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AT THE HEART OF NATURE.

T. L. VASWANI.

Is there anything *unscientific* in the belief that the flower and the plant *pulsate* with one life—a Life which blooms in God?

That there are active pulsating cells throughout the length of the plant is what Sir J. C. Bose urges in his "Physiology of the ascent of sap". There is ascent of sap in plants because there is the pumping action of the pulsating cells. The plants are sensitive and therefore have senses even if they have no *sense organs*. The plants are sensitive to vibrations, to light and shade.

The modern man dwelling in cities has lost kinship with nature. His intellect has been sharpened, but his intuition and senses have suffered. Read the Vedas. The Vedic seers saw and heard better than we. The trees greeted them,—and birds and beasts, the sow and the deer. With what rapture the poetic bard sings of the Dawn (ushas)!

What messages may not a tree send to a receptive heart! The tree growing up, lifting up its leafy arms in aspiration to God!

Prayers, I think, are best offered in the presence of trees. There is the atmosphere of aspiration.

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If nature be a garment of God's life, what is there against the view that the garment is eternal as the God-life is eternal?

Is there not something exalting in the thought, that there was never a time when nature was not?

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Is nature at strife with Man? Or does it express a self,— the same that is incarnate in man?

Buckle argues that nature is at war with man, for nature produces over-population! But over-population far from being due to nature is the result of man's rebellion against the *nyam*,—the Law of nature,

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There be nature—spirits. Man's harmony with them is disturbed when he becomes bad. Passion, evil thoughts have disturbing vibrations and spoil the atmosphere.

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If at the Heart of nature, there be not a Spiritual Principle, how account for spiritual influences upon us of the mountain, the stream, the forest, the moon, the star, the sea?

Are you troubled by passions? Go out and take in fresh, sea air; commune with nature, and you will return refreshed, renewed in spirits.

When dark thoughts invade you, look out of your window at the stars. They are lights coming from the *devas* to heat and bless.

Nature is God in Space. And a touch of nature makes one pure.

LIVE TO BE A HUNDRED

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

Length of life is in all classes increasing, and the conditions favourable to the attaining of old age were perhaps never in the world's history better than at the present time. Health maxims and advice contributory to this and are plentiful and good, and although the recent war has claimed a frightful toll of human sacrifice, life is held more precious now than formerly; and in this matter there will yet be a greater awakening and realisation. The speed with which everything now-a-days is carried on tends to be a strain on the nervous system but to counterbalance this we have far better conditions for living, a larger choice of all that is best, and we are better advised and more intelligent regarding matters of diet and hygiene.

That one may attain to the age of one hundred years or more is no visionary statement. According to physiological and natural laws the duration of human life should be at least five times the period necessary to reach full growth. This is a prevailing law which is fully exemplified in the brute creation. The horse grows five years, and lives to about twenty-five or thirty; the dog two-and-a-half and lives about twelve or fourteen; the camel grows eight years, and lives forty; the cat one-and-a-half, and lives nine or ten; the hare grows one year, and lives eight; and all the larger animals live about five times longer than their growing period. Man grows to about twenty or twenty-five years; hence if accidents could be excluded, his normal duration of life should not be less than one hundred, and a strongly constituted, healthy, prudently living person should be able to attain to a longer period of existence.

The fact that there are men and women living in almost every nation and community who have reached that age, and some much older, is sufficient proof that one hundred to a hundred and twenty or thirty years should be the natural age of men. A study of the skeleton shows that man is capable

of increase of stature up to about the age of twenty-five years. At this period the last of the growing areas of the long bones becomes calcified, and further growth in a longitudinal direction ceases. The typical long bone consists of a metaphysis and epiphyses separated by a cartilaginous layer of active growing tissue. As long as this intervening layer of cartilage persists, extension of growth is possible, but at varying periods up to twenty-five years this tissue becomes ossified and ceases to grow.

The secrets of longevity may be based chiefly upon discretion in the choice of our food and drink, temperance, sobriety, chastity, and a hopeful, optimistic outlook on life. Neither gluttons, drunkards, the idle, dissipated or lazy can reasonably hope to attain old age.

The biblical idea of three score years and ten has limited and hindered man's hope of living. If he exceeds this stipulated age limit, he has a sort of notion that he has cheated nature. As we hope for longer life, and live in accordance with nature's laws, we grow more brain in the region of vitativeness, and thereby increase our capacity for longevity.

A long life has come to be regarded as the grand prize of human existence, and many remarkable instances of longevity have been recorded during recent years. In December 1819 wide publicity was given to "Uncle John" Shell, born in Kentucky in 1788, and spoken of as the oldest man in the world, and in 1920 to a still older man, Zora Mehmed, a Turk reputed to be 146 years of age, and only then experiencing his first illness.

Brighton may be accounted particularly favourable to longevity. During the last thirty years, the town has never been without a centenarian resident. In the last few months three persons reached centenarianism, and for thirty years previous to 1916 at least 45 persons lived to over 100 years in Brighton and Hove.

We have records of many persons who have lived to an extraordinary old age; and I have carefully examined the portrait of a number of notable old persons, and I find that their heads are almost invariably of the long, narrow type, yet with

a good width in the region of the ears and mastoid process, giving in many instances the appearance as if the ears were stuck on to the head. Henry Jenkins, who is reported to have lived to 169 years, had this type of head; also Thomas Parr, 152; and Isaac Walton, the Angler, 90. The large number of centenarians who have recently celebrated anniversaries or have died indicates decidedly that longevity is on the increase. It was recorded a few months ago that Mr. John Despard, an inmate of Cashel Workhouse, Tipperary, died at the record age of 120 years, and that Mr. Nathan Lepatrick, Sheffield, thought to be England's oldest man, was then still living at the age of 111 years. John Michielstone, grandson of Thomas Parr, died in 1763, age 127.

The quakers, who are very temperate in their habits, and in the exercise of control over emotional feelings, are generally a long-lived people. I come of a race of quakers and am personally acquainted with many well-known members of Friends' Societies, and their heads correspond generally with the type I described as likely to live long.

An intellectual life, so long as it is not pursued too strenuously, is conducive to long life. We have instances of this in respect to many persons well-known to most of us:—

O. S. Fowler, phrenologist, lived to be nearly 87; his brother L. N. Fowler, died in his 86th year.

George Combe lived to within two months of 70 years.

Dr. Andrew Jackson Davis, America, who possessed a wonderful mentality, lived to be 85 years.

The late General Booth lived to 83.

Dr. Peebles, a most active worker and writer in the cause of Spiritualism, died only 40 days before his 100th birthday.

Dr. Alfred Russell Wallace lived to be over 90, and Earl Roberts, V. C. of Kandahar, over 80.

All these persons are of the long-headed type.

Dr. Gall, the founder of Phrenology, lived to be 70 years, in spite of his possessing a fairly wide head; and

Dr. Spurzheim, his co-worker, who also had a wide head doubtless cut short a most useful career at 55 years of age, by his enthusiasm and over-work.

The remarkable ages of some of the biblical patriarchs were most reverently recorded; and there is doubtless much virtue in the attainment of old age. It is stated that our common ancestor Adam lived 930 years, and his wife Eve lived to the same respectable old age. Some of their descendants lived much longer. Noah lived 950 years. Methuselah the longest liver on record, was 969 years old. Hence the immensely optimistic conception of Mr. George Bernard Shaw in his play 'Back to Methuselah', in which he suggests that, in future generations people will live for hundreds of years, is not without reason.

In Great Britain, perhaps Ireland and Scotland afford us the highest statistics of longevity. The Scotsman is proverbially long-headed, and the Irish are certainly not a wide-headed race. The French, whose heads are wider, and whose social habits, appetites and passions are less restrained, are not so long-lived.

The Bulgarians have for many years been famous for their longevity. Professor Metchnikoff, who lived and mixed with these people much, and studied their customs and habits made the astonishing discovery that the deaths at the age of 100, 115, and 120 years, were by no means uncommon, and what was even more remarkable, the qualities of youth were preserved almost to the end. He met with centenarians performing duties which in this country would be considered strenuous for a man of seventy.

During my recent visit to Budapest I noticed several very old men, whose age must have been ninety or more, still usefully employed in some of the lighter physical out-door employments, and who appeared thoroughly to enjoy their enormously large pipes, which after smoking, were returned in sections to a big outside coat pocket. In mentioning this, let me say, I am not advocating smoking. I am glad to have left off this unnecessary habit years ago, and am better for it.

There are many maxims helpful to the attainment of old age. One or two which especially appeal to me as being useful are;— Be hopeful, active, useful. Avoid monotony. Have a hobby. Dispel fear and anxiety. Be moderate in all things. Avoid all excesses, passion, and undue contention. Keep both mind and body reasonably employed. Cultivate tranquility of mind and self-control.

From choice or necessity most persons who have attained extraordinary old age have been abstemious, simple and natural livers. Country life, and regular but not excessive work are generally accounted favourable to this achievement, though contrary to most opinions, I consider town life or city life has many advantages conducive to old age. Action is life, and if there is sufficient strength of mind to resist excesses, town life, with its multitudinous activities, facilitates the unfoldment of the mentality, and sets up fresh vivacious and live interests entailing active obligatory personal service. Monotony, which breeds disinterest and indifference, a sluggish brain and ill-health, kills sooner than almost anything else. It needs a wonderfully durable constitution and strength of mind substantially to counteract monotony. We must be useful if we would be healthful. Nature, like the industrious bees, refuses to tolerate drones. Again, it is most natural to be regular; record-breaking and feats of endurance are not conducive to stability of health or long life, and people who work excessively during one period of their lives in order to retire later, only occasionally live long after abandoning their regular employment. The greatest and most compensative service, and that which rebounds back upon ourselves with the most pleasurable remembrance and greatest profit, comes of the true and ungrudging service we give to our fellows.

THE SPIRIT RETURN OF OSCAR WILDE.

J. M. STUART-YOUNG.

"Everyone," said the wise *Don Quixote*, "is as God made him; and oftentimes a great deal worse."

Oscar Wilde was one of the latter unfortunate beings. The legend that has grown around his name makes him very much worse than God had created him. The caricature of to-day is almost too painful for delineation.

This series of communications from the supernatural world, with its editorial comments, makes interesting reading. The compiler scores an indubitable hit when he refers to the peculiar effect which anaesthetics have upon a patient's sense of time-duration. I can cap this phenomenon by a personal experience of my present sojourn in the tropics.

I was instructed by my doctor to cease taking quinine in small quantities at daily intervals. He supplied me instead with a concentrated liquid form. I had to absorb the prescribed dose, whenever I felt an attack of fever approaching.

On the occasion to which I am alluding, I fear that I must have drunk too much. After the lapse of half an hour, I became violently sick. Then the bowels evacuated. After that I found myself stone deaf, and partially blind.

Fortunately, my Negro servant was available. It happened to be late evening of Saturday, and I had meant to rest over the Sabbath. I was now so prostrate that I reeled like a drunken man, whenever I tried to walk. The deafness, coupled with the dimness of sight, gave me a strange impression that my body did not belong to me. Hayford, the Negro steward, had to remain by my bed all night, tending me, wiping away the perspiration from my entire body, and massaging my benumbed limbs.

To the matter of time, however, there were periods when I conceived that I was on the point of dissolution. For I

seemed to be hovering outside the body, and to envisage the open verandah, where I work and sleep, just as one beholds a scene on the stage. It was something "apart",—something in which I was not an actor.

There was, moreover, a periodic sensation which I recall very vividly: "If someone whom I know to be dead come to me, then I shall realise that I am in a like condition. I will then unhesitatingly break the thread that appears now to be holding me to life."

This did not happen. I was quite alone in the void, fantastically alone in a realm of mental abstractions.

Yet the night passed like a breath. I remember starting conversations with my servant. He was bewildered at their lack of correlation. None the less I was not at all "delirious". In every way I seemed to be coherent and master of myself. He informs me now that I would commence a sentence, wait a matter of two or three minutes, conclude it; and then be silent for nearly an hour, then to resume the same communication. I was dictating to him quite reasonable instructions about my affairs, in case I died.

These broken messages could only have been the result of the condition to which attention has been called, when commenting upon the Wilde communications. There is a temporary severance of the consciousness from the brain. This severance brings about spells of ignorance—something only comparable to oblivion.

It is as though the spirit believed itself to be following a straight road, and walking without ceasing. To the observer, however, that progress is impeded by the spirit's casual stoppings, to observe the marks on the milestones which are passed. In this manner hours, days, months, even years may cease to count. *For the spirit is already standing, outside Time.* It functions in Time, only when it has a brain through which to make its presence known.

Before passing to other comments on these articles, I may say that my confidence in the continuity of life has been greatly strengthened by this (accidental) partial suicide. There was nothing whatever in the act of 'passing', of which

to be afraid. Death has no real terror. It is as natural as Birth. For what is it, after all, but the cutting of the umbilical cord of Life?—the releasing of the cable which has bound us to the Earth, and which has sustained us during the period of growth into the Future World of Spirit?

Now to Wilde's style. I am familiar with practically everything that the author of *Intentions* ever penned. But I am not convinced that the authentic Oscar Wilde intelligence is now operating. There are far too many echoes: and there are vulgarisms which he would never have perpetrated. It all reads like a very clever parody,—the sort of thing that Max Beerbohm could execute, for every known writer since Dickens, without fear of subsequent reprisals.

There are many arguments, of course, both *pro* and *con*. We all understand clearly that the communicating spirit has to use the brain, and to have recourse to the culture of another *living* being. Knowledge, the quintessence of personality, is contained only within the ocean of the subconsciousness. This, and this alone, is the sum total of 'ego' which the spirit bears with it into the After Life. But that knowledge has to be pressed through the colander of certain brain cells.

The better the brain, the clearer the thought!

In *De Profundis* Oscar Wilde himself recognised this truth. We find him, therein, uttering the hope that, after his release from Reading Gaol, he might be able to do better work than heretofore. He adduces the only sensible reason: that of, a more resilient memory, a finer command of language, a more harmonious linking together of the chords of experience, a healthier body, and a keener appreciation of the Beauty and Rhythm of Life.

Prison life gave him back his abdicated virility, and his youthful sanity of outlook. It was the one tonic he needed, the tonic which Israel Zangwill had recommended in an open letter addressed to the playwright at least a year before the Law snared him. 'What you need.....is twelve months Hard Labor

I happened to be in England, on leave from my tropical home, when these instructive communications first began to 'come through'. Without hesitation I recognised the possibility of Wilde's consciousness being the inspiring cause of the messages that were proffered to the public. And I suggested to more than one newspaper that a test could readily be applied. What was needed, I urged, was the co-operation of a certain living member of the British Peerage. I was told, not unnaturally, that the suggestion would have to be a *voluntary* one. The gentleman in question most stubbornly refused to come forward. He had no interest in the Supernatural.

As a substitute, let us recall, without scandal, and as briefly as possible, the cause that led Oscar Wilde to be condemned as a felon.

To start with: in the broadest sense of the word, the crime of which he stood accused is generally a sort of 'moral hermaphroditism'. We have the hearty testimony of many famous men of letters, who knew Oscar Wilde intimately (men like Frank Harris, Robert Harborough Sherard, Robert Ross, Marcel Schwob, Andre Gide, Ernesta Jeunesse and Jean-Joseph Renau) that the dead playwright was singularly pure in his speech. He never indulged in the salacious anecdote of the smoke-room. He was not hypocritically averse from smut. But he most pronouncedly swerved aside from ugliness and deformity. In brief, he claimed to possess all the characteristics of the born artist.

The phrase coined by Ulrichs in 1870, '*Anima muliebris in corpore virili inclusa*' fits admirably such a sensitive nature, — a female soul incarcerated inside a male body.

Let it be declared at once that advanced occultists have grown beyond the stage where they believe in the 'need of 'male' and 'female' souls. *L'ame a-t-elle une sexe?* Obviously not!

In its highest essence the spirit is sexless. If that be too hard a saying, let us suggest that the developed soul embraces the functions and powers of *both* sexes. It is in this glorious sense that there is 'neither marriage nor giving in

marriage' in the kingdom of Heaven,—the kingdom of Heaven being understood as the ultimate growth of the soul.

In our previous lives on earth, right back to the earliest throb of dimly-awakened consciousness,

'.....a crystal, then a cell,
A jelly fish, then a saurian,
Then the caves, where the cave-men dwell'

we have all been, alternately, *male and female!*

The highest type of incarnate man to-day, the highest type of incarnate woman, is the "he" or "she" (arbitrary earth-labels both) who can feel intuitively the throes and pangs and delights of *both* sexes. Meanwhile, the male or female physical 'symbol' may carry on the race in the role of one or the other pronouncedly differentiated types,—but fundamentally they are *bisexual*. In other words they are both father and mother.

This may be 'caviare to the general'. Albeit I believe that many readers of my letter will understand—for I like to think that this journal is read by the cream of the English-speaking intelligentsia.

Now Oscar Wilde happens to have grown into middle age without being publicly known as a sexual invert. This is not by any means unnatural, or unusual. There are thousands of such instances. Let me refer interested readers to the books of Havelock Ellis, Krafft-Ebing, Moreau and Raffolovich.

It should be as much a part of our training to understand the aberrations of the sexual impulse, as to study the philosophy of social economy!

Oscar Wilde was the son of a wonderfully gifted woman: "Speranza", the Irish poetess and patriot. His father, Sir William Wilde, was an eccentric man of science. And the child was destined for a literary career,, even while still playing about the house in baby frocks. Moreover, his mother had so ardently desired a daughter that she delayed the "sex" change of clothes of her son until he was nearly ten years of age. Who can wonder at the seeds of inversion having thus early been sown?

The love of paradox in his brain was almost inevitably copied by a leaning toward perversion in his body.

Despite a mental bias toward the Greek Ideal of friendship, however, and a little of the "common" or "garden" traffic in home-sexuality which characterises all our public schools, the lad grew into quite normal manhood. He was not over partial to games, and he loved female occupations: yet he was never a Mary Ann. *Hence he was able to contract marriage.*

We know but little of the inner secrets of that union with Constance Lloyd. The marriage was not altogether an unhappy one, until toward the end. Two boys were born of the union; and they were dearly loved by both mother and father.

By the time he had reached the mid-thirties, Oscar Wilde had settled down to respectable domesticity. He was Editor of "The Woman's World", and he had written a series of brilliant reviews for "The Pall Mall Gazette".

To this period belong his *Poems in Prose*, his finest lectures, many of his best poems, and the essay upon *The Soul of Man under Socialism*.

He had made his home in Tite Street, Chelsea. By the discriminating, he was looked upon as a "coming" man.

I have said that his marriage was passably happy. To all appearances he stood as a middle-class man of letters, with rather more than average gifts, but with an insufficiently large income.

He was not yet perverse in his morals; and he was far, far from being a voluptuary. It is the paradox of paradoxes that his name should have passed down to tradition as a man of unspeakably loose morals. We, who knew him, know different. *Marriage only served toirk him.* He was not sexually fitted for the indulgence which is so gracefully and frankly outlined by books like Dr. Marie Stopes's *Married Love*. As a poet he had taken Art to his bed; and he desired no other mistress.

The time of tragedy was now approaching. Disaster first peered upon Oscar Wilde, when, at Oxford during a visit to his Alma Mater, he formed the wretched friendship that brought his fine life to ruins.

I am speaking of events that happened over thirty years ago. It seems to me necessary that modern readers, of the communications that are now coming through from the After Life, should be made familiar with at least an outline of the facts. Otherwise, how can they understand the arguments for and against these communications' probable authenticity?

The friendship which Oscar Wilde formed with the young lord in question was of a more than ordinarily passionate kind. They had met, as a result of an interchange of letters, aent the literary value of some of the younger man's literary lucubrations. One thinks of David and Jonathan in this connection, of Socrates and Alcibiades, of Shakespeare and the unknown "W. H", to whom England's greatest man addressed the first half of his *Sonnets*.

The dramatic genius of Oscar Wilde suddenly came to blossom.

It was under the spur and inspiration of the friendship described that was wrought the witty quartette of plays which will carry his name down the ages, with that of Sheridan, Goldsmith and the Elizabethans. *A Woman of no Importance*, *An Ideal Husband*, *Lady Windermere's Fan* and *The Importance of Being Earnest*, were all, more or less, produced while he lived with the object of his devotion.

They fitted, these two, from seaside resort to seaside resort, from town to country, while the plays were being evolved. The world owes that much, at least, to an inglorious intimacy: even as it owes Paul Verlaine's *Chansons Sans Paroles* to the French poet's devotion to Arthur Rimbaud.

The father of Oscar Wilde's youthful friend—himself a man of the world, whose reputation as a *bon viveur*, survives to this day—objected strongly to the familiarity.

His son, he averred, was being led into all manner of extravagances. Wilde and his 'disciple' had so flaunted their bizarre friendship before the world that the public was outraged. *Dorian Gray*, written by Wilde several years before, was now interpreted in its worst sense. It was an incentive, everyone declared, toward love *au rebours*.—11

argument for immoral relationships between members of the one sex.

Seizing upon the chance of a possible "best seller" on such a subject, Robert Hichens straightway wrote a witty and satirical burlesque of this modern romantic friendship. Playwright and lordling became the laughing stock of London. Hichens's novel was published by Heinemann, and was called *The Green Carnation*. Exactly what these communications from the After Life seem to be on the surface, so stands the dialogue in the novel to which I have made references. Readers should make a personal comparison.

At this moment of crisis the mind of the public had been prepared for a scandal. There was nothing of importance which they did not clearly suspect. Their suspicions needed only now to be confirmed. And their verdict of condemnation already seemed to be a foregone conclusion.

Yet we must not overlook one important factor in the case. *It was Oscar Wilde himself who brought about his own the house of cards!* I am reminded of Richard Bentley's warning (1690—two hundred years before Wilde's folly) 'It is a maxim with me that no man was ever written out of reputation but by himself.'

I must emphasise this point, because of what I shall have to say later with reference to the spiritual content of the communications which are now being published, through the automatic writing of various mediums.

Toward the end of 1894, Oscar Wilde's reputation had grown most dangerously "intriguing". The British Public in general, London in particular, was fain to divide itself into two camps. To the decadents and the rebels of those febrile Eighteen-Nineties, about which so many volumes have been penned, Oscar Wilde was a leader, a demi-god, a "voice crying in the wilderness" of England's emancipation from the Ugly and the Comfortable.

To the more respectable and puritanical portion of Britain, his very name stank. His creed spelled *anathema*. His books would not be allowed shelf-room in their libraries. They might visit the theatres, and smile at the rapier thrust

of his wit, or laugh aloud at the absurdity of his humour, or admire his merciless character-drawing; but they returned home with the *arrière pensee*: "That man is riding for a fall. He is utterly impossible!"

The fall came about in a manner which is grossly misunderstood by nine out of every ten people who tolerate Wilde's name and fame. It is because of that fact, I am writing to you.

Wilde's intimacy with the lordling had grown apace. And the peer-father was more and more impotently indignant. What could he do? His son might be seen daily and nightly, in all manner of public places, flaunting the evil relationship,—at concerts, balls, in restaurants, where he often shared the board with grooms and valets and "plimps", and even in hotels where he shared the same suite of rooms. The whole affair appeared an outrage upon accepted morality. Meanwhile, Wilde himself shrugged his complete indifference. He was over-eating, over-drinking, over-dressing; and the relations with his wife had become so perilously strained that a legal separation seemed inevitable.

"The advent of that young man," said the poor lady, referring in later years to the lordling, "into the house was like an evil thing—it brought only misery and terror in its train. My husband was never the same man when he had him near!"

Here we have (but who can blame the primal instinct?) the world-old antagonism of Woman to Hellenism.

At last the peer took a definite move. Having been turned away from Wilde's house, when he called with the intention of "talking things to the goal of an understanding," he left at Wilde's club a certain message.]

The playwright happened to be away in Northern Africa with the lordling; and this had seemed to the exasperated father to be the last straw. He wrote on his card a definite accusation in these trenchant words, "Oscar Wilde is a - - !" This card he enclosed in an envelope, without fastening down the flap. Then he left instructions that it was to be given to the playwright on his return from abroad.

The message was read, first by club attendants, and then by certain of Wilde's acquaintances. For a time it was even exposed in the smoke-room, waiting to be claimed.

Whatever the direct result of the peer's strategy in injury to Wilde's already most dubious reputation, we know that when the playwright returned from Africa, he seemed to have no resource open to him but legal reprisals. The end aimed at by the peer was an action for criminal libel. Wilde was reckless, keyed-up by his excesses, insane, and utterly unfit to take a rational view of the situation. But even in that morbid condition—believing that he could mould Society in any way he desired, and that he stood outside and beyond parochial criminal law—he yet hesitated to launch the thunder-bolt.

(I have used the word 'parochial' here, inasmuch as neither France nor Germany, nor any of the Governments of the East regard pederasty as a crime.)

It was the lordling who persuaded Oscar Wilde to seek legal compensation.

In *Le Profundis* Wilde may be found harping on this string very monotonously. He fully and candidly admits that he wrought his own downfall, by following the advice of the young man to whom the book was addressed. (See the opening and unpublished portion of the manuscript which was deposited in the archives of the British Museum.)

But Wilde was only willing to concede the justice of his sentence in the interpretation *that punishment must come from himself*. His doctrine had been a pernicious one: in essence that the only way to rid the soul of a temptation is to yield to it. One is irresistibly reminded of Johnson's retort upon Boswell: 'If he does really think that there is no distinction between virtue and vice, why sir, when he leaves our houses, let us make haste to count our spoons!' Paradox may so easily become prudence, when wrongly interpreted.

The crime of Oscar Wilde was not that of being an invert, nor that of having formed a reprehensible friendship with a shameless aristocrat: it was that of self-indulgence to the degree of self-slaughter.

I should like my readers to absorb that truth.

For this is what Wilde writes. As I am quoting from memory, I must be pardoned if I am slightly inaccurate in my text:

'I must say to myself that I ruined myself, and that nobody great or small can be ruined except by his own hand. I am quite ready to say so. I am trying to say so though they may not think it at this present moment. This pitiless indictment I bring without pity against myself. *Terrible as was what the world did to me, what I did to myself was far more terrible still!*'

God, who writes straight on crooked lines, knoweth His own Design. We realise, do we not? that *De Profundis* atones for *Dorian Gray*, and *The Ballad of Reading Gaol* for *Salome*.

There is no occasion to recapitulate the details of the case of April-May, 1895. The columns of *The Times* for those two months will yield up to interested readers everything they may desire to know. With sufficient evidence at his command, the peer rapidly turned the tables on the playwright. Out of his own mouth Wilde condemned himself. From accuser he was changed into accused.

Yet he had ample opportunity to escape. When his suit for criminal libel had collapsed, every chance was afforded him for voluntary exile. The police were not at all anxious for a *cause scandaleuse* of such terrible proportions. There were known to them at that time literally thousands of far more guilty men than Oscar Wilde. This can be proven by the mere fact that hundreds of people, many of them famous in art, literature, science and politics, fled the country between March, 1895, when the first rumblings of the approaching storm was heard, and May, when Wilde had been consigned to a felon's cell.

The author of *Lady Windermere's Fan*, however, stood his ground.

This was not bravery, albeit special pleaders have argued that he showed remarkable courage in thus failing to abscond. *It was self-disgust!* This man of genius had awakened to the

discovery that had been unfaithful to the Ideals of his Better Nature. He was acquiescent in his own downfall. He felt that he must atone. And he conceived it possible that a period of imprisonment might win his soul back to sovereignty over his intellect.

Mark the closing words—again I am fain to quote from memory, because I have no single volume of Wilde's with me in Africa—of *De Profundis*:

'Society, as we have constituted it, will have no place for me, has none to offer; but Nature, whose sweet rains fall on the just and unjust alike, will have clefts in the rocks where I may hide, and secret valleys in whose silence I may weep undisturbed. She will hang the night with stars, so that I may walk abroad in the darkness without stumbling, and will send the wind over my foot prints, so that none may track me to my hurt; she will cleanse me in great waters, and with bitter herbs will make me whole.'

That is the sincere heart-cry of a man who realised that Society had not sent him to prison for punishment but for reformation!

If Society (as it should have done) had received him back into the outer world with open arms,—if the pharisees of the English-speaking public had given him a respectful hearing: the creator of *The Soul of Man Under Socialism* might have bequeathed to posterity even greater works than *De Profundis*.

To the everlasting reproach of our social system be it said that we punish, but never forgive; ostracise and never forget!

Oscar Wilde was doomed to pariahdom from the moment sentence was passed upon him at the Central Criminal Court, London, in the late spring of 1895. He might, reasonably have been justified in carrying out his earliest despairing intention,—that of suicide, on the day of his release! That "gesture" would have proven to Society its hideous cruelty toward Nature's "sports". For Wilde's attempts at a new life were frustrated at the onset by the hypocrisy the puritanism, and the shoddy respectability of the people of Great Britain.

And here, at long last, comes my reports to these After-Life communications. I cannot accept them as the authen-

tic *obiter dicta* of Oscar Wilde, just because I know that his knowledge, his self-analysis and his instinctive pride of soul, have long ere this won him to a conviction that he more than sufficiently atoned (both to God and to Man!) in the years that lay between 1895, and his death in 1900.

Why, after the lapse of (as we count earthly time) twentythree years, should he be found whimpering and moaning about his sufferings? To-day happens to be the anniversary of his death,—one of the reasons why I am writing this letter. On this day twentythree years ago his soul passed into the Unknown.

I cannot believe that he is in hell. The great and wonderful gifts that Oscar Wilde bestowed upon us—his plays, his essays, his poems, his brilliant conversation!—more than eclipse the sum of his sins!

His offences were really very simple. During a few years he was self-indulgent, and filled with an overweening pride. And at last he gave way to the maturing instinct in his nature that had been leading him unconsciously toward homosexuality. Nothing more! There are millions of men and women on the earth to-day, men and women who complacently hope for "heaven", who are scarcely worthy to unlace his shoe. For he was a man of genius; and for thirty-six out of his span of forty-six years, his life was pure, noble and without shadow of reproach.

Out then! upon all this sentimental weeping and wailing and gnashing of teeth over merely supposititious "crimes". If Oscar Wilde be not already reincarnated, and hard at work in school or college, there learning to give to the world even finer revelations of Beauty and Joy, he is "resting in the Lord". When the Divine Architect shall give him a task to perform, he will gladly take up his tools. Meanwhile, I do not for one moment believe that his spirit is living in never-ending torment.

If, or when, he re-functions through an earthly brain, we may expect the wit and humour of another *Lady Windermere's Fan*. Many of us will be sufficiently acute to recognise the hall-mark; even as many of us have more than a shrewd

suspicion that *The School for Scandal* and *The Rivals* were generated by the same intelligence.

To the uninitiated these may appear hard sayings. But are we to attach no importance to the *Notum* of the writer of *Ecclesiastes*?—‘Is there anything whereof it may be said, see this is new? *It hath been already of old time which was before us*’.

In closing, let me renew my thanks to the occult workers who are procuring these thought-provoking articles. Whether they arise from the subconsciousness of the ‘sitters’, or whether they be genuine communications from the After-Life, they certainly give food for sound speculation. In future years, I feel confident that this series of communications will be accepted as the basis of fuller theories of the working of the human intelligence.

Once more, let me apologise for possible misquotations, as I have had to recount events and to make references to Wilde’s writings without access to a library. When the trial occurred I was only a boy, just arriving at my ‘teens. But the case made an indelible impression on my memory. Without knowing of what crime Oscar Wilde was accused, my heart burned with indignation against his prosecutors—for already I had read and admired his *Poems*. I considered his savage sentence ‘not cricket’.

THE MIND'S MASTERY THROUGH SIMPLIFIED PSYCHOLOGY

DR. C. E. KIPLINGER

LESSON ONE

Truth Revealed

PSYCHOLOGY: 'The Science of the Mind and its inner workings; of all thought actions and experiences derived therefrom.'

These things are being demonstrated every day, and action on our part is the essential in proving the statement. Had not the Pilgrim Fathers acted on their impulses and desires for personal freedom and religious liberty, this Continent might still be a wilderness.

"Be ye doers and not hearers only," says a sage of old, and as this action requires training and practice, it is the hope that these lessons will lighten the burdens of many a truth-seeker along the way. Practical and beneficial thinking is an art a very limited number of people possess, because few have a definite purpose in view. Our thinking is at random, controlled largely by carnal or sensual mind and the results are sin, sickness and poverty. Again the "Good Book" says, "Whatsoever ye desire when ye pray, ask and it shall be given unto you." And as prayer when sincere is a desire of the heart, it is then a process of linking ourselves to the Universal or God Force. This force is without limit and when we once realize our At-One-Ment with the source of all supply, we are then living on a spiritual plane of a happy existence.

Every human being has an inherent right to be happy and to escape much of the misery that befalls him, as happiness is as natural as the elements and the seasons, when once understood. All suffering is caused through ignorance of the laws of happiness. Happiness is the product of

Wisdom and means the elimination of suffering and the perpetuation of unshadowed joy.

One of the reasons that suffering exists in so many forms is that we are pushed forward in the scheme of nature to such an extent that we lack in the spiritual illumination that alone would light the way and enable us to overcome the obstacles that lie in our path.

We become oblivious to the presence of trouble, when suddenly it comes upon us. Today our family circle is complete and all are happy, and tomorrow death or some other calamity has changed the happiness to sorrow. So it is with friends and money; they are transitory. Sudden changes leave us stranded; removed from all that is dear in life. What is the reason for these tragedies we are constantly trying to avoid and do not see? Here again the spirit of the soul is at fault. We are not sufficiently illuminated to look for and find the hidden causes of suffering and remove same. It is when we reach this state of illumination or attain sufficient knowledge that the evolutionary journey can be made pleasant and safe. We may have to pass through some very dark passages when progress will be slow and sometimes painful and the bruises we receive are but the awakenings to brighter and higher things.

And right here if we could but touch the button that turns on this lighting wisdom, the journey could be made quickly and with safety.

The old method of education was to give an exterior polish to the personality, with the mind burdened with a conglomeration of book learning; but evolution is changing this through man's discovery in himself of the spiritual counterpart of the great 'I AM.' This light that leads to happiness and spiritual illumination is kindled from within.

The study of self development for power leads us to the awakening of the senses and clairvoyant sight. "Be still and know that I am God," was a command given in past ages, and its meaning is of vast importance today, as it is through this stillness that the soul speaks, and to keep our

spiritual ears open is the secret of this development which leads to spiritual power.

Our enemies must be destroyed forever. Our worst enemies are Fear, Hatred, Malice, Jealousy, Superstition, Worry, Resistance, Strife, Strain and all similar negative and destructive thought emotions. One may as well ignore these lessons entirely if he is not willing to drive all of these out of the Consciousness. Illumination can come only when this is accomplished, for suffering, poverty and disease are their offsprings. Our evolution begins when the senses are brought to their normal and natural use and the Consciousness to its spiritual understanding.

TELEPATHY

J. C. F. GRUMFINE

CHAPTER VI

Aspiration and Inspiration As Thought Generators

To the extent that all things are coordinate, the material will be made to harmonize with the spiritual, and this is implied in the inductibility of matter to spirit or to life, to use the more common term employed by popular science to signify spirit. That also is what transubstantiation mystically implies, which another and better word, transmutation, will make clearly intelligible.

Matter receives and moulds spirit into form, only to prepare the way for the sublimation and the etherialization of the vehicle, the body compounded of matter. The two-fold purpose is never forgotten by nature, however obscured or concealed by her processes. So, as the aspiration ascends and prepares the way, inspiration, the answer, descends and affords the result, until at last—it may be in a moment, a month, a year or a longer period of time—the aspiration and inspiration become conscious and demonstrable. Aspiration always implies the readiness, on the part of the person who aspires, to realize the subject of his aspiration, and that subject is not to be had merely for the asking, as the foolish believe, but by attainment; which means that aspiration is a spiritual growth which makes possible an environment or material condition by which certain spiritual events and results are possible. Aspiration implies the law of spiritual causality.

Precisely in this manner, telepathy establishes itself on the impinging sphere of our common, practical life, and by methods which will be elaborated.

As inspiration usually makes a rift in the cloud of mental obscuration, letting in a superior, supersensuous light, so telepathy reveals the occult but luminous power of thought.

In the first place, this power is hidden, because it is not as yet intelligible or tentative to the senses; and secondly,

because it operates in a deductive rather than an inductive way; that is, thought must be wired with inspiration or ballooned with a faith which is the evidence of spiritual realities, impelling it through the supersentient sphere of existence, thus overcoming the limitations of sense perception. The ego thus sensitised is free to act upon and to be acted upon by psychic or personal egos or coherers. These coherers catch the wireless messages or inspirations as sulphur catches a flame or amber the light, or a wire coil an electric spark, and convert them into corresponding by-products, thoughts.

Black magic is a form of telepathic communication, in which a person wills evil rather than good to influence his victims. And this is possible from a negative standpoint, for evil itself is negative. The power to think and do evil is involved in the same will that possesses the alternative, and the results are relatively as patent. But it must be remembered that while this is true, black magic destroys the operator as well as its victims, who as a prey to the power of thought do not know how to resist evil. White magic, on the other hand, blesses the operator and the one who is operated upon, because it is constructive and never destructive.

Professor James of Harvard University wrote in his Ingersol lecture on "Immortality" that the soul, so far as science goes, operates through a series of functions, corresponding with each other in office on relative planes of action. This would mean if carried to its conclusion that the spiritual or divine part of man is the essential ego, is functioning through many disguises on the sentient and supersentient planes of consciousness, as the phenomena of the multiple personality will attest. The ego appears, however, on all planes as the same entity among all identities. That the whole organic and inorganic structure is a machine, controlled by a unit of life, and that the functions on the physical correspond with similar functions on the mental, as the mental corresponds with like functions on the spiritual or supermental planes, is true. Otherwise the system would

not reveal, as it does in psychical phenomena, the uniform kinds of form.

So one may perceive the correspondence between thought as a mental form of inspiration and a mental form as saturated with sensuous representation,—that is, so externalized and objectified as to conceal or totally eclipse the mental image conveyed from the sphere of pure spirit. For instance the image of a chair dissociated from the idea which it subserves in teleology or Divinity would be a sensuous form, in which the inspiration of seeing it as it is and perceiving what it is and its purpose in the scheme of life is a matter of the utmost consequence but to realize this relationship the brain or mind alone is too gross. Few apprehend telepathically the celestial idea. Take another illustration which will appear more to the point. In the clothes man wears how few realize that they are crude physical appearances or representations in variety of what the ego thinks and feels, what the man is in the idea of unity, or what the mind is in the differentiation of its thought, or what this fashion of clothes, both material, corporeal and mental, is to the etheric or spirituelle form, or the idea of personality which is neither a material nor a mental product. The relationship and correspondence are too subtle to be easily detected. Yet as light is relative to colour, so the ideal form of the spirit, incomprehensible to the senses, is relative to the gross physical body, and the clothes which cover that body. The materialist will not accept what is here written, but he cannot disprove it.

Thus, as physical forms are related with each other biologically and organically, and in their differentiations still elaborate the type, still carry forward and evolve the potential idea implanted in the germ—as the butterfly is metamorphosed from the worm—so thoughts, ideas and visions bear similar relation to inspiration. They are the product of inspiration, as sensation is the result of the action of the nervous system.

How to know and prove this is easy enough if one is willing to apply certain tests—tests which are both mental and spiritual in character. They involve the ego in what

at first would seem a mode of reflection and observation, in both concrete and abstract thinking. To associate intuition with tuition, and Divine inspiration with sensuous experience is not the instinctive tendency of the natural man. However, if this comparison will be made of one with the other, of what is divine with what is human, of what is pure consciousness with what is sensuous thought, the expression "authority and value of inspiration" by the telepathic process of transference of inspiration to thought and thought to experience, will be clearly perceived and understood. What electricity is to a wire coil in producing light and heat, in a far deeper and more subtle way, the consciousness of spirit and its aura or radiations here designated inspiration, are to the mind and brain. They deduce thought and action. And as conditions are made for the radiation of consciousness satisfactory experiments on psychological grounds can be conducted which will fully demonstrate what is here hypothesized.

The Beauty Aspect of the Almighty

P. V. S. IYENGAR.

When any one of our senses finds abnormal enjoyment in its objects, the other senses go into *muta* silence, allowing the predominant one to feast itself. This law can be verified from our everyday experience. The sense of vision is the most important of all the senses, because, it senses and appreciates Beauty—the divine light of sustenance and power. It is not a rare thing to find people feasting themselves with Beauty even forgetting hunger and sleep, the unfailing demands of nature. It is said that Ramakrishna Paramahansa's father actually fell into a swoon of ecstasy at seeing a good vista of landscape scenery. Our poets and spiritualists find inexhaustible store of food in the realms of Beauty. The Yogis who manage to go without food or sleep for days together find perpetual nectar flowing down and refreshing them in their state of *samadhi*, which is nothing but a state of communion with God—the All Beautiful.

As is Beauty a divine element, so is the faculty of perception of Beauty a divine gift. Our physical vision limited by Time, Space, and Causation is quite inadequate and incapable of perceiving Beauty in its divine aspect. A more subtler instrument, viz, the spiritual eye, is needed for this purpose. In the field of Kurukshetra, Arjuna had to be blessed with this eye before he was benefited with the sight of Viswaraupa, or the divine form of the Omnipresent.

By shutting out the world outside, the vision is turned inward into the kingdom within, and made to explore the regions of the Spirit. True appreciation and enjoyment of the Beauty aspect of the All Beauty and All Bliss can only be had by this method, the method of scientific meditation by which our self loses itself in the infinite ocean of God's Beauty and Bliss. By putting ourselves in the attitude of receptivity with an inner craving for the absorption and assimilation of the divine essence of Beauty, the law of attrac-

tion acts in our favour and we attract to our searching vision all kinds of wonderful things, ideas and knowledge. Thus it is that the individual gifted with divine or spiritual vision transcends the limits of physical sight and embraces things, ideas and knowledge, through the vital core of which the divine current of Beauty and Truth runs. It seems that the English poet Keats has had this experience when he exclaims, 'Beauty is Truth, Truth is Beauty'.

So it goes without saying, that wherever Beauty is seen, it is the luminous aspect of God manifesting itself as Beauty, and as such fully deserving of admiration and worship by the truly cultured and elevated man.

True admiration and worship and conscious enjoyment and discriminative appreciation in the process can only be possible to the highly cultured man, or the individual at the altitude of evolution. It is possible to elevate ourselves to this altitude by disciplined self-training or through sincere and earnest appeal to God to open us the eye of wisdom. The former path, the path of conscious self-training is the path of Yoga (Yoga Marga), and the latter, the path of seeking divine grace, or the Bakthi Marga. The motive force for the two paths is one and the same, viz, the inborn desire in every individual to know Truth, attain knowledge, and enjoy Bliss.

Thus the path of attainment through devotion to Beauty is in its spiritual aspect one of the side issues in the paths of attaining divine grace (The Bakthi Marga). So are the paths through devotion to the other aspects of God as Truth, Benevolence, Mercy, etc. It does not mean that devotion to one particular virtue disregards the presence of other virtues. On the other hand the other virtues assert their existence, wherever Beauty manifests, Beauty being the essence of all virtues. Even in the path of Conscious self-training otherwise called the yoga of self-discipline the practice of these virtues form necessary requisites. Thus the path of devotion to God's aspect of Beauty comprehends the path of Yoga, and forms the fundamental structure for the building of the superstructure of man's Home of Happiness.



GRAPHOLOGY

RUBY REMONT.

LESSON IV

Materiality vs Spirituality

Again we memorize traits thru comparison in determining the spiritual or material status of any one. The gross individual so often has heavy brows, thick lips, is "thick headed" or has heavy-lidded eyes. So in his handwriting he presses down **HEAVILY**. Thick, heavy writing betrays the man who lives in the objective world. He fulfils his desire nature. He goes **HARD** after everything he wants, hence writes with hard pressure. You must remember that no lecturer or orator points his hand **UP** when he wishes to be emphatic. He pounds the table or rostrum. He may even double his fists to bring out the thought of **POWER**. So does the heavy-hand writer betray the fact that he is insistent, aggressive, determined, emphatic, self-sufficient or independent and that he "wants what he wants when he wants it."

The spiritually minded thinker is his direct opposite. He writes a light, fine hand, with the corroborating feature of high i-dots and high d. and t. main strokes, soaring **UPWARDS**, even as his thoughts soar high. We have been accustomed, in our old manner of thinking, to regard heaven and the Deity as **ABOVE** and the race-consciousness still manifests in upsoaring strokes. It also is betrayed in the dome-shaped head. The ape is materially minded and has a low, flat head, he pounces *down* on what he wants. The bird soars high, lifts and flits—and we always think of a gentle consciousness in connection with the lark or other songsters. To think of that which is not earthly is to write the right hand. The head is above the hand—and the spiritually minded man lives in the "upper chamber" with Christ. The materially minded man lives below—often in his digestive apparatus.

You find that material healers, surgeons and men steeped in material science, write a heavy hand, with blunt, heavy

lower strokes instead of loops. Often the lower strokes of y. and g. are like shovels or scalpels, like chisels. Those who work with brawn rather than brain, too, write the heavy hand. The unintelligent, untutored man writes heavily. Children write heavy strokes until their mental development overcomes the selfish tendencies, hence they desire to wet the pencil on the lips. The lighter and more delicate the handwriting, the more mental-spiritual, the more aesthetic and dainty, gentle and idealistic is the type of man whose script you decipher.

Light writers do not care so much for gustatory joys. They enjoy thinking. There is less of the SELF in the writing. Their desires are not mundane in the main. The heavy writer has a passionate mentality. Light writers are not sexually ardent but they are intensely affectionate. They give love without thought of returns. Heavy writers want to SEE something for the money expended, or the ardent love manifested. That is why they write so heavily that you and they can SEE very plainly. Yet, we know that FAITH is the "substance of things UNSEEN". So you may know that the heavy writer does not rely on faith, he wants to be SHOWN. He must visualize something and be given facts. Your spiritual writer will believe even where he cannot as yet see, because his eye roves far beyond into the realms of the UNSEEN save with the spiritual sight!

Then we have the mixed hand, which is really a very good one. You see, many persons live too much in the ideal, refuse to work for a living, except to be supported, or dwell in the dream-world, like Micawber "waiting for something to turn up." They are often self-deceived, and deceived in others, these purely idealistic ones, who write light hands. The mixed writer who uses both light and dark strokes, *without conscious shading* which is the indication of egotism and desire to "show off", is polarized. He thinks spiritually but he knows he lives in an objective world, among practical persons, that he owes a duty to humanity, that he must work and express. So he writes some heavier strokes which are of the positive variety and light stroke showing that he is also negative. Some

one has said that we must be 'negative toward God but positive toward the world' in order that we may not be vampirized or demagnetised. This is like the action of the trolley car whose arm is up touching the wire and receiving power but which runs on a TRACK and serves humanity as well. This comparison is helpful to those who wish to study the mixed handwriting.

Then, too, one who is sure of his spiritual knowledge will necessarily be emphatic at times, hence must write a few heavy downstrokes. That is, such strokes are stronger than his upstrokes. You can't emphasise UPWARDS, for all shading comes DOWN. The pressure on the middle part of a downstroke of n, m, o and other small letters indicates vivacity. The pressure on the connecting stroke between the downstrokes of letters, that is, the strokes which almost lie on the line as the lower curve in o, a, and so on, shows slowness and will-power. If there are straight, heavy connecting strokes giving the writing an almost square appearance at the base-line, you have a very domineering and wilful mentality. Horizontal heavy strokes show this DRIVING POWER—you have but to visualize the driving rod of any piece of machinery to understand this stroke. You PUSH ahead, hence you write heavy, pushing horizontal strokes.

So you see, the disconnected strokes of the intuitive—who isal ways apt to be a little positive as to his hunches, quite corroborate the characteristics deduced from mixed light and heavy writing. The intuitive works mentally and often spiritually, but he is apt to be insistent, so he must use pressure.

The idealist sees higher things in his loved ones than does the materialist, hence he writes the higher strokes and i-dots. If you continually dissect and gaze upon the "under-world" or that which has the DARK tones of EVIL thoughts, you will write heavily. You cannot see as much good in others as if you let in the LIGHT of spiritual thinking, which makes for light writing. You work in the dark and you write darkly. The man with an over-filled stomach cannot think. He manifests gross emotions. He writes gross strokes. The analogy is complete, is it not?

Drummond told his students at Northfield that if they would read the XIIIth Chapter of I. Corinthians once a week for three months, their handwriting would change. You find that as you study TRUTH and enter the SILENCE the writing becomes lighter. You students of the *Kalpaka* will take pleasure in watching the changes in your script.

Passion, anger, fear and wilfulness are dark traits. They are symbolized by dark colors, such as red or the composite black. Not in vain do people remark "Oh, I am so BLUE today!" You won't be very indigo-hued if you think spiritually and your light writing will show that you possess a heavenly hue in consciousness. Many persons say "Oh, but the pen I use has a lot to do with this. I can't use a fine pen. I always have a stub". That is again characteristic. I never have found a very spiritual thinker who would use a gross, blunt, stubby pen. Very commonsensible and practical thinkers on the worldly plane do use such pens which permit of a lavish amount of ink being spread about. Don't you perceive that if one uses so much of the WORLDLY MATTER as an excess of ink that one is not functioning in the spiritual? The less matter—the more spiritual consciousness, of course.

Those who pound the typewriter heavily are not spiritual thinkers either. If they had the super-refined ear, they could not even stand the heavy thumping noise of the oppressed keys.

Think then of the opposites—ELEVATION and DEGRADATION. Elevation of consciousness brings refinement and that stands for light writing eventually. You do not find beautiful blossoms growing downward, UNDER the dark earth. They push UP toward the sun. The sun stands for that enlightenment which we seek. Heavy chains bind one. The light, fine hair does not hold any man. Again there is a good comparison. The freedom of the soul is to be acquired and to be given our fellow-men. We must not enslave them with our physical magnetism, our will, insistence or aggression. This is pure psychology and to be avoided. You may study

analysis to protect yourself but not to coerce any man. As you lighten your burdens, you lighten the script and being free to **SOAR HIGH**—you may obey the thought "And I, if I be lifted UP, will draw all men unto me." Watch your strokes for a month and see what progress you have made toward the **LIGHT**.

Now we will take up the thought of individuality, as expressed in unusual strokes. If you write like a copy-book, you do not think independently. If you are self-expressive, if you possess genius and creativeness, your capitals and even small letters deviate from the rule first learned in school. If writing is **VERY ODD**, you may deduce an erratic line of thought or at least a strong originality. In a poised writing, oddities are only controlled creativeness. In the weak and nervous handwriting, eccentricities of script show a mental weakness and creativeness misdirected, used in emotionality instead of helping one's fellow man thru one's good products. Look carefully for all strokes, however small, which are different from the old Spencerian rule. Then you may know that here is a creative thinker, even if he misuses his power. You may show him where his talents lie so that he will utilize the talents constructively. "The fault lies not in our stars—but in **OURSELVES** that we are underlings." You are out of the ordinary routine if you create new strokes. Clerks who follow routine and school-teachers who never think independently but simply go along in a rut, obeying rules without enthusiasm in their work, do not write original strokes. The moment they do—they are advancing and will evolve from their present uninteresting occupations...or so lift the work or teaching that it becomes an inspiration to their fellow-workers.

THE LAW OF SUGGESTION

VICTOR DU ROIS.

Auto or Self-Suggestion

Auto or Self-Suggestion is the one you give yourself, and generally is the most potent. You can give yourself more effective suggestions than any one can possibly give you. "Thought is a positive, dynamic force that takes form in action". Auto-Suggestion, rightly used, is one of the most powerful agencies known for the control of one's morals, one's business, and one's health; and it is a success producer if used intelligently.

Every morning before you start the work of the day, and every evening when all the care has rolled off, go by yourself, select a comfortable chair, use the same one every time, if possible, and sit in a perfectly relaxed

EXERCISE condition and position. When all disturbing thoughts are stilled, call to mind the weak points in your character and work. If you have lacked courage during the day that has passed, or lack courage to face the coming problem of the day upon which you are entering, say very forcibly to yourself: "I am courageous. I am all courage. I have all the courage that it is possible for a human being to have".

If you have never been successful, and fear that you will never be, talk to yourself in this way: "I am successful. I have always been successful, but have never fully realized it. But I will now, and forget the past. Success is mine, and I will go out and *claim* my own". Treating yourself thus for any imperfection, you can in time become just what you desire.

Thus it is that Suggestion rules the world. Men and women are very pliable. Human beings are rare who are not open to suggestion from some quarter. Any student of human nature can soon find the vulnerable point in the one whom he wishes to influence.

The whole of Suggestion and its results is aptly illustrated in the following: A little girl falls down and hurts her hand. Her mother kisses the spot and suggests: "All gone; throw it down the railroad track". The child receives the suggestion, repeats the expression, parrot-like—"All gone", and goes on playing and shouting with glee.

DUTTONISM

PROF. E. E. DUTTON.

LESSON XXXII. Lay flat on your back on a bed and practise inducing the extreme passive physical condition of the body and especially the hands as follows: Close the hand as tightly as possible and with the arms uplifted rotate around each other for a couple of minutes. Commence gradually and increase to a rapid revolving of arms or rather fists around each other. This is a hypnotic action generates a current of animal electricity. The arms soon become tired; then let them fall lifeless to your sides for a few minutes in ABSOLUTE MOTIONLESS REST; *repeat this every few minutes for half an hour each day. As the arms rest the hand must be unclenched and lay lifeless as possible. You will notice a great magnetic tingling and probably when you go to raise them you will be powerless to do so for a minute. You will notice yourself unable to stop the rotation; this is a hypnotic condition of the muscles and it is the developing currents of magnetism that compel your hands to act independent of your will. This is the magnetism you are developing for the purpose of healing. If these experiments are kept up regularly for a number of days you will notice an involuntary twitching in the hands and muscles of the body and the second control by the power of a spirit; finally your hand will be picked up by this unseen spirit and will be put into motion. When you seat at a desk the hand will be compelled to grasp a pencil and the spirit will write messages upon subjects and things you never knew.

This development will require several months of earnest practice. This will give you the psychic force to heal at a mere touch, and the muscles all through your body will vibrate with this power when you treat the sick and cure disease in a very short period of time. This is a phase of development and psychic power of the physical system I experience and call Duttonism. Through this power you will receive messages from your loving spirit guides day by day.

LESSON XXXIII. The method for bringing this magnetic force into higher psychic connections is, for the

student at a certain time each day, to sit in a room and place the palms of the hands flat and tight upon the wood of the bare table. Walnut wood is the best, and the best time to sit is at dusk, between sundown and dark, when the room is rather dark to see or to read. As you sit here a few minutes each day for a few weeks you will notice lights like little stars floating about the room and your arms will be controlled to write messages from spirit friends, you will feel tremorous magnetic shocks at times and spirits will come and make their presence felt in ways altogether unexpected to you to prove that it is not imagination. When you experience these results you will know your magnetism is coming in rap with the psychic currents of the spirit and this is developing into the higher psychic attainments when you will feel the streams of psychic currents leaving your finger tips like a flow of water and you will be enabled to heal any disease, even at a touch. You will hear a snapping current in the air about you which is controlled by the spirit out of your body and your body will be used by another spirit and the battery will become so strong sometimes as to lift you right out in mid air.

LESSON XXXIV. The method for developing a determinately strong and wilful magnetic force for controlling others without a word, action or suggestion, lies in practising concentration of mind by learning to think of but one thing to the exclusion of all others for any desired time. This is accomplished by simply thinking of the person you wish to influence with absolutely no thought but the mental picture of that person before you. You think of the person and if the thought takes effect you will see the mental picture of the person begin to move and act restless; this is a certain sign that you influence him and if you stand and make passes from head to foot, and when returning the hands throw them outward and repeat the pass with the inside of hand covering the face of the mental form and passing downward to feet you will find that this hypnotises the absent person. You awaken the subject by making reversed passes from foot to head and giving mental suggestions to awake. These experiments are invariably aided by spirit friends, if you are a medium.

STUDIES IN PSYCHOLOGY

PROF. IVI.

Conscience—II

Conscience is simply a part of the mind. It is that part of the mind that knows perfectly; a perfect knowledge of how to appropriate the proper materials to produce growth brings the law of growth in the plant world, in all nature, into the realms of mind. Hence, it has a perfect mind and we ascribe both conscience and consciousness to all forms of being that have life, or existence. These are possessions.

Within the realm of the perfectly endowed unconscious self, in conscience, lies the law that governs the body. The five faculties of the unconscious mind are memory, the faculty of Physical Control, the faculty of Response to Suggestion, Intuition and Telepathy.

We ascribe memory entirely to the unconscious mind, to the conscience side of ourselves, and say that it is no part of the Physical man and no part of the objective self, but it is the first evidence we have that there is a subjective mind.

Memory is one of those faculties upon which you could write a whole volume of several thousand pages and then not exhaust it, because it seems that in every department of life where intelligence is manifested, that there is not only a primary memory with regard to what to do in the production of itself, but it enters into more than production; it enters into reproduction, enters into completion, and it does so because in this subjective mind all of this knowledge exists and exists in the memory.

It would not be too much to say that in each one of your minds is a record of all the things that have come into them consciously and of all the other events that have ever effected human beings and you can bring them out of your memory if you know how to trust it to give them up.

The faculty of Physical Control is the next power we find in the conscience side of ourselves. We call it a)

because it executes that law which governs the action of the body; which causes the heart to beat; which causes the various organs to secrete and excrete. It is the faculty which controls assimilation and elimination. It is the faculty that governs growth and life.

The faculty of Response to Suggestion is another power of the unconscious mind. It is the faculty of doing exactly what has been commanded!

This is an important faculty for us to understand. We have within us something that responds to every impression made upon the subjective side of ourselves, and whenever we believe a thing to be true the acceptance of that thought is equivalent to a command to this law within us to do what that command indicates.

If you are told that you are weak and can only work to a certain extent that faculty takes up that belief and withdraws a part of its action. This faculty is the one that enables you to believe a falsehood, and the faculty lying just beneath it would enable you, if you use your reason on the objective side, to know whether or not this statement you admit is true, before you transmit it to the faculty of suggestion.

The faculty of Intuition acts in harmony with the faculty of Reason on the objective side. Whenever you allow a thought to come into the mind and it is passed up to the faculty of response without any change, it produces a hypnotic condition. It may be good or it may be bad but we ought to know about the commands we give to this inner mind.

We find the mind can know things in the absolute; that there is such a thing as absolute knowledge accessible not only to the subjective, but to the objective mind. The science of mathematics has taught us that there are things that we may know and know them exactly. The scientists who produced a perfect square, obtained absolute knowledge. The one who knows how to describe the contents of a perfect circle has obtained absolute knowledge. If you can do that in a small way you can do it in a large way.

This was not considered absolute knowledge because absolute knowledge was supposed to be a complete knowledge of everything.

The faculty of Intuition is the ability of the mind to know perfectly and if you can know a part of anything perfectly you can know all of it perfectly. Knowledge in the absolute means knowledge in perfection as well as knowledge in its grand total.

The law by which the faculty of Telepathy operates is the law which we are now trying to comprehend. We know a good deal about it. We have studied the memory until we know it is perfect. We have studied the faculty of physical control until we know that if man knew how to allow the laws which govern his body to do their work undisturbed, it would be perfect. We have studied the faculty of response to suggestion until we know that what a man believes, absolutely controls the life of each human being; and from the smallest thing to the greatest in human life, whatever man believes is the power that controls him absolutely. What he knows is the power with which he controls other things.

What you know does not control you at all. It does not govern you at all. What you know is the power you use to govern other things. What you believe is the power in this world that controls you, because belief is the power of the mind to grasp thought, and the thought thus admitted controls you.

Belief is the attitude of mind that admits what the mind conceives to be true; that it has existence; or the truth of a statement.

As man can know a part of a thing perfectly he can know all of it perfectly.

This law of Telepathy is not yet understood. It is only known to exist. We know how the law of Intuition can be demonstrated. We know we can learn things absolutely and we can do that, not because of any particular quality any individual possesses, but because it is the particular quality that exists as one of the faculties of mind.

When we solve the problem as to how thoughts are transmitted from one mind to another, then man will begin

to live on the mental plane. Then he will begin to know as he is known. Such a thing as keeping secrets, one from another, will pass out. Then men will become honest, because it is only the things that he does not quite know that make him dishonest. That which he actually knows is all that constitutes his real honesty of action.

Men act upon what they believe. - Honesty would be always acting upon right lines, but men act on what they believe and we are constantly proving in our experience that very much of what we believe is not true. Hence, every action based upon that belief, before the truth or falsity was determined, had more or less of dishonesty in it, no matter how sincere it was.

We cannot cultivate the faculties of conscience as we can cultivate the faculties of perception and conception. You cannot take those faculties and make them any greater than they are, because they are perfect. All we can do with them is just to use them. You can use them but you cannot cultivate them.

You cannot make your memory any better. When you tell me that your memory is not so good as it once was, it simply shows me that you do not understand your memory. Your power of recollection may be at fault but your memory is as perfect as it ever was. Your memory is a part of your divine self, perfect to begin with. It had to be perfect or it would not have built your body into a perfect structure. It built that because it knew how; not because of some inherited force, but because it had an intelligence that was perfect, and if you had not interfered with it it would have kept your body perfect, as it finished in the first place.

The whole idea in the suggestive system of healing is to teach you how to become again as a little child, how to let that law govern your body as it did before you transgressed it.

REVIEWS

The Mystic's Goal By JULIA SETON, M. D. LONDON
William Rider & Son, Limited, 8, PATERNOSTER ROW,
E. C. 4. Price: 3/6-net.

This is a graphically written study of some aspects of what has now come to be called Mysticism or 'Scientific Religion'. It is written with the object of showing how man climbs upward and forward in the Divine Plan mainly through the ladder of of *Mystical Revelation*—that undying Truth which re-incarnates itself through ages, again and again, in the 'crest-minds' of the saints and seers of every great nation (who grow to the full stature of cosmic or race-consciousness).

The mystic knows and knows he knows. He knows what he knows, why he knows, how he knows and, knowing, works with the crown of enlightened faith—his past doubts and scars serving as a background for the new white light of God-consciousness to shine upon. Filled with the glory of this inner light, the mystics pour themselves out in a flood of song, as the Tamil hymners did, or often essays to embody their experience in an 'inapt deluding' speech akin to that of our siddhas. It is extremely difficult indeed, to clothe the mystic revelation 'in language to fit the consciousness of the multitude through which it is forced to percolate'. "As the centuries go on there must come, by the natural processes of evolution, extended minds which revert back to Original cosmic facts, and these minds, filled with the memory of the experiences of the past, faced with the immutable facts of the present, overshadowed with the mystical prophecies of the future, are crowded out upon the path of race-consciousness, calling it back to the original—Truth. This is the unquestionable duty of the Mystic. He cannot choose; his centuries' old consciousness has fitted him for the task". It is thus that Humanity progresses on the cosmic path. For, as our author enthusiastically says, "The end and aim of all Mystics is to build a true humanity, so that the real Kingdom of God can come on earth as it is in Heaven".

The whole study shows a remarkable insight into the heart of mysticism as well as a mastery of what is now generally known about the mystical lore of the west.

How to Make Our Mental Pictures Come True. By
GEORGE SCHUBEL, HOLYOKE, MASS. (U. S. A): The
ELIZABETH TOWNE CO., INC. \$ 1.60

This young author has taken great pains to give an easy, analytical exposition of the art of visualizing which is but practical psychology applied to one's daily thinking, with a view to taking effective advantage of 'desire-created' opportunities. Little do we know of the scientific or psychological nature of this form of mental power, though cognizance is taken of its 'operation and results' even as of electricity, etc. The three parts into which Mechanics, Chemistry and technique of visualizing are condensed give a broad and comprehensive survey of the vast subject which the author has aptly compared to photography, the latter being 'visualizing made outwardly visible to our objective senses'. The general reader is thus enabled to understand the theory and working processes of Mental Photography which will serve his purpose pretty well in study and application. One peculiarity of the author's treatment is the 'two-fold object, to be aimed at and won by the use of visualising: i.e., 'its use should be *consecrated* serving first in the divine unfoldment of ourselves in good, and then, through us, serving in the unfoldment of the good in all'. The book deserves the careful perusal of all lovers and students of mental science. P. S. A.

TALISMANS, Amulets And Zodiacal Gems; The Alchemy Of Precious Stones

ARTIE MAE BLACKBURN, B. L. I.

"There can be no possible conflict between the teachings of Occult and so-called exact Science, wherever the conclusions of the latter are grounded on a sub-stratum of unassailable fact.....Science cannot, owing to the very nature of things, unveil the mystery of the Universe. Science can, it is true, collect, classify and generalise upon phenomena; but the Occultist, arguing from admitted metaphysical data, declares that the daring explorer who would probe the inmost secrets of nature, must transcend the narrow limitations of sense and transfer his consciousness into the region of the Noumena and the sphere of Primal Causes. To effect this he must develop faculties which, save in rare and exceptional cases, are absolutely dormant". — H. P. B.

In that renowned and poetically elevated portion of the Apocrypha, the Book of Enoch, we are told that the angel Azazel descended to earth to reveal to mortals the secrets of metals and jewels, and that with him came Semjaza who likewise taught enchantments. Baraqijal who instructed humanity in the science of astrology and Kokabiel who explained the influence of the constellations.

Thus from the mists of antiquity we find the history of the jewels so inextricably interwoven with planetary lore, so colored by zodiacal legend and so glamourous by magic that to treat of the alchemy of gems alone would mean the breaking of the chain of association so closely linking them with related subjects.

Whether expressing through number, color, sound or form, every manifestation of the Logos falls naturally into a septenary division giving us, for example, the 7 notes of the musical scale, the 7 prismatic colors, the 7 planes of consciousness

and—what more directly concerns us at this point—the *sacred metals* each of which, to quote Percival in *THE WORD*, is “the imprisoned or precipitated force or quality which emanates from one of the 7 planets”.

By the ancients of all lands rare gems and the sacred metals wrought into talismans were believed to be the abode of genii—benevolent or malevolent—but always endowed with magical potencies to sway destinies—a belief which we complacent moderns from our lofty heights of achieved pre-eminence derides as “absurd superstition”—forgetting that “superstitious fancy bears precisely the same relation to truth that the shadow of a form does to the form itself. We know that the shadow has no substantial existence, and yet we know equally well that it is cast by a real body; in the same way we are sure that, however foolish a superstition may be, it has some foundation in fact”. (Kunz in “*Magic of Charms*”).

While in this brief chapter space serves only for consideration of the “Shadow”, it may be said there exists a substantial foundation for the belief that definite intelligences do ensoul the higher order of gems under certain conditions actually investing the wearer with certain powers, warding off disease, protecting from peril, blessing or cursing according to the force with which the gem may be charged.

Likewise through the living force of the nature elementals associated with them, there are innumerable occult uses to which the 7 sacred metals may be put. Cures may be effected and disease created by the use or misuse of metals which possess at once life-giving and death-dealing qualities.* Either may be evoked consciously or unconsciously when certain conditions prevail.

Each of us has in his composition qualities corresponding to the elemental spirits of the metals. Understanding of the law of sympathy and antipathy of elements and metals reveals a source of their power to affect our activities—for they are the direct medium through which planetary influences are transmitted.

Properties Of Gems And Metals Essentially Differ

The talismanic properties of gems and metals must not be confused. Jewels are *positive* in force and have inherent qualities of their own—possessing a distinct Intelligence. (Psychic vision easily discerns the elemental—the active elements of the mineral kingdom, incarnating, so to speak, in the higher order of gems: diamond, ruby, sapphire, emerald, opal, topaz and crystal are said to attract elementals more readily than any known substance).

Metals, on the other hand, are more or less *negative*. Silver, particularly coming under the rulership of Luna is passive and therefore becomes a perfect medium for the transmission of influence with which it may be associated by chance or with which it may be intentionally charged.

Students of occultism can thus readily see how a water elemental by natural sympathy may be attracted and attached to silver and by inherent antipathy made to repel fire elementals depending, of course, upon the magnetizer's knowledge of the required process and the strength of the thought-forms attached to the talisman.

It is assumed that all readers of this magazine know that each of the four elements (earth, air, fire and water) is inhabited by nature Spirits or elementals, creatures born of the elements and partaking each of the nature of its mother element. In the human organism, as has been illustrated by the writer in "Temple Teaching," sight is fashioned from the element of fire in nature. Sound is related to the esoteric force of air. The subtle elements of water supply the sense of taste, while smell corresponds with the earth element—and so are the four sense-organs related to the elements.

In this connection it may be stated that it is through this relationship of sense and element that the reactionary as well as the direct action of a curse acts. Supposing, for instance, that the magician employs the fire-element with which to work a curse through its corresponding metal. The sight of the persons against whom the curse is directed can be affected

inasmuch as vision is related to the fire-element and can therefore be attacked by the corresponding elemental bound to its affinity in the mineral kingdom.

Failing in its purpose the elemental reacts upon its employer through the fire-element of its own and its employer's being and affects the sight of the one who pronounced the curse instead of the intended victim--in which sense curses frequently "come home to roost".

Writing upon this subject Percival was always most careful to stress the fact that "Elementals cannot act against the law under which others are entitled to protection. If settled in **RIGHT THOUGHT**, elementals are powerless to injure one.

So perfect is the correlation of names, numbers, jewels and metals and so infallibly indicated their various channels of transmitting planetary force. That in a discordant name is traceable the influence of afflicting planets and the corresponding effect of the gems and metals under their rulership.

Talismans, amulets, colors, numbers and harmonious name vibrations are legitimate weapons of defence, forces of protection and power and are rendered well nigh irresistible when reinforced by a life of rectitude and selflessness, devoted to the advancement of the race and attuned to the keynote of **UNIVERSAL LOVE**.