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THE VALUE OF SPIRITUAL
RESEARCHES.

-(X)-

(BY SHISHIR KUMAR GHOSE.)

A SIMPLE truth, regarding the existence of man after death and the mode of his life in a future world, is infinitely more valuable than the most wonderful discoveries of the greatest scientists of the world. For, such a truth is a commodity which affects the eternal life of man, while the discoveries of a scientist deal only with matter, which is of use only for thirty-three years—the average span of a man's earthly life—and as such does not concern a mortal being at all after his death.

From this point of view, India is the greatest benefactor of mankind. As the birth-place of Vyas Deva, India is perhaps a greater benefactor of humanity than countries which have given a Newton, a Laplace or an Edison to the world.

You can try to cast ridicule upon all researches into the domain of the occult by calling them "ghost stories"; but yet, they carry with them an importance which is simply beyond calculation.

It is like this. All men die. We are told men live after death in what is called the spirit-world. But there is no proof that men do live after death and that there is such a thing as a spirit-world. How to settle the point referred to above?

We may explain the situation by recalling certain similar, if not equally important, circumstances. It is believed that the planet Mars is inhabited, as some say, by a highly advanced race of men. But how to ascertain whether Mars is at all inhabited or not, and if so, by what class of animal? The only way to do it is to summon the inhabitants of Mars, if there are any such; and, if it is possible to do it, to take down their evidence. First, such witnesses, if secured, should be subjected to an examination with a view to ascertain whether or not they are actual inhabitants of Mars. When it is established that they are Mars-ians, the next step is to ascertain their condition of life by subjecting them to a rigid cross-examination. It is by these means that we can acquire accurate information about everything concerning Mars.

It is precisely in the same manner that we can ascertain the truth or otherwise of the proposition that man lives

after death. And it is by the same process that we can come to know the condition of life in the other world, if there is one such.

We have, however, only an academical interest in the question whether Mars is inhabited or not and if inhabited by what sort of beings. But we are most vitally interested in acquiring knowledge about the condition of man after death. For, life becomes a hell if it is proved that man practically ceases to live after death and a blessing if it is proved that he lives for ever, all loving hearts residing together.

Now, we see that men die but we don't see that they live after death. So we have no evidence to show that there is even such a thing as a spirit-world. And the outside world is necessarily quarrelling over this matter, some declaring that there is an after life, some denying it.

It so happened that in a village in America, Kate Fox was seen to be followed by raps. Wherever she went she was followed by raps. The idea of fraud had to be given up and people began to inquire how these raps were caused. Failing to ascertain the *modus operandi* of these raps, the inquirers asked "Are you the spirit of a man who is making the raps? If so, give three raps." No sooner had the request been made than it was complied with. In this manner, it was shown that the party who caused the raps declared that he was a dead man. He was next required to say who he was, and subsequently to prove in an incontestible manner that he was what he represented himself to be.

In this manner, communications with the other world were opened in America and spiritualism became an accom-

plished fact. In India everyone can make the inquiry if he only gets hold of a case of obsession. You have only to ask the ghost who possesses the victim questions and he will, in most cases, enlighten you on many points. In India religious men accomplished it by Yoga, hypnotism and other higher means not known to other parts of the world.

So these ghost stories are merely the testimonies of witnesses who are dead. And thus these so-called "ghost stories" are of immense importance to man.

Facts about life in the other world were communicated to the West by Swedenborg, who had the privilege of talking with men who were dead and gone. Now it is no longer possible to laugh at those who believe in these spiritual communications. Queen Victoria believed in them; so did the late Prime Minister of England; so do the greatest scientists of England now, Sir William Crookes and Sir Oliver Lodge.

Swedenborg was followed by another great teacher, Stainton Moses, an Englishman, who had, like the former, the privilege of receiving communications from the dead. He died only a few years ago, and was a highly educated and thoroughly honest man. Stainton Moses, who signed himself "M. A. Oxon" was trained in the Christian creed, and so his spirit guides first tried to clear his mind of the orthodox Christian idea of God. Thus he was told by his guide :

"You have framed for yourselves a God whose acts accord with your own instincts. You have fabled that He sits on high, careless of His creatures, and jealous only of His own power and honor. You have fabricated a monster who

delights to harm, and kill, and torture : a God who rejoices in inflicting punishment, bitter, unbending, unmitigable. You have imagined such a God, and have put into His mouth words which He never knew, and laws which His loving heart would disown."

Well, Stainton Moses is asked to reject the monstrous God, a God who is said to have drowned all His creatures because they failed to do Him honor, and is said to have provided eternal punishment for those who are not willing to accept the Christian dogmas. And Stainton Moses is asked, by his spirit guide, to accept God as described by him. And here is the guide's description :

"God,—our God Good, Loving, Tender, Pitiful—delighting in punishing with cruel hand His ignorantly-erring sons! Base fable! Base and foolish fancy, produced of man's cruel heart, of man's rude and undeveloped mind. There is no such God! There is none. He has no place with us : none, save in man's degraded mind."

Now, who is it that taught mankind, nay, even these great spirit Teachers that God is only Love—that He loves His creatures more than they are loved by their own dear ones? It was the Hindus who revealed this Loving Father, Mother, Brother, Friend, Husband and Lover to mankind. It is the Vaishnava religion which did it. The idea of God as a Loving Father, more than a Loving Father, did not exist outside India. Now this is admitted by the spirit guide of Stainton Moses, who says :—

"India is the source from which is derived much of the religious idea which pervades your faith. From India the chain has been perpetuated through many nations of anti-

quity. The myths which have centred round the plain truths of revelation owe their origin to India. The Messianic legends date from the earliest days. Men have always pictured to themselves a Saviour of their race and the best record of your gradual growth is to be found in tracing the early religious history of India. As the study of Indian lore bears much on the scientific aspect of language which you have studied and taught to others, so is the study of the religious aspect of Indian history in the far, dim past, essential for yourself now. Direct your mind to it. We have those with us who can aid you.

"India, Persia, Egypt, Greece, Rome, Judes—of these and of God's dealings with them in revealing the Divine Ideal as man has been able to grasp it, it behoves you to know. You must learn how Djamiiny and Veda Vyasa were the predecessors of Socrates and Plato. You will be told of this by those who know, and whose earth-life was spent at that epoch. But, first, you must labour to gather up for yourself such knowledge as is stored up. That done, you will be guided further.

"You must learn, too, from similar sources how man in every age has felt the need of a Saviour outside of himself, and how the legends that cluster round these Messiahs repeat themselves from time to time. The Mythic source from which many a legend sprang you will find in the story of Chrishna. Hence you will get light on subjects yet dark to you. This is the special information of which we spoke long ago but which the peculiar attitude of your mind, combined with its black ignorance on these subjects, compelled us to withhold.

"We have still much to clear away before we can build safely. There is much in the mere outlines that will be strange to you, and you must be familiarised with them before we can build safely. There is much in Egypt, Persia, Greece, Rome, the great kingdoms of the world, that owed their philosophy and religion very largely to India. Manou, the great Indian reformer and teacher, reappears as the Manes of Egypt, the Minos of Greece, the Moses of Hebrew story. The name is impersonal, and is the appellation 'man' in its simplest form. The great pioneers of truth to their respective peoples were called, by emphatic eminence 'The Man.' They were to their fellows the highest embodiment of human power, dignity and knowledge.

"Manou of India was a learned and erudite scholar, a profound student of philosophy, more than three thousand years before Christ was born among you, Nay, he in his turn was but a late reformer compared with those whose words are written in the ancient commentaries which belong to venerable Brahminical lore thousands of years before Manou expounded philosophically the mysteries of God, of creation, and of man's destiny.

"To him Zaratushta or Zoroaster owed whatever of truth he taught of old in Persia. All the sublimest conceptions of God date from him. The influence of India on all ancient races, in legislation, in theology, in philosophy, in science, is as surely proven to you as the fact that the language which you use is the same tongue as that spoken by Manou himself. The adulterations of modern times have so changed it that you can hardly trace the resemblance

yet your learned philologists will tell you that it is the same. The religions of the world bear to a superficial eye no apparent identity with the ideas which are enshrined in Brahminical lore, yet they are derived frequently from those primitive teachings, which Manou systematised, which Manes naturalised in Egypt and which Moses introduced among the Hebrews.

"Hindu ideas permeate all systems of philosophy and theology. The Devadassi, the holy virgins, who in Hindu temples devoted themselves to the pure worship of the Supreme, according to their idea of Him, have had their successors in the consecrated virgins of the Egyptian temples of Osiris, in the inspired Pythonesses of Delphi, in the priestesses of Ceres and in the vestal virgins of later Rome.

"This is, indeed, but a solitary instance of what we wish to point out to you. We do but direct your mind; and our bare sketch will be plentifully filled in hereafter. You are not yet able to comprehend more than the outline."

There are other points which require settlement. Is it a fact that there cannot be salvation without Christ? Christians, some at least, say so. Let us ask the spirits whether it is a fact that faith in Christ is essential for the salvation of man. If a spirit, who is not a Christian after completely establishing his identity, comes forward to show that though a non-Christian he had not gone to Hell, then the claim preferred for Christianity that it is the only true religion in the world falls to the ground. In short, researches in spiritual matters have removed the religious doubts of vast myriads of people.

IMPRESSIONS FROM THE UNSEEN WORLD.

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A LONDON friend thus writes to us :—

“From time to time the *Hindu Spiritual Magazine*, which has a number of interested readers in this country, touches upon such subjects as dreams. This week a well-known British author, Mr. Charles Garvice, speaking at a meeting of the Ethnological Society, gave a remarkable personal experience which will, no doubt, appeal to readers of the *Hindu Spiritual Magazine*. He said that he had been commissioned to write a series of short articles for a popular magazine, and having written several of them, was thinking over a plot to be worked out in the next one. It is not surprising that as his mind was dwelling on this subject, he should dream of it. So it came about that one night he had a dream in which an excellent plot was revealed, but, alas, as so often happens, on waking he knew that he had dreamed the excellent plot, but he could not remember its slightest feature. Nothing daunted, he determined to recapture the vanished dream, and decided to will himself to dream it again the following night. This time there was a most satisfactory result : he dreamed the dream again and woke up with it fresh in his memory. Perhaps the Editor of the *Hindu Spiritual*

Magazine may have something to say on this gratifying experience of a successful author,"

Though a spiritualist will readily find, in the above, the direct hand of some spirit, a man, scientifically inclined, will perhaps never view the matter in that light. He will assert that it is the "subliminal" or "sub-conscious" self of the man which worked out the plot for him. We hope time will set right this dispute between a spiritualist and a non-believer.

Mr. Myers thus explains the matter:

"The conscious self of each of us, as we call it—the supraliminal self, as I should prefer to say—does not comprise the whole of the consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty, which, for the most part, remains potential only as regards the life of earth, but from which the consciousness of the faculty of earth-life is mere selections, and which re-asserts itself in its plenitude after the liberating change of death."

This is no doubt an intelligent assertion but as it does not do away with the survival of man there cannot be any reason why the denizens of the spirit-world cannot come to our help when we are in difficulty. Indeed, if we do not deny the possibility of spirit-help at heart, and inwardly seek it, we may be convinced of its truth even in our daily life. How often do we find that we are rightly directed or misdirected though we never set our heart that way, or are compelled to do a thing which was totally out of our mind and to which we never gave a serious thought? We deeply think and think but never come to any solution, but the solution comes of itself quite unexpectedly. Sure enough our sub-conscious self may come to our help, now and then, but the mischief is that the sub-conscious self of all is not so liberal. But the fact is still there that these unseen helpers are never non-responsive to those who really seek them.

This Magazine has been in existence for the last six years, and within this short period, hundreds of narratives have been recorded in it which unmistakably show how often we are influenced by spirits and how we are really benefited by impressions coming from much superior personalities. A gentleman (Mr. G. A. J. Monie) thus writes in a recent issue of *Light* from Bombay:—

“The realities of spirit presence amongst us are so charming and convincing that I feel for days together quite overjoyed to think that our departed dear ones are so close to us, and that, though unseen by us, they keep influencing us in our daily toil. At times I actually feel some one near me, and even my clothes get gently pulled; at other times I feel caught round my arm. Of course if I were to say all this to a thorough-going materialist he would put me down as a harmless lunatic, but it is true, nevertheless.”

This is not a solitary instance, but hundreds and thousands of experiences of a similar nature can be cited which are as much authentic as the above. One of our spiritualist friends, a well-known citizen of Calcutta, and one who possesses extraordinary mental powers, was telling us the other day that the scheme that he had in hand largely owed its inception to spirit friends. Indeed, though he himself was not so zealous about it he was evidently being led by the spirits and that their influence was such that he could not avoid. He firmly believed that as the spirits mainly had a hand in the matter, good results were bound to ensue from the scheme.

As a general rule, we find that this invisible aid is more often experienced during our sleep than in waking hours. It is because we have then a calm and undisturbed mind to receive a foreign impression. While in sleep we get the spirit-influence more readily, in waking hours we have to make an attempt to receive it. In “Do the Dead Depart?” Miss

E. Katharine Bates makes some suggestions as to the method of spiritual inter-communion, which will doubtless be of service to many :

"Give a few minutes every day when you are quite peaceful and quite alone to concentrate your mind on the one you wish to speak to. Think of him or her as simply as possible ; not as a far-away mysterious spirit, divided from you by illimitable space, but as your very own child, or mother, or wife, or husband. Call them by name—by any pet name you used to use. Speak to them as if they were close to you as I fully believe they are.

"In time, I feel quite sure, if you persevere and do not lose heart, some realisation of the presence of the beloved one will come to you, so undeniable and so convincing to your own consciousness that a whole college of philosophers or scientists will not be able to persuade you that the one you loved and lost was not in close touch with you. There will be a feeling of personal identity in time, impossible to describe, still more impossible to deny. For love is the great Revealer, and you will know that his testimony is true."

One important point to be noted in connection with the above is this. We cannot, of course, expect our spirit-friends to be at our beck and call according as it suits our own convenience. We have already seen how onerous duties they have to discharge in their own world. So we should fix a time to expect the impression to come to us. We should be regular and should strictly conform to the hour of the day once fixed. Early morning and just after dusk are the best time for the purpose.

PIYUSH KANTI GHOSE.

STUDIES IN PSYCHICAL RESEARCH,



COINCIDENTAL DREAMS.

IMPRESSIONS too weak to assert themselves in the tumult of our waking hours find in sleep a favourable condition for their operation. Dreams being far more numerous than hallucinations dream coincidents may be accidental. Yet, dreams of death and accident are sufficiently numerous and well attested to add some support to the evidence for telepathy derived from other sources. A dream is worth recording only if it is committed to writing soon after its occurrence and before the corresponding event which must be a striking one, is known and further it should be unusually vivid or arouse an intense emotion.

The following is an incident that occurred in June 1883. It is reported by Mrs. Howieson. Her eldest daughter Kathleen, then a child nearly 5 years old, had gone on a visit to her mother who lived about 200 miles away in Newport, Monmouthshire. One day while Mrs. Howieson was quietly sleeping she was suddenly awakened hearing Kathleen call her in a terrified voice "Mamma! Oh! Mamma!" "Forgetting that the child was away I sat up in bed and called to my nurse, saying, 'Do see nurse what ails Kathleen.' 'Why ma' am', she said, 'you've been

dreaming, sure you know, she is in Newport.' Thoroughly awake, I laughed and lay down to sleep; but just as I was dozing off again I was startled by hearing the child's voice calling down the stairs from the next floor, where she slept when at home, in the same words 'Mamma! oh! Mamma!' I simply screamed to nurse, 'Oh, nurse, I've heard her again and there is something with the child.' I trembled all over, the thing was so real, and yet so unlikely that I allowed myself to be soothed, and talked into silence. No sooner had nurse settled herself comfortably in bed, and I, broad awake, was lying wondering about it, than Kathleen's cry broke on my ears again, a scream, 'Mamma! oh! Mamma! I've got scarlet fever. I've got scarlet fever!' There was no more sleep for me that night. My husband came in and tried to calm me, in vain. When the morning came he telegraphed to Newport, and this is the sequel:

"The evening before, Kathleen complained of headache going to bed, and after she went to bed grew hot and feverish, so much so, that my mother sat up with her, hoping to see her go to sleep. All the night, she kept saying 'I wish mamma was here.' But as the small hours of the morning drew on she grew so ill that my father fetched the Doctor. On seeing her he said it was just possible she had caught scarlet fever, as it was very prevalent just then. Directly the child heard what he said, the wild scream I had heard broke from her in the very words, 'Mamma, oh! Mamma, I've got scarlet fever, I've got scarlet fever!' And nearly two hundred miles away they were flashed to my ears."—(Page 154, "Enigmas of Psychical Research"—Prof Hyslop.)

In many cases the dream may be due to normal causes. Dream of lost property, for instance, may be founded on slight indications actually seen by the eyes. In cases where drowned persons have been discovered through dreams it is also possible that some indication may have been received subconsciously while one searched for it. Or it may be due to chance coincidence; for the disappearance and the search would occupy the thoughts of all the neighbours and may give rise to numerous dreams but we don't hear of the unsuccessful searches. An impending death may be known by the brooding misery of the man being communicated. Similarly the state of a man's mind at the time of his death or his picturing to himself the scene of his fatal act may transfer a definite impression and thus the place of suicide may be known. The following abbreviated account of a case reported in the S. P. R. proceedings may be found interesting in this connection.

In June 1889, in a little town near Glasgow a lady, white sitting down to rest upon a rock at the edge of a lake and enjoying the beauty of scene before her, felt a cold chill creeping through her body and gradually saw a black cloud rising over the water in the midst of which a tall man in a suit of tweed seemed to jump into the water and sink. In a moment the darkness was gone and she became sensible of the heat and sunshine. It was about 4 o'clock in the afternoon. Soon after going home she told her brother and sister about it and they laughed at her. However about a week afterwards a Bank clerk (unknown to her) committed suicide by drowning on that very spot. The unhappy man had left a letter

for his wife, indicating that he had for some time contemplated his death.

So telepathy seems to explain the phenomena of apparitions and hallucinations of every sense. Coincidental apparitions are not mere hallucinations, in the sense that there is no objective reality whatever underlying them. They are veridical (i. e., truth-telling) inasmuch as they correspond with some real event. But there is no proof of any substantiality about a phantasm. Apparitions of human beings always appear in clothes. They are sometimes seen accompanied by animals or with their surroundings,—as part of a ship in the case of a sailor. If we suppose the apparition to be an objective reality we cannot account for the appearance of its clothes and accessories. But telepathy solves all these difficulties. The vision is a mental impression produced by a psychical agency, veridical in the sense of corresponding to reality more or less closely, but subjective in the sense of there being no actual bodily presence.

GHOSTS OF THE DEAD.

If thoughts of the living are able to give rise to hallucinations at distance, it is but a step to the supposition that the dead, if they survive death, can produce similar effects telepathically. In telepathy we have some psychical agency connected with man operating in apparent independence of his body. Why should not this element of his personality operate, when the bodily organism is destroyed? May we, therefore, suppose that apparitions of the dead are inspired by the thoughts of the dead? It is a well-known fact that crystal visions reproduce impressions, hours or even days after they have been made upon the percipient and that post hypnotic

hallucinations remain latent for days or weeks. Similarly impressions received from the dying person may remain latent until the conditions were favourable for their emergence into the surface consciousness. The theory of latency can't, however, be reasonably applied to cases where weeks or months divide the vision from the moment of death. Many times a dream or other indication of death occurs at a considerable interval after the event, but immediately before receipt of the news by newspaper, letter or telegram. The source of the dream may be looked for in the mind of the person sending the letter or the telegram or of people reading the newspaper. Other cases show the telepathic impulse to have originated in the minds of the surviving relatives and friends.

The late Mr. Edmund Gwiney says, "It is evident that in alleged cases of apparitions of the dead, the point which we have held to distinguish certain apparitions of living persons from purely subjective hallucinations is necessarily lacking. That point is coincidence between the apparition and some critical or exceptional condition of the person who seems to appear, but with regard to the dead, we have no independent knowledge of their condition, and, therefore, never have the opportunity of observing any such coincidences. There remain three, and I think only three, conditions which might establish a presumption that an apparition or other immediate manifestation of a dead person is something more than a mere subjective hallucination of the percipient's senses. Either (1) more persons than one might be independently affected by the phenomenon; or (2) the phantasm might convey information,

afterwards discovered to be true, of something which the percipient had never known ; or (3) the appearance might be that of a person whom the percipient himself had never seen and of whose aspect he was ignorant, and yet his description of it, might be sufficiently definite for identification." Dream, vision, or voice announcing the fact of death, before the news reached the percipient by normal means but at such an interval after death as to make the hypothesis of latency highly improbable, would be an argument of some weight for the agency of the deceased provided that they had not their origin in the minds of the survivors. There are some such narratives in the collection made by the S. P. R., but they are relatively few, because (1) letters and telegrams convey the news to those concerned within a day or two and (2) when there is an interval of days or weeks there is more scope for chance coincidence. There are a few cases in which phantasms of deceased persons have communicated in dream or some allied state information beyond the conscious knowledge of the recipient. The following case quoted by Mr. Myers is an instance in point.

On the 1st February 1891, a farmer Michel Couley went to a place at Iowa and died there suddenly on the 3rd. His body was carried to the coroner where after the inquest, the old clothes which seemed to be covered with filth were removed, thrown outside and the body was clad in a new burial garb and put in a coffin. Soon after his son came and took the corpse home. When he reached there, one of his sisters fell into a swoon on hearing of her father's death and coming back from it she asked for her father's

old clothes. She said that a red man had appeared to her and told her that after leaving home he had put currency notes in an inside pocket of his undershirt and that the money was still there. She described the identical burial garb in which her father was clad even to the slippers, although she never saw him after death and none of the family had seen more than his face through the coffin lid. Her brother went to the place and searched for the old clothes—found them thrown in the backyard and saw in the pocket referred to 30 dollars in currency.

We come next to collective and reciprocal cases. The phantasm of a given person may be seen collectively by several persons at a time or it may be seen by several persons together several times. Two or three persons in the same room have had many times similar and simultaneous visions. The apparition in these cases may be due to an external cause or it may originate in the mind of one of those present and be transferred telepathically to the rest. Mr. Myers is not in favour of the latter supposition which he thinks becomes particularly difficult in cases in which, while the telepathic impulse does not affect the intended percipient, the by-stander in whom the agent feels no interest sees the invading figure. In cases in which there is a vivid perception of the scene it seems to Mr. Myers that the supposition that the spirit of the dreamer visits the scene or the spirit of the deceased or of another living person visits the dreamer may not be unwarranted. Sometimes a person brings back some memory of the scene which he has psychically visited. In reciprocal cases A invades B's room and sees B, B on his part sees A, and C and D, if present, may see A as well.

Mr Podmore thinks that the evidence is too meagre to confirm the genuineness of this type.

HAUNTED HOUSES.

In cases hitherto considered the apparitions, dreams, etc., were perceived as a rule by friends and relatives. There are several cases in which the apparition was seen in the house of an intimate friend by a comparative stranger. The tie here is apparently one of locality. In haunted houses people independently hear noises and see ghostly figures more or less resembling each other under circumstances which preclude the hypothesis of suggestion or expectation. In his book "Telepathic Hallucinations" Mr. Podmore mentions the case of a house in Scotland which had the reputation of being haunted by some tenants who occupied it in 1896. In February 1897, it was rented and occupied for over three months by several members of the S. P. R. Miss Goodrich Freer who kept a daily record of all the inexplicable happenings there describes that several of the members frequently heard noises such as loud knockings, sound of foot steps, voices in conversation, monotonous reading, occasional groans and shrieks. She and two others also saw on several occasions one or two figures in a nun's dress. Some others who could see nothing heard the nun and her companion conversing. Mrs. Sidgwick gives the following four hypotheses which an impartial consideration of the facts of haunting suggested to her: (1) The popular view is that the apparition is something belonging to the external world, that like ordinary matter, it occupies and moves through space, and would be in the room whether anybody was there to see it or not. There is some evidence tending to suggest this theory in cases like

that of the weeping lady who appeared frequently in a certain house. But on the whole the popular theory seems to Mrs. Sidgwick to involve us in many difficulties and so she dismisses it having no ground for serious consideration. (2) The second theory is that the apparition is a hallucination caused in some way by some telepathic influence coming from the deceased person. This theory also presents some difficulties. (3) The third theory is that the first appearance is purely a subjective hallucination and that the subsequent similar appearances are the result of unconscious expectancy in the case of the original percipient and of some sort of telepathic communication from the original percipient in the case of others. This theory dispenses with the agency of the dead but involves us in other improbabilities. (4) The fourth theory is that there is something in the actual building itself—some subtle physical influence which produces hallucination in the occupants. The popular idea that repairs and alterations to the building sometimes cause the haunting to cease supports this supposition. None of these hypotheses seemed satisfactory to Mrs. Sidgwick herself.

Apparitions may be seen on the spot to which the dead man's thoughts would turn, such as the place of his murder. Thus Mr. John Husbands saw one night in a hotel at Mediera the apparition of a young man in flannels standing at the side of his bed. Subsequently he learnt that a young man had died in that room some months previously and he recognised his photograph when it was shown to him. Such visions may possibly be reflections from the minds of survivors brooding over the last scenes or, as Mr. Myers says, "It is theoretically possible that this force or influence

which after a man's death creates a phantasmal impression of him may indicate no continuing action on his part but may be some residue of the force or energy, which he generated while yet alive." The results of past mental action may possibly persist just as the results of past bodily action do. And this may be perceptible at times to sensitive people. Some of the cases of haunting, of frequent meaningless recurrence of a figure or sound in a given spot seem to suggest such an explanation. When a local apparition is discerned by more than one person at once, Mr. Myers holds that it is actually effecting a change in space. Dreams and other psychical disturbances, such as a peculiar feeling of discomfort, are sometimes experienced in houses where concealed human remains are subsequently found and this it is difficult to explain on any hypothesis. In many of the best authenticated cases the manifold ghostly visions were preceded by mysterious sounds which may have caused them by exciting and alarming the occupants. These inexplicable noises were probably real sounds exaggerated and misinterpreted. The S. P. R. members who rented and occupied some haunted houses found that the stories were often much exaggerated and accounted for the mysterious noises as due to normal causes. But the investigation is by no means complete and the explanations given do not cover all the admitted facts. In the cases collected Mr. Podmore points out that it is seldom possible to connect the figures seen with the past history of the locality or to say that successive witnesses have seen the same figure. And the figure is as a rule unsubstantial and brief; it shows no purpose and rarely seems to have any recognisable or constant shape. According to Mr. Podmore it would therefore be premature to concede whether these vague phantasms are connected with the dead whom they represent or are mere random dreams of the living.

(To be continued.)

A. B. SHETTY.

CURATIVE MESMERISM.—PART II.

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GENERAL TREATMENT OF DISEASES.—(Contd.)

FEVERS OF ALL DESCRIPTIONS.

"THE hydropathic treatment," Dr. Babbitt says, "is generally a sure cure for fevers, and a good magnetist will sometimes break a fever in from one to five minutes; at other times it will require one or more full treatments. It is very important that the bowels should move, and that the heat should be drawn away from the vital parts. The drug treatment of fevers seems to be remarkably unsuccessful, and could easily have been remedied centuries ago if the doctors had consulted nature's simple methods." Regarding our medical men who are not yet inclined to consult *nature's simple methods*, Dr. Trall very rightly says, "a man who should look to the moon all his life-time in search of the 'philosopher's stone,' might not discover it though lying at his feet."

GENERAL TREATMENT.

In the treatment of fevers, passes are generally made with two principal objects in view, namely, (1) to draw it (*with magnetic intention*) *downwards* towards the extremities from the brain and internal organs, and (2) to draw *outwards*, i.e., towards the surface of the body, by inducing

perspiration. Both the above intentions may be served either simultaneously or alternately according to the convenience and ability of the operator.

When making the *longitudinal curative-passes* with the first intention, i.e., drawing off at the feet, have a basin of cold water placed about six inches from the patient's feet, and dash your hands over it, at the end of each of the passes you make. This water must be thrown away, and replaced by a fresh basinful of water, about ten minutes before you discontinue the treatment. You should then draw about a dozen of such passes, carried from the patient's head straight to this basin of fresh water, ending over it, and let your hands remain for some length of time over the water at the end of each pass. This water must remain at the patient's feet till your next visit. It will greatly assist in drawing down the fever, and keeping up the action of the magnetism during your absence.

Produce good long magnetic sleeps and also magnetise the drinking water of the patient. Long magnetic sleeps would help you to employ distant mesmerisation.

The following are some special treatments required for special types of fever taken mostly from Dr. Babbitt's 'Health Manual':—

1. AGUE—INTERMITTENT FEVER.

This should be treated by developing a powerful magnetic action over the whole system, when the fever is nearly at its height, i.e., when the magnetist can avail himself of the nature's best efforts to cure. The liver and the spleen should also be thoroughly magnetised, and the bowels opened if necessary. If treated during the cold stage, upward

movements should predominate, to help the sluggish venous circulation. Don't allow your patient to sit or lie in the evening air. Observe strictly the hygienic rules.

Dr. Babbitt says, "the disease is frequently broken by a single magnetic treatment, which is more enduring in its influence than quinine, without its bad effects. A great number of the western people, where this disease prevails to a considerable extent, have had their constitutions ruined by the quinine, calomel, and arsenic given to cure them. Those who prefer the hydropathic treatment could break the disease by a cool pack when the fever is nearly at its height. When you feel symptoms of chill, stave it off by animated exercise and a positive will-power."

2. BILIOUS FEVER.

Magnetise the liver, the epigastrium and the spleen thoroughly. Hold the hand over the stomach for a while, and then make outward movements. Open the bowels when necessary, and make the *circle* (see costiveness) so large as to reach liver and stomach. Cool packs may advantageously be used in case of much heat.

3. SCARLET FEVER.

"Draw the inflammation from the throat by brisk passes over all the limbs and extremities. The leading thing in *Eruptive fevers* to be done is, first to bring the virus thoroughly to the surface, and then quell the fever. . . . Hot packs or baths are excellent to assist in bringing out the eruption, after which the packs may gradually become cooler to soothe the fever. Specially keep the feet warm by magnetism and hot applications, and the head and throat cool. A cool pack for the throat is desirable in severe cases. Do not urge foods

upon the patient, and let him have simple gruels, etc., when he craves something. Let him drink cold water when he wants it. Beware of irritating the stomach with drugs, or even food, at a time when nature is using all her power to draw the virus away from the vital organs in the form of external eruptions. I know of no failures in cases treated after this plan." It would be better also to move the bowels two or three times a day by means of passes as instructed in COSTIVENESS, or by tepid injections, if necessary.

4. FEVERS—TYPHOID, YELLOW, PUTRID, SPOTTED, NERVOUS, CAMP, ETC.

Fevers of almost all the above types are treated in the same way. "The fevers being aggravated and sometimes induced by the putrefactions caused by animalcules, it would be very desirable to eject impurities by a thorough perspiration to start with."

"The whole system needs to be stimulated to action, and the brain to be equalized and cooled by passes down the spine, or cold bandages, while the extremities must be kept warm."

"Avoid all solid food until the fever abates. Slippery elm tea is useful."

5. FEVERS OF INFLAMMATORY TYPE.

Commence your passes with the magnetic intention of inducing thorough perspiration, and try to scatter the local inflammations. Cool packs also may sometimes be useful.

6. POX, MEASLES, ERYSIPELAS, ETC.

These are treated generally in the same way as SCARLET FEVER. In case of SMALL-POX, if the head is very much oppressed, use cool wet bandages, but be careful that the eruption is

well out before you use it. Cover the sores with pulverized chalk to prevent itching and scratching. Take the greatest precaution against colds when a patient of MEASLES is on a way to recovery.

In case of ERYSIPELAS, commence the treatment with *head-to-foot long-curative-passes*. Occasionally sponge the inflamed parts with tepid water. A piece of flannel or a clean towel dipped in hot water and then wrung almost dry, placed on the inflamed part, may as well serve the purpose. Hot magnetised oil should be used after the fomentation. Induce perspiration when there is fever. Keep the extremities warm, and cool the head by manipulations down the back-neck and arm, or by cool compress.

Never be afraid of contagion. If you are a little careful you are always safe. Regarding vaccination, Dr. Babbitt says, "I think it is much better to keep the system in a strong and positive condition, so as to be able to resist contagion, than to run the risk of the terrific consequences of introducing a scropulous virus into the system by means of vaccination."

(To be continued.)

B. B. BHUTTACHARJEE.

OCCULTISM.



CHAPTER V.

RATIONALE OF PRANAYAM MANTRA.

Another useful manifestation of Prana in our bodies is that energy which directs the phenomena of sound. This energy is the cause of the different sounds composing the Sanskrit Alphabet. Particular sounds, among these, being repeated awaken particular kinds of Prana stored in the spinal centres, placing the molecules composing our bodies in particular ways. Even the atoms composing the molecules become grouped together in different ways as different sounds are repeatedly uttered. But this is treading after *Svara Sastra*. Suffice it to say, that sound plays a prominent part in Yoga, that sound is dynamic in its nature being a manifestation of Prana, and that one sound is the basis of the rest. This sound is that heard when we utter the syllable OM. OM is the one name that can be logically and reasonably applied to God.

"His manifesting word is OM," says Patanjali. God being the efficient cause of everything in the universe, the name which is most applicable to Him is that which is a symbol of and can signify all the names in the universe and that one word which can fulfil this condition is this OM.

Om is composed of **A, U and M.** To utter the sounds **A, U, and M,** we use the entire length and breadth of our sounding apparatus. We pronounce **A** without touching any part of the tongue or palate, we utter **U** by sending a vibration along the whole length of the palate and we pronounce **M** with the lips. These three acts compose the various sounds we hear. Religion of Reason and Reason alone as we may be allowed to call Buddhism,—even this religion has accepted the use of this **OM** in its rituals, for it recognised the all-embracing significance of the word.

Whenever you utter a sound, if you attend to the changes brought about by this act in *Akasa*, you will find some geometrical form or other. These forms in the *Akasa* differ with the sounds uttered. **Om** manifests in this *Akasa* the Omnipotent God. This is the reason why our Upanishads have praised the monosyllable so much. The Atharvasirsa Upanishad says that the very pronouncement of the Pranava, as **Om** is called, leads to Salvation. The Kathopanishad says that **Om** is the body of God, and advises us to remember this fact in meditating.

Everything begins with *Achamana* among the Brahmans. This consists in sipping water with the right hand with the thumb inserted between the index and the middle fingers. Pour water only just sufficient to sink the middle line of the three in the palm, and sip it without making any noise saying, "Salutation to the One God: May he destroy my sins." Fill again, and drink in the same way but repeating the mantras:

2. "Salutation to the Giver of Salvation: may he destroy my sins." Sip the water saying this; fill the hand again and sip it with this Mantra:

3. "Salutation to the destroyer of illusion and ignorance: may he destroy my sins."

Then repeat the following Mantras without sipping water, but without forgetting the directions given with each:

4. Salutation to Him who makes my mind and senses work.

5. Salutation to Him who is inside all things.

Repeating 4 & 5 touch the palm of the right hand with the left hand, and the palm of the left with the right hand.

6. Salutation to the destroyer of evil propensities.

7. Salutation to Him who pervades the three worlds.

Uttering 6 & 7 touch the two lips respectively.

8. Salutation to Him who is extolled by the Holy Books.

9. Salutation to Him to whom belongs all prosperity.

Uttering 8 & 9 sprinkle water over the top of the head with the tips of your fingers.

10. Salutation to the controller of the senses.

Sprinkle water, saying this Mantra, over the left hand.

11. Salutation to the Being shining resplendent in the lotus of the Heart.

With this Mantra sprinkle water on the feet.

12. Salutation to Him who can be known only by the mind that is purified.

Sprinkle water with this Mantra on the head.

13. Salutation to the destroyer of sins in their entirety.

Touch the chin with the palm of the hand.

14. Salutation to Him who is everywhere in the form of the Spirit.

15. Salutation to Him who shines in His own light,

Touch the two nostrils as you utter 14 & 15.

16. Salutation to Him who is above bondage.

17. Salutation to Him who pervades all living beings.

With 16 and 17 touch the two eyes.

18. Salutation to Him who can never be known by the senses.

19. Salutation to Him who is changeless.

With 18 and 19 touch the two ears.

20. Salutation to Him who perishes not even if the Universe perishes.

Uttering this Mantra touch the navel.

21. Salutation to the Being who make one birthless and deathless.

22. Salutation to the possessor of the utmost prosperity.

Touch the head with the finger tips.

23. Salutation to Him who devours his worshipper's sins.

24. Salutation to the Dispenser of Bliss.

Touch the two shoulders with 23 and 24.

N. B.—“Om” must precede every one of these 24 Mantras.

This is Achamana. Then you must secure yourself from all sorts of interference from evil spirits. For, “when the sons of God meet, Satan comes also.”* For making him and his imps take to their heels, it has been our practice from time immemorial to recite the following Mantra immediately after Achamana :

“Get ye all gone, spirits and devils that are the bane of the world. I cherish no ill-feeling towards you : I am about to begin God’s work.”

You may sprinkle water all around you with this Mantra.

* Adapted.

Now commences Pranayama. While performing it, a Mantra is recited which serves the purposes of purifying you of all impurities whatsoever and of measuring the time during which you perform Pranayamas. The text of the entire Mantra is this :

1. "Om Bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, Ogum Satyam ; 2. Om Tatsavitur Vareniyam Bhargo devasya dheemahi, dhiyoyo nah prachodayat ; 3. Om apo jyoti rasomritam Brahma Bhurbhuvassuvar Om."

The meaning of this greatest of Mantras is :—

1. "The various worlds known as Bhuh, Bhuvah, Suvah, Mahah, Janah, Tapah and Satyah are each of them manifestations of God ;

2. "We meditate on the glory of that Being who has produced this universe,—may He enlighten our mind ;

3. "Water, light, all things that have savour (such as trees, herbs and plants), the nector of the gods, the three worlds—in fact, everything that is, is God, the Universal Soul." *

The first portion of this Mantra is called the seven vyahritis, the second portion is the famous Gayatri Mantra as used among Grihasthas, the third is called the Siro Mantra. The second portion or Gayatri Mantra has been interpreted in various ways by various Schools of Vedanta. What we have given is that made by Sriman Swami Vivekananda. The great Adi Sankara interpreted it thus : "I, Individual Soul, who am mere witness of the things seen by Buddhi, &c,

*The third portion is according to an interpretation made by Mr. Kamesvar Ayar of Pudukkottai.

meditate on my nature as identical with God." This is the interpretation most generally accepted among Advaitis. Sayana gives another interpretation which is also accepted by some Advaitis: "We meditate on the adorable light of the Supreme Creator of the universe. May He (or It, the light) (existing in our minds) guide our intellects (in the pursuit of truth)."

Narayana Yatindra translates it thus; "We meditate on the adorable light of the Lord Vasudeva who sustains the universe. May He guide our understanding aright?"

The rationale of the repetition of these Mantras is apparent to our readers who have been told so often of the wonderful powers of auto-suggestion in this Magazine. The New Thought people of the West have been made acquainted with the Mantra by Vivekanandji, and a course has been published by them under the strange title of "Zoism" in which Vivekanand's lectures on Raja Yoga have been summarised, (but the words Akasa and Prana were displaced by the words Matter and Zone) and the Gayatri of the Hindus shines through its pages. Gayatri has at last found its way into London town.

(To be continued.)

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THEORY AND PRACTICE OF TANTRA



TEACHINGS OF TANTRA—THIRD COURSE.

PROPERLY speaking, there is no publication respecting Tantra which might give us, in progressive series, a correct idea of, and insight into, its true tenets and principles. There are a number of works, styled as Tantra, in manuscript or printed, but none of them, with a few exceptions of course, throws much light on the subject itself—rather most of them are misleading. It is a common belief that Tantra treats of the worship of *Sakti* (Divine Energy) in tenfold forms, and a number of writers pretend to discuss the philosophical principles on which it is based. But, in fact, no modern writer has ever yet attempted to lay before the world the real scope of the subject. The chief points of interest and importance attached to the term "Tantra" have long been misunderstood. As is naturally to be expected, modern Tantra forms a low, wretched and despicable contrast to ancient Tantra. This is, no doubt, due to the moral and spiritual degradation of the people. Degraded as we are, first of all, wholesome spiritual tuition is absolutely necessary in order to raise our spiritual standard. The general scope of such tuition is to reflect within oneself with an ardent desire to choose some consola-

tory object varying from natural phenomena to immaterial objects. The ideal consolation should be something more than human, self-existent, self-reliant, and capable of doing everything both natural and supernatural. There can be no such object other than all-powerful divinity, in which all such qualifications are capable of being centred. Its true home must respond instantly to the call of our heart within. We cannot see it simply because only material things can be seen with material eyes. On the other hand, there are some material things which cannot be seen unless they come in contact with another material object. In fine, we simply know that there are different phenomena in different elements, visible and invisible, tangible and intangible. If they are both invisible and intangible, they would be then no more material things, but a spirit. We may, however, feel the effects of its influence only. Through ignorance we say, a man is but a man and no more: but in fact, his life is a combination of all the five elements as well as the Divine essence (Spirit.) The self of man would become annihilated if the divine essence were eliminated. The primary aim of Tantra is to realise the so-called divine essence.

We all know pretty well that the product of friction is heat. Then, the concentrated friction of breath falling upon the heart within must produce something like heat. According to Tantra, such heat brightens the intellect and eventually produces divine illumination. In most of the processes of Tantrik rituals, the friction of the breath produces heat somewhere in the vicinity of the navel, and then the respiration through the spinal cord imperceptibly obtains direct con-

nication with the top of the brain (*Shahasrar*), and the lower end of the spinal column (*muladhara*). At this stage the ingress and egress of breath seem to be almost imperceptible ; and it begins at once to vibrate through the various cells of the brain. Aided by the vibration of breath, the mind reaches the stage of abstraction. Experience has proved that during the state of abstraction the contemplative power grows sublime, the imaginative power immense, and the spiritual power as much high as the state of abstraction is deep. The higher the power of abstraction, the mightier is our force and strength. As a consequence, the elements are then bound to be within our control, and our will is necessarily sure to serve as a magician's wand. *Prima facie*, it would seem incredible, but a moment's thought will assure us of its correctness. We must at present refrain from discussing this point any further.

In all Tantrik rituals, breath is the chief factor in producing the state of abstraction of mind. Whatever we do, or think, we at once get an impression of it on our mind in a mysterious way, as if it were an inexhaustible record-keeper. Whenever any thought or action escapes memory, we at once close our eyes or look a little inward in the state of abstraction. Why? This impulse is natural. Its object is to recall to mind and decipher the impression recorded on it. It is therefore evident that the state of abstraction of mind is one of the primary conditions requisite for the impressions on it to come into instantaneous display. Experience has also proved that the interior faculties are more open and receptive while we are in sleep than while we are awake or when the physical senses are fully open to the material world about us. Hence Tantra prescribes that in the state of abstraction of mind, we

ought to bring it into an expectant attitude, firmly expecting the desired result. This is, however, a preliminary step in the performance of Tantrik rituals.

Much of the success in Tantrik ceremonials or rites hinges on the conscious mind. Let us therefore consider, in the first instance, the successive stages of conscious mind. There is no knowing what form our conscious activity may take on the merit of each individual case. We, however, know that will only works through the mental plane. The higher the power of will, the sooner we acquire our conscious activity. The more steadily it devotes to the contemplation of the Divine Essence, the sooner it makes the mind conscious of its power. First, it begins to realize the properties of ether with special reference to the respiratory organ and its working. Next, it gains the power of reading thoughts by adopting the simple method of concentrating attention upon one object, say, *mantra* or such symbols as represent the unit of Divine essence. To make this point more impressive I would illustrate it. Before the discovery of Gramophone it was a common belief that the impression of voice or sound it gets, can exist for a moment only. Now, the gramophonic record demonstrates that the impression of voice lasts for a long time. If we look at a record, it is merely a circular plate but when the necessary appliances are set in motion, the impression of the record will, to the astonishment of the people, speak out like a living being. Similarly, the impressions of all our actions are taken and preserved on the mental plane through the medium of breath. We all know that mind in the state of abstraction is sure to become concentrated. Will takes advantage of this stage to set the

mind in motion and make it conscious of the impressions taken on it. Ether pervades the whole process because will is the product of vibration. As soon as the will takes any form, it at once comes into contact with ether, and it is through the medium of ether that one reads the thought of another. There is, however, a difference between the capacity of a gramophonic record and that of the record on the mental plane. The former can hold only one impression while the latter can contain impressions upon impressions to any number. The mental plane is therefore recognised as the subtle body which is not subject to destruction as long as the whole manifestation of nature exists; and whenever that subtle body goes, the impressions in its former existence are carried along with it. This is not a mere theory; experience has fully proved it. We can easily gain the knowledge of the past, if we possess similar appliances like those of a gramophonic machine to set the plate in motion so as to reproduce the impressions of past actions just as a gramophone does. In Tantrik rituals, such appliances are essentially necessary for steady operation of the divine thought upon the mind. Let us next take, for instance, the discovery of wireless telegraphy in which messages are conveyed through ether. Similarly, the impressions of all our thoughts and actions are conveyed through ether, and the manner in which they are preserved is yet a mystery to us, although we have been drawing various inferences from time to time.

In any case, it leaves no room for doubt that our future life is moulded according to the sum-total of our actions. Our attachment to worldly things brings us back to this world in one form or another according to the impressions of our actions. Will, which has once been created, must manifest in one form

or another as long as the whole manifestation exists. On the basis of this theory, all Tantrik rituals have a common aim to cause the will to move in the spiritual plane and eventually revert to the same divine essence that represents the source of its emanation.

Now, it will speedily appear that a distinct relation exists between will and rituals; and this relation may be expressed thus—when mind is in the state of abstraction the rituals can help in the development of will so as to qualify itself for moving in the spiritual plane. The question is, how to bring about the state of abstraction of mind. In all elementary rituals, the measure of the state of abstraction is represented by the maximum number of times a seed-word (index letter or a combination of such letters) is repeated in the process of recital. This is rather an ideal measure of concentration upon one thing. It carries no real conviction about the requisite measure of the state of abstraction. The mere recital of a seed-word is no more than a motive. In one sense, the exercise of recital is only a means to an end; while in another, the exercise is the end. But neither is of paramount use without the other, but the correlation between them is so intimate that it were idle to say that one is more necessary than the other.

Experience has shown that, without recital the exercise of steady concentration renders the mind absolutely vacant; while, without concentration, the recital is useless. Thus, the combined action of recital and concentration has much to do with the state of abstraction of mind. As a rule, recital is eventually merged in concentration and this union is held as a unit of the state of abstraction.

While touching on the functions of recital, it may not be out of place here to refer to the conditions requisite for it. Each time of recital is prescribed to be counted by touching with the thumb, the phalanges of other fingers. The order in which the phalanges are touched varies in each ritual. The act of touching is, however, not meant for merely counting the number of times a seed-word is uttered. Probably few people realise the true import of touching the phalanges. In view, however, of the important part which the act of touching plays in the development of concentration, the trend of modern practice of classifying phalanges into three planes, viz., the mental, the abstract and the material planes in the science of Palmistry will familiarise us, to some extent, with the purpose it serves. There are three worlds in the phalanges of fingers. The first phalange counting first from the tip down, is guided by mind; the second, by the affairs of every-day life; and the third, by the baser qualities of animal instinct. Thus, every form of ritual can ultimately be traced back to one great source—the mind. It is to the mind that we owe the steady recital of seed-words and concentration upon the divine essence. Generally speaking, mind is the distributing centre of all forms of energy. Unfortunately, in the light of the present knowledge there appears to be but little prospect of any easy scheme for directly utilising mind's radiant energy. We must, however, be content to consider its indirect utilization by going through the Tantrik rituals which are meant to produce the mind's radiation.

The drift of the foregoing observation will be rendered more clear in the next course of teachings of Tantra.

Now, let me sum up this course of teachings with an observation on the necessity of *Guru* as medium in the performance of Tantrik rituals. Although Tantra prescribes certain qualifications requisite for a *Guru*, a fully qualified *Guru* is rarely available, and, if ever, seldom. In the Hindu society, there is a distinct class of Brahmins who profess themselves to be spiritual teachers. They interpret merely the forms of worship and their disciples contribute towards the maintenance of the so-called spiritual teachers. Such *Guru* cannot be the dispenser of Tantra's illimitable truth. They are, generally speaking, animated by purely personal motives, self-aggrandizement or personal gain. Of the real things of *Gururism*, they are destitute—nay, worse than destitute. The true teacher or *Guru* is the one whose endeavour is to bring the one he teaches to a true knowledge of his own interior powers so that he may become an interpreter of his own self. He must have the real power of moulding and moving men. On the other hand, the disciple must trust himself *fully* to the *Guru*. It is the half-hearted trusting to the *Guru* that brings quite unsatisfactory results. All is law—cause and effect—in this world. As we sow, so shall we also reap. There is, however, somewhat of a pathetic touch of sarcasm in preaching spirituality and the development of mental organism in this purely materialistic age. Nevertheless, it appears to us that the condition of the Hindu is not hopeless yet. The mere fact that a spiritual Hindu still exists goes to prove it. A few years of well-directed efforts should suffice to revert to the culture of spirituality. But there is no time to waste, and we want workers, such as late Mahatma Snishir

Kumar Ghose was, and let them be really in earnest. There is at present too much of delectantism in spiritual culture, since most of us refrain from taking the lead as we imagine the task to be more difficult than it really is. The complaint about the want of spiritual teachers in this age is based on a wrong notion. The average Hindu who has passed his fiftieth year is still inclined to devote his old age to spiritual matters. A few who are votaries to honour or fame may have no inclination to join hands with the spiritualists, but there are others who would be too glad to lead a spiritual life if there are fair chances of success. In the present state of affairs, it is of no use to take an antagonistic attitude towards the converted materialists. What is wanted is to win them over to the spiritual side. It is, however, a pity that spiritual culture is now limited to leisure hours, as a matter of courtesy. Let us not forget that our intellectual power is not yet exhausted. We have an intense and justifiable pride in the contribution of our sages of bygone days to the spiritual, the philosophical and the literary wealth of the world. It should be our chief pride, our supreme duty, and our highest glory to regain the intellectual supremacy of the ancient days. Let our minds be free from the love of display and the sordid worship of material success. Let us revert to our claims for the simple and homely life and cherish a love for the things of the spirit.

SRI MAT SACHIDANANDA SWAMI.

NOTICES OF BOOKS

— (X) —

THE BEGINNINGS OF SEERSHIP

OR

SUPER-NORMAL MENTAL ACTIVITY, *

WE regret we could not review this excellent book of Mr. Vincent N. Turvey earlier, which we duly acknowledged in our issue of November last. The book comprises the personal experiences of Mr. Turvey and is divided into Chapters which, among other things, principally deal with the following subjects: (1) Ordinary Clairvoyance; (2) Public Clairvoyance; (3) "Spirit" Visitants; (4) Long-distance Clairvoyance; (5) Phono-voyance; (6) Prophecies and (7) Functioning in the "Mental Body."

Many of the incidents narrated in the book originally appeared in some leading newspapers of England and they are now embodied in the book with the confirmation of those persons who were connected with them. The letters of these gentlemen again have been carefully checked and compared with the MS. copies for the press by four competent authorities who declare that the letters are absolutely genuine and the book contains the exact reproductions of

* Stead's Publishing House, Bank Buildings, Kingsway, London; Price 3s. 6d., post free 3s. 9d.

the original letters. Mr. Vincent thus deserves great credit for the attempt he has made to prove the genuineness of his statements. This precaution is quite in keeping with the requirements of modern scientists who seem to think that whoever speaks of the "super-normal" is dishonest.

But who is Mr. Turvey and how did he come by the extraordinary powers which he claims to possess and which are substantiated by so many reliable evidences? Queries of this nature have been thoroughly and most satisfactorily explained by Mr. W. T. Stead, in his Preface to the book. Indeed, the learned preface is an addition which has increased the value of the book to a considerable extent and is in itself a treat for the reader.

Mr. Turvey, says Mr. Stead, is just like any ordinary gentleman, in good circumstances and honourable. As a child he was delicate; and, like many other children, before the darkness of our prison house descends upon them, he was accustomed to see forms moving around him, which grown-ups declared did not exist. Vincent Turvey was singing in church as a choir boy, when he suddenly saw the apparition of his father. Some weeks afterwards he was told that his father had died at the very time, and at a place 300 miles away. This was his childhood. But with the attainment of age he got wonderful faculties, which, however, left him again. It was, however, after his worst illness that the gift of seeing and hearing things, invisible and inaudible to others, came back to him with perhaps greater intensity.

Mr. Turvey has a special gift which is rarely enjoyed by sensitives and which he terms "Phone-voyance." He

says that the word implies four things. Firstly, that there is a demonstration of *psychic* vision; secondly, that there is *physical* contact; thirdly, that this contact is by means of a telephone company's wires and instruments; and fourthly, that the Clairvoyance is simultaneous with the physical contact.

An illustration will explain the matter much better. Mr. Turvey says:—

“On November 15, 1905, Mr. J. W. Sharpe rang me up on the telephone in order to ask a question concerning a lecture that was to be given at the local Society's Hall. When I had answered the inquiry he said, ‘I must go now, as I have a friend here.’ I replied, ‘Yes, I See you have.’ He said, ‘You don't mean to say that you can see who it is?’ I said, ‘No, I cannot see who he is, but I can describe him to you.’ I then proceeded to accurately describe the gentleman's face, hair, eyes, hands, stature and moustache, ect., and added, ‘he wants a shave.’ I mentioned that he was sitting in an armchair with his legs crossed, and one arm on the arm of the chair. While this description was being given Mr. Pontifex, for that is the name of Mr. Sharpe's visitor, rose from the chair and went and leaned on the mantel-piece with one elbow, standing up to do so, with his legs crossed. I described his movements to Mr. Sharpe. In order to make the ‘test’ even more convincing, I asked Mr. Sharpe to tell Mr. Pontifex to pick up a book at random (I knew the telephone was in Mr. Sharpe's library) and to hold it in such a position that Mr. Sharpe could not see it, and therefore could not ‘telepath’ its description to me. This was done, and I

correctly stated the size of the book, the colour of the binding, that the lettering was in gold at the back, and that 'although it is in English it is in some way connected with something foreign.' As a matter of fact it was an English translation of a German work on philosophy.

"After that, Mr. Pontifex came to the telephone and asked for further demonstration. The ability to 'see' was fast slipping away from me; but I was able to describe one or two more articles to him, such as his own watch, and a cigarette-case in his pocket. He then cross-questioned me, in order to find out if I had seen him before, if I had ever heard him described, ect. His letter shows that I was able to convince him that I had never even heard of him.

"There is one very remarkable thing about the incident, and I have purposely 'left it till last' as the children say. In describing Mr. Pontifex to Mr. Sharpe, I said, 'He wearing, on his waistcoat, an oblong ornament; it is not made of silver or gold, but is of a brownish metal, such as is bronze.'

"The extraordinary thing about this is that he was not wearing it *at the time*, but he frequently *does* wear it. The ornament was at his own house, two or three miles away from Mr. Sharpe's house and yet I distinctly saw the thing on his waistcoat at the time he was sitting in Mr. Sharpe's library. I cannot explain why or how I saw it *there*. I only know that I *did* see it in a place 'where it wasn't' if I may be pardoned the paradox.

"I now append letters from the two gentlemen concerned, which will enable the reader to verify my state-

nents. I trust it is unnecessary to add that Mr. Sharpe in *no way* gave me any information as regards Mr. Pontifex's appearance or his movements."

It will, therefore, be seen that in the present instance "Telepathy" will not help the scientists to explain this "supernormal" incident. There are a very large number of similar experiences of Mr. Turvey bespeaking his wonderful powers thoroughly verified and well-attested by respectable evidence.

One who reads the account of the illness that Mr. Turvey suffered and is suffering from, is shuddered to think that he is still alive and had the heart to publish a book. It was impossible for him to have this luxury or earn fame by the publicity of his powers. It was sheer duty which impelled him to undertake this arduous task. He says:—

"I felt I had done nothing for humanity. I felt that my gifts, which returned during my illness, should at least be tabulated and evidenced, in the hope that, by the record of what I have seen, some fellow-man might be convinced that there is no death. If only ONE soul be convinced by my book, that will be enough payment for me for anything I have suffered in order to demonstrate and tabulate the phenomena which I have experienced."

This is like a true spiritualist whose heart is generally broader than the average man. But more has yet to be told about Mr. Turvey. Mr. Stead says: "Mr. Turvey is so scrupulous on the subject of the acceptance of money in connection with the exercise of his psychic gifts, that he has made over to me all his copyright in this book, which is published at his own expense." So Mr. Turvey had certainly no idea of earning money by writing a book full of some romantic tales.

Before closing, we think, it would not be uninteresting to quote here some accounts given by Mr. Turvey as to how he is able to exercise his psychical powers. This is how he sees the visions of future events :—

“At certain times I see a sort of film or ribbon continually moving, as does an endless belt in a cinematograph film. This film is in colour of a very, very pale pinky heliotrope, and it seems to vibrate with very great velocity. Upon it are numerous little pictures, some of which appear to be engraved on the film itself, whilst others are like pale blue photographs stuck on to the film. The former I have found to refer to past events, the latter to those about to happen. The locality of the events is judged by the scenery and the climatic heat. I have to estimate dates by the clearness of the pictures.”

At another place he says :—

“I foresee more unpleasant than pleasant things. I believe the reason is that evil, being nearer to ‘matter’ than to ‘spirit,’ is more ponderous in the ether than its opposite and is therefore sensed more easily by a Seer. I not only ‘see’ but ‘feel’ the density of evil, and I am pretty sure that wrong doing has an actual spiritual weight, and thus keeps a spirit ‘down’ and prevents its rising to realms above.”

Mr. Turvey’s explanation of “mental body” travelling is equally interesting. But to understand this some preliminary notes are necessary. Says Mr. Turvey :

“In order to avoid such a phrase as, ‘My spirit went to London while I remained in Bournemouth,’ I use ‘I’ in inverted commas, to denote that part of my consciousness

ness, or 'being', which appears to function at a distance from my body, and use 'Me', with a capital M and inverted commas, to denote the body which remains at home, and which is apparently fully conscious, normal, and in no way entranced."

"In the mental-body-travelling the 'I' appears to leave the 'Me,' and to fly through space at a velocity that renders the view of the country passed over very indistinct and blurred. The 'I' appears to be about two miles above the earth, and can only barely distinguish water from land, or forest from city; and only then, if the tracts perceived be fairly large in area. Small rivers or villages would not be distinguishable."

Mr. Turvey is able to produce actual physical effects with his mental body, but only when he is able to draw energy from some physical body in the room. He says:—

"When, besides hearing—or seeing—with the 'mental body—'I' also moves matter, then 'I' makes use of a medium's 'psychic force,' which 'I' appears to draw from the medium's wrists or knees as a sort of red sticky matter (a part of his 'energy' or 'vitality' body?). At any rate, that is what appeared to happen when on one occasion 'I' lifted a bed with two people in it, and spoke to them in the 'direct' voice. Physically I have not strength in myself to raise a small child."

The people in bed were four miles away from Mr. Turvey's physical body.

In mental-body-travelling the "I" is actually on the spot, and sees, and hears, and smells, and uses all the senses of

the "Me" which remains at home; although, if physical force be needed, this is as a rule borrowed from a third party.

The most suggestive hint afforded us by Mr. Turvey is in the following passage, where he speaks of the living cord which keeps the "I" in communication with the "Me." It has frequently been described by people, who have left their bodies, apparently at the point of death, but who have afterwards been brought back to life. Mr. Turvey says:—

"This cord appears whenever the 'I' leaves the 'Me.' It seems to join one body to the other, passing from the solar plexus of the one to the back of the neck of the other. It is very like a spider's cord; but in colour it is silver, tinged with heliotrope; and it extends itself and contracts in the same way as does elastic cord."

It is by the same cord that he effects phone-voyance, as when he says—

"Sometimes 'I' appears to be in the room at the one end of the line, and, by a sort of living cord, to communicate with 'Me' at the other end and to make 'Me' speak about what 'I' sees."

It is worth noting that Mr. Turvey finds "*genuine*" phone-voyance (when the "I" appears to go inside the wires) a much greater strain on the brain than ordinary clairvoyance or astral voyaging.

It will therefore be seen that Mr. Turvey's book throws considerable new light on the subject of psychical research and as such ought to be read with close attention not only by

the student of the subject but also by those who seek to cast aspersions on it without caring to know what truth underlies the so-called impossibility.

PAUL RICHARD'S L'ETHER VIVANT
(LIVING ETHER.)*

THE object of the book is, as the author says in the introduction, to establish a 'higher realism.' And this 'higher realism' is what the author, as representative of modern intelligence, has found in his journey across the "forest of doctrines, beliefs and opinions."

The first chapter deals with the various bases, logical, mathematical, philosophical, etc., of this 'higher realism.' On all sides the author believes it firmly established that the whole universe is nothing else than the aggregate of relations between the monads, that is to say, that it has no existence except in the ideas and laws of the Universal Spirit. But the author's view is not so idealistic as from the above statement one may be led to suppose, and he hastens to add that "this abstract concept does not exhaust the contents of phenomenal reality the mysterious essence of which is imperceptible to the mind precisely because it contains an element added to those which constitute it." In fact his idealism consists only in this that he believes that all substantial reality presupposes the existence of another reality, which we may call an ideal reality, of a more abstract order, constituting its rational foundation. The ideal reality, however, he calls unthink-

*Price 3 fr. 50 ; H. Daragon, 96-98 Rue Blanche, Paris, 1912.

able. "The ultimate thinkable element of the real is the product of the eternal conjunction of abstract, active and passive possibilities of the Unthinkable." In psychology this Unthinkable manifests itself as the subconscious, the subliminal, the postulate of which is as necessary for psychology as that of ether is for physics. The physical medium of the manifestation of these subliminal activities being the nervous apparatus, the various degrees of evolution of which denote the various stages of development in the biological scale, the author thinks the best way of indicating the proper characteristics of this domain is to call it the *supra-nervous life*. Corresponding to this supra-nervous life in psychology we have hyper-physical reality in physics, for ether is nothing but a hyper-physical substance. Chemistry also recognises supra-sensible modes of substance. Between the hyper-physical reality and crude matter, between the highest and lowest states of consciousness, there is ranged, according to the author, a hierarchy of "planes superposed and localised, corresponding to the different orders of reality, to the successive states of the universal substance."

In the next chapter the author deals with what he calls the dynamic complexity of organic life. "Each one of the constitutive atoms of physical synthesis containing in it . . . some supra-nervous components, it happens that the elements of this order organised by the mechanism itself of the physical life combine with those of the same order polarised by the activity of the supra-nervous germ. In this conflict of elements produced by this double current of synthesis, by this double mechanism of formation dwells the secret of the rich and powerful dynamical complexity of

the organised being, the secret even of life." In the light of the theory of this double system constituting the supra-nervous being, one can very easily understand, the author thinks, not only the mode of formation of individual life but also the reason of its progressive degradation. The perfecting of the supra-nervous life is only possible through an education based entirely on the fundamental principle of knowledge embodied in the expression "know thyself." The author next discusses the function of the internal being which is embodied in the universal law of rhythms—the law of the universal alternation of states of activity and states of rest. The chapter ends with a discussion of what he calls the construction of the edifice of supra-nervous life, the unification and adaptation of dynamic elements constituting individual life.

The third chapter deals with the relation of the internal being to the environment. The supra-nervous being is most closely united to the physical organism and so shares in the diverse modes of exchange between the physical and the supra-nervous existence, and it is by these modes of exchange that the supra-nervous being grows. The author makes, in the course of this chapter, interesting observations on the education of habits in which he attaches much importance to the inhibition of their external manifestations, on the nature and origin of fear, and on prayer, in the highest form of which "the supra-nervous being already powerfully individualised sends forth by a sufficient concentration such a sum of active forces that his prayer becomes a veritable evocation, as it can then, that is, when it attains the culminating point called ecstasy,

enter into relation not only with the free energies of the supra-nervous world but also with the veritable entities, to the tender mercies of which he surrenders himself without knowing them." Religious ecstasy is, therefore, according to the author, a most dangerous thing—a very strange conclusion indeed!

The fourth chapter deals with the unification of the supra-nervous being. This unification, however, is in the great majority of cases incomplete. And when incomplete the fortunes of the supra-nervous being are bound up with the changes of the material environment, and therefore, on the disappearance of the material environment, no synthesis can prevent a final disintegration. But this imperfect synthesis is not an unmixed evil for it brings into play the faculties of the individual for educating itself. And this education has for its effect the production of certain centres of individualisation in the amorphous mass of the supra-nervous aggregate, of certain syntheses of chosen elements co-ordinated hierarchically the cohesion of which bears a striking contrast to the incoherence of the rest of the supra-nervous substance. Thus through education even an imperfectly synthesised individual can become a highly organised being. But the effects of education are not confined to the supra-nervous life. The material environment is modified along with the improvement of the supra-nervous life. But the "integral individualisation" of the supra-nervous being requires a factor more powerful than the culture of the organs and their fragmentary intellectualisation. It is necessary that there should be in the centre a point of synthesis capable of co-ordinating all the elements, a dynamic point which is the

more powerful, the more these elements are intellectualised. The higher the evolution is, the more subtle and varied these points of force. The author believes it possible, with the help of his theory of evolution, to reconcile the eternal opposition between freedom and necessity. The opposition, he says, is due to a failure to recognise two different orders of reality of which the dynamism is not the same although the law of causality is equally rigorous in both. The author's view of evolution as being due to the interaction of different orders of reality makes it possible to conceive a reciprocal penetration of the dynamisms of two neighbouring orders of reality, of the combination of their respective mechanisms, of the 'mixture of their *karmas*', as the Oriental people say. And this is precisely what we mean by arbitrary will. Thus what is called indeterminate is determined by two different systems of causality.

In the fifth chapter the author treats of the grand faculties of the being, namely, the faculties that are independent of the physical medium, the faculties that are generally termed subconscious. The most striking feature of these subconscious activities is that their range is far greater than that of ordinary or what the author calls physical consciousness. The subconscious faculty has for its object the registering and preservation of all the marks left by the exercise of the integral activities of the individual. It is, however, important to distinguish it from memory which is no doubt of a subconscious order but which has, added to its subconscious part, a conscious faculty of remembering which consists not in preserving but in recalling the phenomena previously registered. But the subconscious faculty

is not simply a faculty for preserving impressions, it receives innumerable impressions from all points of its horizon, from all the centres of activity with which it is in communication, and thus from all the orders of realities that it can perceive. From this the author passes on to the state of the supra-nervous being during sleep, the chief characteristic of which is the partial disjunction of two states of being, namely, the physical being and the supra-nervous being. By an easy transition he proceeds to the discussion of dreams and premonitions. Premonitions are explained by the author by the circumstance that many physical phenomena are nothing but repercussions or projections of phenomena of a supra-nervous order which always tend to manifest themselves in the reality which lies nearest to them. It is natural then to suppose that the internal being communicates to the physical consciousness information relative to events the realisation of which is still future and conditional for the physical order although it is effective in the supra-nervous order. But as the supra-nervous phenomena can be projected into the region of physical phenomena, so also can they be rendered conscious. The process by which this is effected is concentration. In concentration the attention is kept fixed upon a certain point of the physical or supra-nervous reality, to the exclusion of all other points. But this abstraction of consciousness has for its effect the intensification of the supra-nervous life, the production of "an internal peace" which enables it to discern the subtle echoes of profound reality. The author concludes the chapter with a reference to "methods of passivity" which are methods for utilising acquired faculties.

The sixth chapter deals with the ultimate destiny of the supra-nervous being. The problem of death is, according to the author, a purely personal problem, as "the universe is the place of all possibility and every being, from the atom to the most vast cosmic system, realises that possibility which is proper to it." Corresponding to the three states of the physical body, after the cessation of the special functioning called life, namely, (1) the state of dispersion of all the elements, (2) the state of prolonged conservation of some of its fragments which are not individualised, (3) the state of preservation, more or less integral but exceptional, of this body itself, we have three states of the supra-nervous being after the death of the physical body. The first is the loss of cohesion and individualisation of the supra-nervous existence. The second is the conservation of the supra-nervous being produced by a sort of exteriorisation. The supra-nervous being dissociates itself from the physical medium which surrounds it and in this way preserves its form and autonomy. One of the effects of this exteriorisation is the disappearance of pain just before death. The third is the preservation of supra-nervous energies in their habitual relations of organic gradation corresponding to the case when the physical organism instead of being disintegrated in all its parts is preserved more or less perfectly in its ordinary form. This exteriorisation has many forms. If it produces an individualisation of the supra-nervous life in which the habits of the physical life are preserved, it will last as long as these habits persist. If, however, there is produced an enfeeblement of the habitual modes of the physical life, rapid dissociation is the result. If, again, the exteriorisation

takes the form of a projection of forces of a mental order forming the centre of cohesion of supra-nervous elements, the duration of individual synthesis will depend upon the power of formation represented by the systematisation of these forces. The rest of the chapter is devoted to the conditions of life after death and to the different sorts of relation to the terrestrial life of different spirits, these relations being explicable, according to the author, by different forms of exteriorisation of the supra-nervous life.

The seventh and last chapter deals with the supreme possibilities of the supra-nervous being. The author begins by saying that the dissociated elements of the supra-nervous life again combine after death. It is better to call this re-synthesis, restoration, re-incorporation or re-integration than to designate it by the hackneyed word *re-incarnation*. This re-integration may be called a conquest of the supra-nervous life and immortality in this sense is nothing but a supreme conquest of the supra-nervous life. But this immortality is not the same as the survival of personal life which is a question of the identity of consciousness. Regarding this question, the author says, the consciousness of personal identity consists in the continuity and uninterrupted succession of the internal states. The whole question is whether the life of the human being is or is not a purely physical life. If it is, then there can be no survival of personal life after death, for the suppression of physical activities at death will produce a rupture in the continuity of life. But the human being does not lead a purely physical life. Joined to the activities of the physical life there is always the consciousness of the supra-nervous life. Consequently,

there is no rupture in the continuity of states of consciousness at death and therefore no loss of personality. Another conclusion is that the greater the culture of the supra-nervous life, the more perfect is the preservation of personality after death. The author next speaks of different kinds of re-integration and concludes with a description of the superhuman being.

ADDRESSING a large audience at Ford Hall, Boston, on January 28th, Dr. J. H. Hyslop, as reported in the *Progressive Thinker* of the 10th Feb., announced absolutely, without reservation and as a scientist, that he had received communications from Professor James and Dr. Hodgson. He said: "The facts are now in the press and will be issued in four or five months." Professor James was not a very good communicator, but Dr. Hodgson's messages "were very good, much better than generally supposed by the public." The reporter says: "What amounted to an impromptu ovation was given spontaneously to Professor Hyslop when he entered the hall, and not until the lights were extinguished by an errand boy did his triumph end."

INVESTIGATION BY TWO BROTHERS.

[III]

In the middle of June, 1908, we came to know that the wife of a friend of mine had been attacked with hysteric fits and went to see her, and it was on this occasion that we put to test, for the first time, the nostrum given to us by the Faker. Having adopted the usual procedure we found that the case was not one of disorder but of spirit-possession. We at once controlled the spirit and began to question her, but received very little response that day. And this little too only consisted in her request for setting her free from the *kundali* and her instructions to get the subject initiated by a Guru. These few words inspired us with an eager desire to talk with the spirit. But as she was not prepared to speak, she was subjected to oppressions, no matter how far this procedure was in consonance with law or justice. The procedure adopted is known to the reader as it has been described in the previous article. The spirit would not speak, but we too were inexorable. So the few words that she spoke in a weeping mood were almost meaningless and consisted in abusing us in a filthy language. Having thus been baffled to get any satisfactory answer from the patient we were obliged to take leave of her that day.

We never dreamed that we would proceed so far with the study of spiritualism or that the helping spirits of the unseen world be so kind as to make it a special subject of thought and research for us in the midst of the engrossing pursuits of our life. So the dates of the first two incidents were not recorded, nor was the exact purport of the conversation that took place kept in a systematic way. But after a few days' experience when we were inspired with a desire to proceed further in the path of knowledge and scientific truths, we began to record the events regularly and systematically. And from this time all the occurrences that took place are not without dates.

Now to resume the thread of our narrative; the patient had been suffering for 7 or 8 years during which period no stone was left unturned for her cure, but all to no purpose. Even 'Tantric treatment' was resorted to, but why this too failed we subsequently came to know from a conversation with the spirit, which we shall narrate in a future article.

Three or four days after our first meeting we heard on a Sunday at about 1 p. m. that the patient was in fits and we at once repaired to the place. We then controlled the spirit in the usual manner and our efforts were crowned with success to a great extent.

The impressions and prejudices contracted in earth-life exercise such a great influence on the spirit after the dissolution of the body, that the disembodied spirit can never get rid of them and be completely free from their influence. The small incidents and thoughts in a man's life, his various impressions and his beliefs and disbeliefs in various matters have so

much effect in moulding his character and so determine his whole career that even after death these impressions cannot fail to influence him in consequence of which his will-force cannot act freely so as to lead him to a new or higher sphere.

As in this mundane world filial affection makes one regardless of his own good or evil and even prompts him to hazard himself for the good of his children, so in the spiritual world also one's spirit, embodied in ethereal form, in its solicitude for the well-being of its children, gives up the thoughts of its own spiritual welfare and remains earth-bound and hovers round the object of its affection. And the following conversation held with the spirit affords a living illustration of this:

On the second day also the patient was not inclined to speak at first, but being subjected to ill-treatment she began to speak with much reluctance.

Q : What is your name ?

A : (A female's name.)

Q : Who is this girl (the possessed) ?

A : My daughter.

Q : Where have you come from ?

A : From Pabna District.

Q : How long have you been in this state ?

A : Eight years.

Q : Being her mother why do you trouble her ?

A : I am not pleased with her conduct.

Q : How can she (the patient) be cured ?

A : She would be all right if she would get herself initiated by a Guru. I have several times said this through dreams, but they don't believe in dreams.

Q: What matters it to you whether she gets initiated or not?

A: I am solicitous of her well-being. The 2nd of Sraban next is an auspicious day; get her initiated on that day.

Q: How can we believe that you are her mother? Can you narrate the history of her life?

A: Yes, I can.

On this the spirit mentioned the names of the patient's relatives and of many other gentlemen of her father's village and described such other incidents that we could not help believing in every word of her statements. The patient's husband who was present there also knew many of these incidents.

Q: Do you come and possess the patient for her good alone, or you have any other object in view?

After this question she seemed to think over something for a while and then began to speak. She said, "when I died I was touched by people of other caste and for this I have been placed in a lower status. Besides, my Sradh was not properly performed and so I am now in a very unhappy state. (At this stage tears appeared in the patient's eyes). I have informed them (the wife and the husband) of all this in dreams, but they are great unbelievers, and do not believe in the injunctions given through dreams. In your world there is none else except this daughter of mine, who can give me a drop of water. During these eight years I have thus given her no end of trouble, but nobody enquired so long as to why she is thus troubled. If they offer *Pinda* at Gaya, I may be set free and then I would not thus appear again.

Q: Where would you go hence?

A: I would go to Pabna.

Q: What do you do there?

A: I always live there.

Q: Do you possess anybody there too?

A: Yes.

Q: Why do you trouble people in this way?

A: When possessing a human being I live in peace to some extent.

We have not been able to come to a definite conclusion as to the permanent abode of spirits and we are quite in the dark as to the return of spirits into this world after death. But if we ever hear a spirit say "we live in peace when we possess a human being," then we are generally led to think that there might be some truth in the theory of rebirth or transmigration of souls.* When we find that spirits, even knowing fully well that their abode in human beings is only temporary, still possess them and find it extremely happy to live there, we can very well assume that life in the spirit world is not so happy as it is here in this mundane world. If spirits and their statements be proved to be true, how

* This sweeping remark on the part of the writer, we are afraid, will not appeal to all right-thinking men. His next conclusion that "life in the spirit world is not so happy as it is here" is also not well-founded. The real fact is, his business brings him in contact with spirits who generally belong to the lowest grades and are usually lying or in an unsettled state in connection with their new environments. As they are generally sinful, they have to pass a dreary, and mostly a disagreeable, life in the other world. Therefore they possess a human being either by way of fun, or to kill their monotonous time or in the fond hope of getting peace of mind thereby. It is quite possible that, by obsession of a person of this world, a change of conditions is effected which may, at times, be more agreeable to spirits of this order than the disagreeable life that they have to lead in their own world.—ED. "H. S. M."

can we assert that life in flesh and blood is full of misery and that it is impossible for spirits to cherish a desire for possessing human beings? We continued to question the patient in this way.

Q : Would you come here any more ?

A : No, I won't come unless called upon to do so.

At this stage the spirit without waiting for anybody's questions began to make her statement which chiefly concerned our domestic affairs.

She said : "You will soon make a name."

Q : How ?

A : Very shortly some such thing will take place, as will make you known throughout the whole country.

Q : Can you say how it will take place ?

A : I cannot tell you openly. The business you have taken in hand will lead you to prosperity.

Q : What business have we taken in hand ?

A : Deeds are being drawn up for extending your workshop, but the matter is being delayed for want of a certain man's consent. If he takes a little trouble in your behalf, then it will be all right.

Q : Who is that man ?

A : Last night you went to see him. His name is——

Q : How long will it take us to finish it ?

A : Six months. (It took eight months.)

When will Babu—be transferred ?

In August next. (This proved true.)

These facts coming from a Hindu lady who is always kept behind a *pardah* surprised us very much.

Whenever we find any manifestation of some supernatural powers in any person, we all feel naturally inclined to put her some questions relating to our future life. But can anybody do foretell the future? What we have gathered by putting questions to certain spirits is that none can foretell the future, although many of them do say something about it and some of their assertions also prove true. How is this to be accounted for?

Here we give the opinion expressed by our second guiding spirit (Guru) in this connection. He says, "None has the power of foretelling the future; but we tell the future in the same way as experts can, through tact and judgment, anticipate the final result of an undertaking from its preliminaries. On the whole, we tell the present only. You cannot comprehend what may be the final cause or ultimate result of an undertaking because you cannot rise above the surroundings of the material world. But it is not so with us. We can realise the distant past and the ultimate future of events as soon as they come under our observation. We realise them in the same way as physicians detect the very remote causes of your illness. Though, to all intents and purposes, you look upon certain phenomena as unexpected because of their sudden manifestation, yet the original causes of their timely manifestation were all along existing in your perceptions in a latent state. But as they were not fully developed so long, your physical strength stood in the way of their manifestation. In the fulness of time they make their appearance before your mind's eye. Thus we can comprehend the various causes and effects of the phenomena and the various stages of their evolution till their finality. We can

vividly realise the past and the present, but not so the future. As the heat of a burning fire is converted, in its minute form, into light which permeates the surrounding space and reaches the visual perception, so the results of our past actions emerging out of the past and the present in their minute forms reach the remote region of the future and are arranged in a systematised order. And these are perceived by us and are manifested. But we cannot determine the future of those undertakings which have not yet been accomplished or whose causes instead of being reduced to practice are still creating new channels. One who makes prophecy can foretell the near future only."

About two hours were spent in various talks and the spirit was not inclined to remain longer. So the next questions were :

Q : When will you come again ?

A : I won't come unless called by you.

Q : After your departure the patient feels extremely indisposed owing to pain all over the body. To-day please take leave of her in such a way that she may not feel indisposed in the least.

A : Yes, she will feel all right.

Now, the *kundali* was cut off and the spirit departed. During the fits the patient would move her hands and feet so violently that even five or six persons were required to keep her under control. So even after her restoration to normal condition it was but natural that the complaints of indisposition would linger for some time after the attack.

But from that very day she did not feel any indisposition and from this all were convinced of the appearance of a spirit.

Gradually many of the communications were proved to be true. We had conversation with this spirit for some 25 days, but those subjects with which we had no essential concern were not recorded. The communications of this spirit through this patient will be published in about ten articles in which the patient will be referred to as the wife of Mr. K.

(To be continued.)

SURESH CHANDRA GANGULI,

Chandpur, Tipparah.

A PATHETIC dream experience was recently reported in the newspapers. Mrs. King, of Charlton, near Woolwich, passed away on January 29th. The next day the husband informed his friends that, in a dream, he saw two graves being dug for himself and his wife side by side. On the following day he died. At the funeral the bodies were conveyed to the cemetery in two separate cars, and were placed side by side in one grave. Amongst the mourners were grandchildren and great-grand children.

CORRESPONDENCE,

THE DEAD PAYS A VISIT.

TO THE EDITOR OF THE *H. S. Magazine*.

SIR,—To the south of our village there is a village named Sultanpur most of the inhabitants of which are Musalmans, only a few among them being respectable. Shaik Heraztulla Khoadkar was one of these few, but as his children received no proper education owing to his indigent circumstances, they were not polished in their mode of life or in conversation. On the 15th of Asarh last Heraz died of fever, since when his family consisting of his wife, his only daughter and her (daughter's) two children would all sleep in one room. A week after Heraz's death when one night his wife, after having got out of the room at about 2 A. M., was coming down to the courtyard to answer a call of nature, she on casting her glance towards the south saw her husband seated, leaning against the wall, with his face towards the west and a *suchni* on his person, (the quilts made of rags, known as *kanthas*, are called *suchni's* by the Musalmans of this tract.) Heraz while on his death bed, had a similar *suchni* on his person. The woman having seen this called out to her daughter sleeping in the room and when the latter came out, said, "well, do you

see your son-in-law seated there?" (It is to be noted here that in this part of the country it is customary with a Mahomedan woman of the illiterate class, when alluding to her husband before her children, to call him their "son-in-law.")

On hearing her mother, the daughter looked towards the place and asked her father, "Bapji, (papa) are you all right?" The vision said, "Yes, all right. You are going through some rituals on my account." The daughter then replied, "yes, we have arranged for the recitation of the Koran by Chhota Mia, and the reading of the Kolma one lakh of times by giving *muchhali* at the Jumma." The Musalmans here do not perform any other ceremony for the liberation of the spirit of their departed, save and except the recitation of the Koran and reading of Kolma, etc.

Heraz during his life time had suffered from a sore in his arm in consequence of which a black scar was left there. His daughter having seen this scar on his arm asked him as to what that mark was. The father thereupon said that it was nothing, but the daughter having again referred to it, the man hid his arm inside the *suchni* and then quietly left the place and took his seat under a plum tree where his dead body had been bathed before being buried. His wife and daughter followed him and when they stood there in attendance, they heard a terrible report which came from the bamboo clumps on the north. They were startled at the sound, but the next moment they found there was none under the plum tree, it was all calm and quiet and they left the place in fear and came into the room. They say that when they first saw the figure of the man they were totally oblivious of the fact that the man had already died. But

on hearing the sound from the bamboo clump and on the disappearance of the man from under the plum tree, they were at once reminded of his death, and after this recollection became extremely frightened. Since this occurrence they have not seen the apparition any more.

PATIT PABAN RAY.

Chandanpur.

A FRAUD BOOK—ANTIQUITY UNVEILED.

TO THE EDITOR OF THE *H. S. Magazine*.

SIR,—Though the pilgrim traveller and lecturer, Dr. Peebles, is all the time hard at work writing for the glory of Spiritualism, there are at times provoking instances that prompt the veteran to appear in war paint and with up-lifted tomahawk, to right the wrongs and deal justice wherever occasion demands. Just now is an exceptional time, for he has published recently a pamphlet entitled "The Contemptible Frauds Perpetrated Under the Name of Spiritualism", a pamphlet which, to say the least, is bold, daring and characteristically scathing. He hesitates in no way to deal well-aimed blows at the evils of present day Spiritualism, exposing with fearlessness the many disgraceful and contemptible frauds in public and in press. Among many of the fraud books in our ranks are "Antiquity Unveiled," "Origin of Christianity," "Sixteen Crucified Saviours," the first named, wilfully persisting in publishing a direct falsehood and slanderously speaking of many noble characters in history.

"Why this method of exposure?" says the introduction. "Because of the perpetual wickedness and daring of the actors in making these misrepresentations—their

unscrupulous methods used in furthering the frauds—their pitiable blindness to entreaties and their detestable persistence in the face of damning evidence and continued exposure.”

The pamphlet of forty pages also deals with tramp frauds and seance frauds. It will be hailed with no little concern by thinking Spiritualists. Already Dr. Peebles is being flooded with letters of commendation for the information given. Dr. Geo. A. Fuller says of it: “I can and do utter a hearty amen to your attack on the fraud books. I hope your pamphlet, on account of the exposure of *Antiquity Unveiled*, will have a large sale.” Mrs. Emma Rood Tuttle says of it: “I thank you for your spirited pamphlet and am so glad you are ready to strike where you think it is necessary.”

Hundreds of other similar comments might be given, but we leave the reader to get the pamphlet and personally judge. The price is 15 cents, contains forty pages and can be had from this office, or from Dr. J. M. Peebles, 519 Fayette Street, Los Angeles, Cal.

As the readers of *The H. S. Magazine* are, possibly, aware while the secretary of Dr. Peebles I have the charge of his books and pamphlets, new editions, reviews, etc. The third edition (1,000 copies) of his late pamphlet, “How to Converse with the Dead,” is nearly sold. I am in a position to know that the calls for and the sales of the doctor’s books this past year have largely excelled those of either of the three previous years, all of which speaks well for spiritualist literature.

Highland Park,

ROBERT P. SUBALL,

Los Angeles, Cal., U. S. A. Secretary of DR. J. M. PEEBLES.

NOTES.

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WE read in American newspapers that Mr. T. W. Stanford, of Melbourne, Australia, has made a gift of one million dollars to the Stanford University, California, half of which is to be used for the investigation of psychic phenomena, spiritualism and kindred subjects; in short, for the founding of a chair for the study of the occult. This is as it should be. Mr. Stanford is a well known figure in Australia and he is now widely known in the spiritualistic world in connection with the memorable seances which he held with the Australian medium, Mr. Bailey. Many reports of these seances have appeared in our pages and our readers are aware how important they are. Even now they are being published *serialim*, in the *Harbinger of Light*, the spiritual organ of Australia. This princely gift of more than 15 lacs of rupee by a man of Mr. Stanford's calibre and position, who is highly educated and has spent the best part of his life in the investigation of spiritualism is a strong proof in favour of this much-maligned subject. Our only fear is that when this sum, which can really do wonders, is to be put in charge of a University, probably the scientific men, connected therewith, will have their own way in the matter and without being able to do anything will spoil the very noble object for which the donor has sacrificed such a huge

sum. As oil can never mix with water so the vibrations of a scientific man are absolutely incongruous to the investigation of spiritualism.

It is needless to say that the man, who can open his purse-string so wide for the spread of a knowledge of spiritualism and the investigating of its truths, does infinite times more good to suffering humanity than if he were to try to remove their wants and sorrows in any other way. A man, who honestly believes in the truth of spiritualism, will remain satisfied with any condition and any position in life. He will never envy his neighbour nor will he quarrel with him. In spite of his poverty he will never rob a fellow-being nor hurt him either bodily or mentally. A spiritualist is aware that we are all equally heirs to divine nature and that all the powers and attributes of Godhead are a part of man's heritage. He can feel that the seeming inequality is not real and that the Great Father of all has equally distributed weal or woe among his sons. In thousands of cases, in which man becomes a victim of circumstances or seems vanquished by blind fate, he has but to learn his own nature, call out and exercise his own divine powers, to rise triumphant over all obstacles and enemies. Or, if he finds his own powers insufficient Spiritualism will open to him the door of communication between the two worlds and enable him to call to his aid the ministering hosts of God, a divine army of spiritual helpers.

THE question of the desirability and propriety of the death penalty is engaging the attention of certain spiritualists and

spiritual organs in Europe. We are, indeed, surprised to read that the Rev. G. W. Wall of the Heywood New Church (Swedenborgian), who preached not long ago a sermon on the subject "should the death penalty be inflicted," has supported this form of punishment, which is now regarded by a large slice of all civilized communities as a relic of the barbaric past. Death is certainly not annihilation, but is, on the other hand, the communicating between this world and the next, through which every mortal must pass. A forced death, whether it is murder or execution, is undesirable from the view point of the spiritualist, because of the simple reason that it brings up to the surface those darker passions and horrid prejudices which cannot fail to retard the progress of man's spiritual growth. However great the difference might be, in the eyes of man-made laws, between murder and execution, to a spiritualist there is nothing to choose between these two forms of death. In a leading article our contemporary of the *Two Worlds* has entered a strong protest against the *dictum* laid down by the reverend preacher, whose sanguinary ideas are by no means compatible to his cloth, and smashed his arguments to splinters. He speaks the absolute truth when he says—"The gospel of spiritualism is one of hope for all men and progress in the hereafter for each of us," and that it is no part of that gospel that murderers should be prematurely sent to the spirit world to receive that training which they should have received here. Premature and untimely death leaves no chance to a human being for that preparation for the eternal life which is the most valued heritage of man—a life of divine joy and eternal progress.

Hence, the death penalty can and should never receive support from any one who claims to have the least faith in spiritualism. The world will be well rid of it and already many are the nations who have given it the go-by.

It pained us considerably to find that that beautiful book "The Ministry of the Unseen" by Mr. L. V. H. Witley, as also the author himself, were the subjects of attack in a sermon delivered by Dr. A. C. Dixon, successor of C. H. Spurgeon at the Metropolitan Tabernacle. Mr. Witley is not personally known to us, but from what we can gather from the forewords to his book containing as it does the opinions of some illustrious men both on himself and his publication, and from his writing, we believe he is really an honest and estimable man, whose book is likely to be well received everywhere. Dr. Dixon took one text from the New Testament ('Are they not all ministering spirits?') and one from the old ('I shall go to him, but he shall not return to me'). He dealt first at some length with the ministry of angels as depicted in the Bible, and then passed on to the subject of the devices of evil spirits. The one thing above all else which the preacher appeared to desire to impress upon his hearers was the activity and the ingenuity of the spirits of evil.

In a word Dr. Dixon acknowledges the possibility of the ministry of the unseen, but he is in hysterics, if you say that it is the departed spirit of your wife who, in her deep love for you, communes with you and ministers to your comforts. According to him all messages from the unseen are the

work of the spirits of darkness and it is downright selfishness to wish to drag down again to earth the glorified spirits who have left it. We do not understand the ethics of his argument. If it is a fact that good spirits exist and really wish us well where lies the incongruity if we wish to commune with them? The truth of communion of departed dear ones with their relations below is now established on the basis of a rock and no amount of assertions to the contrary can avail.

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OUR felicitations and congratulations go to our revered friend Dr. Peebles who celebrates his 90th birthday on the 23rd of this month. We ask our readers to contemplate what an amount of work has been achieved by our friend during this close upon a century. This, our friend says, is possible with every human being. Dr. Peebles undoubtedly stands unrivalled as a triumph of spiritualism. Not only in age but also in appearance, with his white flowing beard and hair and a face beaming with intelligence and cheerfulness, Dr. Peebles truly represents the Hindu Rishi of old. We wish his new book "Ninety Years Young and Healthy, How and Why" which is a condensed edition of his much bigger volume "Death Defeated etc." were read widely all over the world. We thank our revered friend for having issued a cheaper edition of his invaluable work. May he live long and disseminate peace, good-will and prosperity to all mankind.

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We beg to acknowledge the receipt of the following books:
 (1) "In Woods of God Realisation:" the complete works

of Swami Rama Tirtha, M. A., Vol. I, containing Parts I to III; Price Rs 2; Lala Amir Chand, Premdham, Delhi. (2) "The Coping Stone" by E. Katharine Bates; Price 3-6; Greening and Co., Ltd., 91, St. Martin's Lane, W. C., London. (3) "Ninety Years Young and Healthy, How and Why" by J. M. Peebles, M. D., M. A., Ph. D. (4) "The Contemptible, Damaging and 'Ghostly' Frauds perpetrated under the name of Spiritualism exposed by the same author; Peebles Publishing Company, 519, Fayette Street, Los Angeles, Cal. (U. S.A.). (5) "Nature and God Unveiled" by Prof. Jahar Lal Dhar; Price 2-2; Sarat Chandra Seal, 136, Upper Chitpur Road, Calcutta.

ONE's interest in a ghost story can never flag. The following, therefore, taken from the *Occult Review*, will be read with interest. The lady who narrated this story to the writer is the widow of a clergyman who in 1890, at the date of the apparition first to be recorded, held a living in the county of Essex at a place which we will call by the name of Stoke. The rectory house where this took place is now known as the Old Rectory House, and is no longer used as a rectory owing to its distance from the parish church. Mrs. Locke, as we will name the lady referred to, was waiting in the dining-room one evening expecting her husband in to dinner. It was dusk on an autumn evening, and she chanced to go up to the window to draw the shutters. As she stood before the window, her eyes glanced up at a rose bush which grew immediately in front of it, when she was surprised to see just above it a filmy white vapour, in the midst of which there gradually appeared the head of a beautiful woman.

There could be no mistaking her nationality, on account of the black hair, black eyes, and the loose Spanish mantilla thrown over her head. Mrs. Locke remarked that a rose was pinned in her hair. She was just on the point of speaking to the apparition when the whole thing disappeared. Her husband came in shortly afterwards, and she at once told him what she had seen. On hearing her story, he begged her to make no mention of the occurrence to the domestics of the household or anyone else, because he feared a difficulty in getting servants to remain if it should become rumoured that the house was haunted. The house stood in a lonely lane, and there was no other within *at least* five minutes' walk.

Late in the autumn of the following year an old gentleman called quite unexpectedly, and asked to see the lady of the house. On being admitted to the drawing-room, he explained his errand as follows :—Many years ago, he said, the building had been a schoolhouse kept by a clergyman, and he himself as a boy had been a pupil at the school. (He was now between seventy and eighty years of age) During the conversation he asked Mrs. Locke whether she had heard that the house had the reputation of being haunted, to which question she replied in the negative. He then proceeded to tell the following story :—

“On a certain evening at dusk the boys were all turned out of the school into the grounds (this was apparently a regular custom at certain times of the day, owing to the school-room being used for meals,) The old gentleman proceeded to narrate how he had gone out and walked by the

side of the rose bushes outside the dining-room window, and, as he passed along, had noticed, appearing out of a background, the dark head of a beautiful lady with a loose shawl and rose in her hair, exactly as it appeared Mrs. Locke. On this occasion he was not at all frightened, but some weeks later he happened to see the same apparition, and followed it round the corner of the house until it appeared to pass through a hedge which divided the garden from the meadow beyond. This time he was thoroughly scared, and was subsequently discovered lying in a dead faint. On coming to he appeared quite ill and the next day a doctor was called in and his father sent for. The boy, who had refused to offer any explanation to the school authorities, told his father the whole story. The latter took the opportunity to make inquiries in the village with regard to the past history of the house, and ascertained that many years previously the rectory had been held by a young clergyman, who, after a tour round the world, had brought back from Spain as his bride a Spanish girl of extraordinary beauty, of whom he subsequently showed himself to be extremely jealous. On coming home one afternoon he happened to see, himself unobserved, a young man in the act of kissing his wife's hand. Mad with jealousy, he entered the house by a back door, and came out pistol in hand. In the meantime the wife's admirer had disappeared, and, finding her alone, he shot her on the spot. I would add that the old gentleman in question was quite unknown to Mrs. Locke, and she had at the time entirely forgotten the apparition, which was recalled to her mind by the detailed story of her visitor."