THE

# ORIENTAL MYSTIC MYNA.

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EDITED BY

*Pandit R. S. VEDACHALAM.*

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AUM

"These are thy glorious works,
Parent of good,
Almighty! thine this universal frame,
Thus wondrous fair; Thyself
how wondrous then!
Unspeakable! who sitt'st above
these heavens
To us invisible, or dimly seen
In these thy lowest work; yet
these declare
Thy goodness beyond thought,
and power divine.
On Earth join, all ye creatures,
to extol
Him first, him last, him midst,
and without end.
Hail universal Lord! Be bounte-
ous still
To give us only good, and, if the night
Have gathered aught of evil,
or concealed,
Disperse it, as now light dispels
the dark."

## THE EXTRACTS.

The conquest of the air.

Count Zeppelin's mammoth airship, after sailing in triumph from Constance *via* Strassburg to Maintz, where he took in a fresh supply of petrol, sailed home *via* Stuttgart. Everything was going well, when it was discovered that the gas was leaking, and Count Zeppelin descended at Echterdingen, a small village in the Swabian highlands, to make such slight repairs as were necessary. Count Zeppelin alighted and went to an hotel, attended by cheering thousands. While still enjoying the honours of a triumphing hero he was suddenly prostrated by the news that his airship had disappeared in flames. A thunderstorm struck the balloon at its moorings, blowing one of the

cars into the air, despite the utmost efforts of the soldiers to hold it down. When it fell back a motor exploded, and in a moment the immense balloon was wrapped in flames. To Germany it was a stunning blow. The Germans had confidently calculated upon the airship ridding them of the nightmare which haunts them whenever they think of the British navy. With splendid *elan* the nation rallied to the support of Count Zeppelin, and raised a fund of £150,000 in his honour. A Government grant of £25,000 only stimulated the flow of private subscriptions, and in a few days Count Zeppelin was hard at work on another airship. They would not have done things better in France.

The Aeroplane.

The British Government has almost completed the reconstruction of the *Nulli Secundus*. The French airship the *Republique* has spent one and a half hours sailing over Paris. The Germans, not to be outdone, have manoeuvred two airships over Berlin. The American Government is said to be satisfied with the trials of Capt. Baldwin's small airship—it is only 90 feet long and 20 feet in diameter. But all these ships are of the gas-bag-persuasion. It is by the aeroplane the conquest of the air will ultimately be achieved. The brothers Wright have convinced a sceptical Europe that they have really invented an aeroplane that can fly. But the aeroplane of the future is not yet built, although it is believed that a young Russian of genius has one under construction which for stability, horse-power, duration of flight and carrying capacity will astonish the world.

The naked saints of the Himalayas.

We have heard a great deal of the Mahatmas, who are supposed to inhabit inaccessible caves in the Himalayas. But no one has tracked them to their retreat. The nearest approach to a discovery of the lair of the Masters is reported in the *Hindustan Review* for August, which publishes a remarkable story of how four adventurous travellers, by the aid of a mysterious plan, made their way into the heights of the Himalayas, where they found the object of their quest:—

Upon the slab, in a reclining posture, in the scintillating light of the paling stars, lay a fair, aged and venerable man. His long white hair and flowing beard were flecked with the newly-fallen snowflakes; his stony couch must have been ice itself. Unmoved and unmoving amid the romantic surroundings, in the sacred silence of that solemn hour, his calm contemplation of the beatific visions of other worlds did not permit his recognition of our presence. They saw him breathe, but their reverence for the man did not permit them to touch him. For the half-hour during which they stood beside him, he did not once open his fast

closed eyes. Not far from where the old man lay, another and younger man was seen extended upon the frozen earth. Besides the latter, a third was resting upon his hands and feet in such a manner that his back was held clear above the ground, his head was thrown back and his face turned up. Nothing protected these remarkable sages from the inclement blast or falling snow. They had not so much as a thread, while the venturesome youths, in their flannels and great-coats, felt as if the very marrow froze within their bone.

A wife's return.

The *Hindu Spiritual Magazine* publishes a narrative which it has received from a scientific man, an assistant surgeon in Government service, concerning his experience with the return of his wife after death. Some time before she died he heard her talking to invisible persons, who seemed to be telling her that neither he nor the children should suffer by her death. In that case she said she had no objection to pass over. The day before her death she predicted that she would die exactly twenty-four hours after she spoke. This she did. The children never seem to be aware of their mother's absence. At a *seance* held in the family shortly after her death she controlled her second son, and stated that she did not know exactly where she was, as the place was dark. She asked them to pray with her. This was done. She then saw a light; the prayer was repeated, after which she said she was much happier, and had had a vision of the goddess who had appeared to her before her death. She then asked her husband to go to Benares. When he arrived there he found that his deceased wife had visited her sister, and sat and talked with her for a long time. He then went to the Temple, and there had a vision of his wife sitting close to him, and making sandal-wood paste for the God of the Temple. Since then he has heard the voice of his wife comforting his children, and on one occasion she attended him when he was lying ill with fever. He also maintains that he sees his wife in visions and dreams now and then, and feels her presence often.

*The Review of Reviews.*

Smoothing the stormy sea.

During tunnelling operations on the East River, New York, it was observed by an engineer named Brasher that the water was perfectly calm in the vicinity of caissons filled with compressed air, from which it escaped in small quantities. Mr. Brasher thereupon experimented on the effect of compressed air on sea-waves, by running pipes in which small holes were pierced along a sea-wall and forcing compressed air through them. He discovered that even in the most violent storms the waves were almost perfectly calm near the pipes. He is now trying to devise a system for providing ships with a belt of such pipes below the water-line,

which would enable them to ride calmly the sea even in the roughest water.—*The international, Aug.*

Blue light to preserve fruit.

Tests with red, green, blue and white light during the last two years have shown French experimenter that colours have effects on vegetation that may prove of great practical importance. Under red light, for instance, the growth of vegetables was fifteen times as rapid as under blue light. Blue light, on the other hand, had a remarkable preservative power on growing vegetation, and two years after planting, the first leaves of an oak tree were as fresh and vigorous as ever. Of even greater economic value seems the discovery that ripe fruit keeps remarkably under a blue screen, showing no decay after several weeks.

Martineau and the Pragmatists.

In *Mind*, Mr. Leslie T. Walker discusses the relation between Martineau's ethical theories of knowledge held by Humanists, and Pragmatists, whom he treats as one. His conclusion is:—

It is impossible to say how much Humanists and Pragmatists have learnt from the late Dr. Martineau; but this at least is clear, that they are at one with him in their methods and their aims. His Ethical studies and their Theory of knowledge are expressive of the same movement of thought, a movement which leads us away from Absolutism towards Individualism and toward a philosophy whose standpoint shall be at once more practical and more human. Such a movement was needed as a protest against those philosophers who persist in treating man as a mere passing wavelet in the sea of an eternal consciousness. But for a permanent philosophical position we need a *via media* which shall give to subject and object alike their due value in knowledge and morality; and such a *via media*, it seems to me, can be found only in a return to the principles which constitute the essential characteristics of the philosophy of Aristotle.

*The Indian Review.*

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## THE EVOLUTION OF THE COSMOS.

Think on, for a while, the slow and steady growth of all organic structures that is going on all over the globe and tell me whether it is not an unrequitable service on the part of our Heavenly Father to have done so, in consideration of the inability of Souls and that of the *maya* to receive even the smallest part of his Supreme Force. If he had not sent it through the apt medium of Suddha maya, there would have been no creation of this earth, the sky and stellar regions, no creation of this body of mine and that of yours, no creation of the vast and wonderful variety of animal, vegeteble and mineral kingdoms. Take a glass tumbler and strike it slowly and softly with a thin stick. It will produce a sweet

sound. So long as you keep to a gentle stroke, the glass will respond to the milder vibrations and will produce a peculiar note; but, the moment you increase the rate of vibrations by giving stroke after stroke coarser than before, it will break into pieces, being incapable of responding to those quicker and stronger oscillations. The same will occur to Asuddha Maya and this material world, if they are directly acted upon by the Supreme Force. Fortunately, this has been obviated by the intervention of the highly etherealised principle of matter the Suddha Maya.

Even with this Suddha Maya, Lord Siva is not in direct contact. Although to a certain extent this Suddha Maya Tatvam bears a dim resemblance to Sivam, yet it is not a whit comparable to it on account of its being after all only a life-less dead matter. Therefore, beyond this Suddha Maya, there is a still more subtilised principle instinct with life and intelligence, one with Sivam but of a sweet and gentle feminine character which is called Parasakti.

Here, we will try to have a clear notion of what Sivam and Sakti mean. In the Supreme Being there is an intrinsic difference not in its property but in the rate of velocity which its vibrations possess. One set of vibrations is strong and robust and is imbued with masculine character, and the other set is of a much gentler kind and bears the stamp of a sweet feminine charm. When God is intent upon creation, he works it through his feminine part, but when he is bent upon destruction he effects it through his masculine portion. So, you see that both the productive and destructive powers inhere in one and the same principle, the Sivam. This is the meaning which the Symbol of Ardhanariswaram represents in the mind of all thinking people. And, speaking, in concrete, of these destructive and reproductive functions of pure Sivam, the philosophy of Siddhanta names the one as Siva and the other as his Parasakti or Parvati. But for this there is no distinction between the two, Sakti is Siva and Siva is Sakti.

Now, this Parasakti of Parameswara is in immediate contact with the aforesaid Suddha Maya. When it had begun to stir up this maya, sending forth vibrations after vibrations, there was produced in it a peculiar sound which is called Nada Tatwa. This production of sound gave rise to a spiral movement in the purest ethereal substance of Suddha Maya, which in its turn orginated the Bindu Tatwa. This Bindu Tatwa is spoken of in our philosophy as having the coil-up form of a serpent. Recently some eminent scientific men in America have domonstrated by experiments that each and every sound we utter, invariably produces certain definite forms when they are made to touch some minute particles of plastic matter. In the same manner, the Suddha Maya actuated by Nada Tatwa causes Bindu Tatwa to arise

within itself. In the creation of this universe, the Bindu Tatwa plays such a prominent part that we are inclined to look upon it as the first efficient cause which most occupies our attention in dealing with the Evolution of Cosmos.

The Bindu Tatwa constitutes an eternal basis on which arise the grand superstructures of these innumerable worlds. The modern scientific researches, too, have confirmed the importance of Bindu Tatwa which it acquires in the creation of the Cosmos. Sir William Crookes, the distinguished scientist of the day "has drawn a picture and the picture shows an immovable axis, and around it a spiral coil, and at points in that coil are atoms of the chemical elements, generated by that coil which represents a swinging and cooling force. That spiral is in the great ocean of protyle or primeval matter, and, as that spiral goes round and round the immovable axis, it generates chemical elements one after another and so brings into existence the materials out of which the world is to be formed." What Professor Crookes termed, here, as protyle, is, in Siddhanta, denominated as Asuddha Maya which exists like an immovable axis and around which the Bindu Tatwa coils up and generates the force necessary for the production of chemical changes out of which this universe comes into existence. Many thousands of years before Mr. Crookes discovered this wonderful law of Cosmic evolution, our ancient Raja Yogis and Philosophers had brought this into broad day-light and even for the instruction of ordinary masses had they represented it in the very constructions and celebrations of our temples and in the apparently inconsistent stories of our Puranas.

In order to study the evolutionary principle you need not go to our sacred Agamas and Siddhanta Sastras, but, just on any festival day enter into the temple of our Lord Nataraja or into any temple of antiquity, with a serious and thoughtful mind and you will learn it there. I emphasise the phrase 'on any festival day.' In our Siva temples festivals are celebrated not for the diversion of masses, not for the entertainment of gallant youths, nor for the recreation and amusement of opulent gentries, but for the most sacred purpose of instilling into the minds of all the immortal truths of Yoga Philosophy and redeeming them from the iron-grasp of ignorance and misery. What does our temple-festival represent? It represents one complete cycle of creation, evolution and involution of Cosmos. The beginning of a festival means creation, its duration means evolution and its termination involution. When you enter into a temple at the beginning of a festival, what is it that strikes you first? You see before you the Dwajasthamba or flag-staff wound round with a twisted grass cord, as an indication of the commencement of the festival.

What does that mean? Why the pole is wound round with a cord? Does it not strike you now, that it is not a mere conventional form of ceremoney but one that is full of high spiritual significance? That fixed pole before you is the symbolic representation of Asuddha maya which lay immovable, that entwined cord the emblem of Bindu Tatwa which stirred it up and set it on the process of evolution.

Again, don't stop at the flag-staff but move onward and enter into the interior of the temple and go straight to one of the inner chambers where Lord Nataraja is worshipped. You see there the Holy Image standing on its right leg which is fixed and immovable, whereas its left foot is raised up a little from the ground. Well, what does that signify? In the image of God the left side always indicates the feminine principle or Parasakti, while the right side remains as a symbol of his masculine element. Therefore, the raising up of the left foot forms a positive sign of his gentle thought-vibrations engaged in the performance of creative function for the beneficent purpose of uplifting the individual souls from the mire of ignorance.

Again, you see the image having in one of its hands a small drum. This drum represents Suddha maya and its disc the Nada Tatwa. When you beat the drum, it produces sound. Similarly, when Parasakti or the Divine power strikes upon the Suddha maya, it too produces a peculiar sound, which originates the Bindu and other Tatwas in perpetual succession until this world rises into its present shape. That this is the meaning of Drum-symbol, is pictorially expressed by Saint Kumaragurupara in the lines, which mean "The Indra Loga of blooming kalpaka groves, the whole indescribable extent of this earth composed of four-fold lands, and other spheres and numberless Beings, thy hand itself laying hold of the Drum, created."

From this it will be manifest, that the law of Cosmic evolution has been by the Indian Sages, investigated countless ages ago and represented with great clearness in the structure of temples and holy images and that a study of these esoteric teachings conveyed through symbols, opens our mental vision, enlarges the horizon of our thought and increases the latent powers of our intellect. I request you all, in conclusion, to carry with you this impression that the sublime and ideal teachings regarding the real inter-relation of Mind and Matter and the Supreme Being and the deepest scientific exposition of the law of cosmic evolution that finds its corroboration even in the minute experimental researches carried on by eminent scholars of modern Physical science, are nowhere to be found outside the pale of ancient Saiva Siddhanta and that this high distinguishing mark of this philosophy has not, unto this day, been grasped even

by those who boast themselves as great spiritual teachers and who are bold enough to say that they hold direct communication with the Mahatmas of India. Still there are other important points to be touched upon in the law of cosmic evolution as expounded in Saiva Siddhanta but I wish to reserve them for a future occasion.

## THE GREAT LITTLE.

I am led to believe from what I know of the nature of the spirit animating the vast majority of you to day, that you will be inclined to smile at the title of this article. Some of you may think with a nonchalant spirit imbued with the so-called graceful notions (?) of modern material civilization that I am about to launch an exposition of some abstruse occult or metaphysical problem and pass it over in silence with a lackadaisical eye of supreme contempt. Some others amongst you may also imagine that I am about to quench your inordinate thirst for "light literature"—why not dark, for it throws no light on solid, substantial thought?— by pouring old wine into new bottles. Surely, it is very unbecoming of you, not to be patient for a while and then see with your eyes open so that you may have ease. So I beg of you to lend ear to my oftenheard and oftener sung song, as I am sure, I can strike out some new and unheard of notes, full-melodious and all-harmonious, to sweeten your keen sensitive ear.

But enough of this preamble. Great is Little and Little is Great. It has been the custom, ever since the dawn of spiritual knowledge to clothe it in riddle-like language. I am only pursuing the time-honoured, well-beaten track but I shall also use my best endeavour to solve that riddle for you. All things that are really great and useful appear to the ordinary gaze to be worth nothing at all while minor, mediocre and ephemeral things assume a perenninal interest and imposturous usefulness. I shall now speak about the Great Little things—those minor, trivial actions and incidents which escape the ordinary eye.

I once more assure you, the greatest things in this world are often the simplest things. How many of you can believe me if I say that a mother unconsciously mesmerises her child to sleep or drives away the child's anger by her soft, warm and sweet touch as well as by kind and coaxing words? Nevertheless, it is a fact. Some of you may even wonder at me when I say that you are actually mesmerising your child when you speak to it coaxingly, when you kiss and caress it lovingly and embrace it warmly and fervently? Is it not a real fact? How many of you have not winced and felt uneasy and troubled when a serene, intrepid,

one-pointed gaze is directed straight into your eyes ? Because you find the man's gaze unbearable, you may think him to be a sinister-looking person, but I tell you he is mesmerising you without your knowledge.

Now you see that these trivial things as you deem to call them, completely escape your notice as well as your comprehension. I assure you that many things of the like nature are not at all thought of by you and they lie beyond the pale of your present consciousness, so that if I begin to enumerate and explain them all to you in this short space, it will be well-nigh a hopeless task. So I shall only content myself with describing one of your commonest trivialities, namely of your everyday greeting manner or bringing the two hands togethr in salute and shall lay before you my explanation of a great truth.

Now there are many ways of greeting, current among the different nations of the world. Some kiss each other's hands at their meeting and parting, others salute or raise their right hand to the head and then lower it with a wavy motion. Some have a kind look and a sweet smile while a few incline their heads with a graceful majesty. Still a few embrace each other in a peculiar way but the majority of us Indians bing together the palms of our hands to the front while a considerable number of Europeans shake hands.

Now I can tell you nothing more than that every one of these forms of greeting is a process of mesmerising with greater or less results according to the mode we employ in greeting. Many of you have visited Indian Temples but only the most observingand keen-sighted amongst you know how the hands of many of the idols are sculptured. Ordinarily you will find many idols with hands in a curious posture. The right hand of some of them points to the blue vault of heaven in an inclining and ascending posture, while the left slopes downwards and points to the earth; in many the right and the left hands are brought into closest contact, finger of the one hand coinciding with the corresponding finger of the other and the two palms lying one against the other. The ascending right hand receives the Universal Magnetic fluid and transmits it down to the earth through the descending left hand. In the other posture which is the Indian form of greeting, a magnetic circle is formed. Now let us understand the underlying truth represented by these two postures.

There is a subtle, invisible and incomprehensible force pervading, all space. We may for convenience sake call it the Universal Magnetic Fluid. It is this infinite and eternal fluid which is the medium of all occult phenomena. Everyman keeps stored within himself a quantity of this fluid. If one be a mesmerist, every time he mesmerises a patient,

he spends something of this fluid. Unless he possess a method by which he can recoup this loss of magnetic fluid and strengthen himself every day, he cannot be a very good successful mesmerist. Now the two symbolic representations which we find modelled in the Indian idols are nothing more than an excellent and time-honoured method for storing up the universal Magnetic Fluid. I now proceed to describe the process.

Get into a silent, lovely chamber where every possibility of your being disturbed is minimised to the least degree. The chamber should be neat, clean and well ventilated. You may choose either morning or evening as suits your convenience. If you choose the former, you had better follow the instructions within the short duration of the morning or at sun-rise and if the latter is chosen as the most suitable time the instructions should be attended to in the dusk or just at the time when the sun sets. But it is not absolutely necessary that this should be done at the time mentioned above. You may do it whenever you like. Seat yourself on an armless chair in a posture most convenient to yourself or you had better squat yourself down on the floor relaxing all the muscles of your body except those of the two arms. Stretch both your arms in a suppliant posture as if in prayer slanting towards the shoulders the hands being about a yard apart. Breathe slowly and deeply concentrating all your thoughts on the suggestion "I am all strength, health, love and purity." As you inhale the air, you should raise your arms slowly backward in a circle and when they assume a slanting and suppliant posture as stated above you should hold your breath as long as you can. Then bring them down slowly as you exhale the air. Then the same process is to be repeated for about ten or fifteen minutes.

Then bring the palms of the two hands together in juxtaposition the fingers of the one hand coinciding with the corresponding fingers of the other. Rest your elbows on your thighs.

Now the Magnetic circle is complete. Then close your eyes completely and repeat mentally the formula "I am all strength, health, love and purity." You will at first feel the beat of the heart through the fingers' ends. For about one or two minutes it will be utter darkness to you. Then gradually you will see a light in the darkness. Rainbow-tinted clouds will float lightly to and for before your eyes. These variegated colours will appear in an infinite number of variations.

They will dissolve and redissolve, indefinitely appearing in a newer tinge every time they dissolve, the like of which you would have never seen except in your dreams. At the same time you will hear many sounds and incoherant conversa-

tions. By this time, the colour clouds will assume well-defined forms like men, women, children, animals and in short every possible material form. Now you have crossed the dim and cloudy borderland between the waking and the sleeping consciousness. By this time you would have been completely cut off from all the surrounding objects and you are now said to be in a self-induced hypnotic or rather mesmeric trance. Frequently at the very beginning, simultaneous with the sounds and colours, you will feel a whirling sensation—a kind of top-like-spinning round and round while the body will appear to have become lighter than ether and also to float gaily to and fro in an etherial atmosphere. Now is the time for concentrating all your thoughts on the suggestion given above. But a vast majority of persons will very soon lose their self-consciousness and merge in regular dreamless sleep. Though these persons cannot give suggestions to themselves, the sleep will be immensely beneficial to them in every way as it will recoup to an enormous extent their lost magnetic fluid. But those who retain their self-consciousness derive far more benefit than those who do not.

It should not be imagined even for a moment that the results described above will be obtained at the very first attempt. Very far from it. Slowly but surely the results will follow of their own accord within a fortnight's time. But great difficulty is experienced in crossing what is called the "dim borderland" without losing self-consciousness, for a vast majority of persons fall into a natural sleep at the very beginning. But there are some who retain their full consciousness and cross the "borderland" wide awake and it is these that prove to be very great mesmerists and successful persons in every walk of life.

Now if a person goes on practising this for sometime, say regularly for about a month, whenever he brings his two hands together in contact, a magnetic circle is at once formed and a strong current circulates round and round. If he separates his right hand from the left and holds it straightly and slantingly downwards as in the idol, a strong magnetic current will flow out through his fingers and pass on to another person by bringing his (the mesmerist's) fingers into contact with those of that other person. Thus we see that by bringing together both our hands and separating them, we can impart a strong and healthy magnetism to our subjects. This can be utilised to our advantage in a variety of ways.

Thus have I laid bare the truth secreted in our ordinary greeting as well as the symbols represented in the Indian idols. It is devoutly hoped that what has been given in the foregoing paragraphs, will at least tend to give a healthy tone to

the spiritual ideas now prevailing and stir up the interest of our own fellow countrymen. "Tomorrow to fresh woods and pastures new."

K. G. SRINIVASAN.

## Human Magnetism,

by *Mr. M. S. Schwabe, in the Health Record for Sept. 1908.*

An article, by Dr. Meissner which appears in the current number of the German magazine, "Vebersinnliche Welt," is of unusual interest for our readers. I think it is almost the first time that a physician in ordinary practice has not only become convinced of the existence and the curative power of human magnetism, but has made use of it for few years in more than 300 cases, and has now had the courage to describe the results in print. It is a matter for regret that the article does not appear in one of the medical publications. Dr. Meissner is full of astonishment at the results obtained, is inclined to apologise for his convictions, and is apparently quite unconscious of what has been done in England in this direction.

He seems first to have realised the curative force of magnetism in his own person, when he found relief from intense internal pain by the touch of his wife's hands, and experienced at the same time the sensation of a strong electric current, which she also felt in her own body. Mrs. Meissner must also have been possessed of very strong magnetism, as on subsequent occasions, when sitting with her at a small table, the magnetic current became almost unbearable. As a rule, Dr. Meissner magnetises his patients from a considerable distance, such as the length of a room, and even then he is often asked to desist, on account of the strength of the sensation. He found that he could produce either cold or warmth, could reduce fever and cure sciatica, rheumatism, gout and diseases of the respiratory and digestive organs, as well as paralysis and nervous complaint of various kinds.

Most of his patients at first were workpeople belonging to benefit societies, but eventually he tried the results on all who came to him, regardless of the risk of losing his professional reputation. Being anxious to prove the real existence of this force, he carefully avoided the use of suggestion or of hypnotism, and although a certain number of his patients were not susceptible to the influence the majority felt it very strongly and testified to the good results, which proved to be permanent in most cases.

I think it unnecessary to describe all the cases in detail, but one or two are of special interest. In a case of paralysis of the fingers, which were firmly contracted, it it was found that only *two* could be flexed when a powerful electric battery was used, whereas three were easily unbent by the human current, and this was afterwards al-

ways used in combination with the other. It appeared that the more delicate human magnetism was better adapted to revive the injured nerves than the more powerful current, which is sometimes too irritating and exciting to the delicate tissue. In another case it was found that the fingers actually followed the motion of the doctor's hand when passed over the corresponding muscles.

The most extraordinary case, however, is described in some detail, and would really be almost incredible if it were not vouched for in the strongest manner. Called in by a poor woman whose three-years-old child had died a few hours before, Dr. Meissner convinced himself that life had departed, and wrote the required certificate of death. It then occured to him to try the effect of magnetic passes over the body, when, to his intense surprise, the closed eyelids opened suddenly, then shut, then opened again six or seven times running. No other sign of life appeared, and the passes were not continued, out of regard for the mother's feelings. Although Dr. Meissner attributes these movements to reflex action set in motion by his magnetism, it seems a pity that he did not persevere with the experiment.

The interest of the author's statements lies in the fact that they constitute a record of a scientific investigation into the effect of human electricity quite independent of any suggestion, auto-suggestion, or personal influence, and this, he proved, can be exercised at any time as long as quiet and the absence of draughts can be secured. He also considers the presence of a third person very undesirable.

"This natural force which resides in the human organism, and which can be directed by the will, has apparently the power to restore the missing equilibrium in the body of the patient. It is most easily transferred by the hands, and can be communicated to other inanimate objects, but is probably not identical with the human electricity which has recently been measured and investigated by Harmack and Baraduc. At any rate, people who possess this curative or vital magnetism in a high measure are often quite unable to deflect the magnetic needle."

The current can often be felt passing with a pricking sensation by the operator, and the patients were able to describe the motion of his hands even when they were blindfolded and at a distance of five or six yards. Dr. Meissner himself can often see the current as a luminous appearance, and he found that, out of 300 patients, thirty saw the luminous emanations from his hands with great distinctness, while four or five noted the difference in colour on the right and left sides.

Interesting as these observations are, Dr. Meissner remarks very justly that they are of little scientific value, being of a subjective nature

but he attaches the greatest, importance to the objective curative effects which he has witnessed so often himself, and which he considers worthy of careful investigation as likely to throw light on some of the most obscure problems of biology.

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# THE ORIENTAL MYSTIC MYNA.

## BRAHMAN OR SIVAM, WHICH WORD IS PREFERABLE?

Brahman is the sanscrit word which represents the supreme principle of intelligence, the residuum of all matter and mind. Sivam is the Tamil word wich too represents the same thing but with some imporant additional meanings. The root of the former is *brih*, to grow, to increase, according to Anandagiri and Sankara.[1] But Max Muller adduces strong reasons for taking *brih* or *vrih* as equal to *vridh*, to come forth and concludes that the word Brahman means the word or speech.[2] "If I am right in seeing in Brahman" he says, "the original meaning of what breaks forth, of a force that manifests itself in audible speech it will become easy to understand how Brahman could also, from the very beginning though in a different direction, have been used as a name of that universal force which manifests itself in the creation of a visible universe." Those who are acquainted with *sabdabrahmavada*—the school of philosophy which indentifies the Infinite being with sound—will see that Max Muller is right in taking Brahman in the sense of speech. From this we can see that the highest conception which the olden days' Aryans had formed of God before they came into India, was identical with their conception of all pervading sound. But when they migrated into India and mixed with its aboriginal tribes, most probably the cultured Dravidians, a radical change in the meaning of the word Brahman came out as a natural consequence. Then their conception of God was much enlarged, and more sublime ideas were introduced into it. When it thus reached the stage of greater minuteness, Brahman was spoken of as a perfectly transcendent and quite unimaginable being of Infinitude. "The eye reaches it not, speech reaches it not, thought reaches it not: we know not, we understand not, how one should teach it: it is other than the known, above the unknown. Thus we heard of the ancients who proclaimed it to us.

"That which is not uttered by the voice, that by which the voice is uttered know thou that that only

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1. A. C. Gough's Philosophy of the upanishands, page 38.

2. The six systems of Indian Philosophy, page 72.

is the *self*, and not that which men meditate upon as such.

"That which is not thought by the thought, that by which the thought is thought: know thou that that only is the *self*, and not that which men meditate upon as such." [1] So on the Brahman is described in the Upanishads merely as a Being of transcendental character.

Though this character of the Supreme Self constitutes one important aspect of it, it helps little the ardent Soul which seeks for a personal guide to release itself from the iron grasp of eternal misery. It is all very nice to speak at one moment of Brahman as the only unknown reality, of worlds and finite Beings as pure reflections of that one reality, or pure figments of ignorance, and go at another moment to kneel down and worship the known illusory Brahman—the money—or to suffer with great mental agony from the bereavement of one dearly loved or to brood over a melancholy mishap of human life. Of course the Vedantist chuckles at his wonderful capacity in reducing the entire creation to an unknown thing intelligent or non-intelligent of which he alone knows. But the multitude of common individuals looks at him with awe and gaping mouth and whispers 'Ah! See this fictitious giant! How great an illusive intellect he has! Oh! How miraculously he converts everything real to us into nothing! Make haste, let us flee away from this illusive Being lest we should also be made into nothing!' Now, the Vedantist turns round magnanimously, with a consciousness of his signal triumph and calls out the fleeing creatures and addresses them with gracious condescension "why ye flee thus? why ye trouble yourselves about this world which is unreal; You yourselves are unreal. All your actions are unreal. Come, do not run away, join me, let us realise this unreality of everything." "But no, unreal Sir," they say, "Your words are unreal to us, keep this world of unreality to yourself and enjoy the false enjoyment of your false wisdom. We perfer our real ignorance to your unreal wisdom. Away from this fiction!"

Such is the attitude of human mind in its pure and simple state uninfluenced by the conflicting theories of philosophic learning. There are moments in which even a cultured mind having independent thought, becomes dissatisfied with the philosophy of unreality and seeks for a guiding personality to go through the ordeals of earthly life. To minds of this nature the conception of the word *Sivam* will come as a great consolation. Sivam comes from the root *Siv* which is equal to *Sem* and which, in Tamil, means *redness* or *love*. Hence the

1. Kena upanishad.

word denotes a Being whose form is of red colour or who is of pure love.

In the ancient Scriptures[1] of Tamil country *God* is conceived from objective and subjective points of view. Although to express the transcendental nature of God the ancient Tamilians used *Kandali*[2] (கந்தழி) as the proper word, yet they did not pay as much attention as the sages of Upanishads to an aspect of God which was beyond the reach of all word and thought. They care more for the study of that aspect in which the Supreme Self manifests itself and comes into a benevolent relation with Individual Souls and Universe. Without having a definite idea of the purpose of creation and the destiny of souls, what practical benefit can be gained of the flights of unreal thoughts by those who fervently desire to be really saved from the pangs of suffering?

Well why was the Deity conceived of having a red-coloured form? Because when it comes to create this world from the primordial cause of matter and so long as it remains in such active relation with *mind* and *matter*, it assumes a form suffused with bright rosy gleam or burnished gold light. Whilst the Divine energy is at work in the inmost core of material cause, there take place two actions one tending to expand and the other to contract the minutest particles of that invisible cause. That Divine force which causes expansion resembles the force of Heat and the other which causes contraction resembles that of cold. The Divine energy in causing expansion assumes red colour, but when it produces contraction takes on blue colour. See what a great scientific authority says on this subject:—

"All force may be arranged under two divisions, namely, that which causes expansion, as in the case of Heat (Thermism), and that which causes contraction as in the case of Cold or Electricity

When fine ethers sweep through spiral channels around the outside of a line of atoms they widen their course in proportion as they move swiftly and have the effect of heat, the ether being *caloric* or the *element* of heat, the spiral channels which give the law of motion being the *principle* of heat, and both together giving the effect which we call heat or thermism. The coarsest grades of heat in the sunlight are invisible; when the ethers and the atomic spirals are finer they become visible as *red, orange* etc.

"Ethers which sweep through the centre of a line of atoms in the form of a vortex, tend to contract the atoms and thus produce the effect of cold, or electricity, i.e., the ethers as a *substance* and the axial motions as a *principle*, constitute *electricity*. I speak of electricity in connection with cold, because it is really but the refined manifestation of cold being contractive and exists in the greatest intensity at the earth's magnetic poles where cold is greatest. All grades of ether which flow through

1. Vide, for instance, Tirumandiram of saint Tirumalar,

2. Tolkappiam.

the vortical channels of atoms constitute different grades of electricity, the coarsest of which give us the sensation of cold, as in cold water, ice, snow, cold air, etc., which abound in electricity. The Electricity of the battery is not felt by most persons as cold, though sensitives easily perceive it and the electricity of sunlight, being still finer than that of the machine or battery, is manifested to the eye in the form of *blue*, indigo and violet colours. 1

From the above it will be clear how the ascription of red-coloured form to the Almighty becomes a fact of profound scientific character, and how great and wonderful should have been the intellectual powers of ancient sages who perceived this mystery of Divine nature. That this interpretation of Divinity is not ingenious and fantastic but one which actually lay deep in the teachings of seers, will be corroborated if we study side by side the reason for attributing blue colour to *Parasakti*.

The word Parasakti means Supreme force. It was already pointed out that the force of God producing expansion assumed red-colour and was called Sivam. Now the same force acting upon the primitive cause in a different manner, when it tended to contract it, assumed blue colour and was called Parasakti.

There is a charming personality of God, the conception of which is most sacredly cherished in the hearts of the worshippers all over the South of India, which is called *Ardhanariswara* and in which one-half is the female-form tinged with bright blue and the other half the male form of pure coral-red. Does not this clearly prove the two phases of one Divine energy actuating the primeval cause of matter, yet indivisibly blended in the person of the Supreme Self? Therefore, it need be scarcely said that the attribution of red coloured-form to God represents a great scientific process actually going on in the creation of cosmos.

Again Lord Narayana is described as having a body imbued with clear blue. Even so Parasakti, as indicated above, has a blue-coloured form. What results from this but that Narayana and Parasakti are two names formerly used to signify the mildest phase of the Supreme Being and that the two are identical in every way when studied not from a bigoted and religious, but from an unbiased scientific point of view? Taken etymologically the word Narayana means one who belongs to water; that is to say, the cold or contracting energy of God which shows blue colour in its manifestation. Investigated in this manner, Saiva and Vaishnava religions cannot, in their ultimate sense, stand as two separate and

1. See *Principles of Light and Colour* by Dr. E. D. Babbitt, M.D., L.L.D.,

antagonistic cults but one indivisible whole of ancient philosophic thought.

So far we have proved the cogency of reasoning put forth by the old Tamil Saints to take God in his objective relation with mind and matter. In the next number we shall inquire into the strength of their subjective point of view.

## HYPNOTISM
AND
## MESMERISM.

*Continued.*

*Different stages of Hypnotic and Mesmeric sleeps.*

In the previous numbers, difference between hypnotism and mesmerism, hypnotic sleep and ordinary sleep was discussed and explained. Now, we proceed to show the different stages of hypnotic and mesmeric sleeps and how they are induced in a person either by himself or by others.

Those of our readers who take pains to compare this essay with that of others on the same subject will, I believe, find ours purely original and our treatment quite novel. Studied in the light of Saiva Siddhanta, the subject gains much freshness and practical usefulness. Investigations into the occult side of nature taken up by several interested persons under the leadership of eminent scientific men advance, at present, by leaps and bounds opening new vistas of truths hitherto dimly recognised and are coming nearer to the occult and unsectarian teachings of Saiva Siddhanta. This approach is, we say, merely an unconscious one on the part of English Scholars. We can point out an instance of this marked advancement of thought, in Professor William James' recent and remarkable abandonment of Vedanta or monistic system and his wise and judicious recognition of a kind of Dualistic system which resembles much the philosophy of Saiva Siddhanta[1]. A conscious recognition of the principles and value of this philosophy would have done much to back up the earnest inquirers into the ultimate problems of life had it not been for the opposition which they met on all sides. Further for want of an older authority they shrank backward from putting forth any new discoveries of their own for fear of offending those who upheld contrary views of Life.

Especially was this the case with original writers in India. For, here, the main portion of the educated Indians consists of Brahmins and these are supposed to belong to the highest caste in India. In everything they claim an undisputed supremacy over others. If

1. See Hibbert Journel for July, 1908

they deem anything peculiar to themselves, they hold fast to it and when come upon any other thing good and extraneous to what they possess they go great lengths to crush it out and destroy. They have not a particle of sympathy for any movement other than theirs. All the social, moral and religious degeneray into which India has fallen, has been due to this unsympathetic class of Brahmins. There is not on the face of this earth a greater gulf of separation—a separation both physical and mental—than that which exists between a Brahmin and a non-brahmin in India. A foreigner who comes here to study Indian life, mostly comes in contact with Brahmins learning accurately everything connected with them but returns home carrying with him a heap of misrepresentations with regard to the life and literatures of non-brahmin races. That is why the philosophy of Saiva Siddhanta has not become widely known in the far west while that of Vedanta is there become a familiar talk with all.

In spite of all these unfavourable surroundings the fundamental principles of Saiva Siddhanta have found their way into the writings of some of the western philosophers, of course, not through their conscious adoption of them but through their unconcious work of high reasoning faculties. Because truth is common to all and comes to all of its own accord. And when the system of Saiva Siddhanta is studied consciously for its consistent teachings, then it will open to the view of modern thinkers a newer and more wholesome way of thought than that of Vedanta, along which they may go confidently to reach a real goal of salvation. This digression seemed necessary to account for the unusual neglect that attended this valuable system of philosophy.

Now to return to our subject under consideration. Hypnotic and mesmeric sleeps correspond to *Nirmala Avasta* of occult Tamil works. The difference between *Kevala Avasta* and *Nirmala Avasta* must be carefully noted, else it will lead to hopeless confusion of results.

In Kevala Avasta the individual soul loses by degrees the extent of consciousness which it had when it stood one with the gross body or *sthula sarira* and passes on to Sukshuma, Kuna, Kanchuka and Karana sariras one by one until at last it goes one with Mala or the dark principle of ignorance. This is the way in which the self gets into the depth of ordinary sleep.

But in Nirmala Avasta the self though loses its objective consciousness yet gains in clearer and clearer subjective consciousness in proportion as it rises up and gets through the four bodies or sheaths until at last it becomes merged in the flood of *Arul* or Divine Light.

Again in Kevala Avasta the self is under the direct control of ignorant

principle or Anavamala. The influence of the latter is so powerful that it extends it as far as this gross sthulasariraandcloudsthe self every moment even in its waking state in which alone the self is allowed to assert its independency and try its utmost to soar up and find shelter in the all-graceful mother of Divine Light.

But in Nirmala Avasta the chit-sakti or the Light of God holds the self under its influence of ineffable bliss and casts its radiance all through the four sheaths up to this gross visible body of ours.

From this it must be distinctly understood that in this tangible cloak mingle the two influences of *Malam* and *Arul*, but these get themselves much diminished in their intensity as they reach this outward form. Here the self obtains the rarest opportunity in which its reasoning and intuitive faculties rise into prominence, like guide-post at a point from which two ways branch off, to conduct the puzzled soul in the path of its right destination. But the choice lies with the soul. It may choose either the one which leads to the darkest regions of Mala or the other to the resplendent realms of Arul. Alas! the multitudes fall into the snare set around by the wild Nymph called Mala and are carried away into the regions of dark! The means and conveniences afforded here for the acquirement of spiritual bliss, the wretched man turns to multiply evils which tend towards his retrogression.

If he aspires—nay he ought—to enter into the golden temple of wisdom and worship there the idol of Love, he must prepare himself by opening wide his heart which forms the entrance of that temple and which is shut by the massive door of ignorance. The key to unlock its door is within his reach. He even tries to find it out but miserably fails. Why? Because in seeking for it he does not take as much interest as he takes in securing the things for his sensual pleasures. These sensual pleasures are the direct outcome of *Mala*. You work three-fourths of a day to earn the necessaries of your earthly existence. In this manner you spend some twenty five or thirty years and more; and suddenly an extraordinary or unaccountable occurrence takes place and you, thereby, catch fancy for spiritual knowledge and wish to turn a new leaf in your life-history. What occurs then? You at once go to a master or have recourse to a great book and learn a method to practice with. With all the ardour of an enthusiast you begin the practice and pursue it for a few days or months all the while becoming greatly impatient of the results. You cannot any more wait for the results, since the influence of Mala has come upon you most powerfully and you discontinue the practice completely yielding yourself to its

sway. Afterwards you again return to the old manner of living, spend your life-time and go the way of all flesh. If you can reflect a little upon the folly of your action, you will not have done so. Think a while for how long a period your thought was engaged in the way of earthly life and for how long it has taken itself to that of Spiritual living and find out which outweighs the other. Many will find that in ninety-nine cases out of hundred the excess of weight falls on the earthly life. It must be remembered that to acquire successful results in the practice of spiritual methods, one should see that his cultivation extends to one-eigth or one-tenth of time he passed in earning his livelihood. Beginning late in life one is apt to go disappointed. For speedy results are achieved in young age rather than in old age. Suppose a person begins the practice in his 60th year, and it will take for him some ten or twelve years to realise its benefit. Suppose, again, a young man of thirty resolutely pursues it at any cost, and he is sure to succeed at the end of three years. Therefore it is that an early observation of this practice was ordained in the sacred occult works of Saiva Siddhanta. However, a strenuous and persistent practice irrespective of all results should be taken up by those who wish to be released from the bonds of Mala.

Subsequently we shall speak about self-hypnosis in detail.

## PRANAYAMA.

**(By Swami Sivananda Yogi.)**

*First Lesson.*

*Prana.*

In a series of lessons we intend to expound the theory and practice of Pranayama. This branch of learning has in it so great an importance and usefulness that a person of serious turn of mind cannot, under any pretence, overlook its study. It will reveal to him not only the correct modes of earthly life he ought to live but will also unlock the treasures of spiritual forces that are hid within him. If, in this way, both the earthly and spiritual modes of life are harmonised, there is no reason why one should, before he attains what he ardently sought for, unconsciously pass away from this world. Mere prolongation of life in all its vigour and freshness gives birth to newer possibilities and greater scope for rendering to humanity services of a permanent character. Viewed from individual and universal points of view the study and practice of Pranayama constitutes the only important one in preference to all others that in addition to increasing the desire for carnal enjoyment, tend to undermine the health of body and sap the vitality of Life.

Now, what does the word Pranayama mean? It is a compound of two words *Prana* and *ayama*. In

the popular acceptation, the first term generally means *life*. Since to distinguish a live body from a lifeless one, the breath serves as an easy means of indication, that term has come to be associated with it as *Pranavayu*. It also means bodily vigour or strength, for one, to be vigorous or strong, requires a sufficient amount of vital power.

But in the Tamil works on yoga and occultism the word Prana represents the supreme force of intelligence permeating all mind and matter. Yet it is not difficult to perceive the connection between this meaning and the common sense. While all the individual vitality spring up and decay thus undergoing constant and interminable changes, the supreme force remains changeless, still ever enlivening the numerous multitudes of Being. It is not a force like that of magnet or Electricity but one unlimited unit of intelligence of which we can feel but cannot describe. The ultimate object of creation and evolution is to have all Beings melted into this Divine principle and destroy every limitation and individual consciousness of theirs. Though it is an undeniable fact that all souls stand even now in an indivisible union with that supreme force, yet that union is not by them recognised and realised in the least degree. To so great an extent they are enshrouded by ignorance—the only limiting element—that they are not permitted all on a sudden to throw aside this constraining envelope and behold the benign mother in the blaze of her transcendent beauty.

Then what the other term *ayama* means? It means acquirement. Acquirement of what? Of Prana or the supreme force. Hence it follows that the practice of Pranayama is nothing else than to aim at the acquirement of the Divine nature.

One should, therefore, distinctly bear in mind this important function which this practice has to fulfil, and should not be so carried away by his success as to make a bad use of it in the to-be-abhorred ways of the world.

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## THE THEISTIC ASPECT OF SIVA SIDDHANTA—

*continued.*

Further, what is force? Is it a substance in itself or one which is inseparable from it? So far as our experience and knowledge go, Force cannot be said to have a separate existence from substance. Wherever there is substance, there is force, and wherever there is force there is substance either visible or invisible, mental or material. If we want to accurately determine the nature and amount of forces, we cannot do it but with a study of the relation of substances from which they emanate and into which they go. The speed of a long Railway train will clearly indicate the exact amount of steam-force generated by the engine. Though the

steam-force is present everywhere in the universe in a latent form yet it does not appear until the relationship of the substances in which it inheres comes into actual play. From this it will be manifest that Force and Substance are not two distinct things but one that is identical with the other. And to understand the nature of the one a study of the other is highly indispensable. Therefore it seems to me extremely absurd to say that every substance in this world can be reduced to mere force, and in the end there will exist nothing but one single force.

Moreover one only force cannot send forth different vibrations conflicting within each other; one kind of force will always vibrate in one definite manner. The sparkling diamond, the melodious harp, the blown-out rose, the ripe olive, the glossy silk—all send forth different vibrations that affect us in different manners. One sort of vibration is never seen to have been produced by a substance of another sort. And while we are actually seeing before us different kinds of vibrations that are being thrown out by substances widely differing among themselves, how dares the idealist to assert that all these various substances are the outcome of one principal source and that they will in the long run be reduced to that same undifferentiated principle of a single force.

Seeing, therefore, the inconsistency of the argument brought forward by the idealistic school of thinkers, we are quite justified in saying that this vast and wonderful universe is not, as they assert, a sheer nothing but a tangible reality, and that, because they identify the intangible, invisible and intelligent Supreme Self which pervades this universe with the tangible, visible and non-intelligent universe, they do not rise up higher than the Materialists who declare that there exists nothing beyond this dead matter. And the theistic position which they uphold is not much better than the atheistic one upheld by the materialistic class of thinkers.

Now coming to consider the aspect which the theistic argument has assumed in the philosophy of Saiva Siddhanta, I find it there discussed from two points of view. They are the cosmical and the Ideal.

To take up first the cosmical point of view. The law of vital activity in the cosmos is, in spite of all reasoning to the contrary, making itself felt in all minds with an ever-flowing continuity. All animate and inanimate things are being quickened by this indwelling creative element. And by this are manifested unlimited power and intelligence in the interrelation of natural objects so wisely and beautifully fitted up and arranged that a thoughtful mind in its serene moments cannot but feel its presence.

Here, we are not forgetful of the Atomic theory of the *Vaiseshikas* who explain away creation by an ultimate coherence of atoms, and the variety of arrangements they attribute to the selective power which is an inborn quality of these atoms. Whether this selective power is intelligent or non-intelligent they have not stated clearly.

If it be an intelligent action on the part of atoms to stick together and produce this world of manifold differences, then we must find uniform intelligence in the organic as well as in the inorganic substances. Why at all is there so much variation in the degrees of intelligence manifested in them ? If each individual atom possesses a degree of intellectual power as a quality of its own, then each and every aggregate body should, as a matter of course, evince a proportionate amount of intelligent force, whereas such is not seen in the case of a dead body. What is the difference between a dead body and a living frame? The same constitutional arrangement in the two but with a lack of vitality in the former. If you say that, in the dead body, the destructive action of a different kind of atoms has set in and upset the harmony of vital parts, then I would ask, while in the living frame constructive atoms are constantly moving on with a wonderful unity of intelligence, what let into it the destructive current of an opposite character ? Oh ! It is a mystery you say ! But no, it is a deep-hidden Life of marvellous power that is ever at work in composing and decomposing this vehicle of mortal clay to suit the development of finite Beings.

## NEWS AND NOTES

### The mayor of High Wycombe.

Miss Dove, Principal of Wycombe Abbey, has. been nominated Mayor of high Wycombe. This is the first time in histroy that a lady has been so nominated.

### Joining The Forth and The Clyde.

The Glasgow Corporation has decided to request the Government to sanction the construction of a ship canal joining the Forth and the Clyde, thus linking the North Sea with the Altanic Occean. The plans are ready.

### Mr. Throne, M.P., Bound Over.

The Labour Member, Mr, Will Throne, charged with inciting the unemployed to loot bakeries, has been bound over in a surety of £400 to keep the peace for twelve months.

### Execution of Kanai lal and Satyendra.

The 9th November is fixed for the execution of Kanai Lal Dutt and Satyendra Nath Bose who were sentenced to death for the murder of Norrendra Nath Gossain, approved in the bomb case.

## Scottish Universities.

Voting for the election of the Lord-Rector of Glasgow University has resulted as follows:—Lord urzon 947; Mr. Lloyd George 55; Mr, Keir Hardie 122.

## Oxford Degrees for Women.

Lord Curzon's scheme of reform for Oxford University includes the opening of degrees to women on the same basis as to men.

## The Viceregal Party.

The Viceroy and Lady Minto drove out to Tara Devi this forenoon and Mrs. Lady Violet Elliot who arived in Bombay on Friday and came to Kalka by Mail train and then drove on Simla by Landau.

that name. It laboured under difficulties for want of a printing press of its own. The management accordingly indented for one, but when it arrived the District Magistrate of Fatehgarh sent for the consignee and warned him against starting a printing press. The man acquiesced and sent back the consignment.

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## British Rule in Egypt.

Telegrams from Cario state that an interview is published with Sir Eldon Gorst who, in denying the rumours of the establishment of a British Protectorate over Egypt, said Britain had given Turkey and Europe solemn pledges to request the Sultan's rights in Egypt. It would be folly to think of unrestricted parliamentary Government for Egyptians who were still unfit for Government. If the present ment of participation of ans in local affairs proved ful an enlargement f the existing