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THE RHYTHM IN THE GITA

T. L. VASWANI.

Krishna was at once a thinker and an artist. An artist *is* a thinker. With love-filled eyes, Krishna looked upon the world and found it,—Beautiful! And did not his Flute sound notes calling the simple Vraja-folk:—Why won't you play with me?

Historical realism examines only the 'positive' side of Sri Krishna. But Poetry is truer than Positivism. Krishna the artist playing the Flute filled Brindaban with an atmosphere of music and song. Modern cities abound in brick and mortar, silver and gold. But there is no beauty without simplicity. Insincerity, mistrust, lovelessness spoil our cities,—make them ugly. Political mentality is developed; but as Trotsky confesses in his recent book, "*not by politics alone does man thrive.*"

Krishna the Flute-player! This picture was treasured by the folk-memory, the race-memory of Aryavarta. This picture appealed to nations outside India. The oldest temple in Japan was built in the 6th or 7th century. On the walls of this temple you may see a number of beautiful and ancient paintings. One of them is that of Boy Krishna playing upon the Flute!

Not without reason is his teaching named the "Gita". That word means "Song". In his music is his message The *Bhagavad Gita*; The music of the name has gone into the hearts of India's millions. The philosopher, the

psychologist, the patriot find voice in the "Gita". But the supreme voice is that of the Singer—Seer. The Gita is a Song, not a speculative system. And every one of the 18 *adhyaya* in this wonderful Song has a *note* of its own. One Song; 18 notes! To study the "Gita" is to listen to the 18 notes of the Song of the Soul.

A beautiful song has a beautiful rhythm. In the Gita is Life's supreme rhythm. It may, I think, be expressed thus,—*Correlation of karma with Atman of Action with the spirit*. This is the basal rhythm of Life's rich music, as I hear it in the *Bhagavad Gita*. 'Energy' and 'spirituality' are both essential to Life. "Stand up, Parantapa!"—said Sri Krishna to Arjuna. And Sri Krishna proceeded to develop a great Doctrine of Atman, telling Arjuna to realise that he was a soul, a child of the Ancient, the Eternal. Stand up on the plane of Action; but don't forget the Atman. This, to my mind is the essence of the Gita. This, I believe, was the intuition of ancient Aryans when they looked to *raja-rishis* to lead the state. This, too, the intuition of Socrates—Plato in that passage in the *Dialogues* which says that "it will never be good times for the world till the kings are philosophers and the philosophers are kings". Inner life of the *atman* and life-in-action are both needed for rich spiritual life.

Life-in-action means battle with untruth, means persecution and pain. Life-in-action is a conflict with environment and impulse, with circumstance and instinct. But spiritual life is not rich nor strong without conflict, battle, suffering. The *atman* enters into a process of self-realization when it steps up the hard rock of resistance and suffering. Its highest point is attained when the Flute and Cross kiss each other in One Song of Sacrifice

This message of Creative Life through suffering and self-renunciation is, to my mind, the message at once of Krishna and Christ. And in the Krishna-Christ message is the world's hope of a New Day. For suffering is not evil. Through suffering, the soul finds herself.



CHITH OR WILL

S. NARAYANASWAMI IYER.

Alexander wept he had not more worlds to conquer.
And Caesar wept that he was not great, like Alexander.

There is always work to do. All of us are born workmen.

Only let us know our work.

To be idiot or sensible to most part belongs to us.

True we are conditioned, but truer we may break our shackles.

We complain of luck, but some make luck their prerogative.

Will is free, will that you may become free.

It is a living factor, the persistive energy, working for high and higher ends.

Wrote Tennyson,—O living will that shalt endure when all else will suffer shock.

Pope wrote that though nature is bound in fate the will is left free.

The fated-sky gives free scope., That is Shakespeare.

Above the sense, above the mind, above reason, is will enthroned; sense, mind, and discernment are in its sway.

What ennobles the will is its purpose.

Make your purpose pure.

Then will the Will not be crabbed but exult and expand.

In the excellence of Truth dwells the Divine.

Make it your ideal to reach and realize it.

Every step advanced in Truth lands you in higher concepts of truth. For truth is truth, only it should be understood.

Keep the memory fresh, let not your purpose blench.

Educate your sense till it becomes insensible to the senseless.

In tamelss resolve laugh down misery, cast your vote of love in hope's neglected urn.

Be loyal to truth, disdain foolish faith.

Be true to self.

Feel the divine in you.

Realize it.

"He must, he is, he cannot but be wise," was said of Nestor by Ulysses. It must be the psalm of life.

Will that you become willed unto the supreme will.

Rude will, reluctant will, subdued will, gracious will, —is all will, —in its varied complexions,—of might, for good or ill. Through grace seek to be graced with a will which will, through strenuous exercise, bring you to the foot of Grace.



FOLLOW THE FLUTE

As leaves in richer beauty fall,

So dying, Old Year falls

Into the rich unending Wonder of Life.

New Year is born, and thro' it looks anew

God the Beautiful,

God the Radiant One

Singing in the morning Sun.

May ye follow His Magic-Flute!

—T. L. VASWANI.

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THE LOGIC OF RIGHT THOUGHT

GEORGE L. DAVIS.

Last month, in the first article of this series, we took up the subject of Health. This month we will deal with the second subject of the three elements named, and will talk on Harmony, or peace of mind.

In order to manifest complete harmony, there are certain psychological and Universal Laws of Being that we must understand thoroughly, and adhere to strictly.

First of these is the Universal Law of Cause and Effect, or, as the great American poet and philosopher termed it, the law of Compensation. (Emerson.)

This Law teaches us that for everything that occurs, yes, for every thought, even, there is a very good reason.

That every occurrence is but the inevitable reaction of a primary conscious thought, that has been permitted to remain in the Cerebrum for such a length of time that it has become transferred and firmly implanted in the sub-conscious, the seat of which is in the Solar Plexus.

For this reason, then, in order to manifest Harmony, we must, first of all THINK RIGHT. Wrong actions being but the result of wrong thought, and good actions the result of right thought, it behoves us to protect ourselves as far as possible by guarding our thoughts. I say "protect ourselves", simply because physical, as well as other inharmonies are certain to manifest for us if we do not think right, owing to the sub-conscious having complete control of all the sub-conscious activities of the physical body, such as respiration, circulation, digestion, excretion, etc.

If we fill the subconscious with destructive thoughts, it is certain to cause a re-action that will eventually destroy the physical organisms that it controls.

This was thoroughly explained in the article last month, on Health. The sub-conscious mind has as much control of the causes of inharmony as it has of ill-health.

Dealing with the present subject, there still remain two more great, immutable Universal Laws of Being that we must take up, study, and practise, in order to realize Harmony.

The next one is known as the Law of Attraction more commonly known as the Law of Love. We can never manifest either health or harmony, with even a small spark of Hatē in our system, for even one of the 'least of these', God's created beings. All that IS, is but a manifestation of Love,—a living example of the wonderfulness of ALL-LOVE, the Creator, Himself, We, who are 'created in His own image and likeness', are, of course, the most perfect creations of this manifestation. The Law of Attraction, if violated, does, therefore, cause much inharmony. If inharmony already exists, we should undergo a thorough period of introspection, and endeavor to ascertain, first of all, if there is not, somewhere, somehow, a spirit of enmity or hate against someone, and then, if we discover that there is, we should immediately banish it from our system, and replace it with a spirit of Love. This is absolutely necessary in order to know complete Harmony.

There is but one more Universal Law of Being that has to deal with the subject of Harmony, and it is known as the Law of Giving and Receiving. This law affects our prosperity, and violating it is very apt to cause poverty.

The Law of Giving and Receiving teaches that in order to manifest prosperity and abundance, we must give. It is necessary to give in order to receive, and the more worthily and abundantly we give, the more we are certain to receive, 'good measure, pressed down', as the Christian Scripture gives it.

We cannot manifest complete harmony without sufficient material things for our daily needs. But through obeying the Universal Law of Giving and Receiving, we will find that abundance comes to us as a part of our natural heritage.

There has been times in the lives of the majority of us when we have awoke in the morning with a song on our lips, or a desire for whistling. On such occasions the sun seemed to shine brighter, the birds appeared to sing sweeter, and the whole day seemed joyful. Why? Simply because, at that time, we were thinking constructively, were conscience clear, and according to our thoughts were the manifestations of the things about us. This is inevitable, and a part of the working of Universal Law. Thought is but the father to the action, and we are CERTAIN to act exactly as we think, at all times.

So then let us banish all thoughts of inharmony, and we will discover that inharmony cannot exist for us, and in the things that surround us. Complete health, harmony and happiness are as natural to us as the air that we breathe, and if we are not manifesting these qualities, it is owing to the fact that we are THINKING WRONG, in some way.

Our brethren of the Eastern countries have, generally, advanced much farther in the knowledge of these things that we of the Western Hemisphere have. But still, there are many of them who lack certain qualities that we are able to manifest, so while they undoubtedly need certain knowledge that we possess, we also need much of the knowledge that they put into daily practice.

And we are all akin, in the great Scheme of Things, regardless of social conditions or environment: and regardless of race, creed, caste or colour: financial conditions or any other quality. And we are each, to a more or less extent, responsible for the thoughts and actions of the other.

So let us commence this glorious New Year with the resolution to be of as much benefit to our bother and sister humans as we possibly can. In that way only lies Health, Harmony and Happiness, —eternal 'Peace on earth, Good Will to Men'.



KRISHNA SAKTI or The Law of Grace

P. S. ACHARYA.

There is a Power that sweeps through the Universe—the Power of Right (and not of might), says the Tamil poet. According to him the Vedas are the earliest and the most reliable records of man that testify to this 'Might of Right'. Right is might and not *vice versa*; Justice is Power, pure and unalloyed—Justice the soul whereof is sweet celestial Grace.

This power of Divine Justice, grace tempered, sweeps, through ages in ever-widening circles—sweeps through the past, present and future, embracing them all in the one eternal 'Now'. It stretches beyond the Universe—on into other universes, already formed or unformed. It is the light that lights up the suns far and near—the bond that keeps the worlds, seen and unseen, together in common comradeship. It twinkles in stars and diamonds—blossoms in flowers and human hearts—is the source of Truth, Beauty, Harmony and Unity. All laws, all forces and all phenomena are the willing handmaids of this great creative Principle of Grace—Divine or Perfect Justice, better known in India by the name of Krishna-Sakti. In darkness and silence, in glory and light, in pain and shame, in joy and equanimity, in hill and dale, Krishna-Sakti moves on and on toward the fulfilment of its supreme purpose—Perfect Justice and Love blending in balance and harmony. Plants and planets feel its divine urge, as they push forth from darkness to light. Men and spirits breathe in its fragrance, as they struggle from death to life. It dictates nothing—yet brings fruition—bearing us forward and ever forward in silent majesty. It is the strength in the granite and in thy muscle—the beauty in the blue sky and in thy beloved—the life in the Here and the Hereafter—the soul in Nature and in the mind of man.

Krishna-Sakti is neither moral nor immoral, though always Good and never Evil. It flows in conjunction with our individual loves and desires. Each of us has to determine our growth in accordance with this Law of Grace. Krishna-Sakti cannot move on freely and unfettered, in chronic fear and mental slavery—in an atmosphere of dense dark superstition and hopeless materialism.

Cause governs effect. Thought governs action. So we must know the Law and use it knowingly. Otherwise we use it unconsciously. In other words, we use the Law of Grace *blindly*. Use it we must. Life itself is found to be, in a sense, a conformity to laws. We are the architects of our life, conscious or unconscious. Don't, however, be a blind architect—says the Yogi. For blindness leads not, but misleads. Life being made up of laws, we get results, even as we utilise the laws consciously—especially, the laws of thought—power and mind—culture.

Think of Sri Krishna as the Soul of Nature and of Humanity. Entertain the thought of his sakti or Grace, ever making for wholeness and beauty, for strength and plenty. Be *positive* to the world—*negative* to Sri Krishna and to Him only.

Remember that life is not a chaos but a cosmos, governed by the 'Law of Grace' (as personified in Sri Krishna). Do not sink into the level of a dumb driven creature of natural laws and forces. Strive to use them—to master them in the name of the Law of all laws, the Law of Grace Divine.

Life is not chance, not mere kismet or fate. But life is Karma—real Karma—true thought-action graded and well-mapped with a view to self-mastery or self-conquest. Think, work—think and work—in the name of the Lord—happily resigned to His Supreme Loving Will and Grace.

Rule thy mind, by the Krishna-Ideal. Realise what Krishna-Sakti may do for you. Stand up for life's engagement, armed to the teeth (as the phrase goes) sweet celestial with the grace of thy Lord and Lover—Sri Krishna—whose heaven is thy heart of hearts—the inner shrine of Self.



PHRENOLOGICAL CHARACTER DELINEATION

Sir Arthur Conan Doyle

J. MILLOT SEVERN, F. B. F. S., F. L. L. C.

When a man so eminent in the literary world as Sir Arthur Conan Doyle breaks away from the beaten track of Orthodoxy, and becomes an advocate and expounder of Spiritualism, people are inclined to assume that there is something wrong with his mentality. It will be interesting to sceptics of this sort to know the kind of head and intellect Sir Arthur really possesses. His Cr ation of Sherlock Holmes stamped him as a man of uncommon ability and intuition. His keen intuitive discernment of the mysticism of life and the subtleties of human nature have carried him into realms of thought far beyond the range of the average person. The position he is taking to-day as an investigator, expounder and popular propagandist in the field of Spiritualism may arouse in many feelings of wonder and surprise, but whatever the outcome of others' reasoning, Sir Arthur is a man of powerful mentality, sterling intellect, and withal exceedingly practical.

The measurements of his head are immense, the circumference being 24 inches full, or at least 2 inches above the average; length $8\frac{1}{10}$; width $6\frac{1}{2}$; and the various lobes of the brain all being large and active endow him with an all-round powerful brain, and a distinctive and unique mentality.

It is interesting to note that when I examined Sir Arthur's head about ten years ago, his circumferential measurement was then a little less than 24 inches, length $7\frac{9}{10}$; width $6\frac{1}{10}$; thus there are now marked indications of still further growth in the frontal lobes, corresponding with his strenuous intellectual activities during this period. These facts relative to brain growth after

maturity are absolutely at variance with the notions of medical men who contend that the brain stops growing after about 21 to 25 years of age.

His outstanding mental qualities are cautiousness, courage, mental tenacity, executiveness, practical intelligence, reasoning capacity, intuition, constructive ability, creative intellect, mental resourcefulness, a strong hold on life, and great physical endurance.

Human Nature is one of his especially strong faculties, endowing him with remarkable intuitive perception and a shrewd and penetrative mind; he has wonderful detective instinct and insight into character and motives.

His aspiring faculties are large. He has ambition, is sensitive regarding others' opinions, though does not allow this quality to unduly sway his character or detract from his liberty as an independent thinker. He is more self-possessed than self-confident, yet manifests confidence in what he knows well, is very diplomatic, and has great control over his feelings; he is naturally resourceful, can adapt himself to a diversity of subjects.

Although fairly optimistic, he is not easily carried away by impulse, and while well endowed with Spirituality or faith, he will want to bring everything to the test of reason and practical experience before accepting the same as true.

His success is purely a matter of brains. There is nothing mentally mean or belittling in his intellectual make-up. Nature has most amply endowed him with a prolific, diverse, and powerful mentality.

The shape of his head is distinctly uncommon. Rarely do we get such a great width of head in literary types; hence there is a wealth of reserve energy, force of character, executiveness of purpose, self-control, driving power and determination to back up his intellectual gifts. In their earlier years, men so endowed, though achieving so very much more than others, are rarely tired. In this respect he has some characteristics similar to Edison, who would frequently have worked

night and day on end, were it not that his wife had constantly to remind him of his proclivity to overwork. The immense value of Concentrativeness has never been more highly extolled than of late years. Here, as in the case of Edison, we have a fine example of Concentration. Spontaneous in thought, imaginative, original, inventive, yet slow in bringing the mind to beginning new things; prolific of ideas, yet prone to procrastinate and put off, whilst realising an impelling desire to act; though once decided and having made a beginning it is difficult for him to wrench himself away from the theme or subject he sets about doing.

His head is not so high proportionally as it is broad; hence there is no fear or religious fanaticism; he is no mere visionary; he is far too practical, and will aim to bring everything to the test of practical experiment and experience, and once he has thoroughly sifted a subject and committed himself to it, it may be relied upon as something beyond mere theory—something that it will take the majority of individuals many decades to arrive at and fully understand. Men having brains of Dr. Doyle's calibre have to be reckoned with; what he comprehends to-day will be dawning thoughts of many people generations hence, who will then be accounted enlightened individuals.

He is one of the few geniuses who adorn and materially help the period in which they live; whether the subjects he advocates are believed or not. He is in the world for a distinct purpose; he has arrived at his conclusions by reason, experiment and personal conviction; and a man of his mentality, earnestness, careful methods of investigation and ability, for scientific and psychical research cannot be reasonably ignored. It has taken him many long years to get at and realise his life's purpose, but when once convinced there is no retracing of his footsteps. There is a stability and permanency indicated in the whole of his character and conduct, and a persistency of purpose which few men possess.

Firmness is a strong characteristic, and combining with his large Executiveness and Combativeness, shown

in the great width of head and fair height at the crown, gives him great powers of endurance, thoroughness, courage and determination.

Whilst possessing a distinctly democratic outlook, his large Acquisitiveness conjoined to other qualities gives him a remarkable conservative realisation of things, and much as he himself may deprecate his business weakness, he has a practical business understanding, which gives him a sense of personal carefulness, and the economy and utility of things in nature and materials; as well as the acquisition and conservation of knowledge and its broad uses and application to present and future human interests.

His exceedingly large Constructiveness enables him to understand the construction of things: he is a literary architect, ever building up ideas, themes, projects, plans based on experiment, and he builds on sure and tried foundations. His large Language manifests itself especially in literary construction.

His large Perceptive faculties—Form, shown in the width between the eyes, Individuality, Size, Locality and Calculation, endow him with exceptionally good powers of observation. He possesses a great desire to see and examine things in detail, is distinctly scientific in his methods of investigation, has calculative ability, a comprehensive judgment in respect to proportions and forms, remembers localities, positions and places, and will like travelling for the purpose of seeing and acquiring knowledge first-hand, yet his large Inhabitiveness and domestic faculties give him a home-loving and affectional disposition.

The breadth of his forehead indicates large Causality, Comparison, well developed Human Nature, and also Tune and Time: hence he is a great thinker and reasoner, capable of taking distinctly broad and comprehensive views, has considerable originality of mind, inventive ability, is critical, analytical, and exceedingly intuitional—a keen penetrative reader of character and motives, sees beneath the surface, experiences strong presenti-

ments, an anticipation of things often long before they transpire, forestalls happenings, and is seldom wrong when he follows his intuitions and first impressions. This combination gives him a prophetic tendency of mind and thought, and ability to predicate and depict character. It makes him the creator of Sherlock Holmes. He aptly visualises character. He should much like music, and whilst possessing good imitative talent he has considerable originality, which is manifested in most things he does.

His large Ideality and Sublimity endow him with lucidity of mental vision, remarkable creative capacity, imagination, and appreciation of things beautiful and sublime. He is sympathetic, and possesses considerable sense of humour and incongruity.

Added to his abilities as a literary writer, lecturer and author of extraordinary mental conception, he has abilities also capable of distinguishing him as a scientist, critical psychical investigator, explorer, historian, lawyer and diplomatist.

P U R E J O Y

**Pure joy it is to smile with thee
 Oh red rose f'ower of January!
 What grace! what innocence is there!
 Upon thy lovely face so fair,
 So sweet, so glad, so dear, so bright
 And Shining with God's heavenly light.
 Such joy sweet children have of thee.
 They play, they dance, they shine with glee.
 Man's life is short and he should be
 As glad as thou in January—
 Deprived of anger, envy, hate
 And worry's great o'er mast'ring state.**

Braj Mohan Tewari

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PURE JOY

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GRAPHOLOGY

RUBY F. REMONT

LESSONS XI, XII, ETC.

Tabulated Characteristics

APPROBATIVENESS: Highly developed stage shows *scrolled* line under signature, curlicue capitals, ostentatious shading, fancy embellishments, abnormally high FIRST stroke on M. or N. Doughnut shaped i-dots are affectations showing the 'putting on of airs.' Writers wear fancy apparel, love ornamentation, quirk finger over coffee-cup, are conscious of appearance.

AFFECTION: Forward hand betraying 'glad to meet you' style. Intensely sloped toward right; ardent affection, emotionality, gush, enthusiasm. Such make good salesmen, public speakers, actors, promoters because they 'FALL FOR' others even as their writing FALLS FORWARD.

AMBITION: Abnormally tall capitals, bold, aggressive, energetic hand, tall stroke SMALL LETTERS, large loops determined t-bars.

AGGRESSION: Angular, heavy writing, unlooped lower strokes on g, y, f. Forward writing more aggressive than vertical or backhand. Such PLUNGE FORWARD betraying initiative. Rapid pen movement is seen in aggressive types.

ASPIRATION: High, pointed-top d. and t. resembling church spires. High i-dots, ascending writing, high capitals of light colour betraying spiritual tendencies. Long, upcurving terminals and light, fine writing accentuate the trait. In phrenology, the dome-shaped head denotes aspirations, the 'upper chamber' in which the disciples—pure and lofty thoughts—gather.

ARDOR: Also shown in upcurled terminals—as if writer reached out toward better things, higher achievements. Ardent people pen forward hand, large loops, quick, nervy strokes, often flying t-bars and comet-shaped i-dots.

ARGUMENTATIVENESS: Connected letters, words, especially signatures. Hooked terminals showing obstinate clinging to ideas which cause arguments. Hooked-end-t-bars, bars descending sharply from left to right, closed a o d. Connection of cause and effect causes connected strokes, words, signatures. Often corroborated by BLUNT lower strokes on y, g, f.

ADAPTABILITY: Small letters varying in shape and size goodnatured, rounded writing, sympathetic, long terminals, high conscientiousness, love for others causing a desire to SERVE. Associated with unselfishness of course.

ASSERTIVENESS. Heavily dotted i's, t-bars, horizontal connecting strokes between letters, heavy terminals. One 'puts his foot down hard' and asserts one's prerogatives or so-called rights—hence pens hard insistent strokes.

ACCURACY: Careful i-dotting and t-crossing, well-finished letters, neat lines, underscored words, good margins, temperate habits shown in a balanced, unemotional form of writing. Especially noticeable in those who pen t-bar exactly same distance each side of upright.

AVARICE: Associated with secretiveness since stingy person dislikes letting his neighbors 'in on anything' and tries to gather all the profits for himself...to hoard. Often letters and lines are far apart—but strokes WHICH COMPOSE LETTERS LIKE N. OR M. ARE BUNCHED, HUGGED TOGETHER. No margins are kept to economize on paper. Back-curling terminals show 'covering over one's tracks'. T-bars touch the upright stroke, betraying suspicion. Syllables are crowded around end of line at right, fearing, to use a half inch more paper by taking over to next line

BENEVOLENCE: Rounded writing, forward slope usually-wide spaces between letters, words, lines, very wide capital 'D'—like the proverbial street-car: 'There's always room for one more' in the heart of that D-car soul! Left-hand strokes are far apart, in sistence and aggression, selfishness and stinginess absent, of course.

BUOYANCY: Light, dashing form of writing, uphill lines, flying strokes, lower points of letters barely touching imaginary base-lines. I-dots often bird-shaped, or resembling rockets, snow-balls, etc., many dashes!

BRILLIANCY: Combination of creativeness, eccentricity, ingenuity, intelligence, talkativeness (sometimes expressed merely thru the PEN) and unusual letter formations. Quick writing—since no slow thinker can be brilliant. Variations of color shown in writing, without ostentatious shading.

BOLDNESS: Such individuals often swagger—brag—assert their personality. Look for back-leaning capital I. Tremendous y-loops in heavy writing, large form of writing, bold, thick, long t-bars of upward trend, heavy underscoring to signature, very black i-dots, unrefined writing, carelessness as to details often incorporated in written page.

CONCENTRATION: Stands for condensation of assets, simmering down to a FINE POINT, having good focus. Shown in small writing, pointed strokes, connected words representing concentration on ideas with logical conclusions. Not dependent on others for society as are large-hand writers. Self-sufficient persons write concentratively. Editors, writers, scholars, scientists, teachers and those who use the THINK-TANK more than the muscular forces will necessarily write a small script. Pinheaded persons rarely write a small hand and persons of great executive ability, who have large, wide heads, are not given to concentrative thinking for the first-mentioned do not like to think intensively and the latter are brilliant enough to conceive the large outline of any work and to allow clerks to work out details necessitating research and study. Often the witty lawyer at the Bar is not concentrative enough to write a Brief and leaves this to the man who prefers office practice and research. 'There are diversities of operations but the same SPIRIT'—in us all. Despise nothing—merely place the writer in his proper vocation. Look for concentration in the reasoner and thinker and allow the emotional man to express thru music, acting, dancing, etc.

COMMON SENSE: Holds courage and impetuosity in check, outcome of logic, checked imagination (smaller loops found) and practicality, shown in plain strokes, unornamented writing to a great degree. Clift terminals with a benevolent hand betray the common sense attitude of getting a meal ready for the mourners returning from a funeral, rather than sitting down to weep by the bier or gushing sympathetically over the bereaved family. Such feel quite as deeply, but use the common sense to look after the living who need creature comforts.

CONSCIENTIOUSNESS: Desire to give out one's best efforts to the very end will betray itself in words increasing in size toward end. High d's and t's, good spaces between letters and words, high i-dots, closed a's and o's—accompany this script.

CRITICISM: Desire to *point* out defects, to reform, to speak POINTEDLY. Pointed letters result. Powers of observation are KEEN in such writers, hence script is clear-cut, often like copper plate engraving. If letters are sharp at bottom as well as top, trait is accentuated. If flying t-bars and great loops accompany pointed letters—look for temper, jealousy, meanness. Wasp-ended loops on upper, and lower long letters show disposition to STING with criticisms. Combination rounded and pointed letters betray criticism tempered with kindness. Look for thin loops—long letters

like bayonets—which betray unkind criticism. All reformers **MUST** write a critical hand. You cannot take a 'good picture' unless you focus. You cannot picture wrongs until you've **FOCUSED** attention on these. You will lay the axe at the root of the tree only when you've a sharp blade—which means pointed writing. Make your **POINT** clear! Easy-going, rounded hand-writers never reform any one, are too lazy to pull up the thistle and plant the poppy in its place.

CREATIVENESS: Easily discovered in unusual, bizarre letter formations, strange spacing, peculiar margins, odd flourishes, curved, flying t-bars which betray flights of fancy, unusual shapes of i-dots. A capital M. of three straight strokes with a horizontal line laid a-top is **NOT** creative but a modern copy-cat method of endeavoring to make readers believe the writer original and inventive. More creativeness is discovered in i-dots than in any other stroke.

CHEERFULNESS. Twin of optimism, writing runs uphill, shows saucer-shaped word-beginnings like *elongated* talkative hooks, especially noticeable on capital W. or M. for such represent the thought 'My cup runneth over'. Unselfishness and benevolence produce cheerfulness. Service for others **BEINGS** cheerfulness and happiness. 'The hole we make in giving is the hole thru which we receive'—hence we can't afford to be stingy with good cheer.

CONSERVATISM: Emanates from thoughtful, sensible persons who hold ardor and enthusiasm in check, write clipped terminals, short, firm t-bars, low i-dots, pointed letters, connected strokes of logical thought. No conservative man is utterly illogical. Imagination is curtailed, held in check by will, morality, conscientiousness—look for these signs!

CULTURE: Educated persons write a Greek 'e', light, fine strokes, good letter formations, abhor flamboyant loops, ostentatious capitals, ostentatious shading. They are thoughtful, 'concentrative' and refined as a rule. More culture is found in small hand writers of studious habits than in the volatile, emotional large-hand writer.

CAUTION is treated in chapter on t-bars and i-dots.

CONCISENESS: Words without upstrokes, elimination of all strokes not actually necessary to reading of word. Small writing without terminals. Lack of wordiness in context of letter would corroborate trait, naturally.

(To be continued)



MEDITATIONS ON THE UPANISHADS

BRAJ MOHAN TEWARI

To feel unity in diversity—to realise the Infinite Spirit in the multiplicity of objects—is to forget all our anxieties, all our miseries. It is to enter into the Light of Bliss—eternal happiness—from out of the chaos of darkness (ignorance). It is Vidya—the true knowledge. Having known this nothing more is left to know. The knowledge of the One in the Many is the only true Nirvana—Salvation. Let me feel 'This whole world is Brahma. Let me worship It as that from which I came forth, as that into which I will be dissolved, as that in which I breathe'. Let me feel this whole world as enveloped or inhabited by the Lord. Let me worship this Purush—the eternal spirit whose dwelling is this body—and not the body—the perishable mud. Thus only I shall enjoy in the enjoyment of the many, feel strong in the strength of the many, and love being loved by the many. This is the Truth, the Knowledge, the Light, the eternal Bliss, the Life, and all else is falsehood—ignorance, darkness, misery and death.

Let me give up thinking—this is mine, this is his, and let me begin to think this whole world is mine. This is the true way of renunciation. Let me not crave for outward appearances, exterior charms and for the forms of things. Let me not be fascinated by these, for these will delude me from the right path and lead me astray into the Sunless lands—abodes of ignorance.

Let me like Nachiketa not desire—sons and grandsons, innumerable cattle, elephants, gold, a long life, lovely maidens with lyres, for these are all ephemeral things. Let me be in full knowledge of the 'passing beyond'. Let me become one with the All-knowing, the All-powerful and the All-pervading. Let me be a calm and steadfast character. For thus only I shall know—The One who, himself being devoid of any colour, distributes many colours in his hidden purpose, by the manifold application of his power, And into whom the whole Universe dissolves its end and its beginning—Such an One is God. May He endow me with clear intellect.

VITALIZING THE WILL—1.

S. VAIDYANATHAN.

The will is the centralizing spark of the human consciousness.

In its undeveloped and unrefined state, it is, in an extreme measure, vitally aggressive and a positive impediment to the lustreful growth and efficient moulding of consciousness on dignified lines of activity and of intellectual expression, for then, the will, being entirely egoistic in its vital expression and trait, with none of the stimulating and inspiring characteristics, which should sweeten and glorify the spirit of life, renders consciousness absolutely permeable to the vicissitudes of circumstances and the varieties of things and objects, governed by the phenomenalism and ephemeralism of the physical universe.

The egoistic will rather tends consciousness to evolve and to grow with fructification in the path of too abominable and condemnable self-assertion comingled with 'Subjective Idealism'.

Thus when consciousness begins to evolve and progress using the "ego" as its only fundamental tool, it gradually begins to disintegrate in its virile elements of higher character and phase of growth and slowly or speedily and smoothly degenerating, it descends to its lowest plane.

As consciousness merges in its lowest plane, the will, being stimulated and accelerated by 'Subjective Idealism' remains satisfied with what illusive and deceiving signs of knowledge of the outer world it is capable of attaining with special reference to the phenomena of personal existence.

The lowest and indeed the basest order of human mind probably constitutes the order of animality. If the animal nature is powerfully developed in an individual, that is, if the individual consciousness rests contented

with the simple enjoyment it is capable of through the senses and with the amount and intensity of outer knowledge, it can attain to through the vital mental impulses, stirrings and innervations of the human psychical state, which is entirely responsible for all the phenomena of action and life, then consciousness, being flooded with animalism and guided purely by the animal will, transforms itself into absolute egoism and then into pure personal consciousness with knowledge of self-identity and begins to assert individuality in all operations of life and in all physical and mental undertakings.

Thus when personal consciousness and individual identity are developed to the fullest extent in the degenerated mental state detrimental to the mental interests and intellectual refinement of the individual, certain detestable traits are discernible in the individual, for, as the personal ego-sense with its accretions intensifies itself in its scope and as the will-centre projects itself fully in the consciousness of individuality and its separateness from other created sparks of life and focusses itself in 'Subjective Idealism', or in an extension of the knowledge of personal existence in the movement of life, there is no restraint for the mental activity; no judicious course to be pursued and the individual becomes more and more self-assertive, self-deluded, self-interested, self-conceited, and self-abused.

Undoubtedly the animal-willed man, as he is fettered by the senses, as his range of perspective vision is far below the appreciable standard and as his ego is purely self-governed, is stimulated to actions, which can well be set on a par with those of dignified cannibalism.

There will be much of 'self-sufficiency' in the individual and this will prove a tremendous barrier of no inconsiderable magnitude to his progress and culture.

The animal-willed man is, in a peculiarly worst way, *hedonistic* in his temperament, inclination and attitude; his will is surrendered to abject sensualism and in every walk of his life, he will seek sensual pursuits and abnormal gratification of his senses.

Wherever he encounters failures and troubles, he will resort to baser means, portraying the squalidity of his mind in every sphere of his activity.

An active animal-will is productive of much misery to the individual and it will prove to be a menace to the society.

The instinctive mind is a little above the animal-mind, notwithstanding the fact that the instinctive will is purely and practically self-governed and a prey to egoism or Subjective-Idealism.

The impulsions, that arise in the instinctive mental state, are out of the natural evolutionary processes of the mind in the ladder of growth.

As more and more of the accretions of self-consciousness and knowledge of individual ego-hood are gathered up in the imponderable and invisible receptacle of the mind, the instinctive will, moving with great intrepidity in its self-chosen lines of action, shapes up the consciousness of the individual to suit itself in all respects to the inborn tendencies, inherent impulses and latent qualities of the personal ego, governed by the knowledge of personal existence, experience and of the needs and necessities of the individual as could be determined and analysed on the individual basis alone with special reference to the single trend of experiences through the physical senses.

As even in the instinctive mental state personal knowledge and acquisition of self-experience are essentially on objective sensual basis and as the chosen lines of action actuated by the will betray excessive animalism, we cannot easily differentiate the animal mind from the instinctive, but for the fact that if we use the methods of scientific psychological processes of analysis and dissect the mental state fully, exercising our ingenuity to a great extent, we will perceive that unlike the animal mind, the instinctive mind, apart from the fact that it is subjective to the egoistic will, is influenced to some extent by rationality in the centre of its consciousness, as when we perceive the instinctive will centre,

taking the positive and negative phases of an action under its purview and objective-scrutiny.

There is no pure rationality in the instinctive will-centre.

The instinctive will, prompting the lower lusty and reprehensible inclinations of the individual, remains satisfied with the bare outer and illusive phenomena of life expression and the resistless and restless strivings of the individual are but the visible signs of the egoistic consciousness in its attempts to secure a firm secular footing, irrespective of the turmoils and material impediments, that thwart its progress.

Thus, it will be seen, that the instinctive individuals, having developed their full personal consciousness and egoistic will, having failed to perceive the glow of beauty and of sublimity in the hidden expression of the inner life and having attained to a poor vision of life consistent with their successive sense-experiences, drive themselves very often to the extremity of pleasure and grief, when facing varying circumstances and numerous life-experiences.

When the oppressive and repressive tidal waves rise up and intensify themselves up in their furies and virile powers of ravage and catastrophe, the instinctive-willed man with his devitalized spirit, mental imbecility and dearth of composure, discipline and equanimity, will be a miserable prey to the numberless whirlpools and to the scalding tyrannies of the agonies, that spring and group up in his disorganised mental state: nor are these his only tortures, for, becoming more and more resourceless and smitten with failures, he evinces signs of rapid involuntary retrogression in his triumphless movements of life and secular pursuits.

The passivity of the instinctive will is deterrent to the mental progress of the individual, for there is so much of self-consciousness and knowledge of individual ego-hood in the being as to disallow any development to the mentality; an active instinctive will is a danger signal to the society; for when it is in operation, it proves a formidable aggressive force to the interests of many a soul.

THE SACRED SEVEN

How the Number Seven Determines Prenatal Resemblance

ARTIE MAE BLACKBURN, B. L. I.

' There may be truths which exceed common sense, but there are none that contradict mathematics. Pure mathematics are self-existent, no will produces them and no powers can limit them. They are eternal laws which cannot be infixed by man and from which escape is impossible.' (Eliphas Levi)

With the Secret Doctrine of the Kabala goes a metaphysical philosophy as to the dynamic power of Numbers throughout the material Universe; also a 'sacred and secret art' based upon numbers and the numerical value of the HEBREW alphabet by which the veiled or hidden meaning concealed beneath the literal meaning may be discovered.

In their eagerness to possess themselves of these concealed meanings, students entering upon this study invariably demand at the outset to know where they may obtain a 'copy of the Kabala!'

There is no book of the Kabala, which is literally the 'Secret Doctrine' altho there does happen to be a book called 'The Secret Doctrine' containing many Kabalistic teachings. The Kabala is the 'received tradition of Israel, the esoteric doctrine of the Hebrews transmitted orally.

Strictly speaking, Kabalaistic truths—fragments of Cosmic Wisdom—are the exclusive property of no nationality, but constitute the heritage of every people of every age. Universal understanding of its truths is decipherable in veiled symbols of all ancient civilizations the world over; in Africa, Asia, Europe, Australia and in Peruvian South America.

Graven on monuments and coloring the sacred writings of the Hebrews, Greeks, Chinese, Latins and Hindus the same truths are put pictured.

All nations of antiquity enlightened by the Secret Doctrine have regarded 7 as the Sacred Number. Volumes have been written upon the mystery and magic of its potency. Its sacred significance is revealed by constant use in religious rite: the 7 vases in the temples of upper Egypt; the 7 fires burning continuously before the altars of Mithra. The 7 planets used as a model of State division: China, divided into 7 provinces; Persia into her 7 Satrapies.

We have the 7 Holy Fanos of the Arabians; the 7 worlds of the Chaldeans, and their 7 spirits. The Jewish Sephiroth of the 7 Splendors.

Pagan Rome built on her 7 hills; Constantinople had 7 names and was also called the 'City built upon 7 Hills' as well as the 'City of the 7 Towers.' With the Mussalmans it was besieged 7 times and taken after 7 weeks by the 7th of the Osman Sultans.

In sacred architecture 7 is constantly employed, a notable instance being the Cologne Cathedral where it is used in the very smallest details.

The 7 planets in their courses gave the idea of the eternal harmony of the spheres. 'As above, so below.' As the harmony of the Universe sounds on the keyboard of space between the 7 planets, so the harmony of audible tones takes place in smaller plan within musical scale of the ever-recurring seven tones. Thus we have also the 7 pipes in the syrinx of the God Pan: (Nature) their gradually diminishing proportions corresponding to the distance between the planets and the earth. The lyre of Appollo was also 7-stringed.

7 is composed of three and four—the triangle and the cube and stands for the sevenfold nature of man. It is in sequence of sevens that man's evolution is accomplished, cyclic periodicity applying alike to man and to the evolvment of globes.

The ancients knew that this mysterious septenary cycle was related to the birth and development of the planets, ascribing to this source the magic with which 7

is invested. Modern science finds much to corroborate belief in the influence of 7.

For many years it was believed that every 7 years there was a complete renewal of all outworn tissues in the human body.

Dr. Herman Swoboda claims to have discovered that every seventh year, over and above the fact that it marks some change, either retrogressive or progressive in the life of the individual, the period has still greater importance attaching thereto.

Every person embodies in his character and organization traits and resemblances derived from long generations of ancestors, and it is the theory of Dr. Swoboda that every seventh year we have the power to transmit these traits to offspring.

Bismarck is a brilliant example of the correctness of the Swoboda theory. The doctor claims that, along with other traits, the tendency to certain diseases can be transmitted from parent to child only in years divisible by 7.

To demonstrate more fully the action of 7 in Nature, it may be added that not only does this number govern the periodicity of the phenomena of life but that it is also found dominating the series of chemical elements and is equally paramount in the world of color and sound as revealed by the spectroscope.

7 is a prominent factor in the production of astral phenomena and is closely allied to the Moon whose influence is ever manifesting in septenary periodicity. The amount of material on the action of 7 is overwhelming, and these notes (some of them suggested by Mrs. Buck) are offered merely as a stimulus to further investigation. In a forthcoming issue of this publication the writer hopes to present something further concerning numbers, particularly seeking to indicate something of the planetary origin of this septenary influence.



TRIPURA RAHASYA

Or a Practical Study in Consciousness

V. R. SUBRAHMANYAM

CHAPTER XVIII

(Continued from the last issue)

Rama! the thing 'outside' which I told you (already) is by all means the product of Avidya. Tell me; How can objects which have for their basis such an 'outside' be real? Therefore, since one's own self of consciousness shines always by its independent might called Maya, as various phenomenal forms, there exists nothing anywhere, apart from one's own consciousness.

On hearing these, Bhargava asked again, 'O Lord! what you said appears to me to be an impossibility. Since it cannot be, that consciousness which is single can appear as severally different it seems to me to be an impossibility. The Substance has been held by all to be of two groups as consciousness and the cognised (the cognised). Of these two groups, the cognised are illuminated by consciousness and the latter is self-luminous. Are not the cognised that are thus illuminated, different from the consciousness in the same manner as objects illuminated by sunlight are different from that light? That the cognised also are of the same nature as cogniscence (consciousness) is far from my comprehension. And you also speak as Janaka said before, how is that?

You state that the mind becomes Nirvikalpa by merely expurgating all volitions, that Nirvikalpa is the knowledge that is capable of destroying Samsaric bondage and that the same is the form of the Self, how is that? Was not the mind described as an instrument of the Self for the function of cognising objects? If the Self does not possess such a mind (as instrument), how will it be superior to insentient forms? O Lord, if the mind be superior to insentient forms, will it not be likewise superior even to the Self, by reason of the latter being incapable of cognising objects by itself without a mind?

It is plain that the mind solely is the cause of both bondage and liberation of the Self. Savikalpa mind is bondage and Nirvikalpa mind is liberation. That being the case how can it be said that the Nirvikalpa mind itself is the Self? Is not the mind held to be an instrument? (20) Does not duality continue even after attain-

20. The query is that according to the reflection theory, even if the cognised remain merged in the self of consciousness, there continue the manifestation of duality in the mind.

ing the Nirvikalpa condition? Though the object of delusion be unreal, since the formation of delusion is true, how can there be non-duality? We do not see with regard to unreal things, any quest, action or permanence, etc. Whereas in the world all things have about them permanence, quest and action and when consequently there is duality, how can the world be described as unreal? If all the knowledge of objects be held to be of the nature of a delusion, how rose the difference as delusive and non-delusive knowledge? What is the reason for this delusion to be uniform for all? Explain these to me. Such doubts as these still dwell in my heart'.

On hearing such questions, the all-knowing Dattatreya began to reply as he was pleased that the points raised by Bhargava were sound and pertinent. 'Rama! although you have asked the same questions before, it is only proper: Until there ensues satisfaction for the mind by clearing all doubts, inquiries should be carried on frequently. If a disciple does not give out and ask what is in his mind, how can a teacher explain? Owing to the difference in the understanding powers of creatures their reasoning faculties are of different calibres. Who can get cleared of his doubts without giving out his mind and without asking? Therefore, there ensues sound knowledge only for him who asks. Proper queries are the basis for a sound exposition by a Guru. To him who does not ask there can be no knowledge. Therefore knowledge is only for him who goes to a Guru and asks.

Though She of the form of Consciousness remains single, it happens that She manifests as several. I shall tell you how it is. It is like a mirror which though remaining uniform becomes manifold by the reflections within it. Look at the mind which remaining pure before dream-ideation, manifests alone by itself variously as cogniser, cognition and the cognised. Similarly though pure and single, she of that consciousness shines under a variety of phenomenal forms. (21) Even in dreams, there appear the two forms as consciousness and the conscienced (the cognised). Does not a blind man perceive objects without depending upon light to illuminate them? Although men born-blind have no conception of Rupa (form), since while thinking, blind persons (other than men born-blind) are able in the absence of light to recognise forms, it follows that forms have not the nature of light. But that is not the case with regard to this consciousness. At which time and at

21. Notwithstanding that a duality manifests in dreams as consciousness and the conscienced, just as this has no reality; in like manner, even when duality is manifest to all during the waking state, it does not really exist.

which place what will shine without depending upon consciousness? Like reflections which cannot in the least manifest in the absence of a mirror and which are not separate from the mirror when manifested, the least existence of anything separate from consciousness is unthinkable. Therefore, apart from consciousness even what is called mind does not in any way exist.

Since in dreams, the cogniser, the cognising organ and the cognised are of one form, it follows that there is no mind (as a cognising organ) that is separate. In like manner in the waking state also, there is no mind. Mind is nothing other than a convention, merely for attaining certain ends. Just as a dream-axe is found sufficient to cut down a dream-tree, O Rama! an instrument that is for attaining unreal ends (22) is also unreal. Who was ever split up by a man's-horn (which is unreal)? Therefore, Rama! as an organ for the purpose of cognising the cognised, a mind does not exist? The cogniser alone who was the cause for the ends that were attained in dreams is described as mind (cognising organ). Therefore, Rama! there exists not at any time a mind that functions as an organ. The Self of Consciousness, alone by its mere boundless freedom devises such organs as mind and the rest and functions assuming diverse forms as the perceiver, the perceived, etc. Here and there, at certain places, it exists in its pure Nirvika'pa form.

Listen, O Bhargava! though the Principle of Consciousness exists of itself absolutely plenic like the ether of space, since it has the additional property of being self-luminous and sentient, it has no similarity with the ether of space. There is not much difference between the ether of space and the self of consciousness. Both these are plenic, subtle, pure, beginningless, endless, formless, unattached though the basis of all and all-pervading. Though there is so much similarity, the self has the extra property of intelligence, which is not found in the ether of space. In reality, (23) the self filled with intelligence is alone the ether of space, and the existence of the least difference between the self and the ether of space is inconceivable. That which is Akasha (etherial space) is itself the Self; and that which is the Self is itself Akasha (etherial space). The ignorant, through their delusion perceive the nature of their self to be Akasha. Like owls which see darkness in sunlight the ignorant through their delusion regard the Self to be Akasha (etherial space).

22. This means that when cause and its effect become unreal, the action also becomes immensely unreal.

23. It is not true that the ether of space and the self are different from each other.

But the wise ones perceive that Akasha to be nothing other than their own self of the form of consciousness.

Rama! just as in dreams one causes one's own self to appear in variously different forms as men, animals and others (24) the Parameshwari (the great Goddess, who is the Supreme Consciousness, through the glory of Her hinderless freedom causes Herself to appear variously finitised and though She manifests variously finitised it is not so in Her own perception. She appears thus finitised (divided) only in the perception of finite beings. In her own perception, She of Supreme Consciousness shines in the form of the plenary self. Just as a magician though remaining single, causes himself to appear as several to the on-looker, but appears to himself as unchanged, and as being in his own nature, She of Supreme Consciousness though shining uniformly always, appears as variously divided in the perception of Jivas (25) (finite beings) who have become finitised by Her Maya. Just as the Mayavic Veil which a magician puts on exists only in the perception of others, Her veiling by Maya exists only for the perception of finite beings.

That freedom of the Supreme Consciousness causes to happen the impossible what is called Maya. In the world, Yogins, magicians, and others acquire a little freedom by certain contrivances and bring about the impossible, notwithstanding that their acquired freedom is veiled by Maya. Therefore it is no wonder that She of Consciousness who has infinite energy of Maya is able to cause this wondrous world to appear.

24. This means that the self is not insentient like the ether of space.

25. It is shown that Maya Shakti has this capability.



THE SECOND ALL-INDIA SPIRITUALISTIC CONFERENCE*

Several persons are yet ignorant of the basic principles of Spiritualism, which are enunciated by the World Congress of Spiritualists at Liege in Belgium.

1. Existence of God, supreme cause of everything.
2. The existence of the soul (or spirit) bound to the physical body during its life by an intermediary element Perispirit or fluidic body.
3. Immortality of the soul inseparable from its fluidic body.
4. Communication through the mediumship, between the visible and invisible worlds, between the incarnate Spirits (living) and discarnate ones.
5. Continuous and progressive evolution of spirits towards perfection across multiple sensible manifestations.
6. Personal responsibility with the application of the causality law.

Some of these principles are to be found in almost all the leading religions of the world. They were formulated after a careful investigation of facts and have been admitted even by the sceptics. They are not based on any texts, traditions or intuitions but upon observed facts. This new Revelation which is dawning upon us is the greatest event in the history of mankind. It is confidently asserted in important circles, that the veil which separates this world from the next, will be lifted up in near future. The Hindus should particularly sympathise and encourage this movement, in as much as it greatly supports the tenets of the Hindu Faith, more than those of any other religion.

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Extracts from an address delivered at Belgaum by V. D. KISHI, Chairman, the Reception Committee.

The importance and utility of our efforts are not yet realised in many quarters. It is regarded by some as a parlour game or a mere pastime without knowing the deeper religious significance of the movement and its close relation to other national activities. A difference is drawn by some between Spirituality and Spiritualism with a view to minimise the importance of the latter without bearing in mind that Spirituality without the basis of Spiritualism is a mere form devoid of essence.

* * * * *

The orthodox followers of religion complacently believe that we are dealing with ghosts and that they need not bother themselves about our activities when as a matter of fact we are supplementing their faith with facts. Some think our methods are illegitimate and say that communication with spirits retards their progress. These and such others are the objections that are generally raised against our activities and we must face them boldly if we have to succeed in reaching the goal.

What then is our case? What are we striving for? Be it noted that Spiritualism is not simply communication with the dead though that is its essential component. We want to lift the veil and bridge the gulf that separates this world from the next. A disbeliever may ask 'Is it possible?' Our reply is a thousand times 'Yes'. We are not making haphazard statements but are speaking with the conviction based on experience with full sense of our responsibility. Have we collected proofs regarding the claims that we preach to the world? To this also we unhesitatingly reply in the affirmative. Our faith is so simple that a child can understand it although it is not a mere child's belief. We do not make any wild claims or state facts unwarranted by experience.

* * * * *

Better than any other organization the Spiritualist Federation feels the longing of a world weary of wars spiritual and material which various religions have never yet abolished. Hatred has been cultivated, deve-

loped and embittered until it has become an incredible paroxysm. Hatred has been an official religion and now to heal the terrible wound there exists but one single remedy. Hatred is only healed by love. This is the only way.

'Spiritualists maintain that the experimental Psychology and Psychic research are on their way to impart that what was formerly in the domain of faith is now included in that of the experimental sciences. We maintain that death is not the end of life, nor the extinction of consciousness, nor in consequence the end of all responsibility. This means that our pacifist section aims to reach man in the deepest part of his heart and consciousness.

We are persuaded that our psychic force living beyond the grave influences our fellowmen at all times. Hence we are compelled to desire and to pray that the Kingdom of Love may be established in all souls without which an eternal peace between nations can neither be made nor maintained. Everything proceeds from the Spiritual. Our special task is to prove experimentally the force of good will and the radiant action of love. Thus the words 'Love another will no longer be a moral formula without practical application.'

* * * * *

The dangers imaginary and unreal have been apprehended from the study and spread of 'spiritualism. They have been greatly exaggerated by ignorant persons and interested opponents. * * * I do not know why we should be dismayed by the bogey of these alleged dangers. And what is there after all to be afraid of? If the goal is worth the price we must be prepared to pay it. No price can be too much for the fruits which are sure to be derived from these efforts. Fortunately for humanity very little effort is needed for getting personal experience. But those who are not in sympathy with our cause have tried to cow down the timid by presenting horrid pictures based on pseudo-scientific explanations. Their attitude is quite inconsistent and is based on

insufficient data. Let them come with statistical record for proving their allegations. All analogies comparing this knowledge to a bomb-shell or dynamite are indicative of a perverted brain. No danger is likely to befall the experimenters if they were to practise these things with moderation. Excessive indulgence is sure to harm a person in any sphere. The wisest course is to find out ways for eliminating danger and not to discourage the people in going along the path altogether. The entire civilised world is treading the very path which we are pointing out here in India. Those who pose to know more will do well to show some other innocent ways equally accessible to many.

The attitude of the religionists is curious. They feel that their limited faith is sufficient for their purpose, but there is the need for a religion of humanity which will satisfy the cravings of our soul and not conflict with the recognised religions.

* * * * *

To allege that the communication with our beloved dead retards their progress is a gross perversion of facts. There is not a tittle of evidence in the Spiritualistic literature to support this view, nor have I met with any such cases during my fairly long experience. Suffice it to say here that far from being deterred in their progress the spirits are helped and strengthened by the touch with those whom they love. I fail to understand how this belief has grown up. All argument about the alleged bringing back of spirits is based on mistaken notions and insufficient information. There is no backward and forward. All are parts of one continuous whole. Nature has placed barriers in every sphere, but it is for man's genius to surmount them. The ignorant may be overawed by such trash, but the wise will ever try to find out ways to conquer nature.

The objection regarding the legitimacy of the Spiritualistic methods is equally unsound.

* * * * *

Gentlemen, if you have no sympathy for the mourners, if you can refute materialism without resorting to any text or tradition or intuition; if you do not want to ameliorate religious differences by resorting to facts rather than the bygone beliefs of antiquity; if you are prepared to forego the greater knowledge which can possibly be obtained by Spirit communication; if you do not wish to have more light thrown on the mystery of death with a view to remove its sting, and solve the greatest of all problems 'when man dies, shall he live again'; if you do not want to have accurate and reliable information regarding the next phase of life which you are sure to enter into at any moment, and in which a newcomer feels greatly perturbed in the absence of any knowledge regarding the conditions prevalent therein; if you do not want a religion for humanity; if it be not a social service to heal broken hearts by restoring communication between death-divided friends and relatives; and lastly if you have no love which I never believe--for your beloved dead whose memories you and I so respectfully cherish, I must confess I have no case to put before you.

Ever and again I am asked to demonstrate the truth of spirit-communication and some of my inquirers are not all prepared to hear the case in the absence of any practical demonstration. To demonstrate is no doubt more convincing than the statement of the experimenter. Had it been so easy like ringing up for a particular man on the phone, there would have been no question about the reality or otherwise of Spirit communication and Spirit-phones would have been the necessary adjunct of every well-furnished house. But with the advance in Science the day seems to be not far distant when this will be an accomplished fact. For the present one must have patience and perseverance to have satisfactory results. As pointed out by Sir Arthur Conan Doyle 'Even with the best mediums you may draw a blank, but sometimes you get very rapid results'. The Law in this science works from both the sides, from this world as well as the next.

An impatient critic may ask 'Should the world go after this knowledge at the sacrifice of other pursuits? Gentlemen, we do not mean that, but we do earnestly and sincerely desire that all the basic principles set forth be admitted by the world and followed in its affairs. I have come across cases in which the efficacy of this knowledge as a spiritualising agent has been undoubtedly proved, and I feel sure the more we spread this knowledge, the more it will tend toward purging the world of its evils. It should be distinctly noted that we are not teaching anything new but as pointed by Flammarion the great French astronomer 'old truths are being proved by new methods'.

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We mean to study and propagate this knowledge all over our beloved country and create a tie of brotherhood among the Spiritualists here and abroad. We must unceasingly work for carrying out these aims and objects, in the coming year.

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STUDIES IN PSYCHOLOGY

Prof. IVI

Thought—V

The efficacy of thought in healing depends upon the steady, rhythmic intention of the healer. To be rhythmic is to make it harmonious and continuous. Vacillation, first thinking one thing and then another, is a bar to success.

Stick to your intention and never be swayed by the representations of the patient.

The next thing is the receptive condition of the patient's mind. He should be passive to start with. That is, offer no resistance to anything you have to give; he should be receptive to such thoughts as you suggest, not as he desires to suggest; you can make the patient receptive by continuing the force of the first suggestion offered.

The next thing is the unchanged determination of the healer and patient. Then the right thought entertained. The thought the patient entertains will depend largely upon what the healer suggests.

The reason our thoughts do not always become effective at once is because we do not know all that is necessary for the patient to believe. Whatever the mind desires or chooses for its ideal, is furnished out of the thought realm.

Disease is healed through harmonious thought-vibration. Disease is just simply the condition of the body in which the mind ceases to vibrate harmoniously with the law that governs the entire body. And so he has to get back into harmony before he can get back to health, and mind has to become harmonious before the body can be, because there is no power that rules the body except the mind.

Thought decomposes the brain cell which it uses, replacing it with one of the nature of the thought which

decomposed it. We say we are constantly becoming what we believe. The mind using the brain, destroys, or decomposes, the cell brought into activity by that thought and another takes its place immediately. These follow along with the movement of the thought that removed them.

Cells destroyed by thoughts of weakness are replaced by others having that weak element, until the weaker element predominates. On the other hand if that thought is one of increased strength, then the cell that is formed as the result of decomposition of brain substance will be even stronger than the one preceding, until it will be perfectly strong.

Then we have the axiom that man is constantly becoming what he believes. And what he believes is what he will become. He is constructing himself into the thing he believes because what he believes represents the thoughts which control him. The beliefs that exist in the mind, the assumption of truth or the accepted things that we think, are the forces that control us. The things we know are not controlling influences in any sense whatever. The thoughts that are positive in our mind, that we know, have no control over us at all. We can use those thoughts to control other things.

Hope brings the finest vibration possible to the human soul. The finest of all movements of the mind is determined by the passion we call hope. Hope knows no limitations. It asks only for a perfect thing and is that constant demand welling up from the human soul, asking for a still more perfect thing than that which we now have; asking for something better, something broader. Hope is the part of man not afraid to enter into the unknown; not afraid to contemplate eternity. Hope is always the foundation of courage in the human mind and it shows its first strength in ambition.

Ambition is that element of courage springing to the extent that man will tell what his hopes are, and so ambition is closer to consciousness than hope.

Hope lies both in consciousness and far beyond. The hopeful thought is the one that heals. Hope is the vital principle of life itself. It is the moving principle of life. So we say, upon right activity of thought depends our welfare, physical, mental, moral, and through its activity must come all that makes life beautiful and harmonious.

Thought is a movement of mind, but finite mind is one thing and Infinite Mind another. Thought harmonises with the purpose of the Infinite if it is right thought-activity, whether we are conscious of it or not.

The purpose of the Infinite mind is perfection. The law operates in four ways. Its first dimension is creation, the next perpetuation, the third renewal and the fourth repair. We deal with repair in healing.

Our thought is always right when we desire perfection in the thing about which we think. Our thought is right toward any person if we desire health for that person because that is in harmony with that person's highest desires. Then any thought that contemplates something good for another is right thought, because right thought and Divine thought harmonise. Here we have the value of a kind word. A kind word is something that will awaken the better part of the nature of the person addressed. Whenever we express a thought of kindness we are acting in harmony with the Divine will.

We know creation has the element of perfection because the created thing begins with the cell and there is a memory of this cell, a mind that knows how to build a body. That memory is perfect and the result, if not interfered with, will be a perfect structure when finished. All these go to show that the law of creation has in it the element of perfection.

The law of perpetuation does its work perfectly and then by watching any of the forms of nature, if they become injured; when the injury is removed the processes of renewal and repair are as perfect as creation and perpetuation. Then we get the four measurements through which the purpose of perfection operates.

The thought world furnishes us all our ideals. Our ideals are complete things. The ideal is that which when you get the good in mind you have to construct into a complete thing before it is an ideal. There has to be purpose in it.

An ideal is a complete thought—one you can put into works when finished.

Now, let us differentiate between an idea and an ideal, because an idea may require a million thoughts to complete it. A thought is a movement of mind in which there are three elements, form, purpose and power. It has in it all the potentialities like the cell, that are necessary to make a complete plan into which it will grow or the complete body which it will finally build. When it exists in that embryonic form we call it thought. When it has completed itself and attracted to itself the materials out of which the unfoldment must cover the form which it is throwing out, then it stands as an idea. But it is a thought completed in consciousness and that is an idea. An ideal is a thought completed in the subjective mind.

Ideals are furnished us as standards of excellence but those standards are rather the qualities of ideals than the ideals themselves. If you keep in mind a thought and an idea you can keep in mind what an ideal is; a thought that remains in the mind completed, but has not yet been expressed.

When we think of the wonderful things that have been given to the world and that thought is the power back of every accomplishment, it is a stupendous concept to contemplate the full measure of its value. It is there that where we are led from the consideration of the mind in the wonderful expanse of its objective possibilities into the possibility of its unfoldment when we look into the subjective. Hence, we are constantly evolving, constantly broadening our vision on the objective plane. From this then the mind tries to grasp the idea of Infinite Mind.



REVIEWS

AN ENCYCLOPAEDIA OF RELIGIONS By MAURICE A. CANNEY. 25/- NET. LONDON: GEORGE ROUTLEDGE & SONS, LTD.

The title is self-explanatory. It would be madness to attempt to review what the author deals with, as it is an encyclopædia of Religions. Earnest students of Truth would accord this a grand welcome as the work presents in a nutshell all the information about almost all ancient and modern religions, ethical and historical. A very useful book that should adorn the library of a man of culture.

THE MESSAGE OF ACQUARIA The Significance and Mission of the Aquarian Age. By HARRIETTE AUGUSTA CURTISS AND E. HOMER CURTISS, Founders of the *Order of Christian Mystics*. Published By THE CURTISS PHILOSOPHIC BOOK CO., P. O. Box 556, SAN FRANCISCO, CALIF. (U. S. A.) Price: \$ 2.50.

GLEANINGS OF A MYSTIC By MAX HIENDEL. A Series of Essays on Practical Mysticism. Published By THE THEOSOPHICAN FELLOWSHIP, OCEAN-BIDE, CAL. (U. S. A.) Price \$ 2.00.

These books present a plain and comprehensible creed of mystic speculation in a definite and unequivocal language, presumably for use in practical life by the moderns. They are vibrant with sympathy and help for the age-old heart-hunger of the world for life and love, richer and fuller than is dreamt of by the 'material' mind of man. *The Message of Aquaria* which is the latest of the Curtiss publications to hand may be read with advantage especially by theosophists and theosophically inclined individuals as a sequel or companion volume to 'The Secret Doctrine' of H. P. Blavatsky. Max Hiendel's *Gleanings of a Mystic* contains really some of the splendid gems of modern mystical doctrine which is just evolving through errors and exaggerations into a rationally organised system of thought. We recommend both these books to critics and detractors as well as students and inquirers, as we feel convinced that even those having an amused contempt for mysticism and occultism and that 'sort of thing' may take keen interest in the delight and refreshment found in these pages.

THE CABBALISTS And Other Essays By S. A. HIRSCH, PH. D.
7, 6- NET. LONDON: WILLIAM HEINEMANN, LTD.

The present volume is the result of a cultured and thoughtful gentleman's pondering over Jewish religion, Cabbalism or mysticism and other allied topics. The author puts forward a vigorous plea for a study of the 'Jewish Cabbala'—not from the point of view of those who condemn it absolutely, not from that of those who give a condescending semi-defence, or a supercilious smile of contempt or ridicule, but from the viewpoint of the sympathetic and enlightened student and scholar and historian who speaks or ought to speak of it as both a good thing and a necessity. It is but historical justice to claim the Cabbala as representing a vital and an integral aspect of the Jewish mind and intellect of which the Jewish historian ought to be legitimately proud. The lecture on the 'Philosophy of the Jewish Religion' furnishes much food for thought, and that on 'Universal Religion' is an interesting glance on the subject, apart from its specifically Jewish characteristics. 'The Bible forms the point round which everything that refers to Jewish life centres'. And it is therefore the duty of every Christian student of the Bible to study and understand the various aspects of ancient and medieval Jewish life—though carefully and sympathetically from many points of view—especially from the psychological and historical viewpoint. We wish South India had a Hirsch who would publish such appreciative studies of the Tamulian Mysticism, religion and philosophy.

SEEING THE INVISIBLE By JAMES COATES, PH. D., F.L.S.C.
LONDON: L. N. FOWLER & Co., 7, Imperial Arcade, Ludgate
Circus, E. C. Price 6 6- NET.

We have before us a carefully revised edition of the extremely fascinating studies of a cultured and critical mind in psychometry and allied phenomena. That this work has already merited the approval of eminent scientists like the late Sir William Crookes, F. R. S. is proof positive that these studies and arguments demand and deserve the perusal by all thoughtful persons of every creed and none. If students and scholars like our friend Dr. Coates come forward with their correct expositions of these subjects, there will no longer be any fear of a 'rerudescence' of vulgar supernaturalism. Every reader is sure to enjoy this volume and find it helpful.

—P. S. A.



NOTES OF THE MONTH

It is not generally known that the Tamil siddhas were no less skilled in the art of medicine than in the science of 'psycho-spiritualism'. In fact, it was they—the seers and mystics of the Tamil land—who realised from very early days that the psychical method always plays a conspicuous part in therapeutics and that faith (Maha-Visvasam) can do almost miracles of healing, when the best 'pills and powders' fail and are given over in despair. Though all the theories of siddha-doctors will not stand the test of our present-day knowledge, it must be put on record here that their *main* treatment was sound and a large part of their cures genuine.

We do not know how far the Tamil Medicine was influenced by the Ayurveda-system of the northern Aryans. Perhaps their mutual influence was very appreciable. We note in the siddha-works, however, that medicine was, in the Tamil view, partially related to Mantra-Yoga, corresponding to our modern science of Suggestive Therapeutics. Again, we find the Tamil Medicine also associated with what may be called Divine or Spiritual Healing. Indeed, the basis of the entire healing art of the ancient Tamils was faith in the siddha-physician and in his methods both medical and magical, which appear to have been so well calculated as to buoy up the mind and stir the nerves, heart and blood stream into right and wholesome activity. The Siddhas were quite familiar with the various medicinal plants of the country, and with the special 'powers' of drugs as well as of mental or spiritual medicine over the patient's body. They cured, not only the diseases that were a scourge of body, but also ministered to the mind diseased by their herbal, surgical and psycho-spiritual treatment.

The Siddha-physician insisted on no regular fee being paid, though voluntary contributions in money or in kind were accepted. Such contributions were utilised for carrying on experiments in Alchemy and Chemistry to both of which Siddha-medicine was indebted for its pharmacopœia. The Siddha philosophy presents a peculiar concept of evil, its cause and purpose. The cause lies in the disobedience to the laws of Nature, external and internal. The purpose lies in correction of the offender who has to overcome evil only by compliance with the Law of God or Good. The Siddha medicine was preventive as well as curative. The healer concentrated his Prana and will power on the subject and was more or less a magnetic individual gifted with the 'healing touch'. He was, above all, self-controlled—an enemy to disease, but the friend of the disease-stricken. All that he did or aimed at doing was to remove obstructions and establish normal condition within and about the patient, so that the divine physician—the inner healer—can repair and restore the perfect type.

All diseases are abnormal—say the siddha-books. Some of them are due to obsession by evil spirits. Almost all of them have as their underlying causes, some kind of vice and evil passion or other violations

Medicine, of subtle or gross nature. Perfect health **Mental, Spirit-** is two-fold—the health of body and the **ual & Corporal** health of soul. The siddha-healer always recognised the inter-dependence of spiritual and corporal medicine, as he was well-acquainted with the close relation of the triple man—body, mind and spirit. That there is no life without mind and that there are no mind organisms without a central intelligence to control them were self-evident propositions to the siddha-teachers. Some of the siddhas were atheists who held with our modern materialists and rationalists that the *central intelligence* referred to did not sustain a separate or individual existence after death. But most of the siddhas and especially all of their advanced

teachers were spiritualists who knew that the central intelligence or spirit normally controlling the bodily cells is an independent entity that does not die with, but survives, the physical body. The siddha-physicians found out by long experience that, in therapeutics, a mental stimulus is more positive in its effects on the 'triple man' than a physical stimulus can be. This was why the siddhas considered that the physician using Mantras with success was the greatest of all physicians.

Even in the administration of material remedies, we cannot wholly eliminate mental suggestion which is the root principle of Mantra Yoga. Drugs themselves may be legitimate forms of suggestion. But the remedies, mental or material, must, directly or indirectly, energise the mental organism in control of the bodily functions. In other words, the therapeutic value of both mental and material remedies is proportioned to their respective powers to produce the effect of stimulating the subjective mind to a state of normal activity, and directing its energies into appropriate channels. It is well-known that suggestions or mantras reach and energise the subjective self--the seat and source of health within--more directly and positively than any other therapeutic agent. Hence the remarkable cures sometimes effected by Mental or Mantric therapeutics, pure and simple. However, the siddha did not exclude the material remedy, but generally associated it with his mental and spiritual methods.

No practical medical man ever doubts the mental powers. He knows how to compound 'faith' with his prescription, to make it all-powerful for good. Experimentally, he knows the value of repeatedly and strongly affirming that such and such medicine or prescription of his will produce such and such effects. Though the power is well-known, and often utilised by every successful physician, still its laws of action are ignored, its powers for good and ill not carefully observed and

applied. 'Spirit and body are but parts of a glorious whole'. So argued the siddha-teachers to whom the cure of illness required the use of Cosmic Force, variously called Brahman, Allah or Jehova: God, Nature or Oversoul, manifesting itself through material as well as spiritual means. May we hope that the onlightened medical art of the future will diagnose the mental and spiritual states or conditions of the patient as well as the symptoms of physical disease and bring them all under appropriate treatment?

The British and American public have, for some time past, manifested keen interest in the outcome of the investigations conducted under the auspices of the 'Scientific American' (an influential journal of New York) which offered a prize of 2,500 dollars for the genuine medium in whose presence could

Stimulant be produced undeniable spiritualist phenomena. After setting aside various mediums an expert committee has been concentrating its attention on a 'non-professional' medium, the wife of a well-known physician of Boston. This medium is said to have proved 100 percent genuine and, indeed, has come out of the ordeal with flying colours. The 'Scientific American' has gone thoroughly into details of the sittings, including among other phenomena the 'mysterious introduction of a live pigeon through the walls', the 'striking of a psychic clock, chiming ten', the 'signal for the departure of the mysterious control' a faint bugle playing 'taps', etc.

The medium was apparently thoroughly controlled when she proved her mediumship by another test, i.e., the ringing of a bell by psychic hands. There is but one more test to be applied to this medium

Conscientious to establish her as a perfect medium to **Scepticism** four out of five members of the committee.

This done, the committee will have finished its work and, we hope, been thoroughly converted, with, of course, the honourable exception of our good friend Houdini. This gentleman whose 'anti-spiritual'

propaganda we hear so much of even in our country through the columns of the 'Times of India' is the solitary member of the committee who is, if we may use such an expression, religiously sceptical, afraid of being convinced of the genuineness of Mrs. Crandon's mediumship. Houdini sat in only two soances and cautiously avoided further visits. Such contingency has, however, unluckily for Houdini, been guarded against by the committee determining that a four-fifths vote should decide the award, as one swallow—even such a big swallow—would not make a summer.

According to Dr. Carrington, a prominent member of the Committee, the present demonstrations run along much the same lines as moving and levitating articles, appearance of lights of different colours, the playing of musical instruments by unseen hands, and so on, in addition to the unusual phenomena, already mentioned as peculiar to the medium. Psychological Research for the past 30 years in the West has been slowly evolving into a 'baby science' known as *Spiritualism* which resembles in material (shall we say also in 'immaterial') particulars its remote ancestor 'Hindu Spiritualism', the former belonging evidently to the same *gotra* (clan) as the former.

The western men of Science and letters who approached the subject with an open mind, study the phenomena *first* and *then* go into reasons and theories.

Their attitude is best described by the statement of a famous authority on the subject:— "I didn't say it was possible. I only said it was true!". But this rational attitude is apparently not that of our friend Houdini who, with a mind hopelessly coloured by prejudices and preconceived notions, sees 'red' in Spiritualism and fraud everywhere. When the 100 per cent medium wins the 2,500 dollars prize, as she deserves and is bound to do, such a success will not be a mere individual success, but a real step forward in the triumphant march of western **Psychism**.

We learn from the 'Harbinger of Light' that Mrs Clarendon is a thoroughly disinterested medium. She began to develop years ago under the control of a departed psychic brother who is performing **The Flirting through her the phenomena now astounding of Flowers** ing the scientists and indeed, some of the stunts recorded in the history of Mediumship. Like the Tamil women, ancient and modern, Mrs. Clarendon is said to be very fond of flowers. And one of her interesting feats is the flirting of roses against the cheeks of the sitters in the circle. Be it noted that in all these experiments, it is the spirit-control that usually sets the time and outlines the programme of work for the next meeting. Again, the control is the dictator as to who may or may not be present at such sittings. The lesson we would ask our readers to draw from these drastic and exhaustive investigations by a specially qualified committee regarding the claims of spiritualism is neither more nor less than that one should always adopt the attitude of a candid and rational inquirer towards the subject and avoid irrational superstition as well as irrational disbelief. All that spiritualism asks of you is not the blind unreasoning belief of an ignorant theologian nor the equally blind unreasoning scepticism of an enlightened Houdini, but the courage and the determination of an honest inquirer to experiment *first*, to experiment *next* and to experiment *always*, pushing on from failure to success, or from success to success despite the laughter or lamentations of the materialist, the atheist and the perpetual doubter

—P. S. A..