, gives pungent suggestions on health culture. His exercises and drugless methods of healing are simple and uninvolved—being a *résumé* of the advice given to his patients. The author is a psychic who causes his readers to *think* and *feel* and thus to truly live. It is said that he had sometimes become conscious of a friend being ill at a distance, had quickly telegraphed him what to do and had found the whole thing absolutely correct. This is certainly possible for a spiritual healer to do.

Live and grow young by ARTHUR EDWARD STILWELL \$2.00.

New York Youth Publishing Co., 576, FIFTH AVENUE,

The subject matter of this book is claimed to have been given to the author in his sleep by those in the spirit world who informed him that 'it was possible to prolong life by following their advice'. These disclosures wrought a remarkable change in the author; who, though a railroad builder, has had several novels, photo-plays and songs by his spirit friends.

The Song of Life.

Dedicated to Rabindranath Tagore

List to the Song of Life. It sings
Itself in every heart, and brings
Sweet solace to the drooping soul,
Fresh life from out the Cosmic Whole.
It is the Universal Song
Whereto all separate notes belong;
The living stream of joy and bliss
Breathed from Love's infinite Abyss,
The life-blood of Creation's Rose,
The sacramental wine which flows
For ever from the Graal. It sings
Its murmuring tune of blissful love,
Through earth below and heaven above
Its drowsy sweetness draws the soul
Into the rapture of the Whole.

List to the Song of Life! It rings
Triumphantly in Living things.
Like crystal chime of fairy bells
It echoes through enchanted dells;
In every breeze the music swells
But most of all in your own heart
The blind Musician weaves his Art.

MEREDITH STARR

NOTES OF THE MONTH.

It is gratifying to watch the growth of the *Bhartrahari Lodge* founded by some of the adherents of the Latent Light Culture at Ujjain. The Lodge recently celebrated its Third Anniversary. Under the guidance of Mr.

The G. S. Jogleker, B. A., Inspector of Post Offices, *Bhartrahari* the Lodge began to work. On his relinquishing the office of President, Mr. C. J. Jacob further improved the position. Mr. Durga Shankar Nagar, the Secretary of the Lodge, with the help of Mr. Laxmi Narayan has been doing an uphill work. The Lodge commenced with rendering useful service in treating the poor and disappointed patients. Its service was very much appreciated when the Influenza epidemic was raging fiercely in Ujjain. The first anniversary was presided over by Mr. G. V. Amboreker, B. A., Principal of the Madhav College. The second year was a trying period, as the initial enthusiasm of the members cooled down and as there was woeful lack of the *sinews of war*. However, the Secretary's sincerity and earnestness and the timely help of Mr. Shaligramji helped the Lodge to tide over the difficulties. Then it was through the goodwill of Mr. Jagannath Nagar of Kanthal that the Lodge had a local habitation. The self-sacrificing zeal and service of the Secretary and his fellow-worker in the field of drugless healing attracted new members. Mr. Nagar's success in 'Absent Treatment' has been praiseworthy. In view of his meritorious services, Pandit M. Tiwari, Additional District Judge, Mr. R. B. Shrinivas Naidu, Forest Divisional Officer, Dr. Amir Khan, Sub Assistant Surgeon, Mail Hospital (Suni), and Seth Jamanlal Saheb of Indore helped the Lodge with their freewill offerings. Mr. Nagar has established three branches which are also rendering some service to the public.

The celebration of the Anniversary appears to have made an impression on the public and done something to advertise the aim and scope of the Lodge. On the day of the Anniversary, the members repaired to the Bhartrahari Gufa and medi-

tated on the 'peace of the world and weal of the living and departed souls' at the spot where the great sage who gave his name to the Gufa is believed to have practised his *Tap's*. A group photograph was taken at the mouth of the Gufa. There

was a large gathering at the lecture hall. Pandit

The G. N. Shastri, M. A., F. T. S., presided. Mr. Anniversary Kirpal Singhji of Indore in a felicitous speech prepared the way for the ensuing programme which opened with an address by Mr. G. C. Shukla, B. A., (HONS). The Annual Report was read by Mr. Motilal Sharma. Mr. V. D. Rishi, B. A., LL. B. (Judge-Advocate of Indore), whose 'Rents in the Veil' is appearing in parts in our columns, discoursed upon 'Talking with the Dead' at some length. Then an essay from Sant Sampuranji on 'True Name expels all ailments' was read. A special feature of the programme was that the members gave some practical demonstrations in Hypnotism and Telepathy. On the last day, Mr. Durga Shankar Nagar dwelt on his favourite theme—'Hints for the Aspirants of Occultism'. Pandit Shivduttji Sharma followed with his observations on 'Yoga' and 'Mantra Shastra'. Those who witnessed the demonstration were convinced of the great possibilities of Inner Forces.

In the course of a learned and thoughtful address, the President surveyed rapidly the fields of 'Latent Light' from a transcendental and metaphysical point of view and pointed out

that, to his mind, the Culture is mostly, if not

The entirely, an ethical process. 'It consists, to begin with the Spiritual Alchemy of the Occultists, Presidential Address in substituting pure for the impure thoughts, right for wrong desires.' His warning against abuse of psychic powers was certainly well-meant and well-timed lest white magic turn black, but we should reaffirm the Hindu view, as based upon a study of the Mantra Shastras, that *there is such a thing as the legitimate exercise of subtler faculties and forces for psychic and spiritual 'fitness' just as necessary as the exercise of the physical muscles for the sake of health and strength.* Even such a legitimate and wholesome exercise is the well-regulated practice of Spirit communion. It may not be advisable to

'molest' the well-earned rest or Bhoga of the so-called 'dead' against their will, but both the ancient Hindu Spiritualism and the modern scientific Spiritualism, are agreed that the *pitris* or departed souls are often anxious to convince their friends here of their happy existence and continuous love and convey messages of comfort and uplift to the mourners. In such cases, it will be wrong and even cruel not to turn our loving 'gaze' towards our brethren beyond the veil. It is perfectly *right* and proper to *hold intercourse* with our friends on the other side even as with those here. The 'dead' minister unto the living; the living should serve the 'departed'. There is mutual Service. To facilitate this is one of the chief objects of genuine Spirit-communications. Thus, in the words of Mr. G. N. Shastri, one may be doing 'real service both to the dead and the living'. 'It all depends upon the motive'.

On the whole, the address of the president is an intensely interesting one, agreeing in all essential points with the principles of 'Latent Light Culture'. The importance of love as a mighty factor in healing is rightly insisted on.

Conclusion 'True love alone can truly diagnose and effect a radical cure. The genuine power of the spirit or soul is manifested in great Love and greater humility'. It is also such a spirit of love and humility that is required for success in spiritualistic sadhanas. If you are on the right track, there is absolutely no ground for fear. Remember that in the practice of genuine spiritualists, the 'dead' are not called up, nor is their 'rest' interterred with, but they themselves appear ready and eager to get through and make themselves known. But the Hindu Spiritualist does not limit his investigations to making sure of his friends and relatives who have passed over, and, therefore, of his own continued existence after death as well as the actuality of such planes or places as heaven and hell etc. He goes beyond the current spiritism of the west to the Spiritualism in a larger sense which alone leads to the joyous realisation that the Universe is Spiritual in its nature.—P. S. A.

