

"That Art Thou."

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Ortyle.*

THE LIGHT OF THE EAST.

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KEYNOTES.

IT is very remarkable that not a single Theosophical Journal of India took any note of the labours of Swami Vivekananda in the Parliament of Religions at Chicago. Vivekananda was the representative of Hinduism and in point of intellectual greatness, he overshadowed the representatives of all other faiths. The Theosophical Journals considered him to be beneath their notice; hence we found no mention of him in the organs of the Society. It was represented that Mr. G. N. Chakurburty of Allahabad was the most prominent Hindu in the Parliament of Religions. The statement is wholly untrue for the neutral witnesses of the World's Fair gave a quite different account. The eclecticism of the Theosophical leaders did not allow them even to notice the great services which Vivekananda did for Hinduism.

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When it was rumoured that Mrs. Besant was converted into Hinduism Col. Olcott at once stepped forth to write an article in the Theosophist in order to give a lie to the statement. Theosophy, he said, was far broader than Hinduism, and it was, therefore, impossible for Mrs. Besant to accept the latter. But what is Theosophy? Nothing but a summary and in some cases, an ill-digested summary, of the vast religious literature of the Hindus. Had there been no Upanishads, the Secret Doctrine would never have been written.

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We have overheard a Vegetarian to address the following words to a Christian Missionary: "You can not have the gospel according to Vegetarianism amid the reeking horrors of the slaughter house, the cruel surroundings of sport, the vulgar guzzle of riotous eaters of

flesh. Man can not escape from what he eats and what he does. The characteristic of the Carnivora attach themselves to the carnivorous. It really becomes simply a question of proportion and degree."

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"Nothing in human affairs is worth any great anxiety."

Plato.

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Some misunderstanding has arisen, among some of the Hindus of the Madras Presidency regarding the article entitled the "Hindus at the World's Fair" which appeared in the Light of the East for January. We have several letters in which the views of the writer of that article are roundly questioned. In reply we should state that the Light of the East is a Hindu Magazine in its widest sense. The orthodox view of Hinduism will find as much place in its columns as the more liberal view. Every shade of Hindu opinion will always be welcome in its columns. But this does not mean that the editor is responsible for the opinions of a contributor. We are not responsible at all for any signed article which may appear in the magazine. Hindu Orthodoxy is one of the most important elements in Hinduism. Its leader is the greatest thinker the world has ever seen, viz., the renowned Sankaracharya. For this simple reason, Hindu Orthodoxy should find a place in the columns of this magazine. If it be asked whether any blame should be attached to Vivekananda for going to Chicago, we should most emphatically say, "No blame whatever; for Swami Vivekananda calls himself a Paramhansa and nothing can soil the purity of a Paramhansa, even from the standpoint of orthodox Hinduism."

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A curious story of "levitation" appears in the Buddhist Ray. It runs thus: "Near the Girikanda Monastery there was a village called Wattakala, in which resided a woman who was a Buddhist devotee. One evening, when her parents were about to go to the monastery to hear the word, they said to her, "On account of your present situation, it will not be proper for you to accompany us to the monastery; we will go alone, and hear the word, and whatever benefit we receive, we will impart to you." Although exceedingly desirous to hear the word, as she could not disobey her parents she remained at home. As the monastery could be seen from the court-yard of the house, she looked toward it, and seeing the lights of the festival, and the people in the act of worship, whilst at the same time she could hear the voices of the monks, she thought within herself, "They who can thus be present at the festival are indeed blessed."

By this reflection *udwega-priti* (joy that produces superhuman effects) was produced in her mind, and in an instant she began to ascend into the air, so that she arrived at the monastery before her parents, who, when they entered and saw her, asked how she had come, and she answered that she had come through the air. And when they further asked how she had thus exercised the power of an Arhat, she said, "I only know that I did not remain any longer in the same place after I felt the joy; I know nothing more."—*Wisudhi-Marga-Sanne*.

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The above is not a solitary case of levitation. Many *Hata-yogis* defy gravitation when practising *Kumbhaka*. One of our friends at Darjeeling witnessed a case of levitation performed by the disciple of

a Lama who came to his house. The following cases are cited by the editor of the Buddhist Ray :

"We read that Iamblichus, the neo-platonist, was raised two cubits from the ground, and his body and dress assumed the color of gold. Hundreds of Christian mediums have been levitated : In the convent del Sacco, St. Agnes was often lifted 5 feet or more from the ground. Philip of Neri was often raised into the air, and remained suspended for a considerable time, environed with light. So was St. Angela of Brescia. St. John of St. Facond was often suspended in the air, many feet above the ground, and sometimes for a whole night. St. Francis of Posades was lifted from the ground, and a brilliant light issued from his body, so that the whole altar of the church was illuminated, and the people feared. St. Clara of Rimini walked in the air from Assisi to the church De la Portioncule, about one mile. A few years ago, lords Lindsay and Adair saw "St." D. Home floating out through one window (70 ft. above the ground) and soon afterwards floating in through another on the same level. Hundreds of other illustrations of levitation might be added to confirm the often outcome of the *udhvega priti*."

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The following is an extract from a circular issued by Mr. W. Q. Judge, the Vice-President of the Theosophical Society to all member of the Theosophical Society.

"The assertion is made in India that I have been guilty of "*misuse of the names and handwriting of the Mahatmas,*" and this has been officially communicated to the President, who, writing from Agra, India, under date of February 7th (received here March 10th, 1894), says that an investigation is demanded through

an official inquiry by means of a committee into the matter of your alleged misuse of the Mahatma's names and handwriting."

Conceiving himself required and authorized to take action, the President proceeds thus :

By virtue of the discretionary powers given me in Article 6 of the Revised Rules, I place before you the following options :

1. To retire from all offices held by you in the Theosophical Society, and leave me to make a merely general public explanation, or

• 2 To have a Judicial Committee convened as provided for in Art. 6, Sec. 3 of the Revised Rules, and make public the whole of the proceedings in detail.

In either alternative, you will observe, a public explanation is found necessary : in the one case general ; in the other, to be full and covering all the details."

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Col. Olcott says that there is not a word of truth in the rumour concerning Mrs. Besant's bathing in the Ganges. Mrs. Besant calls herself an *Arya*. If so, she is an *Arya* of the Nineteenth Century, for the ancient *Aryas* of the type of *Bedavyas* did not disdain to bathe in the Ganges. We quote Col. Olcott's own words :

"In the story as to Mrs. Besant's bathing in the Ganges there was not a word of truth ; it was pure invention of hostile Anglo-Indian newspapers. Nor has Mrs. Besant appeared anywhere in Hindu dress. Nor has she been converted to Hinduism since she came to India, nor changed her position towards it. The story of the festival over her conversion is also a myth. Dinners were given to us as in many other places, and as in every Hindu house *Prasad*—sandalwood paste, rose-water and betel leaves—was invariably offered to the guests after the

repast; an improvement, I should say, on the Western spirits and tobacco."

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The German Professor, Luding Buchner, in the *New Review*, reluctantly admits that woman's brain is not only less in bulk than man's which does not greatly matter, but is less developed in the front sections, which are the seat of the intelligence and higher intellectual activities, that is, the powers of imagination, proportion, and determination, though it has the advantage of development in the hinder part, which is the *locus operandi* of the emotions and feelings. Women, however, will be grateful to learn that their brain is greater in proportion, to their bodies than man's and that Prof. Buchner does not blame nature but the hereditary result of deficient education, for their mental shortcomings. Whereas in America, women are allowed to live a freer life, they are rapidly, recovering mental quality, and, indeed outstripping the men who allow exclusive devotion to sordid commercial pursuits to shunt the frontal development of their brain.

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When all the desires cease which were cherished in his heart, then

the mortal becomes immortal, then he obtains here Bramh. *Katha Upanishad.*

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Man is a biped with prejudices which he calls principles. Woman is a biped with more prejudices and less principles.

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Mr. Gandhi, a Hindu delegate passed the following pointed remarks on the Christian Missionary before the Congress of Religions at Chicago: "This platform is not a place for mutual recrimination, and I am heartily sorry that from time to time a most un-Christian spirit is allowed free scope here, but I know how to take these recriminations at their proper value. Some men in their ambition think that they are Pauls. These new Pauls go to vent their platitudes upon India. They go to India to convert the heathen in a mass, but when they find their dreams melting away they turn to pass a whole life in abusing the Hindu. Abuse is not argument against any religion, nor self-adulation, a proof of the truth of one's own."

* *

A perfect man is he who has no desires.



GHOST-LAND.

DO spirits exist? Is there a practical proof of a life after death? What do the ghost stories of all ages and of all countries mean? Are all of them the product of imagination, hallucination, and optical illusion? Is there no truth at the bottom of these strange statements about spirits who sometimes haunt the abode of the living?

Modern spiritualism has solved this question to the perfect satisfaction of the eager enquirer. Men of vast scientific attainments of the stamp of Professor Crooks, Wallace, Dr. Hare, Zollner, Cox, and a host of others, have carried a series of experiments for a number of years and have made excursions into ghost-land and have become thoroughly convinced of the existence of man after death. The following letter of Professor Crookes was read at the Psychical Congress at Chicago by Professor Coues, one of the most renowned scientists of America and a thorough believer of the doctrine of spiritualism: "If you hear any rumours that I have backed out of the subject because I have found out that I was taken in, or in some other way found reason to disbelieve my former statements, you have my full authority—nay, my earnest request to meet them with my full denial. As far as the main facts and statements I have recorded in the different papers I have published on the subject of the phenomena of spiritualism, I hold the same belief about them now that I did at the time I wrote. I could not detect at the time any loop-hole for deception in my test experiments; and now with the experience of nearly twenty years added on to

what I then knew, I still do not see how it was possible for me to have been deceived. Read my recently published, "Notes of Seances with D. D. Home," and the introduction to these "Notes," and you will see what my present attitude of mind is." Mr. Cox has written two big volumes called the "Mechanism of Man" in which the result of his experience of spiritualism is fully recorded. Cases are cited in the "Mechanism of Man" in which substantial ghostly forms appeared before a dozen men of science in full light and in one occasion one ghostly visitor bit the fore-finger of Mr. Cox in order to prove that he was not the result of collective hallucination. In the above case the experiment was conducted in Professor Crooke's library and one female medium alone was present. The late Stainton Moses bears testimony to the facts of spiritualism in the following words: My first personal experience of levitation was about five months after my introduction to spiritualism. Physical phenomena of the very powerful description had been developed with great rapidity. We were new to the subject, and the phenomena were most interesting. After much movement of objects, and lifting and tilting of the table, a small hand-organ, a child's plaything, was floated about the room, making a most inharmonious din. It was a favourite amusement with the little puck-like invisible who then manifested. One day (August 30, 1872) the little organ was violently thrown down in a distant corner of the room, and I felt my chair drawn back from the table and turned into the corner near which

I sat. It was so placed that my face was turned away from the circle to the angle made by the two walls. In this position the chair was raised from the floor to a distance of, I should judge, twelve or fourteen inches. My feet touched the top of the skirting board, which would be about 12 inches in height. The chair remained suspended for a few moments, and I then felt myself going from it higher and higher with a very slow and easy movement. I had no sense of discomfort nor of apprehension. I was perfectly conscious of what was being done, and described the process to those who were sitting at the table. The movement was very steady, and occupied what seemed a long time before it was completed. I was able to put a pencil firmly against my chest, and to mark the spot opposite to me on the wall-paper. That mark, when measured afterwards, was found to be rather more than six feet from the floor, and from its position it was clear that my head must have been in the very corner of the room, close to the ceiling." Sir Charles Isham gives the following account of a ghost seen by Mr. Reginald Easton: "Mr. Easton was staying at Thurston Hall, Cheshire, in July, 1872 when he was awoke about three o'clock in the morning after his arrival by hearing and seeing what appeared to be a lady moving about the room. He told her she had made a mistake. After a little while she left, glancing at him as she passed. Mr. Easton mentioned this next day, when the owner, Mr. Glyn, apologised for having inadvertently given him the room, as in that month a figure answering to his description had been frequently seen there; but his room should be changed. Mr. Easton with great credit to himself, begged to be allowed to remain where he was in hopes of having further opportunity to observe more

leisurely a phenomenon to him as new as it was interesting. His excellent intention was rewarded. He remained there for the next 6 nights, when the same form on each morning at about the same hour appeared to emerge from towards the door, which Mr. E had secured by lock. The figure remained a quarter of an hour or more during which time Mr. E. availed himself of the opportunity given by the morning light of making a water-colour drawing of 6 or 7 inches on a rough bit of paper for which he has been offered £50. The figure appeared as if having a desperate struggle; it did not take much notice of the artist, who also avoided touching it. The room and old window are accurately drawn; also the foot of the bed which conceals the lower portion of the figure, is seen in front. The mouth is represented open but was not always so seen. The whole has a most dreadful appearance. Cabinet photos are or were, to be had of Messrs. Debenhem, 158, Regent Street, price 2sh. 6d.

The owner of the house partially revealed a sad story of a member of the family who died in the room in 1792 after having confessed to the murder of the child-heir, through which she obtained possession of the property and ruined it. The room is now closed up, and the house has been let. The form had been seen by fifty or sixty persons, and as none of the servants would enter the room during Mr. Easton's visit it was necessary to secure the services of a person in the neighbourhood to make the bed. The following narration of a ghost in parliament is told by Mr. William Swanson M. P. of New Zealand. He says, "A member of the New Zealand House of Representatives in Wellington came out of the chamber one day and meeting a friend in the lobby said, "I see Mr. —has recovered from his illness and

is back again." "I have not seen his name on the passenger list" rejoined the other; "but I'll go and congratulate him." The two members went into the house and saw Mr.—sitting in his usual place but as they approached him his figure faded away. A telegram in the evening paper announced the death of the member that day in Dunedin. Mr. Reynold and other members of the House, who are still alive can vouch for the truth of the story." About two months ago a super-natural event has taken place in Hari Pal's Lane near the General Assembly's Institution, Calcutta. The face of a young girl about 10 years old used to be besmeared with foul human excrement several times a day by some invisible intelligence. Hundreds used to flock every day in the house of the gentleman in broad daylight to witness this strange phenomenon. The phenomenon occurred for nearly a whole month without interruption under our very eyes. There is scarcely an editor in Calcutta who has not witnessed this. It is reported that Lord Grey witnessed the following spectre: "There was a story lately in the papers of a northern peer who has been haunted by a spectre. Sitting in his study, a female in white appeared sitting in an opposite chair. He addressed her frequently but in vain; and after regarding him half-an-hour with a melancholy aspect she vanished. He pondered this singular appearance, and next day mentioned it at breakfast to his family. His second daughter trembled, grew white, and declared that a similar spectre appeared at her bedside the last night and had remained about the same period of time, that she rang for her maid, and the spectre vanished! Lord

Shaftesbury said at dinner yesterday that this story is told of Lord Grey, and his daughter."

The above and numerous similar examples clearly show that there is an unseen world blended with the seen and the inhabitants of the former can under peculiar circumstances appear before the latter. This is not a theory or hypothesis but an axiom of practical experience examined by many scientific men of light and leading. The verdict of the latter is also corroborated by the experience of mankind at large. We can not set aside lightly this huge mass of evidence and pay heed to the incredulity of a few sceptics who vainly think it beneath their dignity to examine these psychical phenomena. The facts revealed by western spiritualism are something so startling that they have given more colour to modern thought than the theories of all the religious books of the world taken together. The continued existence of a human being after death has been proved beyond a shade of doubt. Read the literature of western spiritualism which has come into existence during the last forty years and also the experiments which have taken place under the direct supervision of eminent men of science. Not only spiritualism but the facts of mesmerism and clairvoyance point to the same conclusion. Mesmerism has become a recognised fact of modern science. The facts of mesmerism and clairvoyance recorded by the Society for Psychical Research appear to us conclusive. We recommend our readers to read the proceedings of the society for Psychical Research in order to solve their doubts if any as regards the continued existence of man after death.

THE LIFE OF SREE SANKARACHARYA.

(Continued).

THERE also took place, a contest of a public nature—the first of its kind in the life of Sankara, with the followers of the doctrine of Pashupati—an influential sect of the time, in which they were signally worsted.

We now come to the seventh chapter in which is related the meeting of Sankara with Vedavyasa and Bhattapada, also known as Koumaril.

One afternoon while Sankara, after explaining to his disciples lessons from his Bhásya, was rising to walk a little apart, an old Bramhan came and rudely asked him without any further, ado "What Shastra are you teaching?" The disciples of Sankara replied that their Guru was teaching them the faultless Bhásya, of his own composition, to the Sharirak Sutras, which had dispelled the mist of duality. The stranger on hearing this eyed Sankara maliciously and said, "These disciples of yours call you the great Bhásyákár—I want to put a stop to this empty boast. If you know anything of the Sutras of Vyas—be good enough to read one aloud and explain." Sankara replied that he humbly saluted his Gurus—the persons who were acquainted with the true meaning of the Sutras, and though he had no pride for his knowledge of the Sutras yet he would try to do as the Bramhan wished. The Bramhan said, "Explain the Sutra *Tadantantara pratipattou ramhati samparishwaktah prasnaniroopanabhyam* of chapter third of the Shárirak Sutras." Sankara gave his explanation but the Bramhan raised many objections. Sankara met his objections, the Bramhan had others. And thus they went

on, sometimes fighting for the exact interpretation of a certain word and again in quoting passages from the Srutis in defence of their respective opinions for *eight continuous* days. The crowd assembled there was struck with the deep learning and sharp insight of both the debaters and could not make out with which side the victory would probably rest. After the lapse of consecutive days, Padmapád approached his Guru—and said that the other disputant was certainly Vedavyas *himself*, and if Siva and Náráyana were to go on thus contesting with each other their quarrel would never come to a close. Sankara took the hint and desirous of seeing the author of the Sutras in his own person began to sing a hymn, concluding it with the wish that if his Bhásya was *true* Vedavyas would appear before them in person. Immediately Sankara and the crowd assembled there, saw at a distance in front of them, the luminous appearance of Krishnadwaipáyana, like a blue cloud shining with a steady stock of lightning-flashes, his head covered over with giant *javás* (matted and twisted clusters of hair), his forehead overlaid with ashes, a rosary of 27 pearls in his right hand and a *Kamandalu* (a peculiar wooden or metallic pot—the only property of a Sannyási) in his left, and *Rudrakshamalas* (strings of a particular sort of beads) adorning his arm and neck, a snow-white beard flowing down to his naval region, the holy thread shining on his breast—like the milky way across the blue heavens, and a tiger-skin covering his waist. Such was the appearance of Vedavyas, they saw, worthy to sit on the same *Asana* (seat) with Mahadeva;

and Sankara stepped forward with his disciples to welcome him. After due reverence Sankara expressed his gratitude in fitting terms to Vedavyas for thus favoring him and when Vyasdeva was seated, he enumerated the various noble actions of Vyasdeva performed for the benefit of mankind and praised their high utility in the hearing of those present, as an introductory measure. He also spoke of the high superiority and excellence of Vedavya's attainment and his position in the acme of spiritual evolution in a fit of eloquent *Bhakti* so that his hearers had it impressed upon their hearts that a *worthy* singer was singing the glory of a worthy son of Aryavata and that the subject and the poet were equal to one another.

Vyasdeva said—“Sankara had reached their path, and that he was aware of his great attainments. He heard from a *Sādha*, by name Sabhānkane, a *Pārsad* (somewhat like an attendant of Mahadeva) that he (Sankara) had composed a *Bhāṣya*, to see which as well as its author he had come. Sankara, with a suitable speech presented the *Bhāṣya* to Vyasdeva which he obligingly accepted with both hands. Long did Vedavyas pore with attention over the *Bhāṣya* and at intervals expressed his agreeable surprise at the simple and invincible logic of Sankara's explanations as well as his concise, direct, and fluent expression and covered his attempt with eulogiums with a deep sincerity and delight that fully expressed his abundant liking for the commentary. He also requested Sankara to compose a *Bhāṣya* of the *Srutis* and write other books, as well as to undertake a tour of debate with the famous pundits, of India and proselytise them over to his creed. Sankara replied that he had already obeyed his one command—that of composing the *Bhāṣya* of *Srutis*,

and as to the “debating tour” he thought that he had done his duty and had no desire for any other work in the world and that the best opportunity had there presented itself for his death in his presence at Manikarnika where he prayed Vedavyas to wait until he left the body. But Vedavyas would not hear of it. He said that though Sankara did compose a *Bhāṣya* yet its circulation in the world was not effected. As the preservation of the infant becomes difficult if the mother died immediately after its birth even so the *Bhāṣya* would have to make its head in the world with considerable difficulty and has very little chance of a fair success if he were to die then. He also told Sankara that he was born with a life of eight years only, and had eight more years added to it for his superior knowledge, and that by order of Mahadeva he would have another sixteen years added to his whole sum of days which would make his life-period thirty-two years in all. He concluded with the blessing that Sankara's *Bhāṣya* would remain in its pristine glory and unchallenged authority as long as the sun, moon, and stars would continue on earth. Sankara accepted his orders with humble submission and Vyasdeva took leave of Sankara and vanished before all. Next Sankara went to Prayāg and bathed in the holy waters of Tribeni. Here he suddenly came upon Bhattapada coolly sitting amidst a fire of husks (*Tushānala*) surrounded by *Pravākara* and other *Sishyas* weeping bitterly for their Guru. His body was almost reduced to ashes only the face and head remained unconsumed. Sankara hastily revived him and softened the vigour of the flame with a glance full of tenderness, showed him his *Bhāṣya* and undertook to restore his body to its forever soundness by virtue of the water of his *Kamandalu* that

Bhattapada might prepare a *Bartik* to his Bhásya. But Bhattapada notwithstanding his delight to see Sankara and his Bhásya did not consent to lengthen the term of his existence. He explained that he submitted to this painful death in expiation of two sins committed by him. First that he exposed the falsity of the doctrines of and effected the destruction of the *Bouddhas* after learning from *them* (his Gurus) their secrets and philosophical truths and for this conduct he was guilty of a great crime. Secondly, that he following Jaimini held up the Karma-kanda of the Vedas in supercession to the belief in a God and every other form of belief—not that he denied the existence of God, but preached the excellence of *Kurmakunda* and that men by following it could do without a God. He pointed out Mandan Misra—a Shishya of him as the greatest sage of the time and stated that by conquering him Sankara would conquer the whole world. He also mentioned that Sankara would be able to have the *Bartik* done by Mandana and that it would be none the less inferior for it. In his last moments, he prayed Sankara to initiate him into his creed—which Sankara gladly did and Bhattapad, the God Kartikeya in flesh, returned to the place whence he came after receiving *Tarukbranh* instruction from Sankara.

In the next chapter—the eighth of Sáyana's book—is related the meeting of Sankara with Mandana at the latter's house, their debate and Mandana's defeat.

From Prayág, after Bhattapád's voluntary cremation, Sankara commenced an aerial journey to the house of Mandana in the city of Máhiswati on the bank of Revá (Rewa). Sankara alighted in a grove close by the river, and seeing some women drawing water there asked about the residence of Man-

dana. The women were the maid-servants of Mandana; (and perhaps for that reason!) they replied to his question in a symbolic and figurative way. They said, "Know that house to be Mandan's at the entrance of which caged parrots utter passages from the *Srutis*—such as, "the Vedas are self-evident truths," "the law of Karma awards happiness and misery," &c. Sankara reached Mandan's house but found the principal entrance closed, so he had to take recourse to his *Súddhis* once more, and raised himself up to the skies. Sankara saw from above that Mandana was washing the feet of the great Vedavyas and Jaimini and was making all the arrangements of a *Shrúddha* ceremony; so quicker than thought he alighted by the side of Vedavyas and Jaimini, both of whom welcomed him heartily to the profound astonishment of Mandana.

Mandana was then engaged in *Shrúddha*, and as it is the rule not even to see a shaved head during the occasion, he was naturally enraged at this queer trespass. Though Mandan saw Sankara drop like a pin from the sky, he pretended ignorance and asked—which translated *honestly*, would stand thus, "How did you, a shaved man, enter my house when the doors are closed for the *Shrúddh* and when no shaved person should be seen?" But Sankara proved to be an inveterate punster and setting aside the simple meaning, he conceived the question (in original sanskrit) to mean "How far are you shaved?" And accordingly answered that he was shaved down to the neck. Mandana thinking that he did not understand him, repeated the question again but had again an irrelevant reply. Angry this time, Mandana said "Are you drunk?"—*Peetkimu Sura*, of the original. Sankara twisted it to mean, "Is wine yellow?" and accordingly answered

that the color of wine was not yellow but white as Mandana could easily remember. More enraged Mandana said, "Do you (as a *yati*) know its color?" Sankara replied that he knew its color which was not such great sin as that of knowing its taste which latter Mandana did well know. Thus the *punning* affair went on to the exceeding mirth of Vedavyas and Jaimini, who enjoyed it openly and to the utter discomfiture of Mandana who after the attempt of parrying about a dozen reparties failed to bring out a single word to his purpose. Seeing his confusion, Vedavyas took pity on Mandana and said ' My son, he that has come to realize his self has placed his foot upon all desires. So you should not apply harsh words to him. This person is a *yate*, you should regard him as Vishnu and invite him to your house accordingly." Mandana obeyed Vedavyas instantly and performing his *achaman* invited Sankara to his house for *biksha*.

Sankara said—"Oh, Priyadarsan, I have come to your house to beg *tarka-biksha* (debate) under this pledge—that the defeated will be the Shishya of the winner; the object of my life is to re-establish the doctrines of Vedanta, which you great sages disown. Now, either *follow me* after hearing the determinations of Vedanta or debate with me. It

will be as good to my purpose if you admit your incapacity or defeat. The great sage Mandana was of course for the debate, and requested Vedavyas and Jaimini to act, as umpires, but both of them declined the honor and appointed Ubhay-Bharati, the wife of Mandana, whom they knew to be the incarnation of Saraswati, the Minerva of the Hindu Pantheon, and took their leave and disappeared. From the following day began the celebrated controversy between the Grihee and the Dandee, the umpire Ubhay-Bharati leaving her substitute in the Sabha in the shape of a pair of garlands one in the neck of each disputant, the fading of which meant defeat, in order to prepare food for the combatants and to attend to other household affairs. The reader must not expect a further detailed description of the debate in this place, for which (as also for the puns of Sankara) he is earnestly recommended to undertake a perusal of the original. Sáyana does not mention the exact number of days which this controversy took to come to an end and ends the eighth chapter of his book by mentioning the fading of the garland in Mandana's neck and the restraint upon Saraswati by Sankara, who wanted to return to her place in heaven, for the purpose of crowning his conquest by extorting the avowal of defeat from her lips.

“PSYCHOMETRY : THE DAWN OF A NEW CIVILIZATION.”

BY JOSEPH RODES BUCHANAN, M. D.

IN a letter dated 2nd December last while commenting on my lectures on Hindu Religion, Philosophy and Yoga, Professor Buchanan M.D. of San Francisco, California, wrote as follows:—

“India has the climate and temperaments which give the highest psychic development of man and *ought* with its magnificent opportunity to have led all the world in science and philosophy several thousand years ago—developing what I have brought out by faithful investigation, the entire constitution of man physical and spiritual, and his history or destiny in two worlds of matter and spirit.

“But the whole world has wondered in ignorance—the ignorance of indolent vanity attempting to master the universe by intellectual speculation, as if they were gods, instead of humbly realizing their ignorance, and submitting to be taught by God through the universe around us in which His wisdom is recorded.

“The world has had nothing worthy of the name of philosophy in the west. From your brilliant work I learn that India, which in its literature illustrates the universal folly of nations in substituting fancies and conjectures for knowledge, is in some respects far in advance of Europe (omitting the last 100 years in which Europe is making up) and has enjoyed and used that vast wealth of psychic capacity which Nature gave her, although it has not converted into science and philosophy its divine gifts. It has used them much as a

farmer indulges his accidental knowledge of plants, without even becoming a botanist; but Europe like the city-inhabitant who knows no plants.

“The fault of all Hindu literature including your own brilliant work is that it substitutes imagination for careful observation and sound reasoning which is quite the opposite of European literature, the narrowness and skepticism of which often amounts to bigotted stupidity. But you are rational in aim.

“With your powers of genial appreciation you could have been interested in my expositions of the divine side of humanity which have been partially published. What you present as yoga philosophy or doctrine is what I am teaching as *divinity in man*—though my views are not fully in print.

“I am pleased to hear of your “Psycho-religious Society”—that is my aim. I am starting here (having recently arrived) what I call a “Psychic and Etherial Society,” which with very different methods, would still harmonize pleasantly with your “Psycho-religious” movement. I have been hoping to hear something of that sort from India, and delighted to hear of its existence.”

“I shall mail you a copy of my manual of Psychometry.

“I would delight to be in India and lead its gifted people to the higher spheres of truth.

“But I have no hope of seeing India in this life. I have a vast labor unfinished with 20,000 pages of manuscript in hand; one cannot

live beyond eighty—long enough to accomplish a great deal.

"You have great capacities for usefulness if you can take the right course. Let me beg of you as a friend to humanity to do a work for India and for science which is needed.

"Lay aside the fervour of the orator and poet and devote yourself to the scientific work of recording the glories of India. I mean the innumerable display of transcendent power in every way which the psychic power of India has made possible. The world needs it. I need it myself—a record not of what you believe or have heard or read of, but of the vast number of verifiable facts which can be authenticated thoroughly with the evidences of their authenticity."

The book alluded to in para : 8 of the above extract duly reached me in January last and, I read it through without delay and was much edified. For me therefore to pay any compliment to the great work which took the eminent doctor about more than quarter of a century to put the subject of psychometry on a thoroughly scientific basis, would savour of presumption on my part and provoke a smile in your readers. All that I am to say of it here is, that no one can read it through without admiring the author's great moral courage, his noble sentiments, of which I hope to give some extracts hereafter, his steady perseverance and devotedness to work, his admirable arrangement of subjects, and above all, his careful collection of facts educed from experiments made under test conditions by himself or by other professors. The work has been highly praised in America, and was boycotted in Europe for some time, but, in spite of boycotting it has run through four editions.

The question now is what is this discovery—this new science which

the eminent Professor thinks to be the dawn of a new civilization? We would answer this question in Dr. Buchann's own words. He says, "The word Psychometry was coined in 1842 which literally signifies soul-measuring (Psyche, soul and metron, measure). The measuring assumes a new character in Psychometry, as the object measured and the measuring instrument are the same Psychic instrument.

"As a Science and Philosophy," says Professor Buchanon, "Psychometry shows the nature, the scope, and *modus operandi* of those divine powers in man, and the anatomical mechanism through which they are manifested; while as an art it shows the method of utilizing these psychic faculties in the investigation of character, disease, philosophy, biography, history, paleontology, geology, medicine, theology and supernal life and destiny."

How is this done? Persons who are highly susceptible, can, when they come in contact with a lock of hair, a bit of clothing, photograph or an autograph letter of an individual, speak with a degree of definiteness of the character of that individual, his sentiments and aspirations in the same way as a friend can speak of a friend; similarly they can speak of the remotest past for instance, describe the aolitic era of the globe when in contact with a piece of argillaceous limestone or a piece of skeleton of Ichthyosaurus. I give below a character sketch of

BARON HUMBOLDT.

"This seems like a philosopher who has passed away, who is not living. He was a scientist, he is a great scholar and student, always engaged in the pursuit of knowledge. I think him a great man. He was warm-hearted, genial, and temperate. He was fond of writing upon deep questions. It seems as though he did

everything. He was a broad man in every sense of the word, nothing narrow or stunted about him. He was an American, I think his nationality might be German. His nation would be very proud of him. He did a great deal for his country but not as a military man yet his opinions would be freely given on these subjects. He was not a novelist, he did not write light literature. He was engaged in discoveries, being very scientific. He was esteemed very highly as an author. He was very liberal in his religion but not much of what the church would call religion, possibly they might call him an infidel. It gives me the feeling of plunging into nature, her physical and occult forces.

What science would it be ?

I don't know unless it is the science of the universe. He would look into the origin of races and sociological subjects. He was a fine linguist. There was no science out of his reach. He is quoted as an authority. * * * * *

He occupied a very high position, he associated with the highest classes, and royalty—they felt honored by his presence but he was not strictly a society man, he did not look down on the poor. He was widely known by other nations than his own, almost universally—such a man could not be hid. He had a good constitution, attained old age, possibly over eighty, and enjoyed life.”—

I am not a psychometrist myself. I am only a student of Yoga Shashtra; yet when I had perused a portion of the manual of Psychometry I was tempted to put the autograph letter of Professor Buchanon on my forehead to see what sentiments would arise in me. With the envelope on, the letter

gave rise to a variety of sentiments which I described in my letter to the Professor, but the letter without the envelope gave rise to one sentiment only, *i. e.* love. I am glad that I was right in divining the motive of the letter, as will appear from Professor Buchanon's reply :—

SAN FRANCISCO,
March 28th.

DEAR FRIEND,

I now take up yours of Jan'y 30th.

I do not regard Yoga as purely imaginary. On the contrary it is the exercise of those powers to which I have given a successful development in my Psychometry. * *

You are right in finding sentiment of love in my letter. It is the leading element of my philosophy, my religion, my life.

Yours Cordially,
(Sd.) J. R. Buchanon.

The work is divided in XI Chapters. Chaps. I and II dwell on the "Original sketch of Psychometry," Chapter III on "Later developments, Chapter IV. on the Psychic faculties, their location and accidental manifestation," Chapter V. on "Psychometry in self-culture, conjugal relations, and business," Chap. VI. on "Psychometry in medical Science and choice of physicians, Chapter VII on Psychometry in politics, Chapter VIII on Psychometry in Literature, Chapter IX on prophetic intuition, Chapter X. on Psychometry and Anthropology, Chapter XI. on Future Life and leaders in Religion.

I will in my next paper examine the subject of Psychometry purely from a Hindu point of view and shew its affinity with Yoga.

K. Chakravarti.

THE RELIGION OF SCIENCE.*

ETHICS.

THE ethics of the old religions is the ethics of duty; the ethics of the atheist is the ethics of pleasure or hedonism.

The Religion of Science accepts the ethics of duty. The ethical problem has nothing to do with happiness or pleasure. Our duty remains our duty whether it pleases us or not. The problem concerning happiness is how shall we learn to be happy *while attending to our duty?*

Happiness may be compared to a fraction, the denominator of which consists in our wants and desires; the numerator, of their satisfaction. The denominator is always greater than the numerator.

Duty requires us to aspire forward on the road of progress. Nature does not mind our theories. Our theories must mind nature. We have to grow and advance, and our happiness is *only an incidental feature* in the fact of our lives. In considering the duties of life we should not enquire whether our obedience to duty will increase or decrease happiness.

The ethics of asceticism is the morality of the monk. It is negativism. It aims at the destruction of life. Both hedonism and asceticism are erroneous.

The Religions of Science bids us enquire into the duties of life and to attend to them.

Man must study his own self. He must inquire into the nature of the authority of conduct which prescribes duties to him. He must identify his very soul and being with the behests of the authority of conduct;

he must become an incarnation of God.

This moral attitude will teach self-control as the main duty toward one's self and justice as the main duty toward others.

Asceticism may be regarded as an attempt at doing more than duty requires. The ascetic tries to become divine by suppressing or destroying the human.

The truly human is a revelation of the divine in nature. The divine and the human are not antagonistic. By suppressing the human, we suppress the divine. "*Nihil humani a me alienum puto.*"

To enjoy the pleasures of life is no sin. It is only wrong to regard happiness as the criterion of ethics or as the ultimate aim of life. There is no virtue in morosity or in a rigorous suppression of our natural inclinations. The happiness of living creatures is, as it were, the divine breath which animates them.

Duties toward ourselves, toward our fellow creatures, and toward the future of mankind are the precepts of the Religion of Science, and may be briefly formulated as follows: Know thyself and the laws of thy being.

Learn the duties which the laws of thy being imply.

Attend unfalteringly to thy duties.

THE SOUL.

The soul consists of impulses, dispositions, and ideas.

Impulses are tendencies to act. Habits are acquired by the frequent repetition of impulses. Impulses

* Extracts from "The Religions of Science" by DR. PAUL CARUS. *The Open Court Publishing Company, Chicago.*

grown strong by inveterate habits are called passions.

Inherited habits constitute dispositions or propensities which form the foundation of the various functions of the organs of the organism, and also of the tenor of conscious soul-life. The latter is generally called temperament.

Ideas are representations of things, or of relations among things. Ideas develop out of feelings.

Impulses are called forth by all kinds of stimuli. When impulses become clearly conscious, they are called Will. Thus Will is an impulse which has developed into a motor-idea or motive.

Certain sensations are produced by certain stimuli. These peculiar forms of various feelings acquire meaning, and meaning produces clearness. Thus meaning charges dim feelings into consciousness.

The original of meaning in feelings is the birth of mind.

All sensations enter into relations with the memories of former sensations; and thus sentient beings naturally develop into thinking beings.

The interaction which takes place between ideas is called thought.

Human thought which discovers and utilises the presence of universal features in reality is called rational thought.

Reason is the norm of correct thinking.

The character of a soul depends upon the impulses and motor-ideas that are dominant in it. They are the decisive elements which determine our actions. They impose upon the soul a unity, the necessity of harmonious action, and establish consistency in the soul.

These decisive elements or the decisions are the final outcome of deliberation. The decision is comparable to a motion carried in a legislative body, upon the execution of which the whole body of voters is resolved.

These resolutions of the soul are called the will of man.

The name of the unity of man's soul is called the "I" or ego. It is the idea which represents the organism *as a whole*.

The ego, by itself, is an empty symbol. Its contents are those which the ego stands for, viz., the qualities of the whole soul. These contents, or the constituents of a man's personality, are changeable. But there is a continuity in his acts which is recorded in a chain of memories, in all of which the acting person regards himself as a constant factor, and is called by the same pronoun "I." The expression "I" produces the illusion that the acting person remains the same throughout. This unalterable sameness of oneself is a fiction.

The ego-idea is not the real soul. There is no metaphysical ego-soul. *There is the real soul* of our ideas and ideal aspirations.

The value of a soul, the worth of a man does not consist in his titles, possessions, knowledge, or talents, but in his soul. The soul in the bosom of an Epictetus is, without qualification, superior to the soul of a hero, in spite of the dazzling talents which made this imperial monster appear as a genius on the throne.

Thus the worth of a soul depends first of all upon the moral stamina of a man's character, and the nobility of the sentiments that dominate his being.

IMMORTALITY.

Every soul or personality consists of impulses, dispositions, motor-ideas, &c. These constituent elements of our soul are partly inherited from our ancestors, (our dispositions), partly planted in us by education, (in the main our ideas), partly acquired by imitation, (our habits), partly formed under the impression of our own individual experience, (in the main our convictions), and partly

worked out through reflection (in the main our theories).

Thought is the inter-action that takes place among the elements of the soul. Thought enables us to make new thought-combinations out of the stock of ideas that live in our mind. Thus thought renders the anticipation of future facts possible.

Our soul has a long history, which neither begins with our birth, nor ends with our death. We existed wherever the ideas of which we consist were thought, and shall exist wherever they are thought again.

Our life is only a phase in the evolution of a greater whole, and our soul (*i. e.* the spiritual existence of ourselves) is a precious inheritance of the past, which will evolve in future generations to higher and ever higher planes of being and to nobler and ever nobler destinies.

The preservation of soul-life after the death of the individual is not an assumption, nor a probability, nor a mere hypothesis, but a scientific truth which can be proved by the surest facts of experience. If soul-life were not preserved, evolution would be impossible. Evolution is possible only because the souls of our ancestors continue to live in us.

The simile that compares man to a book is very expressive, as it sets the nature of the soul in a true light. The soul of the book is its contents. That all-being, in whom we live and move and have our being, publishes one edition after the other, and when one copy is destroyed, the book itself, *i. e.*, the soul of the book, is not lost. The contents, the soul, of the book will re-appear in a new edition, perhaps in a more elegant binding, but certainly revised, corrected, and enlarged.

Our ideas and motives are the quintessence of our being; they are our veriest self, our soul. In so far as our ideas are true and our motives right, they are the highest and best and most precious part of our exis-

tence, they are the divinity of our being, they are the incarnation of God in us.

The eternal in nature, the universal in the changes of the world, the law that pervades facts, has taken its abode in man; briefly, it is the truth which appears in his soul.

Religious truth is not merely a scientific cognition of the parts of the world and a comprehension of all the details of natural laws; it is a comprehension of our being in its relation to the whole, to God. And this comprehension must not be theoretical, it must permeate all our sentiments, it must dominate our entire being and find expression in all the acts of our life.

The question of immortality is a moral question. It requires a man of moral fibre to see the solution in its right light. It is not enough to understand the problem; *we must live it*. We have not only to change the mode of our thinking, but also the mode of our feeling. We must unlearn the errors that make us lay too much stress upon incidents that have only a passing value, and we must regulate our actions from the standpoint of our spiritual nature. We must rise in our emotional life to that purity of abstraction which distinguishes between the contents or soul, and the present make-up or body, of a book, of a man, of ourselves. We must not feel ourselves to be not the make up of the present edition of our soul, but the soul itself.

Egotism is that attitude of a man in which, heedless of his soul, he takes his present make-up (body) as his true self. Nature does not want egotism. We have to give up the idea that our real self (soul) belongs to ourselves. Our soul is not our own, but mankind's; and mankind in its turn is not its own; the soul of mankind is from God, it develops in God, and all its aspirations and yearnings are to God.

He who regards this view of the soul as a *resignation* only indicates that his sympathies, his hopes and fears are still with the externalities of our existence. The resignation consists in *resigning* an error for truth. The moment the very consciousness of our self-hood is transferred into our soul-existence, we shall cease to feel any resignation in this change of view.

This change of standpoint is of great consequence. It effects our entire existence; it is like a new birth which will above all be felt in our conduct. It introduces a new principle which will almost reverse

our former habits and introduce a new criterion of what is to be regarded right or wrong.

The moral commandments are forced upon the egotist, who naturally regards them as impositions. However, he whose attitude is that of love, does not feel in this way. He fulfils the commandments of his own free-will.

There is no resignation in truly moral conduct. Moral conduct should be the expression of our character; it should flow naturally from the nature of our being.

Paul Carus.

THE FOUR 'ISMS.

THERE are found few persons who profess atheism. Some are of opinion that atheists do not exist at all except in tracts and sermons. But the real affair, it seems to us, is, that there are indeed some, who after searching in vain for some time after a God come to the conclusion that there is none or assume an agnostic attitude, in most cases, setting aside all further attempts for the solution of their problem. There is the atheism of the half-educated, which means half-a-dozen shallow arguments based mostly upon the imperfect understanding of the meaning of the terms Right and Wrong—a dark chaotic self-contradictory jumble of words; and the atheism of the refined scientist who does not see the necessity of postulating such a hypothesis as the existence of God in his theory of creation and therefore does not think it worth the while to trouble himself with the thought. This amounts to indifferentism; and we shall not perhaps be far from the

truth if we say that this is the religion of the many in this world.

Materialism differs from the above type in one point. It is not indifferent and lazy but progressive. It does not say that there is no God but claims that it can explain everything and account for every phenomenon without the aid of a God. Matter—atoms of 65 or more different elements indivisible and unchangeable, by the law of motion inherent in them agglomerate and gradually build up the universe generating consciousness, will &c., at a certain stage of evolution,—this is the doctrine of the materialists. From matter comes out mind, it exists, and works as long as the particular arrangement called the brain exists, and dies with the change or death of the brain-matter. This is concise enough—but does not the explanation seem to be a beautiful illustration of what is known as inverted logic? We see we know of two things in the universe, matter and mind. We also

know that these are interdependent ; we cannot think of the existence of matter independently of mind, simply because we cannot think if we are dispossessed of mind. Neither can we annihilate matter without annihilating mind in the attempt. These are simple truths of every-day experience. To hypothecate the existence of matter before mind appears as the placing of the cart before the horse. It is asserting that thought *can* transcend itself. Emerson has a very nice passage on the determination of this point. He says, "As thinkers, mankind have ever divided into two sects, Materialists and Idealists ; the first class founded on experience, the second on consciousness ; the first class beginning to think from the data of the senses, the second class perceive that the senses are not final, and say the senses give us representations of things but what are the things themselves they cannot tell. The materialists insist on facts, on history, on the force of circumstances, and the animal wants of man ; the idealist, on the power of Thought and of Will, on inspiration, on miracle, on individual culture. These two modes of thinking are both natural, but the idealist contends that his way of thinking is in higher nature. He concedes all that the other affirms, admits the impressions of sense, admits their coherency, their use and beauty, and then asks the materialist for his grounds of assurance that things are as his senses represent them. But I, he says, affirm facts not affected by the illusions of sense, facts which are of the same nature as the faculty which reports them, and not liable to doubt ; facts which in their first appearance to us assume a native superiority to material facts, degrading these into a language by which the first are to be spoken ; facts which it only needs a retirement from the senses to discern. Every materialist will be an idealist ; but an

idealist can never go backward to be a materialist.

"The idealist, in speaking of events sees them as spirits. He does not deny the sensuous fact : by no means ; but he will not see that alone. He does not deny the presence of this table, this chair, and the walls of this room, but he looks at these things as the reverse side of the tapestry, as the *other end*, each being a sequel or completion of a spiritual fact which merely concerns him. This manner of looking at things transfers every object in nature from an independent and anomalous position without there, into the consciousness. Even the materialist, Condillac, perhaps the most logical expounder of materialism, was constrained to say, "Though we should soar into the heavens, though we should sink into the abyss, we never go out of ourselves ; it is always our own thought that we perceive. What more could an idealist say ?"

Again when we think of the conglomeration of atoms we must first have to admit the previous existence of space as something different from the atoms where the various laws guiding them find room to play. Now anything which is not space, anything remaining in space is liable to division in as much as it has size. This division of atoms into sub-atoms and their reduction into the primordial state of protyle have been proved by Prof. Crookes and the materialistic theory has become crippled for ever. Over and above this, there remains the grand mystery of the Eternal, unchangeable, and uniform space shining through all things and constantly fronting the materialist defying all attempts of solution. What is space, the bare field of the possibility of all phenomena ?

As to the other theory that at a certain stage of evolution, matter produces consciousness, or more clearly, that mind is the function of the

brain as walking is the function of the feet, that with the varying states of brain our thoughts and ideas undergo like changes, we quote the following lines from a speech of Mrs. Annie Besant, showing in her admirably lucid way that thoughts do indeed vary, with the states of the brain but in some cases they also vary *inversely*: "And now compare these facts for a moment with the theory of materialism. What is the state of the brain in the hypnotic or mesmeric trance? There is no secret about it. You reduce the body to a state which except to the trained investigator* is not distinguishable from death. You stop the breathing of the lungs. You check the circulation of the heart so that the hand cannot feel it pulsating unless it be by a delicate apparatus. What is the result of this condition on the brain? That the brain is supplied with a very sluggish stream of blood from the slow action of the heart—the blood which reaches it has not in it the element of oxygen which is necessary for the healthy working of the brain. The argument is that if you spoil the blood, the thought becomes confused, that if there is an insufficient supply of blood, thought can no longer function, but you have produced those very conditions of an insufficient supply of unoxygenated blood and the result is not that thought is stopped, not that consciousness is absent. It is not that the faculties are shown more vividly than ever when the brain is well-supplied but that consciousness is still present when the brain is paralysed. Then I say you have broken the materialistic induction. I say one link of the entire materialistic chain has gone and the whole value of induction, as every student of Bain or Mill will tell you, lies in its being a perfect induction. You do not need to answer every argument to negate every proposition. You need only to show one fact in opposition to the

induction and the whole chain is broken as the ordinary chain would be when one link has been severed." Is this not turning the tables upon the materialists with a vengeance?

With materialism, atheism also loses its life. For what is atheism? It is the denial of the existence of a hereafter and the immortality of man. It is also the denial of the belief in the existence of the Deity which is the First Cause, Infinite, and Absolute. As to the denial of the existence of a hereafter, modern experiments in the seance-room and the testimony of respectable and renowned scientists viz., of such persons as compose the Psychological Research Society have proved it to be beyond the shade of a doubt, experiments with anaesthetics also bid fair to prove the existence of the immortal soul independent and outside of the physical body so that the sceptic can see for himself before death what the immortal soul is like by taking chloroform. As to the second statement of the atheist that the sum total of existence is a limited quantity we ask is not a limit itself a relation to something beyond? Is not every relation a correlation? How can we think of a finite object without conceiving it as one out of many having necessary relation with other objects preceding it, co-existent with it, and following it? It is not possible to disprove the Infinite. It is as much a reality as the finite seems to be.

Secondly, we must have to admit that something exists by itself and is unchangeable, otherwise, where is the universe to stand, a single atom of which never persists for a time in one place, but is always in a state of flux and reflux? The absolute and the infinite space does not partake of the nature of the various modes of existences that shine like mirages on it for a time and vanish. It is the old eternal one before whom the bold speculations of the philosopher stops,

short and he is obliged to bow down his head over-powered with its grandeur. It is that which Herbert Spencer owns as "persisting unchanging in quantity but ever changing in form under these sensible appearances which the universe presents to us and which we are obliged to recognise as without limit in space and without beginning or end in time." Thus we see that the existence of the absolute admits of no doubt.

Next we come to consider how the Infinite and Absolute can become a cause. The Infinite cannot become the cause of any effect because the Infinite cannot become what it was not from the first. To be a cause it must stand in necessary relation to an effect, and a related Infinite (*i. e.* finite) is virtually all that we get if we admit the reality of the (*i. e.* the universe). We must either merge all reality in the Infinite and regard the universe as an illusion of which the Infinite is naturally unconscious, though it seems to stand as its cause; or if we give reality to the universe we dwindle the Infinite into a finite which is unreasonable. We cannot also think of the creation of the universe at a particular moment of time but have to acknowledge it as co-existing with the Infinite. The idea of a theistic or personal God is also untenable from the above argument. If God who is Infinite and Absolute knows* anything of a dual nature, He is reduced to the status of a finite being. If he has the necessity of creating or if He is a conscious creator at all He is no longer Absolute. Thus we see theism is also not the whole truth.

The only alternative of pantheism now remains which recognizes the creation to be an *ábhásam* co-existent with the only reality the Infinite,

as the ray persists inseparably with the diamond. In this philosophy, matter is regarded as the son of a barren woman shining on the infinite states of consciousness on Chidákás, the bare field of the possibility of all phenomena. All of us are aware that we can know nothing of matter even if it be a reality. As our senses are so will the images be that are carried by them to the brain. Recent experiments have shown that what is opaque to us becomes transparent if our eyes become sensible to other rays of light. Indeed upon the *sensitivity* of the sensory nerves that carry vibrations to the brain and those rays of light that affect our eyes our present knowledge of the material universe is based. We that are engaged in walking up and down the ladder of evolution resemble so many colored bits of glass, each of which judges the sun according to its own colour. As is the state of the mind, so are the senses and the conception of the universe.

We have said before that Vedánta or Hindu Pantheism postulates the existence of one undifferentiated, and unconditioned Pragná (consciousness) as the only Reality in which rises naturally infinite states of mind as ripples in the ocean. These *states* have no independent existence, as is evident, but is lighted up by the fontal consciousness. They have only relative existence and they are non-existent *as such* from the absolute standpoint of the Infinite. The Infinite cannot be regarded as a whole composed of parts, for then it will become finite and limited. Therefore the conception of a part or parts of the Infinite is false and illusive. If a part of the Infinite be thought of, it is certainly to be thought of as *some* part and as soon

* We do not enter here into the question whether self-consciousness is possible without relation or quality. It is evident that self-consciousness as we have, cannot exist in the Infinite.

as we do this we limit the infinite. Then it is clear that the sense or conception of duality has its root in ignorance. We have said above that as is the state of mind so are the senses and the conception of the universe. As there are infinite grades of consciousness or states of mind, each state must naturally view itself and its surroundings according to its own light. It can never have true knowledge as long as it is confined to a *state*. This *state* is equivalent to *nama* (name) and *rupa* (form of Sankara, the seeming bondage of the immortal heirs of Bliss. As ice is nothing but a peculiar name and form of water, so is a *state* of consciousness of the Infinite. As ice never loses its character *as water* though it appears in another name and shape even so the manifold universe

never loses its character as *Brahm*, though it appears in a multitudinous garb. When a conscious state will lose sight of its limitations as a state when it will cease to remember its definite name and shape which differentiates and singles it out from all other states, when it will lose its *nāma* and *rupa* it will identify itself with the Infinite. The Sruti says:—*Jathā nadyah spandyamānāh samudre Astam gachhchanti nāmrupe bihāya*; *Tathā bidwān nāmrupadimuktah Paratparam purushamupaiti dibyam.*

As the flowing rivers vanish in the ocean leaving their particular names and forms behind, even so the wise person enters the Supreme Purusha, beyond which there is none, by getting rid of his name and shape.

A. H. B.

PSYCHIC HEALING.

SOME EXPERIENCE OF CHRISTIAN SCIENTISTS.

THE form of psychic work which is attracting most attention in America is the phase which is known as Christian Science. Christian Science is the name given to psychic healing for the banishment of disease by suggestion. Its votaries are increasing and multiplying in the American States. Every now and then they come before the courts, sometimes on account of their objection to vaccination, and at other times when it is deemed desirable to hold them up to ridicule for the purpose of discrediting the evidence of a hostile witness who belongs to their sect. I believe the Psychological Research Society of England undertook some time ago to make an investigation into their alleged cures. The evidence, however, was not forthcoming at the time. I

believe that the Christian Scientists were of opinion that it was wise for them to keep their light under a bushel, and so it was difficult to obtain reports of well-founded cures. Since then a change has come over the spirit of their dream and they have no hesitation in claiming the credit of their apparently miraculous cures.

MODERN MIRACLES.

What Christian Science claims is nothing more nor less than what the vulgar mind would designate a miracle. They say that by the simple process of denying the existence of such a thing as evil, and fixing their thoughts steadily upon the good, they can restore health to organs which are diseased, and literally

snatch dying persons from the brink of the grave.

During my stay in America I have heard repeatedly of cures so remarkable and of physical changes so inexplicable by ordinary means that I am quite convinced that there is something in it which would be well worth the attention of the scientific man. It is not one person alone or a dozen persons, but hundreds of people in every rank and station of life, who are prepared to risk imprisonment and to defy ridicule by testifying to their personal knowledge of cases in which men and women who have been given up by their doctors have been restored sound in body and mind to their relatives by no other agency than that of the so-called Christian Science. Nor is it only the cure of disease which is claimed by these good people.

VICTORY OVER WEARINESS.

I have talked with men and woman of good education and high character who have assured me in the most positive manner that, as the result of their adherence to Christian Science, they are able to work twice as much every day without feeling tired, to do with less sleep and generally to maintain a robust health, with a physical and mental vigour to which they had hitherto been strangers. There is too little health in the world at present for anyone to be allowed to scoff at claims so extraordinary, vouched for by witnesses so unimpeachable as those whom the Christian Scientists put into the field. It would really seem as if some strange new thing had come into the world in the shape of the discovery of an imperfectly understood law of psychic action, by which the mind is able to minimise the weakness of the body, to dispel maladies and to heal diseases, and further to create a new fund of nervous, mental, and physical energy, maintainable by any other means. Chris-

tian Scientists do not claim that they can do away with sleep altogether, but they do maintain that they can do with much less sleep than they used to find necessary, that they do not get tired so soon, and that, in sort, as mere pieces of human mechanism, they are immensely more efficient than before they took up the new doctrine. But my readers will be better able to understand the claims put forward by the Christian Scientists if I reproduce here the conversations which I had with those who profess to have experience, whether in their own person or in that of friends and relatives, of the curative influences of mind-healing or Christian Science.

MARK TWAIN.

I had as a fellow traveller in the *New York* Mr. Samuel Clemens, or Mark Twain as he is more familiarly known, and had frequent opportunities of discussing this subject with him at length. As those know who have read his recent paper in the *Century* on telepathy, or as he calls it, thought-telegraphy, the great American humourist is extremely interested in all psychical phenomena and among others in the question of psychic healing. He was especially wroth with the incredulity of people who never look into the question and therefore assume that they know all about it and are justified in poohpooing it. "A man must be a damp-hool before he sets himself up to be wiser than God Almighty. Of course, these fellows know that certain events cannot happen, but when, as a matter of fact, they do happen, it is not for us to question the fact merely on the authority of those other fellows who know nothing about the fact." In this, as in everything else, the question of questions is, What are the facts? Let us get the facts clearly stated and well authenticated, and then let us set to work to construct hypotheses to fit

the facts. We can explain the facts after we have obtained them, but the duty of to-day is to get the facts and let them speak for themselves.

GOVERNOR ST. JOHN.

In the month of February I was sitting in the Commerce Club, in Chicago, when ex-Governor St. John sent in his card. A pleasant and genial gentleman, with iron-grey hair, came forward and shook hands. Governor St. John has been the Prohibitionist Governor of the State of Kansas, and he is one of the great authorities on prohibition in the United States of America. He is a pleasant, witty, and genial speaker on the platform, and he has devoted all his life to the promotion of the cause of moral reform and social progress. After some pleasant talk, in which we discussed psychical matters, Governor St. John remarked that he believed the time was rapidly approaching when the reign of the pill-makers would be at an end. There will be no more pill-makers for there will be no more pill-takers; if a man will learn how to physic himself by the methods of Christian Science he will be able to dispense with their services. Such at least was Governor St. John's belief. I asked him what evidence he had of the faith that was in him.

HOW HE WAS CONVERTED.

He said: "My own personal experience. Some years ago I was mountaineering in the Far West. My foot slipped and I fell, rupturing myself internally. I was carried home and I found that I had received what appeared to be a permanent injury. My own doctors failed to cure me, and I went from expert to expert in nearly all the great cities of America, but none of the physicians could do anything for me in the shape of a permanent cure. I would be able to go about for some time, when suddenly, when I was walking in the

street, this horrible pain would come and I would be almost paralysed with torture. This had gone on for two or three years and I had almost given up all hope of ever being better, when some Christian Scientists came down to our city. One of them, a woman, who was reputed to have made many cures, made the acquaintance of my wife and daughter. They came to me and begged me to give the Christian Science lady a chance. I laughed at the idea. It seemed to me to be too ridiculous that a simple Christian lady would be able to effect the cure of a malady so subtle and so deeply rooted as to baffle the best physicians in America. My wife, however, was deeply impressed by the teaching of these people, and she asked this lady to come to my house. Then my daughter coaxed me to go and see her. At first I refused, but finally consented to do so in order to please her. I followed her into the room where this lady was sitting. I sat down in a chair, and we were left alone. The Christian Scientist lady did not speak: she sat in the chair with her hand in front of her face. I sat looking at her without saying a word. The whole proceeding seemed to me so ridiculous that it was with difficulty that I refrained from breaking out into laughter.

A SUDDEN CURE.

"We sat there for a few minutes—perhaps ten or fifteen—when suddenly, to my intense surprise, I felt a warm spot on the top of my head, and instantly a sudden shock as of electricity passed through the whole of my body right down to my very feet. Although it was only momentary it seemed to last a considerable time. When the thrill left me I sprang to my feet exclaiming, 'I am cured.'" I went into the other room and told my people that I felt perfectly well, and from that time to

this I have never known a moment of ill health. Not only have I had no recurrence of my old complaint, but my digestion has been excellent, and I have slept excellently. I have never had any headaches or needed to take pills or drug or any kind of medicine, and all that dated from the time when I sat in that room and had the sudden thrill. Ever since then I have employed the methods of Christian Science for all manner of ailments that have temporarily assailed me. For instance, I had a very disagreeable wart over my left eyebrow. It caused me a great deal of inconvenience, until I thought to myself, If Christian Science can heal an internal rupture, why cannot it cure this wart? No sooner said than done. I simply set my thought upon it, on the place where it ought not to be, and it two days that wart had disappeared, nor has it ever returned. On another occasion my wife and I had bunions on our feet. My wife went to a physician, but I employed the method of Christian Science. In a week my bunion was altogether gone while my wife's was as bad as ever it was. But the whole of our life is full of similar experiences."

A STARTLING CANCER CURE.

I asked if there were any cases on record in which Christian Science had been efficacious in curing organic disease. "Certainly," said he, "I will bring you a gentleman here who has a place in the Masonic Temple. You can see him for yourself. Some years ago Colonel—— was suffering from cancer in the neck, which was so malignant that the doctors refused to operate upon it a second time. They had cut it out once, and it returned; but they refused to operate again, saying that recovery was hopeless, and that an operation would only exhaust the patient and hasten his dissolution. He is now alive and well. His re-

covery was entirely due to Christian Science." Governor St. John was as good as his word. In a week or two he brought along a hale and hearty-looking American Colonel, who told me his narrative. He said that some years ago he was attacked by a cancer under the right ear. It was a very slow growth at first, but after a time it assumed dimensions which led him to consent to the operation which his physicians declared to be indispensable if his life was to be preserved. As usual in such cases, the cancer was no sooner cut out than it began to grow again, and he once more resorted to a surgeon in the hopes that a second operation might be more successful. After consultation, however the faculty decided that it would be worse than useless for him to submit to the knife a second time. He was certain to die, and that speedily. This fact, he assured me, is certified by those to whom he submitted his case. It was at this moment that he heard of the claims of the Christian Scientists, and, fearing much, and believing little, he consented to place himself in their hands. The result was marvellous—from the purely medical point of view, miraculous. The whole of the cancer came away, his flesh healed up, and he has ever since enjoyed perfect health. I saw the Colonel at the club, and he showed me the scar made by the cancer. It is very distinct, although the flesh was perfectly healed, and he seemed to be in robust health. I spoke to him very seriously about the duty of obtaining duly authenticated evidence as to the reality of his cure. This he promised to do. He said there would be no difficulty in obtaining the evidence of the doctors who first operated, and of those who refused to operate a second time, as well as that of several friends whom he consulted at the time. As soon as I obtain the

documents I will publish them in **BORDERLAND**. It will be interesting to hear what explanation the doctors have to give of a cure which so far transcends their experience as the cure of organic disease by suggestion.

OTHER TESTIMONIES.

Another visitor who called upon me was Dr. Waite, the author of a book entitled, "The Law of Laws." He was accompanied by Mrs. Stockham. Dr. Waite told me of a friend of his who was in the last stage of consumption. She had wasted away to a shadow, and her friends were assembled in the room to bid her farewell, when a Christian Scientist came into the room and turned the relatives out. In the course of an hour he not only stopped the disease, but literally restored life to the patient. The dying woman revived and took nourishment. From that hour she made a rapid recovery. I asked Dr. Waite whether, if they could restore the eaten-out tissue of a lung, they could not restore an amputated limb. This he said he did not think was possible; why, I do not quite see. So far, however, the Christian Scientists have not attempted to restore the limb which has been sacrificed to the surgeon's knife.

Mrs. Stockham, who is a duly qualified doctor of medicine, knew of a case in her own family. It was a near relative of hers, who had suffered many things of many physicians, and had been cured by Christian Science. Mrs. Stockham said that she had carefully noted every phase in the malady and in the recovery, and she had no doubt whatever as to the accuracy of the facts as she stated them.

During my stay in New York I had a long and extremely interesting interview with Thomas Lake Harris, who is very familiar to

English readers owing to the part he played in the tragedy of Lawrence Oliphant's life. He told me he was constantly curing disease by the exercise of his psychic power. He gave me some remarkable instances of cases which he had been able to cure. One of the most interesting groups of philanthropic workers whom I met in Chicago were enthusiastic Christian Scientists, who one and all professed to have received immense good in the renovation of their physical energies and an increased capacity to work without weariness, which I confess I coveted not a little.

MARK TWAIN'S EVIDENCE.

Even after I left the American shore it seemed impossible for me to escape the testimony as to the efficiency of this new method of therapeutic suggestion. Mark Twain told me, with much detail, of a case which he knew of in his own experience, in which a governess who had wasted away with a nervous malady which had defied the treatment of the experts, was cured in a month by the influence of a Christian Scientist who lived in his neighbourhood. He knew the persons concerned personally, and was absolutely convinced as to the truth of their statements. The governess had been for eighteen months at a special institution for maladies of her kind, and had come home to die.

A still more remarkable case came to my knowledge during the voyage home relating to the wife of one of the most eminent men of letters in America, who was also snatched from the power of death by the same simple agency. This was the more remarkable because for some months her husband, although he consulted all the physicians and received from them the information that nothing more could be done, and that his wife was simply wasting away to

death, obstinately refused to go to the Christian Scientists, declaring that his self-respect forbade any resort to such humbug. It was only in the last extremity that he decided to try mind cure, and he was rewarded by an almost immediate and complete recovery. His wife not only completely recovered, but seems twenty years younger than she did before mind-cure was resorted to.

THE EDITOR OF THE "ARENA."

Another remarkable man whom I saw during my visit to America was Mr. B. O. Flower, editor of the *Arena*, which is one of the most advanced and courageous periodicals in the United States. I did not see Mrs. Flower, I should have been glad to have done so. I made her husband's acquaintance; however, we had a long conversation on many matters. He also had testimony to give as to the efficacy of psychic healing. In the *Arena* for February he tells at length the whole story of how his wife was cured in order to illustrate the iniquity of the medical monopoly which curses many of the states in America and which is more or less the plague of all civilised countries. Some years ago Mrs. Flower had a severe attack of pneumonia which left her with an obstinate and distressing cough which baffled all the efforts of the physicians. Every winter she had to be taken to Florida to be saved from death. About three years ago she had an attack of influenza which seemed to bring her to the door of death. Mr. Flower then states what happened as follows:—

HOW HIS WIFE WAS CURED.

I then conferred with a regular physician of the Back Bay, and explained the delicate condition of her stomach; later I took her to this doctor. He prescribed for her, but the medicine so distressed her

stomach that after a day and a half of acute pain she discontinued it, and I found it impossible to infuse any courage into her mind. She steadily grew worse.

One day a friend, whose wife had been very ill from a shock of paralysis, and other serious complications, called at my office. On inquiring about her condition I was surprised to hear from my friend that she was perfectly restored to health. He then informed me that he had been led through some friends to consult a metaphysician, who had entirely cured his wife. I immediately called upon the gentleman who had restored my friend's wife to health. He impressed me as being a wholesome, manly man, who sincerely believed in his system. I made an appointment for my wife, but on informing her found her very much opposed to the treatment, for she was strongly prejudiced against Christian Science.

At last, however, she consented to give the metaphysician a trial. In five treatments, covering a period of two weeks, my wife was cured. Her cough of three years' standing had disappeared. She was able to eat cucumber, cake, and confectionery with impunity. Since then a period of more than two years and a half has elapsed, and my wife has never taken a dose of medicine, nor has she been compelled to leave Boston during the winter, and her health has been better than it had been for the six or eight years prior to being treated by this metaphysician.

Mr. Flower says his wife and his mother are ready to bear witness as to the absolute truth of all these statements. An eminent regular practitioner in St. Louis certified after careful examination that Mrs. Flower was suffering from phthisis in an advanced stage. An eminent Washington physician, after as careful an examination, declared that

she was suffering not from phthisis but from anæmia and gastric catarrh and some trouble in the right lung.

PENALTIES FOR HEALING.

All the treatments of all the physicians failed, and Mr. Flower thus sums up the case:—

Regular remedies not only failed to give relief but aggravated the stomach trouble, and in this apparently most hopeless condition she was cured in two weeks by a metaphysician. Now had we been residents of some of the medical slave states, Iowa for example, and this metaphysician had thus cured my wife after the regular practice had failed, he would have been liable to arrest and imprisonment for the *crime of curing whom regular practitioners were powerless to aid*. Had Massachusetts been cursed with a monopoly law which would have rendered it impossible for me to employ this metaphysician, death would unquestionably have robbed me of one whose love, high thinking, and sweet companionship have been a constant source of inspiration and strength.

This case, in so far as it affords an illustration of the saving of a precious life, by means which would have been impossible under medical despotism, is by no means exceptional. Thousands upon thousands of cases might be presented which tell the same story. Indeed, I have met with nothing in recent years which has so astonished me as the number of intelligent and thoughtful people who assure me that they have been cured by the newer, subtler, and safer means and methods of treatment after regular practice had signally failed.

CHRISTIAN SCIENTISTS IN ENGLAND.

I had intended supplementing these brief statements of the evidence brought to me by persons of high standing in America by some

record of the Christian Scientists in this country. Miss Frances Lord was good enough to write me a paper on this subject, describing her experience; and Miss Caroline Whitehead was equally kind and helpful in placing at my disposal the record of her own practice in the same mysterious field. But I have decided to hold over these communications for the present. I prefer to raise the question by no exhaustive treatise upon the subject, but simply to record the facts which were brought to me by men and women of unimpeachable character, whose reputation is not confined to the American Republic. What do the things mean? It is impossible to suspect the veracity of the witness. They may be mistaken, but not even the most prejudiced would be bold enough to suggest that they are wilfully deceiving. But if men and women of such training and capacity can be deceived as to cures wrought on themselves and on their closest relations, what credence can possibly be paid to the record of miracles in the Old and New Testament? That is a plain question which I will leave to my readers, in the hopes that they may face it frankly, and answer it, each for himself, as plainly as the question has been put to him.

HOW IT SEEMS TO ME.

I confess that it seems to me that there is just as much likelihood of Matthew, Mark, Luke, and John, and the twelve Apostles being mistaken as to the reality of the miraculous cure wrought in Judea and Galilee as that Governor St. John, Mrs. Stockham, Mr. W. D. Howells, Mark Twain, and Mr. B. O. Flower have been mistaken as to the cures wrought within the circle of their own experience by the Christian Scientists, or psychic healers, or metaphysicians, or whatever else they may be called. If human

evidence has any value at all, what right have we arbitrarily to declare that the testimony of illiterate fishermen in a pre-scientific age is to be regarded as conclusive when the testimony of scholars, and doctors,

and governors is to be rejected summarily when it is tendered in the full light and under the strict conditions of evidence insisted upon by the science of the nineteenth century?—*Borderland.*

EXPERIENCES AFTER DEATH.

THE following purported to come from a friend who in life was a strong believer in Spiritualism—very soon after his transition.

Q.—“Will C. W.—say something this evening as promised?”

A.—“Yes. C—says tell Underwood that I shall not yet speak of the new society I find myself in. Don't want to give wrong evidence in regard to spirit return, which is true, true, true!”

Q.—“Have you any special thing you wish to say to us?”

A.—“So many things, but principally that we never die. I am more alive here than ever before—doubt forever dispelled. Oh, if I could do ardent things by which I could reach all humanity and assure them, as I myself am here assured, of soul life!”

Q.—“How did you feel at the moment of death? Were you conscious, or unconscious until after the separation from your body?”

A.—“Conscious of a change, but one so easily made that I felt puzzled whether, as Paul said, I was in the body or out. Sense perceptions so changed! I saw that seemed to be C. W.—lying inert, senseless, while the real thinking, loving, living C. W.—stood by unable to will that senseless body to any movement, and I said, ‘Why, I am freed from that prison!’

Q.—“Were any of your spirit friends near you at that hour, and perceptible to you?”

A.—“Looking around I was much surprised to see so many well-known friends.”

Q.—“Will you tell us who were there?”

A. “Wilson.” As this was written I mentally queried, “What Wilson?” When immediately followed, “You don't know him.” Then was written the full name of one of whom I had heard but did not know personally.

Q.—“Whom did you first recognize?”

A.—“Mother—then my first wife—B. S. W. C. H.—spirits innumerable.”

After this followed answers which were too much concerned with private affairs to be here given, but very characteristic; matters unknown to either of us present were written about of a nature which I could not without seeming impertinent, undertake to verify. One evening was written unexpectedly, “Wonder if you would wish a word from Franklin B—?” As this was the name of a relative who in life had been a very ardent Methodist we answered, “Why certainly—will he tell us if his changed state met his expectation while here?”

A.—“You ought to know—confess I was mistaken. I went off wondering what was coming—and was so surprised! Your Aunt M—came, and said, ‘Well, Franklin, this is not the sort of heaven we expected, is it?’” Here the communication was suddenly broken off, and further

questions received no answer. This was a frequent occurrence—showing that our wishes were of no helpful avail in regard to what was written.

One evening soon as I took my pen, was written, "Shall you wish to hear from spirit spheres? There are now present numerous friends who will gladly answer questions."

Q.—"Will you give the names of some of these?"

A.—"Ghosts are averse to assert Christian names which savor of egoism, but if you will call personal names of those with whose thought your most spiritual sympathies are in harmony, then will be given answers."

Often in a playful way they named themselves "ghosts," "phantasms," etc., words which of myself I should not use in regard to this intelligence, and felt averse to the expression when coming from this source.

B. F. U.—"Is L. E.—among those here present?"

This was the name of a lady of fine intellectual attainments and rare logical power, but of extremely cautious statement, with whom we had been on intimate terms during her life time, who had been deeply interested in speculative philosophy, but previous to her death had only attained to an agnostic position in belief as to a future. To the question a somewhat evasive answer was given, touching on personal private matters, but indicating that she was present. We had often asked to hear from her but without avail.

Q.—"Well, if this is really L. E.—I would like to ask, knowing her disbelief while in this life of any future state of existence, how the new state of affairs impresses her mind?"

A.—She has thought long, over the new and altogether unexpected conditions in which she found herself, searching for the explanation and dares not state her shadowy theory, having found herself to be very much mistaken when trying to make

definitions of her position while on your lower plane. She says she had long wished to get into communication with earth-friends but scarcely knew of a definite statement, which from her present point of view, he could give confirmation such as she would have asked for when with you."

Q.—"Do you think that your present state is preferable to our phase of existence?"

A.—Oh yes—a further soul progression—I could say much, but do not care now. I can now understand the necessity of doubt while on your starting point and will not say more now, as you thinkers will understand when you are as I am."

Q.—"Do you know what is taking place among your friends on our plane?"

A.—"Yes, I am constantly informed of their spiritual progress."

The following was given as from one who was considered a leading light in a certain kind of literature. He was also a Spiritualist.

Q.—"Can or will E. A. P.—communicate with us to-night?"

A.—Change wording to this. Will all that was best in E. A. P.—spiritually materialize in answer to Bhama's (Mr. U's) question?"

Q.—"We accept the amendment."

A.—Still I exist, but in a sphere where I had no idea I belonged. Earthly standards are all wrong. Character and altruistic aims are here of more importance than earthly shallow combinations. Ah, how foolish to philosophise on questions of future life, when your environments are so full of merely physical matters. Bounds of physical cannot word spiritual."

Q.—"Is there anything you would like to say as a message to your friends on this side?"

A.—"Say to those who inquire that E. A. P.—still lives, but is surprised by the new mind he feels within him. Positive evidence is

not so clearly obtainable as I thought when in earthly form."

The following was written after the name of a wealthy materialist was given, a person who had bestowed liberally of his means while here, for scientific purposes. "Those may thank their fates to whom has been given the cult of poverty—within that line they will be able to do more effective work than I with all my money and good will was able to."

Q.—"But you did much good with part of your money when here,

does not that thought comfort you?"

A.—"Yes; the good I did is the one comfort I have here, but oh, the good I could have done had my eyes been opened; that makes me unhappy."

Q.—"How did your new state of existence seem to you at first?"

A.—"I was really very much astonished. I was you know, an out and out materialist, and when I found out how much mistaken I was, I was over whelmed with distress."
S. A. U.

REVIEWS.

THE MONIST VOL. IV NOS. 2 & 3.—We heartily welcome the above two issues of *The Monist*, a quarterly review, edited by Dr. Paul Carus of the Open Court Publishing Company, Chicago. It is a high-class magazine treating of Monism and kindred philosophical and psychological subjects. Monism recognises the unity of Nature. "The eternal in nature is God" may be said to be the cardinal doctrine of this system of philosophy. In the above respect it undoubtedly resembles the central principle of the Vedanta Philosophy. We do not in the least doubt that if the reasonings which support Monism be carried to their legitimate conclusion, we shall have nothing else than the doctrine of *Maya* as propounded by Sankara.

LECTURES ON HINDU RELIGION, PHILOSOPHY AND YOGA.—As its title shows, it is a book of about 150 pages treating of some of the leading problems of Hindu Philosophy. The author is Mr. K. Chakravarty, Yoga Shastri, Secretary of the "Calcutta Yoga Somaj." The eight chapters which comprise the book are as follow: (1). Spirit Wor-

ship of Ancient India. (2). Patanjali Yoga Philosophy; (3). The Taittras; (4). Some Thoughts on the Gita; (5) Raj Yoya; (6). Chandi; (7). Tatwas: what they may be. The above subjects are treated in a very comprehensive and intelligent manner and furnish a good deal of information regarding mystical subjects.

GNAN TATWA.—Published by Babu Chundi Charun Neogi, 22-2, Jhamapukur Lane, Calcutta.

It is a Bengali book of divine songs, the out-pourings of Vikshu, Guanananda Paribrajak, a Hindu mendicant. Under a simple guise, it covers some pithy, precious truths which lead man to salvation. There are some passages in it which betray remarkable beauty of thought though concealed in the simplest language possible and remind us of the wandering bard, Ram Prasad. There is no doubt that the writer has come face to face with some of the secrets of the higher life.

THE HARBINGER.—A Fortnightly Journal, Lahore, Vol. IV. No. 8.

It is a miscellaneous Journal advocating Vegetarianism, Temperance, Female Rights, Hygiene, Psy-

chic Development, Social Reforms, &c., &c. This cheap journal is full of interest and useful information. The subscription is 2-8 only and it is nicely got-up.

"THE ANTHOLOGY OF WISDOM" AND "LECTURES AND NOTES" by B. R. Chatterjee, President, Arya Somaj, Sukkur.

The Anthology of wisdom contains extracts from the principal religious works of all great nations. The aim of the author is to show that all religions are one in their main features. This book is written in a Catholic spirit and is very interesting. The Lectures and Notes contain chiefly discussions on Social Problems in which the opinions of many living authorities are quoted. Drunkenness, Tobacco-smoking, Vegetarianism, Indian women, Indian Civilization, are some of the subjects treated in this little work of 150 pages. The views of the writer are very liberal and the two books noted above deserve wide circulation.

THE PHRENOLOGICAL JOURNAL.—An illustrated magazine of human nature. Fowler and Wells Co., Publishers, 27 East 21st St. New York, U. S. A.

This highly interesting journal is in its 97th volume. The science of phrenology has at last received recognition at the hands of the scientific world. That particular portions of the brain are the seat of particular feelings we do not in the least doubt and the universal consciousness is reflected in various strata of the brain made up of different materials. Its contact with each portion produces peculiar feelings known as love, friendship, imitation &c. It is a mistake to suppose that phrenology leads to materialism.

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