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THE "TITANIC" DISASTER.

:(X):

A MESSAGE FROM MR. W. T. STEAD.

I HAVE been urgently requested to send the following message to the ~~Press~~. While I have no actual proof that the message came from Mr. Stead other than in the evidence contained in the message itself, which I accept as possible, I beg to state that Mr. Stead and I have been in touch for nearly a quarter of a century, and that he had, for two works of mine, furnished me with valuable evidence. This apart, if it is possible for those who have passed into the Invisible to return—psychically—to those whom they knew upon earth, then it is possible Mr. Stead sent this message

through a sensitive, with whose *bona-fides* he was satisfied in the past.

Towards the close of a seance held in Glenbeg House, on the 26th April, during which Mrs. Coates had given evidence of being directed by the departed to several persons, she was suddenly controlled by a stranger. The sensitive appearing to struggle against some unseen force swooned. Recovering she seized a lady, pushing her across the room, urging her to "get into the boat." Two others were treated in like fashion, before the sensitive collapsed again.

Naturally the minds of all present reverted to the *Titanic*. What had taken place seemed to be no more than impressions of some one prior to departure or a dream state experience. The sensitive, aroused again, cried:—"Oh, God pity us!" Later, but more subdued, "Thy will be done," This was followed by the singing of:

Nearer, my God, to thee, nearer to thee !  
 E'en though it be a cross that raiseth me ;  
 Still all my song shall be, nearer, my God, to thee,  
   Nearer to thee.

For a little the sensitive seemed to be completely quiescent, and then with triumphant fervour sang:—

Or if, on joyful wing, cleaving the sky,  
 Sun, moon, and stars, forgot, upward I fly ;  
 Still all my song shall be, nearer, my God, to thee,  
   Nearer to thee.

Those who are familiar with the investigation of the psychical know that there are many modes by which the departed make themselves known. So far there was nothing save what might be in the knowledge of all present including the sensi-

tive, We were still in ignorance as to the Intelligence using the sensitive, concerning whom the foregoing dramatic action was a preliminary.

The sensitive more calm, and more definitely under influence, said :—

"My dear friends, I know I have passed over. The past has been like a night-mare, with a sudden awakening."

"May I ask, who are you friend," enquired Mr. John Duncan (Deacon Convener, Edinburgh, who was present with some friends from the Kyles' Hydro. )

"I am Stead. I know where I am." The following are the statements made, transcribed from my short-hand notes. "I was here before, but could not manage to make my appeal to all God-fearing men and women for help. I wish to break in as my message is urgent. I am afraid I shall not make myself sufficiently clear. Knowing those here and the work quietly carried on, I thought it easier to break in here than elsewhere.

"Could you but see the misery of those lost, as I saw them, your hearts would bleed for them. Called to part from all their cherished hope, and the new life, which many of them looked forward to commence, to plunge into the terrors of the unknown, you would weep with and pray for them. May you all take the lesson out of this sad catastrophe, that God intends you to take.

"Vaunt not in your riches and possessions on earth: the homage of men or the praise of kings, for all these things are as dross compared with the consciousness of the nearness of God, his infinite love and assurance of life immortal. Did you ponder on these things your eyes would be opened to take the

path you are intended to take. With clearer vision you would see the Master, Christ, our Lord and learn of him.

"Many of those who passed into eternity with me, do not know where they are. It was a stunning blow and a terrific reversal of all their ideas and plans. Few there were who entertained thoughts of this life. Many were full of hopes of what was in store for them in the immediate future on earth. Life was bright to many of them. Others were faithfully discharging duties, when the call came with tragic swiftness. I was surprised, appalled and yet assured. When the end came, it was with merciful painlessness. . . .

"Think of the lot of those so suddenly called to part with family and friends ; their riches, or little possessions, buoyant hopes and fond anticipations of what the new world had in store for them, as they struggled into unconsciousness beneath and on the benumbing sea. Had they heard the voice, 'Be still, and know that I am God,' they would have met their fate with calmer Spirit and deeper faith in God who doeth all things well. Think of it all, and let it burn in. Then with quickened souls pray for them.

"They went to death, and unto LIFE. Pray that it yet may be revealed to them in fuller abundance. Pray, too, that mankind may be blessed, and the lives sacrificed shall not be in vain.

"There is a terrible work going on in your midst, and it behoves all to labour—while it is day—to save laden and helpless men, women and children sinking in the moral slums of life which pride, ignorance, greed, lust and indifference have made possible. On earth I did what I could. I know that no man is indispensable, but I have

learned it is indispensable that each man should be faithful to the trust committed to him. One is called—his task is done—but the work, which at its best was imperfect, will be carried on by hundreds of willing workers. The Mission of Christ to the world is not hindered by persecutions, disasters, or the falling of the faithful. If my work on earth has been called in, there is work here, I am able to do. Do not imagine for a moment that my work is done. Many who went under became quickly conscious of the change and are working to help others who are lost in confusion and darkness. It is terrible to witness the sad state of these. Pray for them. Send my message out to all who knew me to pray for these poor souls. Rich or poor on earth, what does it matter; they have been cut off from all they looked upon as life. Pray that they may be liberated and illuminated. Pray that they may see the light, which, the love of God, and the devoted spirits with us, as well as the quickened souls on earth, which is shining upon these wandered and distressed ones, that they may rise and enter upon the fuller life. I am free as are many with me. There is a great work here. Will you help? Will you send the message and get others to help? Many of these suffering ones are nearer to you on earth, than they are to the bright spirits above them. Come in thought and in prayer to help them so suddenly torn away from all they held dear. Many will pray with those bereaved ones on earth, who have lost—as they think—their dear ones. Many will willingly give of their abundance to help their needs, but how few will think it necessary, helpful and sympathetic to pray for those plunged thus suddenly into eternity? I ask your prayers.

‘It was at my request the band played ‘Nearer, my God, to thee.’ Never was it played with more thrilling effect ; never were the messages of life, death, and immortality, so fervently given to the world.

“When I became conscious, I saw her from whose heart, was wrung by affliction the inspired words of this hymn. She was surrounded by a bright band of risen spirits, singing the hymn and illuminating the surroundings by the radiance of their presence. I saw ministering spirits, glorified spirits, helping the feeble ones whose bodies went down with the vessel or perished in the numbing waters. They were arousing and helping those, brave or terror-stricken, who had faced the reality. Many soon realised the great change had come, but the majority are as blind as bats. They cannot help themselves. Pray for them. ‘Messages will be sent to many on earth from me. The work of my life on earth is continued here. If my methods were sometimes wrong, my aims were right. I sought to work for God to uplift the fallen and protect the weak. Better to err striving to do the right, than not to strive or lead the way. I cared not a rap for man ; feared not what he could do to me, delivering the messages which were on my soul to deliver. I sought the good of all. I am working now. Messages will be sent later. Others will catch the vibrations. My son Willie is with me helping and strengthening me and working for others. Write and send this message broadcast, that those who receive it, pray for those so suddenly cut off from the earth, and labour to make this great disaster a blessing to all.”

JAMES COATES, PH. D.

## IS MODERN SPIRITUALISM BASED ON FACTS OF FANCY?

—:-(X):—

*(Continued from our last.)*

As further evidence of this persistence, I am able to show that through other modes than spirit-photography—but in strange confirmation of it—I was able to send the following to Mr. Standfast. I anticipate he has by this time got my communication:—

Glenbeg House, Rothesay, Scotland,  
7th February, 1912.

Henry Standfast, Esq.,

Belize, British Honduras, Central America.

Dear Mr. Standfast.—I am much obliged for yours just received. The negative No. 51 was despatched with the last letter, 20th December, 1911. It is a remarkable one, and the evidence concerning the original very complete. I do not know in what way we are able to get these identifiable portraits of the departed, as they were once known to us on the earth-plane; but I do think we have enough evidence to suggest that “thought-power” is exercised by those who have gone into the invisible, and this thought-power, intensified by the great depth of human affection, is a potent factor in the production of the picture. I believe that the sincere

devotion you had for one another, still abiding, has had something to do with her presence, as well as power to manifest.

In connection with this photograph, and your own desires in the matter being satisfied, let me tell you something which reached me from a valued and trustworthy psychic on February 4th, just two days before getting your letter.

[*Extract from Dr. Hooper's Letter.*]

"Birmingham, February 2nd, 1912.

"Dear Prof. Coates.—Many thanks for your enclosures. . . . We had a very remarkable and convincing experience in our seance three Sundays ago. I asked one of the sitters if she knew a person named Harriet? No one recognised the name. An elderly spirit then appeared behind Mrs. Harris. I then described her and the house, and said, 'She is holding out a letter, and gives her full name—Harriet Standfast.' No one recognised either. I thought no more of it till this week, when we had a letter from Central America from a Mr. Standfast, who is a Spiritualist, asking if we could get a message from his departed wife of that name. He had read an article by Mr. Harold Bailey referring to psychographs which Archdeacon Colley had obtained. Mr. Standfast had, according to the date, written his letter on the Friday prior to our Sunday sitting. She appeared three days after he wrote that letter. 'Harriet' must have either known he had written it or may have impressed him to write it. This could not be a mere coincidence, collusion being out of the question. We were strangers. If it was a case of telepathy, his desires and thoughts must have been held up for nearly three days. I have



been reading the late Frank Podmore, so I wonder that the message did not get frozen in that time, according to that eminent writer's conclusions. . . .

"Sincerely yours,  
"T. D'AUTE-HOOPER."

I might add to the foregoing: In all our correspondence, and in the facts relating to the spirit-photograph, never once was the name Harriet given or referred to, so that your good lady, in appearing thus, holding a letter, signified by the symbol she was able to respond to your earnest desires.— With best wishes, believe me to be, yours fraternally,

JAS. COATES.

I wrote to Dr. Hooper and obtained Mr. Standfast's original letter, and find the above to be correct. Mrs. Harriet Standfast made herself known in Birmingham within three days (by appearance and the symbol of a letter) of the date of the actual letter written by Mr Standfast to Dr. Hooper.

Owing to the discovery of the missing negative in Manchester, which the late Mr. Edward Wyllie thought that he had sent to Mr. Standfast, I was the only person in this country who knew of the appearances of the late Mrs. Standfast. I sent a print from it to Dr. Hooper, and asked which of the two resembled the "Harriet," seen and described. From his reply, dated February 7th, 1912, I take the following :—

DEAR SIR,—I enclose you the letter which I received from Mr. Standfast, which I read to our members, and asked them if they remembered the name and the person described, etc. They all remembered. I then read your letter, and showed

them the photograph which you sent me. They agreed that it was a most marvellous test.

Regarding the photograph, undoubtedly the lower one is the person I saw, only healthier and more etherealised. I judged her age to be 60 to 65 on the 7th. The top one I do not know, but I should judge it to be a sister or a daughter. I sent a full description to Mr. Standfast, but have not a copy, but I dare say he will write to you about it. . . .

T. D'AUTE-HOOPER.

It is very interesting to note that when Dr. Hooper got the photograph and saw the "psychic extra" at the top or left-hand corner, he should imagine this to be the psychic portrait of a sister or a daughter, the fact being that this is the psychic production of Mrs. Standfast as given of herself as she appeared in her earlier days, and given in response to the earnest request of her husband, Mr. Standfast—all matters outside the knowledge of the Birmingham psychic and circle.

The letter enclosed, received from Mr. Standfast by Dr. Hooper, is dated 5th January, 1912, and contains the information that Mrs. Standfast, in her lifetime, was a gifted medium. Then Mr. Standfast says :—

I still labour to spread the higher ideals of our philosophy, but I am *alone*, and am not the least bit of a medium, though I have sat by myself for years. Everybody here is on the plane of "How many horses has your father got?" I can't sit with them. Of course, I know "we live for ever," and that she is all right, etc. But all that knowledge doesn't prevent me being lonely and *actually suffering* from the pating. I am ashamed to say so, but it is truth. . . .

HENRY STANDFAST.

*Cui bono?* is often asked. Is there not some consolation in the evidences, not only for the lonely old man in Honduras, away from kith and kin, but also for the reader of these pages, that our departed ones are not dead? They are with us, helping us, "to acquit us and be men," and play the game while in the visible.

As the time when this vision was given to Dr. Hooper, which took place within three days of the penning of the Standfast letter in Honduras, neither Dr. Hooper nor Mr. Standfast were aware I had obtained the missing negative, or that I had, owing to impressions received from Mr. Wyllie himself, obtained the second negative of the old lady and the child, confirming not only the correctness of Mr. Standfast's statements in "Photographing the Invisible," but in a marked manner doing justice to the departed gifted, and, at the same time, unfortunate photo-medium, Mr. Edward Wyllie.

I NOW give the psychometric evidence presented in the reading of Miss Florence Morse, to which reference has been made, from the original sent to Mr. Standfast:—

February 6th, 1890.

I see a man about middle height, slightly built, but not thin. He is sitting at a table, which is not large, but bare and plain. [It is a drawing-board I sit by very often.—H.S.] He is in a dejected attitude. I do not see his features. The table is close to a window. Room in semi-darkness—seems like twilight or moonlight. The house stands alone; large trees near it. The air seems warm to me—not only warm but scented. The hum of the tropics is audible, and the trees

rattle. If I could see a little further, I should see the sea—certainly water.

At the other side of the table I see a woman—a spirit—there is little of the earthly about her. I judge her as a woman whose last twenty years or so of life were marked by a development of a great degree of spirituality, especially during the last five or six years of life. Her development did not manifest itself in sickly sentimentality, but in endurance, strength of character, and intensity of mental vision. At times she spoke from inspiration, not with a mere flow of words but philosophic wisdom. She puts her arms round the man's shoulders and seems to be trying to soothe him. Her spirit was very strong, and as the body weakened the spirit strengthened. She was a marked mixture of bodily sickness and spiritual strength.

I see a woman's hand, small; fingers, fairly long and thin; as she holds out the hand, the thumb seems to be rather longer than usual, indicates a religious nature with good development of reasoning and will-power. She shows a flower that looks like a white camelia; leaves, glossy dark green. [I used to give her camelias.] I cannot get a message to-night. The only words I catch are: "Not long, not long."

March 2nd, 1910.

Holding the ring again, the psychometrist said:—"The ring makes me feel very thirsty. Thirst appears to be the result of inward fever, as if the whole interior of the body was one mass of pain. The pain came in paroxysms which, after passing, left little pain, but weakness and gasping for breath.

The face seems that of an elderly lady, rather long and thin, eyes a little sunken, hair turning grey. I like her, she

seems so steadfast and true to whatever she had to do. She calls, 'Henry,' and a voice says : 'The things we talked of are but clearer now. Ambitions are not all wasted. He has accomplished more than he knows. He ever gave helpful words. When disasters came he helped people ; pulled people out of holes, sometimes literally.'

I see a picture she wants me to describe. Everything is in quick confusion ; the house, a wooden one, has collapsed. I see a man, think it is Mr. S., pushing and pulling with his hands, trying to get at someone who is underneath this stuff, and pulling them out. This is given to show him it is she who is speaking.

Her mind recalls all the helpful, kindly and considerate things he did. She tells me to say, 'We are never apart, never apart, we shall never be apart. Give me a little longer to learn how, and then I will make you know.'"

April 1st, 1910.

The lady comes again, this time with more force, more brightness of mind and spirit, as though not feeling quite so sad. It suggests recovery from a long period of depression. She says :—"Say I am there with him, day and night. In the daytime when he is working, and in the evening I am with him as he walks where we used to walk by the sea, looking for me under the palms. I do not say, don't grieve, because more than half his life has gone with me ; but I do say, try to be calmer, earth love has little more to give. Death is fulfilment "

Regarding the fallen house, I visited a country place called Manatee. While there, I was quietly reading to my wife one afternoon, when there was a terrific crash. I rushed

out and found a house used as a kitchen, elevated on posts about ten feet above ground, had collapsed. In it were a cook, two children, an open fireplace on a stand or altar, with fire, hot water, etc., etc. All the horrid possibilities rushed through my mind. Not another person within range. As rapidly as possible I levered, pried and propped up, and pulled out the victims. Strange to say, the framed roofing had fallen over them in such a way as to protect them, and the hot water had put the fire out. I said to the woman, "Well, you need never fear any future ills or hells, you each had three chances of being crushed, boiled, or baked, yet nobody hurt."

Of course Miss Morse knew nothing of this, and I had forgotten it myself. Neither of us have ever seen Miss Morse, She was not born when we were in London.

HENRY STANDFAST,

As to my residence, I send you photos, front, side and rear.

The foregoing psychometric examination—which is a blend of impressions from the auras of the ring and those received from the departed, through a phase of thought-transference—is another striking instance of the persistence of the departed in making presence and interest felt by those still left for a little in this life. The personal description of Mr. Standfast is most correct, and I now have photographs which demonstrate the correctness of the surroundings and the statements, "The hum of the tropics is audible, and the trees rustle"; also, "If I could see a little further I should see the sea—certainly water," the second photograph showing a glint of water, as seen through the foliage from the back of the house.

In addition to the remarks of Mr. Standfast already given, and the statements in Mr. Standfast's letters to myself, it is clear that the above reading by Miss Florence Morse is an actual message by the departed.

What conclusion shall we come to after a calm review of the foregoing? Are we dealing with facts, or in the tissue of self-deceptions? Fraud is out of court. Telepathy does not take psychic photographs. Tests are given by the phenomena presented and not by experts, whose methods are valueless and their treatment of psychics a scandal to humanity.

What do we find? The same spirit, but divers modes of manifestation; the same spirit (Mrs. Harriet Standfast, who was the life-companion of Mr. Standfast, and departed this life at 72), seeking to help, sustain, and console her devoted husband, lonely, childless, who, at 74, is in a strange country, far from relatives. Except through studies, he does not possess medial gifts by which he may possess an awareness of her presence. The same spirit, the same devoted, loving wife, now, as when in the body.

#### DIVERS MODES OF MANIFESTATION.

1. Identified portraits of the departed, obtained in the manner described through the late Mr. Edward Wyllie in Manchester and in London, several thousand miles from and in total ignorance of either Mr. Standfast, his wife, or family—proved by evidence.

2. By vision through Dr. Hooper, of Birmingham, of the departed, holding letter, as indicating awareness of her husband's desire and intention, proved by foregoing photographs.

3. By psychometric examination by Miss Florence Morse, in Manchester. In the clear and undoubted fact that neither psychics nor Mr. Standfast himself fully realised what they were doing—the information presented by the former being *outwith* normal knowledge.

4. By the discovery of the missing negatives, and to spirit-direction, leading to this summary of the evidence in the Standfast case as being the most thorough and complete given to the world in recent years.

In dealing with the mysteries of mediumship and the facts of Spiritualism, once more it has been my privilege to prove the genuineness of the late Mr. Edward Wyllie's medial powers. In keeping therewith, to *call attention to the persistence of the departed*, in making their presence known to us, through mediumship, through the obscure and little understood phenomenon of spirit-photographs, and correlative evidences in clairvoyance and psychometry.

Have we not in the foregoing narrative at least tentative evidence of man's spiritual nature and character, lifting him superior to time and sense environments, furnishing him with reasons confirming belief in existence in the invisible, of all that makes life sweet to us—in human constancy and affection—surviving the shock called death, as a faint reflection of the eternal love of God whose offspring we are?

JAMES COATES. PH. D.



## STUDIES IN PSYCHICAL RESEARCH.



### POSSESSION.

Now what is possession? We know that the mind operates on its own body, though it has not yet been explained how the stimulus of thought which is not material acts upon the physical brain centres. Telepathy shows that mind can act directly on mind and thus indirectly operate on the physical world through another organism. But there are also cases in which the mind of the second person being unconscious or inattentive is left out of the process altogether and his physiological mechanism set in action and his physical neighbourhood affected directly by the mind of another person. Such utilisation of the body by another intelligence, assuming it is possible, is what is called motor-automatism. In extreme cases it is popularly known as possession.

If the mode of communication in telepathy is physical, the power of operating on the minds of terrestrial persons and of interfering with the rest of the physical universe may be confined to living material bodies. On the contrary, if the process of transmission be purely of a hypothetical kind telepathy between a discarnate mind and an embodied one is quite conceivable.

If communication from the deceased be possible at all, it must be rare, difficult and defective. The dead must be supposed to forget the living more rapidly than *vice versa* because, as they would be entering a new world, it might cut off their association with the past. The departed spirit's communication is likely to be hampered by difference of state and abbreviated by the difficulty of maintaining psychical contact for long. Any fragment of fresh knowledge obtained is no proof of spirit-control; for it may have been gained telepathically or clairvoyantly.

In a genuine case of possession the facts given through automatic writing or speech must represent supernatural knowledge i.e., knowledge not acquired normally and they must illustrate and prove the personal identity of the particular person represented as communicating.

"Of such facts," says Sir Oliver Lodge, "the handwriting of the deceased person, if reproduced accurately by an automatist who has never seen that handwriting, seems an exceptionally good test if it can be obtained. But the negative proof of ignorance on the part of the writer is difficult. At first sight facts known to the deceased but not known to the automatist, if reported in a correct and detailed manner so as to surpass mere coincidence, would seem a satisfactory test. But here telepathy, which has stood us in good stead so far, begins to operate the other way, for if the facts are known to nobody on earth they cannot perhaps be verified; and if they are known to somebody still alive—however distant he may be—it is necessary to assume it possible that they are unconsciously 'telepathed' from his mind. But a certain class of facts

may be verified without the assistance or knowledge of any living person,—as when a miser having died with the sole clue to a deposit of ‘valuables,’ an automatist’s hand, over the miser’s signature, subsequently describes the place; or when a sealed document, carefully deposited, is posthumously deciphered. The test in either of these cases is a better one. But still, living telepathy of a deferred kind is not excluded (though to my thinking it is rendered extremely improbable), for, as Mr. Podmore has often urged, the person writing the treasure may have been *ipso facto* an unconscious agent on the minds of contemporaries.”

The hypothesis of telepathy from some living person is elastic enough to be applied to almost any fact. Some S. P. R. members hold that so long as there is even a remote chance of explaining facts by telepathy of some kind from living people it is not safe to go beyond it and they maintain that it is still sufficient to account for all the known phenomena. But others think that the accumulating evidence justifies them to take a further step and advance as a tentative hypothesis telepathic or telergic influence from the surviving intelligence of deceased persons who during the temporary suspension of the normal control in the medium are supposed to be endeavouring to communicate with us by making use of his body for translating their thoughts into some kind of speech or writing.

#### THE PIPER CASE.

Let us consider the celebrated case of Mrs. Piper of Boston who is the best known of all spirit mediums. Her trance phenomena began in 1884. Prof. James made her acquaintance in 1885. He induced in her a light hypnosis by five

trials and found that her medium trance differed from her hypnotic state. No sign of thought-transference was seen either in these states or in her waking condition. Prof. James believes her to be an absolutely simple and genuine person after personal acquaintance. The results of his experience, etc., are published in his report in the American Proceedings for 1886, which concludes with the statement, "I now believe her to be in possession of a power as yet unexplained."

Dr. Hodgson came to know her in 1887 and afterwards he devoted the best part of his life to make a keen critical study of her trance phenomena. She was first taken to England in 1889. Her trances were usually brought on by a state of quiet expectancy or self-suggestion and lasted for about an hour. During that time her manner and voice would change entirely. She used to hold the hand of the sitter or of some other person and occasionally (when relics were given especially) she let go of everybody.

In the trance state she shows the following powers: (1) Reading letters supernormally; (2) Assigning objects to their owners; (3) Perceiving trivial events happening at a distance; (4) Stating facts unknown at the time to those present; (5) Perceiving trivial and intimate family details in the case of complete strangers and (6) Diagnosing diseases. She talked mainly about the sitters' relatives and friends, living or deceased, and gave out facts concerning them which sometimes were unknown to the sitters and were verified later on. The sitters were strangers to her and they were introduced under the pseudonym of 'Smith.'

The first control was 'Phinuit' who claimed to be a French physician but as he was not able to prove his identity he was treated as a secondary personality of Mrs. Piper. It was first through the intermediation of this personality that the incidents clearly referring to the personal identity of the deceased relatives of numerous sitters were produced. Occasionally but rarely the deceased persons themselves communicated something of their old manner or individuality. The Phinuit regime continued without interruption till 1892 in which year died George Pelham (a pseudonym) a sceptical friend of Dr. Hodgson who had vowed that if he should die before Hodgson and find himself still existing he would reveal the fact of his continued existence. About 4 weeks after his death he furnished through Mrs. Piper satisfactory evidence of his identity.

Of all the trance personalities who had presented a faithful mimicry of the persons whose names they assumed, the most notable was this George Pelham. He furnished numerous proofs of his knowledge of the doings and affairs of the person he represented. His constant recognition (which Hodgson has found to be never incorrectly accorded) of those personally known to Pelham among the numerous persons coming to Mrs. Piper and the due measure of welcome extended to each, whether as near relation, friend or mere acquaintance, is one of the most striking proofs of identity furnished. George Pelham soon became a 'control' himself. The automatic writing of Piper was developed apparently under his agency, Phinuit having always employed vocal speech for his communication. Phinuit's last appearance was in 1897.

In 1896 the late Stainton Moses appeared. Then the spirits who were alleged to be in charge of the mediumship of Moses, namely, "Rector," "Doctor," and "Imperator" purported to communicate in 1896 and 1897 and demanded that the control of Mrs. Piper should be placed in their hands. Henceforward there was a remarkable change in Piper, in her general feeling of well-being and in her manner of passing into trance. The communications also improved in clearness and coherence. The "Imperator Group" particularly "Rector" with the frequent assistance of Pelham still appear to act as intermediaries for the communication. The communications are now given almost entirely in writing. During trance the normal consciousness is in abeyance and normal knowledge seems to have no influence on trance knowledge.

*(To be continued.)*

A. B. SHETTY.

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## IS IT PAINFUL TO DIE ?



MAN fears nothing so much as death. Why this is so, is a mystery to many. Christianity, the professed religion of the modern civilised world, has rather encouraged, so to say, the fear of death. According to the tenets of Christian theology the highest punishment for sin is death; why this apprehension? Does a dying man suffer from physical pain? At least many eminent physicians hold the contrary view. Here is what Doctor Ruddock M. D. says:—

“Thus the physical frame decays and man passes away, death terminating the journey of life, and the traveller welcoming the long repose as he had often welcomed sleep after the fatigues of the day. We have reason to believe that dying is as painless as falling asleep; a feeling of languor steals over the frame, and the tired form settles into a dreamless sleep. The general testimony of all who have experienced what it is to die, and have been able to record their experiences goes to prove that death is easy and exempt from all pain.

“William Hunter, in his last moments, said, ‘Had I the strength to write, I would write how easy and delightful it is to die.’ Having met with an accident which, it was supposed, had proved fatal, Montaigne said, on restoration to

consciousness, 'I thought that life hung upon my lips, and I closed my eyes to help me in expelling it ; and I had a serene pleasure in the belief that I was passing away.'

"These statements fully accord with the observations we have repeatedly made at the death-beds of patients. Persons who have been resuscitated after drowning, suffocation and strangling, and after all sensation had been lost, have asserted that, after the first shock, they experienced no pain. What is, therefore, often spoken of as the *agony of death* is probably purely automatic and unfelt."

"Passing through nature to eternity," the sense of death is most in apprehension. Why, then, if this be true, should death be regarded as "The cup of trembling," and the event be signaled by the habiliments of mourning? When Nature puts on her death-robes, the autumnal forest assumes forms of beauty and even brilliancy ; and departing day often crimson the western horizon with glory ; here in presenting striking contrasts in the manner in which death is received by nature and by man. "This flesh which we wear is the foliage of an immortal life, and there is no reason why it should not fade away in its season, still and peaceful as autumn leaves, that this interior life may flower forth anew in the glories of unending spring."

In man's departure, then, there is beneficence, just as in his growth and maturity ; and there is also design. Infinite wisdom, which designed and called forth man into being, would, it seems, forbid that such a creation should be comparatively vain, leaving only a dark blank as the memorial of its existence. In the dissolution of our mortal



fabric we have been tracing its relationship to organic and inorganic nature, which is a succession of ceaseless changes. Turn to the sun and stars, whose constitution the spectroscopist has in recent years wonderfully revealed—to the grain of sand which is washed from the face of the surf-beaten rock to form again part of the bulwark of a distant shore—from the giant of the forest down to the tiny lichen in the cleft of the wall—from the leviathan of the deep down to the minutest monade—all are undergoing the same round of constant transition.

Throughout the universe, as in the microcosm of man's body, the laws of disintegration and decay are balanced by those of reproduction and supply. Individuals, species, genera, all pass away, and are replaced by others. Man's brain, the highest organized machine, itself follows the universal law; but man himself is not thus mutable. The *ego* is one and the same from the moment it first sprang into existence. That it exists unchanged by the ceaseless changes of the physical organism to which it is linked, is surely evidence that it is independent of matter, and that it will survive when the present order of nature has passed. (S. Wood.)

Death, then, is really but a transitional process by which the link which binds man to an earthly form is broken, and through which the good pass from an introductory and transient state of existence to one that is pure and immortal. "Death," writes Dr. E. Guernsey, "is a white-winged angel, fanning us with its wings, gathering us in its arms, and lifting us up into our eternal rest."

In our own country the highest ambition of *Budha Deva* was to conquer Death. The root cause of this apprehension

we hold to be, the ignorance of the people, about the condition of man after death. The Christian theologian holds before his co-religionists the picture of a too physical and material hell conceived by Milton. The Buddhists, on the other hand, obviate the difficulty of a hell by their theory of re-birth. In any case a man can not contemplate with cheerfulness either of the conditions, which is allotted to him by the theologians. The modern spiritualism has, however, opened a glimpse of hope to him. He can now, if he only exerts, obtain unimpeachable testimony about his destiny after his so-called death. He can find positive proof of the immortality of man and of the immense benevolence, kindness and love of his Creator towards him. This is what spiritualism promises. Will it not be criminal neglect if people do not earnestly and properly examine these claims?

RANJAN VILAS RAI CHAUDHURY.

## OCCULT POWER OBTAINED THROUGH SPIRITUAL CULTURE.



### A HINDU STORY.

It was a clear autumnal sky with patches of clouds floating about here and there and the bright moon peeping through. Below, the waters of the river Bhagirathi kissed the skirts of the town of Karnasubarna. The midnight silence cast a spell over the whole town and its suburbs when only a plaintive song coming from a boat on the bosom of the river disturbed the dead stillness of the night. The boat was proceeding towards the town along the extensive woods and wide fields on either side of the river. At last it came to a place whence faint streaks of light could be seen from an old Buddhist Vihar (monastery) on the left. About this time a feeble voice coming from the other side of the river was re-echoed by the prattling waves of the Bhagirathi, and reached the ears of the boatmen. The boatmen stopped rowing for a moment, the boat came to a standstill, and along with it the song sung by its occupants. Every one now directed his attention towards the voice which emerged from the dead silence of the night.

"How further off, Purandar? My strength fails me," came the sound to the boat. "Darling, you need have

no more fear. We have come to our destination. Here is Sraman Santosil's Asram on the other side of the river and for the present we shall get shelter there," said the other.

Both of them then came to the river bank. The boat-swains found the one was a boy and the other an old man. The boy having looked around said in a timid voice, "How can we cross the river at this hour of night? Perchance, we may have to starve the whole night." Thereupon the old man pointed to the boat and said, "the people there are still awake. It seems to belong to some rich folk" and then called out to the boatmen for help. The boat at once hurried towards them when a middle-aged man came out and asked the two strangers to get in.

On entering they found a handsome youth occupying the well furnished cabin and by his side sat the other with a Vina in his hand—this man apparently being the youth's music master. The young man cordially received them and asked them to take their seats. When they were seated the youth intently looked at the boy whose face, though somewhat pale and gloomy owing to fatigue and dejection, was beaming with ineffable beauty and modesty. The boy had a long turban on his head and a loose hanging garment on his person, while the old man's head was clean shaven and he appeared to be verging on eighty.

The latter said, "We are wearied way-farers and have travelled all day long. We are bound for Santosil's Asram."

The youth asked, "What on earth could be the reason of your taking so much trouble at this hour of the night?"

The old man said, "Sir, your mein and costume signify that you come of a noble family. You may have some con-

nection with the royal family. So, pardon me. You need hear no more about us."

The youth then assumed an air of gravity and said with a smile, "I see, Sir, you are Bnddhists ; you need apprehend no danger from me and can without the least scruple give out your antecedents." The old man rejoined, "Oh high-souled, you have rightly surmised. We are Buddhists ; what a bad time of it the Buddhists have had since the time Raja Sasankdev has become the King of Karnasubarna ! All their Matts and Vibars have been destroyed, the Vikshus and Sramans driven out and their effects now find a place in the King's treasury. Don't be surprised, Sir, at seeing one or two starved Buddhist way-farers here and there—in Bengal hundreds of them have been reduced to this sad plight. It is unaccountable how Santosil still lives in this kingdom with his whole skin."

While the old man was addressing the youth, his eyes became flashed and full of tears. He heaved a sigh and ceased speaking. The youth too was affected and seemed to be overwhelmed with some anxiety. And the boy who looked modestly at the youth now stared at the old man and having drawn himself towards him and catching hold of his hands said, "Purandar, stop, the King, though tyrannical, is adorable like our father and the gods." At these words the youth was delighted and said, "Sanyashin, what Raja Sasankdev has done was due to his unflinching devotion to his own religion. He should not be found fault with. Yet, I feel you have sustained a severe loss. If it be at all in the power of the son to make good the loss caused by the father, he will lay down his life to repair that loss."

The boy was affected. The old man was stunned like one struck by lightning and was at his wit's end. He said, "Kumar Nrisingha Dev, pardon this old man. This lack of forbearance on the part of a Buddhist Vikshu is blameworthy. The prince then said, "You have committed no such offence as to ask for pardon. On the other hand, there may be sufficient reasons for the Buddhists to be dissatisfied with the prince."

The boat now came to the bank and the two new comers landed. The old man said, "I shall never forget your magnanimity and the service we have received from you to-day." The prince said "We shall meet again." When the two started for the Vihar the prince stared at the boy and said, "the name of the Vikshu is Purandar, but I don't know the boy's name." "Sridev" was the gentle answer and the boat left.

\*                     \*                     \*                     \*

In the extensive field to the south of the town of Karnasubarna there was the spacious Buddhist Vihar and school. With the decay of Buddhism the grandeur of the Vihar had almost disappeared and only one or two Vikshus or Sramans remained as the last breath of that moribund religion. Sraman Santosil was in charge of that Matt. Although a Buddhist, he had not given up the sacred thread—the emblem of Brahmanism. And either for this or for his high character he could elicit deep regard from the Hindus and even Raja Sasankdev himself never shewed any disrespect towards him.

Early one morning when Sraman Santosil came out of the Buddhist temple and stood on the varandah, he found a

young man standing under the Bodhi tree in the compound. He then smilingly addressed him thus, "O Prince, after long I have been favored with your visit." The prince apologised by saying that he had not long had the opportunity of enquiring about the welfare of the Sraman and then took his seat on the varandah. After some conversation the Prince asked if there came a Vikshu named Purandar and a boy named Sridev. "Yes; they are quite amazed at your generosity," was the answer. The Prince then asked him to bring them before him. The Sraman entered the Matt and came back with the Vikshu and the boy, both of whom expressed their unfeigned delight at seeing the Prince. A long conversation then ensued. The Prince marked the same reserve and modesty in the boy as before and remarked, "Sridev is unusually reserved." The Sraman thereupon observed, "he is born and brought up in village and it is natural for a poor boy to feel diffident specially before the Prince of Bengal." The Prince then asked the boy to accompany him to see the town, on which he wistfully looked at the Sraman. The latter having given him permission, both went away.

In this way they would go out together. Sometimes in the morning, sometimes in the evening and sometimes at midday the Prince would come and take Sridev to the palace or to a boat or to the extensive field where they would spend sometime in conversation. Sridev thus gradually shook off his reserve and would often anxiously await the Prince's arrival.

Raja Sasankdev had destroyed almost all the Vihars of Bengal one by one, but the Brahmins of his court wondered

why the Vihar of Karnasubarna alone was left undisturbed. One day the premier asked why the Matt of Karnasubarna was left intact, while all the Matts from Pataliputra to Chittagong were destroyed.

To this the Raja said, "There is no reason why the Karnasubarna Matt should be destroyed. I have no grudge against any particular religion. But my impression is that most of the Vihars and Matts are resorts of inequities and brutal outrages. the Buddhists for want of proper training commit heinous crimes in the name of their religion and twist the meaning of the Buddhistic doctrines so as to suit their purpose and to prove the blamelessness of their conduct before society. The illiterate Vikshus and Vikshunis cannot grasp the import of the doctrines and give free reins to their passions. The principal doctrine of Buddha is that self-control is the only way to emancipation from pain, but this they have forgotten. After having made enquiries I have destroyed those Matts which had any connection with females. And in this respect Karnasubarna Matt is blameless. Sraman Santosil is a man of godly character."

After this one of the Raja's ministers said that there was no doubt about Sraman Santosil's character being unblemished, but none could say that his Matt too was absolutely free from all connection with females.

The Raja on hearing this said, "If that be your impression, you should adduce evidence to prove your assertion and to ascertain the truth, the matter should be entrusted to some competent hands."

The premier said that there would not be a better man for the purpose than Kamar Nrisinhadev.



The Raja consented to entrust the Rajkumar with the investigation and immediately called him and gave him orders for the purpose, which the latter submissively promised to carry out.

Thus engaged by his father, Kumar Nrisinhadev from that very day directed his efforts to secretly know the internal affairs of the Vihar. He made sifting enquiries, but none could supply him with any informaton. At last one evening under cover of darkness while he was sauntering behind the Vihar, in disguise, his notice was attracted to the faint light coming out of a window of the Vihar, which was then kept open. He at once repaired to the spot and as he approached nearer it seemed that somebody was reading something in a low voice. Gently and with breathless caution he cast his glance through the window. He could not turn his eyes back. He was amazed at what he saw—a girl reciting the Buddhagatha!

That very day Raja Sasankdev enquired of his son as to the result of his investigation and asked him if he was able to ascertain whether any female lived in the Matt.

The Rajkumar gently but fearfully said, "Yes, there lives one."

A few days after this Nrisinhadev and Sridev were seated one evening under a banian tree by the river side, looking at the waves of the Bhagirathi and talking together. In the course of conversation the prince tried to catch hold of Sridev's hand, but he draw himself away a little. Nrisinhadev asked him smiling, "Well, Sridev, we know your father was a Brahmin, but do you know any further antecedents of yours?"

Sridev said, "My father was a prince. In his declining years he embraced Buddhism and lived in the Anandpur Vihar where I was brought up from my childhood".

Rajkumar: "You come of a noble family but tell me if you would marry and lead a worldly life or the life of a Vekshu in a Buddhist Vihar."

The boy made no answer, his face grew pale. Nrisinhadev again questioned him, but he kept silent for a while and then tauntingly said, "I would have married if it were possible for a poor boy like me to have Raja Sasankdev as my father-in-law. But as that is not to be since you have got no sister I have decided to spend my life in a Buddhist Vihar." The boy said so much in one breath and felt very much ashamed. He was extremely embarrassed. It appeared that the earth was slipping away from his feet and his head became dizzy. The Rajkumar then asked, "Are you sure that you would consent to make nobody else your father-in-law than Raja Sasankdev?"

"Yes, exactly," was the reply.

The Rajkumar smilingly said "No confidence can be reposed in a hypocrite."

The boy was rather abashed and said, "How do you call me a hypocrite, O Prince?"

The Rajkumar exclaimed, "Are you not a hypocrite? A thousand times hypocrite" and pulled the turban off Sridev's head. Before she could take the necessary precaution the curling locks of her hair fell waving on her face. The Rajkumar now burst into a loud laughter and caressingly catching hold of her hand said, "How long can a girl's trickery last? Now tell me your name." The girl was now at her

wit's end ; she was neither hearing nor seeing anything. Her eyes were fixed upon the surging waves of the river Bhagirathi and in this absent-minded state she automatically pronounced the word "Sreelekha."

On the following morning Rajkumar Nrisinhadev made a proposal before Sraman Santosil about Sreelekha's marriage with him. The Sraman, after thinking over the matter for a long while, said, "Well, Prince, Sreelekha, both as regards her personal charms and womanly virtues, is worthy of you. But there is some drawback to this alliance. You are aware that the king who is an anti-Buddhist would not consent to this marriage. One by one, he has destroyed all Buddhist Vihars and soon I would be the victim of his wrath. Though a princess, she would not be accepted as his daughter-in-law owing to her having been brought up by a Buddhist."

The prince was now sauntering along restlessly while the Sraman was absorbed in deep thought. In this way a long while elapsed when the old man's face suddenly beamed with delight ; he placed his hand on the prince's head and said "Through Heaven's mercy your desire would be fulfilled." The prince was going to say something in his zeal when they heard the trotting sound of a horse, and having looked up, saw a messenger from the king. The man having saluted the prince and the Sraman handed a letter to the latter. The Sraman after having anxiously read it gave it to the prince. These were the contents of the letter :—

"Sraman Santosil, you are hereby informed that within the jurisdiction of my kingdom you have done violence to the Vedic religion and, having embraced a false one, are leading many people astray. And for this my order is

that you immediately remove the image of Buddha from the Vihar. I will have the Vihar renovated by Brahmins and will place there a sacred image of Moheswar. You are a high class Brahmin, if you perform a purifying ceremony and accept Vedic religion again the Vihar will be in your charge, as its high priest and all the properties in connection with the Vihar will remain in your possession. Otherwise you will have to leave the Vihar to-day with other Vikshus and Sramans.

“RAJA SRI SASANKDEV SARMA.”

On going through the letter the prince trembled and said “Father’s heart is full of the milk of human kindness ; I shall entreat him to-day and see if I can make him change his mind.”

The Sraman said, “My child, you need not do so. Let the king come and I will do the needful. Your entreaties would rather increase his wrath. I wish you keep away when he comes.”

The ill news spread like a wild fire throughout the whole Vihar and all were overwhelmed with anxiety and horror. The Sraman sent a letter to the king, saying “Santosil is not prepared to willingly carry out the unjust orders of the king.”

All were passing their time in deep anxiety and after sometime the news reached them that King Nrisinhadev was himself coming to the Vihar with his retinue. The Sraman, instead of being affected by the news, took his seat firmly at the threshold of the temple. The Vakshus and other Sramans then took their stand there. In a short time the Raja appeared in the compound of the temple ; a Brahmin

or two and some of his ministers stood by him. Sasankdev in a firm voice said, "Sraman Santosil, remove the image of Buddha, faying which my followers will do the needful." The Sraman in a firm and solemn voice said, "Moharaj, let no injustice be done. Do not interfere with your subjects' religion. If you found your kingdom upon iniquity it will not endure long."

The king was wroth and ordered one of his followers to remove the image of Goutama and to drive away the insolent infirm who was thin like a leaf and strenuous austerities had rendered his body imatiated and pale. When the follower advanced, the hoary forehead of the Sraman became expanded and all his veins swelled, as if some supernatural power rendered the old man's body hard like stone. He (the Sraman) placed himself along the temple door and told the king's follower, "Before removing the image of Buddha, if you have the strength, remove the image of his devotee first." The old man's boldness struck the king with wonder and he said in a thundering voice, "Remove this old infirm, just do remove him." The follower caught hold of the old man's loins and tried to lift him up, but all his efforts failed and the old man remained seated firmly and steadfastly as a rock. The king then gave orders to his General who was a recognised athlete and who with the conviction of his personal strength came along in a careless mood and caught hold of the old man, but his arms too that had killed hundreds of enemies could not move the infirm's body an inch. And after repeated efforts he sat down in shame.

Now rose a ringing note of subdued praise and wonder from the spectators. At this the king became more

incensed and mortified and he himself proceeded to the temple gate. Then, trembling like a worsted lion, he applied his whole strength on the old man, but in a short time he felt exhausted and the old man remained firm and as unmoved as before. The temple then resounded with the shouts of applause from the spectators. This miraculous incident changed the expression of the Raja's face—in a moment the signs of anger and revenge gave place to piety, wonder and delight and he exclaimed like one under a spell, "Acharjya Santosil, it is not the will of Bisbeswara that with the image of Buddha his greatest devotee be removed from this Vihara. How can I, a frail man, remove one whom the Lord of the universe is willing to retain? I promise before all here that so long as Sasankdev will occupy the throne of Bengal, Santosil and the Buddhist image worshipped by him will not be disrespected. And as an atonement for to-day's iniquitous treatment I am willing to meet any reasonable demand of yours. So please make your proposal."

The spectators were struck dumb with wonder and curiosity.

The old man's voice was choked with an excess of joy. He said that the Buddhist Vikshus had no complaint under the golden rule of the king, but he had only one request to make, and if that were complied with the old man's joy would know no bounds and his last breath would go forth in wishing well of the king.

King: "What could be such a request, • San-yashin?"

Sraman: "Permission to join two loving hearts in wedlock."

King : "Why should my permission be required for a wedding? Whose wedding is it? Have the parents of the parties consented to it?"

Sraman : "That depends upon Maharaj's permission."

The king then said, "Upon your words I give my permission but tell me whose wedding it is."

At the suggestion of the Sraman one of the side doors of the temple was forthwith thrown open and the Raja found Kumar Nrisinhadev was seated with a young damsel of unrivalled beauty. Both were abashed at seeing the Raja. The Sraman took them by the hands and, having brought them before the Raja, joined their hands together in his presence. The Raja and the spectators were struck dumb, none having been able to realise the actual state of things. Raja Sasankdev, who was beside himself with joy and wonder, steadfastly gazed at the charming face of Sreelekha and blessed the pair !

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## OCCULTISM—II.

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### TRATAKA YOGA.

#### CHAPTER VI.

##### PRANA IN THE BODY.

WE said in the fourth chapter that *Prana* is the agent by which the mind controls the body as a whole and in detail. This requires some explanation to enable the reader to practise the control of *Prana*.

According to the *Pranopanishat*, *Prana* is scattered through as many as 727, 200, 000 minute nerves running in all directions in the body. The mind it is which has manufactured all these sensory and motor, afferent and efferent nerves, and like the spider and its network it cannot escape out of its own manufacture. The first task the Yogin has to perform is to break this habit of the mind, and make it send *Prana* through a particular nerve instead of through these innumerable nerves. He says that if *Prana* can be made independent of these nerves, the bondage of matter immediately ceases for a man.

How are we to do this seemingly impossible act?

Only a few of these nerves are of the first importance. *Gandhari* and *Hasthijihva* in the left and right eyes respectively; *Poosha* and *Alumpoosha* in the right and left ears res-



pectively ; *Shookla* between the two eye-brows, and *Saraswati* in the tongue ; *Payaswini* in the neck causing hunger and thirst ; *Visoodari* in the stomach which eats the four kinds of food ; and *Sankhini* and *Damini* that take the essence of digested food to the brain for transmutation into *Amrita* or the elixir of life ; *Raktahvaya* which ejects semen, *Sinivali* and *Kuhu* which do the like with urine and dung ; *Amrita* which goes to *Chidakasa*, which is the way by which Yogis leave the body at the time of death, and which enables us to perform *Manas-Samyama* without which one is ineligible for salvation ; *Ida* and *Pingala* the afferent and efferent nerves connected with the two nostrils and the anterior and posterior channels of the spinal cord ; and *Sushūmna* the fine neural canal in the spinal column and which enables us to do *Prana-Samyama* ;—these are the most important nerves in the body.

And of all the various manifestations of *Prana* in us, ten have been declared to be the most important. These are again divided into two kinds—primary and secondary. The primary ones are known as *Prana*, *Apana*, *Vyana*, *Udana* and *Samana* ; the secondary *Pranas* are *Naga*, *Koorma*, *Krookoora*, *Devadatta* and *Dhananjaya*.

*Prana* works in the heart and causes respiration through *Ida* and *Pingala* ; its *Adhidevata* or controlling deity is *Vissishtha*. *Apana* controls the works of *Raktahvaya*, *Kuhu* and *Sinivali* are guided by its President *Vishvakarta*. *Viana* pervades the whole body, radiates the internal heat and cold out, and absorbs the outside heat and cold. It thus tends to keep the microcosm in tune with the macrocosm. It also distributes the food essences

to various organs of the body as required, and its President is known as *Visvayoni*. *Udana* is the Commander of the fourteen *indriyas* or senses. It keeps the senses dormant in deep sleep and releases them into activity again at the time of waking. At death, it gathers up all the fourteen to take them to heaven and has the power to return thence back to earth. It is also the cause of the modifications of the mind known as *Sankalpa* and *Vikalpa*, and is presided over by *Aja*. *Samana* controls the gastric fire, reduces food to an undistinguishable form easy to be transformed into various other forms. Its president is *Jaya*.

When *Prana* gets deranged in the body, hiccough, asthma and the like arise. When *Apana* gets vitiated, constipation, diseases of the rectum, urethra and bladder, and seminal diseases arise. When *Vyana* gets deranged all sorts of diseases arise as it controls the circulation of the blood and ejects sweat. When *Udana* is deranged diseases in the parts above the clavicles arise. When *Samana* is vitiated dyspepsia, colic and diarrhoea arise.

Readers may here wonder at our implication that the ancients knew about the circulation of blood in the body before Harvey. It is one of the ironies of so-called civilisation that a Newton is credited with the discovery of gravitation when a Bhaskaracharya had before recorded his knowledge of the same. *Harita Samhita*, which is said to be older than even the old Shushruta says: "The clay thus eaten blocks the lumen of the several veins, and stops the circulation of the blood." Bhava-Prakash, which is a century older than Harvey says: "When defective blood circulates through its vessels, it causes many blood diseases." We can quote more, but let these suffice.

Now as to the subsidiary Pranas, *Naga* causes hiccough, and *Koorma* opens and shuts the eye-lids. *Krookoor* produces appetite and sneezes; *Devadatta* does yawning; and *Dhananjaya* which pervades the whole body and never leaves it even after death, helps the growth of the body by assimilating food. The *Gheranda Sanhita* says: "*Naga-Vayu* gives rise to consciousness, *Koorma* causes vision, *Krikara* hunger and thirst, *Devadatta* produces yawning and by *Dhananjaya* sound is produced. . . ."

These are the most important Pranas. They are all one in their nature, and as the *Mrigendragama* says they "are differentiated not in reality, but only on account of their functions." The one Prana manifests in various ways, but the manifestation in no way affects its own nature.

Now, we will see how one Prana could manifest in so many ways, how One Energy could become several energies, You know how the different elements are located by the Hindus in the various spinal centres known as PADMAS or lotuses or plexuses. These elements are *Prithvi*, *Apas*, *Tejas*, *Vayu* and *Akasa*. The *Prithvi* element is located in the *Muladhara* or sacral plexus, the *Tejas* element is located in the lumbar plexus (?) or the *Svadhithana*, the *Apas* element is located in the *Manipura* or the solar plexus (?), the *Vayu* element is located in the cardiac plexus or the *Anahata*, *Akasa* is located in the *Visuadha Chakra*,

The *Vayu* element of the *Anahata* divides itself into two parts. One of these is known as *Vyana*. The other half gave birth to the four other principal Pranas, in this manner, One-fourth of it was united with *Akasa* and became *Samana*, One-third of the remainder was united with *Tejas* element and

became *Udana*. Half of what still remained was united with *Apas* and became *Prana*, while the still remaining portion of *Vayu* uniting with *Prithvi* became *Apana*.

The Yogi proposes for himself no less a task than that of controlling these various *Pranas*. If he succeeds in it, as he must, it does his duty well, he becomes master of the universe. There is no more misery for him, no more fear of death, still less fear of growing old. He will be as young at five-hundred years as at his best; perennially young, beautiful and happy,—what more can any man desire? Nothing can impede the achievement of his slightest desires,—water does neither wet nor drown him unless he wishes it to be so, fire does not burn him, steel does not pierce or cut him, nor can any poison affect him. Instead of controlling his movements on the earth, gravity seems to hide in him, for he attracts all the rest of the world towards himself. He flies through air and through space at will, and as *Vasishtha* did he can support the earth in space or as *Mahammad* did bring down the solar or lunar orbs to the earth. For, throughout the universe, it is only this *Prana* that controls. *Prana* being indivisible, whosoever controls the little bit of *Prana* in himself, will have necessarily also controlled the Omnipresent *Prana*.

Such a being stands in need of no food. What we derive—solar energy—from eating plants, or as some misguided men do, animals, the Yogi gets directly from the universal reservoir of energy by simply desiring for it.

*(To be continued.)*

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## CURATIVE MESMERISM.—PART II.



### GENERAL TREATMENT OF DISEASES.

#### DISEASES OF THE SKIN.

##### IMPURE BLOOD.

CUTANEOUS disease is one of the several mischievous effects of Impure Blood. You must therefore first of all try to purify the blood and to adjust its circulation in the system. If you can manage it successfully, you are sure to overcome every difficulty in the way of cure. To improve the purity of the blood, it is exceedingly important that the system should be so vitalized that it may be able to throw off its impurity and crudeness, and thus do away with the elements of disease. Dr. Babbitt gives the following simple process of purifying blood. •

“Magnetise the right side over the liver, the left side over the spleen. Inflate the lungs with pure air and then pound and rub over them.”

Inflating the lungs with pure air means nothing but an additional help to the *magnetic fluid* you pass in, through your hands when pounding and rubbing over them, i.e., this would vitalize the blood both from the pure air and the magnetism as well. The bowels and the skin should also be kept up in free working order, to pass off all impurities

when they are roused up. Open air exercise and sun-baths are highly recommended. Avoid all kinds of rich food, control wrong habits, bathe carefully, and your life will become a joy and triumph, bidding defiance to contagion.

2. BOILS, CARBUNCLES, ULCERS, CANCERS,  
ABSCESSSES, SWELLINGS, ETC.

These are all treated almost in the same way. Apply Warm Insufflations on and around them, when there is no objection to this local treatment, owing to bad smell or so; but when this treatment is not possible, make your Warm Insufflations *above* and then *below* the affected part followed by *Curative-passes*. Bathe the affected part with hot magnetised water, then dry it thoroughly and apply a piece of linen spread with magnetised oil. Magnetise the whole system to purify the blood and to strengthen the patient as well. Miss L. Hunt's process of 'The Form' may also be adopted.

BOILS when appearing, may be scattered and rooted out at the very beginning, by *rapid-passes* over it. Magnetise then the whole system and purify the blood to prevent further progress.

CARBUNCLES should specially be treated as follows:— Draw carefully the *impure blood* out, taking care not to draw the *blood of the whole system* to the point. Make outward passes, commencing a few inches away from it. Warm up the extremities to prevent *drawing too much blood* to the Carbuncle, which should always be carefully avoided; if drawn so powerfully as to prevent sleep, remove them carefully and put on a small wet pack or a small poultice

for a while. Put on dry flour or pulverized chalk once a day. Open the bowels and treat for purifying blood.

It should, however, be always borne in mind that whatever auxiliary means you adopt during your treatment, they must always be done with magnetic intention, and every bit of articles used for such should be thoroughly magnetised before they are applied.

In case of ULCERS and RUNNING SORES, fill the cavity with flour to absorb the pus, put on a simple plaster to protect it from air and make *outward passes*. In severe cases treat as in CARBUNCLES.

CANCER—Magnetise daily. Use 'The Form' as well as local treatment. Try to keep your patient in greater comfort than he otherwise would be. Use magnetised oil and magnetised flannel, which often gives great relief. See also TUMORS and CANCERS, page 429, Vol. VI, H. S. Magazine.—February 1912.

### 3. RINGWORM, CORNS AND WARTS.

Apply local *Warm Insufflations*, accompanied with *Curative-passes*, followed by application of *Saliva*. Magnetised oil or magnetised flannel or wadding to be placed on the affected part in the night.

CORNS may be treated in the following way:—"Soak feet in warm water, pare the horny substance away, rub briskly a few minutes, and paint it with Tincture of Iodine. Wear easy shoes."

### 4. MILK-CRUST.

• Local *curative-passes* and bathing twice daily in hot magnetised water, till, if possible, the *little sufferer* sleeps. Also go through 'The Form' at every sitting.

## 5. WHITLOWS.

“The same treatment as for RINGWORM, but when signs of suppuration begin, apply a hot bread or bran poultice, made with magnetised water instead of the oil and flannel, which, however, must be employed before and after the stage.”

## ACCIDENTS.

## 1. FRACTURES OF BONES, DISLOCATION OF JOINTS, BRUISES, SPRAINS AND CONCUSSIONS, ETC.

Treat all such cases by local *Warm Insufflations*. If there be surgical bindings, applied before your treatment commences, do not remove them unless the circulation of the part is impeded; much advantage may, however, be gained, if you have the opportunity to magnetise the bindings before they are applied. Place the injured part, or the nearest extremity to it, in hot magnetised water for 30 minutes. This will *not increase* but lessen the hæmorrhage, if there be any, and will rather relieve the patient rapidly from pain; but this should be done very carefully and you must always be guided by the circumstances of the case. After a bath, thoroughly dry and apply hot magnetised oil with *curative frictions*.

## 2. BURNS, SCALDS, STINGS, BEDSORES, CHILBLAINS, ETC.

Local *Warm Insufflations* accompanied with *curative-passes*, followed by application of *Saliva*, just like the treatment of RINGWORM, CORNS, etc., (see skin disease); but in the present case *Saliva* must *not* be used if the skin is broken. A bandage, prepared with magnetised oil, should then be applied.

Application of dry flour, or a piece of charcoal laid upon the spot will give much relief in case of BURNS. In severe



cases of Burns, a small coolpack is always efficacious. Dr. Babbitt recommends *outward-passes*.

### 3. WOUNDS.

Wounds are to be treated in the same way as above, but without Saliva. Wounds when tending to inflammation should be treated as follows :—Apply right hand for a while, make outward-passes, and wet the rag which you tie around it in cool mesmerised water.

B. B. BHUTTACHARJEE.

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A REMARKABLE case of premonition of death is recorded in the "Uebersinnliche Welt." The sculptor, Professor Strobke, of Budapest, is, at the present time, engaged on a large monument. For one of its figures an old gentleman, Max Schoeller, sat as model for one hour every day. Schoeller's characteristic head was near completion when he said to the artist: "Professor, I will sit four hours to-day instead of one, but try and finish the head to-day, as I shall not come again." The sculptor inquired if the sitting proved too fatiguing to the old gentleman. "Nothing of the kind," he replied, "but I have a firm impression that this is my last visit to you, and an inner voice urges me incessantly to finish everything in this world that I should like finished." The artist attempted to cheer up his model, who, however, assured him that he wanted no encouragement, and that he looked quietly forward to the great change coming. When the work was finished the model rose, shook hands with the sculptor heartily, and left the studio. The following morning Professor Strobke heard with deep regret that Max Schoeller had quietly passed away during the night, after having completely settled his earthly affairs.

# THEORY AND PRACTICE OF TANTRA.



## TEACHINGS OF TANTRA—FIFTH COURSE.

TANTRIK ritual is a definite process. If a man refuses to submit himself to that process, evidently he cannot have the benefits of it. In the first instance, it may be beyond the sphere of his comprehension, but the mind, in its highest sense, has a vast capacity for what is spiritual. Hence, before proceeding with Tantrik rituals, it is absolutely necessary to improve upon the religious faculty—the most splendid and sacred gift we possess. But it should always be borne in mind that this faculty is subject to the material conditions and laws. There is somewhere about our mind a something which helps in the exercise of the religious faculty. The realisation of that something holds out to the mind a sure hope that it would gain mental strength from hour to hour till every avenue is open wide for what is spiritual.

No sleight of heart can rob mind of its religious faculty. It is therefore that we must take care that every God-ward aspiration of the mind continues steadily all along, and that every talent for religious love and trust is not ignored. This Tantrik doctrine is scientific—not arbitrary. Religious faculty means nothing more than the force which leads to the gradual emergence of the *Satwik* element from the *Rajasik*

or *Tamasik*. It involves the slow acquisition of mental strength and the development of the capacity for realisation of what is spiritual. We are not to hope for anything mysterious. It represents a definite opening along definite lines which are definitely marked by Tantric rituals. What these lines are may be explained in a word. The true problem of Tantrik ritual is in the exercise of mind, while absolute faith and persistent idea of divinity are all what is required. It is faith that penetrates the mind with sacred fire. Firm faith builds strength from within and thoughts of love actualize love from within. Faith begets constancy, while constancy begets strength from within; and so faith begets success. A man of faith is the master of circumstances; while, he who lacks it is doubtless the creature of all passing occurrences. The nature of the effect is naturally the same as the nature of the cause, or in other words, what we live in our thought-world we are sure to actualize in our physical world. On the basis of this axiomatic truth, one of the preliminaries prescribed for the performance of Tantrik rituals is the concentration of thought upon a *Ghata* or a jar full of water. The same principle holds good in the case of *Hoam* or the sacrificial fire, that is to say, the ritual that has much to do with the concentration on fire. Similarly, concentration upon ether is the main factor in the process of *Nyasa*; while the very way of sitting up in the course of the ritual suggests concentration upon earth. Thus, as a preliminary step, we are required to live only in the thought of the elements. Thought entertained is decidedly a force that has a direct effect upon our mind, and in some proportion upon our body. Here, let it be remem-

bered that our body is made up of five elements. By concentrating upon these elements, we draw to ourselves a certain measure of magnetism which helps to realise the spirit of infinite love. We are then at once brought to a knowledge of the powers that were lying dormant within our own self. After we have acquired this knowledge, we might be in a position to proceed with the Tantrik rituals. All things considered, it seems a not wholly extravagant conjecture that during the process of ritual, we may be put in possession of more knowledge about the means whereby magnetism is conveyed to us. At this stage we become convinced that there is some active intelligence at work, and also there is an intelligent co-operation between our mind and the surroundings.

All Tantrik rituals deal with the external, though they might be in an unseen world; and their chief value lies in the fulfilment of the prescribed courses of the ceremonials whereby they reveal to us the inadequacy of the external, either here or hereafter, to satisfy the life of the soul or the individual self. In fact, ritual is but a stepping-stone in the ascent of the conscious mind to its own self-apprehension—its conscious sharing in the eternal divine life.

As a rule, the Tantrik ritual consists of mental and physical practices—more mental than physical. Besides these, surroundings have some influences. The Tantrik expert mentally offers *Jaba*, a species of flower, to the ideal Divine Energy upon whom his mind has already been concentrated. This concentration is helped from outside by the spiritual vibrations of his surroundings and the inspiring effect of the perfume of the incense, etc. We may here by the bye point

out that science has already proved the fact that the potentialities of the human mind know no limitations and thus mind-force is gradually becoming a subject for close study in the Western world. According to the laws and truths of the mental plane, the mind-force is subject to development by culture, but it must not be divorced from pure spirituality.

One word of explanation is, however, necessary here as to the meaning of spiritual vibrations just alluded to above. The orb of the sun is the concrete-looking centre of its abstract self in the manifestation of its light and heat. Similarly, the *Ghata* or the jar full of water meant for concentration has likewise a form-centre which radiates magnetism all round. This radiance represents spiritual vibrations.

In the course of ceremonial performances, our conscious self always suggests, through various voluntary muscular movements, such ideas as chiefly express themselves in articulate languages. These expressions are commonly known as the product of *Dibya Gyan*. Behind the conscious self, there lies the background of our personality. This background is not subject to perception, but it reveals itself through involuntary muscular actions to which we do not care to attend. Sometimes, these muscular actions are internal and are concerned with the physiological processes of the organs of the body. When they are external, they seem to be too small to be perceptible. In any case, an intelligence, not under our conscious control, can reveal itself by some such physical or sensory manifestation as we make use of in Tantrik rituals.

As a matter of fact, Tantrik phenomena are obscure, while the rituals bring to bear on these obscure phenomena

the same spirit of enquiry which has enabled science to solve so many problems once no less obscure nor less condemned.

Now, let us proceed with Tantrik rituals. There are five distinct groups of these rituals. A detailed account of each of these groups will be dealt with later on. Generally speaking, to be spiritually-minded is their common aim. Each group purports to recognise the fact that we are spirits; and to live in this thought is to be spiritually-minded. This Tantrik truth is to be found only within, and unless we find it there, we shall never find it at all. Spirit, as a distinct item, lies not in the external world. It lies within our own self. When we come into this realization, we have seldom any fear, because we have always with us a sense of protection. The moment we fear anything—say, disappointment, we invite the actualisation of the very thing we fear. When we come into harmony with the spirit within us, none can venture to disturb us. In other words, each group of rituals carries a common lesson. It warns against folding our hands and expecting to see things drop into our lap; while, on the contrary, it emphasizes that we must set into operation the thought-force and then take hold of the first thing that offers itself. In each of these groups dogmatic faith is absolutely required. The law of attraction—like attracts like—is universal, and it works on every plane of action. When it works on faith, the human will or more properly the sense-will is raised to the status of supreme will which knows no limitations. Here, it is worth while to notice that our sense-will operates both inwardly and outwardly. When will relates to physical senses it opens outwardly and when it is the product of spiritual senses it opens inwardly, that is to say, it opens the mind

to inspiration because it knows the truth at first hand independently of all external sources of information. Hence absolute faith is essential in Tantrik rituals ; and there, *Guru* plays an important part. Some are inclined to ridicule the idea of a *Guru* when he is not qualified for spiritual leadership. But the scepticism which ridicules the necessity of a *Guru* is forgetful of the fact that when our senses fail to perceive directly the prescribed phenomena, they require the intervention of a medium to make it perceptible. This is in accordance with the law of magnetism. Here, let us pause in order to note that the qualifications of a *Guru*, as prescribed in Tantra, are identical with those of Divinity itself. Hence *Guru* serves the purpose of a physical medium only.

SRIMAT SACHIDANANDA SWAMI.

## SHE MEETS HER DEAD HUSBAND.



LUCY L. RAY narrates her personal experiences in the *Progressive Thinker* as follows:—

As I am always interested in items of personal experience in your excellent paper, I have thought I would like to add a bit of my own.

I was the daughter of an old-time Baptist clergyman, who sincerely believed in and preached the election of the few, according to predestination. I was a little girl of ten years, born with a morbidly sensitive nature, and keen conscientiousness. How I did suffer at this thought that I might not be of the elect, therefore was doomed to everlasting fire! How could God be so terrible? I could not love, I only feared him. But at the age of sixteen, under the excitement of a revival in our little town, I was induced to make a public profession of faith that I was indeed a child of God, through the atoning blood of Christ. At twenty-two I was married to my heart's choice, who was also a Baptist, but of the more liberal type. He was a sincere Christian in word and deed, loving and beloved by all, especially by children. Had been a teacher for several years; but alas! in little over a year, he was called to the higher life, but not until he had said to me, "There are those who believe that the departed sometimes can



and do appear to their loved ones left on earth. If such a thing is possible, my darling, I will come to you."

Twenty years of lonely widowhood passed on, living with and caring for my aged parents, or as teacher in country schools, until health broke down and I was very ill. For weeks my life hung in the balance.

One day, just after a visit from my attending physician, I was lying quite comfortable, with eyes closed, when I sensed the most exquisite perfume, and at every inhalation I seemed to gather strength. Cologne had been used about my bed, and I thought a new perfume had been prescribed, and I called to mother (I could not speak above a whisper) whom I saw in the other room, to give me more of it. But being dull of hearing, she did not hear me. Again closing my eyes, I waited until she came in. The delicious odor increased in intensity, until, baptized as it were in it, I again opened my eyes, determined to call mother to explain, when, lo, and behold! I was standing erect, perfectly well, in what seemed an immense park, shaded by trees, whose branches interlocked and were covered with a profusion of beautiful flowers, from which came the life-giving perfume. In wonder I stood gazing. No living being in sight. But very soon in the distance I saw a man approaching as if looking for some one. He espied me, and instantly I was caught in the arms of my young husband. In ecstasy, my face hidden on his shoulders I dared not move, thinking, "Is this a vision? If so, I'll not move to dissipate it."

He gently raised my head, saying, "Darling, can't you speak to me?"

I said, "Where am I?"

He replied, "In paradise."

"Are you here alone?"

"Come and see!"

Whereupon we glided along, his arm still around me, over the velvet grass, until the ground arose to a slight hill-side near by, the flower-laden trees everywhere giving forth the exquisite odor. Halting, he said, "Look! what do you see?"

I replied, "I see as through a mist a table set under a tree, and some one moving about it."

Laughing gayly, he said, "Your spirit eyes are not fairly opened. Come nearer"—and then I saw the table laden with the most delicious looking fruit, and I recognized my dear only sister, who had followed my husband two years later to the spirit life. She was arranging the fruit artistically on the table.

"What!" said I, "do you have fruit to eat here?"

"Yes," he replied, "and such fruit as you never tasted on earth. We knew you were coming to-day, and she has prepared this little feast of welcome. There! she sees us."

And with arms outstretched she rushed down and clasped them around us both, when quick as a flash of lightning, I fell back into utter darkness and distress. The next I knew, mother was tearfully bending over me, endeavouring to restore me to consciousness. I exclaimed, "O mother! I was so happy. Why didn't you let me stay?"

With streaming tears she said, "I can't spare you, for you are all I've got."

From that, I was seemingly, as by a miracle, restored to life and activity, and was able to care for my dear mother through two years of help'less invalidism.

This experience was so precious to me, I could not share it even with my mother, fearing she would tell me it was probably only a dream, while I knew it was true! So I never mentioned it to a living person.

My parents were soon both called home, and six years later I was in Boston, and by the invitation of a friend attended a seance at the cottage of a poor woman who had several children to support. She was of the coarse, illiterate type, and I was repelled until I saw her entirely transformed under control of her guides. Coming to me, she said, "You, lady, have strange dreams, don't you?"

I replied, "No, I don't remember of any."

She then accurately described my young husband, who, she said, was standing beside me, and asked if I remembered meeting him in paradise under those beautiful trees?

"Oh, yes," I said.

"Well, he says, that was not a dream, but you did come to him, and he says you will live many years yet, to do good, but when your work on earth is done, he will meet you just the same in that same place."

Three years after that, I chanced to be walking alone one quiet Sunday about sundown in Tremont Street, in Boston, when I noticed in a doorway a bulletin board, giving notice of a Spiritualist meeting to be held in the above hall that afternoon. I went in, but found only the janitor, who informed me that I'd have to wait an hour or more for the services. Being weary with walking, I chose a side seat and

waited. In due time the hall was filled. It proved to be a sort of mediums' advertising meeting.

Presently a young lady who was occupying a side seat across the hall nearly opposite me was called by the president of the meeting to come to the platform and give what messages her guides had for us. She sprang from her seat, saying, "No, I am not going to you. I'm going to the lady 'way over there," and with difficulty through the densely packed hall she crowded her way to me, and taking each of my hands in hers with a warm grasp, the ardor of love shining in her liquid eyes, she exclaimed, "O my darling! you don't know how I long to take you again under those beautiful trees."

Relaxing her hold, she said, "I don't know what he means, do you?"

I am now past threescore and ten years. Have had very few privileges of meeting with Spiritualists. Am a stranger in this city where my home has been for the past ten years, but I am ever ready to give the reason of the hope that is within me. And I find people generally interested in my experiences. Even clergymen learn; and I love to tell how bright and happy my anticipation is, when my work here will have been done, of again meeting my beloved under those beautiful trees, without recall to this life, with its many, many griefs and disappointments.

## NOTES.



A HINDU disciple enquired of his great preceptor, "What is the greatest wonder in this world?" The answer was: "The greatest mystery is how rarely human beings discuss death, how rarely they think of it, how little the mind dwells upon the one great fact that confronts all of us—death and what will become of us after the end." What is history? It is the record of the doings of a long procession of human beings reaching back thousands of years into the dim Past—an endless procession arriving on this earth, active, hating, loving, accumulating money, striving for a moment and then going back to the earth from which they came. In the sight of Time our lives are as brief as the light that a firefly emits on a summer night. Each of us has one spark of life, and when that goes, then come Death and the mystery of the unknown!

As a rule, man fears death—we cannot, indeed, bear to think of it, or talk of it, without trembling. A great majority forget it, ignore it. Even an old man of eighty who has lost grandsons and great-grandsons, will look upon death as a distant, far-off thing, with scarcely any real meaning for him. Yet death is,

in reality, the only absolute certainty, and the thought aroused by contemplation of this great event is the most serious and intensely interesting that can be conceived. Millions and millions of human beings have appeared on this earth. Endless thousands of millions will come and go. Each struggles for his little day-plans, hopes, fights, fails or succeeds. Then comes death, and "the rest is silence." Surely, this parting from the body and the dear ones,—this mysterious departure may well be discussed by all of us, and as often as possible, for our solid benefit.

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Is death a blessing or a curse? If you believe in an all-good God, you must acknowledge His beneficent character, though you may not quite understand it. Just see. Suppose you were to live on this earth for ever, with all your shortcomings and limitations, would you be happy? Would you not be tired of your surroundings in the course of, say, four scores of years? No misery could be more unbearable than ennui. That would then be your lot. The human race has been inhabiting this globe since many, many thousands of years back, yet the progress man has made up till now is very little. We are still only the tiny worms that our predecessors were, intellectually, morally and spiritually. Unless one's soul is released from its cage, he can never fly, soar high and higher, feast on the glories and beauties of unseen worlds, and fulfil his destiny, which is to approach God near and nearer, realise His presence more and more vividly, and ultimately swim in an unending ocean of *Ananda* or bliss and holiness.

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Pitiable must be the condition of those who think that death is an eternal sleep, an annihilation. Can any one con-

ceive that he will ever cease to exist? Certainly not. This is proof positive that he will never die. Survival after death has, however, now been proved scientifically by thousands of psychic phenomena. Even those who are naturally good but hardened sceptics can benefit themselves immensely by the contemplation of death; for, it is certainly the greatest leveller; it makes no distinction between the rich and the poor, the learned and the ignorant. The fact that the average life of man is only 33 years, if kept constantly before the mind's eye, will curb our pride, and kill those wolves and tigers in the shape of baser passions, which are our real enemies. The contemplation of death, again, will soften the heart and purge it of its impurities. In death we have thus got an excellent friend, only we ought to be able to know how to utilise it for our good.

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A PROPOSAL was made last year by the members of the Minnesota delegation to the National Spiritualists' Convention in St. Louis to take a census of spiritualists; and arrangements are now being made to give effect to this. It has been stated that if it can be shewn that there is a large number of spiritualists in the whole world and that we are not composed of a few straggling members in different places, there will be some attention paid to us as an organization, because "figures don't lie" and politicians have a profound regard for bodies of people who have votes. This is undoubtedly a move in the right direction. For, by this means we shall not only know our strength and be able to silence the opposition party, but may be able to collect together our disjointed atoms into an effective

organization to do some lasting and solid good - to humanity. The fact is by converting the whole world to spiritualism we may at once do away with wars, the dreadnaughts, the super-dreadnaughts and the like as also our police courts and jails, our heart-burnings, bitterness and the thousand and one ills which affect our mind and make our lives miserable. Indeed, we can completely transform the present world and really establish a heaven on earth. This world would then no longer be regarded as a vale of tears and men would cease to die of malaria and plague or a premature death. In our Hindu Shastras it is said that whenever the world is full of sin, this is invariably followed by a cataclysm and the whole human race is obliterated, giving place to a new, healthy and vigorous one. But possibly the day is not far distant when the whole human race will learn to stand on a common platform, and behave with one another like brothers, when all kinds of internecine quarrels will cease and each will try in his own way to contribute to the general happiness of mankind. By all means let a census be taken of spiritualists at once and let them work in an organised way to remove ignorance, superstition, falsehood, bigotry and the general misery of the world.

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IN this issue we publish the beautiful message from Mr. W. T. Stead, received through Mrs. Coates and contributed to this Magazine by her good husband. The message has appeared in hundreds of papers throughout the world, both spiritual and non-spiritual. The real fact is the unusual



way in which Mr. Stead met with his earthly end; and his ardent sympathy with the spiritualistic cause has undoubtedly given a fresh impetus to this all-important subject and people in all quarters are showing a deep interest in what they get in the shape of messages from him. This fact as well as the ready response which the spiritualists are getting from him from the other side, have encouraged many to try in this direction with the result that the messages received from Mr. Stead may now be counted by the legion. Most of them are deeply interesting and are vibrant with his characteristic personality. We want to give here some of the other messages, collected at random, for it is difficult to thresh out the best of the lot. The *Sunflower* has published a peculiar message which says that the cause of the "Titanic" disaster is only liquor. As this message will open the eyes of many we publish it below.

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Dr. Charles E. Watkins, of Boston, Mass., is a temporary resident in Detroit. His independent slate-writing phase of mediumship is a talk in the locality. At a public seance, after he had given some satisfactory evidence of the appearance of Mr. Stead through slate-writing and pellet-reading at the home of one Dr. Fish, Mr. Hazen was induced to give a trumpet seance. It was 10-30 when the party sat down in the circle. The very first message came from Mr. Stead who said that he came through an invitation from Moses Hull, who had frequently visited Mr. Hazen's classes. The first thing Mr. Stead said was to assure them that conditions were about as he expected, and they did not suffer at much as people might think. He said Col. John Jacob

Astor and he had a simultaneous birth in the other world, and were so near each other that they shook hands in greeting. He said, "Whisky is the cause of our going to our watery graves." Being asked if Major Peuchen's accusations were correct he said: "Yes, and half hasn't been told. The conditions were so disgusting that my partner and myself retired to our rooms and were there when the boat struck. If it hadn't been for whisky and liquor we'd all be on earth yet." When asked if he had had any warnings of the coming disaster, Mr. Stead said: "Nothing, except a warning given me by Mrs. Etta Wreidt, when she was in England last year. She told me of a great accident but did not think it would be so severe." Further asked if it was true he was coming in the interest of men and the Forward Movement, Mr. Stead replied: "Yes, I was to lecture to the young men on psychic science. They have never had the truth about this subject, and I was going to give them some lectures on it and then lecture at several places in the United States."

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Mr. Stead was then asked to speak to the medium whose forces permitted him to greet them thus. He spoke very earnestly on the evil of liquor, and said half of the world's tragedies could be traced to liquor. He assured the sitters that he would visit the Monday evening class, and at some future time, when he was stronger, would give them a detailed account of the tragedy. Then, thanking those present for their interest and their cordial welcome, he bade them farewell. We are told that no one who listened to the earnest words of this great soul could doubt or distrust. The evidence of Mr. Stead being there and voicing those statements convinced even the

sceptics, for there were those in that class that had never sat in a seance before, and only recently knew that such things as talking with and seeing the invisible spirit were possible, or even probable.

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Practically every week *Light* and other spiritual papers contain information of the deepest interest concerning Mr. W. T. Stead. On opening the former paper, received while we are going to press, we find that the Servian diplomatist, M. Miyatovich, who has represented his country in various courts of Europe, including England, and is a member of several learned societies, writes on his experience at a seance with Mrs. Wriedt at Mr. Stead's Wimbledon House, on May 16, at 10-30 a.m. Mrs. Wriedt told her visitors—the Servian was accompanied by a Croatian friend, a doctor of law and barrister, who had just arrived in London—that she was a voicing medium but that under good conditions materialised spirits might show themselves. A speaking tube (megalophon) was placed in readiness. M. Miyatovich tells how first a woman, a very dear friend who died three weeks before, appeared and spoke her name; then he adds that out of a slowly moving light there came “not the spirit but the very person of my friend William T. Stead, not wrapt in white but in his usual walking costume. We both exclaimed loudly for joy,” and the Croatian Doctor, who only knew Mr. Stead from photographs, said “Yes, that is Mr. Stead.” We go on, however, to the message. “Yes, I am Stead—William T. Stead. My dear friend Miyatovich, I am so pleased you came here. I myself came expressly to give you fresh proof that there is really life after death, and that spiritism is true. I tried to persuade

you, but you always hesitated to accept that truth." Voicing manifestations took place on another occasion and, says the Servian gentleman, "Mr. Stead reminded me of an incident which took place some years ago at his office at Mowbray House." He mentions also a long statement by Julia concerning suggestions to make Cambridge House, Mr. Stead's Wimbledon home, "a centre for psychic research in memory of Stead." He also pays most grateful tribute to the wonderful gift of Mrs. Wriedt "for having enabled me to obtain from my unforgettable friend, William T. Stead, a convincing proof that there is a life after death, and that spiritism is true, and for having given me almost a heavenly joy in hearing the affectionate words of my dear mother in our own tongue. . . ." *Light* announces that Mr. Stead's explanatory statement regarding his "passing" made through Mrs. L. V. Richmond (Cora Tappan) will appear in its next issue which we hope to reproduce in the *H. S. Magazine*

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As spiritualism is based on fact, secular newspapers also, which would hardly admit its claims have to publish incidents which throw considerable light on the subject. We hear of precocious children, musical, religious or literary prodigies. But what are they? Are they not possessed? It is for the psychologists to settle the question. One fact in this connection is noteworthy. A prodigy is found to shine brilliantly in certain field of action in an exceptional way. But after a time, this peculiar trait leaves the child completely and he or she gets mixed up with the common herd. Cases are on record which go to show that the possession theory is

not altogether baseless. A recent issue of the *Daily Chronicle* says that within the month of June a quaint book by a quaint child will be offered to the world by John Murray of Albemarle Street. The authoress is Joan Maude, aged 4, the little auburn-haired daughter of Mr. and Mrs. Charles Maude (Miss Nancy Price). The child is no pale-faced dreamer, unhealthily and morbidly precocious, but a bonny little romp of a girl with a huge imagination and a gift for translating it into vivid and poetic phrases. The book is called "Behind the Night-Light"—a title as charming as the child herself—and the stories it contains, to speak in the language of the above paper, are the stories she has told to her mother or her father at odd moments of the day, giving them out quite solemnly and deliberately, and without the faintest thought of being doubted or misunderstood; as though the world of her quaintly-named characters were a known world, and its events intimate with every day actuality.

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And what does the above show? Is she not being led by denizens of the Unseen? A representative of the *Daily Chronicle* who called upon Mr. Charles Maude at the St. James's Theatre where he is appearing as the Hon. Nigel Armine in "Bella Donna," found the actor disinclined to give in detail any of the stories contained in his infant authoress's book. Indeed, he was unaffectedly astonished to find that the identity of the authoress of "Behind the Night-Light" had leaked out. Mr. Maude, however, admitted that the following announcement in John Murray's

circular certainly related to the first literary production of his four-year-old daughter, Joan :—

“This is a book of an entirely unprecedented line. It contains the impressions of a child of four years of age who can neither read nor write, but who, ever since she has been able to speak, has apparently associated with a whole company of creatures, whose appearances and habits she describes, and with whom she converses. These descriptions follow a definite system, and are not mere floating and incoherent visions, but recur and have been repeated many times. They have been carefully recorded and verified, and can be accounted for by nothing that the child has heard from those who have associated with her. The names, habits and descriptions are all original, and the book should prove of much interest to psychologists.”

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THE following letter, addressed to Babu Piyush Kanti Ghose by our esteemed friend Dr. J. M. Peebles, will undoubtedly be read with interest by our readers, for it shows the type of man Dr. Peebles is :—

“My dear friend !

“Peace and goodwill—we are brothers all.

“Your dear father and myself were fraternally, mentally and spiritually, brothers, our theories upon Spiritualism, blending like two morning dewdrops. I can never forget him for his personal kindnesses, nor can I forget you, my dear nephew.

“I am sorry to learn of your uncle, Bābu Moti Lal Ghose’s ill-health, disabling him to labour for the *Spiritual Magazine*. This will, of course, throw extra labour upon your shoulders. May God and the good angels give you the health and strength to continue the publication of this very useful monthly. The seeds that you sow through it, will yield in the future world, if not in this, a heavenly harvest.

“There was a Spiritualist society organized when I was in India and I believe some rooms opened for a library, and I

sent a series of my books to be placed in this library, but I hear nothing about it; I am inclined to think that Englishmen did not fully sympathize with the fact of having Hindus as co-workers. I may be mistaken in this matter, but if true, I am ashamed of Englishmen or Americans who cannot and will not with heart and soul, clasp hands with Hindus, to help unfold and spread abroad all great truths, political, social and spiritual. We are brothers all.

"I have just done myself the pleasure of assisting a Hindu to land in this country, Piyare Lall Verma. We have some very stringent immigration laws—too stringent to be fraternal. I wrote to our officials at Washington, and he was allowed to land and come right to my residence. He remained several weeks. He is from Lahore and now has a good position in the city of Los Angeles and is doing well. He calls me his father. Well, what is life worth if we cannot help one another?

"I see by your Magazine that Theosophists are still struggling to get a deeper hold on the Hindu mind; they are making no progress in this country and I am sorry to say they generally oppose Spiritualism, though both of their leaders, Blavatsky and Olcott were Spiritualists. But through an ambition to lead and be at the head, they formed this new society; and in it, did not teach rebirths till they had been to India.

"I really want to furnish you with a short article in the future on Reincarnation and the origin of the movement of Theosophy. I shall be pleased to forward short articles now and then for your *Hindu Spiritual Magazine* upon Spiritualism.

\*"Our literary Americans are making some fun over Mrs. Besant's flexibility; for while she is a strong English woman in London, glorifying England; in Benares, she is a Hindu—

Mrs. Annie, "Besanti"—accepting and teaching Hinduism under the name of Theosophy.. My soul obhors policy in the place of principle.

"Any service that I can be to you, my dear brother, will be cheerfully and gladly granted.

"Mr Robert Peebles Sudall sends his cordial regards to you.

"Very sincerely and cordially yours.

"J. M. PEEBLES, M. D.,"

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As a treat to curious readers, we give the following extract from Ebenezer Sibley, well-known as a magician and astrologer, and the friend of Edward Kelly, the Alchemist, who lived about the time of the good Queen Bess. Though the passage is rather long, we quote it in full, for each knows how to tell his own story best and, besides, his diction has a quaint flavour of antiquity. Sibley says :—

"In the simple operations of nature many wonderful things are wrought which, upon a superficial view, appear impossible or else to be the work of the Devil. These certainly ought to be considered in a far different light from magical performances and should be classed among the surprising phenomena of Nature. Thus lamps or torches made of serpents' skins and compounded of the fat and spirit of vipers, when lighted in a dark room, will bring the similitude of Snakes and serpents writhing and twisting upon the walls. So oil, compounded of grapes being put into a lamp and lighted, will make the room appear to be full of grapes, though it is nothing more than the Idea or Similitude . . . . Take any whole herb, or flower,



with its root, make it very clean and bruise it in a stone mortar quite small; then put it into a glass vessel hermetically sealed; but be sure that the vessel is two parts in three empty. Then place it for putrefaction in a gentle heat in balneo not more than blood warm, for 6 months, by which time it will all be resolved into water. Take this water, and pour it into a glass retort, and place a receiver thereunto, the joints of which must be well closed. Distil it in a sand heat until there comes a water and an oil; and in the upper part of the vessel will hang a volatile salt. Separate the oil from the water, keep it by itself, but with the water purify the volatile salt by dissolving, filtering and co-agulating. When the salt is thus purified, imbibe it with the said oil, until it is well combined. Then digest them well together for a month in a vessel hermetically sealed; by this means will be obtained a most subtile essence, which being held over the gentle heat of a candle, the spirit will fly up into the glass where it is confined and represent the perfect idea or similitude of that vegetable whereof it is the essence; and in this manner will that thin substance, which is like impalpable ashes or salt, send forth from the bottom of the glass the manifest form of whatever herb it is the *menstruum* in perfect vegetation, growing by little and little and putting on so fully the form of stalks, flowers and leaves in full and perfect appearance, that any one would believe the same to be natural and corporeal; though at the same time it is nothing more than the spiritual idea endued with spiritual essence. This shadowed figure, as soon as the vessel is taken from the heat or candle, returns to its *caput mortuum* or ashes again, and vanishes away like an apparition becoming a chaos or confused matter."

The author then goes on to describe two other processes to the same effect. These latter processes have the advantage of taking much less time and labour, but we refrain from adding to the length of the extract and will conclude with a few remarks of our own. This idea of similitude, or to express it more fully, the sympathies and antipathies of things existing in Nature, was a favourite one among the Rosicrucians and Hermetic Philosophers of the Middle Ages. Paracelsus and his disciples frequently refer to it and it is said to be the basis of many magical operations. Kircher, a learned Jesuit, is said to have re-constructed a rose from its ashes in the presence of a Queen of Sweden. In the magical Tantras one finds numerous examples of this idea in the practice of Sorcery and the production of phenomena. The trained magician can, by an effort of his determined will, evoke the occult sympathies and antipathies of things and press them into his service, and what has been only inert matter thus becomes a powerful instrument for good or evil. In these latter cases, it must be always understood that the power of the will is the principal factor, the idea of sympathy and antipathy of things being helpful only in assisting the imagination and creating a channel along which to direct the will-force.

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LET us narrate two modern instances of sorcery from a work named "The Unknown" by Camille Flammarion, the great Astronomer and Spiritualist.

(1) An old man had refused his daughter in marriage to a young tinker, and in revenge, the indignant lover proceeded forthwith to make his nights sleepless. The

old man complained of metallic sounds close to his ear, interfering seriously with his rest at night. This continued for a long time and the old man was quite worn out. On inquiry it was found that the tinker spent his nights in striking a metallic vessel at regular intervals and somehow this same sound reached the ears of the old man who lived quite at the other end of the village. It need not be said that the sound was inaudible to other people.

(2) An old *cure* objected, on certain private grounds, to some church lands being brought under cultivation. To frighten any simple peasant who might like to rent the land and cultivate it, he fixed a board on the property with a terrible anathema against all prospective cultivators. In spite of the warning a bold peasant proceeded to farm the land but within a few days of his having commenced to do so, he became terribly frightened in his sleep by the apparition of a white-sheeted ghost pointing meaningly at the curse on the board. This had the required effect and the lands were allowed to lie fallow as before. What the magician did was simply this: He covered himself with a white shroud at night and walked about the grounds, pointing towards the board.

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In both cases, the explanation is not far to seek. The magical faculty is inherent in every man and has the power of working even upon remote bodies and persons "by means of the desire and phantasy of the will acting upon the vital principle within them." Thoughts are things, with the advantage that distance is no barrier to their operations, and for a trained will it should be no more difficult to effect changes and impressions on a person at a distance than for an ordinary

man to try and re-arrange the chairs in his drawing-room. Distant healing, so much heard of now a days, is a good example of this power exercised in a benevolent direction and the practice of witchcraft and sorcery is an illustration of the same power, but directed in the wrong way. Indeed, the difference of intention is the essential difference between White and Black magic.

The same work, "The Unknown," has another story. A lady in America dreamed one night that in sleep her soul left the body and went in search of her husband who was away in the Continent of Europe. After much useless wandering, she found him on board a ship crossing the Atlantic and seeing that he was asleep in his cabin and fearing to disturb his rest, gently embraced him and imprinting a soft kiss on his lips, was about to depart, when she became aware of another gentleman who was lying in another bunk in the same cabin. Being confused at the sight, she left precipitately and came back across the waves to her home on the mainland. The next morning, on awakening, she remembered the vivid dream and being much impressed by it, she committed it to paper and noted the date and probable hour of the vision. The husband on the ship also dreamed the same night that his wife appeared before him in sleep, embraced and kissed him and then departed somewhat hurriedly. Imagine his surprise the next morning, when his fellow passenger jocosely remarked that he must be a very fortunate fellow, indeed, to have a lady in undress visit him at midnight. On being questioned he admitted that he was wide awake about midnight when a lady in night-dress entered the cabin, went up to the gentleman's bed, embraced and

kissed him and then left abruptly on coming to know that a stranger was watching her actions. When the gentleman reached home, he was able to verify the story to the very letter, his wife even describing correctly the appearance of the second gentleman. This case is explained by the learned Astronomer as an example of telepathy, though we do not see how telepathy covers the whole ground. For there was present a third man, a total stranger to the lady, with whom she had undoubtedly no sympathy as was the case between the husband and the wife. We would suggest that the lady was travelling in her astral vehicle and the second gentleman was something of a seer, at least for the time being, and the husband had the dream mesmerically impressed on his subconscious mind by a strong desire of his wife.



IN the May number of the *Occult Review*, a writer describes a number of cases where witches, after having anointed their bodies with narcotic ointments, fell into a deep sleep and then imagined they saw all sorts of things. In Asiatic countries, this practice is sometimes resorted to, to produce a trance-like condition in which the subject is seized by various controlling entities, who make communications through his lips. But, here in place of ointments, drugs are either taken or inhaled as smoke. Somewhere we remember having read of an authority on hypnotism, recommending a few preliminary whiffs of chloroform to subjects difficult to deal with by purely psychic methods. So the use of narcotics is a recognised method of producing hypnosis.

From its well-known power of producing visions and helping one to while away in dreamland much of one's time, drug-taking seems to have been a favorite practice with the indolent Asiatic. In Europe, it was chiefly used by the witches, and by magicians for inducing visions in others. Von Eckartshausen, in his work on magic, gives the composition of a powder, which being set fire to and the fumes inhaled, produced various kinds of hallucinations and visions. It is a property of most narcotics to produce an exalted state or ecstasy in which the idea uppermost in one's mind is brought out and developed very fully and clearly, even assuming a corporeal and tangible form, of course in the imagination of the victim. This is why many of the inferior Sadhus of this country are so much addicted to smoking *Cannabis Indica*. They say it produces concentration of mind so that they may dwell on a particular idea or theme to the exclusion of all other thoughts for any length of time. In their opinion it also greatly assists the imagination in creating out of nothing complex forms of gods and goddesses on which they are required to contemplate. Indulged in moderation, hemp smoking may do all these but the smoker cannot help go on increasing the dose and soon becomes a moral and physical wreck. Most strong smokers of this drug live in a world of their own creation and you cannot persuade them to believe that what they see is all moonshine.

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It must be understood, however, that, in all cases, their visions are not pure imagination, for drugs and ointments can sometimes undoubtedly produce a low type of clairvoyance or etheric sight. The snakes, devils, dragons, etc. of

delirium tremens may probably be low beastly elements or departed devotees of the bottle who are closely attracted to the sufferer from a sense of sympathy and a sort of vicarious enjoyment they obtain when the victim indulges in his potations. In these extreme cases "the physical vehicle was weakened to such a degree that it no longer presented any obstacle in the way of a certain modicum of astral or etheric vision." In fact, it means a rupture of the normal relations of the physical and psychical systems of man, the former being quite unable to control the movements and activities of the latter. In the case of the poor witch, it is possible that the application of narcotic ointments over the whole body might very greatly assist the astral body to leave the physical but not always with a full consciousness, so that on awakening the woman makes a hopeless jumble of what she really saw in her astral wanderings and what she imagined she saw.

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The Tantras give recipes for numerous collyria, the application of which excites etheric sight, so long as the collyrium is allowed to remain in contact with the eyeball. A different formula is given for each separate purpose, one is employed for locating the site of buried treasures, another for obtaining a view of *pisaches*, another for seeing fairies and gnomes that guard over mines and so on. In European fairy tales, one frequently meets with examples of this faculty produced by ointments and the like, and persons employing such a sight are enjoined to be careful lest the fairy should come to know that a mortal is watching their pranks and in revenge deprive them of such powers and in addition extinguish the physical vision.

MOST readers are aware that Moses produced serpents before Pharaoh's court and his court magicians did the same, but those of Moses swallowed up the rest. The Bible then goes on to describe the phenomenal appearance of toads, rats, locusts, etc., that overran the land of Egypt. Of course the superior powers of Moses over that of the court magicians are ascribed to special Divine protection. Still, for all we know, Moses might have been a higher adept in magic. It is said that when an infant, Moses was found by a daughter of the Pharaoh, on the banks of the Nile, where he was deserted and brought up as her adopted son. When he grew up, he was made over to the priests of Isis and under them he studied the famous Egyptian mysteries and magic in all its bearings, for which the Egyptians were greatly famed. Many centuries later, the Elder Pliny mentions rats manufactured out of the Nile mud under his own eyes; and even in our day, this ancient land is famous for its thaumaturgists, as readers of Lane's "Modern Egyptians" can tell. The magical Tantras describe different methods for creating phenomenally snakes, scorpions, leeches, fishes, etc. out of quite different things. These are not the mere Idea or Similitude of the animals in question, but quite real and tangible at least for the time. It would be interesting to learn if any of our readers can tell us instances of this power. One of our friends, Dr. Ratnesvar Chatterjee, witnessed two examples of this feat. In one case, in broad day light and without confederates or apparatus, a man completely naked, except for a bit of cloth about his loins, produced quite a big snake apparently from nowhere. It must be mentioned that the animal, though living, exhibited none of its usual activities but lay limp on the ground until removed by the magician later on. Our friend assures us that the phenomenon was produced under conditions totally excluding any chance of trickery being employed.

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