

# The Kalpaka

India's only Psychic and Spiritual Review

Published Monthly

---

---

Vol. 22 } DECEMBER, 1925 } No. 12

---

---

## OF THE RACE OF THE RISHIS

T. L. VASWANI.

A poor Samaritan woman! She comes to fetch water from the well.

Jesus sees her; Jesus talks to her. His disciples wonder why he talks to a poor woman!

Yet how natural for him to talk to the poor!

He belongs to the Brotherhood of the poor.

To it have belonged the noblest and purest of the race of men.

\* \* \* \*

Of the poor woman Jesus asks water to drink.

So Krishna, in that ancient story, asks for water not in a polished vessel but in a broken cup.

Well it is with a country where the poor are treated not as 'untouchables' but as Givers of Water to the Lord.

'I am thirsty', says Jesus to the Samaritan woman.

And, with a characteristic turn, he asks her if she is not thirsty, too!

Yes:—the poor are athirst. The rich in their pride of purse or blindness of *Bhoga* feel self-satisfied. The poor are thirsty.

And how their thirst may be quenched is indicated in that *Mahavakya*, the great Saying—one of the greatest,—recorded of Jesus:—

*God is Spirit and they that worship him  
must worship Him in spirit and truth.*

Who will take this message of God the Spirit to the poor millions?

A critic finds fault with the Jewish impulses as being predominantly destructive and adds:—'Jesus, the greatest Jew is, also, the greatest destructive element in the world'. But only an element. The essential spirit of Jesus is constructive,—and more. It is Creative. And therefore Revolutionary. Conversion involves Revolution. Then is a man converted when his old cells are broken and new ones built. There is no re-birth without a revolution.

\* \* \* \*

Therefore do the re-born ones appear to many to be mad. Socrates' 'daemon' was to many a sign of the sage's insanity. To 'most noble Festus', St Paul was mad. Mahomed was, to his Christian critics, a man of 'epileptic fits'. The *Samadhi* of the Yogi and inspiration of the prophet are to your medical materialist no better than nerve-exhaustion and insanity. Yet it is the illustrious 'insane' who have been the makers of History. And Jesus created a Revolution which has widened with the process of the Sun.

\* \* \* \*

The secret of this Revolution is to my mind, in this one vision:—*The Kingdom of Heaven is within you.*

Is not this also the teaching of the Upanishads?

Do not the Rishis declare, again and again, that the Eternal is the *Antaryamin*?

Jesus is of the Race of the Rishis.

And they have, alike in East and West, proclaimed that the Infinite is the Immediate.

Ye are not asked, O pilgrims on the Path, to leave the world but to live in it and do your respective *dharmas*. Live in it; love it,—yet not for its sake but for the sake of the *Atman*. Well said Yagnavalkya to Maitreyi:—

Verily, not for the sake of the husband is the husband dear, but for the sake of the *Atman* is dear the husband.

Verily, not for the sake of the wife is the wife dear, but for the sake of the *Atman* is dear the wife.

Verily, not for the sake of the sons are the sons dear but for the sake of the *Atman* are dear the sons.

Verily, not for the sake of world is the world dear but for the sake of the *Atman* is dear the world.

Verily, not for the sake of creatures are the creatures dear, but for the sake of the *Atman* are dear the creatures.

Verily, the *Atman* is to be seen and heard and known O Maitreyi.

\* \* \* \*

From every finite form dear to you, my friends! a voice is calling:—‘Through these windows I come to look at you and summon you to your many-mansioned Home’. It is the *Atmic* world, the Kingdom Within, the Kingdom of the Spirit. Awake and listen! Awake and know?



# WHAT IS CLAIRVOYANCE?

A. P. MUKERJI

Clairvoyance has been defined as "clear vision." We consider this definition quite imperfect from the practical point of view. We are in favour of defining Clairvoyance as "psychic and spiritual perception". Clairvoyance is that power of the soul which perceives *psychically* and *spiritually* and it connotes a high degree of spiritual and psychic development. Clairvoyance as induced through Hypnotism or Mesmerism, is related to Trance Clairvoyance and is involuntary. This form of clairvoyance may lead to the revelation of facts beyond the ordinary sense-perception, and has very often been proved by Schools of Hypnotism or by individual experimenters. It has proved to the world the existence of senses in men and women which in normal conditions lie dormant, but which may become active when the waking part of our consciousness has been put to sleep. The actual secret of successful Hypnotism or Mesmerism is to somehow reach the human soul; the methods adopted are various and more often than not most objectionable, but these methods, whether scientific or quasi-scientific, often lead to results which would not have been obtainable under normal conditions. Modern Psychic Science calls it the "Sixth Sense" or the "Magnetic Sense". These are but so many names, the fact is the same throughout. In Eastern Psychology Clairvoyance is not regarded as a wonderful power of the soul, it is simply treated as a normal functioning of the soul. The soul of man is not so difficult to understand as would appear at first sight; we all possess souls; in some it is more active than in others; in some the rays of the soul are allowed to pierce their way through the veil of Mind, in others these rays remain obscured. Clairvoyance is not a mere psychic faculty; it is the most precious faculty of the Soul and may lead to Seership or Pro-

phetic Vision of the highest order; in fact all the great Prophets were perfect Clairvoyants. As we have said we understand Clairvoyance as psychic perception, to start with, shading into the spiritual, and if carefully trained, it may develop and expand into spiritual vision of the highest order.

We are not in favour of Clairvoyance as induced through Hypnotism. Even the best and most conscientious Hypnotists,—we mean those who regard the human soul as sacred and do not play with it—cannot avoid hurting the brain of the “subject”. The craze for sensational results is so great that these scruples are entirely ignored and experiments are persevered in, at times with a most thoughtless zeal. No doubt, some results are obtained, and humanity are all the better for it, but these same results may be obtained in a higher degree of perfection through Self-Development.

The power of clairvoyance is developed and unfolded naturally and easily through Spiritual training. Most ladies possess it in a slightly latent condition and a little effort is all that is necessary to awaken this power. (This power is not to be coveted for its own sake; in fact no spiritual or psychic power should be desired for its own sake; all the powers of the Soul are like so many points of light radiating from the Soul and once the Soul becomes active in a man these powers reveal themselves. If the character of the man has been built up along spiritual lines, these powers do not upset his balance and he knows how to make right use of them. but if a man has no character and somehow becomes conscious of the possession of spiritual or psychic power, he is apt to become conceited or he generally starts making use of it for mercenary ends. Our point is that Spiritual Power and Psychic Perception are meant for the upliftment of humanity, not for making money. If a man wants to make money, let him take to Business. If he perseveres sufficiently long, he will make money. But Psychic Perception is a noble gift of the Spirit and should not be prostituted for the attainment

of material gain.) As long as a man does not possess a thing, it appears in a strangely attractive light to his vision; this applies to Psychic Attainments too. The majority of mankind study Occultism and Psychic Science with the object of developing these powers, but they do not stop to consider what they will do with them if they got them! Psychic power comes to a man when he is undergoing spiritual training and if he allows it to upset his balance or make him forget the goal at which he was aiming, it is apt to be harmful to him.

Spiritual perception is higher than psychic perception, the latter is in a lower stage, e. g. a man enjoying a certain amount of psychic power may be able to see "spirits", "ghosts", and other phenomena related to the lower psychic planes, well-known to modern Occultism, but his power to see spiritual phenomena is yet undeveloped. This phase of Clairvoyance is a lower phase of development, although, of course, there are very few individuals possessing even this power of vision. Spiritual Clairvoyance is the means employed by Prophets and Seers of the highest development for the investigation of the highest occult mysteries. All the spiritual lore of India was obtained in this way. The Upanishads are the result of Spiritual Clairvoyance, so is the Yoga Philosophy.

Clairvoyance, Psychometry, pre-vision, intro-vision, psychic vision, are all one and the same thing in grades of unfoldment. Once the right stimulus has been imparted to the Soul, its unfoldment is continuous and almost automatic, vision after vision reveals itself to the "inner eye" of the Seer, till at last by constant practice and repetition of experiences he is able to differentiate between hallucination and actual vision, and he knows that the Soul knows much more than books and teachers (as obtainable now-a-days) and he relies on his intuitive faculties more than on his ordinary reasoning self.

Clairvoyance is related to the Subjective Self. In the true Occultist or Yogi (these names make no difference) the Subjective Self is more active than in others. Modern "Psychics" belong to this class of individuals. If Scientists made a careful investigation into the matter, they would find that the heart-beat of a "Psychic" is absolutely different to that of other men and women. But these "Psychics" do not know themselves, they are rarely philosophers who have made a careful study of Psychology, we mean Occult Psychology; they have stumbled upon a certain mode of perception and finding it strange try to make money out of it. In the Subjective Self of Man is stored all the knowledge of the Past, Present, and Future. It is in direct touch with Divine Consciousness. Through the Subjective Self, we reach the Almighty. We do not know God, nor can we ever expect to know Him, but if our Souls have reached a certain stage of unfoldment we can go into trance voluntarily and learn much of things unknown and undreamt of. Even trance is not always necessary for a man in whom the Soul is active; he may be wide-awake and working, yet his Clairvoyant Faculty will inform him of happenings far far away from him in time and space; his Telepathic Organ will be active and will inform him of the thoughts and feelings of others probably separated from him by thousands and thousands of miles, aye! Oceans are no barriers to this vision. Again, his power of Psychics Perception will enable him to "know" what spirit influences are around him, his power of pre-vision will enable him to see what is going to happen; his Soul will be always active on its own planes (Psychic and spiritual), even though he may be working in a busy place where his attention is probably given to business. *These things are possible.* The possession of such powers is not unaccompanied by considerable pain, e. g. no one understands a man like this, and he must be contented to live his own life; if he tries to explain himself to others, he only gets laughed at.

The practical side of the question is most difficult to tackle. Every individual is in a different grade of development and what would benefit one man would harm another. The physique of a man or a woman has to be considered; his or her special temperament; their degree of psychic and spiritual unfoldment. Talking broadly, a little Yoga Practice (when done under the guidance of a Teacher or with patience and perseverance and in moderation) would be beneficial to the student seeking this knowledge. His health must be good and he must be thoughtful by nature. Meditation is the master-key which will unlock the gates of this knowledge. Association with a holy man or a Yogi is an immense help. If the student lives with a man of realisation and is able to gain his favour through his devotion and humility, the Teacher can, by a silent wish, impart much power to his student. The sympathy of a Yogi is a precious thing; it can work miracles; only it is hard to get it. A Yogi has to be careful not to bless a human snake, whose increased venom would only hurt and injure others. Priests who pray for all and sundry without discrimination do not command our admiration. They have no idea of the Laws of Karma and do not know that what God does for a man is always for his good and it is not for us to pray for a change, which might be premature. If a student finds a Teacher hard and unresponsive, he must not lose his faith. A true Teacher is always difficult to approach and much more difficult to learn from. He will expect his student to learn from him and not to apply his own imperfect standards to his Teacher. Discipleship has to be worked for, and when the right preparation has been made, the Teacher shall come and will impart the knowledge and power which will act as a good seed planted in fertile soil.

We know very few will understand or appreciate our talk. Jesus Christ, in the greatness of his perfection, had only eleven followers; Budha had only one, so what of ordinary mortals like ourselves. As we go along our own path, we send forth our voice, and if it does any good to even a single soul, we shall consider ourselves quite sufficiently rewarded.





# GUSTAVE DORE AND HIS MASTERPIECE

(*In Prose & Verse*)

W. GEORGE WHEELER, L. P. I.

The spirit-realm's reveal'd in Dore's mystic art,  
To every seeking soul it glory doth impart,—  
The Christ of God oft learn to know  
In living picture here below.  
His masterpiece of Christ, leaving the judgment hall,  
Fills all the Soul with thought, His greatness aye  
recall,  
It lifts the mind to endless Might,  
Thro' shadow-land to perfect light.

Gustave Dore—probably the greatest of French artists possessed a fine head, and a superior quality of organism. Phrenologically, the organs over the eyes, the perceptives, were fully developed, specially Colour, Form and Size. He had a massive brain in the frontal region mental power, a wonderful mind for detail, scientific in regard to observation, with a retentive memory. He had also large Constructiveness and Ideality, with Compassion. These faculties enabled him to display masterly skill and judgment in his art. He is said to have "executed upwards of fortyfive thousand designs". Dore was able to put warmth and colour into his productions. He had a strong ethical and social side. His pictures reveal moral grandeur; they were idealistic, yet natural. His great soul was dedicated to his art.

If a masterly art production may, in any sense, become an object of adoration, reverence or concentrated love then, surely Dore's masterpiece "Christ leaving the praetorium" should stand almost unequalled. The effect on the ennobled mind, the upturned soul, is

marvellous. Pictures such as this transform lives. The inner-self, amid a splendid silence, feels the psychic force of the sweetest and most wonderful personality ever presented to the world.

The Christ descends the great staircase leading from the prætorium clad in a long, white, seamless garment. The lovely eyes touched with divinest sorrow, the forehead blood stained from the crown of thorns; the whole figure supremely strong, yet sad, mystical slender.

From the prætorium hall, array'd in snowy dress,  
The thorn-crowned king descends, while masses  
forward press,—

In mystic grief He thus appears,  
Love's loveliness in tearless tears.  
His majesty divine, as yet He walks alone,  
Vast enemies oppress'd, a king beyond a throne, —  
All silent bend, a host unknown,  
Who claim the saviour as their own.

As in Thomas Mostyn's "Gethsemane", so here, the visitor, if in the least psychic, is conscious of a presence. The chiefest character lives before the mind, influences, and for the time even dominates it. Herein is a soul revealed on the canvas, one amid a multitude; superior in moral worth, in mystic comparison in spiritual attractiveness. Thus, as the individual mind concentrates itself on the sublime personality a new life and character enters into its being, perchance to change its nature, to redirect it for ever.

In thought, the visitor joins the onlooking crowd on the canvas, endeavouring to discover the attitude of some one or more mind in regard to the Master-mind; puzzling out the many conflicting moods and ideas the artist has depicted in their faces. This however is not for long, instinctively the soul turns again to the Christ.

His solitude sublime, what victory in pain,  
The triumph of all ages, the soul's eternal gain,—

He stands alone in heavenly light,  
 Love undefil'd thro's darkest night.  
 A face serenely sweet, cast in a godlike frame,  
 So tender yet so strong, a soul-king without name,—  
 The Master- Life in human guise,  
 A Wide-world's wonder and surprise.

For the moment we turn away from 'the sweet mystic of the East' and consider the artist's brilliant show. How exquisitely beautiful are these eastern colourings—wonderful and supremely true. There is no discord, no unsightly blotch, no feature to mar the perfectness and completeness of the whole. It is oriental, yet universal; each type, each form has a life of its own; each distinct, fulfilling its part in the masterpiece each essential to the mass.

The mind of man is the same in all ages—the same faculties differently directed: the same passions, feelings, emotions playing their part in the drama of the individual soul. The same sweet womanhood; the same harsh soldiery; the same grovelling materialists; the same ennobling spirits in human form struggling upward toward the glorious God of the Immortals. We look again on the Christ:

A crown of glory shines, around his sacred head,  
 It beautifies the thorns, it o'er His features spread,—  
 A loveliness beyond this earth,  
 A grand'ur yet of higher worth,  
 Great sufferer divine, light from the Father's mind,  
 Thy tragic death in life ere long shall lift mankind,—  
 Love such as Thine transforms the age,  
 And Purifies its myriad page.  
 The dignity of love, the weight of human grief,  
 A pity without words, a thought to give relief,—  
 A heavenly soul in human grace  
 To lift the race beyond all space.

The pitying heart of the onlooker goes out towards the gentle and beautiful mother of Jesus, clad in matchless sweetness, robed in blue and white. Her

whole nature seems turned toward her holy son, and she scarce thinks of his earthly judge seen in the distance.

Mid distant shadows dim, great pilate stands  
amaz'd,

His soul in deep remorse, his earthly nature daz'd,—

How oft the Powerful go astray

And miss the pure and sacred way.

The gentle Mary near looks oft upon her son,

She feels His mighty love, the vict'ry He has won.—

She too must bear the grief and pain,

And aid humanity reclaim

Her beautiful, sad face; her tender eyes of light,

Her grand untarnish'd soul, how wonderful the  
sight,—

The mother of the Christ outstands,

A soul belo'd in many lands.

The picture is immense, its characters almost in  
hundreds It is all so human.

A youth cries out in pain, struck by a soldier fierce,

The brutal mob press on, a kingly-soul to pierce,—

Their eyes malignant hate declare,

The priests malevolence they share.

While He the Lord of Life, Master of souls divine,

The marble staircase treads, in majesty sublime,—

What thought can eye define His grace

Whose love outwits a world's menace.

# SRI RAMA

T. V. KRISHNASWAMI RAU

Mandodari's grief when her lord Ravan fell at the hands of Sriram was not unmixed with a feeling of admiration even for the very author of widowhood.

*"Vyaktham esha Mahayogee".*

"Revelation indeed! A great Yogi that He is!"

## REVELATION :

1. To say that my lord fell at the instance of a human being by the name of Ram is absolutely incorrect. It is plain that He is a man only in name.
2. In times of difficulties, we think of God. In other words, God is present when difficulties arise. My widowhood has come and whom else can I see now? God! Yes, God in the shape of Ram! He is *my* deliverer too.
3. I realise my forlorn condition only now. Is it not the reflex of Ram's enterprise?

## A GREAT YOGI :

1. A recluse of the highest order who was not moved either by Bharata's voluntary offer of Ayodhya or by the attractions of Kishkinda and Lanka both of which he obtained through his own prowess.
2. A strong-willed person who refused to go back upon his words even though advised by his Guru Vasishta to accept the offer of Bharatha and abandon his journey to the woods.
3. A noble-hearted being who offered immediate refuge even to the renegade Vibhishana just because he sought his help in the name of friendship (mitrabhava).
4. A master-mind who chose the form of man so as not to belie the Gods who had blessed Ravana with immortality from every living being on earth baring mankind.

# THE MISERY OF EARTHLY EXISTENCE

P. V. S. IYENGAR

The growth and evolution of a jeeva or a living being from its very source to its ultimate decay is one of continued misery. The primitive cell of human consciousness has its original life in the semen virile of the male and during cohabitation, it passes into the womb, mixing with the fluid of the female and ever since the moment of its entrance into the womb of a female, it goes on building itself by assimilating cells suited to its growth and sustenance. Where does it grow? It grows amidst rubbish. It grows amidst fluids of nasty odour. It gets its food from the essence of the food previously digested by its mother. Thus it grows like a young sapling, getting its sustenance from the mother tree.

When the child falls to the earth at the time of delivery, it feels the impact of the world more keenly, subjects itself to the operation of the Natural Laws more decidedly and cries out being tortured by hunger ever since its birth into the world. Thus till the child attains its age of discretion, it grows on growing in the Instinctive Plane, mostly confining its avocations to eating and sleeping. Then, when it begins to think, it thinks of its body, forms an identity with it, which develops gradually into one of love, so much so that the spark of consciousness once having woven a physical cage around itself feels disinclined to leave it until death demolishes the physical organism to pieces. Thus, we find, that from the age of discretion, when thinking begins, man goes on forming up identities and forging ever new links in the chain that binds him forever to this earth. He thinks of his father and mother, forms up an identity of his playmates and schoolmates, forms up an identity of the sweet things that he used to eat, forms up an

identity of the pretty places in which he used to sleep or play, forms up an identity in short, identifies himself with everything received into his plastic mind from his sensory media.

Another stage in his evolution comes, when old identities get rusty, break off and new ones are formed. He gets married, forms up a separate social unit, gets acquainted with new friends, new places, becomes a servant or dependant to somebody on whom or from whom he thinks he gets his means of self-preservation. Thus throughout one's life, it is a history of forming up of identities of new and varied types and wearing out of old ones. But, among all these identities, some will be formed to persist throughout. They are identities that are closely allied to or those that have direct relation with one's existence in this world. They are money, wealth, wife and children. Identities persist the longer, the more their utility is valued. So the main root of the principal identities is Self-Preservation.

Now, we shall take up this question of Self Preservation and see how far man can free himself from this mighty fetter. The desire to prolong one's existence in this world comes out of the ignorance of the nature of this world. If one were to realise that there is nothing but pain at every stage, one would never wish to pull on one's existence in this phantom universe. "Man is born in bondage and dies in bondage," is as true as anything. One feels the pinch of hunger ever since he began to breathe the air of this earth. He gets operated on by the cosmic laws of growth, development and decay even against his wish. He has to grow if he wants to live. He has to assimilate food and build up new cells. Then when reaction takes place, he has to yield. Cells disintegrate more quickly than they form and bring about what is called Death. To be born in bondage with everlasting diseases of hunger, fatigue, sleep, old-age, greyhairs and death! Is this not a painful living? Is this not a miserable life? Do we not wish to live a life free of this mortal cage and void of the notions of

hunger and sleep old age and death? Do we not get sick of pleasure and pain, the dual aspects of this phenomenal world? For, what is pleasure, but a measure of relief from pain. What is pleasure to one is pain to another. Hunger is a pleasure to the rich and a pain to the poor.

To be free of the fetters of this phenomenal world, we have to realise our Self, which could stand free of the mind and mental accretions and turn our gaze always to God with a deep and sincere longing to fly away to *Chit Vilas* or the World Eternal at any moment. Our position should be like that of a restless prisoner who is at his wit's end to escape out of the prison, who clutches at a chord thrown in to him, through a lofty window by some friendly hand, makes use of the rope and escapes through the window. Who could do anything for us in this phantom universe? When everyone is under bondage, who would help whom? None but God is our best friend. God alone can effect our escape out of this phantom world and fix us in an eternal world, free but with all enjoyments suited to our taste.

---



## A CALL

India India how I yearn for you  
Your secrets and teachings  
And a lover too  
In my dreams I dream  
of an Indian Prince  
With eyes so magnetic and strong  
His smile seems to beckon me  
To the land where I belong  
I am a lonely Miss of America  
striving to understand,  
Studying to acquire knowledge  
of your mystic land.  
I have faith that my dreams  
will come true  
And are not castles in the air.  
Life is eternal you know  
I will have my desire  
SOME time some where  
And if to you my Prince  
this message finds its way  
You will dream as I dream  
and understand  
The Girl far away  
I am a brunette  
Twenty four years old  
If any one cares to write  
I will appreciate a correspondent

*Address me:—*

Miss Daisy Wilkins,  
1644 Pine Street,  
DALLAS,  
Texas, U. S. A.

# APPROBATIVE MURDERERS & CRIMINALS

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

Approbativeness, when rightly exercised, is one of the most useful and helpful mental qualities which human beings can possess, promoting them to ambitious achievements, and to make the most and best of their natural capacities. It gives desire for praise, a liking to be thought well of. It urges its possessor to do things almost solely for commendation, to win others' good opinions; and many noble deeds are planned and carried to a successful issue under the influence of its action. Its legitimate function is to give ambition and an aspiring disposition.

Minus this faculty there would be no incentive to attain great achievements for the purpose of pleasing others; there would be an absolute indifference regarding others opinions. Ambition would be a negative quality. The agreeable exchange of opinion and sensitive regard for others' good-will would be entirely lacking, and one of the most desirable mental qualities a person can possess would have no place or influence in the character.

Such utter indifference to praise and commendation would greatly detract from the manifestation of the social and affectional qualities, and a person so organised could scarcely avoid cultivating selfish traits of character. Hence a legitimate degree of Approbativeness is desirable; it is a distinct factor in progress. But if developed to excess, it is productive of some of the very worst traits of man's nature, and in many instances is the cause of his doing silly and criminal things—murder being one of the crimes to which an excess of this quality may lead.

Approbativeness is responsible for a fearful amount of crime, chiefly because of the extensive publicity that

is given to criminality. A person with large Approbative-ness cannot bear to be ignored. He must be in the limelight; seen, and getting himself talked about; and when an individual so endowed is weak in moral stamina, he is very liable to develop criminal tendencies. If he cannot command recognition by his ordinary conduct, it is a temptation to him to associate himself with the publicity which is so frequently given to crime.

### A Craving for Sensation

This class of criminal is sometimes weak, both in general intelligence as well as in moral qualities; and the crimes they commit are more often done on impulse than contemplated. They usually possess small Secretiveness, and have no especial motive excepting to cause sensation and be talked about; and they either give themselves up, or are easily discovered and openly confess their guilt.

Others with large Secretiveness, another detrimental faculty when manifested in excess, are more difficult of finding out. They carefully plan the details of the crime they commit, and realising that they possess this secretive element, conclude that their being detected is almost an impossibility. Though when suspicion has fallen on them, and they are in the hands of the law, they plume themselves that they will attain great publicity, yet steer clear of punishment.

It should be accounted a criminal act on the part of the press to give so much publicity to these cases. There would be less crime committed if only the barest statements were made consistent with facts that need to be known, so as to be sure and certain that there is no mistake, misunderstanding or miscarriage of justice. This slight publicity may in some measure be helpful to others in showing the hideousness and wickedness of such crimes; but when the horrid details are unblushingly recorded, elaborately explained and commented on, instead of restricting acts of criminality, they often greatly help the would-be criminal by giving minute

details and methods by which crimes may be committed. Should the offender get off scot-free, or with a lenient sentence, it is an incentive to other Approbative persons possessing criminal minds to plan their crimes accordingly.

### **Press Publicity for Sordid Details**

In the case of suicides as well as murders, there is occasionally almost an epidemic of similarity of method, and the wonder is that these crimes are not even more frequent when the methods are so sensationaily penned and illustrated in the press; for while the working up of descriptions of criminal exploits may sometimes be instrumental in deterring crime, the publicity of sordid details tends greatly to create it. Publicists ought to have more consideration for the weak-minded and habitually criminal than so to lead them into temptation and ruin, which this sort of thing does.

There are many different types of criminals, and Phrenology can account for every sort. Criminal traits are shown in the formation of the head, just the same as are man's virtues and his ambitious striving for all that is worthy and noble in his race.


Approbative murderers have lately been much in evidence. Thorne was one of this type. He thought he was sufficiently clever not to be found out, but seeing that his plans had failed, he realised that he had created a big public sensation. This greatly stimulated his large Approbativeness right to the last. His suggestive enquiry to his warder as to whether he should go quietly out the back way, or make a speech at the front when he got his discharge, is very characteristic of large Approbativeness, but he also possessed fairly large Hope, and felt sure of being discharged.

Thorne was not such a really bad man; there were people to whom he was well-known and liked, and who spoke well of him, but his ambition had evidently been thwarted, and he became a victim of his large Vanity, which is a phase of excessive Approbativeness. With a little timely appropriate advice, he might have been made a useful and good citizen.

### **Great Menace To Their Fellow Men**

Approbative murderers, whether of strong or weak mentality, are a great menace to their fellow-creatures; though to my mind, no greater crime could be committed than the hanging of these unfortunate, ill-balanced irresponsible individuals. There would be a better understanding of the motives and reasons for committing crime, and a more appropriate meting out of justice to these criminals if the administrators of the Law—judges, magistrates, counsel and the prison authorities—would accept the assistance of phrenologists, and so ascertain by the formation of their heads, the reason and motive of their crimes.

A further remedy lies in establishing consulting phrenological school-inspectors, who would be able to sort out those of weak mentality or possessing criminal tendencies. They could be placed in establishments where they would be specially treated, trained and taken care of until such time as their mental faculties had developed into a more normal state. By ascertaining the strength and trend of the phrenological developments of children and youth whilst still at school, the public would be safe-guarded, and many horrible crimes averted.



# VIBRATION

## A Practical Lesson

In dealing with Suggestion, you are using Thought as Power. That you may understand the Force you are to use, it is necessary that you have a clear conception of Force; for Force, no matter how manifest, is One. It manifests in that orderly way which is termed 'Natural Law.' It will be your privilege to demonstrate that Thought is a form of this One Universal Energy. You will, when familiar with the practice of suggestion, develop the power of sending and receiving Thought messages in yourself and developing others to do so.

Know, then, that to science and to philosophy, there is but One Energy. It manifests in many ways. These ways differ only in the speed in which this One Energy moves. You have only to deal with its movement in right lines. But I recommend that you study in any text-book or in the encyclopedia upon Motion, Energy, Force, Atom and especially upon the 'wave' theory of motion. These 'waves' we call 'Vibrations.' That you may understand the power you use, you will study Vibrations in their relation to all Motion.

Each of the five senses has a certain range of Vibrations to intercept and convert into sensations. Therefore, what we term 'light,' 'sound,' 'taste,' and 'odor,' are in us sensations produced by vibrations. The length of some of these waves has been measured.

Light and sound are the sensations best adapted to scientific inquiry. Study the phenomenon of the flash from the cannon being seen some seconds before the sound is heard. Sound-waves are slower than light-waves. Music is an art based upon knowledge of sound-waves. Optics is the science of Light and upon it several arts are based. In like manner, we are trying to base the Art of Suggestion, Telepathy and Clairvoyance upon knowledge we have obtained of Thought-waves.

The only difference between light and sound, sound and electricity, lies in the length of the wave motion

and in the time it takes the wave to pass through a given space.

Sound waves are slow compared with light; between these lies electricity. Twenty four waves passing through an inch of space in a second of time gives us the lowest tone we hear. Between four and five thousand waves in a second give us our highest tone. 375 million of millions of waves in a second give us the red ray; while 875 million of millions passing through an inch of space in a second of time give us the violet ray.

These rays impinge upon our nerves and cause sensations which we term 'sound' and 'light.' When we separate sound waves from one another, we say 'C', 'C sharp,' 'B flat,' etc. These names we also give to the sensations caused by them as well as to the rays that cause them. Red and violet rays, 'B' and 'C' tones are sensations. Therefore, these names stand in our thought for both cause and effect. But in our Art we use these usually for the sensation, for we deal with the Ego, and not with that which is without and acts upon the Ego. Light and sound and all the rest of the phenomena of motion are to us sensation. I wish you to carefully study this, otherwise you will fall into errors. You need a clear understanding of motion that you may fitly represent Truth to others. You need it that you may be protected from the fads and foolishness of much that is passing now under various names for Truth. Remember that our senses ARE our objective life. Our objective life is a partial manifestation of the Real Man. Truth is known to the intellect first through the objective life. What we call body and matter is a manifestation of the One and that One is Truth itself. Therefore our senses are true. We are to learn of the Inner Self through them. We are not to deny the body. We are to make of it all we can, are to get nothing but pleasure out of it. We are not to deny the senses, but are to get only pleasure out of them. This we shall do when we become wise and understand

Life, when we understand Vibration, and when we understand Suggestion.

We are not to deny the objective life, therefore we are not to deny the facts upon which material science is based. Remember that the moment you do this, there is no end to the possible speculations into which you can fall.

"How can we reason but from what we know?" Stick to what you know. Knowledge is found only through our five senses; it is the Intelligence in the soul called into activity by vibrations from without. Without these vibrations, you would have slept and been only a possibility of Life. Were they to stop, you would not unfold. I think you would evaporate: as a ring of smoke evaporates into the atmosphere, so would you evaporate into the Eternal One. You will ever have sensations. They will ever be caused by your coming in contact with some conditions of the Eternal Force termed Vibrations.

Think now of the possible range of vibrations in the Infinite, think of yourself as passing up that scale of vibrations. You will thus see that immortal life is a necessity and that you are now living that life, living in the lower octaves. As you unfold, your range of sensation increases. You unfold new powers of perception. In these higher ranges, you have Telepathy, Clairvoyance and Psychometry. They are but the recognition of sensations produced by vibrations of greater speed than those we term light, electricity, magnetism and gravity. In telepathy, we sense thought-waves; in clairvoyance, psychic-waves; in psychometry, soul-waves. Psychometry is the recognition of soul-waves and the intellectual interpretation of them.

There are only five senses; they are adapted to the vibrations on the lower octaves called matter. Spiritual perceptions are independent of the senses. Each sense has a special organ developed for its purpose. There are no organs for clairvoyance, telepathy or psychometry. These are sensations upon the whole nervous



system. They are no more senses than are memory or thinking. They are faculties through which we interpret that which the whole nervous system feels. They who have developed these receive the names of "sensitives" or psychics.

Turn now to a practical application of this Truth to Health. Suggestion deals entirely with Thought as Force and it, like all other forms of Force, moves in waves. We are to take advantage of these waves and bring about any desired condition. Health and disease are alike produced by Thought-waves. Epidemics are scattered by them. By thought a person inoculates himself with rheumatism, colds or fever because it is in the neighbourhood and he thinks of it; thinking produces it.

To see a person and say, "He is ill," is to start a vibration that induces a like condition within unless some counteracting thought is introduced. TO RECOGNIZE A DISEASE IS TO INVITE IT UPON YOURSELF. This is a most important fact. Suggestive Therapeutics is the opposite of suggestive contagion. The only channel of disease is a thought channel. Thought inoculated are we all. To think disease is to create it. This is all you have to master to help yourself by Suggestion. REFUSE TO RECOGNISE DISEASE AND REFUSE TO THINK OF DISEASE. NEVER SUGGEST HEALTH. This is the secret of all successful healing. With this incorporated thoroughly in your brain tissue you may heal yourself and others. Mental Healing in any way is dangerous until the above law is understood. Never recognize disease. Treat health. Never treat disease. To have health think health. To cure suggest health.

Do this both orally and silently. Do it by word, attitude, look and gesture. They are all suggestions. You thus start thought waves that are converted into life waves along the nervous system and these Life waves build new cells. Every cell of the body is a materialized thought. As every rock is a materializa-

tion of the one invisible substance, so is every cell of your body. The rock is vibrating all the time in a much lower scale and you do not recognize it. About you are the presences of invisible persons and things vibrating too high in the scale for you to recognize them. Vibrations are everywhere. You are in the midst at all times of infinite oceans of them all along this infinite scale.

Through them all you must pass, just as you have passed from the slight scale of childhood to your present scale of recognition. To extend our range of sensation is to extend our range of recognition and this is unfolding. "I AM AN UNFOLDING SOUL," is ever to be your thought.

—NOW.

## RULES FOR DREAMERS

The Dreamer is inclined to be impractical, to lose all of his energy in mere effervescence so that none is left to do anything about it. May I offer the following general guiding principles that will help the dreamer to bring his ideals into the market place?

I. Do not discuss your dreams, ideas and purposes too freely with others. Let them do the talking. You will find plenty of people who delight in pouring out their ideas. Be a good listener. Store up. Charge your psychic batteries, but do not dissipate your mental and emotional energies by advertising what you propose to do. Maintain a temperate reticence to discuss your ambitions, ideals, plans and programs. Wait until your dream embryo is ready to be born. Wait until your very soul thrills with labor to bring forth in objective expression the dream you have carried in your innermost being. To talk about it is to dissipate its energy and to mitigate against the likelihood of its accomplishment. Wait until you are ready to do something about it and then much talk will be unnecessary. The great doers are surprisingly silent about their accomplishments and objectivities.

II. As soon as your dream is reasonably mature, start at once to do something about it. Organize your campaign for the launching of your new project. The tragedy of the average man is that he has plenty of good ideas that never find objective expression. He descends his energies in fruitless reverie, in dreams that never accomplish anything, in ideas that never find expression. Immediately a splendid idea is conceived in you, work it out mentally to a complete form. Test it by every conceivable method of reason as to its practicability, validity and utility. Many of our dreams will not stand the acid test of relation to reality. Study the situation from every possible point of view. Amass all the knowledge possible bearing on your project and then when you have fortified yourself with all of the

information available and have become to a reasonable extent master of the subject in which you propose to deal, bring your ideas to a head. Do something about your dream!

III. Work persistently from that point for the accomplishment of your objective. Refuse to be discouraged. Apply yourself with untiring energy. Find your greatest joy in the creative accomplishment. It has been tritely said that great achievement requires not only inspiration but perspiration. The dreamer may be the favored son, but only that dreamer whose dreams are crystalized by superb effort. The great master builders have been those who have dreamed and then gone to work. In your untiring effort to actualize your dream, perform faithfully the simplest tasks. Look toward the realization of your vision glorious. The way may at times seem hard and the path obscure. You may have to be an office boy before you can assume the presidency. You may have to serve before you can be master. You may have to bend your back to the tiring task at a slave's wage before you can know the joy of directing thousands. But let each day's work be done with the air of masterful accomplishment. Breathe into the humblest task the spirit of creative zeal. Do the most commonplace work that needs to be done in your effort to climb to the heights of results as if it were your masterpiece.

IV. While doing well the immediate task, do not lose sight of the ultimate objective. Keep your eye on the distant goal of achievement. Let the vision of your completed task lure you on. Every master builder has found strength to pass through the night of hardship by the vision of the ultimate accomplishment of his task in the promised dawn when all shadows flee away. The young artist is not discouraged with his immature production because the ideal of masterful accomplishment fires his soul. The young sculptor does not turn from the marble because his figures fail to justify fully the gathering lurid visions that crowd his consciousness. He works on with the assurance that one day out of cold marble will emerge a perfect living form that already has been born in his soul. And so with all of those who one day arrive as masters of various crafts.

—*Psychology.*

# SUPERIOR PLANETS

M. D. SAGANE.

It is an admitted fact that what are called superior planets, i.e. the planets that are comparatively larger in size and slower in motion have more to do with the world-wide effects. They certainly produce remarkable results by their transits taken in relation to the signs ruling particular country or countries. Such planets are Neptune, Uranus, Saturn and Jupiter. I jot down below some experiences of the recent past and some ideas about the near future with regard to the general influences of these planets in their simplest form.

\* \* \* \* \*

Looking to the Indian history of the past 10 or 12 years we find that there have been deaths of several remarkable personages who in their own way had identified themselves with the national soul. Some of such notable souls who have now taken their abode in the other worlds were Hon. Mr. Gokhale, Messers Dadabhai Nowaraji (once M. P.) Tilak, C. R. Das, Sir Surendranath Bannerji and Sir Ramkrishna Bhandarker. Now 5th house represents death and Capricorn is the sign that rules India. The sign Leo which is the 8th sign from Capricorn must have therefore to do with the deaths of the above mentioned RASHTRA PURUSHAS. Neptune entered the sign Leo for the first time in 1914 and is still there. Neptune in Leo therefore accounts for the deaths in general. He will finally leave that sign in 1929. Let us await and see the times.

\* \* \* \* \*

Similarly there have been deaths of remarkable personages in England also during these twelve months, and among them are to be mentioned the deaths of Rt. Hon Mr Montague (The Ex-Secretary of State for India) and Lord Curzon. It will be seen that they occurred since after the entry of Saturn in the sign Scorpio

which is the eighth sign from the sign Aries the ruling sign of England. (Mars was opposing Saturn at the latter's death). These two personages are important in the Indian history also and hence Neptune in Leo at their deaths is very significant.

\* \* \* \* \*

In the year 1928 Neptune will enter the sign Virgo the Ninth house of India for the first time. For 14 years from that time therefore there will be a vast change in the fortune and destiny of India. Foreign relations and religious matters will also form landmarks in history. Saturn, Uranus and Jupiter will exert their influences of course that of the second not being favourable. In 1930 Neptune will receive friendly aspects of Saturn and Jupiter.

\* \* \* \* \*

Uranus will enter Aries and therefore England in 1927. During 7 years from that time some fresh energetic movement or propoganda will come into being, and some peculiar changes amounting to reconstruction will take place. The year 1930 will involve Uranus in the squares of Saturn and Jupiter.

\* \* \* \* \*

In the year 1929 that is the next year Neptune will be in Leo, Saturn in Scorpio, and Jupiter in Aquarius. Thus 3 superior planets will be in fixed signs and in squares and opposition to one another. Mars will be in the fixed signs, Aquarius and Taurus in April and May, and August to December respectively, and will thus add to the aforesaid influences. As a result, there will be gigantic convulsions and disasters after disasters in the physical (earthquakes, eruptions, floods etc.) and Political spheres throughout the World. The countries that will experience the most of these God-sent things will be:—Ireland, Poland, Prussia, Norway, Sweden, France, Russia, Italy, Asia minor, Arabia, Khaldea to Bassorah and Persia. We may expect bloodshed even.



# STUDIES IN PSYCHOLOGY

PROF. IVI.

## Conception—II.

In the method of the action of conception, or the process of thinking over thoughts already in the mind, there is another explanation. The process of conception involves an extension of that reflection which we have seen to be essential to the process of perception.

The reason we can conceive of and bring up thought is because there is something within the mind to receive and retain that thought. This something, is called the Memory.

Conception, or the process of using concepts, is in ordinary language the process of recollection: just remembering things. Whatever you think that you expect to put into reality, already exists in reality.

Ideals are realities just lying in latent force before thinking of them.

A concept is an impression or picture that is already in the mind and whenever you think about it and expect it to become real, it is already real. Whatever you think of making into a perfect thing, already exists in the perfect thing, so far as it exists as a concept.

The clearness of the concept depends upon whether the percept from which it is formed is through sensation or intuition. An intuitional percept will always be a more perfect percept than a percept coming through sensation and when we trust intuitional percepts they soon become very perfect concepts.

Nearly all of our shortcomings in trusting our intuitional percepts and concepts, come from the training that has taught us how to do wrong and how to doubt ourselves. These doubts must be overcome by renewed confidence.

The concepts that come in clearly are those that enter without any relation to the feeling they produce

in us. Very frequently we allow our judgment in a case to be warped by the way it makes us feel, when we are trying to find out what the sensation is that is annoying the other person.

The percepts that come in clearly must come in singly. The mind must be concentrated upon the thing itself and not upon the way it affects us when we receive it. We would get rid of that if we were willing to know all of any one thing, willing to know that truth whatever it is.

The power of the concept is dependent upon being formed without reservation.

Singleness of intention directs all of the attention to one thing. If you can form any concept you wish, you are just about master of yourself. If you can conceive of the condition in which you wish to live, and allow that concept to remain unchanged, it will bring about that condition. If you can conceive of a certain achievement you wish to complete, or wish to acquire, you can get that thing if you will just think it all out. The idea is you have to form a concept of what you want.

Concepts are more readily formed from percepts obtained through sensation.

Perception leads us very little farther than the ability to describe what we see or what other sense perceptions we get. We have educated the mind largely through the senses and failed to trust our intuitive powers.

Things exist that are not capable of being seen, felt, heard, smelt or tasted.

Intuition enables us to go a little deeper into ourselves and believe more than we see.

The product of conception is a concept, but instead of being an impression such as the percept which made it, it is a complete thing now. It is just as complete as the suggestion resulting from the percept. It is the mental image of a percept, it is the actual image of anything you have experienced through any of the senses.



The result of conception is that we unconsciously grow to be like our mental companions. Our mental companions are the people, lives and events which constitute the basis of our thinking.

The process of consciously believing a thing and of thinking it over is either increasing or diminishing that thing. Every thought in the mind that is controlling us, tinges the impressions that we receive, unless we dismiss that thought or else admit an opposite thought to its fullest extent.

Conception gives us the appearance of things. It gives the appearance of a thing by giving up its image. It gives us even more than that. Thoughts suggest to the mind things or influences like themselves. The fact of this one thing, that every thought in the mind that is controlling us tinges the impressions we receive unless we dismiss that thought, suggest the necessity for reasoning, comparing, and determining the value of the thing before we allow it to become a fixed thing in the mind.

It also suggests introspection, that is, self-examination.

The subjective faculty of intuition is suggested by conception. Because when we bring up that which was just a little impression,—a certain thing impressed us, a sound, and the first we know more than the impression made by the sound comes up. You may have heard a bird-note that makes you think of a tune of which you had not thought for years. That tune makes you think of something else, and then out of this whole mass of memories you construct and make things fit; and if you did not have this faculty you could not do that.

Another thing suggested by conception is the consideration of volition, will. It suggested that we ought to cultivate the will, as we know we can introduce one thought and overcome another. We can bring up one concept or picture that will overshadow the other and we have to do that by using the will.

Then it suggests that we have the power to bring in such thought as we wish to entertain, rather than those that control us.

It suggests ideal construction. It suggests the power of the mind to construct into complete form, out of thought stuff entirely, a perfect thing which we may later on, if related to our health, enjoy as a condition. If it relates to some mechanical process, build into a structure. If it relates to some work of some kind, put it into that work.

By means of conception we may construct an ideal world in which to live. This is being done all the time. The human mind could not have grasped the great things we have to-day a hundred years ago. There was nothing to suggest it. But the power to respond to this greater suggestion lay within the domain of undeveloped mind or intuition.

All that we have that is good is the result of the virtue we possess and have recognised. You may be good as you can be and have all the righteousness and power within you, but until you recognise it it is of no value to you.

Each of us has all the power there is but we have to recognise it and we recognise it by assuming it exists, and instantly some of it will manifest

Intuition will give us a perfect concept, and the more perfectly you separate it from other things, the more perfectly will it manifest the presence

One of the most difficult of all mental exercises, is to discriminate between an intuitional concept and a sense-concept.

It is said that out of this intuitive power of perception and conception comes the idea to man that there is a Being greater than himself. It gives him his idea of God.

To separate the things that we believe exist, from what our desires create, to separate what we desire, from what is, is the difficult thing for the scientist to do;

or to separate appearances from what these appearances may mean and make them real, make them become realities to us.

We can do that in this way. If you are going to do something and depend upon intuition, do not plan the thing beforehand. Do not plan anything before beginning.

The application of conception is three-fold. First, is the uniformity of symbolisation. A symbol is that which stands for something else. It is a representation of the thing. It is of the greatest value in mental healing. But to make it of value the symbol must be perfect as it stands.

A perfect concept is necessary to perfect attainment in any line. No man can tell to what extent he can go if he forms perfect ideals. The highest ideals we can shape should be the abiding influence in our lives.



# V R I L !

BY VICTOR E. CROMER

## **Discovery of a New Spiritual Force.**

### **An Etheric Substance of Whirling Atoms.**

In Mr. C. W. Leadbeater's "Thought Forms" there are two plates—"Devotion to the Logos" and "The Response to Devotion." In one plate a picture is seen



of a cone-shaped bluish thought-form rising upwards apparently in the act of penetrating into a high plane. In the second picture a wonderful shower of lilac and light blue light is seen pouring down in response to this devotion.

During my childhood I was in the habit of seeing a good deal of blue light, especially on waking of a morning. Being a student of Theosophy and New Thought from my early teens, I began to follow up the meaning of these lights which came unbidden, and were not under any sort of control.

However, later on, when in Melbourne, in 1905 after much meditation of prolonged character, I one day focussed my thought upward, sending a ray of energy through the top of my head up to the great Logos who holds this system in the hollow of His hands. The response was remarkable. For more than two hours a stream of colored light in whirling globules, lilac, blue, and white, came towards me, apparently from the ceiling, the walls, and the floor of the room in which I was practising my meditations. An account of this incident was sent to Mr. G. R. S. Mead, the Editor of the 'Theosophical Review,' in London, at the time.

The effect of this outpouring was remarkable. One seemed to be filled with living electricity, and its tendency was to rush upward through the body and out of the top of the head. One became clairvoyant, and could see this force all round, and hear it also, because it sounded like a wind rushing through a forest at a distance.

During the last twenty years the writer has been learning how to use this force. At first one had no control over it. It was all round one—there was no escaping it. When the ordinary lights were turned out, this force was self-luminous, and was seen as clouds of light around one, and in that light disembodied spirits of various grades were to be seen moving, from fairies to archangels.

After the first surprise at this outpouring, one got used to seeing these various orders of beings, and unless they had something important to communicate one did not trouble about them. My interest was centred on getting control of this force, finding out what it could do, endeavouring to handle it in a definite way. I could see the atoms of it whirl and dart with great rapidity in all directions, and I endeavoured to focus my thought so as to form these atoms and their clouds of light into definite shapes.

By certain processes I found that I could focus a ray of this force upon a given point. I tried to move physical objects with it, but it ran right through them, and they would not budge. Sitting in front of a suspended electric light, for instance, I tried to make it swing. I could see the atoms all right, I could focus them upon the shade round the light, but could get no physical movement.

Sitting quietly in meditation, I found that visions would form in this light. I, therefore, decided to try to get definite results. If I focussed my mind upon a certain deceased individual, would he make his appearance? Could I get back a picture of some scene at a distance? These are things that I found this force would do, but it was difficult at first.

Then I discovered that this force had an effect on the nervous system of a person. I found that it was a vital force, that it could take away pain, remove headache, etc. If a baby was crying, a thought of peace, well wrapped up in a globule of this blue light, would stop it from crying, and in a little while it would look up and smile. This has often succeeded even with strange babies in tramcars, trains, etc., carried by their mothers at the other end of the compartments.

In addition to finding out how to use this force, however, I had to keep up the practice of drawing it down, and this was accomplished by concentrating the mind on God, which I have learnt to do very quickly, having obtained the key during the first outpouring, but never again has it come with such intensity. I have come to the conclusion that in that first development I was helped considerably, and having once penetrated to the higher plane, I have had to assimilate the force, and so the outpourings, as the result of the mental concentration, now come in tiny globules like fine rain. The feeling arising from the downpour sends a wonderful glow through the body, and one feels as though bathed in a soft kind of electricity.

However, the latest step has been to develop this force to the point where it is possible to demonstrate it to others. The source of the outpouring is the Buddhic plane; when one taps it there it descends through the mental to the astral plane, and then comes down on to the etheric plane. What I have called 'Vril' is, therefore, not an astral quality, but an etheric substance. We all have an etheric body, but it is passive in most people. With this outpouring it becomes active.

#### THE FORCE CAN BE DEMONSTRATED

The force has reached the stage now that when I sit on a chair and concentrate my mind it makes a peculiar noise on the chair. Lying in bed, it can be heard upon the mattress. I can feel it at any time making this peculiar electrical sound on my clothes as I write.

Other people in my vicinity also can hear it. It is comparatively easy, by concentrating on a person's forehead, to make them see the bluish light. Most people can feel the vibrations of it at the first attempt. In fact, the force has reached the stage where it can be demonstrated to the average person, not necessarily those who are 'psychic.'

What is the actual value of being able to demonstrate the reality of a spiritual force to the average person? Can it be measured in words? Are there not a great number of people who are tired of theories, and who would like to see some demonstration of the spiritual realities, and yet, on the other hand, are not convinced by 'Spiritualistic' phenomena? Here we have a force that proves the existence of the soul; and yet, at the same time, does away with the necessity of a 'medium' or of any other entity but the demonstrator. That is to say, having obtained the spiritual influx from the higher realms, one can demonstrate the power of it direct to another person in one's full waking consciousness.

By this means the spiritual realities are made plain without any other set of doctrines having to be superimposed to explain the phenomena. The aura is seen to be a reality, because one can feel its vibrations. A whole roomful of people can be made to feel this force by whirling it around the room in a given direction. It can impinge on their nervous system, either as a soft, soothing influence for peace, or as a vibrant rushing energy giving strength and power.

It is also under perfect control. When one stops concentrating, its energy is scarcely felt, but when one directs it in a given way it is felt at once. It is a life-giving force, but one must keep one's head cool and one's heart pure to use it. If one indulges in a wrong thought of any kind the stream runs backward. To keep it, one has to continually pour forth a stream of uplifting thought—of strong, vibrant thoughts, and then one tingles all over with the glow of this magic vrillic fluid—the Divine outpouring.

## EFFECTS OF THE OUTPOURING

The effects upon the physical body of the spiritual outpouring, which I have called 'Vril,' are many and curious. In the first place, the outpouring comes down from above, or descends from a higher plane. The higher planes from which the magnetism descends extend, in reality, above the earth. One of the principal effects of the outpouring is a tendency for the magnetism to flow upwards through the body. It flows upwards along the whole nervous system, from the feet upwards and is felt very strongly ascending up the spinal column. It has two main effects passing out of the head. It rises straight out of the top of the head, and it also seems to flow out of the centre of the forehead. This is its normal effect when one is not concentrating upon anything in particular.

When one enters the state of meditation, the vrillic flow is greatly intensified. The deeper one goes into meditation the more marked is the effect. It makes a remarkable sound on the chair in which one sits. If one sits in see-grass chair while meditating, the vrillic flow can be heard all over the room, the sound being something like the working of an electric battery, and the bluish flame is intensified. The influx of the vrillic fluid is accelerated during meditation, while in concentration the onflow is greatly increased.

The effect upon the skin of the outpouring is to make one feel all over the body as if a very fine oil had been poured over one. After meditation for sometime this fine oil can be distinctly felt on the forehead, and if the hand is passed over the forehead a small quantity of this oil will show upon the fingers. Two main principles are apparent. In meditation one receives the vrillic influx. While concentrating one pours it out. If one, however, concentrates one's mind upon God there is an outgoing and an inflowing process set up. The concentration of the mind upwards sends a rush of this force through the top of the head, and the response comes as a fine rain of soft magnetism. These



two forces cause a beautiful display of color to the higher vision. The outpouring from above is beautiful beyond description; showers of lilac-blue and gold magnetism come down, while the upward rush of one's own magnetism is not so beautiful, being tinged by more mundane colors.

#### EXPERIMENTS DURING THE WAR

It is possible to direct a ray of this vrillic power in a concentrated form. Normally, I generally see a cone-shaped ray in front of me, being about the size of the head, where it begins, and coming to a point about two yards in front of me. This fount of light can be extended by means of concentration, so that it can be focussed upon any other part of the world, or upon one of the planets, or a distant star and when the concentration is ended it brings back photographic visions of the place on which one's mind was directed.

Properly directed, this phase of the vrillic force would enable the possessor to get into touch with events in any part of the world. One can get in touch with the course of events, and with the people who are directing events anywhere.

During the great war a number of experiments were carried out with the object of finding out what was being done, or likely to be done, on the various fronts. It was found that we could actually get into touch with the Councils of War in the enemy countries, and find out what they were going to do. We could direct our attention to these Councils, and bring back visions of their proceedings.

In addition, we could get in touch with the disembodied spirits. A little time spent in concentration on the name of a deceased individual would bring him, or her, into touch with us.

In concentrating the vrillic power upon others, it is interesting to note how it affects different people. Some people feel its effect at once. They say that it affects them like a charge of electricity, and that its effect lasts many days. Other people do not feel any-

thing at all at first; but sometimes, after several concentrations, they begin to feel it. Some people see it but do not feel it, but more people feel it who are unable to see it. On the other hand, many people can see this bluish flame who are not clairvoyant.

By concentrating for a while on the forehead of a person, he or she can often be made to see this vrillic force, and a number of people are very much surprised at the beauty of the magnetism on getting their first glimpse of super-physical substances by this means. It must be remembered that this force is etheric, not astral, and therefore many people can see this force without seeing any of the other aspects of clairvoyance though once this force is awakened it begins to develop the higher forms of clairvoyance as well.

#### INTENSE ACTIVITY OF VRILLIC ATOMS

To those who have not seen it, it is almost impossible to imagine the intense activity of the atoms of the vrillic force. When one is in meditation, one can hear the activity of these atoms, for it sounds like the roll of the sea in the distance, or like a strong wind blowing through the tree tops.

With practice, the vrillic force can be made to whirl round a room, or to pour wave after wave of it upon an audience. The force can be poured out from the whole body at once, as well as concentrated by a mental act from the centre of the forehead. In healing, for instance, one can pour it instantly all over the body of a patient, or concentrate it upon a given affected spot. One can look inside the body of a patient, see the organs at work, and notice any defects.

Where there are any defects, the magnetic flow is interrupted; but one of the remarkable effects of the vrillic fluid is that it seems to concentrate almost immediately on any physical defect, and endeavors to set it right, and this spontaneously, without any particular effort on the part of the demonstrator.

An illustration of this may be of interest: A gentleman called for treatment for a physical defect, and

brought his wife with him. While concentrating on him the wife suddenly called out that a particular trouble from which she was suffering had disappeared while sitting in the room. She had not previously mentioned that there was anything the matter. The vrillic force had acted, apparently, on its own account.

To my mind healing is only a side issue of this vrillic force. When this divine outflowing is fully understood sickness will disappear. Meanwhile, its principal effect is the spiritual awakening that results from the outpouring. This force is really a part of the great spiritual outpouring that is beginning to descend upon the world, preparatory to the commencement of the New Age. Its direct effect is to awaken, by reflex action, the Buddhic body. It is an outpouring from the Buddhic plane, descending by stages to etheric plane, and the effect of demonstrating this force to others is that, by reverse action from the etheric to the Buddhic, it awakens the Buddhic body.

I know that this is the effect, though I do not see it on the Buddhic plane, but on the etheric, the astral, and the mental planes. The reason why it awakens the Buddhic body is because the force descends from the Buddhic plane, and it endeavors to get back to that plane, and this action causes those who respond to the force to vibrate in harmony, temporarily, with its vibrations.

One of the principal effects of stimulating the vrillic force in others is that the health aura, or etheric body, becomes more highly organized. The head becomes illuminated with etheric flame, and when one gets any physical trouble the recuperative or regenerative power is more marked than formerly.

---

## OVERSEAS NOTES

### ASTAR

'When I am dead? what will happen to me?' Three awards of £ 100 each are to be made by one of the leading Sunday newspapers to its readers for the best letters on these two questions from a clergyman, layman, and a spiritualist. In meantime a series of articles from a number of distinguished contributors in various professions are to be published in its columns, the first from Dame Nellie Melba the world famous prima donna. As the fact of continuity of life is now fairly established scientifically, the first question seems somewhat superfluous; while the second will afford ample scope for drawing inferences from experiences of numbers of those who have preceded us into the life beyond, such experiences of necessity varying according to the character of the individual life here on the earth. It will be interesting to read these contributions on so momentous a subject affecting us all, and observe the different aspects from which the writers view the question of 'what will happen to me' after so called death. The incident is, however, sufficient to indicate how widespread an interest is now being shown in life and its attendant results. The spiritualists at least have an advantage in their close and intimate communication with the denizens of the spirit world, from which they have drawn rich stores of inspiration and revelation warranting a reliance of the immanence and supremacy of Spirit (God).

\*       \*       \*       \*

Experiences of psychic, or supernormal, phenomena and communications incidental thereto, as gained by patient observation and study throughout the civilised world for many years past by scientists and other investigators, have to a very large extent corroborated and supplemented similar experiences of earlier times. In these modern days, the revealments tend to add considerably to the realization of the potency of the more

etherial powers operating in the universe, especially those of a vital nature such as the ectoplasmic emanation from the human body, controlled or directed by intelligent energy. These powers and the natural deductions to be drawn from them are most ably dealt with in a well summarised analysis in the work 'Psychical Research, Science and Religion' by Stanley De Brath, M. Inst. C. E., now in course of publication by Methuen & Co., London, 7s. 6d., a book that students (may we not all be included in that category?) will do well to most carefully read and mentally digest. The book is dedicated to Dr. Gustave Geley of European fame in psychic research, is illustrated by photographic reproductions of supernormal phenomena dealt with in the letterpress, and a classic in scientific psychic literature. Mr. De Brath's work is one of the most scholarly type, a text and guide book of utmost standing value, one of its kind long wanted and now obtainable, the author being widely appreciated in our midst here in England.

\* \* \* \*

In the London 'Occult Review' for January and February, 1925, some very curious and interesting particulars were published respecting the discovery of 'a new organic force' by Mrs. Maude Dickinson, M. R. I., while engaged in researches among vegetable oils and gums, mainly of Eastern origin. To this force, or element, the Hon. Ralph Shirley gave what he considered the appropriate name of 'Proteus', questioning whether it was not the primordial matter, or *substance*, of the old alchemists. Some people have thought it may have some connection with 'ectoplasm', in as much as living organisms result from both sources. Though possibly not actually identical, both are apparently some degree of primordial *substance*. This *substance* may again, in a still more sublimated etherial degree, be what we consider spirit as the origin of all things? Of course this is purely speculative, so must await results of further experimental investigation by competent scientific experts, necessitating prolonged careful observational research.

In any case we seem to be on the threshold of new and important discoveries in etherial realms, which will probably revolutionize much of our scientific thought of psychic affairs as at present understood, solving some puzzling problems that beset our path.

Some surprise has been occasioned by the retirement of the Hon. Ralph Shirley from the editorship of the 'Occult Review', but we are promised a valedictory address from his pen in the quarterly transactions of the British College of Psychic Science for January, 1926, to which we look forward with lively anticipation of interest.

\* \* \* \*

The British Empire and its dependencies would appear the principal centre for diffusion of the more important features of psychic science, now rapidly taking its due recognition at the hands of increasing numbers of scientists in many different branches, and looked upon authoritively as the 'new science.' One has but to recall the names of but a few of those now actively associated in ranks of psychical research:— Sir Oliver Lodge, F. R. S., Prof. Calderone, Prof. Chas. Richet, Dr. E. Osty, Dr. von Schrenck-Notzing, P. Curie and Mme. Curie, Prof. Hyslop, Prof. Bozzano, and a host of other men and women famous in the learned professions. Then among the general body of acknowledged spiritualists may be included the names of Sir Arthur Conan Doyle, M. D., Lady Doyle, Earl and Lady Grey, Rev. G. Vale Owen, Hon. Mrs. Alfred Lyttelton, and others too numerous for mention, sufficient to indicate a variety of profession. One is often tempted to remark that in such company reseachers and advocates are in good companionship. Science considered as systematised knowledge has naturally many branches, and although long delayed the supernormal facts, or phenomena, designated psychic and spiritual, it is only in our time that such close and carefully accurate observation and study has been given to 'merit their inclusion as as a definite branch of 'science.'

—————

## REVIEWS

### **Mysticism, Freudianism and Scientific Psychology**

By KNIGHT DUNLAP, *Professor of Experimental Psychology in the John Hopkins University, Baltimore.* C. V. MOSBY COMPANY, *Publishers, St. Louis, Mo.* 173 pages \$ 1.50.

The book is a critical analysis. This is easier of grasp than either Freud or Mysticism. The author reasons that all troubles which psychoanalysts attribute to suppressions are due to excessive expression. Psychology is undergoing modifications every day and Mr. Dunlop's Scientific Psychology may also be modified in the very near future. The book presents a sound reasoning and keen judgment.

### **Truth of Life after Death.** By ROBERT H. JEBB.

With a Foreword by REV. WILLIAM A. REID M.A.  
GLASGOW. *Aird and Coghill, Ltd., 24, Douglas Street,* Copies may be obtained from H. LUMSDEN, 47 *York Street, GLASGOW.* Price 2s. 6d.,

The book opens with a foreword from Rev. William A. Reid, M. A., who believes in Spiritualism simply because he is astounded at the names of the patrons of Spiritualism—Richet, Crawford, Flammarion, Lodge, Barrett, Schrenck-Notzing, etc. He considers the author to be a brave man for calling a spade a spade. The book is really very interesting and thought-compelling as it is the talk of a businessman, Mr. Jebb being a well-known figure in the Glasgow business circles.

### **Life and Teaching of the Masters of the Far East.**

By BAIRD T. SPALDING. SAN FRANCISCO, CAL., *California Press, Broadway and Sansome Streets* Price \$1. 50.

East is the land of Wisdom. Mr. Spalding claims to have bearded the lion in its own den. The book purports to be a record of the Teachings of the Mahatmas in the Himalayan regions. Spalding seems to have joined a Research party which visited the Himalayas in

1894. Independent of the party Spalding issues this book which is claimed to be taken down stenographically when words of Wisdom fell like pearls from the mouths of the Masters. The teachings contend that Buddha represents *Enlightenment* but Christ is Enlightenment itself. Call it Buddha, Christ or Krishna as it would suit you, the work is really interesting.

**Windmill-Land Stories.** By ALLEN CLARKE. *Palatine Books Co., 42, GORSE ROAD, BLACKPOOL.* Price 7s. 6d. net.

This book is claimed to be the outcome of the exploration of haunted-houses and is a good grandmother story. It is an amusing reading to pass away tedious time. As all English publications go the book is well-printed and bound.

**Bear Witness.** By A KING'S COUNSEL. LONDON: *Hutchinson & Co., PATERNOSTER ROW.* Price 4s. 6d.

Mr. King is the author of two remarkable books 'I heard a Voice' and 'So Saith the Spirit' published before their time. This adds one more to the legion of books on Spiritualism. The law regarding spiritualists and mediums is carefully examined and an intelligent presentation is made.

**Healing For All.** By OCTAVIA. LONDON: *The Panacea Society, 46, Ebury Street, S. W. 1.* Pp. 128. Price 2s. 6d. net.

This is an account of the Joanna Southcot Movement. The book claims to relate "The story of the Greatest Discovery of Any Age" as is usual with all fanatics. Of course you have clear and vivid instances of the cure made by this discovery. It is for the reader to judge whether all of them could be attributed to this particular discovery or whether other psychological explanations could be made. The know more of this movement apply to C. S. S., 46, Ebury St., S. W. 1.