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**WHAT SPONTANEOUS MANIFESTA-
TIONS PROVE.**

:- (X) :-

A CORRESPONDENT very kindly advises us that in weighing evidence we should follow in the footsteps of European scientists and of the members of the Society for Psychical Research. Though the advice is sound, we must say that the European scientists go to the other extreme and often show an unreasonable prejudice which is to be avoided by all means in connection with psychical research. Fancy, one such savant sought to prove that the soul is nothing but a material substance made up of two million cells! This extraordinary paper has already been published in a back issue of the Magazine. Another scientist, a believer, has, in his paper, tried to shew that the ghosts

themselves are being educated to meet the requirements of this material body and scientific age. Thus a scientist demanded that if ghosts could make themselves visible it was but natural that they should allow themselves to be caught by the camera. "Is it so?" said the ghosts. "Here we are." And now many photographs of spirits are on show. Of course, we expect to say something about these photographs in time, specially in connection with Dr. Coates' new book, "Photographing the Invisible." The strange fact is that if science is making its demands upon the spirits, the latter are not behindhand in responding to the call. Spiritualism, in short, is bound to meet the reasonable demands of science if it is not a delusion.

If scientists in the West are unwilling to believe in ghosts, so are men in this country, educated in the literature and science of the West. One such was Babu Raj Narain Bose, head master of the Midnapur school, and latterly the distinguished recluse of Deoghur. He declared that he had no faith in ghosts but still he had to communicate his weird experiences to the press. The experiences overtook him in this manner. He had to leave his dwelling-house at Deoghur for some time and removed to what was then called the Baral Bunglow situated at a short distance to the north of the former. It was the hot season and no one had the least reason to suspect that his new house was the haunting place of a ghost or ghosts. However, the thing so manifested itself that he had no help but to communicate his experiences to the outside world. What actually happened was published by his son, Babu Jogindro Nath Bose, who was a journalist and trained in

the same way of thinking as his learned father, in the "Bharati" Magazine, a literary periodical conducted by the members of the Tagore family of Jorasanko. Babu Jogindro Nath Bose wrote the account under the auspices of his distinguished father and gave a description and a plan of the haunted house to shew that any sort of trickery was impossible.

It was the hot season. One day there was a dust storm and the commencement of the manifestations was announced by a little sister of the writer running in to say that somebody had made a loud and unearthly sound ; a little while after another messenger came in haste with the astounding intelligence that somebody was pelting stones ! But how was it possible to do it when every window and shutter had been closed on account of the storm ?

"We entered the condemned room," says Babu Jogindro, "we began to watch and there was no doubt of it that some dried fruits were falling from the ceiling. The house was surrounded by extensive open fields. We made a search on all sides with a light. But we saw nothing. So what we saw was this. The doors and windows of the room had been tightly closed. We all stood in the room, watching what would happen and we saw dried fruits falling one after another from the ceiling. Naturally, the idea of ghostly pranks occurred to us. But could it not be the work of thieves ? Perhaps there was an opening in the ceiling through which the thieves were letting fall the fruits to frighten the inmates. But a thorough search was made on the roof with a light with the result that nothing was discovered.

"While next sitting in another room, we said, 'If it is the work of spirits why does not something fall from the ceiling of this room? If such a thing happens then only can we believe in the existence of ghosts.' Within ten seconds, after we had made this challenge, a fruit was flung before us with great force!

"But what was the fruit that was falling from the ceiling? We showed it to some people of this place. They said it was a wild fruit and was seen to grow on hills. Here let me parenthetically observe that hills with fruit trees are at least six miles from the house in question haunted by the ghosts. And what was more inexplicable was that some of the fruits appeared to be so fresh as to have been plucked within 2 or 3 minutes of their being thrown at us. Indeed, in some cases the juice was found to ooze out of the stem, though in the hot climate of Deoghur it would be impossible to get a fruit in that fresh state even if it were plucked, say, 10 minutes before, much less to obtain one from a place about six miles distant from our house. This will be clear to those who have any experience of what hot season is like in a place like Deoghur."

We need not go into further details of this experience of Babu Raj Narain Bose. In short, the account is a very long one and in the end the son, who was a staunch unbeliever, had to acknowledge like his father that the whole thing could not be explained without agreeing to the assumption that it was the work of ghosts. But the narrative pales into insignificance when compared with what Babu Shishir Kumar Ghose experienced in the same locality. Though it has already appeared in this Magazine, we cannot resist the temptation of reproducing portions from it here.

Babu Shishir Kumar spent the whole of the latter part of his life practically at Deoghur. One day it was brought to his notice that ghostly pranks were being witnessed at a house belonging to one Gonori Mahata who supplied him with milk. The place was about two minutes' walk from his own house and he repaired thither, accompanied by two of his friends, both of whom were highly educated men, one being a Government officia. Here let us quote Shishir Babu himself. Says he :

"My friends were a few yards off from me, talking together, and I took this opportunity of addressing the ghost in these words : 'Sir Ghost, if you are here, please shew yourself to us, for we are highly respectable gentlemen and you should behave properly with us.' No sooner had I said this than a clod of earth came rolling down the slope of the hut near which I was standing ! This amused me greatly, for I could not believe that it was actually a ghost that had responded to my call. So I asked my friends to note the politeness of the ghost which had actually listened to my request. They had heard the sound of the fall of the clod, but had not seen it coming down. So they came close to me to examine the clod. I again addressed the ghost. I said : 'Sir Ghost, this is highly improper, you should be impartial in the treatment of your guests. You have satisfied me but not my friends. Please shew yourself to them also.' No sooner had I said this than there rolled another clod, and this time we all three saw it. Let me confess, this time we were all surprised. But was that girl doing it ? No, we could see from our position that she was busy doing her work of sweeping.

"I again addressed the ghost, 'Sir Ghost, remove all our doubts and do favour us again.' No sooner said than done. Another clod of earth came down rolling, following the other two. We were petrified with astonishment. It was about 9 in the morning, the sun was up in the skies and there was not a speck of cloud. And we three saw this before our eyes in an open field where there were none except the girl who was sweeping the yard. But no time was allowed us by the good ghost to speculate upon what we had witnessed, for the merry thing now began to roll down stones of its own accord, one after another, in rapid succession. Then clods and stones began to fall into the yard which the girl was sweeping. We ran there, and then commenced, as it were, a perfect rain of stones, pieces of burnt brick and clods of earth. Where did they come from? From the skies? 'Perhaps. Perhaps not; for, some of them struck the mud-walls of the huts horizontally. Of course, we were afraid of being struck by these missiles but luckily we escaped unhurt, but some others were hurt subsequently, though slightly. For, the fact of this strange occurrence had gone abroad, and people were running to the house from all sides, even from the town, which was about half-a-mile distant from the place. The house was thus filled by hundreds of men in a short time.

"As I said, it was broad daylight and though there were hundreds present, none could tell whence the stones came. The inmates of the house had come back and they were kept in one place huddled together so that they might play no tricks. But the scene that presented itself (it was

literally hailing stones) convinced every one that there could be no trick at the bottom. The yard was soon filled with these clods, stones, etc., and they became almost knee-deep in a short time.

"But the most wonderful feats, performed by the ghost, yet remain to be told. A big piece of stone, weighing over a hundred pounds (more than a maund) which it would be difficult for one strong man to carry, was brought out from the bottom of the well which stood on one side of the yard, and thrown into the yard. A little before this we had heard a splashing of water in the well, and the big stone was brought out and made to fall in the yard with a thud. This so terrified the sight-seers, that while some fled others took shelter in the huts.

"I had a notion that the girl was a medium and it was through her that the ghost was playing his pranks. This notion I gathered by observing one fact. It was this: The clods fell mostly where the girl stood. So I led her and Gonori's wife to the eastern side of the house to a field where mustard had been grown and gathered. It was an open field, filled with clods of earth among which, no doubt, the ghost had found some of his missiles. I made the girl and the woman sit in the field. There they sat, and wonder of wonders, the clods round them began, as it were, to dance! Thus a clod would rise, say, four or five feet from the earth and fall down. At times more than one clod would thus rise up and fall down. Here then we had the scene of clods of earth in the midst of the field dancing, as if they were imbued with life, and this at about eleven in the day and in the presence of hundreds. It seemed to me that

in the field the ghost had not power enough to be able to throw the clods to any distance.

"Suddenly a thought struck me that I might as well take the girl to a closed room, and see what the result would be. So I took her and Gonori's wife to a room, which had walls on all sides but no windows whatever and only a small door to enter by. We sat all three together and kept the door open. Those who still remained—it was then about 2 P. M., most having left the place—stood outside, bewildered. For five hours the ghost had been pelting stones, and when I took the woman and the girl in, I saw that its power had got a little weakened.

"Well, we three sat, facing one another. There was almost as clear light in the room as there was outside. I then addressed the ghost, and requested him that now was the time for him to shew wonders. Saying this we remained quiet. Of course, our people know what a *shika* is—it is a contrivance made of jute like a sling to hang pots and cups on. A *shika* was hanging behind me, on which was placed a cup made of *sal* leaves, containing a small quantity of a sort of coarse pulse grown in those parts, called Kurthi. I heard a rustling sound behind me, and on turning my eyes I saw that the leaf cup was trying, as it were, to leave its place. After some slight efforts it succeeded in raising itself and pouring its contents (the Kurthi) upon my 'devoted' head. Of course, I was amused a little at this prank, though I was also frightened a bit. So the ghost was a wit. I told him 'You have soiled my head.' But the ghost, of course, could not speak, and so I got no answer. A minute or so

later, I heard a noise proceeding again from the same spot. This time I saw it was a wooden bowl which produced it. The bowl, which had also been put on the *shika*, shewed signs of life, and it seemed that it was also trying to come out of its place of confinement. After some efforts it succeeded in releasing itself and coming towards me. And the bowl now poured its contents upon my head !

"All this while the girl and the woman were sitting before me in broad daylight. And what did this bowl contain? It was salt ! So Mr. Ghost poured all the salt that the bowl contained upon my head !

"This was joke number two. And we all three laughed. 'Can you speak, even in whispers ?'—I asked the ghost. No answer. There was a bamboo stick—a lathi, in short, a bamboo club about 5 ft. in length—in the room, leaning against a corner. This was the third object which was seen to shew signs of life. It trembled a little, as if some one were shaking it ; then it stood erect. Next it began to move and approach me by short jumps as some birds would do, when walking ! And then it seemed to me as if somebody had grasped it with both hands and been, in that manner, carrying it towards me ! Then it struck the earth with great force. My head escaped by a few inches only ! If the club had fallen upon my head, it would have received a serious hurt. It seemed to me that the ghost was giving me a hint to depart and thus escape worse treatment. I had, indeed, to put an end to my experiment immediately, and come out. It was then about half past two ; the ghost had begun its manifestations a little before 9 a. m. I came home exhausted in body and mind, though with a deep determination to continue the experiments the following day."

Yet another narrative, the authenticity of which has been vouched for by an Indian gentleman—a man of science and a figure well-known in the Engineering world of this country.

We got it originally from a highly authentic source but as the name of Mr. D. Ball, C. E., was mentioned in connection with it, we referred the matter to him with the result that he wholly corroborated the account. He also gave us some notes of his personal experiences in the matter to which we shall refer at the end of the story. The incident happened in 1900 near the Dum-Dum Cantonment railway station, a place only a short distance from Calcutta, and Mr. Ball was then in charge of the whole line between Calcutta and Khulna. He is now in charge of the construction of the Jessore-Jhenidah line and reference can, if desired, be made to him at Jessore.

Says the writer :—

“Babu Sreehari Kundu was the name of a railway police head constable, who resided at the quarters adjacent to the railway station. Those who have passed through Dum-Dum Cantonment might have noticed a big two storied building a little to the north of the station, contiguous to a tank. This building was divided into two parts. The front half was occupied by the station master, who resided there with his family. The other half, to the east, was occupied by Sreehari Babu and his family. The building was surrounded by a high *pucca* wall. To the south of it were a tank and the road leading to the station, to the west of the Station Master's quarters, and on all other sides of the building were houses of neighbours.

"The family of Babu Sreehari Kundu consisted of the widow of his departed brother, his wife, his nephew and himself. They were residing in this house for nearly a year. But all on a sudden, on a Sunday, just at nightfall, brick-bats began to be pelted by some unknown agency. They took it to be the work of *badmashes* (bad characters.) But *Badmashes* are generally seen to give a wide berth to the houses of those that serve in the police department. After a careful search by a dozen men including local watchmen, Sreehari Babu was convinced that it was not the work of mischievous men at all. Brick-bats continued to be thrown till 11 p. m., gradually convincing all the members of the family that there must be some unknown cause at the root of the evil. Nothing remarkable happened during the rest of that Sunday night.

"The next day, Monday, from evening, the same thing occurred again. But if on the previous day the stones had been thrown outside that day (Monday) they were seen to fall inside a room all the doors and windows of which were carefully bolted.

"From Tuesday the disturbances took a remarkable turn. On the first two days, the trouble was only nominal. There was only the pelting of small pieces of brickbat. But on Tuesday, from the very noon, bricks of a larger size were seen to come in incessantly. After nightfall, when Sreehari Babu's wife was cooking rice with her sister-in-law, the widow referred to above, in the kitchen, the big curry stone (*sil*) that stood reclining against the wall, fell down with a great thud. A brass dish was raised and then thrown down with tremendous force. Two pieces

of dirty rags which one would abhor to touch were thrown near the rice-*handi* and this spoiled the food. Then, when Sreehari Babu and his nephew were taking their supper, a jar full of salt was raised and thrown down at a distance of four or five cubits from them. A brinjal that was in a basket, suddenly whizzed up, as if by magic, and fell down gently. From off a shelf, a bag full of spices was thrown down, by whom none could see. This fell on the jar of drinking water which was at some distance.

"It can be easily imagined how the unfortunate family were seized with great panic and went to bed in a terrible anguish of mind. The Station Master and the members of his family came to see the plight of the haunted family, with Mr. Devendra Nath Ball, C. E., and another gentleman who also was an engineer. As if to ridicule them blows were rained upon a window and the glass panes were all shattered with great noise before their very eyes. A looking-glass, a comb and a fan were raised from off a shelf, and all came down in a trice. Underneath a plank there was a brush, and before all these gentlemen it was brought out and thrown on the floor. A shoe that stood against a wall, suddenly disappeared and was found, after a time, nearly 20 cubits away from where the gentlemen were seated. Then a much more wonderful thing occurred. A piece of stone, just of the size that could be found on roadsides, was seen to be thrown in and all the gentlemen present felt it to be very hot as if just taken out of a furnace. These lasted up to 12 p. m. mid-night

"At dawn on the following day a lamp that was still burning was suddenly removed a few cubits away, just as a ball

is rolled on. Again a blow on the sashes of the window and they were shattered before the very eyes of a number of by-standers. A piece of quilt that was kept in a bundle on a chair was thrown down. At 10 a. m. a few books placed on a box were, all on a sudden, thrown down along with the box. A metal glass which stood on the floor was thrown out into the yard below with great force and broke instantly. Then when the widow was cleansing the floor with water and rag, the water-pot was snatched away by an invisible force and could not be found anywhere. All these happened in broad day-light.

"On Wednesday night an inkstand was removed from one room to another and the ink was thrown on the wall of the second room. An axe was seen to fly in the air and drop down, how, nobody knew. Next at about 10 p. m., on the same day when Babu Rameswer Guha, Sub-Inspector of Police, Babu Rajani Kanto Banerjee, Overseer, and many other gentlemen were present, a pot of lime was seen to be removed from one room to another, transposed, by an invisible force, making all of them dumb-founded. Then all was quiet for some time.

"On Thursday, the intensity of the disturbances lessened a good deal, only brick-bats coming now occasionally. Indeed, brick-bats continued to be thrown for sometime more but the members of the family having become habituated to this sort of disturbance did not mind it. After a few days more the disturbance ceased altogether. Many gentlemen of the place, as I have said, saw the occurrence with their own eyes and many even left trains to have a peep into these mysterious phenomena."

When the above account was referred to Mr. Ball he said that all of the incidents had been very truthfully stated, the only discrepancy being about dates. Indeed, great was the sensation created in the locality and among the whole railway staff, as many of the phenomena happened before dozens of respectable men, so that there could be no doubt about their truth and most of them were well remembered by many. Though it was now more than twelve years ago, said Mr. Ball, he remembered many of the phenomena most vividly. Evidently some of the phenomena must have been left out, he added, and what had merely been mentioned as only a trifling incident had circumstances connected with it which really invested it with a significance and made it deserving of being looked into with more than ordinary interest.

By way of illustration Mr. Ball said that the brush incident, above referred to, did not happen on the same day on which the glass panes were smashed. About the brush incident he said that he was there for the first time, with a pleasant sensation in his mind on account of the prospect of witnessing some phenomena which could not be explained by science. For, he could not disbelieve his friends and they said that something was bound to happen every 10 minutes. But thrice ten minutes went by, and nothing happened! Were the ghosts afraid of Mr. Ball, who is a Europeanized Bengalee in the matter of education and dress? Or, were they making fun of him in not doing anything so long he remained there? Mr. Ball was, however, determined to see the matter to the end but when it was close upon two hours he could not wait any longer. He

expressed his deep disappointment and said, the ghosts could befool those who were fools but they were powerless before a man with brains.

After this he was about to depart when a brush fell in front of him from where he did not know. This amused him considerably. For was it not a challenge? He sat down in the chair and placed one of his feet on the brush which lay on its back. His friends now insisted on him to wait for more convincing proofs. At this time Mr. Ball suddenly felt that his leg was being swayed to and fro though he himself was not conscious of doing it. On closer examination it appeared that the brush which was lying underneath his right foot, the wooden portion of which is usually of an oval shape, was rolling up and down on the floor, the result being that his leg was being swayed to and fro.

Now, this was very funny. Mr. Ball pressed his foot on the brush with some force when the rocking ceased at once, but as soon as he relaxed the pressure a little it continued again! Mr. Ball was very much surprised. He repeated the operation two or three times and was thoroughly satisfied that the brush was being moved by an unknown force. "Was any better proof necessary at all?" thought he. He removed his foot from the brush, but still it continued to rock. He inadvertently cried out "stop," and it at once stopped. "Go on" and it rocked again.

The assembled friends of Mr. Ball thought that he was at something, though in the beginning they could not understand what the matter was. His shout of "stop," however, attracted their attention more closely to the matter and they were exceedingly surprised to find what it really was. One

of his friends remarked that the ghost was undoubtedly a polite one inasmuch as it acted according to the wishes of Mr. Ball. But he was destined to witness another equally wonderful feat.

After a few minutes Mr. Ball expressed a wish to have a pen for the purpose of writing something, as there was none on the table at which he was sitting. No sooner said than one dropped on the table from which side it could not be ascertained. He immediately caught hold of it but at once threw it on the table as it appeared to be very hot. He then wanted to know where that particular pen had been kept. On enquiry it was found that it was in a closed box in a side room, any communication between it and the one where Mr. Ball was sitting, being stopped by closed doors and a thick wall. A friend now said, "Well, Mr. Ball, only a little while ago we were cursing the ghost as being very uncivil for having kept you waiting for such a long time, but the same remark can not be applied to it now, for far from being uncivil it is now found to render you services with the greatest promptness."

Another incident related by Mr. Ball was that one day a brass pot (*lota*) in constant use by the family was found missing. A diligent search was made for it but nowhere could it be found. As they experienced some inconvenience for want of a *lota* they were just going to send out a man to purchase one on the third day when, lo! it was found in a very prominent place covered with soot and dirt as would happen if a pot were left unused for sometime.

The next noticeable incident, says Mr. Ball, was witnessed by not less than a hundred persons. The down Khulna mail

arrived at Dum-Dum Cantonment Station at about 3 a. m. But a message having been received from Dum-Dum Junction, announcing that there was no hope of the line being clear for half an hour or so, a large number of passengers thought of availing themselves of the opportunity of paying a visit to the haunted house which was close by. They, therefore, alighted in batches and ran to the spot, Mr. Ball being one of them. The occupant of the house admitted the more respectable of them into a room the doors and windows of which were closed to find if anything could be thrown in through the thick walls. A large clamour was raised demanding the ghost to show them something; some entreated, some threatened, but all to no purpose. The passengers grew impatient as half an hour had already elapsed and the repeated whistling of the engine showed that the train was about to start. When at last the disappointed passengers were about to fling open the doors, a big stone about a maund and a half in weight dropped down on the floor. It was a miracle, said Mr. Ball, that space could be found for such a big stone in such a crowded place without hurting anybody. On touching the stone it was found to be exceedingly hot. Reference to this incident has been made in our correspondent's letter.

"One peculiar fact noticed by me in connection with the disturbances," said Mr. Ball, "was that whenever any object was passed through any material barrier it was invariably found to be exceedingly hot."

We believe it is now needless for us to prolong the subject any further. We have given above three accounts of spontaneous physical phenomena from three unimpeachable

sources observed by men in high position in this country. Those who have read this Magazine from the very beginning must have come across several accounts of a similar type also obtained from reliable sources. Two such were the "Ahireetolla Incident" and the "Hanumannagur Incident" both of which created a good deal of sensation at the time.

But what do these phenomena prove? They unmistakably show the existence of a force the nature of which cannot be explained by the known laws of science. Even the most incredulous of scientists have been obliged to admit this unknown force. We further find that this force is intelligent and that it can understand the language and the sentiments of human beings. It can appreciate humour and can render us service or disservice according as it suits its whims. In fact, we find from unimpeachable evidence that this force behaves with us in exactly the same manner as a human being would.

The manifestations, however, do not conclusively prove that they are done through the agency of men who at one time lived on our earth but are now dead. There is, of course, this element of doubt, *viz*, are they the ghosts of men or some other creation of God equally intelligent as human beings, who sometimes play pranks termed ghostly in common parlance? Though this point was not made clear in the above three cases, it was unmistakably proved in the Hanumannagur case, communication having been opened with the spirit through the mediumistic widow, while many seemingly unexplained phenomena were thoroughly explained and the identity of the spirit was proved to

perfect satisfaction. This case was discussed threadbare in several issues of the Magazine, so we do not wish to recapitulate it here. These phenomena are, however, the index that the spirits of men are probably trying incessantly to make their existence realised by us ; and if we, on our part, prove equally enthusiastic to receive the message, a day may come when the seemingly impenetrable wall between the two worlds may be removed for ever, bringing in heavenly light, contentment, happiness and glory to our now dark world.

PYUSH KANTI GHOSE.

THE SCIENCE OF LIFE.

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[I.]

THIS world is so full of troubles, trials, temptations, sufferings and miseries that the question is very often raised and that seriously by thoughtful men, whether this life is worth living. A few there are who view this world as a snare and think that the best thing for a man to do will be to fly away from it, to retire to forests and there to live a secluded life far away from the haunts of men, immersed in the contemplation of God, making the moss his bed, the cave his humble cell, the fruits his simple food and the crystal well his drink. There are others who take a hopeful view and hold that life is worth living and that the physical and moral evils in this world have their proper explanation and that they are not inconsistent with the rule of this world by a benevolent and all-powerful God.

Whichever side we may take, it cannot be denied that physical and moral evils exist in this world to an enormous extent and stagger many a thinking and sympathetic mind. Unless supported by faith and full confidence in the righteous rule of this world by an all-wise Governor and in the ultimate triumph of virtue, they are likely to give up the case as hopeless of any satisfactory solution. There

are a thousand and one ills which flesh is heir to. To begin with, there are the pains of physical wants, such as hunger, thirst and fatigue. There are then the sufferings which set in, when the animal organism can no longer be worked properly. The failing organs are susceptible of many forms of painful decay. Some animals pine away into skeletons and strew the ground with their dead. Others are smitten with maladies, which spread rapidly, and in order to arrest the spread, they have to be slain. We find many of our brethren fall victims to such terrible diseases as gout, rheumatism, paralysis, apoplexy, diabetes and consumption; and many in the last scene, which ends their strange eventful history, have to drag on their miserable existence in second childhood sans teeth, sans eyes, sans taste, sans everything which animal instinct holds dear. Apart from the diseases and sufferings incidental to old age, weakness and failing organs, we are very often invaded by epidemic and endemic ailments, that carry away, in their sweep, thousands, irrespective of their age and bodily vigour and strength and leave many a family altogether desolate and crippled for ever in their resources of life. There are then the disasters resulting from physical elements. Storms rend the forest, floods submerge the plains, untimely frosts nip every growing promise, and avalanche buries the growing fields and the warm life of the valley in its snows. The earthquake, the volcano and the geyser make a cruel sport of life and the evils produced by these agents have, indeed, a very appalling effect.

In addition to these sufferings, we have ideal miseries which affect us for long periods even when there is no actual physical pain. Memory has the cruel property of

stripping trouble of its transitoriness and foresight betrays the secret and makes us suffer long before the instant of surprise. The evils we have to meet do not stop here. We have also to experience the moral evils that prevail to a very large extent in this world. The miseries which vice and wrong-doing produce are great, indeed, and leaving out of consideration such of them as follow as natural penalties for sin, we have a vast residue which affect the innocent not concerned in the guilt or wrong-doing which produces these consequences. Apart from these miseries the very fact that there is so much unholiness in human life is in itself a terrible feature. There is, however, a positive, bright and sunny side to this picture and no one in his senses can deny that the joy and happiness of life and all the other enjoyable and good things preponderate over the physical and moral evils alluded to above. These facts are, no doubt, perplexing enough and seem to be an indication of a limit to the goodness or power of God. We find God in nature, in humanity and in history and we find Him to be OMNIPOTENT, all-wise and all-good. A careful study will show that these can be explained and that they are not inconsistent with God's goodness and power, unless omnipotence means power to cause the co-existence of things contradictory.

Notwithstanding all that may be said to the contrary, life must be held to be worth living. It is not possible to make up the grand total of the good and evil things in life and to strike the balance and to say what the resultant would be in order to enable us to give a verdict on the question whether life is worth living. There is,

however, one unailing test which enables us to give a verdict on this question. That test is the test of willingness or unwillingness to die. No one is willing to die however maimed and wretched the conditions of life may be. The joy and happiness of life is so great, that no creature, animal or human, is willing to quit this world however bad its or his lot in life may be. The demand for happiness in finite creatures cannot be unlimited. There must be some limit to it. Life is a blessing in itself, and God has made it enjoyable inspite of its attendant evils. The pains of want which we started with work the organism. They announce a need and serve as guides and incentives to supply it. They are self-corrective and end in corresponding pleasures. Life itself would be unupportable and be unable to go on, were it not for this class of pains. Without appetites, passions and affections, animals and ourselves would be doomed to torpor and no animal or man can be said to live. The pains of decline no doubt present a formidable attitude to the enquiring mind. But it must be borne in mind that finite creatures must necessarily be imperfect in quality and restricted in their range.

God acts by determinate methods and the whole discipline of life consists in His acting so. Moreover the methods and laws cannot be considered as intended for this world alone. They may negotiate for other interests also and contemplate more enduring good. If it were not for the provision of the exit of animals and human beings by death in its various forms including the predacious method, we do not know what the result would be upon the economy

of the globe. There would be no space to live in for newcomers and vast changes would have to be made in the prevailing methods in order to make the conditions of life more happy. After all, animals are not imaginative creatures and they do not suffer like ourselves either by a foresight of what may happen in future or by a memory of what has happened in the past and one must be bold indeed who can affirm that such sufferings as animals have, which have reference only to the actual present, are not admissible in the rule of a benevolent God, who has also other interests to serve and who works out His plans by fixed laws. He can no doubt bar out these evils if he should act unpledged and conduct all things by incalculable miracles. But when once He commits Himself to fixed laws, the door is shut on a thousand things which could be done by unpledged acts and miraculous interferences. Unless we or rather the objectors to the existing scheme can show that, to a different scheme, better possibilities and a less mixed good would have attached themselves, a tone of complaint which can only be justified by such comparative criticism is out of place. Seeing that the joy and happiness of life is so great that no one is willing to die however miserable the conditions of life may be, seeing that such evils as happen in this world are the results of fixed laws by which God works out His plans and seeing that good preponderates over the evil things in animal life, we may rest confident that the maximum of good is produced with the minimum of pain and that such evils as do occur are the necessary correlatives to the good things for which the existing schemes are being worked out.

Now passing on to a particular consideration of the evils relating to human life, we find that in addition to the evils he shares with the animals, man has to face moral evils also and that they both receive a vast expansion by his capacity to idealize them. It is not the actual present alone that troubles him but a memory of the past and a foresight of the future constitute a large and major portion of his sufferings. Past is past and yet he suffers from his memory thereof; and what evil he may anticipate in future may not happen at all; and yet the thought of what may happen to him unnerves him and makes him a prey to incalculable sufferings. The problem of evil therefore seems to be perplexing when we come to humanity. But it is not really so. The additional dimensions which evils gain in us, are not due to any lower status or any defective constitution, but to our exalted nature, superior endowments and higher capacity. We are endowed with the superior and inestimable faculties of reason, conscience and love and these are our privileges and it is to these privileges we have that the additional sufferings due. No sane man would be prepared to lose his intelligence, conscience and love and to consent to become a brute if the option be given to him, in order that his sufferings may be lessened. He would rather have his sufferings multiplied than part with these privileges of his. We should also remember that these ideal sufferings are more than counter-balanced by the ideal happiness which results as the necessary consequence and counterpart of the very nature and endowments which give room to the ideal sufferings. As for the moral evils, the possibility arises

from moral freedom. God has committed a trust to us and this means that we are free to choose the one or the other. This means that, in choosing the right, we should do it of our own accord and be not forced to do it. If forced, the choice is no longer ours. The possibility of moral evils is the necessary condition on which our dignity as moral beings depends; and unless we can consent to lose our privilege as moral beings, we should make no complaint about the existence of the moral evils. God can no doubt bar out moral evils; but this he can do only by substituting mechanism for free agency, and I do not think any one would consent to forfeit his privilege as a free agent and to become a mere machine without the power to do wrong, in order to avoid moral evils. It will be impossible even for omnipotent power to make man free and, at the same time, to make him act like a machine.

We may therefore rest with hope that all the physical and moral evils in this world have a beneficent and moral purpose and that residue which may remain and for which we may not be able to find satisfactory explanation at present, will meet with its proper solution in due time, as we advance in our intelligence, character and love of humanity. Our purpose in life is not mere enjoyment but to develop ourselves intellectually, morally and spiritually; and the development depends to a considerable extent on the very sufferings against which so much complaint is raised. Our life on earth is only a preparatory stage and this world is a nursery for the soul beautifully adapted for its growth and development and for the exercise and culture of its moral and spiritual powers. The evils and sufferings in this world will meet

with their proper solution when it is regarded as an institution for the training of our souls.

As endorsed by the poet,

“The ills we see,
The mysteries of sorrow deep and long,
The dark enigmas of permitted wrong,
Have all one key,
This strange sad world is but our Father's school,
All chance and change His love shall grandly overrule
He traineth so
That we may shine for Him in this dark world
And bear His standard, dauntlessly unfurled
That we may show
His praise by lives that mirror back His love
His witnesses on earth, as He is ours above.”

(To be continued.)

M. SATCHIDANANDAM PILLAI.

EXPERIMENTS IN PSYCHOGRAPHY.

WHEN experimenting in psychography through the mediumship of Dr. T. D'Aute-Hooper * in December, 1911, I made an interesting discovery which throws a light on the delicacy and limitations of physical mediumship. Being unable to visit Birmingham, I asked Mr. Harold Bailey,† the well-known designer (125, Westfield-road, King's Heath), to act as my representative, having the fullest confidence in his probity. In accordance with my instructions he consulted the intelligences controlling the medium as to the conditions under which they would be willing to try to 'impress' a message on one or more plates in an original—unopened—packet of plates if sent in a sealed packet from Rothesay. Their reply being satisfactory, I purchased from Mr. Wm. Meldrum, M. P. S., Victoria street, Rothesay, a packet of $\frac{1}{4}$ plates. This packet, having been carefully sealed up by the vendor,

* It is not generally known that Dr. Hooper, through whose mediumship I obtained the six remarkable psychographs given in 'Photographing the Invincible,' is the psychic through whom the Venerable Archdeacon Colley obtained most of the psychographs which were exhibited by him in his lantern lectures, and which formed the subject of the Archdeacon's contributions to the Press. The medium has given freely of his time, means, energy and health, without fee or reward, to the demands of experimenters, and the Cause. All of which I have verified.

in the presence of his qualified assistant, was sent to Mr. Bailey on December 1st, with two or three small articles belonging to Mrs. Coates, to form a *nexus* between the psychic in Birmingham and ourselves.

Mr. Bailey took charge of the packet and on Sunday evening, December 17th, placed it in the hands of Dr. Hooper while he was entranced, still keeping it, however, in sight and within reach. One of the personalities operating within the sub-consciousness of the psychic immediately declared 'There are no virgin plates in the packet.' Its contents could not be impressed. The unsympathetic expert would say or think that this was a mere subterfuge to cover the defeat which the selection of the sealed packet had made certain, but such a conclusion would be unworthy of consideration, being but a hasty generalisation and inconsistent with a true knowledge of the facts.

At the time that he received my packet Mr. Bailey selected one out of a number of packets in his own possession, and, having carefully sealed it up, took it with him on the 17th and presented it to the medium for impression. In the few seconds during which he held it the medium was observed to experience a severe shock and the controls declared that a message had been impressed. Mr. Bailey sent the two packets to me. On their receipt on December 23rd I took them to Mr. Wm. Meldrum, who, in the presence of his assistant and myself, carefully examined all the seals and signs. When my packet was opened it was clear that the plate had not been disturbed, but when developed and examined it was found that none had been impressed. This was, in a way, a disappointment. On arriving home

I found a letter awaiting me, in which was given the information already mentioned, that the packet contained no virgin plates.

On Monday, December, 25th, 1911, I called on Mr. Meldrum by appointment to examine 'Mr. Bailey's packet and develop its contents. I said: 'Mr. Meldrum, did you notice anything peculiar about the plates which we developed on Saturday?' 'No, I did not,' was the reply. 'Did you notice that there were no virgin plates in the packet—that is, plates connected by unbroken film?' 'Oh, yes, I noticed that all the plates were separate, if that is what you mean.' I then read the letter which I had received. He was astonished, and, not being a Spiritualist, asked, 'How did he know?' I explained the possibility of either the medium's psychic-self faculty of sight (clairvoyance) or an intelligence in the invisible operating through the psychic giving the necessary information. Mr. Meldrum said it was the rule that the majority of plates in these packets were separate, and they were good enough for ordinary photography. But evidently they were not good enough for psychography, as they were cut out of larger but spoiled plates, and too much handled before being packed. Those plates connected with each other by unbroken film, and necessarily less handled, are called 'virgin plates.'

Mr. Meldrum and I carefully examined Mr. Bailey's packet, cutting it open in the centre and removing the the ends, and we were perfectly satisfied that this sealed packet also had never been opened since it left the makers. The twelve plates were removed, carefully checked, and put two by two, back to back, into the tank. It was noted

that Nos. 9 and 10 were virgin plates, and except that they were connected by the film there was nothing to distinguish them from the rest. They were all developed at once by Mr. Meldrum; I was merely the interested witness. After they had been in the fixing bath it was found that two plates were affected. No. 9 had a psychograph message on it, and No. 10 was sympathetically affected. Apart, then, from the fact of psychography, it is to be noted that out of twenty-four plates used in these experiments only *two* were affected, and these *two* were the only virgin plates among them.

Valuable as was the evidence supplied by the psychograph itself, I was naturally pleased to get this proof of the play of psychic faculty in 'seeing the invisible,' by which unseen plates in an unopened and sealed packet were correctly described. But more valuable still was the light thrown upon the mysteries and the limitations of mediumship. Ridiculous conditions as much as we like, the fact remains that, however willing the medium and his control may be, we cannot get satisfactory results unless we supply them with suitable conditions (in this case photographic plates). In this experiment we found that the only plates which could be impressed were the less manipulated ones which lay in the packet face to face with unbroken film. So struck was I with the message and the evidence for the play of psychic faculty, as well as by the hindrances to super-physical action presented by the foreign influence attached to much handled plates, that I wrote to Dr. Hooper and asked if he had ever obtained psychographs on ordinary plates. In his letter of January 8th, 1912, he says:—

"I am glad the internal evidence was good in this psychograph, and of the confirmation by another psychic at your end, before the plates

came, of your son's communication, I am more than sorry the virgin plates were not in your packet. I cannot recall to mind a single instance where a message was obtained, unless on virgin plates. The Ven. Archdeacon Colley frequently brought five or six packets of plates—purchased with his photographic material in Birmingham. When I was in trance state the control 'selected' the packet, and in each case it contained virgin plates with message. Mr. Bailey informed me that directly the control had touched your packet he made the statement which you received."

The foregoing throws an interesting light on mediumship and the usual how-not-to-get-at-the-facts scientific procedure. It not only shows that when we give the right, sympathetic conditions we get the phenomena, presenting their own best evidence, in addition to the tests devised; it shows also the delicate nature of mediumship, how easily manifestations can be frustrated, how necessary it is that care should be taken to ascertain from the controlling intelligence the conditions most suitable, and that these should be loyally observed. In this way, better results are obtained than by ignorantly and egotistically imposing our own conditions, which too often defeat their own object.

The psychograph to which I have referred is as follows:—

The Square and Compass.	The Head of E. D. G.	The All-Seeing EYE.
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Dear Friend and Brother,—

Greeting to one who has been shown the "light." By Belus we have sworn "Philadelphia"; also "Eureka" been tasted and found trusty by Belus, Evilus, Sabathes, Sabactus and Ramus, and we have been clothed by brothers.

We thank you for the consistent manner in which you have upheld the banner for spiritual truth, and the way in which you have sifted the tares from the wheat fearlessly for the benefit of mankind. "David," "D.," "J. C.," and Janet send greetings, and a spirit whose initials and "M. A." sends hearty good wishes to you and yours.

Press onward, we are helping, never fear. Onward, ever onward.

AJAX.

The first part of the message will be cryptic, to most, and while appreciated by myself, I am not in a position to

offer any explanation. As to its appropriateness to myself, I may mention that I was in darkness before I saw the "light" and in a Masonic sense have been, with others, tested and clothed. Neither those in Birmingham, nor friends in Rothesay, were aware of the fact.

The message, read liberally, indicates a certain devotion and faithfulness on my part to the cause of Spiritualism. I have unhesitatingly advocated the presence, power, and influence of the departed in this life, studiously investigated the mysteries of mediumship and the physiological characteristics of mediums. I have sometimes found it necessary to defend mediums when I found these most defenceless of defenceless people undefended by those who ought to be the first to stand by them. Without physical mediums there can be no spiritualism, as no amount of telepathy, or play of psychic faculties, much less any theory founded on the exteriorisation of motricity, can furnish a reasonable hypothesis covering the whole ground. But this apart; in this remarkable psychograph we have a physical phenomenon, with undoubted evidence of intelligence behind the human operators on this plane.

Occupying the centre and most important position, we have the head and the initials of the late Rev. E. D. Girdlestone, of Sutton Coldfield, whose psychic portrait—obtained in Los Angeles, Cal., U. S. A.—was the subject of discussion in *Light* in September, 1909. The conclusions arrived at were unfavourable to the late Mr. Wyllie; but this was not at all surprising, owing to the inexperience of those interested. The tares are sifted from the wheat in the English and American editions of "Photographing the Invisible."

In this psychograph we have further evidence of the persistence of "E. D. G." in the invisible and his continued interest in this world. Whatever other appearances he may have made, this is the second time I have obtained the portrait of Mr. Girdlestone. The procedures in obtaining the two portraits were different, yet there were striking similarities. The first was obtained through a photograph taken by a stranger in Los Angeles, and the second by a psychograph obtained through the mediumship of a gentleman in Birmingham. In connection with both processes there were several features worth noting, but I will mention four:—

In the Los Angeles spirit photograph we have a letter with two locks of hair in place of an actual sitter as subject before the camera. On the plate: (a) Mr. Girdlestone's head; (b) the initials "E. D. G."; (c) the psychic portrait of Mrs. Tweedale, Mrs. Coates' maternal grandmother.

In the Birmingham psychograph a letter, lock of hair, and some other small articles form the nexus. On the plate: (a) Mr. Girdlestone's head, with emblems; (b) the initials "E. D. G."; (c) the name of Janet, Mrs. Tweedale's Christian name. - Neither accident nor coincidence, much less the usual explanations of "experts," will account for the foregoing.

Here we have a physical record, produced by super-physical modes, and directed by an intelligence other than that of the medium and those interested on this plane. No one in Birmingham knew of Mrs. Tweedale's existence. I myself did not know till quite recently that her Christian name was "Janet." She was either called "G'na" or Mrs.

Tweedale. "David" is my step-son, who passed away in July, 1898. He has frequently—almost daily—made himself known to us since then, and was able before the arrival of the plates to inform us that he had succeeded in getting his name written. "D.," he told us afterwards, was for "Duncan McD.," a young man in Rothesay, who was friendly with our David. "J. C." signifies my father. He was a mason, to whom the emblems and the first paragraph of the letter would be significant. "M. A." is an old friend of Mrs. Coates, whom I also knew, and whose daughter, Mrs. Paterson, of Glenkiln, Giffnock, and her husband, Mr. James S. Paterson, have been frequent visitors here. It was their child's double which came on Mr. A. W. Orr's plate, taken by Mr. Wyllie in Manchester (page 280, "Photographing the Invisible"). At the last sitting with Mr. Charles Bailey in Rothesay, Mr. Paterson's mother, "M. A.," gave striking evidence of her presence, by touching Mrs. Paterson three times—in answer to mental request—with an illuminated materialised hand visible to us all.

As further evidence, internal, of the genuineness of this psychograph, the last paragraph and sentence, "we are helping, never fear," is of great import to us. I trust, while able, to "press onward, ever onward," regardless of consequences, so that the evidences for the fact of spirit communion may be placed before Spiritualists and the world.

There are other points which might be dealt with. I think it well to present some confirmatory evidence in support of my statements, and at the same time to render "honour to whom honour is due" by giving the full name and address of the

psychic through whose mediumship I obtained this psychograph and the six others produced in "Photographing the Invisible."

CERTIFICATES.

Certificate of Mr. Wm. Meldrum, M. P. S.

43, Victoria-street, Rothesay,

25th December, 1911.

This is to certify that I supplied Mr. Coates with a packet of $\frac{1}{4}$ plates sealed and marked in such a way that any tampering with the cover could be detected. This packet was handed me for development, was quite intact, and had no appearance of having been opened. Development proved the plates to be all blanks. At the same time as this packet was handed me, Mr. Coates gave me another packet, which he informed me had been under the same influence. This packet was not sealed by me, but was sealed and had no appearance, as far as I could see, of having been opened. After this lot was developed it was seen that the ninth plate from the top of the box had been acted upon, showing the image of a man with the Masonic emblem on one side of him and an eye on the other; under this was a letter, clear and distinct, which could be easily read from the plate.

I have nothing to say as to how this was done, but would like to point out that the ninth and tenth * plates of No. 2 were the only two plates, of the two dozen developed, which had their films attached to one another, and that

* Both plates were affected by fog which travelled from one to the other.—J. C.

the plate showing the image, instead of being a negative, as in the ordinary photographic process, was a positive.

The developing was done in the presence of Mr. Coates, but the whole control of the work was in my hands.

WM. MELDRUM.

Certificate of Mr. Harold Bailey.

I, Harold Bailey (125, Westfield-road, King's Heath, Birmingham), having, as requested, taken a packet of $\frac{1}{4}$ plates—purchased by me at Kodak's—sealed, with me to Dr. Hooper on December 17th, 1911; he having passed into the trance state, holding the packet in my own hands, the sensitive placed his below and above mine for a few seconds, and he declared a message had been given on the virgin plates. The packet was never out of my sight or possession from the time of purchase and sealing, till I packed and posted the same to Mr. James Coates, Rotheray, on December 23rd, 1911.

HAROLD BAILEY.

Certificate of Witnesses.

We, the undersigned were present on the evening of December 17th, 1911, when Mr. Bailey called and the packet of plates brought by him was held by Mr. Bailey and Dr. Hooper with our hands under and over theirs. The packet was never out of Mr. Bailey's possession, who took it away with him after the seance.

(MRS.) CATHERINE HARRISS, Moseley, Birmingham.

(MISS) LILLIAN SHARMAN, Soho Hill, Handsworth.

(MRS.) S. D' AUTE-HOOPER, Gooch-street, Birmingham.

(MISS) F. GREY, King's Heath, Birmingham.

January 7th, 1912.

Critical remarks on the foregoing experiment : It is to be noted from the evidence, confirmed by letters in my possession, that this packet of plates was never in the possession of the psychic, it being retained in the hands of Mr. Bailey, the medium and the members of the Hooper circle placing their hands over and under those of Dr. Hooper, *but whose hands, owing to the interposition of Mr. Bailey's, never touched the packet.*

In carrying out this test, the hands and lower part of the arms of Dr. Hooper were semi-paralysed and became mottled with congested blood ; and it was not until tea-time on the Thursday following that he recovered the use of his hands. Whatever evidence we have for intelligences in the invisible communicating, as in the subject matter on the impressed plate, we have further evidence that the obtaining of these psychographs—and, perhaps, of all physical phenomena—is a drain upon the $\frac{1}{2}$ nervo-vital and psychic-force of the human instrument.

I deeply regret all this pain and suffering, more especially as the phenomenon was its own best evidence. Dr. Hooper gave of his time, services and bodily health, as usual, without fee or reward. It is due both to Dr. Hooper and to the intelligences using and guiding him to acknowledge the valuable services so generously rendered.

The decay of physical mediumship and the so-called exposures of mediums demand further consideration. In the meantime it will suffice to ponder over the facts presented in the foregoing experiments. Two of these facts are : First, the futility and cruelty of so-called tests. They are

futile, inasmuch as they are of no practical use. As soon as some investigator is satisfied, a dozen more want to repeat them or devise others. They are cruel, as they inflict unnecessary strain on the vital and psychic energies of the medium. Secondly, if the phenomena do not furnish their own evidences, no amount of testing will. In the foregoing case, the internal evidence presented by the psychograph is of greater importance than the testing to which Dr. Hooper so readily submitted.

JAMES COATES

STUDIES IN PSYCHICAL RESEARCH.

— (X) —
MEDIUMSHIP.

THE PHYSICAL PHENOMENA.

MEDIUMS have been defined as peculiarly endowed persons who exhibit facts apparently representing communication with spirits. The discarnate spirits, supposing they exist, have no physical accompaniments by which they can manifest themselves. They may produce physical signs or effects which seem to be the means of communication only by controlling the organisms of living persons. And they may also, possibly through the mediation of some kind of energy derived from living persons, act upon inanimate matter as well. Thus the alleged physical phenomena of spiritualism which are said to take place in the presence of some mediums are claimed to be produced by spirits.

Of the two types of phenomena associated with mediumship we shall briefly deal with the physical first, reserving the psychological for more detailed consideration later on.

The movement of modern spiritualism began in 1848 with the mysterious rappings heard in the house of John D. Fox in Arcadia (New York). In the course of the next two or three years such rappings spread throughout the greater part of the eastern States. It was soon pointed out that these rappings ascribed to spirits could be explained by

the cracking of joints and Fox and others also had to confess it. Later on table-turning was shown by Faraday to be due to muscular action mostly exercised unconsciously.

Among the physical phenomena usually produced at the spiritualistic seances were the following :—Raps answering the questions of the sitters, movements of the tables and chairs in the room, the shaking of the room itself, the playing of musical instruments under the table or at a distance from the circle, spirit voices speaking through the medium, spirit hands clasping the knees or pulling the dress of the sitters, the levitation of the medium, disappearance and reappearance of objects, passage of matter through matter, direct writing, scents, lights, materialisation of hands or of the whole figure, etc., etc.

These were generally the privileges of professional mediums. The sittings were nearly always held in the dark or under a very faint light; active investigation was prevented by the linking of the sitters' hands; suspicious sounds were drowned by the musical box or by the request of the spirit that sitters should sing so as to promote harmony. Mr. Podmore tells us that under these conditions manual dexterity produced the phenomena. Most of the the stock feats of the mediums including slate-writing, the most baffling feat of the lot, are said to have been again and again successfully performed by means of pure legerdemain under the same conditions without being detected in trickery.

Taking slate-writing, the best attested phenomenon, Dr. Hodgson has shown how often in the accounts of even intelligent witnesses significant discrepancies are found.

They generally omit what seem to be irrelevant incidents which give clue to the solution. He has demonstrated the radical untrustworthiness alike of the senses and of the memory in matters of this kind. The researches of the S. P. R. have made it adopt as a working formula that no evidence depending at any point on the continuous observation of the investigator can be regarded as of permanent value. Mr. Podmore thinks that some of the more marvellous feats of mediums may be hallucinations. Darkness, streaks of light coming through crevices, suggestions from the medium, the emotional stress and expectancy of the sitters, the psychic contagion of other sitters who believe in the phenomena—all these contribute to produce sense-deception at a spiritualistic seance. Besides inspiring great confidence, mediums like Home seem to have had some special gift of impressing people and inducing false perception.

But there are some cases which eminent scientists have declared to be genuine after careful investigation. Sir William Crookes who began his researches in the phenomena of spiritualism, believing the whole affair was fraudulent, ended by staking his scientific reputation that a class of phenomena wholly new to science did really occur under stringent test conditions. He satisfied himself of the genuineness of the materialisations exhibited in Miss Cook's presence by personal investigation. He had had conclusive evidence of the simultaneous appearance of the medium and the spirit form.

In Home's case also his experiments showed the occurrence of physical phenomena not explicable by any known

agency and made him announce that he had succeeded in experimentally demonstrating the existence of an unknown physical force. But Mr. Podmore is inclined to dispute the above claims, because the record is incomplete and the necessity for continuous observation on the part of the investigator was not eliminated in the experiments. He suggests that the watchful observations of Crookes and others may have been evaded by the use of thread or hairs, which Davey had so successfully used in his tricks.

Science demands, says Mr. Podmore, that the physical phenomena should be substantiated "by means of recording instruments, so contrived as to be proof against fraudulent manipulation . . ." and the annals of spiritualism offered no physical phenomena which did not in the last analysis depend on the experimenter's unaided senses for their observation. But the supernormal powers of the famous Italian medium, Eusapia Palladino, which have been recently tested by self-registering instruments can't be explained as due to hallucination or malobservation. So far back as 1898 the experiments made with her at Richet's house in Paris led Myers to declare at a meeting of the S. P. R. that those phenomena were absolutely convincing.

During the last few years and in 1908 several notable scientific men in Italy including Prof. Lombroso conducted a series of critical and independent investigations and declared their conviction of the genuineness of the physical manifestations happening in the presence of this extraordinary psychic. They confess to having witnessed in her presence phenomena inexplicable by any known force. Some of the experimenters attribute them to some peculiar

power emanating from the medium. She seems to be possessed of some force which can act on things at a short distance from her. It may be important to note that she has a great aversion to the use of recording apparatus and the eminent investigators, while testifying to the genuineness of the powers, admit that she uses physical means when conditions permit it.

Mr. Podmore who is the most uncompromising critic of the supernatural among the S. P. R. members was not satisfied by even these researches which in his opinion, had not much strengthened the case. He would still hold his judgment in suspense. If the things are genuine, he wants to know how they are done; if fraudulent, how it is that so many competent observers have come to believe in their genuineness.

Even supposing that the reality of physical phenomena about which controversy is still continuing, be established, they in themselves, Myers says, carry no proof of an intelligence outside that of the sensitive himself and may in some cases be a mere extension of his own muscular powers and not due to any external agency at all. "If a table moves when one is touching it, this is not, obviously, more likely to have been effected by my deceased grandfather than by myself. We cannot tell how I could move it; but then we cannot tell how he could move it either." We cannot, of course, expect science to tell us how discarnate intelligences can operate upon matter until it can explain the way in which consciousness is related to the brain.

(To be continued.)

A. B. SHETTY.

A NARRATIVE OF GHOSTLY PRANKS.



IN some recent issues of the *Spiritual Magazine* I read many interesting accounts of Spiritual Phenomena and I felt inclined to give my own personal experience for the information of the readers of the Magazine.

It was in the beginning of 1880 or thereabout that my grandfather sent me, with an old faithful servant of his, to our zemindary to realize rents from our tenants and to make myself generally conversant with zemindary affairs. I was then about 17 or 18 years of age. I left my native village, Boroo, one morning, in company with my servant and it took me about a fortnight to complete the object of my errand. In fact, I had to travel long distances, realizing rents, granting receipts and settling disputed cases. Finishing my work as best as I could, I made arrangements to return home. On my way back it got very late in the afternoon and seeing that to reach home, the night would be far advanced, and apprehending dangers in the way, we decided to take shelter at the nearest village.

Just in the evening we arrived at Mothurapore where a Kaist gentleman known to my grandfather lived. He was the patriarch of a big Hindu family. His house was a large one, containing several rooms occupying an extensive plot

of land in which lived several members of a joint family. We were very kindly received and asked to stay at his house for the night. We were very glad of the offer inasmuch as our intention was to find a resting place till the morning. After a while the old gentleman went to the inner apartments, giving instructions to his men to see to our comforts, so that we might not be inconvenienced in any way. The men supplied us with all necessary articles for the purpose of cooking our food. After the cooking was finished we partook of our food with good relish and retired for rest to a room which was assigned to us. I laid down on my bed stretched on a cot (tuktposh) and my servant on a mat on the floor.

The night was sultry. I directed my servant to keep the windows open. We both fell asleep. It was not long before I was suddenly roused by an unearthly sound which appeared to come from the ceilings. I sat up and asked my servant to strike a match and light the lamp. This done, yet the sounds continued for about 10 minutes though there was none to be seen. We laid down and tried to court sleep but sleep would not come. I passed an hour waking. Then I fell into a doze. In this state I was greatly perturbed, finding that my cot was being lifted up bodily. I got excited and found the mosquito curtain spread over me like a pall, the corner strings of the curtain having been cut down. I waked up my servant, and told him to light the lamp at once, as I felt being suffocated. I threw off the folds of the curtain from my body and had it hung up again, tying its 4 corners as before. I did not lie down this time, but sat up erect within the curtain, telling that the lamp should burn.

My object was to see further developments and to watch if any mischievous pranks were being played upon us by any naughty and wicked persons. I was terribly non-plussed when I saw a large hand abnormally fat and long approaching my bed. It could not be the hand of an ordinary human being. I could see the fingers, elbow and the major portion of the upper part of the hand. It was quite unnatural. I got very frightened and roused my servant who was fast asleep. He felt offended and declared that my head was distracted.

In the meantime the hand was drawn out. In this state I could neither sleep nor keep my eyes open, a most trying position. I laid down and shut my eyes, but had no sleep, nor any inclination to sleep. It was now my servant's turn. There was a great commotion in the room. There were groaning sounds all about the room, which broke the old servant's sleep. He was full of fright and was at his wit's end. He then shouted to me, thinking that I was sleeping. On my replying to him he asked me to clear out of the room at once and go out to the courtyard, for he thought it was unsafe any longer to remain there.

I took his advice and went into the *chandimandap*. Here my servant filled up his *chillum* and began to smoke. Suddenly we were confronted with a black dog. How it came I cannot account for, but it came there. First it stared at me and then at my servant by turns. We were much puzzled and we did not know what to do, for it commenced to growl at us. We were in a dilemma. Inside the room we left before, there were the ghostly disturbances and outside in the *Chandimandap* the growls

of the dog which I concluded to be a rabid one. Besides there was again an unnatural and hideous sound issuing forth from the thatched roof above. We got out of the *Chandimandup*, the dog following us at our heels and to save ourselves from being bitten by it we were obliged to go inside the same room which we had already left, and bolted the door behind us. The dog's growlings stopped instantly. Here we lighted a lamp and sat up nearly the rest of the night expecting every moment some injury to our bodies and limbs because there was something like a devil dance going around us.

It was nearly 4 o'clock in the morning, when our courage failed us and we made haste to get out of the room again. When we had entered the room we had got the door barred, but now when coming out we found it unbarred. Who did it we knew not. It was very strange. Coming out to the courtyard we hastened to reach the ghat of a big tank which was on the west side of the house. Here we took our seats on a step, the servant arranging for a smoke to summon his courage. Streaks of gray light appeared in the eastern horizon and we fervently wished for the approach of the day. While we were seated on the steps of the ghat and cogitating on the adventures of the night there came to our view all of a sudden the figures of a male and a female on the brink of the step touching the water, as if washing their faces and hands but actually doing nothing. I asked the male gentleman as to who he was and whether he was an inmate of the house. He took no notice of my question although I repeated it more than once. He went away in solemn faces in one

direction and the female in the opposite direction rather as apparitions than a man and a woman, for after going a little distance they both vanished from our sight.

The sun rose and we made preparations for our departure. We had, however, to wait for some little time till the head of the family came out of the house because it is customary with guests to take permission of the host before leaving. He enquired of us if we had felt any inconvenience and discomfort. In answer to his enquiry, I wished to tell him in an offhand way that we did very well, but the servant could not be stopped and he informed him of all the woes we had suffered. He seemed to be astonished and regretted much for us and rebuked his men for not giving us a better room as there were many spare ones. They gave some sort of explanation which the old man did not think satisfactory, and insisted on our spending another day at his place, so that he might make amends for our troubles and miseries. We made many excuses, saying that we had been out many days and that our presence was urgently required at home and we took our departure much against the wishes of our host.

Before leaving, however, my servant who was an elderly man importuned our host to explain the mysterious phenomena and in response he said that long ago a Brahmin and his wife had been guests in his house for a night. Unfortunately the Brahmin was attacked with cholera the very night and died within 12 hours. His wife was subsequently attacked with the same disease and she too died the following day. Since their death the two apparitions haunted the place. Our host again regretted for our being put to so much worry and trouble for which he asked our pardon repeatedly.

48 Mirzapore St., Calcutta.
10th March 1912.

KALINATH MUKERJEE,*
Homœopathic Practitioner,

* Babu Kalinath Mukerjee is a well-known medical practitioner in Calcutta.—ED.

THEORY AND PRACTICE OF TANTRA.



TEACHINGS OF TANTRA—FOURTH COURSE.

THE series of Tantrik ceremonials I am about to discuss are generally held by many sceptics as superstition, while, on the other hand, by many believers, as evidence of Divine Energy. The real scope of these ceremonials is an open secret. Let us assume, and it is probably so, that the average man aims at material success, and thus he probably gives way to a rational attitude of mind. The modern Tantrik rituals have therefore been so adjusted as to mean prayer only for material success. Prior to the 7th century, the Tantrik and the Vedic rituals were almost identical. But, about the middle of that century when Budhistic ceremonials predominated, an independent organization sprang up, in which the major portion of the rituals was borrowed from the Budhistic observances, while the rest from the Vedic ceremonials. The organizers edited a number of works on Tantra on the basis of Budhistic rituals, and the consequence was that the original Tantrik ceremonials ceased to exist. Thus, pseudo-Tantra gained the day. A detailed analysis of Tantra in the light of modern knowledge is therefore absolutely necessary. There is, however, a widespread desire to learn any trustworthy evidence that exists on behalf of a large class of obscure Tantrik

phenomena. But it is very difficult to satisfy that desire even in some slight and imperfect way. My attempts are therefore to give a brief survey, in separate courses, of course, of the principal lines of work about the Tantrik researches made and the results so far achieved. The phenomena in each case will be presented in a brief yet readable and convincing form.

Tantrik ceremonials cover a wide range from *Tamasik* or *Rajasik* culture of mind, as in "Yoga system", to its *Sattwik* training imparted by the mysterious operation of our sub-conscious self or the emergence of hidden human faculties. They reveal a wide and wonderful extension of human faculty. They teach us that life is not a paltry misery closed in death. They represent the main factor in the operation of unseen and intelligent agents, and form the basis of the fact that experimental evidence of human survival after death is possible. In fine, they serve to determine the depths that transcend time and sense and all other outward things. It is a common belief that Tantrik phenomena belong to the sphere of the spirituality, and therefore their investigation from a materialistic standpoint is a hopeless one, if it be merely an experimental quest. Thus, most of us dismiss the whole matter about Tantra with a shrug as pure superstition; but before doing so let us ask if there be any valid reason for coming to a conclusion that these phenomena are either spiritualistic or superstitions. Science already takes cognizance of an unseen form of matter wholly different from anything known to our senses. Even the very existence of such unseen form of matter is only known inferentially. Tantrik phenomena,

however marvellous and inexplicable they may be, at the present day, were already embraced within some part of the wide domain of science of the ancient Hindus and were brought within the cognizance of the senses and the reason; but certainly they represented an aspect of the creative thought of the Divine Energy. Now we cannot pretend to determine the boundary between the mental and the spiritual until the whole of mental sphere is open to our knowledge or consciousness. If, at any point, scientific investigation finds a limit, what is beyond that limit is commonly known as supernatural, that is to say, a part of nature yet unknown. What is supernatural only transcends that part of nature which is at present known to us. Similarly, what is spiritual only transcends that part of mental sphere which is at present known to us.

It is a pity that the modern Hindu regards Tantra as relics of superstition of the ancient Hindu. The former is more inclined to look askance at than to take interest in the Tantrik research. He at once speaks of its adherence as more or less credulous and superstitious. *Prima facie*, anything which shuts out the light of enquiry and reason is held as superstitious; and what is superstitious is seldom, if ever, a matter of observation and scientific enquiry. It is now only an affectation for us to talk of spiritualistic aspect of Tantra as an object of culture. The real difficulty in its attainments is not so much the want of *Guru* (spiritual guide) but the capacity to recognise him as such in the light in which Tantra prescribes. There is no denying the fact that Tantra once was the salt of the earth; whereas, it is now getting stale and losing its flavour. The reason

is not far to seek. Custom seems to rule absolutely in these days, and thus limits the action of the people. We have already lost sight of the fact that the unalterable faith or devotion counts in every sphere of life. We certainly lack faith in any departure from existing methods, and disbelieve that to which we have not been accustomed. This state of affairs has, after all, swept away many of the benefits which have been attained by centuries of progression. The spiritual craving is now hardly a natural desire for the attainment of its object in view, but an evergrowing passion for the acquisition of material success. It seems, however, difficult to change existing conditions. It is only, afterwards, when the world looks back, and much mischief has been done, that lost opportunities are clearly seen. Examples of this are within our own knowledge. We should therefore school the mind at once in the exercise of self-restraint as a preliminary step for the acquisition of the habit of faithful devotion. Faith can only be acquired as a habit by steadily fixed resolve and resolute will. When our will is properly exercised, it becomes practically limitless in its power to carry out its determination; and nothing can really hinder it.

The esoteric points involved in Tantrik ceremonials may fairly claim a passing notice. They are, however, abstruse theories that call for arguments based upon actual practice and facts. In Tantra, eternity is personified as *Kali* or one of the forms of Divine Energy; while the personification of Time is *Siva*, her consort. Her image is so planned as to indicate the chief attributes of eternity. She is painted of a dark-blue complexion. She is shown trampling on the

body of *Siva*. In one hand she holds the exterminating sword, and in another, a human head. The third hand points downward indicating the destruction that surrounds her. In modern Tantra, the position of the third hand is explained as bestowing a blessing. The fourth hand is raised upwards in allusion to the figure of regeneration of nature by new creation. According to modern Tantra, the position of the fourth hand indicates forbidding fear. The differences of significations will be fully explained later on. Let us first sketch out the popular form of *Kali*. She has her wild dishevelled hair reaching to her feet. Her necklace is composed of human beads. Her countenance is wild but at the same time smiling. The most abstruse signification is in the tongue protruded from her distorted mouth, also her cincture of blood-stained hands as well as her peculiar position on the body of *Siva*. In fine, we cannot deny to the Tantrik full credit for the possession of most extraordinary and fertile powers of imagination. There are other peculiarities in the form which are too abstruse to conceive even. The insides of the hands are red as is also the circlet of human hands round the waist. The sides of her tongue are marked with blood. Her head dress and other ornaments are splendidly adorned with gems of various kinds, while her abode is cemeteries. As the tutelary deity of cemeteries, she has the body of a dark colour dancing with the infant *Siva* in her arms, surrounded by spirits likewise dancing amongst the dead. The teeth are fangs. But, at the same time, she is represented as delighting in blood, and when drunk therewith, dancing for joy. For information in detail about the various sections

of her form, a reference is invited to the *Kalika Purana*.

If one must account for the form of *Kali* (or the active producing principle—*Prakriti*) I should say that the idea which lies at the root of the form is that of energy or rather the infinite source of energy. This is an inference drawn from the surroundings of *Kali*. But the ritualistic observances are so very ill-equipped with cabalistic formulae or magic texts (*mantras*), that we can dismiss them as meaningless. There is, however, an indication that the texts are inspired scriptures. The governing factors in the rituals are to be sought not in conventional practices or priestly paraphernalia but in the fervent devotion and hypnotic meditation. But, how do we account for the Tantrik mysticism? It is based on the pantheistic idea of *Yoga* or the ecstatic union of the individual self (soul) with the Divine Energy (supreme spirit.)

The worship of *Kali* closely resembles the Budhistic worship of *Sakti* or female counterparts of the *Bodhi-sattvas*. During the first half of the 7th century when Budhism was the prevailing religion of Bengal, the *Koula* Tantriks of East Bengal followed the suit of the *Bodhi-sattvas* in respect of the esoteric cult of *Sakti* of the Budhists, which is every whit obscene. Thus the Tantrik rituals became even more debased by the misuse of certain terminology of Tantra such as *Pancha makar*, etc., which will be explained later on. The Budhistic mode of worship still survives amongst lower classes of people in Nepal, Chittagong Hill tracts and East Bengal, though in a mangled and scarcely recognizable form. Almost all publications on Tantra, several of the

divinities of the *Bodhi-Satva* such as *Tara*, *Khetrapala*, etc., have been incorporated without the least modification of names or functions. They all aim at the theory of the evolution of entity from non-entity and that very non-entity is the essence of *Sakti*.

Now, to return to the point relating to the personification of Eternity. All physical phenomena which cannot be directly perceived by our senses require the intervention of a physical medium to make them perceptible. Take, for instance, the radiation of the sun. *Prima facie* it is invisible. It can only be investigated through some medium such as photographic plate which renders those invisible rays perceptible to our vision. In like manner the sub-conscious mind requires some agency, mechanical or sensory, to render its operation sensible. There is therefore nothing incomprehensible in the necessity for a medium in those phenomena which transcend our conscious apprehension. The image of *Kali*, as medium, reveals most profoundly the mysterious depths of our being. The consideration of this revelation is, however, now postponed to its proper place. The aim of the ceremonials must first engage our attention, and to this we must now turn. Amidst much illusion and deception, there exists an important body of facts, hitherto unrecognized by physical sciences, which, if incontrovertibly established, would be of supreme importance and interest. According to the physical science the gateways of knowledge are the familiar organs of sense, while according to Tantra or spiritual science these gateways can be transcended. It is thought that acts upon

the vital principle of the body. The thought of the form of *Kali* along with gazing at it steadfastly gives rise to some unconscious suggestion—rather monotonous and repeated suggestion—as a rule. The suggestion liberates the subconscious forces within the physical organism. The difficulty, however, lies in setting these forces at work. There is a hidden self (*Chit*) below the threshold of consciousness, and this subliminal self is the silent partner of our life. Tantra prescribes that there should be a lively imagination of the form of *Kali* (*Sakti*) stimulated by steadfast gazing at the lustrous eye on the forehead. The object in view is to induce vivid images of what this form represents by abstracting the mind from the normal sensory impressions. In the course of this process, mind will cease to attend to the surrounding impressions of the external world and awake to the impressions arising from self. The subconscious contents of the mind will then come into play. A latent mental impression will be developed into consciousness. When in this state, the mind temporarily transcends its corporeal limitations, and the diviner sees things not with his ordinary eye-sight but with his mind direct. This strange faculty points to traces of spirit communion. Such communion is foreign to ordinary experience, and only by patient and long continued labour we can discover the high transcendent powers that lie concealed in even the humblest human personality. To most people, Tantrik ritual means some delusion or error of the mind and nothing more. There are several valid reasons that could be urged against such view. We need not discuss them here. What we should bear in mind is that the supernormal phenomena

dealt with in Tantra do not belong to the material plane, and therefore the laws of the physical universe are inapplicable to them. It is hopeless to attempt thus to analyse Tantrik phenomena since they transcend knowledge derived from sense perceptions on which physical science is founded. In fact, we have no evidence to show that the idea or object thought of in some way impresses the self and this impression is transferred to the inner sub-conscious self. But the Tantrik rituals serve as a guide to effect this transfer un-
failingly and accurately from the outer to the inner self and *vice-versa*. They, however, suggest purely a mental visualisation, and go to prove that there is evidence of a thought or an intelligence working within our own organization distinct from that of our conscious personality.

SRIMAT SACHVEDANANDA SWAMI.

INVESTIGATION BY TWO BROTHERS.

[IV.]

ON the night of the 3rd of July 1908 the wife of Mr. K. was attacked with fits. On receipt of this information we (three or four in number) repaired to the place and after having controlled the spirit began to question her thus :—

Q. Why have you come to-day ?

A. I have come to see her (the possessed.)

Q. Nobody called you here to-day ?

A. No, still I have come.

Q. How did you enter her body ?

A. A little while before when she went to the privy I put out her candle. As she got frightened and began to run away, I got hold of her.

The general rule with spirits possessing human beings appears to be that they can never possess a person when his or her mind is fully in its normal condition. Whenever a spirit is invoked in any person or is desirous of possessing anybody, the latter is so controlled through the influence of will-power that the spirit does not feel the least difficulty in taking possession of him or her. For this reason a spirit just before possessing a man would either subject him to a spell and thus deprive him of his self-possession or frighten him in such a way that his mind may be deeply

affected and so fully occupied with the object of fear that the spirit finds an easy access into his body. And from the study of all the cases of spirit-possession that we have come across up to the present time we can not discover a better or more reasonable solution than the above two.

The readers may enquire as to how is it that spirits cannot enter a human body unless it is deprived of self-possession or is affected with fear. To this I can only say that so long as we would not allow our vital force to be in any way subjected to any external influence, any power either earthly or unearthly, cannot easily act upon our mind. Whenever it is found that anybody's influence has compelled us to follow his course, it generally comes into evidence by our committing some error or some weakness having taken possession of our mind.

Q. There were none in the house and the patient might have died through fear?

A. Quite so. I come for that very purpose.

Q. What would you gain by that?

A. Who would not like to have one's own child by himself or herself?

Such is the way of the world! Everybody would keep his or her dear ones near at heart and all are actuated by this one desire and thought ever long. From the minutest atom of inert matter to the highest consummation of animated life—the human being, all have this one thought and this one end in view. Even when a man dies or rather cuts asunder the material link with this mundane world, the bond of attachment that is formed during earthly love or affection cannot be loosened even in spirit life and thus it is that

even when passed into the unseen world a mother waits for her son, husband for his wife, wife for the husband and a friend for a friend in the hope that some day they would have their beloved by their side. And wherein then lies any difference between man and spirit so far as their passions and prejudices, their feelings and desires are concerned?

A human being can give utterance to his thoughts and feelings which being re-echoed in the hearts of others give rise to corresponding feelings in them. But a spirit, because of the destruction of his physical body, has lost his power of expression and cannot send out his words into your ears, but through his strong will-force can penetrate his innermost thoughts and feelings into your brain. And in this manner one, even after death, feels the desire of embracing his beloved. If there had been no obstruction between this mundane world and the spirit-world then none would have sighed with a heavy heart for not seeing the sweet face of one's beloved to his heart's content.

It is a nice riddle! One (in spirit) weeps, though he has got his beloved near at hand and sees her to his heart's content, while the other (a human being) weeps because his beloved is far away from him and enveloped in the mist of long distance. But both are equally unhappy. One cannot get hold of his beloved though very near at hand, while the other cannot, with his mortal vision, realise the sweetness of his beloved in the ethereal life. And thus a spirit, though very near to his beloved, hovers around in sorrow and grief.

This is the case with human beings also. Sorrow is the common lot of all. Both man and spirit count their

days in waiting for their dear ones, and both have to brook separation from their objects of attachment though they may be near at hand. The sorrows of a spirit are like those of a dumb man who goes to speak out his mind to his beloved but comes back disappointed.

We next put the following questions.

Q. If you are so much attached to your own child, why do you then give her any more trouble?

A. With a view to mend her conduct.

Next without waiting for any question she said "some danger is coming to overtake you,"

Q. What danger?

A. I won't say,

Q. Why?

A. So I will,

Q. Why did you then give an inkling of it? You had better keep it a secret.

A. No, no, I was deceiving you.

Q. Then you must go now.

A. Yes, if you release me.

Q. Before ~~leaving~~ just assure us that the subject (possessed) would feel no indisposition.

A. Yes, she would be all right to-day. At this stage the spirit was set free and the subject also regained her consciousness and felt no pain in her body. The danger of which the spirit gave us an inkling did overtake us, as a fortnight or 20 days after a son of my younger brother died.

SURESH CHANDRA GANGULY.

Chandpur, Tipperah.

[IN a separate note appended to his article the writer says that he finds no necessity for the remarks we made in our last number. For he himself had written to the same effect in his previous article. He says that as in this world we come across persons of different grades of knowledge it is but quite natural that we shall find men in similar positions in the other world. About re-birth his idea is that those spirits whose minds are still imbued with worldly pleasures have either to cast aside their impressions or have to come to this world again, in order to make their life agreeable. It was in connection with these spirits of a lower order who have an attraction for this world due to their folly that reference was made in his article. He, however, says that those who have duly appreciated the transitory nature of this world or that it is the duty of all to devote themselves to higher thoughts as pertaining to the finer body, can never be subject to re-birth.—E.N.]

SOME HISTORICAL INSTANCES OF SUPERNORMAL PHENOMENA.



THE readers of this Magazine are aware that I am collecting instances of the above kind and several interesting instances have already been published. The following is a most interesting illustration of the class and is found in an anecdote published by the distinguished author of the Waverley Novels and considered by him to be authentic. This occurs in the notes of the Waverley Novels, Vol. V :

Mr. R., of Bowland, a gentleman of landed property in the vale of Gala, was prosecuted for a very considerable sum, the accumulated arrears of teind (or tithe) for which he was said to be indebted to a noble family, the titulars (lay impropiators of the tithes). Mr. R. was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased these teinds from the titular, and, therefore, that the present prosecution was groundless. But, after an industrious search among his father's papers, an investigation of the public records and a careful inquiry among all persons who had transacted law business for his father, no evidence could be recovered to support his defence. The period was now near at hand when he conceived the loss of his law suit to be inevitable, and he had formed his determination to ride to Edinburgh next

day, and make the best bargain he could in the way of compromise. He went to bed with his resolution and with all the circumstances of the case floating upon his mind, had a dream to the following purpose.

His father who had been many years dead, appeared to him, he thought, and asked him why he was disturbed in his mind. In dreams men are not surprised at such apparitions. Mr. R. thought that he informed his father of the cause of his distress, adding that the payment of a considerable sum of money was the more unpleasant to him, because he had a strong consciousness that it was not due, though he was unable to recover any evidence in support of his belief. "You are right, my son," replied the paternal shade, "I did acquire right to these teinds, for payment of which you are now prosecuted. The papers relating to the transaction are in the hands of Mr.—, a writer (or attorney), who is now retired from professional business and resides at Inveresk, near Edinburgh. He was a person whom I employed on that occasion for a particular reason but who never, on any other occasion, transacted business on my account. It is very possible," pursued the vision, "that Mr.— may have forgotten a matter, which is now of a very old date; but you may call it to his recollection by this token, that when I came to pay his account, there was difficulty in getting change for a Portugal piece of gold, and that we were forced to drink out the balance tavern."

Mr. R. awaked in the morning, with all the words of the vision imprinted on his mind, and thought it worth while ride across the country to Inveresk, instead of going straight

to Edinburgh. When he came there he waited on the gentleman mentioned in the dream, a very old man; without saying anything of the vision, he inquired whether he remembered having conducted such a matter for his deceased father. The old gentleman could not at first bring the circumstance to his recollection, but, on mention of the Portugal piece of gold, the whole returned upon his memory; he made an immediate search for the papers, and recovered them so that Mr. R. carried to Edinburgh the documents necessary to gain the cause which he was on the verge of losing.

SARASI LAL SARKAR M. A.
Assistant Surgeon, Arambagh,

"THE SPIRIT'S PATHWAY TRACED."

—:—:—:
DID IT PRE-EXIST AND DOES IT RE-INCARNATE
AGAIN INTO MORTAL LIFE?*

DR. J. M. PEBBLES, the author of this book, needs no introduction at our hands. His name is a household word among spiritualists in all lands. He is, perhaps, the oldest advocate of spiritualism in the world, being now in the 90th year of his age. His faculties were never brighter than they are now. "The soul knows nothing of age," says he. His activities seem to grow with his advancing years. He is an extensive traveller as his "Five Journeys Around the World" shows. He is the author of some twenty five volumes. He has been a lecturer of over seventy years in public life. There is hardly any city in the United States of America in which he has not lectured on spiritualism. He has preached the truths of the psychic philosophy in the principal cities of India and Australia. He not only writes for this Magazine but contributes to the pages of several other journals of India. He is the World's Missionary-at-Large for the National Spiritualists Association of America.

* Peables Publishing Co., 519, Fayette Street, Los Angeles, California, U. S. A.; Price 75 cents, postage 12 cents.

The career of Dr. Peebles presents a striking contrast to that of Andrew Jackson Davis, the Father of Modern Spiritualism, whom he (Dr. Peebles) has survived. The great "seer" never travelled out of America. He never visited Europe or Asia or Australia. Having delivered his message to the world Davis drifted away from the propagandist platform during the eighties and lived in comparative obscurity for a quarter of a century before his transition at the ripe age of eighty-four. Although he practised medicine during this period, his practice was confined to the cases of those patients, only who could call at his office. He would not go outside the four walls of his office to see patients at their residences. He entirely abandoned his former method of "clairvoyant diagnosis" of disease by which he could benefit sufferers living thousands of miles away. All this was done with a view to

"Husband out life's taper at the close."

And the "seer" spent the last 25 years of his life in retirement, unrecognized and unknown.

Dr. Peebles calls himself "young" beneath the burden of fourscore and ten. Witness his new book "Ninety years young—How and Why?" Himself the author of "Death Defeated," he seems to us to be another *Mrityunjay* (conqueror of death). He resembles our *rishis* of old.

The book under review is regarded as Dr. Peebles' masterpiece. It is the most philosophical work that the author has produced, entailing in its production "deep research and analytical study into the philosophies and mysteries of Eastern religions, Oriental Occultism and classical works of the seers and sages of the past." With the

author’s world-wide experience gained in his several journeys around the world, and at a ripe age devoted mostly to reforms, this book may be heralded as one of the crowning glories of his most wonderful career, embodying to a large extent the wisdom and knowledge gained in a life of unceasing activity.

The book answers the question “where and how were we before we came to this world?” It treats of the following subjects :—

The origin of the human spirit. Are spirits and souls the same? What is the form and shape of the human spirit? Did it pre-exist before the generative impulse? Is the conscious spirit capable of disintegration and dissolution? Can the spirit leave the body and traverse the spaces and return? Can it pass into and live in another human body for a time? Are the obsessing influences human spirits or the spirits of the elements? What, logically considered, is to be the ultimate destiny of the conscious spirit? Do spirits in the higher realms of existence find their harmonial mates? Divine punishment disciplinary. Double consciousness Theosophy and spiritualism one in essence. The law of cycles, etc. etc.

Dr. Peebles thus discusses the difference between “soul” and “spirit” :—

“There are few scholars, and probably no profound philosophers who do not distinguish and note the difference between the words ‘soul’ and ‘spirit.’ Paul did when he wrote—‘I pray God to preserve you body, soul and spirit.’ And the Roman Marcus Aurelius did when urging that life was a unit—that the sensations were sub-

jective, and that the 'soul' (soul body) was a refined, corporeal organism.'

"The learned Alford in his Greek Testament states that *Pneuma* is the highest and persistent part of man, while the *Psuche*, the lower or animal soul, contains the desires and passions which we have in common with the brutes.

"Prof. Schubert, a follower of Schelling, states that 'the soul is the inferior part of every intellectual nature, the interior organism, while the spirit is that part of our nature which tends to the purely rational, the spiritual and the divine.'

"In common parlance it is said 'the sun rises,' and that 'the soul is immortal,' yet the astronomer knows that the sun does not rise, and so the philosopher and the cultured theologian know that the soul is not immortal, for while it is attenuated it is also particled, changeable and may die. Hence, the old biblical passage, 'The soul that sinneth it shall die.' The soul, or soul-body, is the vehicle, the tabernacle in which the spirit—the immortal spirit tents and manifests during its mortal pilgrimage."

"What is the spirit?" Dr. Peebles has dealt with this important subject in several pages of the book and thus concludes :

"And lying at the root of all knowledge is an inner, interior illumination, all of which may be summed up thus : I, a spirit, know that I know, and while difficult to project what I know through these fleshly vestures, I know that it is the same I that knows, and the same I that is conscious of my consciousness, and the same I that feels, purposes and wills.

"And this I, a potentialized and infinitesimal portion of the Conscious Life of the universe, reigns supreme over and illumines the human form. The lights in a candelabrum in the room, though related to and lighting the room, are neither the room itself nor the furniture in the room. And so this indivisible, indissoluble spirit, the the real self, related to God and the crowned King of the human body, guides the corpuscles, atoms, molecules, cells, nerves—all these, they being his subjects."

The author says :—"I believe the spirit, the Ego, to be an eternal entity, or unit from all eternity. The spirit is immortal and has its state of being within God. The spirit is absolute. Nothing can be taken from it or added to it. Its manifestations in time proceed from sources that are within. The spirit in its inmost quality is like unto God. . .

Its being is in God, and yet it is not God. The life, the consciousness of the universe is God ; the consciousness of man is the spirit." (page 33.) This description of spirit is in entire accord with the teaching of Sree Krishna in the Bhagabat Gita.

The author has devoted the major portion of the book to the discussion of pre-existence and reincarnation of spirits. He has dealt with the matter from different points of view and has in fact left out nothing of importance which may be said in support of the theory or the reverse. Practically all authorities, who are any authority at all, have been quoted, and those who take any interest in the subject will have the satisfaction of finding the question discussed threadbare at a single place.

A distinguishing feature of the book, under notice, is its quotations from Hindu authorities. Dr. Peebles quotes

from Sankhya and Patanjali (Yoga) Darshanas, from Sankaracharya and Asvalayana. His mind is deeply imbued with the philosophical systems of the Hindus. It is, perhaps, not generally known that he studied the Upanishads (the pure Vedanta) at Madras. He calls the Vedant Philosophy "almost the equivalent of the Spiritual Philosophy of America." We know of no other American writer who is equally at home with him in the esoteric culture of the East.

At page 101 of the book the author speaks of Col. Olcott as "both as a Buddhist and a Hindu wearing the sacred cord." It is, perhaps, not known to the younger generation that Col. Olcott was invested with the sacred thread of Brahmans in the year 1883. Pundit Taranath Tarkavachaspati, late professor, Sanskrit College, Calcutta, and author of the well-known "Vachaspatya" Sanskrit Dictionary, officiated at the ceremony. He gave the Colonel the sacred thread, adopted him into his *gotra* and gave him his *mantra*. This was the first case in which the details of the ceremony had been gone through with a white man.

Altogether the book is the profoundest work the author has produced. To read it is to be uplifted to a higher plane.

NOTES.



BABU SHISHIR KUMAR GHOSE was a matter-of-fact man and had little faith in the practical utility of abstruse philosophy. So, in the beginning, he used to fill the pages of this Magazine with facts. His idea was that, in order to make it popular and make the truths of spiritualism more convincing he should collect as much facts as he could, taking care, all the while, that these came from unimpeachable sources. Fact is, indeed, fact. A fact needs no argument to support it. We do not write or argue about the multiplication table. It is a table of facts, and needs no argument to prove it. The earlier volumes of this Magazine bristled with facts, and these are bound to demolish the fabric of arguments raised by the most stubborn scientist. But tastes differ. For, while this Magazine was well-received in Western countries, it was ridiculed in certain quarters here, as being filled up only with "ghost stories". We have, therefore, been compelled to introduce some abstruse subjects, though much against our will.

But what do these ghost stories prove? Do they not prove, in a much more convincing way, the continued existence of man and a lot of other things which every mortal should

know, than if one thousand and one arguments were put forth in support of them? Some of the greatest scientists of the day are at work to secure this much-desired knowledge. And what do they do? Prof. Hyslop, the most cautious of all the experimenters, for one, is not writing articles, employing pure reason to prove the continuity of human life. He wants facts. He is not interested in theories. Our readers are already aware how, quite recently, the Professor got some incontestible proofs of the continued existence of his old friend and fellow-worker in the cause of science, *viz.* Prof. James. Prof. Hyslop received a communication from the latter, in which he verified a message which he had placed in the hands of of the former a short time before his death. In short, this message contained a key which proved to Prof. Hyslop, beyond doubt or question, that his friend was still living, that he retained his personality and that spiritualism was based, not upon theories or speculation, but tangible and incontestible facts.

Science is based on facts and so is spiritualism. A systematic fight went on for years between science and theology and the latter had ultimately to give way. Nobody now puts much credence on "original sin, total depravity and a lost world." Nor will anybody admit that the whole universe was created in an instant at the command of God. But with spiritualism it is quite different. Sir William Crookes, one of the foremost scientists, had frequent conversation with materialized spirits. Professor Caesar Lombroso talked with his mother in the presence

of several gentlemen and embraced her. Lombroso wrote :—

“I am ashamed and grieved at having opposed with so much tenacity the possibility of the so-called spiritualistic facts—the facts exist, and I boast of being a slave to facts.”

That eminent scientist Sir Alfred Wallace says :—

“My position, therefore, is that the phenomena of spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences.”

But even if estimable men like the above could have gone wrong in the head, certainly not so could be the photographic camera which gave imprints of likenesses of persons who were dead. It is, indeed, expected that the day is not far distant when spiritualism will be able to sustain its claims as being an exact science, in fact as perfect as Mathematics.

WE are sorry to learn from the *Kalpaka* that the earthly career of Swami A. P. Mukerji, the associate-editor of that excellent periodical, has been cut short so soon. Indeed, only the other day we enquired as to who this Yogi might be who brought out such a deeply philosophical work as the “Yoga Lessons for Developing Spiritual Consciousness.” We learn now from the above paper that this Bengali was a genuine Yogi who passed his days and nights on the banks of the Ganges at Benares without a shred of cloth to cover his loins. The story of the sudden transformation of this remarkable man has a moral lesson of a rich flavour. He was a first-grade Magistrate at Dacca.

One day, while he was in bad humour on account of some domestic trouble, he unconsciously fined an innocent man Rs. 300. At a calmer moment, however, he realised his mistake. Conscience smote him, and unable to undo the wrong done to the innocent man he at once tendered his resignation. On receiving his pay he made it over to the man whom he had wronged in the name of justice, and walked straight to Benares to employ himself in a more worthy pursuit.

Equally remarkable was the Swami's shuffling off of the mortal coil. On the eve of his last journey he broke his silence of 12 long years and spoke to those around him. "I feel my body a bit heavy to-day," he said. Some suggested medical treatment. "No, no," he said with a smile, "my time is up; to-morrow I will leave this place." He then thanked those who had rendered him services and took his final, though in fact temporary, leave. Early next morning he took his bath in the Ganges and returned to his seat in cheerful spirits. Then he sat quiet, facing the rising sun and in about 20 minutes his soul left the perishable shell.

We quote below a few passages from an article of the Swami—possibly his last—published in the last issue of the *Kalpaka* to show the type of man he was and to give the reader an idea of the bent of his mind:—

"Once a theosophist—an educated gentleman from Calcutta—suffering from diabetes, came to Benares. Accidentally he met me—a boy then. 'I always find you alone

and thinking. May I know what is your object in life,' he said to me. I at once, replied 'I want to realize the self whereby I shall realize my own divinity and the meaning and end of life.' 'But by the time you have succeeded in doing so, you will have grown old and infirm. Why not do some good to your country, to humanity?' Now first of all this man had no right to take it for granted that what he thought right and proper for himself must also be right and proper for me. Every man, young or old, knows in his heart of hearts just what he needs; at least, he thinks he knows and, do what you will, he is bound to grow his own individuality and personality. All you can, if you would help him, is to aid him indirectly, by providing the right means and environments, to develop along his own lines. But even this is possible if you are a born leader of human kind—a perfect God-man I mean. . . . Secondly this theosophist ought to have known that one who aims at the attainment of the Real Self—the divine in man—means thereby the attainment of All-Knowledge, All-Love, All-Bliss. He is trying to go beyond this phantasmagorian scene of pleasure and pain, youth and old age, life and death, health and disease, love and hate, ignorance and knowledge. From duality, from relativity, he is trying to evolve to the ABSOLUTE—the consciousness of that 'Ideal Unity,' that 'Moral Law,' that 'Supernatural Sanction' of which the philosophers of all ages have dreamt, poets sung, saints and perfected ones talked and realized, which when translated into the conscious, actual life impels to UNIVERSAL LOVE. . . . And thirdly this same Theosophist gentleman ought to have known that the motive prompting

to mighty deeds of Love and Kindness, to great and startling self-sacrifice for others' good is drawn from the ever evolving consciousness of this truth. It is a matter of realization—not a process of dry reasoning. . . . When Buddha was going to give his body to appease the hunger of a tigress, again to stop the killing of a goat, again when he cut out his own flesh and gave it to a vulture, or when he taught a man a few minutes before his death while in the agony of death, he did not act thus because it was his 'duty' to do so *but because it was his nature to do so*. This humbug of duty when attached to a great thing like the service of humanity not only robs it of all its machless charms but renders the very thought of it utterly obnoxious. Love is the prompter, again love is the expression of pure bliss. Each act of love is an ever-willing benediction and any pain arising therefrom is a sure sign of physicality and selfishness, 'I will serve humanity. I will reform mankind. I will co-operate with God in raising mankind'—all such talk, attitudes and motives indicate conceit, pure and simple. If there be a God, be sure, He is taking care of his children. So stop your vapourings. . . . In loving and serving a family, man is doing something; in loving and serving his country he does something still greater, but when Love and Service are so great and far-reaching as to take in all humanity, nay, all creation, down to the small insect at your feet from the amœba to the archangel; the seen and the unseen; the ideal has grown truly Divine and may well befit a Christ or a Buddha. 'Silence, all ye teachers! And silence, ye prophets! Speak thou alone, O Lord, unto my soul—(Thomas-a-Kempis in 'Imitation of Christ.')

It would thus appear how very difficult it is to get at the real secrets of the Yoga and the Tantra from those who know and practise them. But for the *Kalpaka* no one would have heard of the Swami even. These Sadhus like to remain unknown and pass on without leaving any memory behind.

NATHABHAI NAROTTAMDAS MEHTA, of Surat, a true type of Vaishnava, has just passed over to the *Goloka*, the region of bliss. Nathabhai was a disciple of Babu Shishir Kumar Ghose and practised devotion and austerities in a manner which excited the admiration of all. Sweet, amiable, attractive, humble, he soothed all who came across him. To talk with him was to be uplifted to a higher sphere. Having come to learn in his old age that most of the original literature on Vaishnavism was to be found in the Bengali language he set himself to learn that language with the energy of a young man. Before he left for his permanent home he had the satisfaction of studying almost all the standard works bearing on the religion he followed. So great was his eagerness to spread that religion, which he considered the sweetest in the world, that he spent a deal of his time in writing letters to friends and relations exposing the beauties of the religion. He also freely distributed a very large number of the book "Lord Gauranga" at his expense, to Europeans and others who did not know the Bengali language.

THE following appears in the *Amrita Bazar Patrika*, from its London Correspondent, under date March 22 :—

"A few days ago I had a request from a firm of publishers to send a copy of the 'Hindu Spiritual Magazine' to a clergyman in one of

the far-away islands off the coast of Scotland. I was interested to note that the Magazine's reputation had reached so far, and was specially pleased when, a short time after, I received a letter of thanks from the purchaser. I quote his testimony to the value of the Magazine; 'It is not only most interesting but thrillingly wonderful.' I need scarcely add that he enquires about the possibility of obtaining the Magazine regularly, and I trust he will become an annual subscriber.

"I know that readers of the 'Hindu Spiritual Magazine' will be interested to have the fact recalled to them that on March 23, the venerable and venerated Dr. Peebles attained his ninetieth birthday. It is still more gratifying to know that the Doctor enjoys excellent health and an unabated capacity for work. Every day he is busy reading, studying, and dictating to his secretary, and in addition, he continues to lecture before all kinds of societies, scientific, religious, and economic. His leisure, we hear, is devoted to gardening, and he seems to be quite a modern St. Francis of Assisi in his love for his 'friends in Nature which smile up at him with souls brimful of gratitude.' It has been suggested that all friends and admirers should purchase one of Dr. Peebles' books as a memento of his ninetieth birthday, and that such books should become heirlooms, marking a notable stage in the career of a remarkable man. Probably there will be many Indian friends who will be glad to join in such a tribute and commemoration."

The above testimony of the usefulness of our Magazine, coming as it does from an unexpected quarter, will, we doubt not, please all our well-wishers. We wish success and prosperity to all spiritual papers in every part of the globe and long life to our revered friend, Dr. J. M. Peebles.
