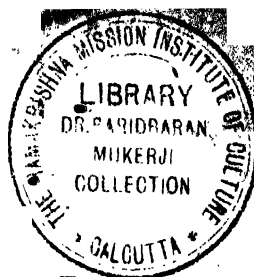


The Hindu Spiritual Magazine.



VOL. V.

[PART II.]

(Nos. 7—12, September '10 to February '11.)

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EDITED BY

SHISHIR KUMAR GHOSE.

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CALCUTTA.

NOTICE.

THE OBJECT OF THE MAGAZINE.

The main object of the "Hindu Spiritual Magazine" is to render death—which has a horror for most men—easy to meet with. It contains articles calculated to throw light on life after death, on manifestations, on psychic experiences and other cognate subjects of the spiritual world, or bearing on Mesmerism or the Yoga system of the Hindus.

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THE
Hindu Spiritual Magazine.

EDITED BY
Shishir Kumar Ghose.

VOL. V.]

SEPTEMBER, 1910.

[No. 7.

VAISHNAVISM OR RELIGION OF
LOVE ANALYSED.

(Concluded.)

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*Utkantha** which precedes *Biraha** is the highest stage attainable by an ordinary devotee, but the latter, viz., *Biraha*, as we said before, being almost unattainable, *Utkantha*, as described before, is the agony which follows the non-appearance of the beloved who was expected and "Biraha" is the suffering which proceeds from separation from the beloved. Now Krishna does appear, as alleged by Vaishnavas, to the highest devotees, but such saints are so rare that one is scarcely to be found in

* These terms have been explained in our previous issue.

THE HINDU SPIRITUAL MAGAZINE.

a million. There is no doubt that He spoke face to face with thousands of them through Gauranga, and this revelation continued for a period of 24 years. But Sree Gauranga was Himself Sree Krishna or a Being as high as Radha, that is, the human part of the Deity, through whose perfect organism it was possible for the Lord God to reveal Himself to mankind.

Ordinarily, however, Sree Krishna does not appear in person, but sends His messages by an influx to the devotee who hunger for Him. Where there are more devotees than one they generally do Kirtan, but when there is only one, he contemplates in his heart the *leelas* and the picture of the Lord for the purpose of associating with Him. The result is, sometimes an influx comes into the heart of the ardent devotee from high, indicating His presence unmistakably. For then the devotee is filled with a holy joy which so thrills him that sometimes he cannot help expressing it by a dance.

Now, dancing as a pastime is considered an abomination in India; it is only the professional who can indulge in it without scandal. But old men, sedate and dignified men, nay ladies "whose face the sun does not see" are led to indulge in a dance by this ecstasy. And that dance, it cannot be counterfeited, mind, is a sight which purifies the heart and fills it with the highest sentiments of devotion.

But suppose a devotee, when trying to attract this influence either by meditation or by Kirtan, fails to do it. Then the result is disastrous, it is *Utkantha* and he suffers from something like agony. Sree Gauranga whose one mission among others was to teach, not only by precept but also by example, how a devotee should act to grow spiritually,

showed to his followers this *Utkantha* in his person as also its result.

Sree Gauranga was, one day in the midst of hundreds of followers doing Kirtan, with closed doors. It was midnight. The Lord asked: "How is it that I don't get the necessary ecstasy for a dance? Why is the flow of mercy stopped? Has Sree Krishna forsaken me?" As a matter of fact his face, which usually beamed with joy, now betrayed unutterable anguish. Suddenly the Lord opened the door leading to the courtyard and disappeared, unnoticed by his followers, except two, namely, Nitya and Haridas. They followed him but they were too late, as the Lord usually ran at top speed. They saw from behind that the Lord threw himself headlong into the river Ganges. A little while after they followed him into the river, but the strong current had carried him away. He was at last found out after a search of many minutes and brought on land as a dead man. He was, however, revived and when he opened his eyes he said, addressing his two followers, "Why did you drag me to life? What is this body worth without Krishna?" It is such ardent attraction that drags Krishna to earth.

When under the grip of this hunger for God devotees sometimes run to Brindaban, or to Nadia if their object of love is Gauranga. They believe it would be possible to find Him if a search were made in the places where He had sported. Thus the celebrated Mira Bai, the young and beautiful daughter of an independent Prince of Rajputana, went to Brindaban in quest of Sree Krishna. It was at the time when Lord Gauranga had just disappeared and the holy ascetics, His followers, were filling Brindaban desolated by jealous Mahomedan bigots.

Goswami Rupa was then at the head of the ascetics, the followers of Lord Gaurāṅga in Brindaban. The princess wanted to interview Rupa. The sight, however, of a gaudily dressed, young and beautiful woman, who was besides a princess, not only created surprise but something like consternation in the ranks of the ascetics. Rupa Goswami knew her worth and it was only to let his disciples know what Mira Bai really was, that he declined to grant the interview on the pretext that he had taken a vow of celibacy, and as such was precluded from seeing the face of a woman. Mira Bai had not expected this from the meekest of the meek and the holiest of the holy as Rupa was. She replied : "The Gossain pretends to be a male. This is news to me ! I did not know this. I knew that there was only one Male in the universe and that Male was Sree Krishna, all others being, like myself, females. If the Gossain is a male he has no place in Brindaban where Gopees alone have the privilege of entering."

This bold reply, which the Goswami wanted and had expected, removed the obstacle to the interview. But the Goswami wanted to test the princess again with a view to show her worth to his disciples. So he said, addressing her, "You are young, beautiful and a princess ; you can have no business here among ascetics. Better go to your husband and serve him." Then Mira, after replying to the above that it was precisely to find her husband that she had come to Brindaban, where, she believed, He was hiding himself, sang the following well-known song :

"I have come to seek Thee. Where art Thou my life ? Thou the moon of Brindaban, the sovereign of my heart, the temple

of my heart is void without Thee. Come dear, occupy it, and delight me by playing upon your flute !

"My tears are wetting my clothes; all my desires have been dried up without Thee. Oh my *taja* (head dress), come and adorn my head.

" Oh Thou, the light of my eyes, Thou hast left me and art playing hide and seek with me, Thy servant. Come dear, why this punishment ? "

Is it possible that there are no Vaishnavas in Christian countries ? Has not Christianity vitality enough to be able to develop Vaishnavism or create Vaishnavas ? We think Christianity has the necessary vitality, but Protestantism and the fervent ferocity of some of its powerful priests prevented it. Yet we have St. Theresa of Spain, who is a very good Vaishnava, though a Christian.

THE WAY TO ACQUIRE KRISHNA "PREMA."

When Sree Krishna takes possession of the organism of Cauranga, the latter undergoes a thorough transformation. His body then seems to be made of light and light only, a light which is more dazzling than anything ever witnessed by his followers before. It was stronger than the midday rays of the June sun in Bengal. This was actually found by a simple experiment, to which is given a prominent place in the description of his personation of the Lord God, to show the dazzling nature of the light that surrounded him. But still more wonderful was that even all those who were present were also surrounded by a light, not as dazzling as that of the Lord, yet sufficiently dazzling to beat all the artificial lights that were then known. The material objects such as utensils, seats, etc., were also seen enveloped in light. "This dazzling

light, emitting from the person of Lord Gauranga, did not hurt, but soothed the eyes.* It was further seen that when the Lord was bathed, the water that washed him, acquired a luminosity which was exceedingly beautiful to look at. Another fact observed was that the luminosity remained when the Lord had revealed, sometimes for a week, and even when He had left the place. These revelations are :

On the first day that He appeared as Sree Krishna He opened conversation in this manner : "You know," said He, "who I am,—I am He who sits in the heart of every man. I have appeared this time before you to teach you, not only by precept but also by example, how to attain to Me. I shall Myself act the part of a devotee to shew what he has to do to achieve success."*

But, as we said before, those who think that the matter is worth an inquiry may do it and see for themselves.

Well, we thus get a live Krishna and a live Radha in Gauranga and their sports become visible to men. Radha goes through the *Purbarag*, the "Basak Sajja," the "Upekhyā," the "Utkantha", the Union, etc., etc. She goes through all the "Leelas" of Krishna recorded in the sacred books. The followers note these sayings and doings and thus Krishna "Leela" is made real, and the devotees have no longer to manufacture it. All the sentiments to be found in Kirtans were first taught by Radha, Krishna, and the maids by appearing through the organism of Gauranga. • So imaginary "Leelas" were thrown aside, and the devotees began to train themselves to love God by what the maids, Radha, and Krishna had actually done and said. •

Krishna "Biraha," or pangs due to separation from Krishna, has never been, as far as is known, attained by any one, either prophet or Avatar, except Gauranga. It was in this state, under the grip of Krishna "Biraha," that he passed the last twelve years of his life, as bereaved Radha, only occasionally regaining normal condition. Thus he would address as bereaved Radha to those who were his close attendants:—"My dear, don't you know what is my great sorrow? Sree Krishna promised to come, but ages and ages have passed away, yet He did not come. Bring Him to me or I die—" While uttering the above he would fall down in a death-like swoon. Indeed, in this manner he died "hundred times every day," as bereaved Radha during the last twelve years of his existence.

He would suddenly regain consciousness and then say: "Was I not raving? I am not Radha. I am Chaitanya (his name as a Sannyasee). What do you say?" While thus debating in his mind whether he was Radha or Chaitanya he would again lose consciousness and become Radha entirely.

During all this period he poured forth his love for Krishna and his sufferings for His non-appearance in a language which is not of this earth. And from the utterances that came out of his mouth the thousands and tens of thousands of Kirtans, which enchant, enthrall and spiritualise the devotees, are composed. In that book called "Pad Samudra" or "the Ocean of Kirtans" there are more than ten thousands of such Kirtans beginning with 'Purba Rag' and ending with Krishna-"Biraha."

* It is the caste-system which has divided the people of India and made it impossible for other religious faiths to enter

this land. But Vaishnavism does not admit caste and therefore, if adopted, it is likely to unite the people of this country.

If they are hungering for a living faith in the West, so are they in India. For, the materialism of the West has demoralized India to a great extent. In Europe reason has supplanted faith, so reason is supplanting faith in its stronghold, namely, India, the country which gave religion to the world. These Indians, demoralized by Western influence, want a message, an Avatar, a messenger from God, so that they could follow him implicitly. They could not entirely deliver themselves up to Sree Krishna because He flourished in what is called the age of mythology. They cannot accept Buddha because he taught practically atheism. They cannot accept Vedantism because they want a personality to worship. A mere philosophy, however profound, is not likely to satisfy their hunger. So a large number of people are now accepting Vaishnavism, only putting Sree Gauranga in the place of Sree Krishna.

Is Sree Gauranga the God Almighty? That point does not arise in this discussion. For, if a devotee give the appearance of the Nadia Prophet to the Lord God, He is bound to appear in that form and not as any one else. To him, if He appears at all, He must appear as Gauranga. There is, however, no doubt that the Lord revealed himself to man through the body of Sree Gauranga. This can be taken as an intimation from the Lord that it would not be disagreeable to him to be worshipped as Gauranga. Besides, the personal beauty of Sree Gauranga was celestial, and not unworthy of the Lord for the purpose of revealing Himself.

There are Vaishnavas who try to love Sree Gauranga through His 'Leelas' as the worshippers of Sree Krishna try to love Sree Krishna through His 'Leelas' in Brindaban. There is no certainty about all the 'Leelas' of Sree Krishna, for doubts may arise in the mind, of some of them being prepared by the saints, for the benefit of the devotee. But in the case of Sree Gauranga there is no doubt about his personal appearance, his sayings, and his doings.

Those who have given themselves up entirely to Sree Gauranga believe that God came down upon earth, and associated with men for the purpose of bewitching them by his beauty and 'Leela,' his sayings and doings. To acquire a love for Gauranga needs only slight efforts on the part of the devotee; to acquire a love for Gauranga is the same as to acquire a love for Sree Krishna; and to acquire a love for Sree Krishna is the same as to acquire a love for that Being, whom the uninitiated formally call the Almighty God, the Creator and so forth.

VALUE OF SPIRITUALISM



WE said that a true spiritualist, a spiritualist who has absolute faith in the truth of the philosophy of spirit communication, can never be mean or wicked. On the other hand he has great motives to be good and pious. A man who has suffered—and there is suffering enough in this vale of tears—has very little motive to love or to thank and sometimes even to tolerate God. The boldest among them declare themselves atheists, or free-thinkers who are little better than atheists. But there are others who, not being sure what is on the other side of the veil, have to speak of God with some consideration. So they call Him good and merciful, all the while believing, in their heart of hearts, that He is neither the one nor the other, rather a cruel and unreasonable Monster.

Take, for instance, those who believe in the theory of rebirth, as it is understood generally. The theory means that man dies and is born again a man or an animal on this earth. This means the cruelest of destiny for men. To die once is misery enough, but to die hundreds or thousands of times means little better than the eternal hell of the Christians. And the pangs of death are not the only misery which a man has to suffer on this earth. Indeed the suffering here is so great that a man sometimes commits suicide to get rid of his life in

spite of the instinct of self-preservation which exercises the greatest influence on the human mind. This theory of rebirth is an object of belief among hundreds of millions.

If these hundreds of millions are miserable, the prospect of a Christian or a Mahomedan is no better. Just fancy what damnation means and then fancy what eternal damnation means. Those who believe in eternal damnation, in ceaseless hell-fire where men are roasted for ever and ever and are yet never permitted to die, can never love or even tolerate God in their heart of hearts. They must hate Him with the bitterest of hatred.

Just fancy that such a man, a man who is either a pronounced atheist or an atheist, in his heart of hearts but dares not proclaim it, loses a child whom he loved dearly. If he is an honest atheist, he thinks that he committed a great folly in marrying and begetting children, and, above all, in loving the dear ones. His misery from his despair is intensified by this bereavement. Now fancy that this man suddenly finds that his son, whom he supposed to be dead, is not dead at all, but living, living not as a stranger to him, but just as he was when on this earth,—his son and his loving son. The son tells his father that he has no cause to grieve for his so-called death, for he is not dead at all; he is living and is as much living as before and that he is expecting to live with his father in their spiritual home, for ever and ever, in a place where there is no death, no disease, no bereavement, and no fear of tyrants.

This man, when he comes to know all this, cannot at first believe in his good fortune. He refuses to accept his son and his claims; he calls himself a victim of delusion, and his son

a mocking and cruel devil, etc. etc. But, at last, evidence compels him to believe in all that his son, whom he supposed to be dead, told him. This belief is followed by,—what?—by a swoon—the fainting away from unexpected happiness. He sees nothing but joy all around him, he refuses to admit the existence of misery or even an evil. “Oh, my son,” he addresses his spirit son, “you are not dead, you are alive, and you love me as you did?”

Son—“Yes father.”

Father—“We shall live together and that for ever and ever and there will be no longer any bereavement?”

Son—“Yes, you have accurately described the destiny of men.”

Father—“But one thing. Who did all this for us?”

Son—“Well, our Creator. Don’t you know the Bible says that our Father has many mansions for his children in heaven?”

Father—“But yet I don’t understand one thing. Why should God do all these? He needs nothing from us, He has all that He needs. What business had he to create us? Nay what was the motive which led him, not only to create us, but to create us immortal, and furnish us with an eternal life, a beautiful home and an ecstatic existence? What motive led Him to do all that? What does He expect from us in return for His services to us?”

Son—“Certainly nothing.”

Father—“So there is a God, and, above all, not only a God but a very very good God. Is it not my son?”

Son—“Yes father.”

The father then kneels down and thus addresses his Creator:

"Dear Father of our being! Shew me how I can repay you! Our debts to you seem to be not repayable! Can we, in any manner, repay a portion, the smallest portion, of this debt?"

Instinct tells him that he can repay the debt, though very slightly, of course, by trying to love Him and to be good to His children as He is to them.

So, our reader, a true spiritualist has no help, but to admit His existence and His absolute goodness. He has, besides, no help but to regard his brethren with a more kindly feeling than he ever entertained for them.

A Spiritualist must, therefore, be a pious man and a philanthropist.

Let us take the case of another, who never suffered any bereavement so as to lead him to view the philosophy of spiritualism in a kindly spirit. Let us suppose him to be a philosopher. He is bewildered by many problems, some of them so absolutely insoluble that they lead him at last to deny the existence of God. He comes to believe that the universe is created by some energy, the nature of which men have no means of knowing. It may be a blind force, or it may have some glimmerings of sense. Apparently, however, men have nothing to do with this energy or blind force. For, it is clear that they are masters of their own destiny in a small way as they can control somewhat the forces that beset them. If we are ill we can combat the disease by medical treatment, if we are hungry we can procure food and so forth. Of course this philosopher has no faith whatsoever in the immortality of the soul. But suddenly he comes across evidence, which proves to him unmistakably that men live after death; that they do not

change after death and that their future home is in every respect better than that of this material world. In short he comes to know that he will never die but continue to live for ever and ever. What does this knowledge mean to Him?

It means this : What is the most precious thing for a man? It is his life, his existence without losing his identity. For this life of his he will sacrifice everything. He may be a leper, but he will prefer to live even as a leper rather than part with his life. An Emperor will part with his empire for his life and a millionaire, with his hoard for the same purpose. So valuable is existence, without losing identity, to man.

Spiritualism assures him of this life ; it presents to him a gift which he considers the most valuable that he can conceive of. Thus a philosopher, who was leading a life of despair, suddenly finds that he is somebody, nay, he is not only somebody, but the heir of an Emperor for there is such a One as is building his mansions for him in the other world.

His attitude towards the "energy" or the "blind force," which he regarded as the source of creation, changes completely. He feels that this blind force is not altogether blind, indeed he is guided by a purpose and, the wonder of wonders, a very good purpose too.

He is, in short, overpowered by gratitude towards this "Force" which he hitherto considered blind. He feels that he is a creature of high destiny and that he is the son of a Prince, a Prince who is Almighty and All-good. And thus he comes to feel a great liking for his Creator who has done so much for him, and the result is that this blind-force not only acquires a Form, but a lovely Form in his mind's eye.

In the above we have supposed a case, but that is not it. We have really described the case of every enquirer into the truths of spiritualism. If necessary we can give a list of names, a list of great men, who were at first athiests but became pious by turning spiritualists. We can cite our own humble example. We never could be athiests, but this we must admit that our attitude towards God changed completely for the better when we came to believe in the truth of spiritualism.

We have yet to describe fully the attitude of the athiest who has come to accept God and a good God after coming to know the immortality of the soul.

Pious men always proclaim the All-goodness of the Creator. But are they generally sincere in their proclamation of loyalty to God? They see the signs of benevolence in the creation, but they also see that there is much misery. Indeed men see so much misery in this world that they have almost universally characterised it as a vale of tears! So very few men can honestly declare that God is All-good, they say so, because they dare not say otherwise, or because their tongue refuses to utter any thing against the grand Personality Who is the author of the creation.

Is not love for God the highest blessing that a man can conceive of? Every religious faith says so, indeed every reasonable man will also say it. But how can a man love God, who has yet to believe, in his heart of hearts, that there is so much evil in the creation of God that the earth has been voted a vale of tears?

But spiritualism justifies the ways of God to man. The bereaved mother may blame her Creator for having taken away her son but this attack is changed into unutterable

•gratitude when she finds her son is returned back to her hale and sound. The leper may find nothing in this creation to be thankful to God, until he finds that if he suffered only a few years yet eternal life of joy is awaiting him.

In short spiritualism proves that there is no misery in this world, that life is a gift which means eternal joy. A man with such a belief finds it very easy to love God, which is considered the highest and most pleasant duty of man.

• Having acquired some experience by a long life in this world, we came to realise that the best thing that a man ought to do is to make friends with God, and to be able to do it the easiest way is to find, after due inquiry, the immortality of the soul. This knowledge presents a lovely God to the eyes of men of this earth.

THE HINDU IDEAL OF A MEDIUM.

—: (10): —

Philosophers show little or no concern regarding communication with departed souls generally and indiscriminately. Their aim is to have communications with such spirits as have become "siddha,"—"siddha" meaning freed from earthly trammels. Shortly the word "siddha" means the perfected spirit. Accordingly the only heading in Rishi Patanjali's book on the Yoga Shastra in connection with spirit communication is "Siddha-Darshanam"—seeing the perfected souls of the other worlds. This subject of "Siddha-darshanam" is treated in Sutra 32, Chap. III of the Patanjali Yoga Shastra. Now what is the discipline and preparation for success in holding communication with perfected souls? Before answering this question, it is necessary to make certain preliminary observations.

Generally the Yoga Shastra inculcates the following discipline and practice for the development of higher powers by means of which occult truths and occult entities can be realized. In such discipline and practice what are called "Dharana", "Dhyana" and "Samadhi" are the most important. "Dharana" means fixing the mind to some spot in space. "Dhyana" means focussing divergent streams of consciousness upon that spot. And "Samadhi" means to have the soul concentrated upon the object associated with the particu-

"Dharana" and "Dhyana" and to identify itself with the same in such a manner as to lose all other consciousness for the time being. These three steps performed one after the other and linked together as one, are called "Sanjama" which means control.

This "Sanjama" or control has three phases with three sets of tendencies. The first tendency is to bring in calmness which is called "Nirodha-Parinama." The second tendency is that which gradually leads to the realization of the single object in view to the exclusion of all other objects. This is called "Samadhi-Parinama." The third and the culminating tendency is towards a harmonious consciousness both of one's self and the object in view with calmness and activity combined. This is called "Ekagrata-Parinama." When one has gone through these three "Parinamas" he is said to have acquired the threefold control, that is Tri-Sanjama."

Now, with reference to the aim of holding communication with perfected souls in the other world—"Siddha-Darshanam," one must go through the above processes; and then he qualifies himself as a proper medium for such communications. What has been said hitherto, however, is too vague and general. How is the intending medium to begin his "Dharana" and "Dhyana?" What is the spot in space to which his "Dharana" should be directed? This spot is said to be the Brahmo-randhra, the central point at the top of the head at which an invisible hole is supposed to exist is the spot to which the intending medium must direct his "Dharana." The hole at this spot is the flood-gate of spiritual aura which radiates through this hole.

The intending medium must practise "Dharana,"

“Dhyana” and “Samadhi” and thus acquire control over this aura of spiritual life, with the single-minded aim to see some perfected spirit in the other world more or less indistinctly conceived. Then by repeating this “Sanjama” through the free tendencies of “Nirodha-Parinama,” “Samadhi-Parinama” and “Ekagrata-Parinama,” the soul of the medium is transported into the other world where by a natural law of attraction he finds the perfected spirits arrived within his ken. He thus succeeds in his attempted mediumship and sees the departed soul just as with his bodily senses he can see his living friends and relations around him. This is shortly what the Hindu Rishi inculcates for practising the high art of mediumship. The Sutra referred to above is the following :

मूर्ध्ना ज्योतिर्वि सिक्कदर्शनम् ।

The word “Murdha” means the top of the head and “Yoti” means light. The whole compound word “Murdha-Jotishi” is in the locative case meaning *in* the flood of light issuing from the head. But what is to be performed *in* this flood of light? It is the “Tri-sanjama” which is to be performed. The word “Tri-sanjama” is understood. It is expressly mentioned in Sutra 16. The “Tri-sanjama” is the threefold control.

It should be noticed here that in describing the process of death the soul is usually depicted both by the Hindus and the Westerners as emerging in the shape of an aura of light from the top of the head. It is in fact the point where human magnetism is focussed. In pictures of our prophets and Avatars, a flood of radiating rays from this centre of magnetism is exhibited in the shape of a luminous crown. If psychological researches are properly directed

to an examination of this point, it is almost sure that one will find this small invisible luminous hole at the top of the head to be the real and proper gate leading from the visible into the invisible world. And one who wishes to cultivate a sound and healthy state of mediumship should follow the Hindu method as described above. As it is, now we have only chance mediums and their qualification consists mostly of nervous weakness rather than of solid power. But if one acquires mediumship as above, his power will be in acquisition by healthy discipline ("Sadhana"). And there would be no weakness about it. Of course, it involves considerable amount of hard exercise. But nothing in this world which has solid worth, can be achieved cheaply.

KISHORI LAL SIRKAR, M.A., B.L.,

Author of "The Hindu System of Moral Science," etc.

CURATIVE MESMERISM,

(X)

DANGERS AND CAUTIONS.

—————:-(X):—————

DANGERS may occasionally occur during the Mesmerisation. The following notes will help the beginners to be cautious of such unpresented evils or to avoid their appearance totally.

I. TRANSFERENCE OF PAIN.—“Pain can be transferred from one part of a patient’s body to another ; from one patient to another ; and from your patient to yourself. All such dangers can be avoided by strictly following these three rules, namely : —(1) Habitually shake your hands after each pass (see Making passes); conclude your treatment by drawing off at the feet ; and (3) never take a ‘Magnetising-pass upwards,’ except for the Magnetic-Emetic together with cautions concerning the danger of upward passes.”—Leigh Hunt.

The following is an illustration of the case as narrated by Miss Chandos Leigh Hunt :—“A pupil of mine, before he understood the art of magnetism, treated a friend of his for inflammation in the hip-joint by magnetism. He made passes over the part, and succeeded in allaying the inflammation, and enabling his friend to walk, but the next day the condition was situated in the knee, and his friend once more laid up. “My pupil attacked the (magnetised) knee, and

was as successful as he had been with the hip, but the following day the inflammation was in the ankle, and the patient down in bed again; the ankle was attacked, and like hip and knee, succumbed to the treatment; but again, on the following day, his friend was laid up with inflammation in the toes, which, when removed, troubled him no more. All this could have been avoided if my pupil had been careful to draw off at the feet in the first instance." "Disease lives outwards and downwards, therefore transfer the disease in those directions."

Now the question is, "how to get rid of pain caught in practice." In the course of your practice, you may come across cases in which the patient's pain may be transferred to yourself. The instructions of Miss Chandos Leigh Hunt on this point are quoted below:—"Much of this danger can be avoided by a 'Positive' mental feeling being developed in yourself, and by your carefully shaking your hands after each pass. Still there will be certain acute diseases which you will both have a tendency to feel the pains of, and what is worse, to communicate temporarily to other patients. When you once find out what these acute diseases are, make it a rule to let them stand last on that day's list of cases. To remove these pains from yourself make 'Curative-passes' over the part affected, drawing off at the nearest extremity exactly as you did when treating your patient. After every case of any description, always carefully wash your hands, preferably in hot water, and make 'Curative-passes' with each hand over the opposite hand and arm, drawing off at the fingers. This must be done within a few minutes after you have ceased magnetising."

2.—INCOMPLETE MAGNETISM.—“ To leave a patient partially magnetised, or even to leave a locality partially magnetised, often results in discomfort to the patient, and a deprecation of the Healer's power.”—Liegh Hunt.

The following illustrations will make you understand the dangers of incomplete magnetism :—Suppose a lady, who is subject to periodical attacks of hysterical fainting fits, and some local pains, applies to you for treatment and it is also stated that during the attacks her feet and hand become cold, the head hot, pulse irregular, heart laboured, and breathing difficult. In the interim of these attacks she enjoys pretty good health, and suppose you treat her when she is in this state of health and you must naturally ascertain the state of her respiration, pulse, heart etc., before you commence the operation. Now, as the ‘ Causes ’ of the next attack are lying latent in her and inasmuch as you treat her ‘ curatively ’ you compel Nature to remove those causes, in doing which the heart, respiration etc., must begin their work and therefore you produce symptoms of an attack.

Young mesmerisers, observing these effects, often get frightened, and leave their patients while in this state, and the consequence is that Nature, having been pushed and helped thus far, and then suddenly neglected, has to complete her work ‘ unaided, ’ and the patient suffers more than usual. On the other hand, if the Magnetiser be a wise man, he will rather rejoice at these symptoms, for he knows that “they are signs of a great curative action commencing.” He should work with more energy, and should be careful not to leave patient till all the symptoms *i.e.*, respiration etc. are

perfectly normal otherwise he would leave her to endure the bad effects of an Incomplete Magnetism.

3. Cross MESMERISM.—Cross Mesmerism may occur under the following circumstances :—

(a) By contrary will-power of the Magnetiser himself.

(b) By the patient drawing to himself the contrary magnetism of those present when he is in a 'Negative' or receptive condition.

(c) By more than one person magnetising a subject while he is in the magnetic state either intentionally, through ignorance or by contact without 'repport' being established, which would be the result of carelessness.

(d) Being fascinated by some person whom the Clairvoyant might have visited or been sent to visit.

(e) By becoming unconsciously 'Negative' to the conflicting influences of the persons surrounding him (the subject).

The dangers of Cross-magnetism are many. In the majority of cases these dangerous effects are produced by persons who, simply by imitating the actions of Magnetisers, produce phenomena over which they have no control, and, becoming afterwards alarmed, get others, equally ignorant, to try and restore the subject to his original condition. Suppose they call in a doctor, and, unless he is a homœopath, the poor subject is immediately drugged with his 'legalised' poisons, for convulsions or whatever form of disease the phenomenon may assume.

Clairvoyants are, as already noted, sometimes fascinated by persons whom they visit or are sent to visit, and even some very sensitive subjects, when under control, are magne-

tised by the conversation of a person in the room, to which they listen with interest, though it may not be addressed to them. Under such circumstances they (the subjects) become cross-mesmerised, and the intruder or the fascinator, as you may call him, will have to De-magnetise him or her, as the case may be. So sometimes it becomes a very unpleasant affair when the latter is ignorant of or a disbeliever in the science. I note here a case as experienced by Miss Chandos Leigh Hunt during her practice as a Magnetiser. She says.—“I once had a lady subject Cross-magnetised by a gentleman talking to her while she was under my influence. She was a married lady, and the effects did not manifest themselves until after I had De-magnetised her, and then she suddenly expressed a wild and unreasonable infatuation for him, which it took me days to completely work off, as circumstances did not permit him to De-magnetise her. This gentleman was the only one who ever influenced her when under my control, and I had considered her, up to that time, safe to freely mix among any audience.” She, therefore, advises you to be cautious of “arguing too confidently upon past effects upon subjects, and allowing yourself too much license with them upon all occasions.”

The following rules are recommended by Miss Chandos Leigh Hunt, the only Magnetist who dealt much with the matter, to avoid the accidents caused by Cross mesmerism :—

“(1) Do not let your mind wander away from your subject, even if you have to converse with someone else. If you observe the subject's eyes fixing upon any persons in the room but yourself, and showing an inclination to follow their motions, or imitate their actions, draw his attention to yourself

immediately, by fixing your eyes upon his and making him follow you by 'drawing-passes.'* (2) Keep him perfectly isolated from all persons but yourself, till you are so familiar with the phenomena that you will be able to instantly observe any change in your subject's state and can keep confidence and full 'will-power' through all. (3) If you have a large audience always manage to be on a raised platform. *(4) It is advisable not to magnetise a subject in the presence of any friends of his who would wish him not to be controlled, for if any of these feel a strong desire for you not to succeed, their 'will' will be opposing yours, and you will most likely fail; the subject will feel most uncomfortable sensations, or he will become partially influenced by you, and partially influenced by his friend, thus becoming, to a greater or less extent, 'cross-magnetised,' and his illness will certainly be wholly attributed to your magnetism. (5) If it be necessary that you should feed your subject, say, a cup of tea, cake or bread-and-butter etc. while he is under your influence, you should do it yourself, *i.e.*, pour out the tea, cut the cake or hand over the bread and butter etc., yourself to your subject instead of allowing any body else to do it. (6) If you are compelled to leave the room in which your subject is, make him sit on a stool or chair, or stand with his face to the wall, or raise his head so that his eyes do not meet those of the audience, and leave orders for him not to be spoken to by anyone or have his attention attracted or the isolated position in which you have placed him altered. Before leaving him, make a few passes from his head to his

* 'Drawing-passes' are used for the purpose of attracting or drawing subjects towards you, and are used in the phenomenal exhibitions of Mesmerism. Rules marked by * are also meant for the phenomenal Mesmerism.

feet, 'willing' him—and if his state has been a very 'active' one—'commanding' him 'verbally' to remain in that position which he will do for many hours without signs of fatigue but remember that it is never right to push magnetic power to the extent of its capabilities. (7) If he is on a level with the audience his feet should be raised from the ground and placed upon the rail of a chair or on a hassock.*

(8) If you should ever by any unforeseen circumstances, get a patient cross-magnetised, awaken him yourself; put him to sleep again and if he can hear you, tell him his exact condition divesting him of all feeling of fear, and assuring him that he will be well shortly, and then De-magnetise him; if he cannot hear you simply go through the process of De-magnetisation with a strong expression of 'will' power and then get the person who cross-magnetised him to enter the room, you leaving it. This person must then operate upon him as you have done, by magnetising him and letting him remain in the trance state about ten minutes and then De-magnetise him. (9) If the subject has been cross-magnetised by more than one person, let each in turn magnetise and De-magnetise him, keeping strictly each operator out of the room, if not out of the house, while the operation is being conducted after each separate operation the De-magnetiser should strictly enquire whether there are any magnetic sensations left upon the subject, which must be completely removed before he leaves him."†

4. MESMERIC DISEASE.—Persons liable to this disease are known as Supersensitives. There are two classes of such

* Meant for phenomenal mesmerism when demonstrating on a stage or before a large number of audience,

† See foot Note of Rule (7).

Supersensitives. Miss Chandos Leigh Hunt defines them as follows:—(1) "One class is of the nature of a vampire absorbing all your magnetism, without being any the better for it, and prepared to absorb everybody else's magnetism besides, leaving all those persons who sleep with them, converse with them, or, more especially, magnetise them, in a state of mental and physical exhaustion, which nothing but magnetism, fresh air, warm food, and complete rest can recuperate!"

(2) "The other class is of a more troublesome nature. They fall into the magnetic state every time you think of them, and most deeply when you magnetise other subjects, no matter how far distant you may be from them. You must cure such by Mental Impressions, made while under your influence, and if you cannot succeed, break off all direct or indirect communication with them, for this disease is liable to run them into all sorts of dangers and inconveniences, greater or less, according to the form it takes. They may act as you are commanding your subject at the time to act, and start dancing in a public assembly, or suddenly fall down in the magnetic sleep, or become paralysed like a statue in the middle of a high road, and be in danger of being run over etc."

Such persons if they have the capability to rationally apply the power, you may try and develop into good 'self-willed' Somnambulists, or better avoid them totally.

5. SUBJECT MAGNETISING THE OPERATOR.—It is a curious fact in Magnetism, that the weaker 'willed' ignoramus, as regards science and art of Magnetism, can be made, by your will, to temporarily become a more powerful Magnetiser

than yourself. I note below what Miss Chandos Leigh Hur-
says on the subject:—

“ You can make your own subject magnetise ‘you’, and render your limbs powerless, and compel you to do any act you choose to command him to compel you to do, and you can not release yourself till you have commanded him to release you. You can make him, while in the magnetic state, ‘magnetise persons you yourself cannot magnetise and induce in them any of the magnetic phenomena, but I caution you, that in all such experiments ‘you must command’ your subject to De-magnetise his subjects, for ‘you’ cannot directly De-magnetise them, and you must first remove from the mind of your magnetising subject any impression which you made upon him for the purpose of conveying to his subject, before he can remove that impression from the subject’s mind.” For example :—Tell you subjects they are little boys playing at mud-pies. Make one of them manufacture mud-birds, Call the attention of the others to it and impress upon the bird-maker that if he blows at his images they all fly away. This he will do and he and all the other subjects will see them flying and express their bewilderment at the miracle.*

B. B. BHATTACHARJEE.

(To be continued.)

* This is strictly Phenomenal, but I mention some of the ordinary cases of dangers concerning the Phenomenal mesmerism, to make our readers ready to meet them without any difficulty, if, in case, they do advance into the further stages of magnetic sleep, and have the curiosity of making some experiments on the subject during his trance; though it is not at all necessary, or, rather advisable to do, for purely “curative” purposes.
Author.

JULIA'S BUREAU.

—:-(X):—

BABU SREE KRISHNA CHATTERJEE is a Legal Practitioner in the town of Kendrapara in Orissa. He is a son of the late Savanī, Pandit Prem Chandra Tarkavagisha, Professor of Rhetoric in the Sanskrit College, Calcutta, who died some years ago. The son wanted to open communication with his illustrious father and for that purpose applied to Mr. Stead's Bureau for help. Let him now speak for himself.

TO THE EDITOR OF THE "HINDU SPIRITUAL MAGAZINE."

SIR,—Anent the last para on page 400 of the July No. of your *Magazine* on the successful spirit communication in "Julia's Bureau," allow me to state as follows :—

Shortly after the establishment of Julia's Bureau with Mr W. T. Stead as its Honorary Secretary, in London, I applied for communicating with the spirit of my departed father Pundit Prem Chandra Tarkavagisha, the celebrated Professor of Rhetoric (Alankara) in the the Sanskrit College of Calcutta, who went to the Higher Life in the year 1867. I wanted to know whether I could get father's spirit photograph. 2656

The rules of the "Bureau" contained in a pamphlet entitled "Julia's Bureau and Borderland Library" were forwarded to me in due course. I then sent in the application form duly signed by me, after which I was informed that my application had been approved by the Directors of the Bureau.

(the spirit of Julia herself). I was asked to fill in form H, and enclose it in a sealed envelop and "retain it in my possession until the experiment was complete," that is to say, until the psychics attached to the Bureau, had communicated with my father's spirit, and the Bureau had sent me their reports. I did so. Here I should say that I received several Forms from the Bureau to be filled in. Form H was the only one I was asked to retain with me after having filled it in, and having sealed it up. This Form H relates to the "personal particulars" of the deceased (*e. g.* name, date of birth, date of death, personal appearance, stature, age, complexion, features, description and cause of death, giving any message about affairs not known to the sensitives etc., etc.,) with whom the applicant wants to communicate. This is the only Form which, when filled in, furnishes any satisfactory tests. It is to be noted that even in this Form there is no such head as "occupation of the deceased;" accordingly I did not write anything about the occupation or life work of father in this Form, which after filling in, I sealed up and kept with me. Yet Mr. J. J. Vango one of the psychics attached to the Bureau, was able to say that father's work in earth life was "principally to do with literature," "lecturing to students," and "the training of the minds of others." Further, this remarkable clairvoyant could see that some papers written by father "still lie dormant." Father's manuscript commentary on the "Purusha Sukta" is one of these. I was not even aware of the existence of this commentary at the date of my application to the Bureau. I discovered it quite accidentally among some old manuscripts months after I had sent in my application.

Telepathy has nothing to do with the success of these communications.

Applicants are forbidden to communicate in any way with the sensitives attached to the Bureau. I could not do this even if I wanted to, because I did not know their names and addresses. It was not till I had got their reports that I learnt their names.

The lady Secretary to the Bureau wrote to me to say, "If you are unable to accompany the stenographer to the sensitives, please send some article that had been in touch with the deceased—either portrait, hair, or clothing."

As I could not go to England, and as I had none of the things indicated by the last few words of the above letter (I badly want a portrait of my father), I sent my father's "seal" (minus the handle) and two pieces of paper written by him. These formed the "terrene link" by means of which the mediums of the Bureau were enabled to communicate with the spirit of my father. The results of their psychic efforts are given below. The annotations under each of the reports of the sittings of the different dates, are mine. I must say that I am satisfied that I have been put in communication with the spirit of my departed progenitor, and I do not know how to thank Mr. Stead sufficiently for the same. I would add that this noble philanthropist never asked for a penny from me,

In regard to father's spirit photo I regret to say that Mr. Boursnell, the great photo medium of England, who could have given it, died during the pendency of my application to the Bureau, and I felt greatly disappointed in not being able to get the much desired picture. I have, however, applied

to Mr. Edward Wyllie, the celebrated medium photographer of America, who is now in England.

Here are the several printed communications received from Julia's Bureau with my notes.

JULIA'S BUREAU.

First Sitting. Name Chatterjee (Psychometry) No. 132

Psychic Mr. King, Date of Sitting 22-12-09.

Mr. King holding seal.—When I hold this it brings me into touch with a personality which was intellectual, active and very humane. I feel the condition of importance and strength, and strangely sense an atmosphere of religion and learning; the spirit friend has made much progress since his passing over, and appears to be far above the earth levels and conditions. I don't see any form, but sense a physical condition of a well ordered man, and one who, while in the body, was somewhat active and energetic; I have a peculiar feeling of an abnormal brain development, the feeling being one of intense cellular activity in the brain. This appears to me to be very much out of the common, there must have been a marked feature in connection with this personality. When I try to come into personal touch with this spirit friend, I find myself drawn upward until I begin to partly lose myself; this is a physical reflection in myself of a lofty altitude in the spiritual spheres which this spirit friend has attained; yet withal, I sense a condition of intense mental activity. There is a very strong link between the spirit friend and the applicant, and I have no doubt at all that the spirit friend has been helping and directing his son for many years. Notwithstanding the very high spiritual condition which I sense, strangely enough, there appears to be a desire on the part of this friend to once more reflect himself in physical

surroundings, and I am sure that a photograph could be obtained of this man. The period of his passing over seems to be long since, and when I get into touch with this condition I feel the sense of suddenness, which may mean the death took place somewhat quickly at the end. Strangely enough I contact these words, "Photograph-photograph-try-try." I get no name with this but I feel very strangely and strongly the nearness of this friend to his son. That is all I get.

NOTES TO THE FIRST SITTING.

- "Holding Seal", meaning father's "seal" that was sent to Julia's Bureau.

Father's learning, intellectual activity, religious devotion and the high standard of spirituality that he attained, have all been correctly described by the psychic in the first half of this report.

"There appears to be a desire on the part of this friend to once more reflect himself in physical surroundings."—This shows that he is desirous to have his photograph taken. I have been in correspondence with Mr. Edward Wyllie, the celebrated photo medium of America, now in London, with a view to obtain father's spirit picture.

"The period of his passing over seems to be long since."
—Father died in 1867.

"Death took place somewhat quickly at the end."—He died of cholera on the 2nd day of the attack.

JULIA'S BUREAU

2nd Sitting. Name Srikrishna Chatterjee. No. 132 psychometry.
Psychic J. J. Vango. Date of Sitting Jan. 28th 1910.

The gentleman I see is of the average height; well proportioned, and was, I should think, probably from 60 to 65

years of age. He is very grey and I should think probably turned grey early in life. His illness must have been very short as he does not convey to me the idea of having wasted but, on the contrary, I should think he must have been a busy man almost up to the last days. His work in earth life seems to be principally to do with literature, there is one scene he shows to me and that is himself lecturing to what I should think would be a body of students, they are all gentlemen. The spirit gentleman seems as though he took a great interest in the training of the minds of others. He also shows me a very large book I should think, probably from 12 to 16 inches square. I can't get the meaning of this book but I should think it would have been much used by the gentleman. I also see a great many papers some of which appear to have been made use of and others still lie dormant. These he specially desires to be finished and placed on record for the benefit of mankind. The applicant, he says, could do this and would please him very much by so doing. There are with him two ladies, one is a lady of the middle age, the other much younger and three boys; they all appear to be connected. The gentleman is much desirous of the applicant following up this subject and learning all he possibly can in order to impart his experiences to others that they may benefit.

He says: "It has been my desire ever since I came to the spirit world to be with my son and help him to know how near I and others who are disembodied, are to him, and that if the machinery can only be set into motion I can send a message to him and he can help many others in this way."

"Try and make the best of your opportunities that joy may come to others through them and that men may bless you as they are and always will do our good friends Julia and Mr Stead. If you will try I will try also and I hope to overcome the difficulties with your help."

NOTES TO THE AND SITTING.

"Was.....probably from 60 to 65 years of age."--He attained age of 61, having been born in 1806.

"Probably turned grey early in life."--My eldest brother who is 73 years of age, says that he never saw black hair on father's head.

"His illness must have been very short."--He died of cholera. See the last note under the report of the first sitting.

"A busy man almost up to the last days."--He taught some 45 or 50 pupils even before the day of the attack of cholera, in his retirement at Benares.

"His work in earth life seems to be principally to do with literature."--He was the Professor of Rhetoric (Alankara) in the Sanskrit College of Calcutta from the thirties to the middle of the sixties.

"A body of students ... all gentlemen."--Pundits Iswar Chandra Vidyasagar, Mahes Chandra Nyayratna etc., were my father's pupils.

"A large book ... from 12 to 16 inches square."--This was a manuscript treatise on Sanskrit Rhetoric composed after his retirement. Pundits, entitled to form an opinion, used to hold it in very high esteem. This great work has been irrecoverably lost.

"Some papers still lie dormant."--Father's commentary

JULIA'S BUREAU.

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on the "Purusha Sukta," discovered months after I had sent in n.y application to the Bureau, is one of these. (See above.)

"Three boys".—I have lost 3 boys. I did not even make a note of this in form H. I never informed anybody in England about my loss.

JULIA'S BUREAU.

3rd Sitting.	Name Mr. Chatterjee.	No. 132
	Psychic Mrs. Nesley Adams.	Date of Sitting 24-2-90.

There comes a condition of helplessness as if all power, had gone from the body. The spirit form of a gentleman appears, fairly tall and broad, full in build, between 50 or 60 years of age, round face, full broad forehead, rather thick nose and full mouth. There is a peculiar condition of gasping for breath and the top of the head has lost all feeling. It is a strong determined character with great mental powers and would probably be a writer or composer. There comes a deep interest in two distinct studies one of which appears to be on religious matters. He desires them to know that there is with him in spirit a lady who has been a great help to him. She is short, round in build, oval features, eyes full and well marked eyebrows. She seems to have suffered a good deal in lower part of the body before passing out. There is a fire still in the body endeavouring to help. He sends the message "As soon as the opportunity occurs he will manifest in the way they so much desire. There is the letter F who I feel is a friend also C and a feeling of gratitude to those friends who have helped him. There comes a sense of appreciation for the way his wishes and memory have been respected. He is in harmonious and



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bright surroundings and there are 3 friends with him who add to his happiness in the spirit world.

NOTES TO THE 3RD SITTING.

"Condition of helplessness" (at death)—The psychic sees the death scene.

"Gasping for breath"—At death.

"Top of the head" loses all feeling sometime after the feet and hands become cold by death.

"A writer."—Father wrote commentaries on many Sanskrit works, the most celebrated of which is the commentary on the "Naisadh Charit."

"She seems to have suffered a good deal in lower part of the body before passing out."—This might refer to my wife who suffered a good deal of pains and aches in the legs, and who died of tetanus at the age of 35. I never informed anybody in England about her maladies or her death. Nor did I make any note about her in form H.

"A sense of appreciation for the way his wishes and memory have been respected."—Father's commentaries on the "Naisadh Charit" and "Kavyadarsha" have been reprinted and republished and his "Life" has run through 4 editions.

"There are 3 friends with him who add to his happiness."—These 3 friends seem to be Pundits Jaynarayan Tarkapanchanan, Bharat Chandra Siromani and Taranath Tarkavachaspati—all Professors of the Sanskrit College. Professor R. B. Cowell, sometime Principal of the College, and subsequently Cambridge Professor of Sanskrit, used to call these Pundits and my father, "the four pillars of the Sanskrit College."

SRIKRISHNA CHATTERJEE.

THEORY AND PRACTICE OF TANTRA.

PRELIMINARY NOTE.



IT is my intention to give, in what follows, a detailed account of Tantras and their practical uses, that will be representative, as far as may be, of the present state of our knowledge of the subject.

In doing so, I shall, in the main, follow the outlines of the original works on the same subject, but I shall here deal with the whole subject at greater length and with a special view to the requirements of our Hindu readers. In the first place, it would appear worthwhile to attempt a kind of survey of what has been accomplished, and also to direct attention, in due places, to what remains to be done. I shall further make it a special point to give, as opportunities offer, a full appreciation and, wherever it appears to be called for, an explanation of the Tantrik Doctrines expounded by the well-known experts on the subject. There are two cyclopaedic treatises commonly in use in Bengal viz. (1) *Prantoshini* by the late lamented Pundit Rani Toshan Bidyalankar and (2) *Tantrashar* by Pandit Kristananda Bhattacharjee. They are the fullest, and in many respects, most important works that have hitherto appeared on the subject in form of thesarus. Pandit Ram Toshan's work has unfortunately so far become little known probably owing to the fact that it does not deal with the practical uses of

the subject, but it is a store-house of valuable information, and even where we are not in a position to accept the originality, his compilation is worthy of respect and careful consideration. *Tantrashar* is too well-known to need any remark.

I wish it to be understood that what is here begun is not meant as a complete or systematic account of Tantras, but only as a survey of the field for a practical study of it.

It is well-known that the Hindus have been in possession, from time immemorial, of the Tantrik science, an important body of the Veda, or, say, the essence of the Vedas. It is commonly designated as the fifth Veda. A Tantrik scholar undergoes a course of training which modifies his organization from a psychological as well as physiological point of view. As a science, the Tantra itself is very bold, but its boldness is its beauty : A Tantrik is supposed to test everything to its final analysis, and receive as truth nothing whose entity cannot be seen with absolute certainty. Thus Tantra has in view the boldness of chastity, of a lofty and tender morality for which we must speak of things as they are. In a word, the Tantriks claim to be mystics. They and philosophers (Darshaniks or the Students of the Vedas) do not clash but arrive at like conclusions by different routes, and by the exercise of different faculties of mind.

The word Tantra, as contained in groups of earlier writings, such as *Sanhitas*, has various shades of meaning, all bearing the general sense of secret knowledge or esoteric lore. It is derived from the Sanskrit root *tan* to believe or to have faith in ; hence literally, an instrument or means of faith. By common usage, however, the word Tantra has come to be used to denote a particular class of the sacred works of

the worshippers of the female energy of the god *Siva*. These works contain mostly the hymns and prayers addressed to the deity, which are, to all intents and purposes, identical with Vedic rites. These hymns are groups of *mantras* composed of Sanskrit words beginning with what is called the seed-word with the name of the deity and a dedicatory word attached to it. These *mantras* awaken in the heart spiritual passion; and even the seed-word, if mentally repeated with intense concentration, bursts open the shell of the Sound-Form of the female energy of *Siva*. I must mention here, that the word "Sanskrit" of which the seed-words are composed means pure, refined. The Sanskrit language is the language of the pure undefiled voice of nature. Hence it is called "the language of the gods" who are representatives of nature's attributes. These attributes are blendings of forces. Each force has a name (sound), a form and a quality. It is a common belief among the Hindus that Sanskrit characters were born with the creation, and are entities in nature or form-expressions of her forces. They are eternal and indestructible *Akshara* as characters are called. The vowels are masculine forces while the consonants are feminine. The masculine characters (vowels) are independent in expression, while the feminine ones (consonants) are dependent. The vowels can be pronounced by themselves, while the consonants can only be pronounced when united with the vowels. The vowels are therefore represented as the expressions of the essence of the female energy of *Siva*, while the consonants are the expressions of the will force of that energy (nature). Nature is born of sound, the attribute of ether (*Akash*) which is known as the first manifestation of creation. Forms fo

natural forces are represented by different combinations of Sanskrit characters constituting words or pictures of sound-forms of different attributes and objects, commonly known as *mantras*. The so-called *mantras* are the principal factors of the various processes of mental discipline by the aid of which the human soul can reach its goal with the most possible ease. These processes serve the purpose of yoking the mind to the spirit of God by concentration. But there are various grades of processes for practising spiritual formulas which contribute to the purification of the mind and finally lead to the unfoldment of the soul. The initiated Tantrik is required, in the first instance, as a preliminary step to stop the functions of the mind's volitions or thought-currents, and as the next step, to turn inwards in one concentrated stream into the soul. This is usually done by practising *Pranayam* or controlling the breath. The speed of thought-currents hinges on the measure of the breath. A certain measure of thought-currents, which will be explained fully later on, causes the mind to be concentrated upon the divine idea or some mystic seed-words expressive of the female energy of Siva. Such a process lessens the activity, no doubt, of the mind with the result that it gradually experiences a calmness unfelt before—the perfect bliss which no form of enjoyment of material pleasure can afford. The developed state of this calmness is harmony—the highest result aimed at. Such is the way in which the Tantrik escapes re-birth and his life's separate ego is merged in the universal ego.

I would conclude this note with a few remarks about the extant works on Tantras. It should not be supposed that all

works that pass under the name of *Sanhitas* are

of equal antiquity. Only a few of them that are well-known might be pre-Buddhistic, while a large number are more or less of recent origin. Many of the modern compositions are of such mixed character that they have hardly any similarity, except in name, with the genuine ones. A chronology of these works would be very instructive, as it will throw much light on the gradual development or otherwise of Tantrik literature ; but the task of compiling is not easy. Sufficient data are not yet available to make any such attempt. However, in my next issue I intend giving a bibliography of the Tantrik Samhitas that have hitherto been found or the names of which have been ascertained from other sources. And then I would take up the subject in respect of its theory and practical uses.

SRI MAT SACHHIDANANDA SWAMI.

THE MOST REMARKABLE MEDIUM IN THE WORLD.

(III.)

—:-(X):—

Our readers are already aware that four very successful photographs were taken of the materialized form of "Mary Brown", all of which duly appeared in the *Annals*. We beg to present our readers with only one of them in this issue, which will give them a pretty accurate idea of the other photographs. It would not, however, be out of place if something were said of the manner in which the photographs were developed.

The *Annals* says that these photographs would have had a very great value if the plates had been at first marked with a private sign and if the development had taken place immediately under the eyes of honorable and known witnesses. It would, however, be seen, says the *Annals*, that these four photographs produce a good impression when submitted to a careful examination—in fact they do not appear to have been faked in order to add anything to them after the group was taken. Though it is not technically impossible to do so, any insinuation to that effect would, however, seem to be absurd when all the circumstances are taken into consideration. First because all the experimenters have touched the phantom and heard her speak, both at the seance at which the photographs were taken and at a large

number of previous seances ; and secondly, because an examination of the light and shade and the attitude of the spectators confirm the impression that the photographs have not been "faked."

One interesting fact which is observed in this connection is that the photographs were taken with the help of the *cocuyo*, a beetle of tropical America which emits a phosphorescent light. We are also told by the spirit of Mary that, unlike day light and electric light, this light is not incongenial to the materialisation of the spirits. This is a very good news and we expect that, with the help of *cocuyo*, a very large number of other photographs would be taken under conditions which would remove the existence of any doubt altogether in the minds of those who are watching this new development from a distance.

With regard to the phenomena of the double and music, we find the following in the account of the seance held on July 5th, 1909:—

" Mary called attention to the following experiment, desiring that it might be well seen and understood.

" Taking the medium by the hand she led her to a spot five yards away from the piano ; leaving her standing she placed herself by the side of that instrument and commenced to sing in a low voice. A moment afterwards we heard the medium's voice, high and vibrant, accompanying Mary's song, she having taken care to illuminate the piano and the surrounding space ; in order that we might observe that Ophelia's body, the outline of which could be seen in the place mentioned, was far from the place from which the voice emanated. The song lasted for quite two minutes. 'The one who accompanied my song,' said Mary, 'was Ophelia's double.'

“ MARY MULTIPLIES HERSELF.

“ Mary went on to multiply four personalities or psychic forms three of which took one of the bystanders by the arms and talked about different things at the same time, acting as though they were independent of each other, while the fourth, some distance away, sang.

“ Her normal unity being again restored, ‘Mary’ explained that by an effort of the will the astral body is divided into two or more parts, which can materialise separately and consciously, all remaining united to the principal nucleus by a fluidic bond --permitting the ordinary personality to be reconstituted at will.

“She opened a window and showed herself, leaving by her side her double, which remained immovable and dumb. She, on the contrary, moved about and asked us several times if we could see her and if we could see her double. The two apparitions were clearly seen and were absolutely identical.”

We have kept to the end, as will be seen, the facts which present the most direct bearing on the inquiry as to the cause of these phenomena. Without doubt they turn on vague and uncertain points which can only assume their full value when they are compared with a large number of other similar facts ; nevertheless, they are not to be any longer passed over, for these fractionalisations, these projections of the double here assume a more evident and sensational character, because they appear clothed in material form. This will be, without doubt, a rich mine of arguments for psychological debates by future Morsellis and Delannes, who will study the essence of the materialised forms.

A LETTER FROM THE MEDIUM'S FATHER.

The *Voz de la Verdad* of Barcelona publishes a singular document relating to these extraordinary mediumistic phenomena at Costa Rica. This document is a long letter sent to Mr. W. F. Stead by Senor B. Corrales, the medium's father and is given below :—

SAN JOSE (COSTA RICA), Dec. 25th, 1909.

Sir, —I have been obliged, to my great regret, to defer until now my reply to your interesting letter of August 20th last. I hope that you will pardon this long delay.

The letter from Buenos Ayres to which you allude was written by Don Jorge Valez, a civil engineer, a serious-minded and honourable man, who, during his stay at Costa Rica, in the service of the Government, had the opportunity of being present at several experiments at my house. The fact that his signature was not appended to the letter must be attributed, as you say, to some unfortunate oversight.

I can only confirm the statements made in all good faith by your correspondent from Buenos Ayres. *There is not the slightest doubt* as to what this gentleman has reported as to the marvellous psychical faculties of my daughter.

All those who have witnessed these marvellous manifestations from 'the Invisible' agree in declaring that Ophelia is the most perfect medium existing in the world to-day. I also believe that this is the case. Phenomena have been witnessed here which are so strange as to be worthy of the *Thousand-and-one Nights*—phenomena unknown up to now, as I am told, to Crookes, Wallace, Richet, Rochas, Zöllner, etc., and they are so varied, so complex, so refractory to all analysis, that they really defy any attempt at classification.

In order that you may form a more precise idea of the psychic power of Ophelia, I will try to group, under the following heads, the most remarkable and the best verified phenomena. I will only mention the less certain facts with due reserve.

1.—PSYCHICAL PHENOMENA.

Levitations, Movements of objects with or without contact, in darkness or full light.

Variation of the weight of objects.

2.—APPORTS.

Introduction of objects into a room securely fastened (furniture, books, flowers, etc.)

3.—AUTOMATIC WRITING.

Through Ophelia. In darkness or full light. Different Languages : Spanish, French, English. Ophelia only speaks and writes her mother tongue. The writing varies. Note the extraordinary rapidity with which the medium writes in complete darkness.

4.—DIRECT WRITING.

In these cases the messages are written directly by the entity present and without the slightest interference by the medium, who is placed, together with the other experimenters, several yards away from the table. We have thus obtained communications not only in Spanish, but in English and French. This requires complete darkness.

5.—GRAPHIC PHENOMENA.

For example, designs and particularly pencil drawings of celebrated persons are obtained by means of Ophelia, and *even of some of those present*, in complete darkness and within a few seconds (as in the case of automatic writing). The por-

traits seem to be copies of known engravings. It must be remembered that Ophelia is entirely ignorant of the art of drawing.

6.—PHONIC PHENOMENA.

Very varied songs from invisible entities, accompanied by some musical instrument (piano, violin, accordeon).

These beautiful phenomena are produced alike in darkness and full light, although in the darkness they are generally more intense and perfect. They are inconceivably and indescribably realistic. In some cases choirs are formed comprising eight male and female voices, which can be heard two hundred feet away—and this at high noon with the doors and windows open. We have tried, with full success, to reproduce these songs on the phonograph. We have already some discs registering the voices and songs of *deceased persons*. Is not this marvellous in the extreme? With regard to these phenomena in particular you can question M. Antoine Lasus, Commercial Traveller for Messrs. Hachette, who resides at 79, Boulevard Saint-Germain, Paris. You may write to him or call on him.

7.—DIRECT PLAYING OF MUSIC ON THE PIANO.

After taking all necessary precautions the medium and the spectators were placed at a distance from the piano and the room put in darkness. After a moment of waiting, there suddenly appeared in the room an unknown entity who shook hands with us effusively and saluted us in good French. He approached Ophelia and kissed her hand, saying, "Bonsoir, mademoiselle." Then he took a chair, opened the piano, played some scales, and, if the instrument did not give satisfaction, began to tune it conscientiously; the most wonderful things about this was the manner in which so delicate and

complicated an operation was carried out without uncovering the instrument or removing the vases of flowers, ornaments, and other objects which were on it.

When "the mysterious maestro" had finished turning the instrument, he sat down and began to play some musical fantasies with such ability and such perfect knowledge of the piano that all the hearers, even those most ignorant of music, were delighted and enthusiastic. It seemed at this moment as though there passed through the room an exalted fluidic current: something like a breath from the Infinite, which we could not explain.

As is the case with everything that is good and beautiful, this phenomenon does not frequently happen, and we only obtain it under special conditions, in favourable psychic surroundings, produced, I think, by the harmony, the force of will, and the elevation of mind of the spectators, and particularly of Ophelia.

8. --TRANSPORTATION OF OBJECTS.

After we have closed the doors and windows and placed seals on them, and after making certain of the control, and all present having been warned and prepared, Ophelia leaves the room and comes back, just as though the walls had no existence for her. The act is performed as rapidly as thought. One of the experimenters gives the words: *One, two, three!* Scarcely has the last word been uttered when the young woman is outside the room. We turn up the light, examine the seals; everything is in its place. This astonishing phenomenon can be produced, not only with Ophelia, but also with her little brother and sisters, Berta, Miguel, and Flora. I am inclined to believe that it could be reproduced with anyone else.

You will easily understand the consequences of this monstrous phenomenon (pardon the adjective). It is the negation of all the laws regulating matter ; it is the inevitable ruin of the gigantic scientific edifice which man has raised during so many centuries of desperate struggle, of study and patient observation, and that mysterious sphinx which we call "Nature." I admit my weakness. When I meditate on this phenomenon and others of the same character I feel as though I was seized with giddiness, and I shudder with fear. The abyss fascinates me.

9 —MATERIALISATION.

Our circle is haunted—"under a superior control" as it is affirmed--by a certain number of entities who call themselves Miguel Ruiz, Mary Brown, Carmen X., Constantino de Alvarado, Julia X., Camille Dijon, and some others whose names we do not know. I place them in the order in which they manifested, and which doubtless coincides with the progress of our researches and the gradual development of Ophelia's faculties.

Each of these entities is charged with some special function, because, according to what they say, "none of them is a complete *medium*." (I specially italicise the word "*medium*.") The result is that the phenomena entrusted to the entity A. cannot be produced by the entity B.; those which are produced by B. are not entrusted to A., and so on. They complete each other and form a harmonic whole, a mediumistic nucleus of extraordinary power. They are about to give place to other higher and more capable spirits in accordance with the development of our work and in harmony with the evolution of the medium's faculties. (That, at least, is what they declare.)

Why are these spirits here ; what do they seek ; what is their object ? If you question them they reply : "We are only the agents, the instruments of higher entities ; we come back here to combat materialism and to demonstrate experimentally the reality of a future existence." Clearly this thesis is the rule of all their teachings : the *raison d'être* of all their actions.

Once materialised you cannot distinguish them from any dweller upon earth. Impossible ! They are creatures in flesh and bone ; the body with which they are clothed is a perfect organism, which you can touch, examine and hear. They are people like ourselves, who speak converse, discuss, make merry, get bored, suffer, play, sing, and, in a word, live, during the materialisation, the life which we ourselves live. When the fluids are exhausted and the seance is ended they salute each other fraternally and disappear with the rapidity of lightning : they dissolve, evaporate, or are converted into vapour. Better still, they are able to multiply themselves at will. Don Constantino, for example, sings at the piano, whistles at the other side of the room, and you hear him at the same time conversing at both ends of the room with A. and B. It is extraordinary.

Materialisation is partial or total. In the first case the entity manifests itself, sings, converses, etc., without any material body (whatever may be the light) ; in the second case, for which darkness is necessary, the spirit, as I have already said, presents itself with or in a perfect human organism.

Light, say these gentlemen, has the unfortunate property of dissolving " the fluids " ; they call " fluid " this force, unknown to science, this psychic energy drawn from the medium and the

spectators, which enables them to place themselves in communication with the world of the living. I suppose it is like electricity or magnetism—what do I know! The discovery of this mysterious force is reserved for the science of the future.

Allow me a digression. I believe that the architects of the Middle Ages were not ignorant of these things. Look at the semi-darkness, the shade which prevails in the buildings which they intended for contemplation, evocation, ecstasy, ascetism, the sacred mysteries of the Catholic Cult, of which many superb examples exist in Europe (Notre Dame in Paris, Sainte Gudule in Brussels, etc.). Certainly these gorgeous basilicas, these “poems in stone” as Victor Hugo called them, seem to be raised *ad hoc*, to exalt mysticism, to produce the partial materialisation of discarnate saints, and to stimulate the release of those mysterious faculties, latent in human nature, which we call mediumship. Thus, we can explain why, in the ages of sincere faith, miracles and instances of holiness were so frequent. It is possible that you will think this conjecture plausible. •

My observations on the group of spirits who visit us bring me to the not very comforting conclusion that everyone remains in the beyond as he has been on earth. The temperament, character, genius, mentality, modes of thought, noble or base passions, idiosyncrasies, hereditary taints, all persist, are preserved, and go to form. I do not know where, the discarnate self.

Each of these individuals, in fact, is different from the others. Ruiz and Don Constantino, for example, are from this point of view, at opposite poles. The first is as jovial, gay, loquacious, expansive—a southern type—as the other is grave,

sad, laconic, correct, and opposed to joking. It is the contrast of Athenian and Spartan—a complete antithesis,

10.—VISIBLE MATERIALISATIONS.

As the light dissolves the fluids, perfect materialisations cannot be obtained during the day or with ordinary light. This is very strange, because, as you know, Sir William Crookes obtained visible materialisations of Katie King with the electric lamp.

From this point of view we are not yet as far advanced.

Here we commenced by having in the room a feeble light, which did not give the result hoped for. In order to produce that we used lanterns provided with coloured glasses, particularly red and violet. The apparitions could not bear this light, nor that of the moon, by means of which we hoped to be able to examine Ruiz and Mary.

Tired of making unproductive attempts and deciding to overcome all obstacles I thought of employing the *corymb*. This is a beetle (*pyrophorus*) of tropical America which emits during the night a fresh and agreeable phosphorescent light. I sent for some of these curious luminous insects and placed them in the room at the time of the seance. We made our evocations and anxiously waited the result of this new attempt.

After a moment we saw in a corner of the room, near the ceiling, something like a white light, diffuse and vaporous. This small light condensed by degrees until it took the form of a young woman, clothed in white, crowned with orange blossoms. In a voice full of emotion she said *Bonsoir*. It was the voice of Mary. Shortly afterwards she came near to us, made us recognise her, and congratulate us on our

victory, gave Ophelia a kiss on the forehead, and disappeared. It was a vision we shall never forget.

The room was sufficiently lighted for us to see each other, a fact which did not escape our attention because the *corymb* by itself was only sufficient to illuminate a very small circle. Mary then explained to us that the light of the beetle helped her to form the "astral light," which was the light we really saw.

Later we were favoured with some visible materialisations of Mary and Carmen and several times of the double of Ophelia and of some of the experimenters.

II.—POSSESSION.

This is a very frequent phenomenon at the commencement, the light being immaterial. Once the spirit is dislodged from the body of the medium, the discarnate enters and is incorporated, so to speak, and then comes the extremely curious fact that *Ophelia ceases to be Ophelia*. Everything is changed as though by enchantment: her physiognomy, gestures, the sound of her voice, her accent, her character, her mentality, her writing; everything, in short, which distinguished the personality: the proper *self* has disappeared and given place to a completely different *self*. Sometimes the personality appears frivolous, merry, loquacious; then it is Ruiz who is the occupant of the house; if serious, grave, correct, it is Don Constatino; if laughing, amiable witty, it is Mary. This is a phenomenon of an almost brutal, repulsive realism. When some passes are made the possessed woman returns to her ordinary condition without having the least remembrance of what has happened.

12.—PROJECTION OF THE DOUBLE.

That there exists in us a double, a fluidic body—or a *perisprit*, as some call it—was to me, until recently, a vulgar legend which would not bear the slightest examination.

Now the experiments which have been made in our circle do not leave me in the slightest doubt as to the reality of the great phenomenon of the projection of the double—that is to say, “the duplication of individual,” as I prefer to call it.

We send Ophelia out of the room, we scrupulously close the doors and windows and we affix seals in such a way that even a fly could not enter. We put the room in darkness and then call the double, or, to speak more correctly, we exert all our will for the duplication of the medium to take place. The double begins to sing at the piano: it is the very voice of Ophelia; then it materialises partially or completely, approaches us, speaks to us, and is perfectly identified, and sometimes it even brings articles into the room which were not there before. At the same time Ophelia (the real Ophelia) remains outside talking and knocking on the door, proving to us in one way and another her indisputable presence outside the room. We quickly light up and find the seals intact. We open the door and find the medium where we had left her.

But better still. This double can materialise so as to make itself visible by the light of the *coccyo*; and then a thing happens so preposterous and fantastical as to seem like a fairy tale: we are able to see, hear, and touch two Ophelias at the same time: the one inside the room with us, the other outside. The latter wears her ordinary dress, while the other—the double—seemed to be dressed in shining white, like a bride. No hallucination is possible: the materialisation is perfect,

objective, tangible. We have before us an Ophelia in flesh and bone like the one outside the door, nothing seems different except the form and colour and the robe. Only the double seems more reserved, insinuating, and spiritual. The spectators pass some article to the double (rings, handkerchiefs, pencils, small articles of personal use), and these articles, as though the walls of the room had no existence, come immediately into Ophelia's hands. The seals remain intact.

The phenomenon of possession can be produced not only in Ophelia herself but in her double, and in her double when fully materialised. The dangers of the substitution and "falsification" of the person are evident.

This important phenomenon of the duplication of the personality presents several variations. We do not live in the town, but in the suburbs, in a country house. Well, when Ophelia is absent, about a mile-and-a half away, we evoke her double and it appears, converses and sings, without Ophelia herself knowing anything about it.

You will perhaps think that the projection of the double is only possible in the case of the medium. Nothing of the kind. The double of our companion in research—Don Alberto Brenes Cordoba—was projected one night in such conditions and with such truth and abundance of proofs that I could not say which was really the personality of my friend. The two were in the same place, clothed exactly alike; they conversed, and even shook hands with each other.

The beings who direct these operations, have begun to cultivate in Ophelia other faculties of the same nature, but of a higher character. One of these faculties is ubiquity, thanks to which she may be in two or three places at the same time.

We hope to continue the subject in a future issue.

INDIA AND HER MAGIC.



[THE following quotation from a remarkable lecture delivered by that eminent spiritualist, Dr. J. M. Peebles, before the San Francisco Class of Medical Students, College of Science, and specially reported for the "Two Worlds," will, we doubt not, be read with great interest by our Hindu readers.]

India has 250,000,000 of human beings, 60,000,000 of which are Brahmans. These were originally Aryan tribes inhabiting Central Asia, from which Greeks, Romans, Scandinavians, Anglo-Saxons, and even ourselves descended. We are the younger brothers of the old Aryan Hindoos. In the era of the Mahabharata, 1,300 years before Christ, those Hindoos with Manu, their law-giver, Panini, their grammarian, and their sacred Vedas as their bible, were a powerful nation. Their theology was mystical. The mild, sunny skies of India incline to dreaminess and to the study of the subjective, consequently the different races and castes naturally fell into the practice of magic, black, grey, and white—that is to say, the study of the unseen psychic forces. There is no doubt in my mind but that those ancient Aryans were well versed in what is now denominated biology, psychology, and electro-magnetism. This, remember, was their golden period. All wisdom was not born with Americans, neither will it perish with them.

They were in that remote era vegetarians in diet, and were much given to bathing in their sacred streams. The Hindoos

have sadly degenerated since the time of the writing of their sacred books, still they are to-day a wonderful people. Twice have I visited this marvellous country, investigating their racial peculiarities and studying their manners, laws, customs, habits, and worship. They do not indulge in ancestral worship as do the Chinese. China is a nation of Spiritists. I saw their automatic writing by the wayside, saw them heal their sick by mesmeric touch ; but as a race they are far inferior to the higher castes of India.

The Vedas were written in the Sanskrit language, said to be in some respects the most perfect language ever spoken. It is richly musical, having no consonants. It was the language of sound, and the ancient Brahmans declared that they could converse intelligently, not only with human beings but with animals, birds, and humming insects.

To the American ear the German language sounds harsh and guttural, while Sanskrit in structure was rythmical and charmingly melodious. When I was at Benares (the Holy City) large classes in both the native and English College were studying the Sanskrit language. The Brahmans are naturally religious. Their priests point to the o'er-arching heavens and say :

"There resides Brahm." They point down to the infinite depths and say : "There resides Brahm. He who fills the boundless immensities. Out of Brahm by the outflowing external breath were breathed worlds and all the circling systems of worlds. His breath creates, his breath destroys. and then by will He rebuilds."

European metaphysics are considered old in India. Sanskrit scholars reading from their ancient scrolls say :

"Western scholars are tardily following in the footsteps of our sages who lived full 5,000 years ago."

If Islam has its dervishes, India for thousands of years has had its gosains, sages, and fakirs. The study and efforts of these wonder-workers chanting the praises of their gods, engaging in quite constant prayer seeking to suspend the breath, striving to restrain their carnal desires and to abstract the mind from sublunary and worldly things, are that they may come into deeper communion with gods and the invisible hosts of the Zœ-ether regions. They are regarded by the masses as holy men. Some of these ascotics renouncing their homes, giving away their property, sleeping on beds of stone, practise the most severe austerities imaginable that they may be gifted with magical or great spiritual powers.

I had read the Hon. Mr. Seward's description of the Hindoo magicians, and wished personally to investigate their psychic powers for myself, to understand how much was trickery and how much genuine. So, upon reaching the country I called for their yogas, asking to witness their wonders. Western Anglo-Saxon men are apt to judge Orientals too harshly. We, in the realm of the scientific and the physical, want everything demonstrated to the physical senses, we want to see, hear, smell, taste, and handle, while they dwell more in the interior, relying largely upon consciousness and intuition to reach the truth.

The first ascetic whom I met was lean, tall, sunkeneyed and grave in appearance. Being introduced, I asked him what miraculous or wonderful thing he could do. He very coolly replied that he could do almost anything—could swallow swords, swallow stones and by the will cast the

latter up again, which he proceeded to do before my astonished eyes. I do not believe in miracles as that term is generally understood by sectarists.* Miracles are simply phenomena, which the masses do not understand, yet are in perfect harmony with the higher spiritual laws that abound in the unseen realms of existence.

But to some of these marvels! I handed this ascetic my handkerchief. He took it, rolled it up and breathed upon it—this was out in the broad daylight, under the burning sun—a dozen or more present. He then took a match, lighted it, and placing the blaze to the handkerchief it soon began smoking and burning, and in a very brief space of time was transformed to ashes. He then began to repeat his prayers, and stooping forward took the ashes in his hand breathed upon them, and they began to move, to expand, assume form and soon from this handful of ashes came the handkerchief as perfect as ever. You ask me how it was done. I don't know—I don't know how and why I breathe when sound asleep at night. I don't know the origin of life, Socrates said he knew enough to know that he knew but little—and Socrates was wise. It would require vast volumes to contain what we do not know.

Do you still press the point, how was this handkerchief phenomenon accomplished? I reply, the power to disorganise implies the power aided by invisible intelligences to re-organise. Who will presume to measure the wisdom of invisible spirit-chemists?

This wonder-worker again took in his hands three balls larger and heavier than hens' eggs, and began tossing them up in the air and then catching them; then, holding his hands

still, they continued going up, and still up, and so far as I ever saw they are still ascending. This was also done out in the open sunshine near an old stone hotel kept by a Hindoo, and where I stopped to the better study of Hindoo life. Do you tell me that I was hypnotised? Preposterous! I was never hypnotised! my nature is too positive. In fact, I am a hypnotiser myself and can mesmerise about one in every thirteen of those whom I attempt to psychically con-

While I was in Madras, there came in from the mountains an old Aryan sage highly honoured, and even feared by the natives; they said he could do magic by his "will." Accordingly, out in the front of a large stone bungalow, a party of us saw him do most astounding things. For instance, he handed me a mango seed; this was passed around to the members of the party, it was a genuine seed. Taking it in his hand again, he breathed upon it and buried it in the sand before our eyes; there was no platform, no confederates. Having buried it he drew a magic circle around it, about three feet in diameter; then he took a piece of white cambric and gently laid it over the sand where he had placed the seed; then he prayed, bowing as he continued his prayers until the perspiration streamed down his face. Then, standing erect, waving his hands over the cloth, it began to tremble and shake as though a living entity. It now began to rise gradually before our eyes, and soon, the ascetic lifting the cloth with a short bamboo stick, there appeared a living tree fully one foot in height. It was pulled up and carefully examined, the roots seemed perfect, there was great mystery! We had seen the intensification—the absolute hastening of an orga-

nisation from a germinal seed in a very brief space of time. It was not a miracle in the old-fashioned sense of that word—but a marvel—a fact not yet philosophically explained by our Western science. How was it done? Did he accrete these atoms from the atmosphere and solidify them into this tree by his will? Was it done by the chemical will and wisdom of his invisible associates? Or did he simply from his own conscious powers temporarily set aside and transcend what we understand by the laws of nature? This phenomenon comes under the head of what an intelligent Hindoo would call “black magic,” so called because it is physical, selfish, and done both for money and amusement. The lower caste black magicians are such because of the psychic influences they can exert for evil. The higher, white magic, is mental in its characteristics, and decidedly moral and more spiritual in tendency. This class of Hindoos possess indomitable will power and know how to use it. Much of Napoleon’s success on the battlefield must be ascribed to his iron will. All great men of the earth have been gifted with a potent will, a compelling force of character. The timid soul that says “I can’t,” must necessarily prove a failure. Hindoo magicians may be divided into two classes, deceiving tricksters or hypnotists. Orientals are no more saintly than Occidentals. Human nature is everywhere the same, though the colour of the skin may be different.

Hindooes are men of prayer ; there is a vast deal of efficacy in prayer. I have sometimes heard semimaterialistic spirit-ists scoff at prayer because they did not understand its true significance. When I say prayer I do not mean bending the knees and uttering parrot-like words. That is not prayer.

"When thou prayest enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret, and he shall reward thee openly." This is a universe of prayer: the murmuring streams, the waving trees, the rising grasses and grains pointing skyward, and the fragrant flowers upon a thousand hills offer perpetual prayers to the Infinite and are answered by morning sunshine and by the baptism of the evening dews. It is confessed that some men never look heavenward in conscious gratitude. They are like pigs, that, feasting upon acorns, never look up to the oak to see from whence they fell.

True prayer is an aspiration toward the good, the pure and the all-perfect. Thoughts are substances--they have an external force; they produce marked effects, and the thoughts of a positive person affects the thoughts and destinies of those of whom he thinks. Thoughts may be projected by the will. Thought-reading is an established mental science. The narrow-minded sectarians of Boston prayed God to either convert Theodore Parker, or, failing in that, to remove him from the world. Their minds were centered upon the object of their pious malice, and may, to some degree, have produced his early death. Such prayers are a species of vicious voodooism.

When lecturing and devoting my time in years gone by to psychic studies and the proofs of angel ministrations, I was often asked by undeveloped earth-bound spirits to pray for them. They would say, when you pray for us, and think kindly of us, and ask the good angels of God who are higher and brighter than we to visit us, they do so, and their coming and their teachings help us to reach higher spiritual planes of existence.

Professors, preachers and healing mediums should keep their bodies clean, sweet, and pure, like the yogees of India. They should live clean, holy lives. I would almost as soon have a slimy serpent touch me as a carse, pork-eating, beer-drinking, impure, mental healer, with a physical body all reeking and pickled with tobacco, beer, and scrofula-generating swine's flesh

You are all constantly throwing off an odic, magnetic, or aural effulgence from your bodies, and this in a measure is characterised by what you eat, drink, and think about. Thoughts are soul builders. You cannot clasp a man's hand, nor write a letter without some portion of your magnetism going into and with it; and for this reason, the genuine psychic sensitive can read your life, your motives, and fathom the inmost recesses of your soul. You neither have nor can have any secrets hidden from psychic eyes. When Jesus felt "virtue go out of him," it was magnetism, the magnetic vitalising aura that healed the sick.

India is especially the country of magic, and of a firm belief, almost universal belief in spirits. Those residing in Kama Loca, or the world of desire, are considered earth-bound. They remain near the earth by the law of attraction. I was shown a tree that was literally withered because of the special believed residence of these demon spirits. Some dwell in caverns, some in the family bungalow where they died. They had strong desires at the time of their death to do certain things, or carry out certain schemes, and they are now tied or tethered to earthly homes and earthly scenes to impress or to attach themselves as vampires to people, causing sickness ill-luck, and sometimes insanity.

The Siva, or Shivaites, constitute a large sect in Southern India. Their symbol is the lingam. One of their magicians has been made by the translator to say: "My necklaces and my ornaments are of human bones. I dwell among the ashes of the dead and eat my food from human skulls. Harken to our rites: our sacrificial fires are fed with the brain and lungs of human victims, gushing from the terrible wounds of their throats. I thus appease the terrible god. I then do the things I will to do."

* Mark the words, "the things I *will* to do." If the will embodied can affect human beings, so by parity of reasoning the wills of the disembodied can affect human beings. Mind responds to mind in worlds visible and invisible. If positive, strong-willed mortals can psychologise or hypnotise mortals, then can positive immortals, relieved of their physical drapery, exercise a still greater hypnotising power over sensitive mortals. The hypnotised can be made to fall victims to crime. Hypnotised subjects I have often made not only go through the most ridiculous performances, but have made them steal and deny it right in the face of an audience. The hypnotised can be injured not only by the unbalanced, weakening effect often produced upon the nervous system, but also by suggestions that with or without the operators' intentions may cause lingering, injurious effects in the future. A negative person is like a sponge, absorbing from everything touched. Each lives and moves in a realm of unseen influences. Only the honorable, the conscientious, and the pure-minded should presume to exercise a psychic influence over others.

NOTES.



THE most convincing testimony proving spiritualism comes from Prof. Charles Richet, the greatest physiologist of the day, who is himself a non-believer. Reports of materializations at the Villa Carmen in Algiers led him to make a thorough investigation into the phenomena. We say thorough because the spirits in charge of the phenomena wanted to amuse themselves freely at his expence on account of his unreasonable scepticism. The Professor was asked whether the evidence he got was satisfactory, and he said without reserve that it was conclusive, nay, overwhelming, but it was evidence and nothing else. How could he accept evidence which proved the truth of spirit communication? The evidence therefore must go to the wall. He says emphatically in his report that he "will not yield even to evidence if it leads him to spiritualism."



How to explain such a state of the mind? He said in his report that "in spite of all the proofs which I have given, in spite of all that I have seen and touched, in spite of the photographs, conclusive as they are, I will not admit spiritualism. This is what he wrote to Dr. Carl de Prel: "What

we saw is quite extraordinary and either a mechanical or normal explanation, or the hypothesis of fraud by which we were one and all deceived, appears to me absurd. But the alternative—that is, the existence of spirits or of a force which has escaped the observation of the students of physical science through all time—is also absurd. What can one do in the face of these two absurdities but reserve one's opinion, wait, and experiment further? My conclusion is, therefore, I do not know." The Professor argues in this manner that, as spiritualism is a delusion and a snare, any evidence which seeks to prove it must be untrue also. The Professor is waiting, waiting,—for what we cannot conceive of; for evidence will have no influence upon him, which is favourable to the cause of spiritualism. We, however, do not need the opinion of the Professor, his evidence is enough for us. If the conclusive evidence proving spiritualism had no effect upon him, it will certainly have upon every reasonable man.

THE only Vaishnava that we have been able to find among Christians is Saint Theresa. A short account of her life and the tenets that she followed, will be found in the book "Lord Gauranga." We are glad to see that her life has been written by one Miss Colvill, which is to be had of Methuen, London. Theresa regarded Jesus Christ as her Lover, and if the priests excommunicated her she defied them. For the spirit within sustained her. If God is to be loved, He must be loved with the most ardent feeling and that is seen only in the love of the love-lad maiden, which Theresa acquired through the mercy of the Lord. This influence had such holiness over the human mind that Theresa, who was

first excommunicated by the priests was subsequently enrolled as a saint by them.

ONE of the latest messages to reach us from "the Borderland", says Madame Jean Delaire in the "Occult Review," is said to come from one of the pioneers of Psychical Research, Dr. Richard Hodgson. It is given in full in Miss Alice Johnson's report on "The Automatic Writing of Mrs. Holland." Mrs. Holland, although not a professional medium, is yet a greatly gifted "psychic," since she is apparently both a clairvoyante and an automatic writer.

"The question of evidence as to identity," says the "Review of Reviews" on this subject, "need not be discussed here: it is sufficient to quote the signal employed by Dr. Richard Hodgson to overcome the scepticism of the S. P. R., and to establish his identity by a message both ingenious and difficult to understand. Dr. Hodgson died of heart failure in Boston, December 23, 1925. Mrs. Holland read the news of his death, January 22, 1926. At nine o'clock at night on February 9, while sitting in a stiff chair well away from a table, with nothing to support arms or head, Mrs. Holland's right hand wrote on a sheet of paper the following apparently unintelligible letters and numbers:—

".....Sjdlbse Ipehtpo—Only one letter further on—

18	8
9	15
3,	4
8	7
1	19
18	15
4	14
—	—

"They are not haphazard figures—Read them as letters."

For some time Mrs. Holland was at a loss to understand the meaning of this cryptic message, and only after careful

examination of the manuscript did she discover that "the first letters are formed from the name *Richard Hodgson* by substituting for each letter of the name the letter following it in the alphabet ; the numbers represent the same name by substituting for each letter the number of its place in the alphabet."

We shall explain the cryptic message. The first message is *sjdibse lpehtpo* ; only one letter further on.

For	Stands	For	Stands
R	S	H	I
i	j	o	p
c	d	d	e
h	i	g	h
a	b	s	t
r	s	o	p
d	e	n	o

And then the figures stand thus :

18—8 &c.

Now, 18 is R ; 9 i. So the figures also mean Richard Hodgson.

"Surely," adds the "Review of Reviews," "no telegraphic operator, even on this plane, could have contrived a more ingenious method of convincing the receiver at the other end of the wire that he had not evolved the name of the sender of the message out of his own subconsciousness."

MR. CHARLES A ROBB, an attorney, Pittsburg, Pennsylvania, in compliance with a request from Mr. J. R. Francis, the late editor of the *Progressive Thinker*, investigated the truth or falsity of the mediumship of Mr. P. L. O. A. Keeler, the slate-writing medium, and has reported the result of his

investigations in the said paper. Believing that independent writing under test conditions is the highest and most conclusive evidence of the claims of Spiritualism, Mr. Robb purchased two large slates from a Pittsburg stationer on February 16, 1910, which he personally took to Mr. Keeler's office. He washed the slates and when they were dry he seated himself near a window about five feet from Mr. Keeler, and held them exclusively by himself with a firm grip about one foot from his knees. Nothing transpired for about a quarter of an hour when all on a sudden he perceived writing upon the slates going on at an astonishing speed and with a pressure which could be distinctly felt through his hands. Just as the writing ceased he found on opening the slates a letter from his father and one from his mother, over their full signatures which were easily recognized. While Mr. Robb was going through the letters he was informed by Mr. Keeler that there were other parties desiring to write. He thereupon forthwith put the slates together and no sooner had he adjusted them than writing was again perceived through pressure upon the slates. As soon as the writing ceased he opened the slates and found upon the other one a letter from his cousin Bessie Robb and also one from a Miss Beatrice Tait, both of which bore full signatures which were clearly identified. In addition to these letters there was a brief note written to him in red chalk. After having written so far Mr. Robb summarises as follows:—

“Slates purchased by myself unknown to the medium; slates washed and held in my own hands in broad daylight, Mr. Keeler sitting about five feet from me and no questions asked or answered.

"Result: Four letters, or messages, received with full signatures attached and recognised.

"In justice to Mr. Keeler, I will say further that I never met him before, nor do I believe he even knew my name when I sat with him on this occasion.

"Under this exhaustive and conclusive test of the continuity of spirit life coupled with the power of return and intelligent communication, it becomes at once obvious that the mortal who dares say, 'I do not believe in it,' says in the same breath (and with no danger of logical contradiction), 'I am a consummate fool.'"



THE following, written by the revered Dr. J. M. Peebles and sent to us for publication in the *Hindu Spiritual Magazine*, shows that the world's great men have been Spiritualists:—

"Nearly all the world's illustrious men whose living, burning words of radiance have streamed down through all the ages, have been inspired, gifted with visions, trances, dreams, levitations, voices, healings and other psychic phenomena. In a word they were Spiritualists in the broad sense of that term.

"This is the general definition of Spiritualism,—the possibility and certainty of a present conscious communion with the inhabitants of the spirit-world. In this sense Sanchoianthon and Zoroaster, Isaiah and Daniel, Pythagoras, Socrates, and Plato were spiritualists. And Jesus was a very distinguished Hebrew spiritualist, conversing with Moses, Elias, and the angels. The apostles and first martyrs were spiritualists. Iraenaeus, Justin Martyr, Crigen, and Cyprian were spiritualists.

"Lord Guaranga, the prophet of Nadia, India, Bengal, born 1485 A. D., was a spiritualist. His spiritual gifts were so marvellous that he was considered a god by multitudes. Shrines and temples were dedicated to him. Keishnac Angels and spirits were his daily companions. Dr. Johnston thus writes: Pythagoras, the long-haired Samian, taught that angels and resurrected spirits exercised a guardian care over mortals. Socrates had his attending demon-guide, to whose voice of wisdom he continually listened. Jesus, attended by a legion of angels, conversed with the spirits of Moses and Elias. Constantine saw a flaming cross in the heavens, bearing the inscription, 'By this conquer,' Joan of Arc.

"Torquato Tasso frequently heard the voices of spiritual beings. The martyred Maid of Orleans, Joan of Arc, saw visions, and conversed with the risen Saints. Louis XVI saw and addressed a female figure clothed in a white garment just before his execution. George Fox, the good Quaker, was blessed with healing and other spiritual gifts. The Wesleys heard strange footsteps, and weird, mysterious sounds, in their homes, attributable only to spiritual causes. Savonrola, Bruno, Boehman, and Roger Bacon were spiritualists, possessed of mediumistic powers. Baron Sewdenborg conversed with spirits and angels during twenty seven years of his eventful life.

"Those religious bodies in America known as Shakers had from their very initiation the 'spiritual gifts and signs' promised to believers in the New Testament. Prophecy was common among them. For many years previous to the manifestor manifestations, Shaker seers and visionists pro-

phesied that the 'gifts of the spirit,' enjoyed by them, would certainly go out into the world,—a 'light to enlighten the nations.' Our great President Abraham Lincoln was a Spiritualist.

"And that prophecy, made over a hundred years ago, by those Shaker Spiritualists has been literally fulfilled. Spiritualism with its indisputable phenomena, has gone into all nations of the enlightened world, breaking the chains of orthodox theology and lifting materialists out of the mire and the mud, of doubt bordering on annihilation, or its equivalent—eternal non-consciousness."

WE are asked by those who intend to apply to Mr. Stead's Bureau for a communication from the other world, whether they have to pay anything. Well, they have to pay nothing, but surely that does not absolve them from the duty of helping that noble-hearted Englishman in carrying out his philanthropic work. His Bureau costs him a large sum of money monthly. He, though not a rich man, meets the cost himself cheerfully. But we think not only those who apply to him for communication from their dear ones in the other world, but those, who realise the vast importance of Mr. Stead's great work but have no personal interest in the matter, should also pay. How nice it would be for those who believe in these communications to send him pecuniary help, intimating that in a work that he has taken in hand, it is the duty of every man, who believes in spirit communication, to help him to the best of his ability.

THAT unrelenting critic of spiritualism, Mr. Frank Podmore, is no more in the physical world. We deeply deplore his

untimely transition and a most tragic termination of his earthly career. On the 19th August last his body was found floating in a pool near the steep slopes of Malvern Hills where he had been to spend a holiday with friends. A walking stick belonging to Mr. Podmore was found near the pool and his watch had stopped at 11. 23. The coroner's jury returned a verdict of "Found Drowned" and all the facts point to the conclusion that he had a slip on the wet grass and accidentally slid down the steep hillside into the water at the base. It was also stated that the body had been in the water 3 or 4 days before its discovery and there were no marks of violence. On examination of his bag his last incomplete work on spiritualism was found.

Mr. Podmore entered Post Office as a higher division clerk, but four years ago resigned his post to give himself entirely to literature. He was greatly interested in psychical questions and carried on investigations of alleged spiritualistic phenomena and "ghost stories" in connection with the Psychical Research Society. He approached such questions purely in the scientific spirit, but his books show that the results were negative. There is always a missing link, a fatal flaw, in the evidence for ghost stories, and there is always the suspicion of charlatanry in the phenomena in connection with "mediums." We, however, hope Mr. Podmore has now found the missing link and his suspicions are removed, and we believe none will be more sorry than he for having doubted things which now appear to him to be so clear. Beginning with his book, "Phantasms of the Living," in 1886, Mr. Podmore, who was associated with F. W. H. Myers, published

a number of works on the same lines, among them "Apparitions and Thought Transference," "Studies in Psychical Research," "Spiritualism: A History and a Criticism," and in 1906, he published a biography of Robert Owen

THE *Pratihar* of Berhampur says that the house of late Babu Bipin Chandra Dutt, a well-known inhabitant of the place, has for sometime past been the scene of ghostly pranks. Bepin Babu's eldest son is in the employ of the Hon'ble Moharaja Bahadur Menindra Chandra Nandi of Cosimbazar and the younger son is the Police Sub-Inspector of Krishnagore. One of the brothers, after the death of his first wife, married for the second time and his second wife is now the victim of these pranks. It is believed that the disturbances are the workings of the spirit of the first wife who died during her delivery. When the lady sits down to her morning meal, the dish is taken away or something unclean is thrown on it. She goes to drink and the vessel is taken away and up it goes with its contents in mid-air to drop down just as suddenly. One day she was coming upstairs when she suddenly felt a kick on the chest and fell down in a swoon. So long as the wife is with her husband she is not molested. The husband is out and the ghostly play commences. Some fish curries kept on a plate mysteriously disappeared and it is said that an ornament was also missed from the house without any apparent reason. Owing to these disturbances the whole family had to go without meal one morning. Bepin Babu's sons have requisitioned the services of some *ojhas* with a view to get rid of the disturbances, but to no effect. It has at last been

decided to offer *pinda* at Gaya for the emancipation of the spirit. We are, however, making enquiries and before long hope to present our readers with fuller details.

A HIGH compliment has been paid to the well-known Bengali poet, Rajani Kanta Sen, by the Calcutta papers for the manner he met his death. We are told : "Rajani Kanta had got cancer in his throat. From the time of the appearance of the disease, he, as well as the doctors, knew full well that he would succumb to it, sooner or later. His pain and sufferings were often intense. He was fully alive to the fact that he might have to face death any moment. Yet he kept up his natural vivacity and cheerfulness till the time of his death. The serenity and calmness of his countenance simply surprised his visitors." This shows that Rajani Kanta was a spiritualist, for none but a spiritualist can face death with the "cheerfulness" he did. Such is the value of spiritualism, but the pity of it is that it is not growing in India—its birth place. Or else a peaceful death as witnessed in the case of the above poet would not have so much surprised the Calcutta papers. Study spiritualism, realize the beneficial tenets inculcated by it and there will be no death, no bereavement in any home.

THE name of the well-known psychologist, Professor William James, of Harvard, is not unknown to our readers. His name has appeared in several issues of this Magazine in connection with his sittings with Mrs. Piper. In his investigations in the domain of psychical phenomena he has never

been an unreasonable sceptic. His report on "Mrs. Piper's Hodgson Control" was published in the proceedings of the S. P. R. for 1909 in which he came to the conclusion that the phenomena gave rise to "the almost irresistible impression that it is really the Hodgson personality, with its own characteristics" and that the feeling of the sitters was that they were conversing with "a real Hodgson." We therefore very much regret to record the transition of the Professor to the other world, which intelligence reached us at a time when we were about to issue this month's magazine. The Professor was a notable writer and posterity is bound to remember him on account of his valuable psychical researches.

WE quote the following from our much respected contemporary, *Light* :—

"We always take it as a compliment when we see articles from 'Light' copied or translated into other papers, and especially when, as is usually the case, due acknowledgment is accorded to the source from which they were taken. We regret to state, however, that this is not always done; in the 'Hindu Spiritual Magazine' for July we find Miss Dallas' article on 'The Sealed Envelope Test,' which appeared in 'Light' for June 25th, copied in extenso, with the exception of the opening remarks, which are paraphrased, and a paragraph at the end, which is omitted, and the whole ascribed to the editorial 'we.' It is the more regrettable that this should have been done, since the article in question contains a very careful analysis of the records given in the 'Proceedings of the S. P. R.,' by one who is particularly well qualified to seize the points which need to be brought out for the elucidation of the problem of spirit survival, identity, and intelligent activity in another sphere of existence."

We have nothing but obligation to express to our contemporary for having pointed out our omission.

WE quote the following from the June number of *Reason* as written by Rev. B. F. Austin the well-known editor of that journal :—

"On Monday, the 9th, in company with good Bro. Mendelssohn, I enjoyed a sitting with Mrs. F. I. Davis, a

fine Trumpet Medium, and in addition to many others who came to me had interesting conversation with Nettie Maynard, the former medium of Abraham Lincoln, and with Mrs. Amy Post of blessed memory in the early and trying days of the Fox Sisters and their persecutions. Mrs. Davis has hosts of friends who love her for her own sake as well as for her mediumship.

"On the following Thursday evening I had a privilege I have desired for years—that of witnessing the wonderful phenomena of materialization that has characterized the life of Mrs. C. M. Sawyer. There were about 25 present, a happy, loving, intelligent, earnest and devoted band of truth-seekers and the seance was, indeed, a wonderful demonstration of spirit presence and power.

"Over a score of forms, most of them able to articulate distinctly came out and walked about the room, were recognized and conversed with the sitters, including children in arms, prattling children on the floor, girls half grown, youths and adults. Mrs. Sawyer sits only under absolute test conditions, and invites the scrutiny of the cabinet and the conditions of her work throughout. Among the conditions during the voice manifestations was the sealing up of Mrs. Sawyer's lips and the marking of the seal. This did not disturb in any degree the voice manifestations. During the manifestations of spirit forms Mrs. Sawyer was fastened closely to a solid board partition by a stout band of cloth tied closely around her neck (and sewn as well), and the ends of the cord were brought through holes in the partition, tied, sealed, sewn and nailed fast on the side of the partition on which the circle sat. At the close of over an hour of wonderful demonstra-

tions of spirit presence and power, Mrs. Sawyer was found in the same secure position in which she had been placed."

A COPENHAGEN spiritual journal, named *Sindhedssogerren*, has reported some remarkable experiments in thought-reading and clairvoyance with a Norwegian, named Knudsen, an inhabitant of Trondhjem. His powers were in evidence even while he was yet a child. On one occasion he rendered the police of Stavanger a great service, when the famous robber, Einar Tonesen, escaped from prison. Knudsen then drew four crosses on a plan of the town. At the places indicated by three of them some of the stolen objects were found; at the fourth there were found recent traces of the robber. At Copenhagen, in October last, M. Knudsen wished to give a demonstration of his powers before the Press of the town and competent medical men, and he asked the newspaper *Politiken* to arrange for the following experiment in the port of Copenhagen. He was to navigate a motor-boat with his eyes blindfolded. The newspaper undertook the task, and some notable persons were invited. They first of all made a little preliminary experiment. After making M. Knudsen go out they hid a pencil in the pocket of one of the spectators. The thought-reader returned, his eyes blindfolded, took hold of the Professor's hand, and immediately went towards the gentleman in question, and with a slight cry of triumph, drew the pencil from his pocket. They then went to the harbour, after having shut up M. Knudsen in a room where he could not see anything, and made a trial expedition to determine the route to be followed by the clairvoyant. Then they led him to the boat and seated him on a chair behind the steering-wheel. Prof. Friedenreich was placed behind him, standing with his hands placed on M. Knudsen's head. The engine was started and the boat went out to sea, directed by a blinded man who steered her admirably. That a blindfolded man could steer the boat in the Lynette harbour, where the quays on each side are only a few yards distant from the boat, ought to be regarded as an extraordinary thing. Nevertheless, four Copenhagen doctors can testify that this was done.

THE Hindu Spiritual Magazine.

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SPIRITUALISM SCIENTIFICALLY PROVED.

-(X)-

WHEN a phenomenon is scientifically tested and found to be true, it is accepted as a fact, which needs no further experiment to be recognized as such. When Kepler made his discovery, scientific tests proved the theory to be correct and it is now accepted as a fact of science, and people now no longer go on following a planet on its orbit. The distance of the sun or the moon from earth was found out by our predecessors, and we do not go now to measure the distance over again. We wonder why spiritualism should be accorded a different treatment. Is it never to be accepted as a proved fact?

A

To the credit of England be it said that, though spiritualism was discovered and developed in America, and almost ignored in England, it was in the latter country that the subject was first put into the hands of scientists, for the purpose of a thorough investigation into its claims. It was thus the Dialectical Society was formed for the purpose, and right loyally the members carried out the wishes of their countrymen. The members were selected with care, rather with too much care. Those believing in the cult, were indirectly voted as unfit to sit as members, and the fit men were selected by the extent and depth of their scepticism.

Yet the presence of some avowed spiritualists was necessary for the purpose of putting their case before the Society, and so were such names on the Committee as Alfred Wallace, the eminent Scientist, and H. D. Jencken, the Scientist and Chemist, and the husband of one of the Fox girls, through whom the grand truth was first announced to the world.

The members formed Sub-Committees for the purpose of experiments. Besides the experiments of the members, the evidence was availed of those who had made experiments or acquired knowledge on the subject.

The Sub-Committees submitted their reports to the General Committee and the latter then framed its report before the representations of these Sub-Committees. This report from the General Committee declared that, the reports of the Sub-Committee, substantially corroborated the conclusions of each other and established the following propositions :—

1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls

of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance.

2. That movements of heavy bodies take place without mechanical contrivance of any kind or adequate exertion of muscular force by the persons present, and frequently without contact or connection with any person.

3. That these sounds and movements often occur at the times and in the manner suggested by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications.

[So they are intelligent forces. What do they say of themselves? —ED.]

4. That the answers and communications thus obtained are, for the most part, of a common-place character; but facts are sometimes correctly given which are only known to one of the persons present.

5. That the circumstances under which the phenomena occur are variable, the most prominent fact being, that the presence of certain persons seems necessary to their occurrence, and that of others generally adverse; but this difference does not appear to depend upon any belief or disbelief concerning the phenomena.

6. That, nevertheless, the occurrence of the phenomena is not ensured by the presence or absence of such persons respectively.

So it was scientifically^{*} proved, after rigid experiments, that—

(a) There is an invisible agency which makes its existence

known by producing sounds, or removal of furniture, &c. ; and that,

(b) These agents give coherent communications and answer questions.

The evidence received may be briefly summerized as follows :—

1. Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air and remain there for some time without visible or tangible support.

2. Fourteen witnesses testify to having seen hands or figures, not appertaining to any human being, but life like in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion.

3. Five witnesses state that they have been touched, by some invisible agency, on various parts of the body, and often where requested, when the hands of all present were visible.

4. Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by any ascertainable agency.

5. Five witnesses state that they have seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching ; and three witnesses state that they have had the same experiment made upon themselves with like immunity.

6. Eight witnesses state that they have received precise information through rappings, writings, and in other ways, the accuracy of which was unknown at the time to

themselves or to any persons present, and which, on subsequent inquiry, was found to be correct.

7. One witness declares that he has received a precise and detailed statement which, nevertheless, proved to be entirely erroneous.

8. Three witnesses state that they have been present when drawings, both in pencil and colours, were produced in so short a time, and under such conditions, as to render human agency impossible.

9. Six witnesses declare that they have received information of future events, and that in some cases the hour and minute of their occurrence have been accurately foretold, days and even weeks before.

So far it is all right. But something yet remained to be done. When they could give intelligent replies to questions, the most important question was certainly asked of almost every one of them, namely, what or who they were? This question was asked of every one of them; this question has been asked of millions of such intelligent agencies in every part of the world. Indeed whenever these intelligent agencies have betrayed their presence, this question has been invariably asked to them who or what they were. And from all of them only one reply was received, which was that, every one of these million intelligent agencies declared that they had been men on earth, and that they were now in the spirit-world. So the Dialectical Society has proved the following propositions:—

(1) There are invisible agencies who betray their presence by various means.

(2) They give intelligent answers to questions asked of them.

(3) And every one of these million agencies has admitted that they are the spirits of men who once flourished in this earth.

Of course there is a nominal loophole to this argument which must be mentioned. It is true every one of them declared to be a former human resident of this earth, but they had opportunities of deceiving by telling lies.

So spiritualism has been scientifically proved, for we cannot ignore this overwhelming concensus of testimonies from these agencies.

We said before that the members of the Society were selected in proportion to the depth and extent of their scepticism. Thus the chairman elected was one Dr. Edmonds, who, when he found that the Society had voted for spiritualism, considered himself personally insulted. To obtain relief from his surcharged feelings he added a communication to the report, quite a purposeless one, to abuse the members who had voted for spiritualism. In this purposeless communication he proudly declares that he was "an avowed sceptic." He then says that if the report favours spiritualism, the fact must be taken into account that "the selection, publication, and reviewing of evidence has practically drifted into the hands of devoted and jealous spiritualists."

The facts were, however, otherwise. Of the five members charged with editing, only one was a spiritualist. He then sought to make merry of a member who had told of him that "Dr. Edmonds is possessed of a four-fold order of mind." This may court ridicule and this opinion of a medium has nothing to do with the fact that the Sub-Committees appointed voted for spiritualism. Dr. Edmonds also finds fault with

the composition of the Sub-Committees. It seems, according to him, that every one, who believed in spiritualism, was unfit to sit as a member. And this was the man who has to sign the report which voted for spiritualism.

The vehemence of Dr. Edmonds was effectually met by Sir Alfred Wallace. Dr. Edmonds' argument is that when a fact is stated which is impossible no amount of testimony can establish it. But let Sir Alfred Wallace dispose of his arguments. Here is then Sir Alfred's reply :

*Communication from A. R. Wallace, Esqr., F. Z. S.
Author of "The Malay Archipelago", &c., &c. •*

Dear Sir, - Dr. Edmonds having reproduced in his communication to the Committee certain arguments to which I replied in a paper read before the Dialectical Society, I beg that you will publish the enclosed extract from my paper and place it immediately after Dr. Edmonds' letter.

I remain,

Yours very truly,

G. W. Bennett, Esq.,

Alfred R. Wallace.

Hon. Secretary, Editing Committee

*Extract from a Paper read before the Dialectical Society,
on arguments against the possibility or probability of
Miracles.*

We will now proceed to some of the more modern arguments against miracles. One of the most popular modern objections consists in making a supposition and drawing an inference, which looks like a dilemma, but which is really none at all.

This argument has been put in several forms. One is, "If a man tells me he came from York by the telegraph-wire, I

do not believe him. If fifty men tell me they came from York by telegraph wires I do not believe them. If any number of men tell me the same, I do not believe them. Therefore, Mr. Home did not float in the air, notwithstanding any amount of testimony you may bring to prove it."

Another is, "If a man tells me that he saw the lion on Northumberland-house descend into Trafalgar-square and drink water from the fountains, I should not believe him. If fifty men, or any number of men, informed me of the same thing, I should still not believe them."

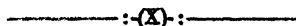
Hence it is inferred that there are certain things so absurd and so incredible, that no amount of testimony could possibly make a sane man believe them.

Now, these illustrations look like arguments, and at first sight it is not easy to see the proper way to answer them; but the fact is that they are utter fallacies, because their whole force depends upon an assumed proposition which has never been proved, and which I challenge anyone too prove. The proposition is, that a large number of independent, honest, sane, and sensible witnesses, *can* testify to a plain matter of fact which never occurred at all.

Now, no evidence has ever been adduced to show, that this ever has happened or ever could happen



MAN'S SURVIVAL AFTER DEATH.



REV. CHARLES L. TWEEDALE, F. R. A. S., Vicar of Weston, Otter, possesses an affectionate heart, for he dedicates his excellent work "Man's Survival After Death"* to his father, grandfather, father of his mother and "to all those relatives and friends who have passed over to the other side of life." The book contains a large number of instances proving spiritualism and also some of the author's own experiences. The peculiar merit of the book consists in its being written by a spiritualist who still retains his faith in Christianity. It is believed generally, we do not know with what truth, that faith in Christianity is incompatible with that in modern spiritualism. Indeed, with the exception of William Howitt, we have never come across a good Christian believing in spiritualism excepting the author of this book. The author is not only a Christian but the Christianity that he believes in is of an aggressive type. In short it seems he believes in all the dogmas of Christianity even those which have been abandoned by the tacit consent of the Christians generally all over the world. From his confession of faith we learn that

* "Man's Survival After Death" by Charles L. Tweedale F. R. A. S. (Grant Richards, London, price 6 shillings net.)

the author believes in the God Almighty, in Jesus Christ, His only son, who shall come to judge all mankind from heaven, etc. etc.

If Jesus Christ is the "only" son of God, how will he judge the millions of men in India who have never heard his name? And for the matter of that how will he judge us, who, knowing everything aliegea of him, have not yet been able to persuade themselves to believe that he is the only son of God?

Will he damn those to eternal hell who have not been able to accept him as the only messiah of God? To our humble thinking the Vaishnava creed is more reasonable, which lays down that God sends down messiahs to such parts of the world as are in need of them. The second principle laid down by Vaisnavism is that a man, if he sincerely follows the rules of faith in which he has been trained, is sure to be led ultimately to truth and salvation.

But the book under notice is valuable, not for the support that the author accords to Christianity, but for the innumerable instances that it contains, proving the immortality of man. The book is divided into three parts—part I contains the testimony of the Holy Scripture, part II, the testimony of human experience, and part III, the testimony of modern scientific research. The book has besides two appendices, one containing an account of the manifestations in the Wesley family, and the second, his own personal experiences.

The author has tried to prove spiritualism from the testimony of the Holy Scripture. We do adopt a contrary procedure. We tried to prove many of the instances of Christianity from the testimony of modern spiritualism. The author relates an incident in which he was the principal

participant. He was then a boy. On the night of Jan, 10, 1879, he awoke to see a face which, indistinct at first, became gradually clear, and then he perceived that it was the face of his grand mother. In the morning he was telling his experiences to his parents. But to his surprise, he was informed that his father had also seen the same vision on the previous night. But the matter did not end here. His father's sister also saw the face at the same time. Thus this apparition manifested itself to three persons independently at the same time. Before noon a telegram announced the fact that the old lady had actually died the previous night. It comes to this then that a little after the old lady had died her apparition was seen by her son, daughter and grand-son, all independently.

Another personal experience of the author is to be found in the appendix of the book. He had gone on a visit to a psychic, accompanied by one Mr. Bush, a few days' acquaintance, of whom he knew nothing. This Mr. Bush was a silent spectator, for Mr. Tweedale was writing down the utterances of the seer. After a while the psychic turned towards Mr. Bush and began to describe a person whose name, she said, was "Will". She also referred to a golden ring of peculiar make. A little after Mr. Bush informed Mr. Tweedale that the "Will" mentioned by the psychic was his brother. And he showed also the peculiar ring mentioned by the psychic.

The author discovered a comet in a dream. Mr. Tweedale thus narrates the incident :

The triple-tailed comet of 1886 (*f*) was independently discovered by me as the result of a dream communication. I

awoke one morning early in November from a vivid dream to the effect that there was a bright telescopic comet in the Eastern sky. No especial position was indicated in the dream, merely somewhere in the East. The appearance as a pearly white bright circular nebulosity was vividly shown, and the whole thing produced such a strong impression on my mind that I at once roused myself, dressed, and got out my astronomical telescope. Nothing was visible to the naked eye, or in a pair of binoculars, so setting my 8½ inch reflector haphazard at an angle of about thirty degrees with the horizon, I began to sweep slowly through the sky. At the *first sweep*, and before I had gone many degrees, the comet sailed into the field of view. Its appearance was exactly as I had seen it in my dream, and I recorded it as a bright pearly white circular nebulosity, as bright as, and larger than, 13 Messier Hercules. The chances against finding any one "particular" telescopic nebulosity, whose position is unknown, at the first short sweep, are many millions to one. This and the fact that the nebulosity should present "exactly" the same aspect as seen in my dream, makes the fulfilment very striking.

CURATIVE MESMERISM.

(X I)

MESMERIC SLEEP—ITS DIFFERENT STAGES.

—:-(X):—

THE terms *Sleep-waking*, *Somnambulism*, *Clairvoyant*, &c., have several times been used in the course of the instructions on Mesmeric Sleep. It is necessary, therefore, to give a brief explanation of these terms, so as to enable our readers to have a clear idea of the different stages of Mesmeric Sleep. To do this, we must first consider the conditions in which we find our patient after having mesmerised him. It may first appear that he is either fast asleep, or very talkative; sometimes deaf to what we say or replying to all our questions. In this way, some subjects show one kind of phenomenon and some another. In order that one may understand clearly the various stages into which the patients can be induced, Dr. Williams, an eminent lecturer on Mesmerism and Professor of Psychological Science to the Magnetic Society of England has classified or divided them into seven different parts or *degrees*, as he calls them, and they are as follows :—

1. THE PHYSICAL OR WAKING STATE.
2. The Half or Simple-sleep.

3. The Magnetic or Deep-sleep.
4. SOMNAMBULISM OR SLEEP-WAKING STATE.
5. Introvision^c or Self-Inspection.
6. EXTRAVISION OR CLAIRVOYANCE STATE.
- 7 Extasis or Trance.

Of the above seven, the first, fourth, and the sixth are the prominent and the most important stages in the magnetic state before alluded to, and from which the rest emanate. The *degrees* have been so arranged by Dr. Williams that the extent of their relationship to one another is strictly in accordance with the order given. He explains it in the following way :—"For example, the half-sleep pertakes in general character of *both* the Physical state and Somnambulism, but it is very much more like the former than like the latter. The Magnetic sleep is also like the same two, but, on the other hand, very much more like the latter than the former. The characteristic features of Introvision are to be found equally in Somnambulism and Extravision, whilst Extasis draws its distinctive features from Extravision alone." So Practically Somnambulism or Sleep-waking is the first stage that occurs after the Magnetic or Deep sleep is induced.

The following are the short definitions of the seven different stages as defined by the said eminent Magnetiser.

I THE PHYSICAL STATE.—"The subject is capable of being controlled physically only, and this by the *conjoint* action of the *mental and physical* energies of the magnetiser. The usual channels of access by which the spirit communicates with the external world remain *open*; external sensation being intact, the subject perceives himself still in the ordinary sphere of things. Hence this state has been called the

WAKING-DEGREE, because the subject is thoroughly awake, although he has lost control over himself physically."

2. THE HALF-SLEEP.—"Half-sleep, or, as it is sometimes termed, the SIMPLE-SLEEP, is to an ordinary observer, much like the preceding one, with the exception that the eyes are closed. Although vision is withdrawn, the other senses are 'not' entirely sealed. The hands, feet, and body can be attracted, as in the first degree, but with and by means of a very much less physical power, though not solely by the mental action of the magnetiser."

3. THE MAGNETIC SLEEP.—"Known also by the name of DEEP SLEEP, or 'Coma'. Here the subject appears stupified, but while thus standing, as it were, on the verge of the world of sense, he still retains recollection of actual life. The 'Sleeper' speaks to his magnetiser although reluctantly, and exhibits sympathy of attraction as well as insensibility to pain. He readily yields to the *mental operations alone* of the magnetiser, who is generally the only one he can be made to learn and answer."

4. SOMNAMBULISM.—"The fourth degree is notably distinguishable from the preceding by the presence of *consciousness*: the eyes are generally open, and the patient appears wide awake; hence this is often called the 'Sleep-waking' state. He sees, tastes, feels and experiences whatever the operator *wills*, consequently receives any impression given to him."

5. INTROVISION.—"Introvision or the power of SELF-INSPECTIN. In this state the patient obtains a luminous knowledge of the interior condition of his *own* body and mind; he gives a diagnosis of his complaint, and indicates the most effectual methods for its cure."

6. EXTRAVISION OR CLAIRVOYANCE.—“Here he passes the bounds of his own corporiety, and enters into *rapport* or relation with objects in universal nature. The faculty of Introvision becomes exalted into that of Extravision, extending to, as well as into, objects and individuals near and remote in both space and time.”*

7. EXTASIS OR TRANCE.—“In this degree the patient retains the same powers as in the preceding, but becomes abstracted from all things mean and terrestrial, and is exalted to the grandest and noblest sentiments. He undergoes a transmutation of being, often declares that he has entered into interior relation with individualities and objects of the spiritual world, seeing and conversing with spirits, which affirmation he frequently as tenaciously reiterates when restored to the normal condition.”

The above definition, I hope, will give our readers a general idea of the different stages of magnetic sleep. Now, I shall try to place before you some leading features of the

* Miss Chandos Leigh Hunt defines Clairvoyance as follows.—“Clairvoyance is the capability of seeing without the use of the eyes. There have been, and are now to be met with, persons who are physically blind, some of them having lost their eyeballs, who at times see persons and things.” She says, there are many forms of Clairvoyance, and the capability of seeing through opaque bodies is one of the symptoms of this stage. When seeing into the subject's own organism, it is called ‘Introvision,’ and when into the organism of others, it is termed ‘External Introvision’ (Extravision). The seeing of things in closed boxes, sealed packets, lockets, &c, is also a demonstration of clairvoyance, which she calls ‘near’ clairvoyance. Near clairvoyance, she explains, is the contradiction of ‘far’ clairvoyance and the latter is the capability of exercising ‘near’ clairvoyance at a distance. Persons gifted with this latter power are called ‘Travelling clairvoyants.’ Clairvoyants requiring to be in sympathy, or ‘en rapport’—as the term goes—with the person, either ‘near’ or ‘far,’ whose body or belongings are to be examined, are called ‘Sympathetic Clairvoyants.’ ‘Rapport’ is established either by a lock of hair, or something which has been in the possession of the person who is Clairvoyantly examined.

first, fourth and the sixth stages, to make them more clearly understood, as they are more valuable, and, if properly developed, can be very beneficially utilized for Curative purposes.

The first is the PHYSICAL or WAKING State. It has already been explained in detail. We need not, therefore, deliberate much over the matter again. The following quotation, from Dr. Williams' TEXT BOOK OF MESMERISM, will, I think, be sufficient to give our readers, a clear idea of its phenomenon:—"Let us examine a case of common and almost every day occurrence, wherein the subject, who has been mesmerised for the first time, has, after a sitting of half-an-hour, imperceptibly both to himself and you, the operator, passed into the first stage--the WAKING DEGREE. At the close of the sitting, upon being questioned, he will in all probability tell you he has experienced nothing, and is not 'asleep', indeed never felt any inclination thereunto, and he may add his now still further confirmed conviction that he did not expect you would be able to mesmerise him; he may even feel disposed to generously enlighten you there and then upon some pseudo-theory respecting one's inability to mesmerise some people, it having 'been proved,' etc. etc. But you account for all this easily, for his 'external sensation being intact, he perceives himself still in the ordinary sphere of things;' So you smile, and kindly but authoritatively request him to remain quiet whilst you proceed," and so on. Thus you understand the physical and the mental conditions of the subject, when in this stage of magnetic influence.

The next important stage is SOMNAMBULISM. James Victor Wilson, in his little book "How to Magnetise," says:--
"In this state the circulation is regular, the heat is equal

throughout the body, and sensibility is fully preserved." He also remarks that "the lucidity of this state consists merely in the capacity of the brain 'to see' and 'hear', while the external organs of sight and hearing are wholly closed. Hard walls, the human body, etc. etc., are nearly transparent to the Somnambulist, and he can read small print in the dark, or while a black cravat envelopes his eyes. Some 'travel' with much facility, anywhere on earth, and can 'conjecture' a little. Their natural powers are not otherwise increased—they are incapable of Phreno-Magnetic * excitements—and of obeying unexpressed volitions of the Operator."

It has already been said that, in this degree, the subject sees, tastes, feels and experiences whatever the operator 'wills'; the Magnetiser can, therefore, give any impression he likes upon him at this time. This is what is mainly required for curative purposes in this stage of mesmerisation. When your subject has been brought up to this point of mesmeric degrees 'by regular mesmeric sittings,' only then the Impression is to be made—for the subject's good only—and then it is all right. For instance, you can very easily save your patient from any bad habits of his, which he could hardly avoid, simply by the impression of a resolution or suggestion upon him, which will unconsciously influence him in the natural state.

But it must here be mentioned that 'a subject should never be induced into this degree, or rather into the first stage of this degree, through giving him Impression.' It is very easy, no doubt, to say your patient—"sleep"! and instantly

The details of Phreno-Magnetism will be explained in Part II.

to see him fall off into a slumber, or to call out suddenly—"awake"! and to find him as abruptly aroused from the Magnetic state into the normal; but you should think very seriously, what the result would be to his nervous system. Dr. Williams says:—"When once fairly mesmerised and your subject is *in* the state (of 4th degree), then, of course, for eliciting experiments etc., you may use the power of suggestion or impression, without any injury to him. For example, when he is properly under your influence, you may take up a book filled with blank sheets of paper, and, slowly turning over the pages, draw his attention to the portraits of celebrities which you can name as you please. Seeing whatever you *will*, or suggest, he 'receives any impression given to him,' but these impressions should not be introduced too rapidly in succession, particularly so if there is little or no connection between them."

The practice of inducing Somnambulism by the help of any Improper means* is also seriously objectionable. Dr. Williams says, "Should a subject be brought into this state by improper means, he will never progress in the mesmeric sleep." Dr. Gregory, in speaking of a subject, who has been brought into this stage by any method save that of legitimate mesmerising, remarks, "the patient is, to use a barbarous expression, which I only do in order to protest against it, *biologysed*; that is, he is only so far mesmerised as to be thrown into the impressible state."

Every other means of producing the intended effect or the higher phenomenon of mesmerism, except the acknowledged

* Electro-biology, hypnotism, auto-mesmerism,—use of discs, magnetic coins, pieces of metal used for gazing at etc. etc., are the Improper means. Dr. Williams says, "such practice is essentially vicious."

methods of magnetising by passes etc. is a perversion of the use of the magnetic power, and should never be adopted by any scientific mesmeriser. Be careful, therefore, not to spoil your subject by either magnetising or de-magnetising him through giving him an Impression or by any other Improper means. Open and close your sittings in the usual way by making the 'passes' and avoid the use of discs, magnetic coins etc., to the best of your knowledge.

The following quotation will prove that the practice of inducing sleep by mere gazing at an object, can not also be taken as a legitimate means of mesmerism. Dr. Williams remarks:—"Many people believe, and even some scientific men assert, that the mesmeric state is induced by mere gazing at an object, till the optic nerve becomes fatigued, which so disturbs the whole nervous system that the brain is compelled to congest itself, probably in courtesy to the afflicted economy.—a very short and easy way of solving the matter. It certainly is a fact in nature, that people may be put to sleep by mere gazing, just as they may be put to sleep by a mere blow on the head; but neither of these is mesmerism." On the other hand he says that, "we do not believe in any process of inducing this state, except that of imparting to the subject the vital fluid direct from the brain (by means of passes etc, and this alone is mesmerism."

To make the degrees more clearly understood Dr. Williams divides each of them further into three subdivisions: A. B. C. A patient to be purely and simply belonging to a degree, would necessarily be in subdivision B of that degree. The description of the various states as given in the previous table of degrees, corresponds, therefore, with sub-division B of

each degree. It will be seen at once, that if a subject show symptoms characteristic, more or less, of both states, it remains only for the operator to decide, which of the two has the greater claim. Dr. Williams says—"by reference to our table of degrees, it will be perceived that, in describing Somnambulism, we say 'the eyes are *generally* open.' This, in accordance with the arrangement of our table, refers to sub-division B, but in sub-division A, which we have hitherto been considering, the eyes are always open: while on the other hand in sub-division C., taking as it does some of its characteristics from the succeeding (primary) degree—extravision, the eyes are always closed. Mark carefully this distinguishing peculiarity of the three sub-divisions of the fourth degree."

Suppose, in a case, you are aiming at reaching clairvoyance—the highest ambition of an experimental mesmerist, you must not retard your subject's advancement by experimenting and eliciting phenomena peculiar to this stage. If you do so, you would only keep his eyes open, whereas your aim is to get him into sub-division B., or still better into C., when his eyes are sure to be closed. The best method of treatment to be pursued, under the circumstances, is recommended as follows:—Magnetise your subject daily for an hour, requesting him 'to close his eyes' before you commence the operation. De-magnetise him, after a sitting of an hour or so, by passes. If no words of conversation have passed between you, during that time, so much the better.

The following paragraphs are quoted from J. V. Wilson's *HOW TO MAGNETISE*:—"When the subject is far advanced, he can be operated upon by his magnetiser at astonishing distances, even sometimes when the time is not agreed upon between them.

"Somnambulists see many things which no person in the ordinary state could conjecture; and they do not perceive other things which another would notice at first glance. The imperfect condition is sometimes mistaken for Clairvoyance."

B. B. BHUTTACHERJEE

(To be continued.)

A DEAD WIFE'S ATTRACTIONS.



WE have shewn in a large number of cases that ties of love and relationship are never cut asunder by death. On the other hand, spirits resent if they are sought to be cast off by their living relations. It has also been seen that the uneducated Hindus, in many of whom a belief in the theory of re-birth is ingrained, treat their departed relations, who once occupied their whole heart, with scant courtesy. They have been taught by many of their Brahmin preceptors that this world is an illusion, bonds of attachment or relationship are myths and the sooner they forget their departed relations, the better for their soul. It is for this reason that whenever a disembodied spirit makes its appearance and announces itself to be a relation, the earthly ends are horrified and seek to transform the matter into an incalculable source of misery which, in reality, should be one of great joy to them.

As an instance in point, we give below an interesting account of the doings of the spirit of a young woman, as described in the Burdwan "*Sanjibani*" and a few other respectable papers of Bengal.

In village Kamarkita, within the jurisdiction of thana Satgachi, there lives a man named Sripati Sutradhar who, being

in poor circumstances, has to earn his livelihood by working as a day labourer. He has only two family members, his old grandmother and his wife Haridassi, the latter being his second wife. One day, while taking his midday meal, Sripati called out to his grandmother for some drinking water. At this time both his grandmother and his wife were cleansing some utensils at the adjoining tank, and on hearing the call his wife came up in a hurry with a glass of water. On this, Sripati felt rather perplexed and asked his wife what made her fetch another glass of water as she had just given him one. His wife replied that she fetched the water because he had called for it. The husband rejoined "Did you not leave me a glass of water just a while before?" As a matter of fact as the wife had given him no water before this, she too was taken aback and thought that her husband was perhaps cutting jokes. Sripati then reiterated to his grandmother that his wife had brought him a glass of water as soon as he called for it and there was no need for another glass. The old woman, who knew perfectly well that no water had before this been supplied to him by his wife, did not know what to think of the matter.

This incident, in no time, came to be known to the villagers who ascribed it to the working of a spirit. From the following day, however, the situation became more serious. When Sripati and his wife were sleeping at night, after closing the doors of their room so as to preclude all ingress into it, they were suddenly awakened by the sound of a heavy substance falling. They struck a light and found to their utter amazement the carcase of a small kid lying on the floor. On another night, when the couple were asleep, they felt that their pillow was being dragged away from them. As they had

some misgivings in their minds consequent upon their experiences of the previous night, they got up and lighted the lamp to find that their pillow was really gone! On a search being made, it was found to be placed on a wooden bracket on the wall.

After these incidents they decided to change the room and accordingly slept in another, but, there too they could not get rid of the disturbances. While they were fast asleep, the door of the room would suddenly open with a sound. They could not make out who opened the door as the bolt had been tightly fastened before the couple retired to bed. But there was this peculiar feature that no disturbance took place when the couple did not sleep together in the same room.

The village people having heard of these incidents thought of unravelling what they considered to be a mystery, and requisitioned the services of an exorcist who was a Mahomedan by caste and well-known for his efficiency in driving away bad spirits. The exorcist came in the morning and ordered Siipati's wife to be brought before him, after having been bathed. Many respectable people of the village were also present there amongst whom were some who had no faith in the existence of spirits, but who came to enjoy the 'fun.' The woman, who was seated on a "morah" (a kind of bamboo stool), suddenly raised a piercing cry, when 4 or 5 men of robust health caught hold of her and made her sit down with great force. It could then clearly be seen that the woman was under some foreign influence. Her bodily strength increased wonderfully, her piercing cry was almost unnatural, the expressions of her eyes, face etc.,—all went to show

that she was no longer Haridasi but somebody else who had taken possession of her body.

The *ojha* then pronounced some incantations and addressing those present said: "Now, any one of you can put her questions if you like." Thereupon an elderly man of the village thus addressed the woman: "Who are you?" She answered: "I won't say." The *ojha* thereupon sprinkled some water on the woman, pronounced incantations and asked the man to question her again. The man asked her again as to who she was and the answer came "Sarojini."

Now it is worth mentioning here that Sarojini was no other than Sripati's first wife, who having died in early youth, Sripati married Haridasi.

The following conversation then took place:

Q. You died long ago. Why have you then come again?

A. Why should I not? This is my husband's house.

Q. You are now dead and so cannot claim any relationship with him.

A. Yes, I can. He is mine. I have not been able to forget him.

Q. How can we know that you are Sarojini?

A. By referring to my husband. While on death bed I asked him not to marry again, and you can verify my statement by questioning him on this point.

On referring to Sripati it was ascertained that her statement was quite correct.

Q. How long have you been staying in this house?

A. All along.

Q. So long none could see you?

A. No, but I see all.

Q. What do you mean by such harassment to Haridasi ? She has done you no ill.

A. What ? She has done me no ill ! She has dispossessed me of my husband.

Q. What right have you to your husband since you are dead ?

A. Certainly I have every right. My connection with him is not severed, because I am dead.

The *ojha* now asked her whether or not she would leave Haridasi, to which she answered in the negative. He again and again insisted upon her going away, but she made no answer. The *ojha* then sprinkled some water on the woman and began to pronounce incantations whereupon she exclaimed "who are you that is giving me so much trouble?"

The *ojha* : "Go hence, or I will put you to greater trouble."

A. I would go after two days.

Q. No, you must go now.

A. Very well I am going.

Q. You would not come back ?

A. Can't say now.

Q. Have you gone ?

The woman said "Yes, I am going" and at once rose from the stool and making a dash a little way off with great speed suddenly fell down and became senseless. After long tending she regained her consciousness and appeared to be all right. Since then she has been in her normal condition.

The *ojha* has left instructions to Sripati that so long as he cannot offer Pinda for Sarojini at Gaya, the couple must not live together. They are now following the *ojha's* instructions and there has been no disturbance in the house since then.

CAN TELEPATHY EXPLAIN ALL ?



[THE following remarkable article has been written by the illustrious Mr. W. T. Stead in reply to the one by Mr. Adolphe Smith, published in the "Contemporary Review," who sought to explain away [all the] spiritualistic phenomena by means of telepathy etc. We doubt not, our readers will find it interesting from beginning to end.]

IMAGINE a village in the depths of Sherwood Forest many years before the Roman Conquest of Britain. To the rustics comes one day a stranger who tells them curious things of an Imperial City in a far off land of which they had never heard. He speaks of the wealth, the splendour, the luxury and the power of Ancient Rome. He tells of the roads of the Romans which stretch out to the ends of the earth, of their invincible legions, of their great triremes, of their science, their art, their literature. To the villagers, he is as a man babbling in an unknown tongue, of a people they had never heard of, inhabiting a country which they do not believe to exist. In vain by the use of simple comparisons and homely metaphors does he try to explain to them what a legion is, how a palace is built or how a galley is launched and propelled. His hearers understand none of these things. They know of no land but their forest and the surrounding country. The ocean they have never seen. Hence the most part of the stranger's talk is unintelligible, the fraction they can

understand is incredible. Wearied with his attempts to make them understand, they refuse to listen, or cover him with ridicule and abuse.

"What profit," they say, "is it to listen to such fables? This land we know and our fathers knew it before us. But as for this Rome of which the stranger speaks we know not whether there be any such place, and even if there be, it is so far away that it is nothing to us. It is folly and waste of time to speak of such matters."

So the years passed and other strangers arrived making similar strange statements concerning the capital of the world. But as the stories of these travellers did not agree in all details, and as no one would undertake to show the villagers this alleged city of Rome, the rustics dwelt secure encompassed about in invincible ignorance convinced that the Forest and the country round about was the world, and beside it there was none other. But as the years passed and the legions drew ever nearer and nearer the North of Gaul, rumours of their coming penetrated even the fastnesses of the English midlands and the more intelligent of the rustics, recalling the travellers' tales which they had dismissed with scorn, begin to admit that perhaps after all "there might be something in it." One or two of the bolder spirits even venture to inquire of the despised strangers how to find out if there were really any foundation for all "that nonsense about the Imperial City in an unknown land." Being directed to travel southward until they came to the sea, and then to cross over to the other side, they at first object on the ground that they have never had any proof there was such a thing as the Sea. Ultimately they think better of it and go. When they reach

the sea shore, they admit the fact, that the sea exists but they see no other side. The evidence that there is another side of all comes from the sea itself. The sailors who bring cargoes into port do not agree as to whence these cargoes come. Some say one thing, some say another. Some refuse to say anything preferring to have it believed they brought their wares from the sea itself. Admittedly the boatloads of fish were caught in the sea, and not less obviously many cargoes were shipped from English ports along the coast. Moreover most of them can speak no English. Many are men of loose life and doubtful character, whom no one would accept as credible witnesses upon any question let alone one of momentous importance. And further one and all are dependent for their livelihood upon the delivery of goods alleged to come from unknown lands. Of those who can talk there is a suspicious readiness to say what they think will be pleasing to their interlocutor especially if they can thereby secure food or drink or the wherewithal to buy the same.

There is also reason to believe that the calling of navigators is fraught with much danger to life and limb. Many who have gone out have never returned. Those inquirers who against their better judgment adventured themselves for a brief season upon the waters of the sea are mysteriously subject to strange torments, which render clear thinking and close observation impossible, and threaten to turn the body inside out. All evidence proceeding from such a source must be regarded with grave suspicion. On the whole the rustic inquirers from Sherwood Forest being shrewd folk and hard headed withal are inclined to report that there is nothing whatever to justify the story that there is any land beyond

the Sea. If there be—of which there is no evidence that will stand the test of critical examination—it can only be reached by crossing the sea, a process which incapacitates the voyager for making accurate observations and which frequently costs his life. So the wise men of Sherwood return to their native forest and pluming themselves upon their superior wisdom to their inquiring neighbours they report on their return :

“We content ourselves with recording what we have seen and felt and touched. We can testify that there really is a sea. It actually exists, those who denied the possibility of its existence were quite wrong. But there we stop. There is no need to waste time in squandering energies in silly talk about Rome and lands beyond the sea. The proper thing to do is to investigate the sea and its sailors. There is nothing in all that they tell us to prove that there is any other land except that in which we stand. All that they bring into our ports they have obtained from the sea itself like the fish or goods from other English towns. It is true that the sailors often deny this. But who would believe a sailor’s yarn? No two of them agree and you can get any tale you like for a glass of grog.”

And so they remain serenely confident in having solved the question, until, one fine day, when the Romans driving Northward their great highways summarily compel every able bodied man in the forests to labour under stern task masters at making one of the roads which starting from the Forum carried the legions to the uttermost verge of the known world.

This imaginary sketch of the natural attitude of the insular and parochial mind when suddenly confronted with state-

ments of facts which transcend the range of its own limited observation exactly follows the lines of thought with which we are so familiar in the voluminous writings of those who, after long denying the existence of psychic phenomena, are now busy explaining them away by referring them all to the subconscious self. What the Sea was to the rustics from Sherwood Forest in my apologue the subliminal consciousness is to Mr. Adolphe Smith, and the school which he represents. They may now at all events be congratulated upon having discovered the sea. In time perhaps they may make the further discovery that there are lands beyond the Sea. But at present Mr. Smith is precisely in the position of our imaginary rustic. He thinks the sea or, in other words, the vast imperfectly explored region of the subliminal self is quite sufficient to account for all the messages which we receive as to the existence of another world, and he is amazed that everyone does not see that it is "a waste of time studying anything beyond the latent forces of the human mind," even although the testimony of these latent forces points as directly to the existence of another world as the cargoes brought into British harbours point to the existence of ports of shipment on the other side of the sea.

I do not propose to deal in detail either with Mr. Adolphe Smith's essay in the last number of the *Contemporary Review* or with Mr. Podmore's posthumous work "the Newer Spiritualism." It would be a waste of time. What is useful is to quote their evidence as to the reality of the phenomena which it is still the fashion in some belated quarters to deny. Mr. Smith says :—

"After twelve years of constant practical experimentation I am convinced that we possess many faculties other than what are usually attributed to

the five senses ... Though some of my friends were spiritists, we suggested no spirits and we had no spirits, but we had all manner of revelations, of visions, of clairvoyance and of clairaudience. Still more incredible and impossible to explain we had prophecies carefully noted at the time and fulfilled afterwards."

In like wise testifieth Mr. Podmore when speaking of the latest evidence supplied by Cross Correspondences.

"No person who carefully studies the records would think it possible to attribute all these numerous and well attested coincidences to fraudulent design or the mere chance association of ideas."

• They both agree in regarding the study of the origin of these phenomena as of the first importance, and, be it noted, neither of them denies the possibility that the spiritistic hypothesis may be true. Mr. Smith admits that "though suggestion, telepathy or thought reading explains almost all the genuine phenomena, it does not preclude the possibility that there may also be telepathy between the spirits of the dead and the spirits of the living."

Although he thinks that we obtain no trustworthy information as to what there may be beyond the grave he says :—

"For all that relates to the affairs of this world, there are finer forces of nature waiting to be developed and this promises to be the next and the most fruitful phase of human evolution."

In like manner Mr. Podmore, speaking of telepathy, declares in the closing words of his last book :—

"The establishment of such a faculty, if only as the vestige of a primitive mode of sensibility now superseded by articulate speech would surely be a result worth all the labour spent in the vineyard ; a fruitage which would go far to compensate for the loss of that, perhaps, visionary gold."

After quoting these credentials from such unwilling witnesses as to the genuineness of psychic phenomena and the momentous conclusions, which on one hypothesis or another may be drawn from their occurrence, I proceed to state as briefly as possible what has been attempted and what has been realized by the agency which is popularly known as "Julia's Bureau."

Julia's Bureau is simply an office, founded—in suggestions written automatically by my hand,—for the purpose of testing the question whether or not it is possible to put those who occur their dead into communication with the spirits of their deceased friends and relatives. Mr. Adolphe Smith attributes the suggestion to my subconsciousness. He may be right. But if he is, then my subconscious self, for the last sixteen years, has been playing with the utmost persistency an apparently useless game for the purpose of deceiving my conscious self. Why my subconscious self should be like a trooper all these years merely to befool the conscious self to which he is permanently attached, I leave Mr. Smith to explain. All that I know myself is that my right hand, being as it were temporarily disconnected from my volition and left entirely passive for the use of other intelligences than my own, writes messages which are characteristic of the persons from whom they profess to come. These messages,—which emanate as often as not from persons still incarnate who subsequently verify the accuracy of communications registered often at a distance of hundreds of miles, by my automatic hand,—often communicate information which was not previous in my possession, and in some cases contain predictions concerning events months before they take place.

Shortly after my friend Miss Julia—A. Ames died in Boston her spirit or ghost or phantom, call it what you will, twice

appeared visibly to her most intimate friend in accordance with a promise made before death. On the second occasion I happened to be staying in Eastnor Castle where Miss Ames's apparition appeared. At her friend's request I placed my automatic hand at the disposal of this visitant from the other world. She used it to such purpose that I subsequently was able to publish a volume made up from her communications under the title "Letters from Julia" or "Light from beyond the grave." In one of the earliest of these communications Miss Ames expressed her earnest wish that I would try to found a Bureau or Central Office which would undertake the duty of bringing together, through the agency of sensitives, psychics, mediums or persons possessing the sixth sense, the spirits of the departed with those whom they had loved on earth. I was loath to undertake such a task for many reasons, some of which are obvious enough. But last year I made the attempt some sixteen years after the suggestion had first been made from the other side.

It may interest the reader to describe the results attained after eighteen months' experience of the working of the Bureau. We have now had through our hands about 400 cases. A case is an application made by some person who signs a form stating that he or she is, bona fide, prompted by a sincere desire to obtain a communication with some loved one (named) on the other side. Mr. Adelphe Smith speaks of our "ingenuous explanation" that the phenomena are produced by spirits from the other side, and asserts unkindly that we ignore equally occult tradition and the teaching based upon modern scientific experiment. So far from this being the case, two of our circle are trained occultists and there is

nothing in modern scientific experiment that is ignored in our proceedings. We do not ignore the sea because we seek to cross it to explore the further shore.

The hypothesis of spirit return may be baseless or it may be well founded. What can be more in accordance with the spirit of modern scientific research than to submit the theory to the test of a series of constantly renewed experiments, the records of which are carefully preserved in shorthand notes taken at the time.

We of Julia's Bureau are each and all convinced by personal experiments carried on for several years that while telepathy and suggestion will account for many things, there is a large residue of phenomena which can only be accounted for on the hypothesis of spirit return. To us Mr. Adolphe Smith's naive suggestion that everything comes from the subconscious mind is strictly on a par with the theory of the Sherwood forester who was quite certain that all cargoes came out of the sea or along the coast. But so far from dogmatically asserting that spirits are the sole source of these phenomena, we treat each case independently as an opportunity of putting the various hypotheses of telepathy, suggestion and spirit return to a simple test. Instead of discrediting the telepathic theory we invariably call the applicant's attention to it, and suggest to him methods for testing its truth, positive and negative. It is admitted as common ground that messages may be telepathic from the living; the question is how can we best discriminate between such messages and similar communications that may be received from the so-called dead. Our method, which we are quite willing at any moment to revise and amend, happens to be the very

mode put forward by Mr. Adolphe Smith as "the most conclusive method of demonstrating this faculty" *i.e.*, of telepathy. We ask the applicant to fill up a printed form specifying in minute detail what messages he would regard as proving that he had been brought into communication with his friend on the other side,—“if the hypothesis of telepathy be excluded.” This obviously admits that if the sensitive obtains nothing but the tests thought of before the sitting took place, the telepathic hypothesis would offer a possible alternative solution to that of spirit return. But in order to ascertain whether that possible alternative is the real solution a further negative test was suggested. The applicant is requested at some time during the sitting to fix his mind as intently as possible upon some person, place, name or thing which has nothing whatever to do with his deceased friend and to note the result. Obviously if all these messages are mere thought reading, the sensitive would not be able to distinguish between one form of “the subject matter of the visions to be induced” and another. Either he would get both things, names or persons thought of or neither. We find great difficulty in getting applicants to make the negative test, but that is not our fault. Still they do make it in many instances. What is the result?

The one outstanding fact of the patient and prolonged experiments conducted last year is that the telepathic hypothesis as an explanation of all phenomena has hopelessly broken down. The negative test has failed in every single case in which it was applied. The positive test has fared almost as ill. Of course there must necessarily be some similarity between the applicant's written description of his deceased friend and the sensitive's account of how that friend appears to him in clairvoyant

vision. Two observers describing the same object must necessarily give pretty much the same account of what they have seen. But after that element is allowed for, the remarkable fact remains that of the half dozen sensitives employed in conducting these tests, not one was able to reproduce with anything approaching to exactitude the details of the tests suggested in the form which the applicant had filled in before the sitting and sealed and retained in his own possession until the sitting was over. But although the suggested tests were in most cases not given other tests were supplied which in about half the number of sittings were regarded by the applicant as conclusive proof that they had been brought into communication with their beloved dead. That is about the proportion when the applicants were able to attend in person. In cases where the sensitive had no other clue to the deceased except a lock of hair, a fragment of a letter or a trinket sent to him as often happens from the uttermost ends of the earth, the proportion of successes was much less. But in the cases sent by absent sitters from a remote distance the telepathic test failed no worse than it did when the applicant was present.

The proportion of cases in which the hypothesis of spirit return was vindicated, although less than in those when the applicant met the sensitive face to face, was still more than double that which I had ventured to hope for as a general average.

I can best illustrate this by quoting two letters received at the Bureau since the appearance of Mr. Smith's article. The first is dated from London, September 9th, 1910. It runs thus:—

"I must at least thank you for the privilege of a message through Julia's Bureau and tell you that though the message had no connection with the

name and questions I wrote on the paper sent me to fill out, it was convincing of the identity of my departed husband and contained references to things known only to me and to him, and of so very personal and private a nature as not to interest anyone else."

This of course does not exclude telepathy, although it shows that while the tests suggested in advance were not given, others even more convincing were forthcoming, which, although containing information in the mind of the sitter, were not suggested by him consciously to the sensitive. Of course if the information in the message corresponded to nothing in the sitter's mind the sitting would have been regarded as a failure even if the contents of the message were quite correct. The dilemma that if the message is recognised as true it is due to telephthly, but that if it contains anything, the accuracy of which is not recognized by the sitter, it is false, if admitted as reasonable would of course definitely exclude the possibility of any demonstration of the truth of spirit return.

Especially is this the case if it be admitted that the sensitive can tap the minds not only of those present but of all their acquaintances or even of total strangers who may happen to be living in Honolulu or Zanzibar. But even Mr. Podmore admits that "we have little or no experimental evidence for telepathy of this complicated form," and to the average mind the hypothesis of spirit return is less difficult to accept than this monstrous and utterly unverified demand on behalf of telepathy from the unconscious mind and latent memories of total strangers at the other end of the world.

A case in point is thus reported to me by Mrs Ella Anker, A Norwegian woman of letters who has had sittings at the Bureau. She wrote me after reading Mr. Smith's article as follows :—

"My own experience is built nearly on the same foundation as Mr. Smith's. When I calmly examine what I have perceived at Julia's Bureau I may divide the facts in different groups. First there have been told me many sentences, that might only be the medium's own inventions, containing nothing definitely characteristic of my dead friend—for instance—"I am Happy," and so on. Then comes a series of answers and messages, that *may* be the answers of my own thoughts and wishes in the moment I am at the sitting. For instance, when I want to hear about my own child, the beautiful description the medium gives may be his reading of my own fancy. Then comes the wonderful group of answers where my deeply rooted sorrows and wants are replied to in a manner, that only can be used by this dear personality alone in the world or allusions to events only known to us two. If this group is created by my own unconscious mind, by my knowledge of him, so that it is I myself that gives through the medium the answer so characteristic of him, in other words—if this group of messages is not genuine, 'it is a marvel of new facts for science to examine.' It reveals new powers of human soul even greater than the continued life after death. For it would suggest that thoughts remain for years living independently of your own development, as a conserved energy ready to spring forth at any time to be seen and heard, by total strangers as living things, that is a boundless discovery for science.

"But I have at least got some results which my unconscious mind cannot explain, although it may be true that telepathy can explain nearly all things. I will first mention the case with George S—. The sensitive described first his personal characteristics accurately, as I knew him and then

he said: 'this gentleman wants to show you something in his hand.' The sensitive then made a round ring in the palm of his hand. 'I do not know what it is,' he said, 'perhaps a crest.'

"I could not understand what he meant, I did not understand either the word 'crest' but thought it was a signet. One of my relatives who was present who knew George S.—equally failed to understand it. But his wife, four months after told me George S.—had a round wound mark in his hand caused by an explosion which forced a medal tablet through the palm of his hand! I am convinced that this knowledge never had been in my mind or in that of my relative. I have only spoken with G. S.—twice or thrice and knew him very remotely and neither I nor my relation had been told anything about this. The medium's suggestion of a crest showed that he was equally ignorant of the fact.

"At a good sitting you form a personal impression as to the truth of the message based on many things in themselves, apparently trivial, the way in which the words are said, and the immediate expression of the mediums, all these things go to convince one of the genuineness of the message, but they cannot be stated as proofs to others."

The work of Julia's Bureau is not primarily intended to verify this or that conflicting hypothesis. Its object as defined by Julia herself is to administer consolation to those parted by death by enabling them to enter into communication with their loved ones across the grave. To have achieved this result to the satisfaction of hundreds is to me a sufficient justification for the existence of the Bureau. I would have been satisfied with ten per cent of successes

The experience of a year's experiments is that given good conditions, the average of success, ~~in~~ ⁱⁿ ~~being~~ ^{by} success the conviction acquired by the applicant that he has been put in communication with his beloved dead, is nearly 50 per cent when the sitter is present, and 30 per cent when the only trace is psychometric.

Although this is the primary purpose of Julia's Bureau it was impossible to prevent developments, which however were all distinctly contemplated by Julia when she founded the Bureau. The investigation of the mystery of personality, the exploration of the other world and the obtaining of messages other than those of consolation and reunion naturally sprang out of the institution of the circle—a select body of half a dozen persons—meeting daily at the same hour to obtain results.

Here again our experiences are diametrically opposed to those of Mr. Smith. He declares that "a really good sensitive will always re-echo the opinions and carry out the desires of those by whom he is surrounded. I do not say it boastfully, but I have made it my special business to secure the services of the best sensitives obtainable in London for the Bureau, and the result obtained is exactly opposite to that described by Mr. Smith. Our messages from the other world in no way reflect the opinions and desires of the sitters. There is for instance not one Roman Catholic in our Circle. Two at least of our sitters are strongly anti-Catholic, yet no series of messages have been so persistent, so consistent and so characteristic as those which have, through the agency of a trained occultist, who is not now and has never been a Catholic purported to come from the disembodied spirit of Cardinal Manning.

The following transcript from one of regular morning sittings will be read with interest. Our regular clairvoyant happened on that occasion to be absent. Julia, however, through the hand of one of her automatic secretaries directed us to proceed as usual with the morning seance. At this particular sitting the legal member of our circle Mr. S., who is also an occultist of some standing, produced and read the report of a violent diatribe against spiritualism, which had been delivered by a Roman priest in the North of England. Hardly had he finished reading this with an air of triumph exclaiming "that is what they think of us," when my automatic hand, which was lying passive on a sheet of paper, began to write a communication which purported to come from Cardinal Manning. I may premise that although the Cardinal when on earth was one of my most valued friends, I never received any communication from him after his death till the opening of the Bureau when our clairvoyant, who did not know him in life, frequently received messages purporting to come from the Cardinal whose voice he heard and whose form he saw.

On this occasion however the absence of the clairvoyant necessitated the employment of my automatic hand. I need hardly assure the reader that I watched what my pen wrote with keen curiosity not knowing in the least what message I was to transcribe. What follows is a transcript from the original autscript.

Sitting, Wednesday morning, November 27th, 1909.

H. E. Card Arbp, addressing Mr. Stead. "My dear son, it is with great gladness of soul that I approach this centre in order to give you again my blessing, and to assure you as

to your being in the true way of God. I heard, and have long been aware of, the remarks made by the priests of our Church on the subject of spirit-return. They are good men but narrow and opinionated. The practice of keeping an open mind is not much cultivated among our people, and perhaps if you take mankind at large, it is well that this should be so. But do not mistake the dogmatism of an ignorant and presumptuous parish-priest for the voice of the Church.

W. T. S. Dear Cardinal, our Mr. S.—thinks that that priest is more true to the real teaching of the Catholic Church than are you who have now got a wider outlook.

H. E. Card. My friend, what does Mr. S.—know of the soul of the Church? What effort has he made to penetrate into the Arcanum in which she reveals her holiest mysteries? What is the Central Essence of all Catholic Teaching? Is it not the Mass? And what is every Celebration of the Mass but a Materializing Seance carried to the highest spiritual power? In the Mass the Church teaches that the very Body and Blood of our Lord and Saviour Jesus Christ is materialized. Where in any seance room is the doctrine of materialization of the spirit—nay of the Lord of All Spirits—so uncompromisingly taught? And what is the teaching of our Church as to the invocation of all Saints, but spiritualism pure and simple? No, no, my dear friend, Mr. S.—is indeed mistaken. Despite all accretion of error the Catholic Church has remained in all ages the great witness to the reality and truth of the close and constant communion of the discarnate and the incarnate. That is the central fact.

W. T. S. Dear Cardinal. It is the old trouble. You and I always agreed as to the inner soul of the Church, but

the concrete speaking pontifical interpretation of the mind of the Church always made me blasphemous. You understand? I refer of course to the contrast between the spiritual soul of which you speak and the utterances of the Infallible Pontiff in his Encyclicals.

H. E. Card. My dear son, why do you trouble me with questions which you can answer as well as I? For have we not debated these subjects many times? First let me say that while the Pope's utterances are at all times to be received with respect, and, where possible, with obedience, it is a common Protestant heresy that all utterances of all Popes are infallible or are held as such by the Church. The doctrine of infallibility extends only to the action of the Pope when, *ex cathedra*, he defines, in the name of the Church, the limits and the nature of the original deposit of faith of which he is the custodian. Secondly, when you are confronted by any Pontifical utterance you must always examine the case which the Pope has before him, whether it is exactly the same as that of which you are thinking. A judicial decision must always be read in connection with the statement placed before the Court. Otherwise you neither understand the nature nor realize the limitations of the judgment. Third, with regard to the alleged condemnation of Spiritualistic practices it is exactly on all fours with the caution which led the Church to deprecate the reading of the scriptures by the untrained laity fearing that they might divert such Holy Writ from its true meaning to their own destruction.

I am of opinion now, looking at matters from where I stand, that although the Papal Condemnation of Spiritualism may be couched in terms that overshoot the mark, the principle under-

lying the decision is wise and good. The ordinary untrained man or woman ought to be guarded and fenced off from the open door of the seance room, H. E."

I do not dogmatize, I do not assert that this above communication does in fact emanate from the disembodied spirit of Cardinal Manning, but I do venture with all respect to suggest to Mr. Smith (1) that the message in no way echoed the desires or opinions of any one of our circle, (2) that the remarks written by my automatic hand were neither inane, trivial, banal nor commonplace and (3) that the remark about the Mass is as original and audacious as it is indisputably true. The idea never had occurred to me before.

On political questions it is equally difficult to account for the messages received on the theory that they echo the desires and opinions of our circle. Two of us are pronounced Liberals, one is as pronounced a Conservative, the others are non-political. We never invoked the spirits of politicians. When the circle was sitting one after another came unsummoned and made various statements which showed a profound interest in contemporary politics. Many of the messages were very characteristic, none of them were banal or mere flapdoodle. Many of them were as precise and clean cut as telegrams despatched in an election campaign. I mentioned the receipt of these messages and was at once challenged in the press to see if I could get a communication from Mr. Gladstone on last year's Budget. I deprecated the acceptance of the challenge, but Julia approved of the attempt being made. It was made under the usual conditions. That is to say a clairaudient sitting with a small circle of the staff dictated to a stenographer utterances which he asserted he heard from a

Voice which was only audible to himself. I interviewed the Invisible exactly as I used to interview Mr. Gladstone when he was on earth. He replied with very much the same cautious qualifications and parenthetical reserves that characterized the utterances of the former Liberal Leader. He was reluctant to be recalled to the arena of party conflict and he complained somewhat pathetically of "the mental furniture of the instrument" which he said was "inadequate for the full expression of his thoughts." The Voice suggested that he would be able to respond more definitely if he were permitted the next day to use the automatic hand of a lady sensitive then present. The suggestion was adopted. On the following day the sensitive referred to sitting alone in her room, a Wimbledon read over aloud some leading questions which I invited Mr. Gladstone to answer. The result was a message some 1500 words in length, not answering specifically my specific inquiries but dealing in Gladstonian manner with the great question at issue when the Lords were still considering whether or not they should reject the Budget in 1909. The newspaper which had challenged me to make the enquiry flinched from the publication of this supplementary communication, which was much more characteristic than the Interview.

As the issue submitted to the Invisible Intelligence, which claimed to be Mr. Gladstone, is still before the country it may not be without interest at this moment to reproduce some of the *ipsissima verba* of this automatic script. The writer began by the remark that "on the eve of All Saints' Day" he was "ill-attuned to approach a long consideration of political questions." He had "not been following the course of political affairs since he placed his sword in its scabbard

and withdrew from the dust and turmoil of ignoble party conflict." With difficulty he sent his thoughts earthward "with still greater difficulty perhaps you receive by vibrational responsiveness the impression I am desiring to convey."

Addressing himself to "consider the situation in its conglomerate entirety" he noted that "on the question of Finance in all the multiplicity of its many-sided issues, the present crisis hangs. The final struggle, come when it will, will be fought out—under whatever name may be attached to it—on the ultimate question of the right of the Nation as a whole to utilise to the uttermost its means of subsistence, and to dictate the terms by which every man contributing by his own exertions to the garnered storehouse of industrial wealth shall dictate the conditions under which he shall live. I cannot pierce through the mist which hides from me the intimate details of party programmes. I am not in full sympathy with absolute and unadulterated State control, which is only monopoly in another form, though to a certain extent a representative monopoly."

The real issue was clear "no matter under what subtle pretext an appeal to the country may be made, the striving and burning question is clear—the battle when it is fought will be upon the one side an appeal for the primitive rights of man as man, and on the other by an appeal to the most sordid, the most self-interested, the most materialistic motives by which human nature in its baser aspects can be tempted and seduced.

Therefore, I would avoid as far as possible a sharp and sudden crisis which might precipitate an immature alternative

—that is to say, a development as yet immature in the present situation.”

He dreaded and deplored the precipitation of a crisis which might lead to “an upheaval of a vast lava bed of inter-related and burning questions at present smouldering beneath the surface, to an extent so revolutionary in its methods, so ill-prepared in its plan of campaign, that I shudder to contemplate the extent and depth and continuity of the probable catastrophe.”

If, however, the crises were precipitated and a general election placed the Liberals again in power—thanks to the “combination of an immense majority of otherwise conflicting sections of the community” my own action would have been, unhesitatingly and firmly, painful as in my heart of hearts I should have felt the extremity, to urge the creation of a sufficient number of life peerages to override the static element of determined and hostile opposition on the part of the House of Lords.

Furthermore, I should urge the realisation of the Crown's veto over that of the Peers, and should vest absolutely the control of fiscal matters in the hands of the Lower Chamber. I should deplore the necessity of a sudden elevation of the rank and file into the Chamber which, as I once alas ! conceived it, should represent the flower, the dignity, the culture, and the trained and cultivated instincts of the finest types of British blood bred for centuries to a sense of the responsibilities and obligations of their rank in the scale of civilisation. I know too well that human nature cannot be always and altogether depended upon and that this drastic policy carried to extremes might result in the substitution of a Frankenstein's

Monster which would bring its own train of disabilities and undesired consequences. Yet it is an alternative I should without hesitation have counselled His Majesty to adopt were I impelled by force of revolutionary circumstances to deem it advisable."

But he proceeded "I am in confident hopes that the case will be pushed to no such extremities. What my judgment tells me is an inevitable course of procedure in the event of dissolution, my rooted antipathy to forcing an extreme position holds in reserve. Interests are so deeply interrelated, commercial enterprise, on which the future of this country tends more and more to depend, is so interwoven with the well-being of all classes of the community, that I trust most earnestly to the natural swing of the pendulum to restore equilibrium when once the Budget, with some modifications of certain of its clauses—in particular those relating to the licensing question—has passed into law. If, however, you must inevitably fight, then stand firm as in the days of '76" and onward, and may God be with the issue!"

The message closed as follows:—

"I feel myself withdrawing from the condition in which I can hold communication with my friends who are still encompassed by the mists of earth, and I realise—perhaps, if possible, more fully by force of the temporary contact—the magnificence and splendid harmony, the profound serenity and lofty peace of the region in which I am now privileged to dwell. Yet I am not unmindful of the honour which has been accorded to me, nor I hope wanting in gratitude and appreciation of the affectionate remembrance in which my name is held. I therefore subscribe myself your most obedient servant,

"W. E. Gladstone."

A week later I asked through the same automatist a request for an elucidation of his reference to the "realization of the Crown's Veto." He replied as follows :—

"It seems to me that the time has naturally arrived when, in the event of the House of Lords rejecting a measure which has obtained the sanction and approval of an immense majority of those who are most distinctly affected by it—it seems to me that the time has naturally arrived when the remote and shadowy conception of some latent power—some hidden force—named Kingship, which has typified, and must ever typify, for the people of this nation something which draws from their united and collective individuality one of the most exalted sentiments which humanity is capable of feeling—the sentiment of ardent and passionate loyalty to an Ideal—must cease to be a vague nebulosity, and must make manifest by decisive action that the Royal Insignia are less symbolic of the pinnacle of a vast and complicated social edifice than they are symbolical of the crowned and concrete expression of its own determination."

Question by automatic writer: "But would this not recreate an absolute monarchy?"

Answer: "No, not at all. The idea I wish to convey is the abolition of despotism in any form, whether in the form of a Charles Stuart or of a body of unrepresentative opinion. A plutocracy is equally dangerous, and the problematical contingency of a Socialist monopoly will ultimately create its own solution.

"But national development, like every other form of evolution, must follow its own natural laws, which as they are not, in their inmost essence, of man's making, are best to be seen

and apprehended in their mysterious workings when the human spirit is in tune with its Highest Self.

"Pray regard this as my final word, and believe me, my dear lady, Your obedient servant, W. E. Gladstone."

Of course, I do not for a moment claim that there anything evidential in these messages beyond such internal evidence as may be supplied by their style and contents. I can vouch for the good faith of the automatic sensitive who certainly was incapable of writing it herself excepting as the passive instrument of another intelligence.

Gladstone did or did not condescend to utter a word of guidance for the nation he loved so well is a question on which the reader will form his own opinions. For my part I see nothing improbable in such a condescension on his part, and if he did so condescend, the above seems to me very much the kind of advice he might be expected to give, and which at the present juncture, in my humble opinion, it might be well for his former followers to accept.

Those whom Sir Oliver Lodge describes as "good and earnest, though moderately intelligent religious people," profess themselves to be immeasurably shocked by the suggestion that instead of spending eternity in "eternified idleness," Mr. Gladstone still feels a keen interest in the welfare of our country.

To all their outcries I reply by quoting Sir Oliver Lodge's question:—

Is it not legitimate to ask these good people whether, if an opportunity to service to brethren arises, an effort to seize it may not be made even by a saint?

My purpose here is not to argue as to the authenticity of this or the other message, but to press home the inquiry how far such communications can be accounted for on any other hypothesis except that of spirit return? Telepathy from the conscious mind clearly does not explain. Telepathy from the unconscious mind of the incarnate as an alternative is more difficult to accept than the theory that these messages emanate from the conscious mind of the discarnate, for we do at least know that such thoughts and ideas were familiar to the conscious minds of the latter when on earth whereas we have no evidence that they ever presented themselves to the subconscious mind of the sensitive. Those who insist upon attributing such messages to the subconscious mind of the medium have never explained what may be termed the mendacious modesty of that elusive and evasive entity. If it possesses such supernatural faculties why should it so invariably conceal its candle under a bushel and habitually lie in order to avoid being credited with the authorship of its own work?

There remains the convenient hypothesis dear to many good people that these intelligences who communicate with us from beyond the grave, from the prophet Samuel down to the revenants of the present day, are one and all subtly devised personations of the Evil One. As the Devil can quote Scripture to serve his turn he may assume the garb and use the diction of a deceased Cardinal to expound and defend the dogmas of the Catholic Church. But as the sin against the Holy Ghost—as we have recently been reminded—was giving the Devil credit for achievements which was not his due, we shall do well to be chary of adopting this explanation of the messages described above.

The gain accruing from papers like those of Mr. Adolphe Smith lies in the fact that they frankly and fully admit the genuineness of these phenomena, which the more closely they are examined lead more irresistibly to one conclusion which is not that of Mr. Adolphe Smith.

We are surrounded by a great cloud of witnesses whose forms some mortals can see, and whose voices are audible to many amongst us. Even if these Invisible Entities be demons from the nether pit, or if they be mere thought forms thrown off from the unconscious mind of the living with intent to deceive their fellows, the reality of their existence and the nature of their attributes deserve the study of those, whom they are attempting to deceive. If on the other hand it be true, as all the religions have ever taught that we are compassed about by a great multitude of which no man can number of Angels, ministering spirits and the spirits of our beloved dead, amongst whom there may also lurk malign intelligences, deceiving spirits, ministers of evil, the subject is one that calls still more imperiously upon the careful study of all serious men. For the door is now open. With the development of the Sixth Sense the denizens of that Other World are no longer invisible and inaudible to mortal man.

W. T. STEAD.

FRAUD IN MEDIUMSHIP.



THE TOMSONS.

THERE is a class of devotees who consider the Creator to be a great Comedian. He seems to be fond of jokes. He has provided a future life for men, but he will not permit them to know it. He will permit them only a glimpse of it, and then conceal it in cimmerian darkness. Since you, our Creator, are so good and have provided a happy destiny for men, why don't you allow them to know it with certainty? No, that is not to be; that is not His method. He must take men by surprise. A bereaved mother, who in her heart of hearts considers the Lord God rather cruel, will find, after death, her son return to her! And such are the jokes which the God Almighty is fond of.

Just see how Mrs. Piper is proving the existence of a future life by her wonderful mediumship. But there is also telepathy and this throws her spirit communications into uncertainty. Whenever men see a wonderful communication through a medium, they have to find out whether it is really a spirit communication or telepathy. The reader will, however, find with what great force Mr. W. T. Stead has replied to the cry of telepathy, subliminal self, etc.,—the

pet theories of the scientists to denounce spiritualism—in the present number of this Magazine.

Then again, there are materializations. The materialised spirit looks very much like the medium, and the spectators are at once thrown into great doubts whether or not they were being deceived by the medium herself assuming the role of a spirit.

There is no doubt that first class mediums are seen, now and then, to resort to trickery. Why? When asked to explain, they reply they know not why and who made them play it. The general impression now is that it is the work of low spirits who resort to these mean practices to make a fun of the spectators. There is proof that Palladino was once seen to play trickery and others, undoubtedly genuine mediums, have also been caught in this manner. And the explanation has always been that they have been made to do these things by wicked spirits.

At the present time much controversy is going on as to the genuineness of the mediumship of Mrs. Tomson. The *Pearson's Magazine*, in its September number, has published a further contribution on the subject—this time from the pen of Sir Hiram Maxim. The seance was held at his Inhaler factory at Norwood. The old scientist conducted his experiments like a young man, applying various ingenious methods, to make his test, a perfect one in every way, and came to the conclusion that Mrs. Tomson was nothing but a fraud and “made a clean breast of the whole thing.”

While congratulating Sir Hiram Maxim on his ingenuity and the successful termination of the seance,

from his point of view, we doubt whether the Tomsons spoke the whole truth when "they assured him over and over again that they were not mediums, that they were not even spiritualists, and that they did not pretend that their manifestations were anything except a show." Indeed they have said the very reverse of this to others and further said that, as show people, they do now and then resort to tricks as we shall presently see. The tests applied by Sir Hiram were these :

At first Mrs. Tomson was thoroughly searched by Lady Hiram and a few other ladies. Sir Hiram was sorry that he could not search her himself. Mrs. Tomson was requested to put on some black tights, provided with feet so that there was no opening at the ankles, and two ladies sewed up the tights closely about her wrists, neck, and at the back. A ribbon was drawn through a band in the neck of the tights and tied, and the knot was sewn together. Mrs. Tomson was then put into large combinations of red cotton, the seams of which had been very carefully stitched and in addition to being sewn up it was secured around the neck with a brass chain and padlocked. A fine light chiffon bag was put over Mrs. Tomson's head and firmly sewn on to the combinations, thus rendering it "very difficult to remove anything without a trace of the method of removal being left." Mr. Tomson and his son were confined behind wire netting.

Before entering the cabinet Mrs. Tomson was carefully weighed, and after nearly an hour the curtain was drawn back and Mrs. Tomson had some water given her and was then examined.

Sir Hiram testifies that the chiffon veil had been * "ripped off the combinations," that there was a hole that "he could easily" put his hand through, and that "the whole bottom of the cabinet was littered with fragments of flowers." He says that when he approached the table he was "stopped by a rather large live snake, which was found to be three feet six inches long, and which weighed 2lb. Mrs. Tomson was then put on to the scales and was found to weigh 145lb., being 2.3-4lb. lighter than she was when she went into the cabinet," but when the snake and the fragments of the flowers were added the weight was 147lb, so that she had lost over half-a-pound in weight, and no wonder, since "she had been perspiring to a wonderful extent." When he examined Mrs. Tomson in the dressing-room Sir Hiram found that there was "a complete track of where the flowers had come from. She had managed to pull them out around the neck. There were many fragments of flowers inside the chiffon veil around the neck, which I took out myself. I then left the room and the ladies proceeded to disrobe Mrs. Tomson. She told the young ladies that she had done her best, but on account of the strictness of the test she had not made much of a success of it. She said the snake had been concealed under her arm. The young ladies found that the flowers had been concealed just above the waist and that many small fragments were still adhering to her bare skin. She had only succeeded in extracting about three-fourths of the flowers that she had concealed in the tights."

* The editor of "Light" from which we quote the above says: "We have heard it stated that the Chiffon veil was torn by one of the young ladies, when she gave Mrs. Tomson some water to drink, before Sir Hiram's examination."

Though Sir Hiram has a world-wide reputation and has apparently spoken everything in a straightforward manner he is not altogether, as will be seen, free from slight exaggerations which are inseparable from the writing of a partisan when he wants to prove his own point. Sir Hiram closes his article thus: "But are not all so-called spiritualistic manifestations in the same category?" This shows that he commenced the investigation under the impression that all psychic phenomena are produced by trickery. As, however, we have never seen the manifestations produced by the Tomsons we cannot definitely say what is the real truth.

The editor of *Light*, it seems, has also no faith in Mrs. Tomson. Indeed, not only did he editorially comment adversely on her performances but also published a letter over the signature of *Veritas*, who cast doubt on her mediumship. Testimony coming from such quarters cannot be ignored; all the same, it seems, there is another side to the case. There is a highly educated European merchant in Calcutta who and his friends tested the Tomsons in their own houses and were perfectly satisfied with the genuineness of the psychic powers of Mrs. Tomson. We requested him to send us an account of what he saw and here is his graphic description:

"As to the Tomsons, it is useless to argue the matter further, but as you seem to be in some doubt as to what I actually told you, I repeat that at one seance I saw 9 and at another, 17 different materialised figures, all appearing within the space of good deal less than an hour and comprising women of all shapes and sizes, one or two men and a

little girl of about 10 who came out of the cabinet and said her name was Alice loud enough for all to hear. The women were not all dressed alike, one being a nun dressed in black with a very peculiar white head dress who came out of the cabinet and knelt in prayer. I have been touched by several of the figures and spoken to in whispers while Lady F—who was with me on one occasion was talked to in French by a materialised figure who knelt by her side and materialised yards of white gauze out of her (Lady F's—) skirt.

“One of the figures was recognised by an aunt and a sister who were present and a very affecting meeting took place between the three. I have seen the figures (totally different figures) follow each other out of the cabinet in such rapid succession as to render the necessary changes by the medium (assuming fraud) as practically impossible. Moreover the figures were so voluminously draped that it would be impossible to my mind for all the necessary material to be concealed about the medium's person or to be introduced into the cabinet. Moreover, the medium was stripped by my lady friend and was divested of all undergarments even to her stockings and shoes. She sat in the Cabinet with bare legs and feet and yet one of the materialised figures was so completely dressed as to have on white shoes! I have seen spirit lights floating about the room and I have seen etherialisations formed up against the wall and quite outside the Cabinet. You can make what you please of all this.

“To my mind fraud is absolutely out of the question. Mr. Tomson himself explained to us that the method of procedure varied and that whereas the spirits sometimes

materialised, they also sometimes used Mrs. Tomson as a lay figure, dragged her and transfigured her so that the fact of her being personally detected as posing as a materialised figure does not necessarily denote fraud and is not in any way opposed to spirit manifestation. Many spirits cannot materialise, in which case they use the medium as a lay figure. There is nothing uncommon in transfiguration- I have been transfigured myself while talking to a medium friend of mine and without knowing any thing about it beyond having my transfigured self minutely described to me while it lasted which it did for two or three minutes."

We were told that the distinguished Englishman, Mr. W. T. Stead of "Review of Reviews", had also tested the Tomsons with satisfactory results. We, therefore, wrote to him and and here is his remarkable reply:—

"Bank Buildings, Kingsway, London W. C.

"September 16th, 1910.

"In reply to your letter concerning the Tomsons I beg to state that I first made the acquaintance of the Tomsons as performers on the Music Hall stage. Their turn was prefaced by a statement from Mr. Tomson when he declared that they claimed nothing and disclaimed nothing; they did not make any assertion as to how they did their mystery, it was for the public to find out. At my first interview they said they made no secret about the fact that they considered themselves perfectly justified in a music hall performance to introduce a certain element of trickery. Their business was to interest and amuse the public and defy them to find out how they did what they did. I was convinced in my own mind that whatever element of conjuring or trickery might

come into their show they could only produce many of their phenomena by the aid of spirit help. I invited them therefore to hold a series of seances in my own house under the strictest test conditions. These seances I described in the "Review of Reviews", a copy of which I daresay you may have seen. On the whole, I should think I have had from twelve to twenty seances, with this result. First, that we never got in my own house under test conditions, any apparitions worth speaking of. Small bunches of flowers were produced. But we did have a succession of materialised forms which appeared to me to be sometimes Mrs. Tomson's double, sometimes a transfiguration of Mr. Tomson himself, and sometimes a fully materialised form of my own son and other relatives of sitters. Of this I have not the slightest doubt. I saw my own son, and I was not the only person who saw him, and after each seance he and Julia described what took place in the Cabinet. I have, therefore, no hesitation whatever in assuring you that Mrs. Tomson is a very marvellous psychic, and repeatedly used by friends on the other side for the purpose of manifesting the materialised form.

"I attached absolutely no importance to the paragraph that you sent me from "Light". "Light" has never been just to the Tomsons any more than it was just to Mr. Bournsnel. They have certain prejudices which I very much regret. In the September number of "Pearson's Magazine" you will find Sir Hiram Maxim's report of Mrs. Tomson's exposure at a seance at his house. But you will notice that Mrs. Tomson did not undertake at that seance to do anything beyond producing an apparition and she expressly disclaimed reliance upon

the friends on the other side. That she failed on this occasion to produce an apport does not in the least prove that she might not have very excellent results if you took her out in India. Mr. Tomson, I believe, denies the accuracy of Sir Hiram Maxim's statement. But granting that it was true it would not in the least affect my deliberate conviction that Mrs. Tomson is a very remarkable psychic, and that through her agency my son was able to materialise himself on two occasions, both in my sight and in the sight of other friends on that occasion."

The letter will speak for itself. It cannot but carry the conviction, as does the letter of our merchant friend, that "Mrs. Tomson is a very remarkable psychic," to quote Mr. Stead's words. It does not stand to reason that men like Mr. Stead and hundreds of others, fully able to guard themselves against ordinary conjuring feats, were deceived by the Tomsons all along the line. Fancy Mr. Stead had all his seances, about twenty in number, not in any music hall, but at his own residence! Our esteemed brother of *Light* is also justified in finding fault with the Tomsons. For, it is quite clear, they cannot produce apports without artificial means. This, however, they confessed to Mr. Stead at their first interview with him.

It is really curious that the Tomsons have such a craving for apports when these manifestations are nothing compared with the wonderful materialisations they can undoubtedly produce. As our merchant-friend, alluded to above, writes to us, "it is in attempting to cater for the amusement of a gaping crowd of smoking spectators that the Tomsons have come to grief." He further says that "Mrs. Tomson told lady

F—that she sat for five years for apports before she got a single bud.” What a pity that highly gifted mediums should prostitute their marvellous psychic powers, either for petty lucre or for vanity! Is it possible to persuade Mrs. Tomson to to give up her ambition to be known as an apport-producing medium, and confine her powers to the production of only materialisations, not to satisfy the idle curiosity of an unappreciative public but for the benefit of honest truth seekers and the comfort and solace of bereaved parents, relatives and friends? Will Mr. Stead and *Light* be pleased to make an effort in this direction?

Since the above was in type we found the following in “*Light*” in its issue of the 25th Sept. last:—

MR. A. P. SINNETT ON “A CABINET PERFORMANCE.”

SIR,—Though reluctant as a rule to enter into discussions of this kind, I feel bound, in the interests of fair play, to offer some comment on your article, “A Cabinet Performance Explained” (“*LIGHT*,” p. 442), and on the article by Sir Hiram Maxim to which it relates. I have been present at seven or eight of Mr. and Mrs. Tomson’s materialising seances at as many different private houses of my own friends, and am quite convinced that the phenomena which have been developed on these occasions were not due to conjuring or trickery of any kind, but were genuine manifestations of super-physical power. At one friend’s house, where the Tomsons had no more opportunity of making conjurers’ preparations than Sir Hiram had of putting impediments in the way of genuine results—we had twenty full-form materialisations of varying heights and both sexes, besides a huge mass of fresh flowers, dripping with moisture. And this was after Mrs. Tomson had

been undressed and redressed upstairs by the lady of the house. The other seances were all of a similar kind.

You surely will recognise that such absurd arrangements as those made by Sir Hiram would damp any manifestations of genuine mediumship. But in his case even they did not extinguish it altogether, only instead of flowers and birds the 'apport' was a loathsome snake. And Sir Hiram tells us that while she was being sewn up in the tights he provided, and clothed by his female assistants in the garments he had designed for her, Mrs. Tomson, all the time, had a live snake, three feet six inches long, concealed under her arm! And his clever assistants never perceived this! He might just as well tell us that a conjurer could 'palm' a sack of coals. He makes a point of declaring that the chiffon veil was torn when he opened the cabinet. I am assured that it was torn by one of his lady assistants in order that Mrs. Tomson might drink the water she, in a nearly fainting state, had asked for. Then Sir Hiram says, 'Mr. Tomson broke down and made a clean breast of it,' &c., but I am assured that this statement is incorrect. I should like to know if Sir Hiram will honestly 'confess' the exact circumstances under which this reported confession came to him, and compare affidavits on the subject from his informant and from Mrs. Tomson.

Of course, Mr. Tomson has to a certain extent invited the trouble in which he now finds himself by disguising his wife's mediumship in equivocal language. I understand he was frightened of legal persecution if he claimed mediumship and took payment for it. But no one with experience of abnormal phenomena could doubt the mediumship, if they had seen its manifestations even half or a quarter as often as

I have. At all events, I am assured that Mr. Tomson has never *denied* his wife's mediumship.

I offered the Editor of 'Pearson's Magazine' to write, over my own name, an answer to Sir Hiram's article. The offer was declined on the ground that the matter had now been sufficiently discussed. But to level injurious charges against an opponent and get tired of the subject before he has had an opportunity of reply, is hardly in accordance with the principles of British journalism. And in this case, however substantial are the damages Mr. and Mrs. Tomson have incurred at the hands of Sir Hiram and the Magazine, legal remedies are for obvious reasons, quite beyond the reach of the persons aggrieved.—Yours, &c.,

A. P. SINNETT,

The following is from the *Two Worlds* :—

THE TOMSONIAN TANGLE.

On another page will be found a communication from Mr. W. H. Robinson, the veteran Spiritualist of Newcastle-on-Tyne, which presents his view of the Tomsonian manifestations to which we referred in *THE TWO WORLDS* of the 9th inst. Since Mr. Robinson's communication was in type, letters have reached us from Mr. H. Blackwell and Mr. W. T. Stead, which are printed below. Mr. Blackwell writes without, if we judge correctly, direct experience with the Tomsons, while, on the contrary, Mr. Stead writes after personal observation. Mr. Blackwell virtually says Sir Hiram Maxim reports neither accurately nor fairly. Mr. Stead says he is satisfied Mrs. Tomson is a medium. Mr. Robinson evidently disagrees with Mr. Stead. Sir Hiram Maxim states Mrs. Tomson confessed it was all a trick. The actual point is, which of these gentlemen is to be accepted as a veracious witness?

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Considering we expressly quoted what Sir Hiram said about the Tomsons not claiming to be mediums, Mr. Stead unintentionally, no doubt, twists our words to meaning quite opposite to what we wrote. On the matter of the snake it is Maxim-Tomson-Stead against each other. As to Mrs. Tomson being a medium, it is Stead *versus* Tomson, as narrated by Sir Hiram. There is falsehood somewhere. Are we to assume that Sir Hiram deliberately mis-stated regarding the alleged admissions of Mrs. Tomson, or are we to understand that Mrs. Tomson deliberately denied her mediumship?

Mr. Blackwell is widely known as an ardent and devoted spiritualist, therefore we give his letter place, and bespeak for it a very careful reading :—

"You appear only to have read Sir H. Maxim's article, and then judged accordingly. Evidently you are unaware of a correspondence which took place in the *Pall Mall Gazette*, in which a very different version of the supposed text was given by Mr. Tomson. Sir Hiram, however, quite put himself out of court as an ideal investigator by writing as follows of the test given at the Alhambra: 'As Mrs. Tomson did not take the articles into the cabinet on the outside of her clothing it naturally follows that they must have been secreted inside her clothing. This is a self-evident fact that requires no argument.' He thus denies even the possibility of apports, also of materialisation. He is quite mistaken in supposing that weighing the medium is a complete test, as the weight fluctuates. This was written after a test at the Alhambra, when after being searched she went into the cabinet and within two minutes, the door being closed, a live white dove was discovered. The cabinet again being closed, after three minutes

Sir Hiram opened it again, and 'in his own words,' 'found a very large bouquet of flowers, quite fresh and dripping with water. Some of the stalks were fully a foot long, and covered with long and sharp thorns.' She could not well have hid that large bouquet with stalks covered with thorns under her arm, but according to Sir Hiram 'they must have been secreted inside her clothing' !! Just about as likely as that she would secrete a live snake 3ft 6in long under her armpit, and cover it up by a skin-tight combination. If she did—and what woman would?—what were his lady assistants about not to see it bulging out when they put on her outer garment? As for the supposed confession, seeing that he started out with the assumption that it *must* be a conjuring trick ; that the confession was claimed to have been made to his own employees ; that Mr. Tomson gave a totally different version ; that the 3ft. 6in snake was there and lively enough to considerably startle Sir Hiram, then I say we should not accept the account as a fair and accurate statement of what really did occur until much more evidence is forthcoming. So called confessions need to be very carefully examined in the interest of justice, especially when they proceed from prejudiced quarters.

"Apart from the 'apports,' Mrs. Tomson appears to have considerable materialising powers, judging by the reports received from friends who have attended her private seances. One lady at whose house the Tomsons were going to give a seance asked them to inspect the room and cabinet before hand, as they had called earlier in the day with their little girl. Mrs. Tomson entered the cabinet, and almost immediately, to their great surprise, a materialised form came out. This was followed by a little girl, who proved to be another daughter

of the Tomsons. The two sisters carried on an animated conversation, until the power being used up, the spirit-child had to retire to the cabinet and, of course, disappeared.

"Mr. Moule, the manager of the Alhambra, in a letter to the *Express*, explained that for fourteen weeks Mrs. Tomson, clad only in a tightly fitting combination garment, went into a little casvas tent, which was placed on two thicknesses of felt and was erected in the full view of the audience. Mr. Moule in his letter challenged Mr. Marriott or Mr. Maskelyne or any other conjurer to produce the same effects on the same platform and under the same conditions.

"It is only fair to remember that the Tomsons only called their 'turn' at the theatre 'The Master Mystery,' and might quite legitimately under that title have included some sleight-of-hand if necessary.

H. BLACKWELL."

The letter of Mr. Stead dealing with the matter puts it clearly that Mrs. Tomson is a genuine Spiritualist medium. Yet Sir Hiram publicly states that the lady emphatically repudiates the statement. It would be most interesting if Mr. Stead would afford our readers an opportunity to read his reasons for so flatly contradicting his "personal friend of long standing," but perhaps the Editor of *Pearson's* is "the devil among the tailors," and he edited Sir Hiram's copy, hence the tangle. But the plain fact is that a considered statement is published from Sir Hiram, in which it appears Mrs. Tomson repudiates being either a medium or a Spiritualist. However, let Mr. Stead speak for himself:—

"The Editor of THE TWO WORLDS.

"I am very sorry to see the line which you took about Maxim's article on the Tomsons. If the Tomsons had gone to

Sir Hiram Maxim saying that they were Spiritualists and that they would produce phenomena by spirit agency, and had been detected and had admitted that they had perpetrated a fraud, I would take no objection to anything you say. But Sir Hiram says in his article, and has repeatedly told me again and again, that the Tomsons disclaimed all pretensions to produce their phenomena on that occasion by spirit means. They simply produced a mystery, and challenged him to find out how they did it. Whether he did or did not is a question that lies between the two of them.

"Mr. Tomson absolutely denies that Mrs. Tomson ever admitted that she brought the snake with her into the cabinet, but whether she did or did not is quite immaterial, for the experiment with Sir Hiram Maxim was an experiment between an expert conjurer and an expert detective.

"I think you must admit that it is quite possible for a man or a woman to give conjuring performances on one day, and be a genuine Spiritualist medium the next. I know absolutely, without any possibility of doubt, that Mrs. Tomson has obtained genuine spiritual phenomena in my presence under test conditions, not once, but many times, and by that I mean the materialisation of the features and form, with the reproduction of the voice, of deceased relatives of the sitters, who were seen, not by the relatives alone, and recognised. Of this I have not the slightest doubt, nor is my knowledge of this fact in the slightest degree affected by any thing that is in the article in *Pearson's Magazine*.

"Sir Hiram Maxim consulted with me during the whole of the experiment and reported the result to me long before it appeared in the press. Sir Hiram Maxim is a personal friend.

of mine of long standing, and he always told me that the Tomsons never claimed that anything in their dealing with him was of a supernatural nature. You may object to the duplication of the parts of a conjurer and a medium, but I do not see why a man cannot be a medium one day and a conjurer the next, any more than we should object to a man being a medium one day and a newspaper editor the next. A man may give a trance address to-day full of the highest spiritual truth, and to-morrow may write an article full of all kinds of horrid and uncharitable conclusions, but you do not say on that account that the trance address was fraudulent.

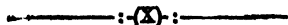
"There are so very few materialising mediums in the world that I am very willing to accept them, even although, when they are not giving Spiritualistic seances, they employ themselves in conjuring, preaching, or newspaper editing, which are all legitimate methods of obtaining a livelihood.

W. T. STEAD"

The Two Worlds concludes thus :—

We print Mr. Stead's letter in full, and offer no comment upon it as a whole, merely calling attention to its concluding sentences. We do most emphatically reject the casuistry that one may be a medium one day and a conjurer the next. Once justify such a combination, and who is to decide when the medium is a medium and when not a medium? To compare trance addresses with editing is to compare things that differ to confuse the issue. Mental mediumship is not in question, but physical and materialisation mediumship is. Admitting Mr. Stead has every justification for his claim re Mrs. Tomson he has no need to weaken his case by weak logic and small debating tactics. We ask, whom are we to believe: Robinson, Blackwell, Maxim, Stead, or Mrs Tomson? Evidently there is something lacking.

NOTES.



THE general public will no doubt read with great interest the letters of Messrs Stead, Sinnett and a highly respected Calcutta merchant, published in this issue, concerning the mediumship of Mrs. Tomson. They are distinctly of opinion that she possesses marvellous psychic powers and the materialized spirits she produced before them were all genuine. They are perfectly justified in saying that they cannot disbelieve their own senses. We are told that not only they but others who sat with them observed the same phenomena as they did ; that the seances were held at their own houses and not at public places ; and that all the necessary test conditions were imposed on the medium. At the same time, as Mr. Stead says, Mrs. Tomson does now and then resort to conjuring feats, and she and her husband have never made a secret of it. It is very much to be deplored that they did so ; for, the divine powers which Mrs. Tomson seems to possess were meant for very high purposes, and not for making money or amusing a gaping and light-hearted crowd of smoking spectators. And the Tomsons would not have landed themselves in such trouble if they had announced themselves as Spiritualists and not in their dual capacity. We also fully sympathise with the feeling of suppressed indignation with which our two esteemed contemporaries,

"Light" and the "Two Worlds" look upon the conduct of Mrs. Tomson and her husband. At the same time, we must say, ~~that because~~ Mrs. Tomson introduces some element of conjuring into her show in music hall performances, it does not prove that she is not a genuine medium. Mr. Stead is ~~quite right when~~ he says that, if one can be a true medium and an editor of a newspaper, there is no reason why he or she ~~should not~~ be a conjuror and a psychic at the same time. We had such a medium in Calcutta, fifty years ago, the famous Hossein Khan, and the Tomsons may profit by ~~the end~~ which he brought upon himself by his folly.

In apparition-producing phenomena Hossein Khan had perhaps very few equals. We heard the following story from the late Maharaja Sir Jotindra Mohan Tagore K. C. S. I. who was one of his patrons and had tested him many times. It was broad day at about 3 p. m. when Hossein Khan, all of a sudden, called at the Maharaja's palatial house at Pathuriaghatta. The Maharaja had purchased a beautiful silver cup, which was lying on a table around which he and a number of his friends had sat. Hossein Khan took a fancy for the article and begged the Maharaja to make a present of it to him. "Why shall I give it to you when I have bought it with my own money?" said the Maharaja in a jocular tone. "No, Raja Sahib let me have it ; and I shall be eternally obliged to you," was the medium's reply. "Very good," said the Maharaja, "I can part with it only on one condition, namely, if you can take it away through the help of your 'Hazarat,' 'Hazarat' being his alleged spirit guide. Hossein Khan demurred ; he said that 'Hazarat' was not always agreeable to him, and that he was

not at all sure if he, 'Hazarat' would comply with his request. The Maharaja asked him to try and he agreed.

The cup was taken into another room which was separated from the parlour, where the Maharaja sat with his friends, by a thick wall. It was then wrapped in a handkerchief and caught hold of with his two hands by the strongest man in the company. Hossein Khan was now asked to spirit away the cup. He went out to the veranda, looked at the ceiling, and, raising up his two hands, his palms being joined, he began to ask 'Hazarat' in an imploring tone, to bring the cup to him. He used such words as these : 'Hazarat,' be merciful. Do fetch the cup to me, I shall ever be grateful to you, etc. In a short time, which could not be more than five minutes, something seemed to fall into the joined palms of Hossein Khan, who caught hold of it, his face beaming with smile, in the presence of the Maharaja and his friends, and it was found to be the very cup which was in the possession of the gentleman in the other room ! The latter could not explain how the cup had slipped out of his hands and vanished from his firm grip. He was not at all conscious of its disappearance. Hossain Khan performed hundreds and thousands of such, nay, of even more wonderful feats. But he gradually lost his remarkable psychic powers, chiefly owing to his greed and drinking habits, and then he took to trickery. On one occasion he was caught red-handed and charged with fraud before a criminal court of Benares. The Magistrate convicted and sentenced him to six months rigorous imprisonment and he died in the Benares jail !

In the issue of *Light*, just to hand, we find the following denial by Mr. and Mrs. Tomson :—

A Denial by Mr. and Mrs. Tomson.

SIR,—With reference to Sir Hiram Maxim's letter in '*LIGHT*' of the 1st inst., permit me to state emphatically that certain statements it contains are entirely unfounded.

One of Sir Hiram's young lady assistants herself tore the veil in order to enable Mrs. Tomson to drink the water.

I never told Sir Hiram that 'there was no such thing as Spiritualism in the world,' nor made any remark that could possibly have been misunderstood to that effect. I never told Sir Hiram that I was 'neither a medium nor a Spiritualist, but simply a conjurer,' nor said anything that remotely resembled such a statement.

Mrs. Tomson authorises me to deny on her account that there is any truth whatever in the statement Sir Hiram puts forward in the article in '*Pearson's Magazine*,' which you quoted recently, to the effect that she 'broke down,' and failed on account of the strictness of the test, and that 'the snake had been concealed under her arm.'

I need not comment on the absurdity of this alleged explanation.—Yours, etc,

CLARENCE TOMSON.

WE deeply regret to announce that Mr. Edmund Dawson Rogers, president of the London Spiritualist Alliance, and for several years editor of "*Light*" passed into the Beyond—to the other side of life—on September 28th, aged 87. Born at Holt, Norfolk, England, August 7th, 1823, Mr. Rogers became connected with the Press, and in the city of Norwich

several newspapers, conducted and founded by him, achieved brilliant success under his direction. Having been led to the study of Swedenborg's writings, he afterwards became a convinced Spiritualist, and had many remarkable experiences with the best mediums of the time. On coming to London to establish the National Press Agency, he took a leading part in the formation of a Spiritualist Association which afterwards became the London Spiritualist Alliance of which he was President for many years. He also founded, in 1881, the well-known Spiritualist weekly paper "Light," which after the death of the Rev. Stainton Moses, he himself edited until shortly before his decease. It was as the result of a suggestion made by Mr. Rogers to Professor Barrett, F. R. S., that the Society for Psychical Research was established (1882) and for a time these two gentlemen, with other prominent Spiritualists, were members of the Council of that Society. Mr. Rogers was an indefatigable seeker after all that was best in psychical studies, and had an almost unrivalled experience of mediums, clairvoyants, and phenomena of every description; while his high personal probity and the respect in which he was universally held gave him a widely extended influence in the Spiritualist and psychical movement.

DR. J. M. PEEBLES has just removed a long-felt want. Enquiries reach us often as to the ways to hold converse with the spirits of the departed. By letters we are able to give our correspondents only a meagre description of what they should know for the above purpose. We cannot give the information as nicely as Dr. Peebles with his vast experiences in the field of Spiritualism has been able to do in his neatly

got up volume "How to Converse with the Spirits of the Dead," which has been just issued. Dr. Peebles has interviewed no fewer than 5,000 mediums and his experiences extend over sixty years ; his advice, therefore, to all researchers must be exceedingly valuable. It is a booklet consisting of only 25 pages and the price has been fixed at 25 cents only with a view to bringing it within the reach of the majority. It may be had from the author at Battle Creek, Mich., (U. S. A). Another new book of Dr. Peebles which is about to be shortly published is his "Five Journeys Around the World." Our readers are aware that Dr. Peebles is a great traveller, having a keen desire of entering deep into the secrets of different nations, always trying to arrive at the right point. It is to be a big volume of five or six hundred pages comprising the philosophies and religions, habits and customs of different races and dealing with spiritualism, necromancy, healing, incantations, spirit-intercourse, etc., and his many weird experiences, when such occasions have arisen. The book is illustrated with beautiful pictures and from what we know of Dr. Peebles' writings, we can confidently declare that the book will be a highly interesting volume. It may also be had of the author and for a certain period its price will be six shillings only (post free to all parts of the world) and after that it will be much higher.

WE have to thank Miss Adams for her beautiful vision pictures in colour and nicely got-up pamphlets containing a description of them. A fund has been started to help on the work and any to whom these spiritual visions will bring real blessing, shall gladly be sent copies free. The pictures may

be had in, (1) book form in a uniform series of numbers, each containing one vision and its accompaniment in words and (2) as separate plates for framing. Those who feel any interest in the matter should communicate either with Miss Adams, Ferndale, Bushey, Herts, or with Mr. Wm. Hendry, 222 Vauxhall Bridge Road, Westminster, S. W. In going to explain how these visions come to her, Miss Adams writes to us : "It is difficult to tell, yet very simple. They never come when I am asleep, but, when I get very ill, they roll themselves out before me—sometimes in living pictures, which cover the wall of my room, sometimes within my room close to me and at others it is as though I am taken away to look on these things and, for the time being, become a part of them." Up to the present only two sets of pictures and booklets have been issued. We are told that book no. 3, with its Christmas message of love and joy will be ready by the beginning of December. It is called "The Ladder of Love's Pilgrimage."

OF COURSE, the burning of a living wife on her husband's funeral pyre, which was in vogue in India even in the beginning of British rule in this country, may be deprecated, but the sentiment which impelled the widows to commit this self-destruction cannot but be regarded as something sacred and ennobling. We know of innumerable cases in which wives voluntarily cremated themselves with their deceased husbands, the separation being too much for them to bear. Even at the present day though we very seldom hear of self-immolation of widows yet this sentiment of wholehearted devotion is certainly not a thing of the past. As an instance

in point we narrate here a touching story from a recent issue of the *Trisool*, a Bengali weekly published from Benares. A year ago a poor Brahmin named Raghunath Chatterjee and his wife came to Benares. After some time the husband fell a victim to pneumonia and his treatment cost them not only the small amount of money the couple had brought with them, but the wife pawned the few ornaments which she had on her person, for the sake of her husband. She nursed him day and night, with a devotion which is very seldom to be met with, herself suffering the greatest privations. After a month, however, he rallied round and his wife's delight knew no bounds. According to the attending Doctor's direction she prepared some rice and curry and placed the dish before him. But no sooner had the patient sat to his meal than he suddenly wore a wry face and fell down senseless. He did not recover his senses, but died in the course of a few days. The bereaved widow then not only was in blank despair, but the fact that he died without taking a morsel of the rice served up to him, weighed most heavily on her bosom. She too gave up rice. Two days passed away after which some people tried their best to induce her to take rice, but she was inexorable and said that she would not eat rice for the rest of her life, as her husband had died without taking the rice placed before him. She is still living and her ration consists of fruits or a solution of mollasses. Though she has been slightly reduced, her vitality has not been impaired and she does her daily work without the least difficulty. She incurred some debts to save the life of her husband which she has paid off by working as a cook. This kind of *satceism* is certainly nowhere else to be met with except in India.

THE following from Dr. J. M. Peebles shows how miraculously his life was saved, on one occasion, through spirit power :—

As a prelude to my general thought, I wish to relate a remarkably instance of spirit-healing mediumship, which quite probably saved my life. The occurrence which I am about to relate was published in part at the time in the Spiritual Offering, Kalamazoo, Michigan, which journal later, with other journals, was "Gathered to its Fathers."

Residing and lecturing at this time in the city of Battle Creek, Michigan, where I still reside, I was attacked, in consequence of severe weather, with chill and malarial fever. The chills appeared regularly each morning about 10 o'clock. These were followed by burning fevers. Day by day I was getting weaker. Dr. Spencer, a homœopathic physician, had exhausted his skill. An eclectic physician was called, with no better success. My family and the neighbors had become alarmed, when one morning about nine o'clock, there stalked into my house and up into my bedroom, the stout, robust figure of Dr. G. Smedley who had come uninvited, untelegraphed, from Kalamazoo, eighteen miles away, in a deep trance, the eyes being shut. I was astonished. The controlling intelligence, without speaking a word, clapped one of Dr. Smedley's hands upon the back of my neck, and the other upon the solar plexus. Soon I was in a profound perspiration. My body was really warm and yet it was the very hour for my chill. Feeling quite comfortable I said to this controlling intelligence, the Indian spirit, "How did you know that I was sick?" In poor English, he said, "You be big preach man. You say good words about Indians. Me

break up chills ; will have onlo only little more fever ; will get well."

But I again inquired, "How did you know that I was
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"The big white spirit told me, and told my medium to come quick to you. Then me do as me thought right. So me enranced him big, and brought him on railroad train."

Smedley was seen by several persons that morning, walking hastily toward the depot, the eyes half closed, and was further seen hurriedly to board a train just moving out from the station. His family was not alarmed, for he frequently left the house in a semi-entranced state, saying nothing. When coming to consciousness in my room, he was one of the most surprised and astonished of men. His first words were, "How came I here ?"

"The Indian told me clairaudiently to go quick and see you, but I did not know that you were sick, and further, I did not propose to go and magnetically doctor a person without being sent for, or in some way asked, and so I said to myself, 'I will not go.' Then there fell upon me a mighty controlling power, and here I am. Well, it has turned but all right."

Do we have such mediums at the present time, and such marvelous manifestations of healing ? If not why not ?

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HOW SPIRITS CONFOUNDED
SIR H. MAXIM.

:- (X) :-

MR. HYSLOP is of opinion that the man of science is the best party fitted to test the claims of spiritualism. Others hold, we think more properly, a quite contrary view. They say that the person least fitted to inquire into the truths of spiritualism is one who has prejudices to maintain, and a scientific man has many such to handicap him. Bigotted Christian Missionaries must oppose spiritualism if they find that the philosophy destroys the tenets of their religion. It is only for this reason that spiritualism has many prejudices to face and combat in Christian countries, and its progress therefore is slow.

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In the same manner a scientific man has his prejudices and conceit. He cannot bear to think that a great truth of nature should be discovered by an ignorant girl like Miss Fox, and not by a man of science.

The best party to enquire into the truths of spiritualism is one who is honest, has a rational mind and common sense, and above all one, who loves truth.

How scientific men received the announcement, that the dead talk with the living, has been very well described by Alfred Wallace, himself an eminent scientist. When he found that spiritualism is based upon truth, his joy knew no bounds, and he hastened to impart the glad tidings to his scientific brethren. The following is to be found in his *Life*, page 336 :

"When I had obtained in my own house the phenomena described in my 'Notes of Personal Evidence,' I felt sure that if any of my scientific friends could witness them they would be satisfied that they were not due to trickery, and were worthy of careful examination. I therefore endeavoured to persuade Dr. W. B. Carpenter, Professor Tyndall, and Mr. G. H. Lewes to attend *seances* and investigate the subject for themselves, but each was too incredulous to give the matter serious attention.

"In 1866 I wrote a pamphlet, entitled 'The Scientific Aspect of the Supernatural,' which I distributed amongst my friends. After reading it, Huxley wrote that he 'could not get up any interest in the subject.' Tyndall read it 'with deep disappointment,' and he deplored my willingness to accept data unworthy of my attention.

"I received many letters referring to this pamphlet, both satisfactory and otherwise, but perhaps the most interesting was that from Robert Chambers, which I here give—

"St. Andrews, February 10, 1867.

"DEAR SIR,—I have received your letter of the 1st and your little volume. It gratifies me much to receive a friendly communication from the Mr. Wallace of my friend Darwin's 'Origin of Species,' and my gratification is greatly heightened on finding that he is one of the few men of science who admit the verity of the phenomena of spiritualism. I have for many years *known* that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded, they were calculated to explain much that has been doubtful in the past, and when fully accepted, revolutionize the whole frame of human opinion on many important matters.

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"How provoking it has often appeared to me that it seems so impossible, with such a man, for instance, as Huxley, to obtain a moment's patience for this subject—so infinitely transcending all those of physical science in the potential results!

"My idea is that the term 'supernatural' is a gross mistake. We have only to enlarge our conceptions of the natural, and all will be right.

"I am, dear sir,

"Yours very sincerely,

"ROBERT CHAMBERS "

See the conceit of these so-called scientific men, their contempt for their fellows. They do not love truth, but are

afraid of it ; they dare not investigate lest they should be obliged to accept the philosophy of spiritualism !

We also see they have not the intelligence of the ordinary man. The subject does not interest Huxley, and yet the most ordinary man will see that it is the most important subject that can interest humanity. So said Gladstone, and so every one who is not an idiot will say.

And what was in the writing of Sir Wallace which "disappointed" Tyndall? Wallace with others saw strange facts which solved the great question hitherto left unsolved, namely, whether a man lived after death; and he hastened to inform his sceptic friends of these phenomena, and how they were supported by testimony which was not only unimpeachable but also overwhelming. And Tyndall was disappointed ! If Wallace had said that he had seen some strange phenomena which were no doubt produced by trickery but which he could not detect, Tyndall would have been mightily pleased !

The first class physical medium, Fay, who accompanied the Davenport brothers, had his revenge upon these unreasonable and prejudiced sceptics. He saw that these sceptics refused to attend his seances. He, however, wanted to draw them and make them pay ; so he announced that he would do all the phenomena which the so-called mediums produced, and he would explain how they were produced by simple means. This announcement attracted the whole town of Boston, mostly anti-Spiritualists, who were delighted at the prospect of the exposure of Spiritualism which Fay promised to them. The latter produced many wonderful phenomena, but no one could detect his tricks. We refer to Sir H. Maxim's

HOW SPIRITS CONFOUNDED SIR H. MAXIM. 165.

article, to shew how the sceptics were made a fool of by Mr. Fay. Sir H. Maxim writes :—

The reading of a recent magazine article by Mr. Maskelyne, who has for many years been regarded as the leading magician in England, brings to my mind some events which took place many years ago. There is an old saying that “we should give the devil his due.” I am not a spiritualist, and, as I do not believe in any kind of supernaturalism, I think I am quite able to tell the exact truth, which seems to be such a difficult matter to those who have some weak and decrepit kind of an “ology” or “ism,” which they feel called upon to protect and defend, even at the expense of the truth.

In the autumn of 1863 I was employed in the engineering works of my uncle, Levi Stevens, at Fitchburg, in the State of Massachusetts, U. S. A. At that time there were a great many spiritualists in New England. My uncle was a firm believer, and in all his business affairs he never failed to consult his medium in Boston. Being the leading spiritualist in the place, nothing was more natural, when Mr Fay, the celebrated medium, and his wife came to Fitchburg, than that they should come to my uncle's house and give several private seances, all of which I attended. But I will not speak of these seances ; I will only refer to those which took place before the public.

Mr. Fay was a young and very small man, very pale, with light blue eyes, and hair with so little color that it appeared nearly white. He was a very innocent-looking little fellow. His wife was also very small, and together they appeared the last people in the world that would be expert in the art deception.

A new town hall had just been built. The ground floor contained many shops, and over these shops were two halls, one large and one small. The small hall was about thirty by sixty feet; it had a stage at one end, raised about twenty inches above the floor. Everything was absolutely new. Mr. Fay hired this hall to give his first public exhibition in Fitchburg. I was present and occupied a front seat, and as my curiosity had been whetted by the private seances that I had already witnessed, I was immensely interested, and had my eyes wide open, fully expecting to be able to find out how the tricks were done.

Mr. Fay went on to the stage quite alone. He had a cabinet made of bass-wood, which was about six feet high, six feet six inches wide, and two feet deep. He commenced by telling us that this cabinet was extremely light, that it was made of half-inch boards screwed together, and could be easily taken apart: and in order to prove that there was no one in the cabinet but himself, it was only necessary to feel the weight. He asked that four clever mechanics should step on to the stage, and this was responded to by four of the cleverest mechanics in the place. They felt the weight of the cabinet empty, and said that it was not over eighty pounds. They stuck their penknives through it in many places and found that it was not double thick. They raised the cabinet and placed it on four light, cane-seat chairs, new ones that belonged to the hall. The stage was brilliantly lighted, and the four men walked round and examined the cabinet from every side. Mr. Fay asked them to be sure that there was no

secret chamber, no machinery, and no one in the cabinet. This done, he asked if there was a professional rigger present, or a sailor, and a professional rigger, well known in the place, stepped forward and offered his services. Mr. Fay furnished him with a rope, and suggested that he should be tied into a cane seat chair, but the rigger said he would prefer to furnish his own rope. He left, and returned in a few minutes with a very strong and pliable rope, such as was used at that time as a "bed-cord."

Mr. Fay took his place in a cane seat chair, and the rigger commenced by tying the middle of the rope around his wrists. He then wound the rope around his arms, one end in a right spiral and the other in a left spiral, then around his body, then he passed it through his elbows and tied them firmly behind his back, wound the rope around his neck, his body, and his legs, passed it many times through the framework of the chair, and finally wound up by tying his ankles together, and then the ends of the rope firmly to the back rung of the chair.

Having finished the job, the rigger stepped forward and said, "He'll not be able to get out of that chair." Two men then lifted the chair and its occupant into the cabinet. The front of the cabinet was provided with two doors, one of which had a hole near the top, which was about six inches wide and twelve inches high and covered by a small black velvet curtain. Musical instruments had already been placed in the cabinet, amongst which were several wind instruments, an accordion, a triangle, and about a dozen bells of assorted sizes.

When everything was in readiness and all the knots in the rope had been examined, his wife came on the platform

and closed the doors of the cabinet.* Instantly all the instruments inside began to play, and some of them were thrown out through the hole in the door. Then the bells followed each other in rapid succession, and the last one, being very heavy, fell and cut deep into the floor. The men were then asked to open the doors as quickly as possible. They did so, and Mr. Fay was found to be in his chair; all the knots were intact, and he was apparently fast asleep.

The rigger was not quite satisfied; he went out and soon returned with a spirit-lamp and a large stick of sealing-wax, and all the important knots were sealed. Upon replacing the musical instruments and closing the doors the same thing was repeated, and when the last bell had been thrown out a hand appeared at the opening. It moved about for a couple of seconds and then disappeared. When the doors were opened Mr. Fay was sleeping placidly, the sealing-wax was intact, and none of the knots had been hurt.

It was then suggested that perhaps some one else had been smuggled into the cabinet without being seen, so the cabinet was lifted off the chairs and it was found that, even with Mr. Fay inside, it was very light. The men measured it with a rule inside and out, and said there could be no question about it, there was no secret chamber. The wood was very soft and light, and only one-half inch thick. Everyone felt certain that Mr. Fay was quite alone in the box; there was no one near him except men who were well known in the town. The floor of the stage was new and intact; it had never been used before.

After a lot of examining, measuring, and many suggestions, it was finally decided that, as no one was in the box except

Mr. Fay, he must have managed in some way or other to release his hands or his feet, or both, in order to perform the trick, so some dried peas were obtained and placed in his hands, as many as he could hold. Then a piece of paper was placed under his feet and marked all around with a lead pencil, and to cap the climax, a tall goblet quite full of water was balanced on the top of his head. Again upon closing the doors, the musical instruments and bells played and were thrown out through the opening in the door of the cabinet as before. The hand again appeared, but upon opening the doors quickly Mr. Fay was still apparently sleeping placidly, the picture of innocence; not a drop of water had been spilt, not a pea dropped, all the knots were securely sealed, and the feet had not moved on the paper.

This was somewhat startling: people could hardly believe their own eyes, so again the cabinet was examined, with still greater care than before. Its weight was felt, but there was no question about it—no one was in the cabinet except Mr. Fay and his chair was lifted out of the cabinet. There was so much rope, and it was so securely tied, that the chair and the man were practically one piece. Having found everything secure, he was again placed in the cabinet and the doors closed. Then there was a great deal of knocking about, a perfect uproar, inside the cabinet, and in a few seconds the end of the rope appeared through the opening in the door and the whole rope came out like a long snake.

The door was opened, and still Mr Fay was apparently quietly sleeping, and I noticed that the ropes had cut deeply into his wrists and his hands were purple. He rubbed his hands and arms a bit in order to restore circulation, and then,

placing a cane-seat chair in the cabinet, he took a seat and asked that a lady and gentleman should also enter the cabinet one on each side. Each was instructed to take a firm grip on Mr. Fay's hair, to hold both his hands, and see that he did not move his feet. When the door was closed all the instruments commenced to play and the bells came through the door in single file, to be followed by a hand, which fluttered for a second and disappeared.

Upon opening the door it was found that Mr. Fay had not stirred. Not only this, but both the lady and gentleman testified that the musical instruments had knocked them on the head slightly while they were playing, that someone had touched their faces, and that they had both been kissed, but they were quite sure that Mr. Fay had not stirred. This led to another examination of the cabinet, the floor, and the ceiling. Everyone was puzzled except the spiritualists, who were greatly elated at what had taken place, and which they thought ought to convince anybody.

I was a young man at the time, and, as my elders were quite unable to solve the mystery, I thought it would be no use for me to attempt it.

I left Fitchburg and went to Boston, and about two years later I saw a notice in the paper headed in big letters: "Spiritualism Exposed. All the Tricks of the Davenport Brothers Fully Explained by Mr. Fay." The religious people who had been fighting spiritualism tooth and nail, were greatly elated. They said, "Here you are now. The great Mr. Fay, who has been performing miracles for years, is coming out to expose the fraud." Mr. Fay was advertised to appear in the small hall of Tremont Temple, and the performance com-

menced on Monday night. The place was packed, principally by the opponents of spiritualism. There was, however, a considerable number of spiritualists present, but they were not at all jolly on this occasion. When Mr. Fay appeared on the stage he had the same old cabinet, but before commencing he stepped forward and addressed the audience about as follows :—

Ladies and Gentlemen.—As the majority of those present have never witnessed any of the so-called spiritual manifestations, as they know nothing of the tricks of the Davenport Brothers or the tricks which I have been performing with a considerable degree of success for the last five years, it will be necessary for me to show what these tricks are before I expose them, because if I expose the tricks without first showing what they are my audience would not appreciate what I am about to do. They must first be mystified and puzzled by the tricks in order to appreciate the exposure, the simplicity of which is ridiculous. It is therefore necessary to show some of these tricks before I expose them.

He went on and did the identical things which I had seen him do before at Fitchburg, but there were not a few present who were jugglers themselves, and they all wished to have a finger in the pie. Many things were suggested. When it was found that Mr. Fay could not be secured by ropes and sealing wax,, someone suggested that he should be bound up with copper-wire and that the ends should be soldered together, but he would not consent to this. Many experiments were tried, but no one could solve the mystery.

At last Mr. Fay took his watch out of his pocket, looked at it, and said, "Our time is nearly up ; we only have a few

minutes left, but I think you will all agree that I have performed all the tricks of the Davenport Brothers, and I don't think anyone present, except myself, is able to explain how these tricks are done. It would be quite impossible for me to expose them in the few minutes that are left, so it will be necessary for you to come to-morrow night, when I propose to give a full and complete expose of the whole thing." The seance was a very jolly one; everyone was laughing except the spiritualists, who were very much down in the mouth.

The next night Mr. Fay put in an appearance again, and, stepping forward to the front of the stage, he said: "I observe there are many people here to-night who were not present last night, and it will be impossible for these to appreciate and understand the expose unless I first show them what the Davenport tricks really are." This was met with shouts of "Go on! Repeat the tricks of last night!" so the same programme was gone through again. There were still more sleight-of-hand performers present than at the first exhibition, and they all wanted to discover how the trick was done before it was explained. Many experiments were made, but all failed to throw any light upon the subject. No matter how Mr. Fay was tied, it was always the same thing. Then at the end of the evening, Mr. Fay again snatched his watch from his pocket and said, "It is time to close, I cannot give you the explanation to-night—it is impossible; come to-morrow and we shall have plenty of time."

Exactly the same thing took place on Wednesday night. It then became the talk of the town, no one could understand it. Thursday night was a repetition of Wednesday night. Always fresh people were present who wished to see the tricks

performed before they were exposed. On Friday night, when Mr. Fay had been securely fastened in his chair with innumerable ropes, tied by a professional who was used to rigging ships, and the knots all cemented with sealing-wax, peas in his hand, a glass of water on his head, and marked paper under his feet, the cabinet was closed as usual. All the musical instruments played and the bells came out through the hole in the door, but, instead of the hand appearing at the opening as before, the whole top of the cabinet lifted up, the head and shoulders of Mr. Fay appeared, he stretched out his arms and said, "All quite on the Potomac," then sank back into his box. The doors were instantly opened, only to find Mr. Fay asleep, not a grain of water spilt or a pea dropped, and all the knots quite intact. Everyone was amazed, but again the evening was not long enough to show the tricks and explain them. Again Mr. Fay stepped forward and said that he had not the time, the moment of closing having arrived, but on Saturday night he proposed to give a full and complete explanation of how the tricks were done.

Naturally, everyone was anxious for a solution of this extraordinary phenomenon; so on Saturday night the place was crowded. Again Mr. Fay went through the complete performance as before. One of the men on the stage had provided himself with a small syringe loaded with ink, and when the hand appeared at the hole in the door he at once squirted ink on it, but on opening the door immediately afterwards Mr. Fay was quietly sleeping with a goblet of water on his head, both hands full of peas, and all the knots sealed, and it was found that there was no ink-marks on his hands. On this occasion Mr. Fay did not allow so many experiments

to be made. He wished to have time to show up the fraud, and everyone assented to this; so stepping forward to the front of the stage, he addressed the audience in about the following manner:—

Ladies and Gentlemen.—I thank you all very much for the patience you have shown in witnessing all these experiments. I have placed myself completely at the disposal of the committee which you have appointed. These gentlemen have sought by every means in their power to detect how these tricks have been done, and so far, I know, all will admit that the secret has not been discovered. Amongst your committee we have some of the cleverest magicians in Boston. They have done their very best to solve the mystery and I think they will all admit that they have failed. In all of the usual sleight-of-hand tricks an expert can generally see how the trick is done; they can at least see how it is possible. But with the tricks which I have shown you here during the last week no one has been able to throw the least light on the subject. It is just as much of a mystery to-night as it was on Monday night, and therefore I think what I have shown should be placed in a totally different category from the usual tricks of magic which we are in the habit of seeing. There certainly seems to be some occult power which cannot be accounted for except on the hypothesis that there exists some intelligence and power which is invisible. I appeal to this power and information—who is it, what is it, and from whence does it come—and the reply that I receive is "The spirits of the departed," and as I have no evidence to the contrary, I naturally believe it.

This led to a bit of an uproar, in which the real spiritualists present were very jubilant.

At that time I had among my acquaintances in Boston a very clever young engineer, who was a great expert as an amateur magician. He was immensely interested, and attended every performance during the week. We discussed the matter every day, and he admitted that he was quite unable to get the least clue as to how the tricks were performed but we both agreed that if the tricks were performed by any ghostly influence it was not necessary for a man to be dead in order to have a ghost, for, there was no question about it, we had seen Fay's head and shoulders and had heard his voice while his body was firmly secured in the inside of the cabinet. Then, again, the ink test seemed to show that it was only a ghostly hand that we saw at the opening in the door, as there was no ink on Mr. Fay's hands. My friend was so much interested that he advertised that he would give one hundred dollars to anyone who would explain the trick, or to anyone who could perform the trick with the doors open, but there were no takers.

I will admit that I was greatly puzzled and extremely anxious to find out how Mr. Fay had done such remarkable things. I could not understand how it was possible, when he was so firmly secured, with no one to help him, to show his head and shoulders outside the cabinet, while the real Fay that we knew was completely enclosed in a network of ropes and sealing-wax, with a glass of water on his head and both his hands full of peas. How did he do it without dropping the peas? Why did he not spill the water? The result was that during the next ten or fifteen years I went to many places where it was said that all the tricks of the Davenport Brothers and of Mr. Fay were exposed, and in

every case I found that the expose was all humbug. There was not even an attempt to expose the tricks which I had seen with my own eyes.

In 1880 I spent the winter in Bridgeport, Conn., U. S. A. One day it was announced that a troupe of "real spiritualists—not humbugs" would give a seance at the Opera House, which was a large building with a seating capacity of twelve hundred. Of course I put in an appearance, and got a front seat as usual. When the mediums appeared on the stage, their leader stepped forward and said:—

“Ladies and Gentlemen,—We are well aware of the fact that there is a great deal of humbug in spiritualism. Nearly all of the so-called mediums who pretend to give seances, spiritual demonstrations, etc., are absolute frauds, and it is these who have made spiritualism unpopular to a certain extent among the better class of people. But we are real spiritualists; we are firm believers that in what we show here to-night we are assisted by the spirits of the departed. It cannot be accounted for on any other hypothesis whatsoever, and all that we can do and all that we have to show is open to the strictest investigation, and we ask that you should select two gentlemen whom you know, and we should prefer that they should be clever scientific men, or at least men who are able to weigh evidence and draw logical conclusions.”

At once there were shouts for “Maxim! Maxim!” and I went up on the stage. Then there were shouts for “Arnold!” and the chief inspector of Bridgeport mounted the stage, and here practically the same performance was gone through that I had witnessed before in Massachusetts, with the exception

that, instead of a wooden cabinet, a very light and small canvas tent was used. On the occasion someone asked if the tricks could be performed providing the medium was handcuffed, whereupon the medium produced a pair of handcuffs and asked the chief inspector to put them on. He placed his hands behind his back, but the inspector, instead of putting on the handcuffs that had been given him by the medium, whipped out a pair of his own and put them on very tight, with the remark, "Now we shall see, for he won't get his hands out of these." But it made not the least bit of difference; neither handcuffs nor being wrapped in wire-netting had any effect—the result was always the same.

At the end of the performance the medium asked what we thought of it. The inspector, who had been baffled at every turn, did not like to acknowledge that he had been beaten, but when asked what I thought of it, I said that I was familiar with the ordinary juggling tricks performed by magicians, and in all of these I was able to get some idea of how they were done, but the tricks that I had witnessed that night seemed to be in a totally different category. I admitted that I had been unable to form the least idea of how they were done.

Now it so happened that Mr. P. T. Barnum, the great showman, his clowns, jugglers, and wild animals were wintering at Bridgeport; and the next day a paragraph appeared in the local paper that Mr. Maxim had made a fool of himself—he had said that the tricks were beyond him and quite unfathomable, whereas they were all quite simple, and further, that there were more than twenty of

Barnum's men living in Bridgeport that winter who were quite able to do all of them. I then inserted a notice in the paper, in which I offered one hundred dollars to anyone who would show how the trick was done, but not one of Barnum's men nor anyone else dared to come forward. After that I was on the constant look-out for someone who could expose these tricks but I found no one.

I spent the winter of 1882-83 in Paris, where I met an Englishman who told me that if I went to London I would not have to look any further. He said the greatest magicians in the world were acknowledged to be Maskelyne and Cooke at the Egyptian Hall and in case I should go to London I should see all the tricks of the spiritualists exposed. He said they did all the tricks I had seen, and explained them. So when I came to London I used my first opportunity to go to the Egyptian Hall, fully expecting that I should at least find someone who could explain these so-called tricks.

But here again I was disappointed. There was not the least resemblance to the tricks that I had seen performed in Massachusetts and Connecticut, U. S. A. Quite true, Messrs. Maskelyne and Cooke had fitted up a very ingenious plant with a lot of mechanical apparatus, etc., with which they did some very clever things, but I am strongly of the opinion to-day that Mr. Maskelyne would be quite unable on a new stage with a firm floor and, with no apparatus except a light box, to perform the tricks that I saw done by Mr. Fay. I am quite willing to renew my offer of a hundred

dollars to anyone who will show me how these tricks are done. So far, Mr. Maskelyne has utterly failed to understand or explain the extraordinary performances of little Mr. Fay, who had never studied the art of magic one minute in his life and was nothing of a mechanician,

Let us be brave enough to tell the truth, and honest enough "to give the devil his due."*

— — —

* So here we see Sir H. Maxim finishing overwhelming testimony in favour of spiritualism.—Ed.

HATHA-YOGA



WE learn from the Vedas that the Will which becomes Force creates or organizes the universe. This theory is exactly what Van Helmont entertains in regard to the first cause of the universe. "The Will," says Van Helmont, "is the first of all powers. For through the Will of the Creator all things were made and put in motion. The Will is the property of all spiritual beings and displays itself in them the more actively, the more they are freed from matters."

It has [now been admitted even by scientists of considerable repute that the manifestations of atomic forces are individual actions of the Will, resulting in the unconscious rushing of atoms into the concrete image already subjectively created by the Will.

This view is fully supported and elaborately explained in Schopenhauer's works. "If you consider," says Schopenhauer, in his monumental work *Parerga*, (Vol. II p p 111, 112). "that there is in human head some sort, of a spirit, then you are obliged to concede the same to a stone. If your dead and utterly passive matter can manifest a tendency toward gravitation, or like electricity, attract and repel and send out sparks—then, as well as the brain, it can also think. In short, every particle of the so-called spirit, we can replace

with an equivalent of matter and every particle of matter replace with spirit. Thus it is not the Cartasian division of all things into matter and spirit that can be found philosophically exact, but only if we divide them into Will and manifestation, which form of division has naught to do with the former, for it spiritualises everything: all that which is in the first instance real and objective—body and matter—it transforms into a representation, and every manifestation into Will."

Much is now heard about the scientific basis and importance of Will-power in the Western spiritual literature. But at a time when the Western civilization was in its cradle or even before the birth of the European civilisation, the Indian Rishis had obtained a splendid knowledge regarding the Will-power and the method of its development to the highest perfection. At last a system of philosophy under the name of *Yoga-Sastra* came into existence, inculcating instructions to develop the Will-power by deep meditation. This method is called *Yoga*. It is used to imply all the stages of mental abstraction and consequent concentration on the thing meditated on. Mental abstraction means,—the taking away of the thinking principle from worldly cares, troubles and turmoils, especially from the sense-world, with a view to centre it in the particular object of meditation. The word *Yoga* is as old as the Rig Veda which is regarded as the oldest book mentioned in the history of the world. But the word did not acquire its technical sense until the time of Kapila—the founder of the Sankhya Philosophy who appeared to be the first in enunciating the term *Yoga* in its technical sense. In fact, the *Tapas* of the Vedic Rishis got the more expressive

name of *Yoga* at a later period. Communion with God or the Eternal Principle,—Bramha—is reckoned as the highest aim and aspiration of the Hindu life and *Yoga* is considered as a means of obtaining this end. Besides this, through the practices of *Yoga* the *Yogi* develops a psychical insight and superhuman powers.

In the third Chapter of the “Aphorisms of Patanjali which is known by the name of *Bibhuti-Pada*, we find several instructions regarding the effect of *sanjam* or control over the action of the thinking-principle which results in attaining the occult powers; as for instance, a *Yogi* who practises *Sanjam* over the threefold modification originating from distinction of attributes, time and relation, acquires the knowledge of the past and future. By performing another sort of *sanjam*, a *Yogi* is able to understand the meaning of cries of all animals such as birds, reptiles, quadrupeds, etc. Thus, the knowledge of the event of his former existence (if there was any) is vividly pictured to his mental eye,—he becomes able to know the thoughts that appear in other men’s minds,—he can make departed spirits visible and can converse with them,—he can project his own soul into the body of another man,—standing or sitting at the public gaze he can suddenly make himself invisible,—he can acquire the strength of a giant,—he can be as subtile as an atom and can possess the power of penetration even into solid matters,—he can travel through air or water or anywhere he likes. Thus he acquires the occult powers most marvellous and superhuman through the means of *Sanjam* or control over the multifarious actions of the thinking principle. Extravagant and absurd though these ideas

may appear to a superficial observer, but they are not so absurd when carefully considered in the light of facts.

There was a period in the religious history of the Hindus when a strong desire to possess all these occult powers, attracted hundreds of men and made them adherents to these practices. Works inculcating instructions regarding the Yoga-practices were written in hundreds and spread over the country to satisfy the mental thirst of the people.

But as this article is intended to discuss the Hatha-Yoga only, I must limit my sphere. A man cannot enter into the precincts of the Raja Yoga nor can he acquire any sort of occult powers until he becomes an adept in the Hatha Yoga. Habit of steady and continuous attention is the most important factor in developing the psychical power. *Pranayam* or regulation of breath exerts a powerful influence in steadying the thinking principle. The primary object of the Hatha Yoga is the regulation of breath or *Pranayam*. The word Hatha is derived from *Ha* and *tha* meaning the sun and the moon which are nothing but the mystic names of inspiration and expiration ; so the ultimate meaning of the *Hatha Vidya* is the science of inspiration and expiration.

There are many works on Hatha Yoga but the foremost of them and which is current among Yogis is the *Hatha Yoga Pradipika*. It is divided into four chapters—the first deals with postures,—second with the regulation of breath,—the third with gesticulation or *mudras* and the fourth or the last Chapter,—with *Samadhi*. The author of the book is known by the name of Chintamony—son of Shahajanonda. But on his becoming a hermit he got another name—that is—Swatmaram Yogindra. Latterly he was known by this name only. The subject matters of this work will be discussed in the next issue,

RASICK MOHAN BIDYABHUSAN.

CURATIVE MESMERISM.

(XII)

MESMERIC SLEEP—ITS DIFFERENT STAGES.



(Concluded.)

INTROVISION or Self-inspection, according to Dr. Williams' divisions of degrees, is the next to come after SOMNAMBULISM. The power of Self-inspection may appear during the sittings, aiming to reach Clairvoyance, specially when the subject is a patient—an invalid suffering from some ailment. Dr. Williams says, "in this stage the patient obtains a luminous knowledge of the interior condition of his own body and mind, and gives a diagnosis of his complaint, and frequently indicates the most effectual methods of its cure. Should he exhibit this power, you must avail yourself of the opportunity, and by following his instructions you will most likely cure him.

Introvision, from a curative point of view, is always a most important phase of magnetic phenomena. It gives invaluable assistance in the cure of the patient, but it is seldom possessed by those in health, or retained by patients after the necessary corrections are properly explained to them. It is as well fore-shadowed that clairvoyance is not far off, and the mesmeriser

should now try to cure his patient as quickly as possible, as upon this consummation, this faculty will become, in the words of Dr. Williams, "exalted into that of Extravision (clairvoyance.)"

The next, and perhaps the most interesting, stage in the Mesmeric scale of degrees, is the CLAIRVOYANCE. This degree has been called Extravision, in opposition to Introvision. In the latter, the patient merely sees *within* himself, whilst in the former he sees *without*. Miss Chandos Leigh Hunt says, "Clairvoyance is the capability of seeing without the use of the eyes. There have been and are now to be met with persons who are physically blind, some of them having lost their eye-balls, who at times see persons and things."

This power is a valuable one; you must therefore be very careful to develop it whenever you perceive its incipient signs in a subject. Miss Chaados Leigh Hunt says, "it often expresses itself in a manner that may be termed accidental, or spontaneous. The subject will remark upon some action of yours performed behind her (the subject being a female) back, or she will admire, or express disgust for something you have in a basket, such as a mouse; or she will criticise a photograph in an envelope, etc. She will remark upon the various shades of the fluid or light she says she sees flowing from your fingers or eyes. If you give her anything to closely examine, she will place it against some part of her head, or run her fingers over it, and accompanying this action with a strained look in her eyes, *not* directed towards the object she is examining, she will say, '*I see!* It is so and-so.' By these signs you may know your subject is Clairvoyant.

If circumstances permit, you should proceed to develop her at once, being careful to observe the special kind of Clairvoyant-power she is disposed to evince, that is, near or far, introvisional, etc."

There are many forms of Clairvoyance. One is the capability of seeing through opaque bodies. Persons thus gifted are variously capable of seeing into their own organism, which is termed *Introvision* (the 5th degree in Dr. Williams' Divisions), and into the organisms of others, which is termed *External Introvision* or *Extravision* (the 6th degree). * The seeing of things in closed boxes, sealed packets, lockets, &c., are all demonstrations of *near-clairvoyance* (near-clairvoyance is said in contradistinction to far-clairvoyance). *Far-clairvoyance* is the capability of exercising near-clairvoyance at a distance; persons possessing this power are called *travelling-clairvoyants*. *Sympathetic-clairvoyance* is either near or far, but the clairvoyant requires to be in sympathy or *en rapport* with the person whose body, or belongings, she is examining. *Rapport* is established either by a lock of hair, or something which has been in the possession of the person being clairvoyantly examined.

There is a custom amongst the Indian Mussulmans to rub *anjans* or lamp-black on the palms of the hands of various persons, preferably children, and to direct them to look at their hands and explain what they see. The Sensitive amongst them will tell the enquirer, what his friends or relations, even at a long distance, are doing, and the condition of health of

* Practically Introvision and Extravision are the different stages of clairvoyance, Dr. Williams has divided it into different degrees simply to make it more clear and easily understood.

any person he wishes to enquire about. The clairvoyant-sensitive, in such cases, is placed *en rapport* with the person or persons he sees by the influence brought from them by the enquirer. In such cases, some persons or places, only known to the enquirer, are always correctly described, but when it comes to scenes *then* occurring, the Sensitive is found to be describing the *past*, and not the *present*. The sensitive here is reading the images or thoughts of the enquirer, and not seeing clairvoyantly. This power is considerably employed over almost all parts of the world, for the discovery of lost or stolen property. This can be effected also by directing the Sensitive to look into an ordinary piece of looking-glass, or a pot containing ink in sufficient quantity to give reflection as a mirror, or indeed anything your fancy dictates.

Miss Chandos Leigh Hunt used to use magnetised water with the magnetic intention that a certain person should become clairvoyant when looking into it. "This water," she says, "I have left in the drinking glass in which I magnetised it, and when desiring the subject (a lady) to look at it, I have made passes over the surface, telling her where I wished her to go, or what I wished her to see, and as a rule I have been more or less successful; but then it must be remembered that my magnetism always has a tendency to develop clairvoyance, and much depends upon the Magnetiser's psychical and physical conditions, as well as upon those of the Sensitive. If I have wished my Sensitive to become clairvoyant for her own private home use, I have bottled this magnetised water, and after getting her to sit with me, while in the normal state, till she has shown some

signs of seeing, I have given her the bottle of magnetised water to look into for, say, an hour every evening. at a time when likely to be alone and undisturbed. Every week or perhaps oftener, she is to sit with me, and I develope her. I first magnetise her, and then direct her, during the sleep, to look into this bottle, with the desire to see some person or place. While in the sleep, I, by Mental Impression, forbid her to sleep when *privately* developing her powers. According to her capabilities I develope her into a travelling or near clairvoyant, I make her diagnose diseases in the bodies of my patients, or her friends, see the contents of letters lying in a Post Office, directed to me, see my friends who are abroad, etc., etc."

Dr. Williams also says, that Clairvoyance may occasionally be induced, by getting him to look calmly and steadily into a glass of powerfully mesmerised water. After a few minutes, he says, it will appear very luminous, when the subject should be impressed upon the necessity of not looking away, for any movement on his part at the time would have restored the normal condition of the water. Baron Dupolet used to make a kind of charcoal-mirrors, in which sensitives are to look at, but we need not go through the details of these processes, as they deal mainly with the phenomenal section of mesmerism, which is not the subject of this article.

Every clairvoyant, you will find, will have his own speciality, which it is as well for the operator to develope. Some may have a dislike for examining certain articles, and it is useless, in that case, for the operator to fight against such peculiarities.

You should always try to develope *near-clairvoyance* before trying *far* or *travelling-clairvoyance*; as the former gives

confidence to the subject. If the subject does not believe in his capability of *seeing*, it almost, or I may say, totally robs him of the power. When once your clairvoyant recognises that he can see the contents of a closed book or box explain to him that it necessarily follows that he can easily see into the stomach or any organ of a person, and by thus persuading, he will soon consent to try, and will most probably succeed. If he complains of darkness, *will* a light for him, that is, send your magnetism there, and through the medium of it, he will be able to see clearly. If you are acquainted with the person you wish to be internally examined it is sufficient to place the clairvoyant *en rapport* with him, but otherwise you must obtain some article worn by him, as explained before

Clairvoyants, as a rule, take much interest in examining patients submitted to them. I quote the following paragraphs from James Victor Wilson to show how clairvoyants help physicians in the treatment of patients.

1. "When you present a patient to your clairvoyant do not allow him to say anything about his complaint, or to ask any questions until the clairvoyant has examined and told his story; then it will be the patient's turn to interrogate."

2. "If the clairvoyant can describe with great accuracy the character, location, symptoms, and causes of the ailment in a stranger-patient; if he can even see what remedies have been employed, and tell their effects; if he can inform you of many such things, which it would be almost miraculous for any wakeful person to divine, his clairvoyance is evidently good, and his advice or prescription is to be relied upon."

3. "The faculty of prescribing proper remedies or directions depends upon a much loftier mental condition than that of merely seeing the location of a swelling or pain, and is seldom united with it. When the former is imperfect, it is subject to influences from the wakeful memory or impressions."

4. "Good clairvoyants carefully distinguish between what they deem themselves *sure* of what is only *probable* to them and what they know *nothing* about more than we do. They refuse to give a consultation when they do not feel themselves possessed of sufficient clairvoyance."

5. "When your subject prescribes for himself or another a remedy which appears unsuitable, state your objections to him. Perhaps his advice is given with reference to some other affected part of the system than the main. Engage him to examine the state of each function separately and critically, so as to understand the case thoroughly."

6. "First and last there have been many clairvoyants who have attained that very refined degree of sensibility and perception in which the very *atmosphere* of both living and inanimate objects can be distinguished. By a superior effort, these are capable of describing the physical and other conditions of persons who may be indefinitely distant, by means of a fresh *lock of hair*, or some other clue by which they can gain a communication with the patient. As the wondrous accomplishments of magnetism become generally known, such invaluable examiners must multiply to a great extent."

7. "Permit but a small number of Pathological consultations to be had with your clairvoyant per day, nor trust to him the case of directing the treatment of many patients at

the same time. He can hardly take the same interest in all, nor sufficiently identify himself alternately with each, to do them justice."

8. "Do not put your subject to the severe test of examining with hair, if the patient can be brought, or if he can visit. You will probably tax him seriously enough by having many examinations; do not make them, then, unnecessarily laborious, nor cherish an insatiable curiosity for new marvels."

Dr. Babbitt's opinion on clairvoyance:—"Clairvoyance," he says, "is an admirable proof of the immortal spiritual nature in man, as it is a species of vision which does not depend upon bodily organs, but prosecutes a higher power. A gentleman in New York, before the cable was laid, once made several thousand dollars by having a clairvoyant read the price of stocks across the ocean; and Andrew Jackson Dairs, on receiving a letter, can trace the magnetic lines back to the writer, perhaps thousands of miles distant, and look into both his physical and mental structure. A lady in New York finds great numbers of gold watches, costly diamonds, etc., and the thieves, who stole them, by her clairvoyant power. But hundreds of professional medical clairvoyants are engaged in looking through human systems to see the location of disease, the highly developed being wonderfully correct, the partially developed making more or less mistakes. Greater knowledge of Anatomy and Physiology would make them much more satisfactory in their diagnoses. Every physician and deagnostician must necessarily have more or less of clairvoyant, or intuitive, or impressional power, or practical success will be impossible. Woman having these elements more than man, even though less scientific, will often excel

him in the medical profession. Several physicians of New York, where, go to clairvoyants, who describe their patients, without seeing them with the outward eye, better than the physicians themselves can after seeing them. Believers in Spiritualism contend that there are two kinds of clairvoyance: the Independent, or that by which the clairvoyant can see of his own powers; and the Spiritual, or that which disembodied spirits see and psychologize the clairvoyant to see."

Its Philosophy.—"Light can penetrate glass, and hence the outward eye was made to see *through* it. If it could penetrate iron, or other opaque substances, the outward eye could see through those as easily as through glass. But there is a far finer element, an aura or ether, which penetrates all things. At certain times when the impressible mind can partly suspend the outward senses and come into rapport with this finer light, it can look through the human body and other objects as though they were made of glass. This aura is as much finer than light as light is finer than water, and reveals new and indescribable glories of color and form."

How to Develop it.—"Manipulate frequently the Perceptives, also the side and upper front head; diet properly, avoiding meats and rich food; purify the system by pure air, sunlight, friction, and exercise; bathe according to 101, 102, and each day from 30 to 60 minutes sit in a reclining, easy position, head to the north or north-east, in a somewhat darkened room, and keeping the mind calm and receptive to the finer influences. Then, with closed eyes, make an effort to see. If colors and lights do not appear after a few days, it will not be very encouraging to persevere. If

the pressure at the head become too great, pass it off down the back side and neck, rub feet, etc."

The last and the highest stage of Mesmerism is *Extasis* or what is called *Trance*, but we need not here go through the details of this stage, as it is not at all required for the *Curative purposes* which is our main point in view. The short definition already given will be sufficient for our readers to have a rough idea of it.

We finish the first Part of "Curative Mesmerism" here, and hope to commence the second part in the January number of this Magazine, which will deal solely with Medical Mesmerisation or Mesmeric Treatment of various diseases.

B. B. BRUCE, M.D.,

HISTORY AND SPIRITUAL FORCES.

[I.]



THE prevalence of moral laws in this world and the ultimate triumph of those laws in the complicated tangle of the worldly affairs are more clearly shown in the teachings of history than of any other branch of science or literature. Nations, which were in their primitive state simple, honest, laborious and God-fearing, have risen to greatness, and have acquired power and wealth, from which proceeded the luxury, selfishness and corruption which brought the attendant moral degradation and consequent downfall. Though the Greeks of old brought philosophy, the art of government and several other branches of learning to such a state of perfection, that there was scarcely any further improvement in these branches of science and literature for the next 2,000 years, yet this did not prevent their downfall. Similarly, though the Romans of old, made a great advancement in the science and art of war, yet this did not prevent the great Roman Empire from being destroyed by the undisciplined barbarian hosts. The Spanish were the first to discover the continent of America and to appropriate the gold and other treasures which were accumulated by the Americans after centuries of labour. But their vast wealth, great fleet and

military equipments did not prevent, in the least, their ultimate downfall, but on the other hand appeared to hasten it.

At the time of the rise of the Mahomedan Empire, the austerity, the unselfishness and the self-sacrifice of some of the Mahomedan leaders are an example to the world. Some of the Caliphs and Mahomedan rulers, when at the head of great empires, lived very simple and unostentatious lives ; some of them, on principle, did not spend a pice from the state revenue for their personal maintenance. They earned money for their livelihood by copying books and in other ways. Phenomenal was the rise of the Mahomedan power. Seventy thousand of their army crossed over to Europe and defeated, in pitched battles, 3,00,000 of soldiers of the European army and founded a Mahomedan Empire in Europe. Though the empire gradually increased in wealth, power and proportion, there was unfortunately a gradual downfall in the character of the rulers. These became so much luxurious and degraded in various ways, that the downfall of the empire became inevitable.

At the time of the French Revolution, when the French nation, after centuries of serfdom, became intoxicated after perceiving the light of equality and liberty, the whole Europe combined to crush France. What was the state of France then? There was scarcely any iron to make a gun. There was scarcely a pound of saltpetre in the whole of France to make gun-powder. Yet, with these scanty resources, France was not only able to protect herself from the attack of the combined European armies on all sides, but was able to carry victorious banners into the territories of their invaders. Compare this state of France, at the beginning of

the Revolution, with the condition of France a few years later when she was at the zenith of her glory under Napoleon Bonaparte. The empire of Napoleon Bonaparte covered nearly the whole of the continent of Europe except Russia, and Bonaparte not only possessed the most well organized, efficient and largest army of all other European monarchs of the age, but he was himself the greatest military genius that the world has ever seen. Yet it required only the burning of Moscow, and as Victor Hugo, the great novelist, has pointed out, it required only a few drops of rain on the battle field of Waterloo for the ruin of the great Bonaparte and his Empire.

All these show that wealth, army and organization are not the real factors which determine the rise and fall of nations or empires. There are other deeper forces at work. The ancient histories record numerous instances showing that supernormal spiritual forces played an important part in determining the course of the historical events. The ancient historical traditions record how the great continent of Atlantis was destroyed in the course of a day because, though the people inhabiting the continent were civilized and powerful, they became extremely selfish and wicked. It is recorded in the Hebrew annals and appears to be confirmed by later researches, that in a single night Sennacherib's army of 1,80,000 men were destroyed while they were in camp, and this was done by a sort of spiritual force as the following account will show.

Whilst Sethon, formerly a priest of Vulcan, held the Egyptian sceptre, he was dismayed by the approach of that Sennacherib whose invasion of Judæa was so terribly frustrat-

ted. Deserted by the warrior tribe, he betook himself to the temple of Vulcan and implored against the Assyrians the aid of the deity whom he had served. As he stood before the image, a vision came upon him. Vulcan, he dreamed, spoke, and bade him be of good cheer, for he himself would fight in his worshipper's behalf. Thereupon Sethon, gathering courage, marched to encounter Sennacherib. He was followed only by a rabble of tradespeople and mechanics and at the sight of the Assyrians laughed, accounting himself certain of victory. On the morning of the battle, however, Sennacherib found that he was overthrown before the strife commenced. During the night myriads of fieldmice had entered the Assyrian camp, and devouring the bows strings and quivers of the warriors, had left them almost defenceless. The victory of the Egyptian was easy and complete.

Herodotus tells us that after the death of this Sethon twelve king reigned in the different provinces of Egypt. An oracle announced that he who, in the temple of Vulcan, would pour a libation from a brazen vessel, would expel his fellows and reign as sole monarch. On the occasion of a certain sacrifice, Psammetichus, one of the twelve, having found himself without the accustomed golden cup, filled a brazen helmet with wine and made his libation. On this the remaining kings banished him to the marshes of the coast. Burning with indignation, he consulted the oracle as to how he might best avenge the injury. It was replied that vengeance would be accorded him when brazen men arose from the deep. The answer was naturally held by Psammetichus as a mockery. Shortly afterwards, however, certain pirates, clad in brass armour, appeared in Egypt from Ionia and Caria. These strangers Psammetichus

took into his pay, and having, by their aid, become sole ruler of the Egyptians, the oracle's prediction was most curiously accomplished.

In these days of scepticism and materialism, we may laugh at the belief in spiritual and supernormal forces on the part of the ancient historians when they were writing sober history. Yet no one who has discarded spiritual hypothesis has been able to explain how Joan of Arc saved France from losing her freedom and passing under a foreign rule. The story of Joan of Arc has been told in a previous issue of the *Spiritual Magazine*, so it need not be repeated here. Below I give an extract from a description of the war of Cevennois, situated near the extreme south of France, which took place in the reign of Louis XIV :—

The Cevennois remained unconquerable, and patiently endured whatever the ingenious malice of their tormentors could inflict. Imprisonment, tortures, pillage, the rack, the gallows, the wheel all were in turn tried, and all proved insufficient to tame the noble obstinacy of the oppressed race. The missionaries of Louis reported the failure of their efforts. It was owing to no lack of zeal that such a failure had to be confessed. The soldiers of Louis had destroyed villages by the score, and taken lives by the thousand. Yet, although so many heretics had perished, scarcely a convert could be shown. It was necessary that decisive measures should be authorised. The true course for a catholic king evidently was to treat his Protestant subjects as Israel had treated the inhabitants of Jericho and exterminate the heretics, and their places could be supplied by a colony of the faithful. Extermination was resolved upon. Marshal Montrevel and Lamoignon de Baille

received orders to divide the doomed territory into sections, and to distribute to each its troop of soldiers, who should raze every house, lay waste every field, and slay every man, woman and child who refused to embrace Catholicism. The diabolical work began, and the Cevennois at length rose in rebellion. A brigade of between two and three thousand men was organized and this little army, without experience, and almost without weapons, ventured to take the field against a host of sixty thousand veteran troops, trained in the most approved discipline of the time, and seasoned by more, than one war. For ten years the struggle went on; for ten years the deeds wrought by the Cevennois continued to astonish Europe. The oppressed had cried to heaven and the cry was heard. Every day some new spiritual manifestation occurred amongst them. Many became mediums, and thus served as channels for communications from another world. They spoke, whilst in trance, not the ordinary *patois* of the district, but the purest French. They revealed the plans of the enemy; they warned their brethren of approaching battles, and named those of the Camisards who would fall. Such invariably went forth in triumph to their martyrdom and assured that death would bring to them a glorious reward. The Camisards, who issued from the conflict unhurt, frequently owed their preservation to miracle. Bullets were found within their shirts which had flattened against the skin. The swords of those who struck at them flew from their bodies as from a coat of mail. And, whilst the weapons of the persecutors thus failed to hold, the sword of every Camisard carved through the royal ranks like that of a destroying angel. In battle the inspired knew nothing of fatigue. The veteran soldier of

France might faint beneath the heat and burden of the conflict ; but his peasant adversary fought on steadily to the end. Spirits were at hand to strengthen the arm of every patriot—often in the fiercest of the fight ; the Camisard seen, looked up, and saw that the space around was filled with an angelic host, who imparted to the onset of the oppressed a strength not of earth. The patriots, as said before, never at any one time exceeded in number three thousand men. They slew in the ten years that the war lasted one third of the royal army. In common with many of his followers Cavalier was clairvoyant. Once, at a place between Nair and La Cour de Crevieze he started, as from a dream, and cried that he had seen Marshal Montrevel at Allez, who gave to a messenger, to carry to Nîmes, letters containing important plans against the Camisards. He described the dress and features of the comier, the colour of his horse, and the number and appearance of the escort which attended him. "Ride full speed", said he, "and you will encounter them at the ford of the garden." At once a number of Camisards sprang to the saddle, and the messenger was captured at the place indicated. His appearance and surroundings were as Cavalier had seen them in his vision. The letters found upon him contained a complete exposition of Montrevel's plans. These the Cavennois could now take steps to baffle.

(To be continued.)

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THEORY AND PRACTICE OF TANTRA.

[II.]

PRELIMINARY NOTE.—*Contd.*

—:-(X):—

IN the present issue my object is to place in the hands of my readers the most ready means of availing themselves of the information as regards the series of Tantrik works handed down to us from the remotest period of the Vedas, and thus to render the search for genuine works on Tantra as easy as possible consistently with the greatest practicable extension of the field of enquiry.

From a minute examination of the Tantrik terms and expressions it would appear that some misapplied or misapprehended terms gave rise to fierce and interminable disputes resulting in the multiplicity of works, that misnomers had turned the tide of popular opinion, that verbal sophism had overruled the exact import of Tantrik *mantras*, and that as a rule, the multitudinous store of those *mantras* lost altogether their appropriate uses which the Vedas prescribed. It is, therefore, of the utmost consequence that strict accuracy should regulate the sequence of Tantrik writings in order to enable us to ascertain the real scope of Tantra.

The object I have proposed to myself in this issue would have been but imperfectly attained if I had confined myself to a mere list of Tantrik works and had omitted to trace the circumstances and conditions under which the various classes of Tantrik works appeared in process of time many of which have yet to see the light of print.

Tantra is classified under two main heads, viz., *Agama* and *Nigama*. The former includes those that contain the dictates of *Siva* addressed to *Sakti* and approved by Vishnu ; while the latter includes those that contain the dictates of *Sakti* addressed to *siva* and similarly approved by Vishnu. The scientific explanation of this mystic classification will be found in its proper place later on. Of these two main heads, *Agama* is further split up into three branches viz. (1) *Fancharatragama* (2) *Saivagama* and (3) *Saktagama*. The first deals with the worship and divine knowledge of Vishnu, the second with all sorts of mystic lore pertaining to Siva, and the third with the various manifestations of divine energy or *Sakti*. There are one hundred and eight *Sanhitas* or treatises classed under *Pancharatragama*. At first, there were seven works under this class edited by seven Rishis (sages), viz.: (1) Brahma, (2) Siva, (3) Skanda, (4) Goutama, (5) Basistha, (6) Narada and (7) Kapil. Subsequently one hundred and one *Sanhitas* were added. The following is a list of these *Sanhitas* with the approximate number of *slokas* (verses) contained in each of them :

Padma Sanhita contains 10,000 slokas ; Padmodbhob, 100,000 ; Marbaibhob, (Not known) ; Nalkuber, 5,000 ; Pakam, 1,500 ; Sharad, 4,000 ; Kanwa, 7,000 ; Vishnutilak, 750 ;

Shanak, 1,500 ; Arjuna, (not known); Bashistha, 4,500 ; Poushkar, 4,000 ; Sanatkumar, 1,000 ; Satya, 1,000 ; Sridhar, (not known); Sanat, 750 ; Bhustar Mahaprasna, (not known); Iswar, 500 ; Lakshmi Tantra 4,000 ; Mahendra, 2,000 ; Purushottom, 1,000 ; Panchaprasna, (not known); Kanwa, Mool, Tatwasagar and Bagish, (not known); Sambarta, 1,000 ; Satatapa, 250 ; Tejodrabin, Vishnu Satatap, Vishnu Tatwa, Vishnu Sidhanta, Vishnu Baibhab and Vishnu Rahashya, (not known); Koumar, 250 ; Jaya, 500 ; Sanra, (not known); Bhagabat, 150 ; Sounak, 200 ; Pushti Tantra, Madhur, Upendra and Yogarhidoya, (not known); Marichi, 100 ; Harit, 700 ; Atreya, 250 ; Parameshwara, 200 ; Dakha, 150 ; Ushanash, 250 ; Baikhanash, 1,000 ; Bihagendra, 500 ; Bishwakhen, 250 ; Yagnabalka, 250 ; Bhargab, 200 ; Yamadagna, 150 ; Parampuresha, 150 ; Goutama, 250 ; Pulasta, 150 ; Shakul, 200 ; Gynarnab, 150 ; Yamy, 100 ; Narayan, 150 ; Jijettar, 100 ; Jabali, 100 ; Parashar, 100 ; Kapil, 250 ; Baman, 250 ; Brihashpatya, 700 ; Prochetash and Balmiki, (not known); Katyana, 250 ; Agastya, 500 ; Jamini, 200 ; Upagayan and Hirnyagarbha, (not known); Bodhayan, 1,000 ; Bharadyaj, 500 ; Narasinha, (not known); Kasypa, 1,500 ; Soumya, Utrogarga, Matatapa and Angibash, (not known); Yoga Tantra, 200 ; Bharat, 200 ; Pingala, (not known); Bitta, 150 ; Baruna, 150 ; Krishna bashab, Barabya, and Markandeya (not known); Agneya, 500 ; Sanhita Sangraha, Maha Sanat kumar and Vyasa, (not known); Vishnu Tantra, 300 ; Uma Maheshwara 1,500 ; Mihir Tantra (not known); Ahir Budha, 7,500 ; Raghaba, 350 ; Kalki, 250 ; Dattatreya, 500 ; Sarba, (not known); Sankarshan, 1,500 ; Pradyumna, Barahi, and Shuka, (not known) and Kapinjala, 2,500.

The sum-total of the slokas contained in the Sanhitas named above amounts to about four lakhs but it is a pity that a large number is not available. In the sixth century Bedantacharya edited a book entitled "Pancharatra Rakhasa." On referring to it, it will be found that even then some of the *Sanhitas* were not available as he gave hint to that effect. Of these 108 *Sanhitas* the first two deals with the subject in greater detail than the others.

By the bye, it is worth while to notice that an allegorical account is traceable in *Mahabharat*, Santiparba as to the origin of "Pancharatragam" edited by Narada. The story runs thus :—Narada in the course of his travels chanced to meet with Narayana at Badrikasram and took the opportunity of putting several questions to him relating to the creation of the universe. In response Narayan gave an account that Brahma was first created and to him is attributed the creation of Devas, Rishis—Atri, Bhrigu, Kutsa, Bashishtha, Goutama, Kashyapa, Angira and Marichis. One Uparicharab gave ritual offerings in a *Yagna*, but it was a matter of great surprise that the offerings disappeared. On this occasion Brihashpati and other Devas were the ritual ministers. They were at a loss to conceive what led to the disappearance. In order to solve the mystery Brihashpati alone repeated the *Yagna* but the result was the same. After all Uparicharab gave the hint that it was Narayan himself who took away the offerings. The Rishis then confirmed the event and remarked that those sons who were created by the will-force of Narayana had the exclusive right to approach Narayana and nobody else. Thereupon, Narada engaged himself deeply in devotion and succeeded in his attempt to

find out the means of access to Narayana. Subsequently Narada noticed in his work "Pancharatra" that the image worship is the only means of access to Narayana. There are various meanings of the term "Pancharatra" assigned by various writers, but the general acceptance of the term is that it alludes to the knowledge of the five items viz., (1) the Universe, (2) Nirbana (annihilation), (3) Narayana (God-head) (4) Mystic Powers and (5) Worldly Success.

The scientific exposition of the Pancharatragam branch of Tantra will be fully dealt with later on. Now, as regards the origin of the other two branches of Agam Tantra there are similar anecdotes but they are too long to be given in detail in this prefatory note.

The second branch of Agam Tantra is Shaibagam which is distinguished from the first in respect of terms only, namely "Siva" is substituted for "Narayan" and so on. The number of works classed under Saibagam is twenty-eight, and they are as follows:—

Kamik contains 125,000 slokas; Santan 50,000; Sarba, Kiran, Sukhma, Yogaja, Dipta, Chintwa, Karan, Anchita (Ajita), Bijaya, Bir, Bilwa, Ashumat, Swambhuba, Nil, (Anal), Sidha (Sarbotam), Suprobhed, Raibeb, Makut, Binwa, Bimal, Lohit, Sahasra (Niswas,) Parameshwar, Prodga and Chandragyan, (the number of slokas contained in these is not known) Batul (Niswas) contains 1,00,000 slokas.

According to Saibagam, Siva is the manifestation of Brahma. His five faces indicate the five sets of creation. Each of his face has three eyes suggestive of the three

different *gunas* which will be explained in their proper places.

The third branch of Agam Tantra is Saktagam which is just the same as the other two, the difference being that according to the Saktagam "Sakti" was first created and Siva secured the Divine Energy on his left side by means of Yoga. In this branch Sakti is manifested in the personality of *Lakshmi*, *Saraswati* and *Parboti*. These will be explained subsequently in full detail with reference to the Rig Veda *Saṁhita*. There are sixty-four works classed under this branch; their names are given below together with the subject matter dealt with in each.

Mahamaya Sambar deals with the creation of the universe and its object.

Yogini deals with Yogini as the female spirit, the mode of worship of Yogini at the cremation ground with the view to attain worldly success.

Tatwa Sambar deals with the process of exercising control over the five elements.

Mahendra Jal Tantra deals with Ether and Earth.

Astabhairab Tantras viz : Sidhya, Batu, Barlabanal, Fal, Kalagni, Jogini, Maha, and Sakti describes how to attain worldly success.

Vaharu Pushtak deals with the worship of the deities Brahmi, Maheswari, Koumari, Baishnavi, Barahi, Mahendri, Chamunda, and Sivadute.

Yamalashtok deals with the worship of *sakti*.

Chandragyan (Nityashosrashi Tantra) deals with the worship of Kapil.

Malini deals with the corporeal diseases and means for their cure.

Mahamonmohan deals with Hypnotism.

Bamajasta and **Bamadev** treat of the worship of Sakti.

Batul, **Batulottar** and **Kamika** deal with the construction of temples.

Hridved Kapalika deals with the cerebral part of the body as the centre of devotion.

Tantraved treats of mesmerism as applied for the destruction of body.

Gujhya deals with the Tamashik worship of Sakti.

Kalabad deals with *Kala* of sorts.

Kalamay and **Bamachar** deal with the worship of Sakti ; importance attached to the left hand side.

Kandikamat deals with Medicines for the cure of diseases.

Mathathormat deals with Mercury as used in medicines.

Bina Yogini Tantra with control over this yogini (spirit).

Trottal deals with the various feats connected with mesmerism.

Trottalotra deals with control over Jakhinis (evil spirits.)

Panchamrita describes how to avoid fear of death.

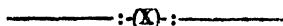
Bhutadamar, **Kulsari**, **Kuloddish** and **Kulchurhamani** deal with mesmerism as applied to killing purposes.

Sarbagyanodvob, **Mahakalimat**, **Agmishya**, **Medinesh** and **Bikhuteshwar** deal with the worship of Kapalik.

Purba Tantra, **Pashchim**, **Dakhin**, **Uttar** and **Niruttar Tantras**; **Bimal**, **Bimalottam** and **Devimukh**,--these deal with the worship of Siva and various Yogas.

SRIMAT SACHIDANANDA SWAMI.

FAITH HEALING IN INDIA.



IN India, even to this day, faith plays an important part in the healing of diseases. How many of the Indians, who are proverbially poor, can resort to recognised systems of treatment, much less the costly medicines of the West? So quacks are rampant everywhere and they drive a roaring trade with vast multitudes of people. The other reason why the healing of diseases by faith are so prevalent in the Muffassil is because the lights of civilization have not as yet penetrated there. On many occasions the treatment prescribed by quacks creates consternation in the minds of educated men. To a cholera patient they would prescribe the heaviest of meals and to one suffering from high fever a dip in water several times a day would form the essential feature of the treatment. But sure enough the patients do not die cent per cent as would be apprehended, but a good many get round to have their faith in the competency of so-called physicians strengthened. To a Hindu, it is a well-known fact that many obstinate and incurable cases are cured through spiritual agency, the patients giving *dharna* in holy shrines, that is to say, placing themselves absolutely at the mercy of gods or goddesses and abstaining from food and water till a response is obtained from the spiritual world. It has

also been seen by many that a vegetable root or a trifle has been obtained under such circumstances in an inexplicable manner which, however, had yet the power of healing a very obstinate disease in the twinkling of an eye.

It is sometimes found that diseases are cured by *mantrams*. But the wordings of some of these *mantrams*, if made public, create infinite amusement. Here is the free translation of one :—

“There goes a maid with the nose-ring in her nose and a jar of water at her waist. Her teeth besmeared with paint,” etc. etc.

And then it ends thus : “It is the order of Kamakhya that this should prove effectual and let the disease depart.”

This and such *mantrams* are uttered and passes made. At the end, the patient is asked to declare three times that his disease is gone, gone, gone ; it no longer exists, etc. etc. And sure enough the disease oftentimes leaves the patient. It is, therefore, only faith which heals in the majority of cases.

During the past two months some very interesting and voluminous correspondence has appeared in the columns of the *British Medical Journal* on the subject of Faith Healing, the Lourdes Miracles, etc., and it is a good sign that a scientific journal like the above should open its columns to both sides of the question. In a manner the journal has acknowledged the truth of Spiritual healing. Without impinging upon the religious aspect of the matter in any way there are a number of facts and incidents recorded, especially one with reference to a cure effected by a medical man, Colonel Ferte, I. M. S., in

Calcutta, that deserve mention. The letters disputing the validity of some of the Lourdes cures, and ascribing them to other than religious causes drew forth a rejoinder from the Right Rev. Father Gasquet, D. D., President of the English Benedictines; in which he admits that the series of papers are mostly written in a spirit of fairness, although written from a rationalistic point of view. He explains in what they differ from the Catholic point of view. While he admits that there are many cases which, to a greater or lesser extent, may be considered as brought about by the action of the mind on the body, there are a great many cases which cannot be explained in this way in the present state of medical and physical science.

He quotes a case which appears in a book on Lourdes, published in 1908, of a man named Gargain who was seriously injured on the Orleans railway. A medical report stated that his injuries "constituted a permanent infirmity, hardly susceptible of improvement, and more likely to terminate fatally." Later gangrene of the feet declared itself, while an action against the railway was still pending. The civil courts, on February 20, 1901, condemned the railway company to pay him an annual pension of 6,000 francs a year for life and an indemnity of 60,000 frs. The company appealed to the courts who confirmed the judgment. The whole medical history of the case was before the public and the courts. He was persuaded by his friends to be taken to Lourdes though he had not been a practising Catholic, and had not left his bed in the hospital for 18 months, the lower part of his body was as good as dead, and he seemed to be in a dying state. "During the blessing of the sick by the Blessed Sacrament he was instantly cured."

He was examined in the presence of sixty doctors, professors, etc., believers and sceptics. Although signs of sores were on his body, the gangrene had disappeared, and strength rapidly returned. The learned father says:—"In view of the constant progress of scientific knowledge it is quite possible that it might be necessary to qualify former judgments on cures of this kind. The phrase 'as far as we know at present' is always usefully appended to a judgment on these matters. Many things which to our forefathers would have appeared impossible are now shown to have a natural explanation."

The Rev. Herbert Thurston, S. J., has written a very lengthy article explaining the attitude of the Church towards these cures, and he, too, tells of a marvellous cure of a young female suffering from some terrible female disorder. Marie Borel appears to have been seen by medical men of repute both before and after her cure, several of whom admitted the cure, but were unable to account for it. Dr. Bardol writes:—"It is indisputable that she was cured at Lourdes contrary to all expectation. My friend Dr. H., who comes from the Paris hospitals, when consulted by me about the case, abstained from offering any medical interpretation. I can only do as he has done, since I belong to the same school which bows before the evidence of facts, even when the explanation of the facts is lacking." Father Thurston narrates a case which occurred at Dover which took place during the present year, with much verificative testimony from medical men. In his letter the Rt. Rev. Abbot Gasquet says that to be a miracle it must be sudden, complete, and permanent.

Colonel Ferte, Indian Medical Service, M. B. (Lond.) F R. C. S., late Professor of Gynecology, Calcutta Medical College, tells a story which is well authenticated. He says:—

"There entered my consulting room a nun and my servant supporting between them another young nun, about 25 years of age, whose head was rolling from side to side, her features twitching, her arms limp, and her legs flying out in front of her in a pitiful attempt to walk. The nature of the case was practically clear before a word was spoken. The two girls were Irish nuns and the companion of the patient told me they had come from a convent in South India. The girl had been suffering from paralysis for many years, had shown no signs of improvement, her life was a burden to herself and her sister nuns, numerous doctors and treatment had had no result. I thought what a case it would be for Lourdes and said, 'yes, you can be cured absolutely, without the shadow of a doubt, if you will make the pilgrimage to Lourdes; more than this it is a heretic who gives you this opinion, for I do not belong to your Church.' They were greatly disappointed, and said their community was a poor one, and asked if drinking the imported Lourdes water would not have the same effect. I said I doubted this, for as much merit was obtained by the actual pilgrimage to the holy spot as by the actual drinking the waters. What I meant was, of course, that the entourage, the exaltation and excitement of fellow-pilgrims, the pervading mysticism and expectant atmosphere of the holy place itself, would be of powerful assistance in effecting the cure. In the end it was settled that she should
nk bottled Lourdes water daily in the Calcutta Convent

in Middleton Row, and see me again in a fortnight. I merely prescribed a simple tonic and much doubt if the prescription was made up.

"About ten days afterwards, during my consultation, the same two nuns entered my room, and the formerly paralysed one rushed across the room and fell at my feet embracing them, and saying I had cured her. When she was seated I asked her to tell me all about it, and in her own words this was the story:—'We returned to the convent and told the Rev. Mother all you had said, and I immediately began to drink Lourdes water and to do a *neuvaine*—(novena) a nine days' prayer. On the ninth day I was lifted into a carriage to take a drive with the Revd. Mother. While we were out I suddenly felt my strength return; I stood up and cried out! "Mother, Mother! I am cured!" We drove back at once to the convent I leaped out of the carriage saying, "I am cured! I am cured!" All the nuns speedily assembled and we went into the chapel and there sang a Te Deum to thank the Holy Mother and you, doctor, for my cure. I was touched and taken aback by the sweet simplicity of these two good women in the way they associated me with the cure and their thanks. Colonel Ferte says he received communications on the subject while he was in Calcutta from all parts of India and afterwards, described the case as one of pure hysterical paralysis."

A leading London physician also dwells on the fact that faith plays a great part in the virtues of healing. He says that the root of the evil lies in the materialistic tendencies of the age which have tainted the work of the medical profession, and thus has led certain religious

bodies to seek for remedy in the Scriptural practice of Divine healing. He says that the steady increase of functional disorders has played an important part in bringing about this crisis, and in certain cases has justified the means by successful results. He advocates the co-operation of medical experience with religious conviction as the only rational means of coping with the protean conditions resulting from an age of unrest and excitement.

We just learn that the importance given to Faith Healing in a journal like the above has drawn the attention of many eminent physicians of England to the subject. As a result ten medical men and ten clergymen met in complete privacy on the 28th October at the Chapter House of St. Paul's Cathedral to discuss the matter. We believe, in due time, we shall be able to present our readers with a report of their conclusions.

FRAUD IN MEDIUMSHIP.

THE TOMSONS.—(*Contd.*)



AFTER what appeared regarding the Tomsons in our last issue quite a voluminous literature has appeared on the subject which undoubtedly mystifies the mystery still more. The reply published by Mr. A. P. Sinnett in *Light* in connection with Sir Hiram's article was followed by a vigorous rejoinder from the old scientist who conducted the fray with the enthusiasm of a young man. Mr. Sinnett also duly returned to the charge. *Light* has fully discussed the position taken by both of them, and from its article we quote two paragraphs below :—

"Sir Hiram Maxim's attitude is frankly that of the average man who does not believe in spirit beings, or any so-called supernatural agencies. He holds that as there were neither flowers nor snake in the cabinet, nor on the outside of Mrs. Tomson's clothes when she entered the cabinet, therefore 'they *must* have been concealed *inside* of Mrs. Tomson's clothing'—but that is assuming as settled the very point that the seance was held to determine—viz., whether flowers or any other article could be introduced into the cabinet by 'psychic' means—or spirit power. It is evident also that Sir Hiram does not understand Mr. Sinnett's position when he

says: 'I take it that he believes that Mrs. Tomson is able to *'manufacture* live snakes,' &c. Of course Mr. Sinnett does not believe anything of the kind, but the main facts are now before our readers, and they should not be lost sight of, or obscured by the fact that Sir Hiram and Mr. Sinnett regard them from different view-points. . . .

"Sir Hiram Maxim states that Mrs. Tomson admitted that she had the snake concealed on her person, that the ladies who undressed her discovered flowers inside the tights, that there was 'a complete track of where the flowers had come from -she had managed to pull them out around the neck,' and that there was a hole in the chiffon hood through which he could easily put his hand. Respecting this hole Mr. Tomson, in his letter on page 487, declares that it was torn by one of the lady assistants, in order that Mrs. Tomson might drink some water for which she had asked. This is the *crux* of the matter: Did Mrs. Tomson make the hole to draw out the flowers and the snake, or did the young lady make it to give Mrs. Tomson water to drink? Apparently, the Tomsons say that it was the work of the young lady; on the other hand, Sir Hiram Maxim says that 'one of the young ladies attempted to pass the glass of water through the hole in the chiffon, but I stopped her, and Mrs. Tomson drank the water through the chiffon.' This means that the hole was already made, and was not made by the young lady. It becomes, therefore, a question as to which statement is correct. Sir Hiram Maxim says that both of his lady assistants 'are willing to certify to everything which I have said as being the absolute truth.'"

But with all that it is a significant fact that the mediumship of Mrs. Tomson is now being strongly supported by ever

parties who are not so well-known^{*} as Maxim, Robinson, Sinnett, Blackwell, Stead and others but nevertheless men who are competent enough to detect fraud or otherwise in a seance. In an issue of the *Two Worlds* the following letter appears over the Signature of Mr. W. Mompesson Johnson, 34, Leamington Gardens, Seven Kings, Ilford. Mr. Johnson says :—

“In a room of a private house there was recently held a seance, the medium present being Mrs. Tomson. I had taken much pains in collecting together a number of persons, all known to myself, so as to avoid the possibility of any confederates being present. All present were seekers after truth, and not persons who were likely to be imposed upon by fraud, and yet who came in a spirit of open-mindedness, prepared to weigh and examine all manifestations in the light of reason and sound judgment. There were in all twenty-five persons present.

“Before the commencement of the seance Mrs. Tomson was thoroughly examined in an adjoining room by four ladies. They then escorted her into the cabinet—which had just been examined by the sitters—announcing the fact that there was no possibility of anything being hidden about her person. Mr. Tomson, in the meantime, keeping well away from the cabinet and his wife in order that we could see that nothing was passed between them, and he remained well in view during the manifestations. After a pause of a few minutes, during which time I and another had been holding Mr. Tomson's hands, and another sitter had been sitting close to and in front of the cabinet, the curtains were raised, and a materialised form showed itself, which, disappearing, was followed shortly

by another and different form. Another short pause, and then a form lifted the curtains aside and called, 'Annie!' then suddenly withdrawing, only to reappear at the other side, still calling, 'Annie! Annie!' This form now disappeared from view, but I distinctly heard the words uttered, 'I'm Agnes!'

There were a few more forms materialised, and the sitters for whom they had come were allowed to go up close to the cabinet and look into their faces. In two cases there were indisputable recognitions of departed relatives.

"I was then called up to the cabinet myself, and saw and spoke to a spirit-form, in whom (and I submitted it to the closest scrutiny) I could in no way recognise the slightest facial resemblance to Mrs. Tomson, the shape and expression of the face, the shape of the eyes and nose, and the colour of the hair being all entirely different. Our faces were in close touch, and I took the opportunity to manœuvre into such a position that I could take best advantage of the light to see the features of the one before me.

"After the cessation of the materialisations, some of the sitters were admitted into the cabinet in pairs for the purpose of having tests given them under the usual conditions of trance-control. In every instance those who went in received some test which, in its very subtleness, proved Mrs. Tomson to be a medium. One lady told me that she had been called by a pet name which, she declared, no one in that room had ever heard of. Another was convinced that she had spoken with her mother. Another received a message from her husband, who traced his Christian name upon the palm of her hand. My own wife, whilst in the cabinet with the medium, received a slight indication of the presence of her father, bu

Mrs. Tomson was apparently attacked by great pain and feeling of illness whilst holding my wife's hand. She was so bad that she had to be taken out of the cabinet into the next room, whither she was escorted by two of the lady sitters.

"Upon regaining consciousness (*i.e.*, coming from under control), she complained of great pain, displaying all the symptoms and exactly describing the locality and sensations of a severe operation under which my wife went eight months ago. Mrs. Tomson was so long shaking off the effects of this condition that the seance had to be discontinued at this point.

"In recording my contentions pointing towards the genuineness of Mrs. Tomson's mediumship, I should like to point out that not one of the sitters had ever met the Tomsons before, and that it was absolutely impossible that they had been able to obtain information regarding the private affairs or antecedents of anyone present, whose names even were, and still are, unknown to them.

"I will now refer back to the incident of the form which called 'Annie,' and who afterwards was heard to say, 'I'm 'Agnes.' There was a lady present whose Christian name is Annie, and who has a particular friend in spirit-life named 'Agnes.' But, as it was at the beginning of the proceedings, this lady did not know that she would be allowed to go up to the cabinet to look closely at the form, thus she missed the opportunity of thoroughly establishing its identity, but is, nevertheless, deeply impressed that it was her particular end calling to her. Anyway, it seemed something more than mere coincidence.

"Further, I will call my readers' notice to the fact that two of the materialised forms were unmistakably recognised by two different sitters as being relatives, and in each case the form gave a prearranged test to establish further proof of identity, and these two sitters assured me that they were absolutely convinced of the genuineness of the manifestation given them.

"Regarding the other phase of mediumship (trance-control) those to whom it was addressed received some little test which I cannot explain to myself as being either guess-work, thought-reading, or coincidence. The faces of the spirits manifesting varied in shape from round and short to long and thin. The forms were swathed round and round with fold upon fold of drapery, which, if measured, must have been of great length and no inconsiderable bulk, and which, in face of the examination, I cannot believe were hidden upon the medium; and I am certain that nothing passed between Mr. and Mrs. Tomson, as we were all on the look out for anything of that sort. After the seance, as mentioned before, Mrs. Tomson was escorted into the next room by two of the ladies, who saw her under such circumstances that they assured me again that it was not possible that she had anything hidden upon her, and the cabinet was immediately examined by other sitters to see if anything had been left behind. Perhaps it would be as well to add that the cabinet was made entirely of materials supplied by^s ourselves, and was thoroughly examined immediately before Mrs. Tomson entered it.

"I may again state, in spite of the fact that I organised the seance myself, I entered into it with a fair amount of scepti-

cism, but prepared to judge fairly. The opinion that I come to, taking both sides into consideration, leads me to believe that what I saw was the manifestation of powers controlling and not controlled by Mrs. Tomson."

In a further communication on the subject to the *Two Worlds*, Mr. H. Blackwell says that probably fully eighty per cent of the so-called exposers of mediums are merely exposers of the malice, conceit or ignorance of the investigator. Then he proceeds :—

"The manager of the Alhambra, who had the opportunity of attending over eighty seances, for such they were, wrote to the *Express* a long letter, in which he said :—'Every night they were subjected to the most rigorous examination by committees from the audience, before and after their performances. Since that time, by-the-by, to my knowledge these two people have subjected themselves over and over again to the rack of psychical and physical investigators of all sorts and ranks. They have fearlessly undergone hostility, insult, suspicion, and the whole paraphernalia of torture which is generally supposed to be necessary by investigators, who, for the most part, when they get something they know nothing whatever about into their hands to examine, start with the preconceived idea that they are going to expose a fraud, and, when they fail to be able to do it, turn nasty.'

"What conjurer would consent to work under such conditions? Like the Davenports and Fay, the Tomsons have been indebted to and dependent upon their invisible helpers.

"Mr. A. P. Sinnett, the well-known Theosophist, states that he has been present at seven or eight of their materialising seances at the houses of his friends, and that he was quite

convinced that they were genuine manifestations. He proceeds :---'No one with experience of abnormal phenomena could doubt the mediumship, if they had seen its manifestations even half or a quarter as often as I did.'

"The writer attended a Tomson seance last year, and a spirit-friend appeared, who gave a certain sign, which she also gave the last time she materialised to him, which was in Washington. U. S. A., some eight years previously. In the interval she has frequently been seen, and given messages through various clairvoyants.

"On Friday last, at the house of Mr. Andrew Glendinning, who has probably had a greater and longer experience of materialisations than anyone in the kingdom, a successful seance was held, notwithstanding the heavy load of mental and financial anxiety under which the mediums are at present labouring, owing to the attacks that have been made on their *bona fides*. At the desire of Mrs. Tomson, our hostess satisfied herself that the medium's only underclothing at the seance was a black, tight-fitting combination.

"There were no 'apports,' but ten forms were clearly seen during the evening and *two of them apart from and at the same time as the medium*. One of these spirit visitors, a little girl, kept up a lively conversation in a distinctly childish voice with a strong American accent, giving her views of certain critics with refreshing frankness. The sister of Mr. Glendinning, who was lost through a wreck off the Australian coast, appeared with her hair hanging down, and just as she had been photographed by Mr. Boursnell.

"Mr. Tomson, who was at that moment standing close to the cabinet, said that her hair appeared to be dripping with water. Of course, he knew nothing whatever of the incident.

"A beautiful female spirit manifested, and spoke to the writer in a totally-different voice to that of the medium, while another who came appeared to be like my late brother-in-law, and gave his name and a suitable message.

"After my experience, I have no hesitation in expressing the opinion that the Tomsons are what they claimed to be to Mr. Robinson, 'veritable mediums.'"

Though somewhat late, we believe the following letter from our Calcutta friend, referred to in our previous issue, will not be uninteresting to our readers. He wrote to us dated the 22nd August, thus :—

"Sir Hiram Maxim's exposure of Mrs. Tomson is disappointing as one had hoped that from this test something of interest might have eventuated. It is the old story of the professional medium being called upon to produce definite results of a definite character under definite conditions and of resorting to fraud and courting the possibility of exposure rather than risk producing no results at all which, in the eyes of scientific investigators and of the public generally, would be simply accepted as the proof of the fraudulent character of previous phenomena. Sir Hiram in his laboratory test, seems to have gone simply for apports but whether or not Mrs. Tomson ever produces genuine apports I cannot tell you, my experience in this respect being limited to the little bit of cloth I showed you which is neither here nor there however it was produced. I understood from Mrs. Tomson that only on rare occasions did she get flowers and that it was impossible to say *when* such manifestations would be produced. Apparently now-a

days she is expected to produce birds, flowers and snakes at will on any test occasion with the result common to all mediums, including such great ones as Eusapia Palladino that she resorts to fraud rather than face failure. It is a great pity, but there is nothing new about it and it does not in any way prove that Mrs. Tomson is not possessed of the genuine powers to which I myself bear testimony, for whatever my testimony is worth. There has so far been no exposure of Mrs. Tomson's materialisation phenomena and that is the only point on which I am in any position to speak. We specially wanted flowers at my last seance but we did not get a single bud although the materialisations were excellent. Mr. Moul's letter is the strongest defence of the Tomsons which I have yet seen and it is presumably worth something. It was however written three weeks before the Maxim test and it remains to be seen what attitude Mr. Moul now takes up and whether or not the Alhambra engagement will come off and if so with what results. The following is an extract from a letter from my medium friend which will no doubt be of interest to you : 'I enclose two cuttings from the papers which you can read and burn after. The Mr. Marriott who is mentioned in the cuttings has been for some weeks doing his best to expose *all mediums* and of course the Tomsons have come in for their share of the exposure in "*Pearson's Magazine*". You will see by the cutting from the daily *Express* of July 7th that Mr. Moul of the Alhambra Theatre speaks of the remarkable exhibition of Mrs Tomson's powers at the Alhambra two years ago—that was before Mr. Stead took them up, he saw Mrs T. there, and was sure she was a very fine

materializing medium and I believe Mr. Stead was the one who brought Mrs T. into the spiritualistic camp and now, of course they sit entirely for spiritual manifestations and I do not think that they will be inclined to go back to the Alhambra Theatre even to satisfy Sir Hiram Maxim or Mariott. I have heard nothing more about the offer whether the Tomsons have accepted or not to appear on the Alhambra Stage. Let's hope that the good Angel friends will take care of them and keep them faithful to the work they have taken up, now they understand what the wonderful power means, it is not to give frivolous enjoyment to hundreds, but to give comfort to many sorrowing hearts.

Yes, we do freely admit that we have no control over the spirits. We cannot issue warrants to force them to do our bidding. Sir H. Maxim first secures the hands, feet, fingers etc, of the medium to his satisfaction and then tells the latter to bring a live crocodile. The medium fails to do it and he is at once pronounced a humbug, and spiritism itself a delusion.

But if it is not the work of spirits, whose it is? Judge Edmonds disposes of the question in a satisfactory

* We regret to find that in our previous article we misquoted our Calcutta friend in two places as the following letter from him will show:—

"I have read with interest your article on the Tomsons in your October Magazine which seems to me to deal very fully and fairly with the whole case. You have however misquoted me in two places. Page 140, second line.—You have substituted the word 'dragged' for 'draped' which of course alters the sense. Page 142, last para.—My letter of the 4th Oct. reads as follows: 'It is in attempting to cater for the demand for apparitions that the Tomsons have come to grief.' I said nothing whatever about 'the amusement of a gaping crowd of smoking spectators.' Some such remark occurred in Mr. Wallis' letter to you in discussing the Tomsons' Music Hall performances."

manner. Read his following remarks and say honestly what you think of them :

"But admitting the contradictions, how are the facts to be disposed of? There is the rub, The teachings may be contradictory; they may be all false; but the question forces itself upon us, Who makes them? whence come the revelations, true or false? They are intelligible, if not true, and seem to emanate from intelligent sources. They can not come (it seems so) from mere matter, however subtle its forces. I am lost in wonder and amazement! I am free to say that these phenomena, viewed in any light, or however we may dispose of them, are the most extraordinary in the history of the human mind. Great results must follow, whether they emanate from disembodied Spirits or not. No candid or well-regulated mind can question the integrity of all the witnesses. If you only, or a few others, were alone the witnesses, we might, without impugning your honesty, veracity, or general intellectual capacity, get over the difficulty, by ascribing the phenomena to monomania, as Swedenborg's teachings were for a long time, and with some still are disposed of. But the concurrent testimony from many and widely separated sources has assumed a magnitude and force which is not to be evaded by a philosophic sneer. Such a mode of treating the subject may and does satisfy the unreflecting and vulgar herd. But the subject merits attention, and will force itself upon the notice of the world."

The forces are all intelligent, they think and talk like us. So they cannot be matter. What they are then? A new creation of God who can talk and think like men? Very well. Let us ask what they say of themselves. And what do they say? Every one of them when asked who and what they were, said that they had before been men on earth and are now in the spirit world.

A PAGE FROM THE PAST.



It was in the Eighties of the past Nineteenth Century, while I was studying in the Preparatory Class of the Pabna Zilla School that an incident occurred which made a believer of me, who was till then a rank unbeliever in the existence of ghosts and spirits. It was new moon night when all was dark and dreary. I was poring over my books in my studio in right earnest—forgetting me and my surroundings altogether. I was, so to say, all attention to my studies, when I was all on a sudden called out by my old servant, Kangali, who was very fond of me. This Kangali was an inhabitant of Sanktigud, near the well known railway Station, Memari, E. I. R. in the district of Burdwar. While he was a youth he was employed as a favourite servant, amongst others, under my father, who was then in the hey-day of his prosperity at Pabna. This Kangali was reputed to be not only well versed in the *mantras* about snakes but was well-known also as an expert exorcist of ghosts and other apparitions. His reputation in those days spread far and wide and client used to flock to him for relief in their distress. On the night in question, this Kangali was called by a client of his, to exorcise the ghost from a man, who was no other than a *Palki-bearer* and a *Mahomedan* too.

Kangali knew well that I was an unbeliever in the existence of ghosts and spirits. I was then receiving English Education and its materialistic tendency made me what I then was *viz.*, the hardened and unqualified unbeliever that I was in the existence of ghosts and spirits. I used to laugh at them and by my sophistry used to vanquish the believers thereof and take pride in their defeat. Hence the call from our servant Kangali to witness the ghost-possessed Palki-bearer personally was taken by me as a challenge from a believer to an unbeliever and as he threw the gauntlet, I took it up. I therefore accompanied him to the place of the Palki-bearer. Kangali's influence over his clientele was very great for he did not charge any thing but used to treat his patients *gratis*, and sometimes at his personal loss and sacrifices. This was the Injunction of his Guru, as he used to say often, and this he used to follow to the letter and at all costs and in all sincerity. Now, Kangali approached a dark-colored bearded fellow who was standing and pronouncing with nasal intonation something which resembled the texts of Sanskrit [*mantras* or Slokas. At first it struck me much—an unbeliever—when I found that the said Mahomed an Palki-bearer, who was absolutely *illiterate*, having had no occasion to approach the temple of deep Sanskrit Learning or the smattering thereof,—was pronouncing, tho' with nasal intonation, something like the texts of the Sanskrit *mantras* or Shastrik Slokas, tho' all along he was not very intelligible. I was dumb-founded. I began to wonder how one not at all versed in elementary Sanskrit could so utter sounds which resembled the pronouncing of Sanskrit texts. The man began to repeat and became audible more

and more and at last we believed that we were in the presence of a Hindu Priest and Sanskrit scholar, performing certain ceremonies of his disciple in all earnestness and with learning. This went on for some time.

Many people assembled to witness this strange phenomenon and at last it was difficult to move about, so large was the assembly of persons. The man then began to move and manipulate his fingers, as a devoted and holy Brahman does in invoking the aid and blessings of the Divine God and by the varied transposition of the fingers of both the hands, sometimes touching the point of his nose, sometimes the top of his head where reigns the pigtail of a Pundit and sometimes clapping with the palms of both hands, not to speak of other manipulations and combinations of fingers and palms in various postures and gestures as are done daily by the Hindu religious devotees engaged in daily religious ceremonies. I stood for a while gaping with wonder and the question that agitated my mind then was-- "If it be real what does it mean?" I could not decipher anything out of it for a time and stood silent wondering what all these meant, specially as the man was a Mahomedan.

At last Kangali broke out "well, how could the man come to be possessed by the Ghost?" One of his brother palki-bearers narrated the whole story of possession. That was a very short one. The man went to bear a palki from x to y. He was coming back with the empty palki on his shoulder. He wanted to make water and sat near some big tree on the bank of a tank and afterwards on his way home the man, all on a sudden, began to play

many curious pranks like a confirmed lunatic which his fellows did not take as serious at first but ultimately, on reaching home, they were dis-illutounized and Kangali the exorcist was, therefore, sent for and the man was placed under his treatment. This was the long and short of the plain story of a plain man as to his possession by ghost who seemed to be able to bear a palki but not the weight of a ghost. He became a little restless off and on and many people expected worse things in store for the man and his surroundings.

Kangali, the exorcist, watched the man for sometime and began to sound the *mantras* about ghostology. He tried hard but could not produce any effect for the better upon the man. As an extreme treatment he began to hold up roots of some plants before the nose of the possessed man, who felt horribly restless and uncomfortable at the smell thereof. At last the afflicted man made a clean breast of everything, narrating his story of what he had been in life and what he became after death. It was a very vivid one and I still remember it in all its clearness and relief. He said he was a Brahman Pundit while on earth. He had two other fellows, who while in earth life were also Brahmins. After death they all became *Brahmodityas* and each occupied a banyan tree along the line where he had been. They were living the life of *Brahmodityas* and enjoying the same. He was just on his tree when this fellow of the Palki bearer began to pass urine near by. As he was unclean, it was opportune and convenient for him to possess him. That was a Saturday and new moon night. Taking advantage of all these, he said he came upon the man and possessed him

perfectly and entirely and would not leave him. He wont let go the man, He was enjoying the possession by him of the man.

Saying this the man assumed postures of worship and made gestures just like those of trained Brahmin worshippers of gods. He began to say something in inaudible and nasal tone like citing *mantras* or Sanskrit texts and slokas. The movements of the fingers of both his hands were peculiar and quite akin to those of worshipful Brahmins and Pundits. He was again engaged in those pranks, which excited not only our curiosity but also our admiration. I, a hardened unbeliever, at once remained to believe in the existence of ghosts and spirits and returned home a quite different man. Since then my faith in ghostology has been as firm as it could be. Faith has, at last in my case, got the better of intellect and reason. Kangali came back home with me that night. He could not do anything with the *Brahmoditya*, as he said he was very stubborn and strong and turbulent and passed all *mantras* learnt by him. He pleaded, in a manner, his inability to cure him but the sight of the man and the performance of his pranks, strange as they seemed, cured me of all my unbeliefs and gave a turn to me which was very significant in my life and hence I am what I am now. I am a wiser man in my belief than what I was in my unbelief

BARODA PROSHAD BOSE, B. L.

Pleader, District Court, Pabna.

NOTES.

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A contributor regretfully remarks that this *Magazine* "is not as largely patronized as it ought to be. It deserves to be patronized by everyone." The object of the Magazine is to shew that there is no death and, therefore, the pangs of bereavement are mere delusions; that the world is not a vale of tears as is generally supposed and the destiny of man is glorious. Now the fear of death is instinctive and so it is universal to escape from it men will sacrifice their most dear objects of regard. The pangs of bereavement are more painful than almost any other calamity which may happen to men. That being so, spiritualism ought to be considered as the greatest friend of man. When therefore Huxley declared that the subject did not interest him people were amazed and thought that too much thinking had made him mad. And Gladstone rightly observed that the most important subject that could engage the attention of man was spiritualism.

The other day a highly respectable family was stricken down by the death of the head member of the family, the eldest of the three brothers who composed it. They were in good circumstances and messed together as only Hindu brothers can do. They had no separate interests.

The eldest fell ill and died. Money was spent like water ; he was nursed in a way in which rarely an invalid had been nursed before but still he could not be saved. The result was that the whole family was stricken down, the bereaved brothers and the mother, the widowed wife and others. They refused every sort of consolation.

A friend of theirs who supplied us with the above information talked to them of spiritualism. This led them to seek our advice and make enquiries of us. They were told what spiritualism was and its present position. "Can you procure us a medium?" they asked and were told that the best course for them would be to develop one in their own family. And they resolved to form a private family circle, which they did with success. Suffice it to say that they are much consoled now and are no longer bed-ridden through affliction; they have given up weeping, nay, they seem to have almost overcome their great sorrow.

Such is spiritualism ! Could any thing except this spiritualism have consoled this family? Nothing could have done it. And it is in this manner that our *Magazine* is wiping away the tears of those bereaved who have been stricken down with sorrow. If Huxley could not find any interest in it it was because his supreme conceit made him unreasonable. This account of the death of the head of the family and how the members were consoled was supplied to his elder brother by our correspondent who had taken an active part in helping the bereaved family. And it is from the latter that we get the account published above.

We are glad to know that this magazine is popularising spiritualism and many circles have been formed ; but the reports of these investigations do not usually reach us for reasons which we need not enumerate but could be surmised. The family having received a severe bereavement wanted to open communication with the beloved dead. The following is the report of their first sitting. They were four and all ladies. In two minutes one of the ladies was influenced. She became utterly unconscious. She then looked like another being than she was. A little while after she began to speak. She said, "let A. B. C. come," the latter being the head of the family. A. B. C., on receiving the summons came to the circle. As soon as he came the young medium who is only a girl of 18 and does not know a word of English, much less can speak English, said, addressing A B C. "Sit by me." Hearing English from one who doesn't know the language, everyone was surprised. Then the medium further said, "your brother is in a far better place than here. He will come to see you in three or four days." This from one ignorant of the English language at once convinced those present that it was all the work of spirits.

It seems fraudulent mediums are not unknown even in India. Only a few days back an account appeared in some vernacular papers that a Tantrik exorcist bewildered a large number of educated public by his successful invocation of some spirits who bodily appeared in their midst and not only spoke in a loud voice but performed a few other pranks which could not have been done except through the agency of spirits. It is also said that the Tantrik was

firmly held by one of the trusted spectators, so it was not possible for him to have any hand in all that happened. The experiment was repeated for three nights successively and every time the Tantiuk came out victorious. The seance was held in the house of a respectable gentleman and in the heart of Calcutta. Our enquiries into the matter, however, give quite a different colour to the whole affair. The room was in total darkness ; the man was not secured in a manner so as to make it absolutely impossible for him to play tricks and thirdly closer investigations seemed to shew that there was a confederate among the spectators. It is, however, certain that the man was a very efficient ventriloquist who could produce sounds like those of one walking with heavy treads on the floor, and different kinds of raps on the doors and windows and speaking in different tones in quick succession. It was also observed that no two kinds of sounds were ever produced at the same time, nor two persons, that is, the exorcist and the ghost spoke simultaneously. The sounds on the floor and the doors might have been easily produced by his own hands or feet as he was perfectly free to move about or they might have been done through his confederate. Any one desirous of making further experiments with the Tantiuk can have his name and address on application to us.

YET another good soul has left us for the better. Mr. Andrew Glendinning left aside his earthly tenements on the evening of the 25th ultimo, at the age of eighty-four. Naturally a good man spiritualism made him an angel. There are spiritualists and spiritualists. Like Dr. J. M. Peebles with

whom we had the good fortune of associating for some time Mr. Glendinning was another living example of what spiritualism was capable of doing in the formation of character. He was a spiritualist for fifty years and had therefore ample opportunities of examining the condition of things in the other world. He saw that the better a man was on earth, the happier was he in the spirit-world. He found that there was peace and love in the abode of the blessed and discord and unhappiness in that of the wicked. So he very naturally determined to make himself a man of exemplary character. A few years ago when his dear wife passed to the unseen he was not broken down by the load of grief but awaited with joyous anticipation the great promotion which would re-unite them. Only true spiritualists can think and feel like him. In the field of psychic photography his services are invaluable. He carried out numerous experiments in spirit-photography with the well known medium, the late Mr. David Duguid. Subsequently he published a volume entitled "The Veil Lifted" which contained the deeply interesting experiments he carried out in conjunction with Mr. J. Fraill Taylor. Of late he had many sittings with Mr. R. Bournnell and through his instrumentality obtained six or seven spirit portraits of his wife and also of his sister, daughter and friends, all being unassailable examples of the truth of spiritualism.

In this connection we cannot too highly deplore the untimely transition of Mr. John B. Shipley, an associate editor of *Light*, who died suddenly of heart-failure on October 14. Mr. Shipley had already made his mark as a good writer and had he lived to a good old age he would have undoubtedly

done immense service to the cause of spiritualism. Mr. Shipley was in the position of a son to us and the following letter written by him to a mutual friend will show the man. We quote with pleasure what Mr. Shipley wrote :—

“24 a Station Road, Finchley,

“Dear—,

“London, N.

“I have had one or two experiences that have convinced me that there is truth in Spiritualism, but the bulk of what passes for public mediumship is very doubtful. We have been suspicious of the Bangs Sisters, though friends of ours have seen them at work and thought there could be no deception. But others have caught them out in the slate-writing (or rather, replies to letters placed between slates) and so the whole thing seems suspicious.

“The obsession-doctor to whom I referred my wife's aunt was Dr. W. Yates of 218 E. 31st St Chicago. I have just come across a published report of the case, while looking for something else among my news cuttings. It is even said that the undesirable who tormented her was the spirit of a physician formerly well known in Chicago, a man who was much concerned with the things of this life, and his own enjoyment, therefore trying to come back to earth conditions. This may be true or false, but in some way, by suggestion or exorcism or whatever it was, Dr. Yates seemed to do the old lady good, and rid her of her trouble.

“I don't believe in ‘great psychological crimes’—that is to say either mesmerism or spirit control may be harmless and even beneficial, or it may be very injurious—everything depends on circumstances. One may associate with, or

even marry, very good or very bad people on this earth, and the same with spirit acquaintances. Do you know W. J. Colville? Well, 'the spirits' have had a big share in making him the brilliant man he is now, as a lecturer and writer. His last book "Ancient Mystery and Modern Spiritualism" is capital. There are others in the literary and trance-speaking line who have been entirely brought out by these influences, whatever they are. The late Andrew Jackson Davis and Hudson Tuttle, who is still living, are two of the most remarkable instances, and I personally know others here in England.

"I don't want to hit at the T. S. except to rap them on the knuckles when they disown and disavow Spiritualism, which was policy once, but is no longer so much the fashion except through old habit.

"I hope that a warning from *Light* has saved father Shishir from getting some people out to India who in our opinion are not really mediums, and often disclaim mediumship, although they are regarded as such by many Spiritualists.

"Yours ever cordially
"J. B. Shipley."

AN esteemed correspondent writes :

"I am very surprised at the attitude you take up in your article in the October number of your Magazine under the heading of 'Man's Survival after Death.' You make the following remarkable statements :

"The peculiar merit of the book consists in its being written by a Spiritualist who still retains his faith in Christianity. It is believed generally, we do not know with what truth, that faith in Christianity is incompatible

with that in modern spiritualism. Indeed with the exception of William Howitt we have never come across a good Christian believing in spiritualism excepting the author of this book.'

"The only inference to be drawn from these remarks is that you have only very partially studied the subject of spiritualism and that you have in no sense studied it from a general standpoint. I have been struck before now with your somewhat narrow outlook in spiritualism and have ventured to tell you that you required to infuse more universalism into your views and teachings. I am not prepared at the present time to enter into a theological or religious discussion but I would point out that modern spiritualism is a movement of purely Christian origin and that 90% or more of the world's spiritualists are Christians and probably good Christians into the bargain. There is much excellent literature, which presumably you have not read, reconciling Christianity with Spiritualism, this reconciliation indeed being the aim and essence of the teachings of many of the best known and most advanced spiritualists. I grant you that spiritualism is very subversive of *dogmatic* Christianity and of *dogmatic* religion generally but it nevertheless interprets the teachings of Christianity as nothing else does. The ethics of Christianity & of Spiritualism are inextricably correlated and intertwined and so much is this the case that the effect of spiritualism on all thinking Christians can only be to make them better Christians in the truest and best sense of the term, while at the same time enabling them to set aside the priest-made dogmatic observances of their religion. Spiritualism is the broadest possible religion in that it makes no distinction between creeds, but from each one extracts the essential teachings leading to the recognition of the fatherhood of God and the brotherhood of Man. In every

creed and religion will be found teachings which are in conformity with the teachings of spiritualism and the aim therefore of spiritualism is to interpret to each man the basic teachings of his individual religion in so far as they conform to its own teachings, to clear away the surrounding maize of man made and priestevolved dogma and superstition, and to enable man to appreciate and understand that which is vital and essential in that particular faith in which he has been brought up."

We have not been able to realise, even after the perusal of our kind correspondent's letter, what is offensive in our remarks. One admission on our part, we believe, will remove all misconceptions. We are not opposed to Christianity, nay, we are in one sense Christians, that is to say, we believe in the sacred mission of Christ and in the fact that humanity owes inexpressible gratitude to him for having spiritualised, as far as that was possible, the fierce races of Europe. The only point on which we differ from orthodox Christians is that we cannot persuade ourselves to believe that Jesus Christ is the only begotten son of God, but that there are other prophets, some superior and some inferior to him. As, for instance, we think Sree-Gauranga of Nadia was a higher being. This we say after a rigid study of the careers of both the prophets.

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TESTIMONY OF SCIENTIFIC MEN.

—:-(X):—

THE strongest evidence in support of spiritualism, is to be found in the deliberations of the London Dialectical Society, founded in England in 1871, to subject the matter to a thorough investigation. The Committee, among other things, reported as follows :—

“Your Committee specially invited the attention of persons who had publicly ascribed the phenomena to imposture or delusion.

“Your Committee, while successful in procuring the evidence of believers in the phenomena and in their supernatural origin, almost wholly failed to obtain evidence from those who attributed them to fraud or delusion.”

So those men, who publicly attributed the phenomena to fraud etc., when called upon to prove their assertion, failed to do it !

The Committee held fifteen meetings at which "they received evidence from thirty three persons, who described the phenomena, which, they stated, had occurred within their own personal experience."

Now all these were men of note. One was Cromwell Varley. He was an eminent electrician and has left a name to posterity for his scientific attainments and researches. When concluding his evidence, he said :

"I have now told you about as much as I am able ; what I have stated *is the truth, the whole truth and nothing but the truth,*"

Now is it possible that Varley spoke falsehoods ? What interest had he in uttering lies ? Besides, did not the incredible statements he uttered make him an object of contempt and ridicule to the vast majority of his peers ? Now what had he seen ? He says in his evidence :

"My authority for asserting that the spirits of kindred beings *do* visit us is :—1. I have on several occasions distinctly seen them. 2. On several occasions things known only to myself and to the deceased person purporting to communicate with me, have been correctly stated while the medium was unaware of any of the circumstances. 3. On several occasions things known only to our two selves, and which I had entirely forgotten, have been recalled to my mind by the communicating spirit, therefore, this could not be a case of mere thought-reading. 4. On some occasions, when these communications have been made to me, I have

put my questions mentally, while the medium—a private lady in independent circumstances—has written out the answers, she being quite unconscious of the meaning of the communications. 5. The time and nature of coming events, unanticipated and unknown both to myself and the medium, have, on more than one occasion, been accurately made known to me several days in advance.”

The above list does not include “the wonderful and useful” physical manifestations that Varley saw. Being an electrician he invented an electrical apparatus for the purpose of his investigation. These delicate scientific experiments confirmed him in his belief that everything was done by the spirits of human beings. He it noted that most of the members appointed were sceptics, and yet the society ended by supporting the claims of spiritualism in its entirety. The Committee observe :

“Our experiments in regard to the phenomena generally corroborated the statements of many of the witnesses examined.”

Now how these sceptic investigators were at last convinced of the truth of spiritualism. They were led step by step by the spirits. Let us describe one of these experiments made in the very beginning :

“Our first sitting took place on the evening of Good Friday, in 1869, there being six persons present three of whom were members of the committee. After a time, the table at which we had seated ourselves (and which, we had, as a preliminary formality, carefully examined) began to move, at first slowly, but afterwards more quickly. During a pause, one of the party exclaimed, ‘What singular things th

raps must be! immediately upon which we heard, as if in response, two or three faint, but perfectly audible sounds, like the ticking of a clock, proceed from the centre of the table. The question was at once asked, 'Was a spirit present?' Three raps. 'Did three raps mean "Yes?"' Several raps, as if in acquiescence. 'If the spirit meant to communicate with us, should three raps mean "Yes," two "doubtful," and one "no."?' 'Yes.' 'Would the spirit tell us its name through the alphabet?' 'Yes.' The preliminaries being thus settled, one of the party was asked to speak aloud the letters. He did so. 'A, B, C,' up to 'W,' with which latter letter came one of the promised raps. The next letter was A, then L, and so on, until the word 'Walter' had been given. 'Has the spirit any other name?' was asked. 'Will it tell us what it is?' 'Yes.' The same method which had produced the name 'Walter' now gave us the surname of a gentleman present. 'Is the spirit in any way related to Mr. A—?' We enquired. 'Yes.' Will it state in what degree? 'Yes!' More alphabet work, letter by letter, and the result, 'Infant grand.' 'Infant grandfather?' somebody suggested. The ludicrousness of the suggestion caused us to laugh, in which the spirit appeared to join by a number of raps of different degrees of intensity. On repeating again with the alphabet to the completion of the sentence, the response came 'Infant granduncle.' Several questions having been answered by this spirit, we asked it for an original communication. The raps continuing, we expected the letters now taken down would form the message we were to receive, but, instead of such being the case, the words given were, 'a new spirit,'

and it transpired from what subsequently took place, that a new intelligence was in communication with us."

Mr. John Lobb F. R. G. S. for thirty years managing Editor of 'The Christian Age' in his wonderful book "Talks with the Dead," a book calculated to convince the hardest of sceptics, thus observes in his Preface :—

"This book is not more for the man in the street than the Archbishop.

"The great beyond has engulfed many of our dear ones, and we ourselves are moving fast forward to it, and many at any time break through the thin veil that divides us.

"What is it that awaits us there ?

"The following pages supply an answer.

"For the past fifty years I have believed in a future life, now I have added to my faith,—knowledge.

"Upwards of one thousand of the so-called dead have materialised and appeared at circles where I have sat during the past five years.

"I have looked into their faces, received messages from their spirit voice, been amazed at their intimate knowledge of my early life, have felt the touch of their celestial hands.

"I have had an accumulation of indubitable evidence of the future life beyond all question or doubt."

But the account of how John Lobb was captured by the spirits is impressive. Let us quote from it :

"After the light meal, a circle was formed. We were told to sit passive ; I inquired the reason, and was informed that we should see later on. My heart began to beat rapidly.

I had no idea what was going to happen. Then there was that column to be written—my feelings may be imagined.

"The meeting turned out to be a seance for materialisation, and my host's friend was Mr. Cecil Husk, the well-known medium. After prayer, and singing John Henry Newman's hymn 'Lead, kindly Light,' we were confronted with a spirit form, materialised, who appeared to be on familiar terms with those present, 'Mr. John King'. In a powerful voice he addressed each sitter by name, with a 'Good-evening.' He was anxious that all present should see him clearly. Addressing me by name he said: 'I am glad to see you.' I remarked that: 'You must have been a very big man when on the earth, Mr. King.' He replied 'Yes.' And rising to a considerable height, above the heads of the sitters he said: 'Look, this was about my height.' He seemed to have under his control other spirits from the unseen world, who were busy doing something important, and they were talking freely among themselves, and occasionally to the sitters. Meanwhile the medium had fallen back in his chair into what appeared to be a deep sleep.

"Our hands were interlinked, and the room was in semi-darkness; bright, star-like lights flitted about the room, and a stringed instrument, which was lying on the table, was taken by spirit hands and played, producing the sweetest music. The instrument was carried round the room over our heads, and then passed through the ceiling and played in an upper room, and then brought back again through the flooring. I expressed my surprise at the remarkable phenomena of passing matter through matter without injury to either the ceiling or flooring. One of the spirits remarked, that

they could pass through matter as easily as heat from coal passes through iron or marble. My host observed that on one occasion the spirits fetched a pocket-book from his coat which was hanging in the hall below ; and, instantly, a pocket-book was fetched from a drawer in an adjoining room, and placed by my side, where it remained until the seance was over. The circle was then requested to sing some hymn.

"Suddenly the sitters were confronted with spirit forms materialised, who talked, and as suddenly disappeared. I was the second to be face to face with a spirit from the unseen world; he stood in front of me, and his finely chiselled face came within a few inches of mine. I was too perturbed to recognise him. Again and again, for the fifth time, he came in front of me ; at last he said : 'John !' I knew at once it was my brother, who had passed away twenty-eight years ago. Others came and talked, and then vanished with a 'God bless you.' My host, Mr. Charles Lacey, sat next to me, and he was the next to be favoured. His departed wife, and their two sons appeared and talked, recalling incidents in their domestic life. I saw and heard all that passed. Departed ones came to the other five sitters, and the spirits, on taking their departure, wished each of us 'Good-night,' prayer closing the proceedings, which lasted about two hours. That night will ever be memorable in my life."

If A declares on oath that he had absolutely no faith in spirit communication but he was forced to admit it because of his personal experiences ; and if B makes precisely the same declaration on oath ; in short if hundreds and thousands come forward to make the same declaration on oath what right have you, say Mr. Podmore, to refuse to accept

it? If you are a sceptic they were so also ; if you are a gentle man of position so are they ; what right then have you to disbelieve incidents which they have seen and you have not ?

Many have not seen America, yet all these men believe in the existence of that continent. Like Mr. Varley thousands have declared, when describing such supernormal incidents, that they were speaking nothing but truth ; thousands have suffered some way or other by declaring their faith in such incidents ; none has derived any benefit by sticking to spiritualism, and thus Sir Wallace says that "spiritualism has been already proved to be a fact, and it requires no further evidence to establish it."

THE EXISTENCE OF DISEMBODIED SOULS AFTER DEATH.



THAT the human soul is immortal is hardly disputed so far as words and orthodox creeds go. People only question the facilities of disembodied souls to communicate with souls sheathed in bodies but, in reality, when people sneer at spiritualism or taunt the solemn practices of *Sradh* and *Tarpan* in this country they betray a want of staunch conviction in the existence of disembodied souls. So the kind of vague assertion and shadowy faith which men indulge in as regards the question of the existence of disembodied souls does more harm to the truth of the matter than good to it. Let every one put the question pointblank to himself—does the soul exist after death? Then the questions would naturally follow, if it exists, in what shape and whether that shape is such as to make communications between the disembodied souls and souls in mortal bodies possible? Our forefathers put these questions to themselves and answered them with all the earnestness such as the importance of the questions deserved. These questions lie at the threshold of religion and morality. Therefore, the Aryan *rishis* addressed themselves these questions as the first preliminaries to the questions of religion and morality and even of social life. From the Vedas down to

the Puranas the prophets, philosophers and law-givers dealt with these questions as of the greatest and first importance. And when they arrived at the truth regarding these questions putting it down as the settled fact they proceeded to discuss the other questions of religion, morality and social life. What is the process by which they have solved the problems regarding the existence of souls after death? The process is that of Yoga which means the cultivation of the latent higher faculties of man,—clairvoyancy, telepathy, the opening of the inner sight and the like. By this process the old Aryans not only felt but saw souls after their departure from the gross bodily frame. With the experience so gained, the Hindu philosophers and lawgivers do not trouble themselves about the question of the existence of departed souls but seriously and earnestly discuss the duties of those whom they leave behind towards them. Thus *Sradh* and *Tarpana* form one half of the Hindu religion as they form half the Hindu law.

The result of the investigation of our old Aryans may be stated as follows :

1. The higher invisible world is peopled by two sets of beings—the *devatas* (ultrahuman)—ethereal existences—influencing the affairs of this mundane world for good or evil. Roughly they may be called the angels and demons. The invisible world so peopled is called the *Devaloka*.

2. It is also partly peopled by the souls of human beings who had lived in this world and left it after death. The part so peopled is called the *pitriloka*. To descend to the unrefined language of the mundane world, the *pitriloka* may

be called a colony in the heavens of human beings after their sojourns on the surface of this planet.

3. In the third place, the Hindus assure it as a fact, that the disembodied souls belonging to the *pitriloka* are on the one hand anxious to have a touch with the world they have left and on the other they hold it to be a dire evil to be drawn back to this earthly life by way of rebirth.

4. To save them from this dilemma, the Hindu *Shastras* have instituted the system of *Sradhs* and *Tarpanas* by which next to the duty of adoring the God of the Universe and only next to that, every Hindu is bound periodically and on occasions to invoke their dead ancestors and relatives to be present with them and to receive as humble tokens of their subsisting affection and love little offerings of cakes and water.

There are a number of facts assumed in the above propositions. The Hindu sages, high and low, worldly or unworldly, however, believe them earnestly. How they verified the facts as facts of scientific truth, is a great question which I shall not enter upon in this short paper. Suffice it to say that by the practice of Yoga which involves telepathy, trance, clairvoyancy and the like, the Hindus came to believe in the above facts just as you believe in your existence and I believe in my own. So a Hindu is no Hindu who does not perform *Sradh* and *Tarpana* to his ancestors. When he goes to a sacred place of pilgrimage, next to worshipping God, in fact, in many cases before such worshipping, he must do his *Sradh* to his ancestors. He must bring them in his company in worshipping the deity. He must bring them in his company on all occasions of joy in this life, such as marriage,

the ceremony of giving name and the like. There is a test as to whether they come or not. Of that I shall discuss at some future time.

In this paper I shall deal with one Sradha, that performed at Gaya for the good of some departed soul, that left this world by some extremely sad accident and under unnatural circumstances. In this age of induction from observed facts, I shall ask my Bengalee brethren to try to collect instances in which after some extremely sad accidental death by sudden violence or fall or the like, the inmates of the house to which the deceased belonged have experienced unnamable troubles caused by some mysterious agency, such as showering of filth and dirt on one's eating dish, scattering of the furniture of the house, bolting and unbolting of doors, unearthly noise at dead of night and so forth. I shall also ask them to attempt to gather cases in which these and the like troubles have ceased by the offering of *pindas* at Gaya expressly for the benefit of the deceased. If such collections are sought, I have no doubt one will not come back from the attempt with a blank sheet. He will find many instances of the above kind of phenomena. I shall furnish one from my personal experience.

I have a bungalow at Deoghur. One year when, during the Christmas holidays, I came to live in the house, every night, whether at evening or at dead of night, all of us heard trampling and rolling noise on the roof, as if some one were furiously jumping on it or rolling some heavy stones or throwing brickbats on it. This was usually at midnight. One evening I thought within myself when I was alone in the house with a Behari friend, that at such an early hour the weird sounds

would not occur. But immediately the sounds began so as to frighten my friend. On occasions on the sounds occurring immediately a servant was sent up on the roof with a lantern but nothing whatsoever could be found.

The next year, I went with family and children, and all of them were struck with the strange sounds. At length the children became familiar with them and did not much fear. I put forward all sorts of theories to explain the phenomenon save that of ghost. Was it the noise of the stamping of feet by the horses of the Sub-divisional officer reverberated through the air? Was it some sound echoed from the movements of the engine at the railway station? Was it any sound carried through the air from the Rohini direction? These and various other theories were started and found wanting to explain the phenomenon. During my absence the house was rented out to a gentleman for three months or so, but I came to learn that he had left after a stay of a few days. Well, I thought that the house became lost to me. The next year I happened to visit Nabhi Gaya at Jajpur and shortly after Gaya proper itself. At both these places after offering *pindas* to my ancestors, I made it a special point to offer a *pinda* with reference to the woman * who had died in my house.

Now what was the result? The next time that I came to occupy the house, there was no noise and no disturbance. In fact since then there has been no recurrence of the phenomena and I am writing this, sitting in the house quite alone, servants

* I heard, just before the commencement of these phenomena, the Pānda had given shelter to a suffering, helpless woman in my house and that she died in the house uncared for and unseen by any one

and others having gone away elsewhere, at the same hour when myself and my Behari friend were troubled by the sounds.

Now it will be asked, assuming that the facts are as I have put them, and assuming that the disturbances were occasioned by ghosts, what possibly on earth there can be in a *pinda*, given at Gaya, to make the spirit assume a more peaceful attitude? Again it may be well asked what is there in an accidental death caused by some sudden violence or the like to cause that peculiar condition to which such peculiar troublesome acts on the part of a departed soul, can be attributed?

The answer to the last question is not far to seek. As in the case of a birth of a child, accoucheurs are necessary in the absence of whom there is a chance of abortion, so in the case of the departure of a soul into the next world usually the presence of some congenial spirits to assist at the transition is necessary. In cases of natural death such spirits are attracted by telepathic laws. But when one comes by his or her end unnaturally and by some sudden accident, there is a chance of an absolute absence of genial spirits to assist at the transition. The result is the departed soul finds itself in an abortive sort of existence with the bodily desires rampant and with no proper introduction to the higher world. These half fleshy spirits become restless and mischievous and seek to be relieved from their unfortunate position.

Now as to how the Gaya *pinda* relieves them. Gaya has been from time immemorial the place where the invocation of spirits in the purest form has been carried on. It is the spirit Bureau far more firmly established, than the

Julia Bureau. The spiritual atmosphere of the Vishnu-*pada* was proved by the great fact of the conversion of the Lord Gauranga of Nadia by a touch of the Vishnu-*pada*. Well when one offers a *pinda* for the relief of a particular soul sadly situated as described above, it means the invocation of all good souls present there to help the former out of its morbid consciousness. And facts show that they do render such help and success follows.

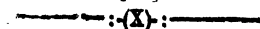
In fact the true significancy of a *Sradh* has nearly been forgotten by the people. It has now become some thing formal. Real *Sradh* means to secure the real presence of the departed souls invoked. If this is secured by spirit bureaus like that of Julia, it must be secured by that sincere devotion attended with the earnestness of sacrifices which constitutes a *Sradh*. The modern spiritual seances have the selfish object of communication. But the *Sradh* offerers have no such object, they want the real presence of the ancestor or relative whom they invoke, and they are perfectly satisfied when they feel such presence. Inter communication by message between higher spirits is beset with difficulties. Perhaps it is not intended by the laws of God and Nature that such a communication should be easy. For were it so, then the purpose of worldly life, viz., trial and experience, would be frustrated. But there is no difficulty for the departed souls in manifesting their presence and for mortal beings to feel the solace and blessing of their presence. This can be tested by those who know how to test it—without such gross tests as those of materializations and spirit-photographs.

KISHORI LAL SARKAR, M.A. B.L.

Vakeel, Calcutta High Court.

HOW TO MAGNETISE ANIMALS

[I]



MAGNETISING animals is a good practice and valuable as well in demonstrating the power. It may be profitable, I think, to the beginners to make themselves proficient in this particular branch of the Art.

Magnetism, as a Healing influence, can be as successfully employed upon animals as upon man, and the same rules for the one as for the other are required to be employed. It is needless, therefore, to waste time and space by repeating over and again the special directions of administering magnetism as a Healing influence. The following abstract from Miss Chandos Leigh Hunt of the methods of magnetising some of the domestic animals, will, I hope, be a guide to our readers.

TO MAGNETISE A CAT.--Commence operation while it is in a quiescent state. Begin with the magnetising passes over the back, from the head downwards, letting your hands pass within a foot of the animal's body. After a while, signs of restlessness would display themselves, and you should then know that *some* effect is being produced. This restlessness
o we ver, subside and peacefulness take its place.

Then, as a rule, or we must say in almost all the cases, it turns on its back, and makes indolent attempts to catch your hands with its paws, but you should go on making the passes just the same, though, of course, the change of position of the animal, by turning on its back, will cause you to make your passes over the stomach instead of the back.

The next prominent symptom to appear is that its eyes begin to intently watch your moving hands, as if fascinated by their motion, when you should carry your passes just from above the eyes, in a way, as if you were trying to pull the eyelids down by invisible strings. The appearance of the following signs would prove that the animal is really under the influence:—The body becomes rigid, and the eyes remain wide open, but still the animal will only pay attention to *your* voice. Sometimes the eyes will close when under your hands, and open when you remove them, but perfectly insensible to light. Thus when you are quite satisfied that the animal is really under your influence, you can then proceed to illustrate your power by any experiments you suggest to be profitable or suitable for the

You should always De-magnetise the animal when you finish your experiments, or leave it for the day. You should do this by direct cold Insufflations from the end of the body upwards, and from left to right sideways over the body, and lastly over the eyes. Call the animal by name, in a kind, enlivening, encouraging voice.

To MAGNETISE A DOG—Operate in exactly the same manner as when magnetising a cat, but if you think that the animal's attention can be gained, commence by gazing into

its eyes, if not, proceed at once with the process as described above, *i. e.*, in magnetising a cat.

If you ever be attacked by a dog, fix your eyes, firmly and fearlessly upon his, and he will be instantly rendered powerless. Luidencrantz says that "the Laplanders can instantly disarm the most ferocious dog, and oblige it to fly from them with every expression of terror." Many of our readers may perhaps know that the dog-stealers, when coaxing a dog to follow them, or stay with them, feed it with bread, which they keep for some time under their armpits, and so automatically magnetise it. Indian thieves also are said to be following the same process, when they are put to some difficulty owing to the disturbance of a faithful dog.

The process of De-magnetising a dog is also the same as for a cat.

TO MAGNETISE A HORSE.—To magnetise a horse is rather a little difficult task than to magnetise a dog or a cat. One must thoroughly know how to manage a strange horse, or, at least, he should be well acquainted with the nature of the animal he is going to magnetise, before he tries to do so. The safest means for a beginner is, therefore, to practise on his own horse, if he has any, or on one with whose nature he is thoroughly acquainted. The process is as follows:—
"Commence by making *Long-passes* down the spine from the nape of the neck to the end of the tail. Continue this for about ten minutes. Then make *passes* from the top of the centre of the head to the mouth, bringing your hands over the eyes. In a few minutes the animal's head usually droops, and a half-sleepy look pervades the eyes. Place your hands over his eyes, and make a few breaths into his nostrils, speak

to him in a kind, whispering voice, and, if the power expressed has been sufficient, he will follow you wherever you choose to lead him, by holding out your hand, and he will not, at the time, attend to any voice but yours."

It is a very good art for horse-breakers. Several Irish horse-breakers are famous for their possessing the faculty of taming the wildest horses so as to make them follow as tamely as a dog and lie down at their bidding, and hence they are called the "*Whisperers* of taming unmanagable horses." Mr. Rarey was the greatest of horse-tamers. The secret of these Irish *Whisperers* is their breathing into the animal's left ear, but such men are endowed with, and have evinced from childhood, immense controlling powers, specially adapted to animals, and several of them are the pupils of the great horse-tamer Mr. Rarey, either directly or indirectly.

Catlin, in describing the capture of wild horses by the lasso, in North American India, says:—"He (the hunter) gradually advances until he is able to place his hand on the animal's nose and over its eyes, and at length to breathe into its nostrils, when it soon becomes docile and conquered, so that he has little else to do than to remove the hobbles from its feet, and lead or ride it into camp."

Horses are valuable animals, and should only be magnetised for such purposes as to relieve them of pain, to produce insensibility during some surgical operation to tame them, or to break them of some unpleasant trick or habit.

To become a professional horse-tamer, a thorough knowledge of this art, as employed by ordinary breakers, should be acquired, and to that you can add your magnetic power.

To De-magnetise a horse, perform Cold Insufflation from between the nostrils to the top of the head. De-magnetising passes can be performed in parts, and it is advisable to finish with a few curative passes down the body and legs. If he falls to sleep afterwards, do not disturb him, but let him remain till he awakens by himself, as such sleeping is always curative.

B. B. BHUTTACHARJI.

(To be continued.)

HATHA-YOGA.

[II]



THE subject-matter of the Hatha-yoga is purely psycho-physiological,—practices regarding the postures, regulation of breath, *Shaucha* or purification in *Shatkarma* or sixfold works, such as, *Dhauti*, *Vasti*, *Neti*, *Trataka*, *Nauli*, and *Kapala-bhati* (these will be explained hereafter), *mudras* or gesticulations and *Bandha* or fixation which are essential to Hatha-yoga, tend to exert various influences over the nervous system which has direct concern with the thinking principle. It is perfectly clear to those who have perused the Tantrik works, such as *Shatchakra*, *Shiva Samhita* and *Gheranda Samhita*, etc., that the Indian yogis have got some knowledge about the structures and functions of the cerebrum, cerebellum, medulla oblongata, spinal cord, sacral plexus, solar plexus, nerves and their ganglia. Besides all these, they know more about animal magnetism and electrical condition of the nerves. But above all, they are the originators of a system of psycho-physiology which is most abstruse and subtle and at the same time most interesting and instructive to those who have a mind to devote themselves to the development of their psychical and occult powers. It is an admitted fact, that

most of the practices recommended by the Hatha-yogis to enter into the precincts of the psychic world, commence with certain muscular exercises required for adopting the various postures and gesticulations. These practices, of course, entail at first a considerable strain on the muscles with their tendons, but by repeated practice, all difficulties are overcome.

It has been urged by some opponents of the Hatha-yoga system, that in the name of *yoga*, Hatha-yogis inflict tortures and pains on their flesh, labouring under a mistaken idea that the Psychical power is developed by deadening our physical nature.

The uncharitable remark mentioned above, is evidently absurd and superficial. The psycho-physiological investigations carried on carefully, have now conclusively proved that concentration of attention—the fundamental acquisition of the Yogis,—is derived and developed through muscular movements. Its mechanism is essentially motory, that is, it always acts upon the muscles and through the muscles mainly under the form of inhibition. "The person," says Maudsley, "who is unable to control his own muscles is incapable of attention." The whole body converges towards its object,—the eyes, the ears and sometimes the arms: and all motions are arrested; our personality seems to be captured, all available energy is directed and aimed at the object. All these facts tend to prove that the physical and external adaptation of our muscular system, is essentially required for concentration of attention. For steadying the mind, certain muscles must be brought into a state of contraction, their motile powers must be exercised.

Attention is shown by the eye-brows being slightly raised. It has been ascertained by observations that the occipito-frontales are the muscles of attention ; the orbicularis superior of the eye-lids is considered to be the muscle of reflection. Attention contracts the occipito-frontales. This muscle, which occupies the whole region of the forehead, has its mobile point of insertion in the under surface of the skin of the eye-brow and its fixed point of insertion at the back post of the skull. In contracting, it draws to itself the eye-brow, lifts it and produces a few transversal wrinkles on the forehead, consequently the eye is wide open and well-illuminated.

An active idea is always accompanied by a molecular change in the nervous elements which is propagated either along the sensory nerve to its periphery, or, if not so far, at any rate to the sensory ganglion, the sensibility of which is thereby increased. The result of this propagation of molecular action to the ganglion, is that the different muscles in connection with the affected sense are put into a certain tension by reflex-action and thereby increase the feeling of attention in accordance with the law that associated feelings strengthen one another.

The fundamental property of the nervous system consists in the transformation of a primitive excitation into a movement. This is reflex action, the type of nervous activity. But we also know, that certain excitations may impede, slacken or suppress a movement. This is known as inhibitory action. "Every time a nerve is excited," says M. Beaunis, " there are produced in the nerve two kinds of modifications in opposite direction. If it be a motor nerve,

there will be set up in the nerve an activity revealed by twitchings of the muscles, but besides this phenomenon, which is most apparent and the one most studied, there is also produced a contrary state which will tend to impede the shock or to prevent its appearance. Thus at the same time, in this nerve, there will be motor action and inhibitory action."

Both of these actions are brought into play by the practices enjoined in the instructions of the Hatha-yoga. In positive volition, the "I will" is usually followed by a movement, that is to say, there is a setting into activity, in the brain of motory images or appropriate motory residua; a transmission of the nervous influx through the corona radiata to the corpora-striata, to the inferior stratum of the cerebral peduncle, to the bulb, and then after decussation to the spinal marrow, to the nerves and finally to the muscles. In negative volition, the "I will" is usually followed by an inhibition.

All these physiological actions conclusively tend to prove that the mechanism of attention is motory, in all cases of attention there must necessarily be a play of muscular elements, real or nascent movements, upon which the power of inhibition acts.

The practices of postures, gesticulations, the fixations, the *Sat Karma* or the six fold works recommended by the Hatha-Yogis tend to render the parts of our body mobile. The more mobile are the parts of our body, the more exquisite is their sensibility; the less perfect their motile power, the more obtuse their motile sensibility. Nor is this all; without motor elements, perception is impossible. Con-

sciousness is only possible through change and change is not possible save through movement.

The practices required at the commencement of the Hatha-Yoga, impart stimulus to the muscular and nervous systems, render the parts of our body mobile and the current of the nerves which are essential in the process of concentrating attention, more easy. They tend to impart a healthy tone to the whole system, remove its abnormal conditions from which the diseases are originated and add to it a power of resistance.

It is an admitted fact that there is an intimate relation between body and mind. A healthy body is the constant seat of a vigorous and active mind, without which none can attempt to attain the end of the Raj-yoga. Thus the Hatha-yoga is reckoned as a stepping-stone to the Raj-yoga.

Those who come forward to condemn the practices required for the Hatha-yoga by referring to the pains and restraints entailed on the muscles in forming the postures, gesticulations or *mudras* and fixations will now be thoroughly convinced that the practices of the Hatha-yoga, are not so injurious as they think, but on the contrary these, practices are conducive to health both bodily and mental and at the same time have got scientific basis firm and strong to stand on unshaken, and which would be lucidly explained hereafter.

RASICK MOHAN BIDYABHUSAN.

HISTORY AND SPIRITUAL FORCES.

[II]

————— :-(X): —————

THE spiritual forces like the natural forces have been as a matter of course, present from the early dawn of history. Modern scientific researches have unravelled the workings of the natural forces to a greater extent than could our ancient forefathers, and have construed them into various sciences. But the natural forces were there and did their workings and sometimes some great minds of ancient times got an insight into their nature and utilized them. For example, look at the great Egyptian pyramids of some great Indian temples built up some thousands of years ago, such as, the one near Puri known as Kanarak temple. What huge pieces of stones had been brought there from what a long distance! How these pieces, when brought, had been raised one upon another so as to construct a stupendous structure. And what is the wonder of wonders, all these had been done at a time when there were no railways or other improved modes of transit and the learned men probably had no precise scientific ideas about the principles of lever, pulley and the like. Probably they had an art of their own based upon the scientific knowledge of the time. But this has been unfortunately a

lost art and remains, to a great extent, to be discovered anew, in some future times.

What has been said about the scientific knowledge and the scientific arts of the ancients strongly holds good with the spiritual sciences and the spiritual arts of our forefathers. The science of communication with spirits is traced to some phenomena which occurred in America only during the last century. It is a prevalent notion that though it may be true that the ancients had some method or other of their own for communicating with spirits the method of communication by first constructing a system of alphabet resembling those of telegraphic system should be placed to the credit of the modern investigator. But a close study of the ancient Roman literature shows that the ancient Romans not only made a great advance in the science and art of spiritual communication but even anticipated the modern method by first constructing phonographic alphabets. The Roman historian named Ammianus Marcellinus gives the following description of a very interesting phenomenon which very closely resembles a modern spiritualistic seance :

"In the days of the Emperor Valens, A. D. 371, some Greek cultivators of Theurgy, who in those days usurped the name of philosophers, were brought to trial for having attempted to ascertain the successor to the throne by means of magical arts. The small table or tripod which they had used for this purpose was produced in court, and on being submitted to torture, they gave the following account of their proceedings :—

"We constructed, most venerable judges, this small ill-omened table which you behold, after the likeness of the

Delphian tripod, with wood of laurel, and with solemn auspices. Having duly consecrated ~~it~~ by muttering over it secret spells, and by many and protracted manipulations, we succeeded at last in making it move. Now, whenever we consulted it about secrets, the process for making it move was as follows. It was placed in the centre of a house which had been purified by Arabian incense on every side, a round dish composed of various metallic substances, being, with the needful purifications, set upon it. On the circular rim of this dish the four and twenty characters of the alphabet were cut with much art, and placed at equal intervals, which had been measured with perfect exactness. A person, clad in linen garments, in slippers also made of linen, with a light turban wreathed about his head, and carrying branches of the sacred laurel in his hand, having propitiated the deity who gives the responses, in certain prescribed forms of invocation, according to the rules of ceremonial science, sets this dish upon the tripod, balancing over it a suspended ring, attached to the end of a very fine linen thread, which also had previously undergone a mystic initiation. This ring darting out, and striking at distant intervals the particular letters that attract it, makes out heroic verses, in accordance with the questions put, as complete in mode and measure as those uttered by the Pythoness or the oracles of the Branchidae.

“As we were, then and there, inquiring who should succeed the present Emperor, since it was declared that he would be a finished character in every respect, the ring, darting out, had touched the syllables * O E O, with the final addition of the letter *della* (making Theod), some one present exclaimed that Theodorus was announced as appointed by fate. Nor did we pursue our inquiries any further into the matter, for we were all satisfied that Theodorus was the person we were asking for.”

SARASI LAL SARKAR. M.A., L.M.S.

The first letter is “*thet*” which we have not in our fount.—E.D.

A MISSOURI WONDER.



MRS. WILLIAM E. FORBES lives in a little valley surrounded by rocky Ozark hills, six miles from Williamsville, Wayne County, Missouri, and near Taskee. For almost ten years she had dispensed the most marvellous revelations to people who came from all parts of the United States to her little mountain home, to go away wondering, says a writer in the *St. Louis Post-Dispatch*

The case of Mrs. Forbes is remarkable from several points. In the first place, while she apparently sees further and deeper than any of the professional clairvoyants, she knows nothing of that peculiar manifestation as such. Her acts might be interpreted as being Spiritualistic, and yet she says she knows nothing of Spiritualism, and says she is not a Spiritualist. What her abnormality is she claims not to know. She can find things that have been lost, foretell the future, and reveal hidden secrets, and she has done these things by the wholesale, as it were.

But she is unlike most persons who have claimed such gifts, in that she has never accepted a penny for services that were worth hundreds and in some instances thousands of dollars to the beneficiaries of her revelations, and is to-day worth no more than when she began to amaze the people,

first in the neighbourhood in which she lives, and then all over the country.

Mr. Forbes was born nearly forty years ago in Overton County, Tennessee. She came to Missouri in 1880, and since then has lived continuously within a few miles of her present home. In the settlements in which she lived as a girl opportunities for education were meager. As a result she is not a reader and never has been. As she says, her education does not go beyond the first reader. Thirteen years ago she married. Her husband is an unusually intelligent man, who is the manager of the Forbes Telephone Company, a local institution which serves several of the near-by towns and farms with mutual communication.

As a young girl she was accounted beautiful, but she was given to attacks of melancholia, and frequently spent hours of loneliness in tears. She says that at times she wanted something, but did not know what. Later she was attacked with a form of epilepsy, which made her an invalid for five years, and once she was given up for dead and laid out for burial, when she suddenly recovered. Then the attacks of epilepsy ceased as they began, and her present form of abnormality seemed to take their place.

Invariably after eating a few mouthfuls of food she undergoes a strange transfiguration. She becomes a little child in looks, speech and manners, and it is while she is in this state that she tells people where to find things that have been lost, discovers hidden treasure, foretells the future, prescribes for the sick, and advises her husband in his business affairs.

When her husband questioned her she told him that her name was Josie, and that she belonged to a family of four

persons, and that she was about four years old. She said that one of her "family" told her what to say in answer to their questions. She has developed year by year, and now says she is eleven years old. In the last three years before Mrs. Forbes ceased to talk to the people, 20,000 visitors came to the little mountain cabin. As many as 150 a day called upon Mrs. Forbes at meal times to learn the things they desired to know.

Mrs. Forbes said that she had perhaps answered a thousand questions as to the whereabouts of lost stock, and in the instances in the vicinity of her home she had been able to learn of the truth or falsity of her answers. In nearly every instance the lost animals had been found where she had indicated.

She recited the following instance: A man came to her who had lost a cow three years before. He had searched for the animal everywhere without success. He called at the house at dinner time and when the transfiguration came over Mrs. Forbes he asked her where the cow was. She mentioned a town forty miles away from her home, and said that the cow had joined a band of cattle being driven through the country and was in the country near the town.

She mentioned the road, and described the house. She said further that the cow had since had two calves, one of which had been killed by "varmints," as country folk call wolves, wild cats, and other wild animals, and described the place in which this had occurred.

The man went to the place, and found his cow grazing by the roadside. He recognized her immediately from the

markings, and when he claimed her the man who owned the place said that the cow had turned up in the band he was driving when he got home. It had perplexed him for a long time because he knew she was not his nor could he find out to whom she belonged. The owner of the cow then went to the woods described by Mrs. Forbes and found the skeleton of the calf that had been killed by the "varmints."

Christopher Gross, a liveryman at Williamsville, told the following: A man from some Eastern state arrived in Williamsville about two years ago, and said he wanted to drive out to the Forbes place. Gross drove him over and they stayed to dinner. When Mrs. Forbes was in a receptive condition he told her that all the members of a branch of his family had died of small-pox on a farm near Bloomfield in Stoddard County. It was known to other members of the family that they had considerable money hidden in the house. He had been there and had searched everywhere without finding it, and asked her help.

Mrs. Forbes, in the person of "Josie," told him to go back and find a certain stone in the chimney, which she described with exactness. He was to pull the stone out and behind it he would find thirteen hundred dollars. The man hurried back to the farm, and found the money just as she had described, and wrote to Gross to that effect.

Charles Morgan and his family are the nearest neighbors to the Forbeses. It has long been known that lead and zinc were to be found underlying the surface of Wayne County. One day Mr. Morgan asked Mrs. Forbes if she could tell him where to find lead on his land. She directed him to

the spot, and there he found what is known as "blossom." Later she told him that the "wild men," probably meaning the Indians, used to dig on the land for lead with which to make bullets. She told him that by digging in a certain spot he would come to a large flat rock over their mine, and beneath that would be a ladder which would crumble to dust when he let in the air.

Mr. Morgan dug on the spot indicated and found the rock, which, when removed, revealed the ladder, which fell to pieces as foretold. There were indications that the place had been crudely worked for lead, which was found there.

A man who lived in Poplar Bluff, Missouri, left home, and became lost to his family. Four years passed, and nothing was heard of him, nor did persistent inquiry reveal his whereabouts. At last the man's brother went to Mrs. Forbes and told her about it. Prattling like a child she told him how a letter would reach the missing man. The brother wrote the letter, and within a week received a reply.

Two or three years ago John Graham went hunting with a rifle and a belt of cartridges. When he did not return, his friends went in search of him, and tracked him to the bank of the St. Francis River, where his trail ended. Believing that he might have fallen in the river and been drowned, the water was dragged and dynamited, but the body was not recovered. For several days the search went on, and then aid was sought from Mrs. Forbes.

She told them that at a designated bend in the river they would find the body of Graham lodged in the fork of a submerged tree with his head pointing toward the west bank of the stream. She said that he had been drowned at 9:

o 5 o'clock. The body was found as she had described, and the watch he carried in his pocket had stopped at the hour she said. But this was not the only drowned person she had directed searchers to after they had been baffled. There are numerous instances of this kind told by her neighbors. Several years ago two men called at the Forbes home and said they were going to Alaska, and asked "Josie" if she could tell them where they could find gold. Now Alaska was merely a name to Mrs. Forbes, who did not know exactly where it was, nor anything about it. In her childish way she described the route over which they would go, named a town, and told them to go a certain number of miles in a given direction where they would find a dry creek bed. They were to follow this so many miles to a certain land mark, and dig in the bed of the creek. Mrs. Forbes does not remember what "Josie" said during her transfiguration, and her husband, who had listened to the conversation, did not take the trouble to make a note of the directions given, nor even the names of the two men.

Two years later a woman visited the Forbes home, and said she was the wife of one of the men who had gone to Alaska, and that they had found a bonanza, which they had cleaned up. They sent the woman to persuade Mrs. Forbes and her husband to go to Alaska with her to locate more gold strikes, promising that if she would go they would do the work and divide the proceeds. She offered to place a large amount of money in a Poplar Bluff bank as an earnest, and for their expenses. The offer was promptly refused, as Mrs. Forbes said she did not care to make money out of her ability to find treasure.

During the World's Fair in St. Louis there was racing at fair grounds' track, and the big race of the season was called the "World's Fair Handicap." A man in Poplar Bluff, Jim Ryan by name, thought he could win a fortune if he could discover the winner of the race in advance, and went to Mrs. Forbes for the information. When the transfiguration of Mrs. Forbes began at dinner he asked her about the race. She told him eight horses would run, and then described how they would come into the stretch, with their colors. Ryan made a note of the colors and the horses as she described them for future reference. But when he tried to get her to tell him what horse would be the winner she refused to reply, on the ground that she would not help any one in a gambling game. He was forced to be content with that.

On his way to St. Louis he bought a paper on the train and saw that ten horses were entered in the race, and congratulated himself that Mrs. Forbes had not given him the winner, for if she was wrong in the entries she probably would not pick the winner. When he went to the track that afternoon the first thing he saw was that two of the entries in the handicap had been scratched. As the race was being run and the horses came into the stretch he pulled out his piece of paper and saw them stretch out, horses and colors, just as Mrs. Forbes had described.

Orin B. Galloway is a traveling salesman for Armour & Company, the packers, who "makes" the territory in which the Forbeses live. Long ago he became interested in the strange abilities possessed by "Josie," and had been given many proofs of it. At one time he had driven a copper

cent into a tree near a town south of Little Rock, Arkansas, and on one of his visits to the Forbes home he was greatly surprised to have her tell him about the cent, giving the date on it and naming the time when he had driven it into the tree. He had almost forgotten the incident, and had not noticed the date on the coin. On his next visit to the place he dug the cent out of the wood, and verified the date on it as given him by Mrs. Forbes.

Mrs. Forbes talks in a rather slow and dignified manner, and her powers are an old story to her, so that she takes what she has done as if it were the most ordinary occurrence. "I have no other means of knowing what I do and say when I am in my other condition, save what my people tell me," she said. "It is as if I were asleep all the time, and when I come out of it I feel as if I had been soundly sleeping. I enjoy my food until the 'spell' comes on, and then I don't know whether I am eating or not.

"It always comes to me when I eat. Once I was in the orchard and I ate an apple. Right there I dropped down on the ground and began to make playhouses out of stones. When I am that way I play with dolls like any other girl. If I eat at night I can't go to sleep until 3 o'clock in the morning, when, my husband tells me I just drop into sleep naturally. When I am in a 'spell' the doctors have given me narcotics to make me sleep, but they have no effect."

The following are a few closing paragraphs narrated by a reporter of the *Sunday Post Dispatch* in an interview with the medium :-

Mrs. Forbes ate her food quietly. A few minutes later the whole aspect of her face changed, seeming to start at

her jaws under her ears, and sweeping across her face. It was the change from womanhood to childhood. She threw her hands up close to her face and brought them down in front of her in a convulsive movement, and she was the little girl, "Josie," who picked up her food in her fingers and thus conveyed it to her mouth. She put her finger in her mouth like a shy little girl when she turned and saw the reporter, apparently for the first time. Then she proceeded to "show off" after the manner of little girls, all the while prattling away in "baby talk."

"Man," she said turning to the reporter, "you live on the southwest corner of a big road. There is a mans what lives close to you, what works at the stockyards."

"She means a street when she says 'big road,'" volunteered Mr. Forbes. The reporter had to think a moment to locate his home, which in truth, is on the southwest corner of two streets. Then he remembered that one of his neighbors on the opposite side of the street is an officer at the stockyards in East St. Louis,

"You are picking up things and putting them down," continued "Josie." She illustrated with both hands moving up and down swiftly, little round things with B and W on them. This was a puzzler until by her motions a typewriter was plainly suggested.

"That sounds like a typewriter," said the reporter. "What does she know about typewriters?" he asked Mr. Forbes.

"She never saw one, and I doubt if she ever heard of one," answered Mr. Forbes.

"You work in a square place with a man with light hair. There is a kid there too who does this faster than you do,"

and she again went through the motions of typewriting. She here described our railed-in office and the characteristics of both the men in an unmistakable way.

This was wonderful enough to the reporter, who had refrained from interrupting her in any way. Then she launched into certain personal matters known only to the reporter and one other person who had never heard of the woman and who was a thousand miles away. Her communication showed a wonderful knowledge of existing affairs and contained a warning, which could not have been the result of telepathy, for it was not in accordance with any feeling or thought in the subject's mind.

She then began talking about a friend who was very ill, telling her husband what the family should do to save her.

"Let Mrs. Will (her own self) go to her," she said. "At 12 o' clock she had two convulsions. If she lives untill 3 o' clock she will get well. Telephone Dr. Hall to go there and take that medicine. (She had previously mentioned a certain drug.) Now Josie will go and let Mrs. Will come back."

She arose from the table, and walked into the next room. For a few minutes she walked about, and then entered the room again transfigured, this time into the mature and dignified woman.

Subsequently a telephone communication from the home of the sick woman stated that she had two convulsions at noon, but that she was recovering.

As the reporter was taking his leave Mrs. Forbes made the following statement :

"I could have been a millionaire if I had accepted money for what I have told people. Nearly every person who came

to me would hand me money, all the way from one dollar to bills of larger denomination, but I have always returned them.

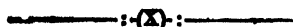
"I could have made a great deal of money telling people about the rise and fall of prices, but I wouldn't do it. I have been offered large sums for picking winners in horse races and other contests. It would be wrong to aid gambling.

"If I had gone to Alaska and told the miners where they could find gold, there is no telling how rich I could have become. Managers have offered my husband and myself enormous salaries to go on the road and show my powers, but I wouldn't do it.

"Perhaps if I talked to the people for money I could lose the power. I don't, know, but I never would take money for it.

"I don't want to talk to the people any more—I am tired of it; but my folks tell me that when I am my other self I want to talk for three years more, for by that time I will be greatly developed and can tell things of great importance. But as my normal self, I will not permit it."

A MISCHIEVOUS GHOST.



THE *Rand Daily Mail*, in a recent issue, contains an extraordinary ghost story, the alleged incidents having occurred at Turffontein, and caused a great sensation. The story is as follows :—

A semi-detached cottage is said by the occupants, who are steady, hard-working people, to be haunted by a spirit, which indulges in mysterious rappings, rustles the wall-paper, moves things about, and has several times bitten and pinched a girl aged 16 years. The father tells the story, and says the remarkable series of events began with weird night noises, when they moved into the house on the King's birthday. After that he experienced a sensation of his leg being struck and knocked off the bed. The next night there was a tremendous crash upon the ceiling, and the doors were slammed. On subsequent dates, in the daylight, clothes were unhung and placed on the floor, flowers were taken from vases and scattered about, whilst one of the daughters stated that she saw a man's foot in a white boot pass from the hall to the sitting-room. A search was made, but nothing or nobody could be seen. The doors were closed mysteriously, and when a billet of wood was placed against the door it

was removed and flung out of the house by an unseen hand.

"Several people were fetched," the narrator continues. "My brother and his two nieces were in the dining-room talking about the disappearance of the billet, when my second daughter said, 'I hear a noise in mother's room.' She looked into the room. The window was open about three inches from the bottom, and my daughter was horrified to see one of my wife's blouses disappear through the aperture between the sash and the sill. My brother ran out of the house to catch the thief, but he saw nobody. Instead he saw my little boy's coat fall through the opening. My brother ran into the bedroom, searched every nook and cranny, but could see nothing out of the ordinary."

The same night there was a sort of family gathering, including the narrator and his wife, his second daughter, and two of her girl cousins. "A male cousin," says the man, "pooh-poohed the suggestion of an unearthly visitor, and proposed that he should lie upon one bed and the three girls upon the other, so that he might see who was responsible for the noises. The four had not been in the room long before, so he says, and we believe him, loud rapping upon the wall and the rustling of the wall-paper was heard. The bed upon which the women lay was agitated, and upon looking to see what was the cause the miner saw the wraith of a dog. The miner had not a weapon, but a Bible lay near at hand, and he picked it up and read a few passages. Again he heard the noise, and on looking he saw three tiny white dogs cross the floor. That was enough for him. He was dumbstruck. The women saw nothing. The miner soon

afterwards saw a shadowy form, which he declared resembled the physical form of my wife's mother. Terrified, he leaped from the bed. I was called to the room. The miner was in a fit, and it took two hours to revive him."

Questioned by the Pressman, the narrator said this male cousin was a staunch teetotaller and a perfectly healthy man. "A week later," proceeds the narrator, "my second daughter and two female cousins were sleeping in a big bed in the front room, when my wife's cousin called me and said, 'There is a man in the room.' I entered the room, but could find no intruder or any trace of one. My wife's cousin then said, 'I don't mean a living person; I heard some spook walk in, and it walked up and down the side of the bed several times.' That night my second daughter saw an apparition. It was in the form of a man, but his legs were missing. She could see the top of his trousers. She thought the trousers was of a grey material, and he wore a blue shirt with a white tick in it. The sleeves were rolled up to the elbows, and his head and right shoulder were smothered in blood."

"Three nights later," he adds, "three women attempted to sleep in the room, but could not, because of the unearthly noises. Fourteen days later, in the presence of other people, she saw an apparition, which beckoned to her, and vanished when she refused to go."

The narrator says his wife and family went away to Germiston, and nothing appears to have happened during their absence, but on the morning of their return his wife, second daughter, and the young lady already mentioned were in the dining-room with a young fellow. "All of a sudden my daughter complained of having been severely pinched upon the

arms. She was in great pain, and everybody rushed to her aid. Her arms, from the wrist to the shoulder, were a mass of pinches. There were distinct finger-nail prints, and they were sunk deep into the flesh. Soon afterwards my daughter screamed, 'Somebody is choking me.' My wife and others looked at her, and the sight was painful to see. The girl's eyes were nearly out of her head, and she looked like one being asphyxiated. Her face was livid. The party at once vacated the house, and went to a neighbour's some distance off. On the way my daughter's leg and arms were pinched, and even in the house she was nearly choked. A few days later she and her mother went to a house near Turffontein West. The rapping was heard there, and my daughter was again pinched. About this time my infant son complained that he itched and I called in a doctor. Whilst the doctor was writing the prescription, my daughter cried out that she was being pinched. I had told the doctor of the strange occurrences, and he looked at the girl's arms and found nail marks.

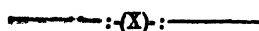
"But the most terrible of all the occurrences began last Saturday morning. At about 10 o'clock the sprite commenced to bite the girl about the arms, and it continued to do so untill Monday night. The marks were like those inflicted by human teeth. The upper teeth apparently bit the upper portion of the arm, and the lower teeth the under portion of the limb."

Whilst the *Mail* men were at the house several responsible men were called. One man alleged that he saw the girl pinched and bitten. "My brother," he said, "myself, and another man tried to sleep in the haunted front room

one night, but none of us could. My brother lost an arm in the late war, and now has an artificial one. He joked about the ghost, and said, 'Let him have a go at my wooden arm. Let him try his teeth on that.' Well, 15 minutes later, my brother's arm was jerked upwards, and knocked against the head of the bed. We had heard rapping and rustling."

Other people corroborated in regard to the rappings, pinchings, and bitings, and some say no animals will stop in or by the house. The police say the occurrences have been reported to them, and a Dutch constable, who was called in one night, states that he can make nothing of it. The doctor mentioned above told the Pressman that he was in the house writing a prescription when the girl complained of being pinched. He saw clearly the marks of a thumb-nail and the nail of a forefinger, but who caused them he was not prepared to assert.

VAISHNAVISM : WHAT IS IT ?



THERE are two important countries in the world which have now practically no national religion. One is the United States, the other is Japan. A recent census shews that there are now two hundred sects, who call themselves Christians, in the former country. This means that it is now open to any enterprising man in that country to manufacture a religion, give it a name, and secure some followers. In the same manner the practical atheism of Buddhism does not satisfy the natural hankerings of man for a God, whom they can love and worship.

It is the duty of the Vaishnavas in India to send properly trained men to represent Vaishnavism to the above mentioned two countries. For, we believe, Vaishnavism is likely to prove irresistible to all men who are sincere and have a real hankering in their hearts for Divine worship.

Our honest belief is that Vaishnavism is destined to be the religion of the world ultimately. We venture to hazard such an opinion for good reasons. A religion, which needs absolute faith in the devotee is not likely to capture men of this twentieth century. Can you believe in the dogma that Jesus is the only begotten Son of God ? If you cannot, then you can never be a genuine Christian. In the same

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manner, there are other Christian dogmas which do not stand to reason, and which we cannot accept without committing an outrage upon our rational faculties.

Buddhism, also for some such reasons, has no future, but as Vaishnavism does not need any absolute faith upon any "only son of God," it is likely to satisfy the rational faculties of the most rigid philosopher.

The general principles of Vaishnavism are very simple and, as a matter of fact, are almost universally accepted. Vaishnavas believe, like the followers of every other religious faith, in one God, and also that love of God is the greatest blessing to man, which is also generally accepted. But yet there is difference between Vaishnavism and other religious faiths. All other religious faiths worship the power of God, while the Vaishnavas ignore his power and seek him through this sweetness and loveliness.

It is urged that if God is all-powerful and all-merciful and all-loving, He must also be all-sweet. If you contemplate the grandness of God, you feel yourself annihilated. You cannot measure him through your wisdom, for he is too big or for the matter of that, too small for it. But you can love him and secure his love. A lady, to our certain knowledge, tamed a weasel and the little thing was deeply attached to her, and the lady mourned for days when the creature died.

How this is done and how love of God is acquired are the "Secrets" of Vaishnavism which will be found detailed in a book which we shall notice presently.

We said there is nothing in Vaishnavism to commit an outrage upon the reason of man. nor does it require absolute faith in any Messiah or dogma. For instance, Mary the mother of Jesus is said to be a Virgin. Vaishnavism does not re-

quire a devotee to believe in any such impossibility. But we need not go into details, lest we should give offence to members of any other faith. The greatest difficulty, of non-Christians to accept Christianity, is, however, its dogma that Jesus is the only begotten Son of God; that he was the first and the last of Messias. Vashnavism certainly requires faith in the Divinity of Sree-Krishna, and His incarnation Gauranga, but this faith is not absolutely necessary. We shall explain how.

There are two classes of Vaishnavas, the superior and the inferior. Those who believe in the divinity of Gauranga belong to the first class. Do not think that it is impossible or very difficult for a non-believing Westerner to believe in the divinity of Gauranga. This we say, because Spiritualism has made such a belief very easy.

Firstly, we contend that a belief, in Spiritualism, is the easiest thing in the world, for it is based upon evidence and not upon faith, and its truth can be ascertained by experiments, which again require neither any complicated apparatus, nor any costly arrangements. Secondly, if the Christian Bible is full of such incidents as are seen in spiritual manifestations, fuller is the list of such incidents as are to be found in the career of Gauranga. In the case of Bible incidents, the evidence in their support is feeble, but the evidence, in support of the career of Gauranga, is irresistible, nay, overwhelming. It has been often declared in these pages, that the incidents in the career of Gauranga, are likely to prove Spiritualism conclusively.

Assume that the incidents, recorded in the career of Gauranga, are all true. Then let us see how the divinity of Gauranga, that is to say, that He is an incarnation of the Lord God,

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is proved. Spirits take possession of organisms with medium-istic powers, and not only announce themselves to men on the earth, but prove their identity. Spirits cannot come at will, and manifest themselves, unless the conditions, necessary for this purpose, are fulfilled.

In the same manner, God who is a spirit, can manifest Himself to men only when the proper conditions are fulfilled. The organism of Gauranga was absolutely perfect, and the Lord God was able to manifest Himself to men through that organism.

The more perfect is the organism of the medium, the higher is the spirit that can manifest itself to men through it.

God has His humanity as also His Divinity. Man cannot, in the beginning, conceive the divinity of the Lord God in his heart. He has to grow and gradually assimilate it. So, in the beginning, he can approach the Lord God through His humanity only. As the organism, Gauranga, was absolutely perfect, the human part of God easily manifested Himself though this perfect organism and opened communication with man.

We are almost sure that those, who will take the trouble to read the career of Gauranga and the evidence to support it, will find that most of the important incidents, which are now seen in spirit circles, were witnessed by his followers in the 15th century, when he flourished. It was then witnessed by thousands of his followers, some of them being the then wisest men in India, that the Lord God Himself manifested to men through the perfect organism of the Prophet.

So as we said before, it is not now difficult to believe in the divinity of Gauranga, for spiritualism has smoothed the path for such a belief.

Those, who can believe in the divinity of Gauranga, have this advantage that they find they are irresistibly attracted towards the Lord God. The belief that the Creator of these innumerable worlds, condescended to associate with the tiny creatures called men, naturally softens the heart of the most hard-hearted man towards Him. When sceptics and atheists, through the good services of spiritualism, come to know that the Lord God has made man immortal, and that He prepared "many mansions" in the next world to accommodate the departed souls, they generally become believers in a good God.

So the man who can believe that God actually came to associate with men for their welfare is overpowered by the feeling of gratitude. The second class Vaishnavas are Vaishnavas in every respect, but only they cannot persuade themselves to believe that Gauranga was actually the Incarnation of the Lord God. Yet they do believe that of all the Prophets, for they believe further that there were more Prophets than one who had been destined by God to preach Spiritual truths to men, Gauranga was the highest. All Vaishnavas believe in the principle of what the Lord God said in effect in the *Geeta*, namely, "whenever it is seen that wickedness is triumphing over goodness I come down upon or send Prophets to earth, to establish the superiority of the latter over the former." This means that all Vaishnavas believe in more Prophets than one, they believe in Mahammad, in Jessus, in Gauranga etc., only they give the highest place to Gauranga.

But if the second class Vaishnavas cannot believe that Gauranga was actually the Incarnation of the Lord God, they practically derive most of the advantages which Vaishnavism

offers to the devotee. We shall show how. They believe in the Vaishnava principle set forth in the *Geeta* where the Lord God Sree Krishna says :—

“I SERVE AS I AM SERVED.”

What this means is clear. Says the Lord : “If a man worships Me for some boon I grant him that ; If men worship Me for salvation, I give them salvation ; if they worship Me, to acquire a love for Me I love them in return.” The Lord God further means that, “if a man worships Me as a formless Being I am so to him ; if one does not believe in My existence, I am non-existent to him ; if one worships Me as Sree Krishna I appear to him as such ; if he worships me as Jesus I am Jesus to him ; if he worships me as Gauranga, I am Gauranga to him.” It must appear that the non-believer Vaishnava in the divinity of Gauranga, when contemplating the Lord God in his heart, of course gives Him the form of Lord Gauranga.

Thus the Lord God appears also to him as Lord Gauranga. The difference between the first and second class is this, as we said above, that a man who can believe that the Lord God actually came down on earth to associate with men, is irresistibly attracted towards Him, and acquires love for Him without much effort on his part.

In the above we give only a general or rather a superficial view of Vaishnavism. The second class Vaishnavas hold almost the same position among Vaishnavas as the Unitarian Christians do in the orthodox Christian Church.

Well, an organization is being made in Calcutta for the purpose of presenting Vaishnavism to the world, to Japan, America, and Europe. For that purpose the Vaishnavas need, besides funds, trained men and exceedingly pious devotees

and self-sacrificing men. They also need the Vaishnava literature translated into different languages. This literature is original, deep and extensive. It is, however, proposed to begin with a small beginning. Already they have a "Life of Lord Gauranga" in two volumes in English to be had at this office priced at Rs. 4-8 (bound,) and they need also at once a book, giving some short though clear idea of Vaishnava Philosophy and mode of worship. A booklet on the subject in English has, however, already been printed, and is to be shortly published with a preface, and sold at a nominal price, say, a few cents or pennies per copy. The Preface to this booklet has been written by the distinguished representative of the noble Moonshee family of Takee, Rai Yatindra Nath Rai Chowdhuri, an M.A., B.L., of the Calcutta University, a Sanskrit scholar and an exceedingly pious man. Here is the

PREFACE.

It has been very truly said that of all the cries of our soul, the one for our Lord the God, is the most permanent, unchangeable, and abiding. Similarly it can be said that the demand of our Soul, to attain to our God, is the most inextinguishable. You may drown this unceasing cry ; you may suppress this eternal demand for a moment ; but it is certain that you cannot do away with them, unless you undo the very nature of your soul, because they are interwoven into its very constitution. The whole history of humanity, if examined critically, will testify to the truth of this proposition. A man cannot live without searching for a Supreme Being, in Whom only he finds his permanent bliss for which he has been, since his appearance in this world, constantly longing. He may be unconscious of this deep longing of

his soul in some stages of his evolution, and in certain states of his life, but the longing is there for all the same. This Being is no other than the God of all religions and of all history. In some of the systems of Religion of this world, the idea of this Being may not be as prominent as it is necessary, yet the believers in those faiths have practically demonstrated that the hunger of their soul cannot be satisfied without establishing some sort of spiritual relationship with a Being who is immensely superior to themselves. The History of Buddhism and Jainism may furnish an illustration on the point.

That this unceasing cry of our soul for our God, and this unextinguishable demand for Him, enter into the very structure of our soul, will be evident from the fact that other cries and other demands, for transient things, may deceive us for a while, but can not abide. It can be easily perceived therefore that this demand for other things is but an unconscious demand for our God, inasmuch as, this demand has been known to be satisfied for ever, only when men have attained to God after their unfruitful search for satisfaction in any other way. The lives of many saints like Sree Bilwamangul, and St. Augustine, can be referred to as proofs. Consequently when Plato identifies all kinds of *Eros* as mere degrees of the same eternal instinct—the Love of the Ideal Beauty which is coincident with the Good and the True, he really propounds a grand and eternal truth. Man is constantly hankering for bliss, which he ignorantly seeks in the enjoyments of his senses; but the true bliss can not be found in any other enjoyment except the one arising from our attaining to God. It is evident therefore that our hankering for

worldly enjoyments and our apparent conception of bliss in them is, but at the bottom, our search for that true happiness which is only to be found in our devotional fellowship with God.

Now what is this cry, and what is this demand of our soul? It is the expression of our love of God. To hear this cry and to feel this demand is all that theology has got to teach us. Ruskin very pertinently observes that the difference between this man and that man is only the difference of the capacity to feel, with which the one or the other is endowed. He is deeply religious *in fact* who hears the cry and feels the demands, or in other words, who hears the music of the flute of our Lord Sree Krishna. Blessed is he who after having heard the cry and having felt the demand, acts accordingly and makes the search for his God—the chief business of his life. In fact the spiritual culture of a man seems to begin when he is seriously conscious of this one thing needfull. True Religion can be said therefore to consist of these :—

(1) To believe in the existence of the cry and the demand of our soul for our Lord, the God.

(2) To hear this cry and to feel this demand as abiding, and to act accordingly.

(3) To attain to God and thereby to satisfy the eternal demand.

A few words are necessary to elucidate the second point. To feel the demand for some thing is to feel the want of our obtaining or realising that something. In the present case to feel the demand for God is to feel His separation from us. In proportion the feeling of our separation from

Him grows more and more intense, our consciousness of the worthlessness of the sensual enjoyment will appear, and consequently our attempt to realise and to attain to God will become more and more earnest and constant. All our religious culture is nothing more or less than this attempt. To define religion is an impossible task; without making an useless attempt in that direction we can safely lay down that, the practical religion has reference only to the three propositions given before.

By applying this test let us see which system of Religion, now prevalent in this world, satisfies the principles above laid down. I do not mean to decry any religion because I sincerely believe in the truth, that all religions are from God. There may be degrees in the evolution of the religious ideals in the different systems of religion of this world, but it can not be held that one system of religious belief is the only true one to the exclusion of the others.

Moreover nobody is more conscious than I am, that there are men—good and true and far above its theology—in the fold of every religion. It is impossible for me therefore to speak ill of any religion. The Hindu religion, of which, I take it, Vaisnavism is the very quintessence, declares God as *rasevaise* (He is the Bliss itself). The Hindu saints following their scriptures, say *tom bhajet tom raset* (He is to be devotionally worshipped and He is to be enjoyed). In these two sentences are practically summed up all truths of religion.

The writer of the present essay Srijut Shishir Kumar Ghose—a modern saint—has delineated, in his own wonderful way, what it is to feel the separation of God from us

and what it is again to feel the realisation of God. The Hindu Sastras (scriptures) and the works of the Apostles of Sri Gauranga specially dissect and analyse, so to say, what is *Krishna biraha* (that is, our feeling of separation from God) and *Krishna darshan* (that is to say our God-perception which leads to God-madness). The details of these analyses—the anatomy of our soul with reference to our religious perception, as it were—are so vast that it is well that our learned and devotional author has given their salient features only ; and it is only a man of Srijut Shishir Babu's religious culture, who can give within a brief compass the soul history of a religious man. For myself, I can safely assert that I have not seen anywhere, except in the literature of the Hindus and in the writings of the personal followers of Sri Gauranga, a perfect and clear analysis of our religious consciousness in all its bearings. Look at the indescribable pangs, described in the Vaishnava literature, of human soul supremely conscious of his separation from God. There is nothing in the literature of the whole world to compare with it.

These sweet pangs establish definitely what God is with reference to man, and what is our relation with Him ; otherwise it is impossible for any human being to depict, in languages so true, the feeling of his separation from Him. He, who feels so keenly this separation, is at the threshold of finding his God. Now we see that Vaishnava theology and Vaishnava literature furnish in a complete manner the soul-experience of a man, searching for and attaining to God. Srijut Shishir Kumar Ghose has conferred a real benefit upon humanity at large by giving a synopsis of this soul-experience as it is recorded in the wonderful writings of Vaishnava saints. Under these circumstances can we not expect that Sri Gauranga, who is an embodiment of all this soul-experience, will be accepted as the Greatest and the Highest Teacher of humanity for all ages,

THEORY AND PRACTICE OF TANTRA. 1

III

PRELIMINARY NOTE.—(*Concluded.*)



IN the domain of *Nigama Tantra* the works which appeared from time to time seem to indicate a wearisome sameness running through almost all of them. The works on each of the two classes *Sagama* and *Nigama* take the form of dialogues between Siva and Sakti and vice versa, the one questioning and the other giving information. Similarly, the subject-matter dealt with in each of the two classes is more or less of identical nature. A separate list of works on *Nigama Tantra* will therefore be of no interest to the readers, since I have already drawn up a detailed list of works on *Sagama Tantra* which appeared to me to be worth noticing with a view to referring to them in the course of my dealing with the subject matter of Tantra.

I would, however, sum up this preliminary note by adding, as briefly as possible, a few words about the essential doctrine involved in the Tantrik works.

In the earliest period of antiquity which was no doubt the most spiritual age, the *Sattik* form of culture of Tantra was predominant in its influence. Its Keystone was Love and Faith. It would not be out of place here to distinguish this

form from the other two since they are identical in their aims and objects although the process of culture varies in each case. There are three cardinal attributes *viz.*, (1) *Sattwa* (illumination), (2) *Raja* (activity) and (3) *Tama* (darkness), which govern, and are the parents of the composing principles of the universe. The *Sattwa* uncovers the true state of things without and within us and in Nature. *Raja* is the attribute of activity or motion of change, while *Tama* is the very reverse of *Sattwa* inasmuch as the former is within us and Nature which covers the true state of things. The various processes of each of these three forms of Tantrik culture will be dealt with later on at their proper places.

Now I must only give a hint that the *Sattik* form was meant for attaining a spiritual depth and height, while the other two were designed in a later period when the people began to take serious cognizance of the surroundings and privileges and to think of material enjoyment and to taste material pleasures apart from the scope of spirituality (Health, harmony and beauty). Tantrik works on Sattik form deal with (a) Self-renunciation, (b) Faith, (c) Love, (d) Spiritual Union and (e) Continency; while the sets of *Rajasik* and *Tamasik* forms deal with the eight kinds of *Siddhi* or attainment to the perfection of worldly powers by occult practices, indecent forms of worship or rigid austerities. The spiritual culture of the *Sattik* form of Tantra is now-a-days almost a rarity, and there are very few men who either profess or care to take interest in it. Even the advanced Tantriks of the present generation whose merit as the Guru (Spiritual guide) of thousands of followers is universally recognised and whose proficiency in Tantra is gauged by titles and nom-de-plumes

such as Swami or Paramhansa &c. seem to play the fool with the disciples with the result that the people hesitate, as a rule, to devote their time to the spiritual culture in the manner in which the Guru of the day would direct. What they generally do is this: They take a quotation (or text) from any Tantrik work and see that its meaning is amplified or explained—literally of course—by the aid of commentaries or traditions; and any generalisations arrived at are then applied to actual present life. The moral effectiveness of such *Guruism* is far from what is aimed at in the Tantra. Neither oral homilies based upon a text or sermons nor exhibitions of the magic arts or hypnotism are the aims of Tantra.

Plato says "Philosophy begins in wonder." This saying holds good in the case of Tantra too. Let us first wonder at the aims of the Tantra, and then we should be able to begin to think how to attain to its end. Habitually conservative as we are, we accept without question in matters spiritual all that is told us by the Guru and we thus seldom reach the stage of development. Next, the personality of the Guru is generally disappointing. The Guru is drawn from the lineage of the ancestral Guru without taking into consideration the merit or proficiency of the so-called Guru. The training career is an important one for the disciple but it is a pity that a few minutes' private recital of the seed-words is considered a sufficient attainment, and lo! the helpless disciple proceeds to commit them to memory by constant repetition, and that is all.

Further I would urge against the downright misinterpretations of Tantrik texts. It should be borne in mind that the Tantrik writings were never meant to be interpreted literally.

All Tantrik symbols have specific significations and all Tantrik expressions point to spirituality and not to worldly things in their literal sense.

In a word, the Tantrik theory is correlated with the Vedantic theory in all respects. These two sets of theory coincide in the fact that the universe is a product of Thought, Will and Wisdom or, to say in an implied sense, a manifestation of Divine Energy. Neither of these three attributes could ever produce anything, if they were seeking to act independently of each other. They must necessarily be *one* and that one represents itself in three different aspects viz., (1) Creative Thought, (2) Universal Will and (3) Divine Wisdom. And that one is Divine Energy which is called by different names by different sects of people. I must mention here that we live within the limits of the solar system, and as such we know, of our own knowledge, that all things are accounted for by *law* working on matter in its diverse forms *plus* the guiding and modifying influence of the Divine Energy associated with the solar system. The details of such influence will be dealt with at its proper place.

Now, what I would say is this: The contents of the Tantrik works are not capable of literal interpretation since they were never written to be meant so. In the event of a literal interpretation, any attempt towards the practicabilities will be, as is being generally done, ridiculous to the extreme. It is worthwhile to notice here that personal magnetism is the main factor in the realisation of Divine Energy and not the simple knowledge of that energy. In each Tantrik work the Guru represents the only medium for solution of the esoteric problems involved in Tantrik writings, and also for the un-

folding of their specific significations in such a manner as would enable the disciple to grasp them and subsequently bring them into practice. And, as a rule, the Guru must, in the first instance, gauge the merit of the disciple with special reference to the three cardinal attributes that govern him; and commensurate with the different proportions of these attributes the Guru must proceed with his teachings, step by step, so that the spirit of the Tantrik writings may not be missed altogether. In the course of elementary teachings of the Guru, opportunities arise of impressing on the

necessity of attending to the Tantrik theory and the purposes of practice. It rests on the Guru to advise the disciple as to what habits should be formed, and how and when they should be formed. It should at the same time be borne in mind that the human nature affords opportunities of impressing upon the disciple the part which the Guru's personality plays in giving him concepts of the Tantrik theory, that is to say, in training him to recognise in his conduct the claims of the Tantrik, and in his career the claims of the ideal Tantrik. Spiritual matter can not be taught on the lines of instructions imparted in the ordinary school of Philosophy inasmuch as the germs of Tantrik theory are the result of the birth of self-consciousness in the disciple resulting from his efforts to imitate the Guru he looks up to. Thus the Tantrik theory as disposition of the heart and will can only be realised and developed by the disciple coming under the personal influence of the Guru. On these grounds, the Guru, in the first place, must develop his own personality before he should attempt at imparting the Tantrik theory to others. Here, I can not refrain

from observing that all great Tantrik teachers of the past have been men of strong personality, and what is required to-day is not the oral or written advices so much as the conception of Tantrik boldness of the dispositions of heart and will. Meanwhile the fact that the Tantrik scholars, now-a-days, show less desire to enter the spiritual (Adhmyatik) life, and that there is a leakage from the ranks of trained Tantriks, deserves serious attention of those who feel interested in the upbringing of the present generation. As a matter of fact, Tantrik teachers as Spiritual guides to Hindu homes are introduced from their Guru parentage with little Tantrik attainments, and they do more harm than good, and are the mockery of the disciple and people alike.

In fine, I must mention that it is quality rather than quantity that matters in the practice of Tantra, and here it is to be feared that such quality depends more upon the personal magnetism than on the bare process for its attainment. Every endeavour will, however, be made in my future contributions to render the theory and practice of Tantra as easy of comprehension as practicable.

SRIMAT SACHIDANANDA SWAMI.

A SEANCE WITH MR. CECIL HUSK.



WHEN it became known that His Highness the Maharaja of Darbhanga was trying to bring here the Tomsons, the materializing mediums, it pleased a large number of people, most of whom were suffering from bereavement. The Tomsons were, however, hunted out of England and they had to fly to their native country because they could not produce a hippopotamus. But there are other good mediums in England, who have never been detected as frauds, as for instance, Mr. Husk. "W. T. B." of North Greenwich, S. E., gives a remarkable incident of spirit communication through the mediumship of Mr. Husk in a recent issue of one of the most reliable and influential of spiritual papers, the *Two Worlds*. "W. T. B." writes :—

As I think too much importance cannot be given to demonstrations of phenomena, as most believers that I come in contact with have been convinced of the truth through the phenomena they have witnessed, and as the accounts of materialising seances which appear in *The Two Worlds* from time to time seem to stimulate healthy enquiry, I venture to send you a brief account of a seance I lately attended at Mr. Cecil Husk's, having been fortunate to obtain an invitation, which I gladly availed myself of.

Having been introduced to Mr. Husk, whom I found to be almost blind, we seated ourselves at a circular table about 6ft. in diameter. My attention having been particularly directed to a large musical box, which I lifted, and which weighed about 56lbs., and also to a zither, an instrument about 24ins. long, 9ins. wide, and 4ins. deep, containing an octave of strings (piano wire), and secured and tuned by steel pegs, I picked up the instrument, examined it, and found it to be solid and also in tune. Having finished this examination, the light (a candle) was blown out, and we started singing a hymn. While we were singing, several lights appeared, and moved about mid-way between the floor and ceiling. When we had finished, the candlestick was pitched from the table on to the mantel shelf behind the medium (I say pitched, for that would produce such a noise as was made; the distance from where it was when alight to where it was after the seance was about 5ft).

We were next greeted by a voice, different from any I had heard in the room before, wishing us good evening. At the same time a phosphorescent light was put close to our faces as we were individually spoken to. After making the circuit of the table, this voice said "Let's have some music," and then we heard the musical box being wound up (we were all linked together by our little fingers). When the box was started we heard several other voices, and, while playing, the box was lifted, or rather dragged, from the table and placed in the corner of the room quite 6ft. away from the nearest sitter, an apology being tendered to a lady because the back of her chair was knocked by the box as it was lifted past.

Before going under control, the medium had only spoken about a dozen words to me, his voice being such a peculiar

one that I should easily be able to pick it out from a score of other voices. Now, every voice that I had heard up to now was merely an inflection of the medium's voice, the similarity striking me very forcibly. After the box was deposited on the floor, a desultory conversation ensued between the voice and ourselves. Being anxious to get all the experience I could, I requested the voice (known to the other sitters as "Joey") to let me have the pleasure of touching him. He promised that I should if possible before the meeting closed. After a while "Joey" said "Here comes the 'Cardinal,'" and from the corner of the room a light in the form of a cross advanced to the table. At the same time another voice could be heard praying in Latin. After the prayer was finished we were spoken to by this voice, and then this voice, a fine baritone, started singing "Lead, Kindly Light," to the tune "Lux Benigna," and we all felt compelled to join in. When the second verse was started this voice took the tenor, and, being apart from us, was very noticeable.

Now, any musician will know that the tenor part of that tune wants some singing, and this voice rendered it perfectly. (I am speaking now as a choir-master of some years' experience.) When the hymn, or rather the two verses rendered, was finished we were bid good night and the voice departed. That was "Cardinal Newman," I was informed, and, of course, he was the writer of the hymn. It is his usual custom, when visiting a seance, to show himself, but on this occasion he did not do so.

A few minutes afterwards a terrific bass voice roared out, "Good evening." After speaking to each of us (my neighbour saying, "This is 'John King'"), this voice asked if we

were all right. I replied that I was pleased to hear his voice, and that I had hoped to see him. "I'll show myself to you, friend," he said, and then one of the luminous slates which had lain on the table was lifted up about six feet above the table top, and I stood up and looked up, and could see his eyes bright and glistening, but the rest of him only indistinctly. On my telling him so, he showed himself several times, and each time more plainly, the last time so plainly that I recognised the features as being the same as a photograph I had been shown in the adjoining room, and on saying so was informed that it was "John King's" photo I had been looking at previous to entering the seance room. The last time "John King" disappeared he apparently sank down into the table, the slate following down and resting on the table as the top of the head disappeared.

"Joey" now said: "There is a man here who has passed out through an accident, and he is going to try and show himself to-night." In common with the other sitters, my thoughts ran back as to any I might have known who had met with a fatal accident, but I could not recollect any.

When the forms began to show themselves I was the first asked to stand up, and up went a slate disclosing one whom I recognised as a relative. Several other forms appeared to the other sitters, including an old German gentleman, who conversed with those he had appeared to. Then I was asked to stand up again, when a form appeared, and almost involuntarily I exclaimed: "Why, it is D. S—!" He smiled and nodded and was gone. A friend of mine, sitting at the other side of the table, asked me who it was, being struck with the astonishment in my voice. "Oh," I replied, "he

was a workman that was killed at our yard," and immediately I remembered what "Joey" had said about the man passing out through an accident.

After the materialisations had ended, "Joey" was reminded by the gentleman on my left that I had requested a test. "Joey" asked what he should do. "My friend here has his watch, and I have not got mine; put his in my pocket," he replied. Then a hand got hold of a lapel of my waistcoat, and another hand deposited a watch in my pocket, "Joey" at the same time commenting on the difference in the shape of waistcoats since he wore one. Then a hand was passed all over my face and head, evidently in answer to my request at the commencement of the seance, and the hand felt to me as a small hand, with perfectly dry flesh, almost as though a hand in a dry, warm glove was touching me. Then the zither which had been lying on the table quite close to me, was played, and, while a very old, familiar tune was being played on it, it was lifted up and swung round the circle close to our faces, the speed being increased until you could feel quite a strong breeze from it, when all at once—biff, a sound as though it had been flung up to the ceiling; then we heard it in the adjoining room, on the same level as the one we were in. Then a slight knock, as though it had been struck against the other side of the wall, and it was back again in our room, brought into the circle again, swung round, and crashed down on the table in front of me, where it had been all the evening. It had not ceased playing from the time it was lifted until it was flung on the table at the finish.

Now for my impressions. I have mentioned the similarity of several voices to the medium's; but if the medium

has such a good ear for music as to be able to so splendidly render the tenor of "Lux Benigna," and also has such a tremendous register as to be able to do such a bass as "John King," there is no need to gain a livelihood by any other means than by music, for "John King's" voice would be a fortune to a vocalist.

In reference to what I saw, and the wonderful doings of that zither, I can offer no opinion ; in fact, I would not like to thrust one on to anyone ; but I would earnestly urge everybody to visit such a seance, as I am convinced that no one could see and hear what I did without being convinced of the reality of spirit-return.

At the conclusion of the seance Mr. Husk showed me an iron ring on his wrist, which he said had been placed there by spirits over 20 years ago. I examined it closely, but could not find any trace of a weld, and it was such a good fit that it could not be turned round.

CORRESPONDENCE.

————— :-(X): —————

IS IT THE WORK OF SPIRITS ?

• TO THE EDITOR OF THE *H. S. Magazine*.
SIR,—In the May No. of the Magazine (p. 174) you published an account of an extraordinary incident which took place in the drawing room of Babu Suresh Kristo Basu at 66/3 Linton Street, Entally, on the night of the 25th *Magh* last. Now I am going to relate to you another incident, equally mysterious, which happened on another occasion to the same Brahmin priest in the “Jogusram of Suresh Babu’s father. The Brahmin priest Gobordhan, as usual, after performing his evening worship of Suresh Babu’s household deity, came to the old gentleman (Suresh Babu’s father) and took his seat before him. As Gobordhan kept silent and appeared to be in a despondent mood he at once attracted the attention of the old gentleman who asked him as to what the matter was. The priest who appeared to be absent-minded and full of grief said, “To-day a gold amulet which was attached to my sacred thread has fallen off, where I do not know”. Then he related why this small incident should grieve him so much. He had such a reverence for the amulet that after his daily prayer and worship he would dip it in sacred Ganges water and drink it daily before partaking of his usual food. Every one was

pained to hear of this loss as we knew the Brahmin had been fasting all day long on this account.

The Brahmin, however, after sitting for a while in dejected spirits, said to Suresh Babu's father in an imploring voice, "Sir, kindly pray to God Narayan for it" and added incoherently "it is you who have taken it ; please return it to me". The old gentleman on hearing him thus talking incoherently felt sorry and was thinking how the amulet could be recovered, when all of a sudden rose the priest from his seat, his whole frame shaking, and pointing to the old man, cried out in a frantic voice. "Somebody tells me, you have taken it, please give it back". And the matter of surprise is that the amulet was really found at the feet of the old gentleman ! The Brahmin too, on the discovery of the amulet, got rid of his mental derangement and his face brightened with a smile. Suresh Babu's father told me that the Brahmin appeared as if he were possessed by some invisible power.

Now, how the amulet came to be near the feet of the old gentleman is undoubtedly a mystery. He was engaged in his devotional work, being seated apart from the priest on a separate seat, and there was no other individual in the room which was swept clean, save and except the priest. These circumstances irresistibly point to the fact that some occult influences were at work in restoring the amulet to the priest who was devoutly and earnestly praying for its recovery.

On a previous occasion this very amulet had been lost and in consequence the priest became more dead than alive by giving up all food and drink for three days together. His relatives and friends with all their importunities and entreaties could not make him swallow a drop of water, much

less any food. The amulet was at last found in the evening just in front of him through, as it were, some mysterious influence. Many people had passed by the place times out of number, but none could find it there. The priest too having performed his daily pujas had no sooner drunk of the water after having immersed in it the amulet than he returned to his normal condition and appeared as if he had never fasted. On this occasion also nobody could make out how the amulet came to be at that very place which was frequented by so many people, but none could find it there. In the above I have stated nothing but the real truth.

SATYA KRISHNA BOSE.

SPIRIT APPEARS JUST AFTER DEATH.

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

SIR,—Having read through your interesting book *The Hindu Spiritual Magazine*, Vol. II, part I of March and August 1907, I send you the following story, a true one, which I trust will be found of sufficient interest to be reproduced in one of your Magazines. The story is an experience of a friend of mine and I have been asked not to mention names of either persons or places, so will give initials only. The story is in my friend's own words. "My father was at this time (1900) high up in the railway and stationed at B on the B. B. & C. I. Railway. I was a little girl of about 10, I had some friends of my own age, amongst the children of the drivers and guards, amongst them was a boy, the son of a driver, of whom I got to be very fond. G was about 14 years of age, all my relatives and friends used to tease me about G. In 1905, five years after my father retired and came up to

M, a hill station, we rented a house facing due south Glenbrook. In 1906, one day, I was sitting in my room about dusk, lamps had not been lit, I was writing or scribbling, and not thinking of any one in particular, suddenly I felt all my hair standing on end, my teeth began to chatter through fright, I was shivering, I felt and knew that G my old pet of early days, was standing behind me. I was so paralyzed with fear that I dared not look round, knowing I would see his apparition. Instinct told me he was standing there. After some time I recovered my self-possession, and ran into my elder sister's room, but did not tell them about this affair, for fear of being laughed at. A few days after we received a letter from B, from Mrs H stationed there an old friend of 1900. She wrote saying, 'You will be sorry to hear, poor G is no more, he died on the—' mentioning the date on which I had experienced the fright. Was it his spirit who came to see me? During these five or six years I had never given a thought to the boy or written."

Long View, Dehra Dun, November 29, 1910.

NOTES.

—:-(X):—

A HIGHLY educated and exceedingly pious Hindu lady writes to us :—

“About 20 years ago a younger brother of mine was suffering from consumption. We tried our best to save his life, but could not. We came to realize at last that his earthly career must soon come to an end. So we were in a constant state of anxiety on his account.

“It was about 10 at night, and I was attending the sick brother. I went into the next room to see if I could recoup my energies a little. A little while after I felt myself as if overcome by sleep. Just then it seemed to me that something was hovering over my head. And then this something began to speak. I understood its language, it was addressing God in these words: ‘Oh my Lord God! are you not merciful? But how are we to stick to that belief? Is not the whole family constantly praying to you for the life of the young lad who is ill? But you have no pity! In three days he is bound to depart for the other world.’

“When I heard this I awoke with a start. And what I felt on that occasion can be conceived. Suddenly, however, I saw a light. I saw that the light was emitting out of the body of a beautiful young man. Intently gazing at his face,

I could see that he was my nephew who had died some time before. He was ardently loved by the whole family. My nephew directed his look towards me and said : 'Why are you so anxious? Uncle is now suffering, but he will be all right very soon.' Saying this the figure disappeared.

"But my brother died exactly three days after I had seen the vision. I then came to realize that my spirit nephew meant that death would release my brother from the grip of the disease and end his sufferings. But yet I could feel that men all live after death, and live a happier life than they do here. This consoled me in a manner which is simply indescribable. Let every one cultivate spiritualism and he will be able to defy many of the miseries of this world"

ONE of the most wonderful messages ever recorded from the spirit world, so far as has been made known to the public, has been obtained recently from the late Prof. William James of Harvard College, by the Ayer Spirit Temple of Boston. Prof. James, who at the time of his death was instructor in psychology in Harvard University, and who said just before he died that he would try to get into communication with the material world from beyond the grave, sent, to the satisfaction of the members of the Temple, four separate messages, received at an interval of a week between each, telling his friends how it feels to die and what happened to him after death. This message was like a challenge to both sceptics and spiritualists. It was known to the world that the Professor had made a promise just before his death, and it was believed that if the promise was kept, spiritualism would receive a

most convincing proof. These four messages of Prof. William James are regarded as a fulfilment of the promise. The Professor not only talked but appeared, it is alleged, in the spirit, and was photographed in that state by Soren Lindgren of 912 Freeman Street, the Bronx, New-York.

Now about the messages of the Professor's death. The death, according to the spirit message, vouched for by M. S. Ayer, the head of the Temple and senior member of the firm of M. S. Ayer & Co., a wholesale grocery firm of Boston, was a sort of bodily shock. Then the disembodied spirit found itself looking down upon the lifeless body it had inhabited. The spirit saw his earthly friends, and tried to touch them, but there was no response. Then took place the flight of the spirit to the spirit world. It seemed like a long journey through space. The spirit was semi-conscious. When consciousness returned, Spirit James found himself in a dark grove which gradually lighted up. Then Spirit James found the guiding star of his life, apparently his mother, and his last words to those with whom he had promised to talk from beyond the grave, were those of peace and happiness.

Mr. M.S. Ayer, complying with the request to permit its publication if a message should be received, direct from Dr. James, explained that the first part of the message was received direct from Spirit James through a medium on Monday evening, Oct. 17. "Spirit James had not the strength to continue at that time," said Mr. Ayer, "and it was not until Monday evening, Oct. 24, that it was continued, Spirit James being assisted

by a member of the Temple band to control the medium. Again, on Oct. 31, the message was resumed and was concluded on the evening of Nov. 7. We hope to hear more from Spirit James in the future."

Says Spirit James :—

"I only know that I experienced a great shock through my entire system, as if some mighty bond had been rent asunder. For a moment I was dazed and lost consciousness. When I awakened I found myself standing beside the old body which had served me faithfully and well. To say that I was surprised would only inadequately express the sensation that thrilled my being, and I realized some wonderful changes that had taken place.

"Suddenly I became conscious that my body was surrounded by many of my friends, and an uncontrollable desire took possession of me to speak and touch them, that they might know that I still lived. Drawing a little nearer to that which was so like and yet so unlike myself, I stretched forth my hand and touched them, but they heeded me not."

THERE is no doubt of it that if we have to train ourselves, as to how to open communication with the spirits, the latter, the spirits on their part, have also to learn how to communicate with men below. Modern spiritualism originated with the dead Pedler and the Fox girls. The dead Pedler some how or other discovered the way how to communicate, and its presence and thought were announced by means of raps. Those who heard these raps attributed them first, to natural causes,

but they soon discovered that the tiny sounds were controlled by intelligence. They rapped thrice and this was followed by three raps being repeated by invisible agents. And thus communication was opened with the dead Pedler. Gradually other spirits came forward and some of them taught the inquirers below how to hold Circles.

This was followed by writing and speaking on the part of spirits, the spirits learning how to speak. Thus step by step, the art of communication was developed. One great manifestation has been styled "the Watseka Wonder." The facts of the case ought to be well-known to the readers of this Journal. The spirit of a dead girl took complete possession of a good girl on earth with mediumistic powers. And thus the spirit girl, with the body of another, came to reside with her parents. This she was permitted to do for three months. The parents easily found that though the body of the girl did not belong to her, it was she and she, and none else who occupied it. With the body of this girl, under control she entered her own room, examined her own things and behaved just as the girl would have done if she were alive.

The spirits subsequently learnt the art of materialization. They began with the hand and gradually came to learn how to create a complete body. It was thus that a spirit learnt how to clothe itself as also how to manifest itself to men below. And now mothers actually embrace their dead children and wives their dead husbands! What step will be taken by the spirits next is yet to be seen. The manifestation began in America in 1848, that is to say, more than sixty years

ago. So the spirits of the Americans have been able to make themselves more familiar with the art of communication with men below than the spirits of India, where spiritualism is only known by reputation now a days. Let the Indians hold circles and open communication and then they will have the spirit-world open out to them as it has now been to the Americans, French, Italians and the English.

THE death of Count Leo Tolstoy has been felt all over the world. This shows what a great man he was and how universally was he respected. The cause of his popularity was that he was a sincere man, he loved humanity and tried his best to serve his fellowcreatures. What impressed the Westerners most was his asceticism. He was a wealthy man. Yet, this wealth did not attract him to earth. Dying in harness is commendable in the West. But here, in India, it is considered a duty to forsake socieity and retire when one has attained the age of 55. What Tolstoy has done, thousands of our men are doing annually. So asceticism is not much noticed in India; but in the West the act of Tolstoy in becoming a Sannyasi leaving his property behind, created an intense admiration for him. The fact is that the teachings of the Hindu saints have the effect of impressing upon the minds of the people of this country that "earthly-life is as transient as a drop of water on a lotus-leaf" and as death is certain, the most prudent course for every man is to retire from this world when he is getting old and prepare himself for the other world. Tolstoy was influenced by this idea and this made him adopt the life of an ascetic.

THE long-expected volume of Dr. J. M. Peebles, the well-known spiritualist, entitled "Five Journeys Around the World to which we referred in some back numbers of the Magazine, has just been issued. It is a big volume of 522 pages in which the revered Doctor narrates, in his usually inimitable style, his travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt and other oriental countries. The book is a deeply interesting volume to the ordinary reader, being, at the same time, of special value to the spiritualists. Dr. Peebles, as our readers are aware, is a vast travelled man and being one who possesses a really good heart he has been able to make his book exceedingly attractive to all readers. For, the reader can safely depend on the statements of Dr. Peebles as being the most reliable. He has not the narrowness of some of the Western publicists of distorting facts to suit their own purpose. He has very kindly given a portrait of the editor of this *Magazine* in his remarkable book. Though the features of the face are all right he has made the editor look at least 30 years younger. What would, however, strike an Indian at once is that he has given the Mahratha cap on the head of a Bengali. About the editor, among other things, he speaks as follows :—

"Babu Shishir Kumar Ghose (present age 70) is the founder of the well-known Indian daily, the "Amrita Bazar Patrika." He was a potent political force in India for the last 40 years as its editor. An influential exponent of the Vaishnava religion through his books called "Lord Gauranga" and other publications. A prominent leader of that community (Vaishnava), and has a large following in all parts of India and also in other places, who consider him as their spiritual Guru. In his well-earned retirement he is editing the "Hindu Spiritual Magazine" and was the first to bring the Western spiritualism to this part of the

world in 1875. His eldest son, Babu Piyush Kanti Ghose (aged 30), is on the staff of the "Amrita Bazar Patrika" and Manager of "H. S. Magazine," and is expected to make his mark in the political world of India."

In a future issue we shall try to deal with the book at some length, specially noticing some of the points regarding spiritualism and cognate subjects. The book, the price of which is S. 1' 75, is extensively illustrated and exquisitely bound in blue silk and gold. It may be had of the Peebles Publishing Co., Highland Park, Los Angeles, Cal., (U.S.A.)



A RECENT issue of the "*Daily Mail*" published a letter from Mr. James A. Pickop, in which he gave an account of his extraordinary experience in the Highlands. During the course of Mr. Pickop's short walking tour in the Highlands in August last, he came to the road between Ardfern and Ford in the valley of the river Barbreck (Argyllshire) and being attracted by the beauty of the sunset he mounted a hill on the left of the road, overlooking the grounds of—House. Just before reaching the summit he was startled at the sight of a figure on a rock above him. On drawing nearer he saw the figure to be that of a very tall girl wearing a short skirt and a plaid of green tartan and her long hair was blowing wildly round her face. At first she appeared not to take any notice of him, but the next moment she beckoned to him wildly, ran to the edge of the hill and disappeared. He ran to the spot, but none was to be seen. There was hardly a cover for even a rabbit, the sudden disappearance of the figure therefore bewildered him. He finally came to—House at the foot to enquire if any inmates of the House had lost their way or been hurt on the hill. On enquiry

he found that—House was let to an eminent London physician who told him that several members of his house had been much disturbed by the appearance of this figure of a tall girl. Being then introduced to a young Englishman he heard from him what was a replica of his own experience. This gentleman could offer no explanation and added that he and his party had heard cries of pain or anger on the summit of the hill. The inmates of the—House and others had made enquiries and were quite sure that no such girl lived in the thinly populated district. There are many legends connected with the valley and the gillies and shepherds have many circumstantial stories of the “Hooded Maiden of Barbreck.”

BABU BENODE BEHARY BHATTACHARJEE writes to say that in his article on “Curative Mesmerism,” published in the November number of this Magazine, the first part of para 2. page 184, was somewhat ambiguous and should read as “Introvision are properly explained by them to the mesmeriser, that is, the patients generally remain under its influence so long it is supposed to have not attained the end to which it appeared to have been destined.”

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[No. 11.

THE CONFESSION OF FAITH OF
RICHARD HODGSON.

—:-(X):—

If Professor Hyslop is doing yeoman's service to the cause of spiritualism, Richard Hodgson, who simply devoted his life to it, certainly did more. One of his active colleagues was Miss Robbins whose excellent book entitled "Both Sides of the Veil" is before us. If G. P. corresponded with Hodgson in a clear manner, an equally clear communicator corresponded with Miss Robbins. He is General Martin. We shall very soon refer to the communications of this spirit, which are not only interesting but very much instructive. We shall, however, to-day publish the "confession of faith" of

Richard Hodgson, as he declared to Miss Robbins. Here is this precious document :

"Dear Miss Robbins : I should have replied to yours of 17 earlier, but could not find any copy of the notes which I now enclose in T sheets.

* * * * *

"But apart from all this we must remember that nothing can be regarded as infallible, and I tried to put my general view about this in the notes, a copy of which I enclose. About what Imperator and his group are in their world I have no doubt. They have done for me and for some others also,—more than everything, but the final written or spoken results through Mrs. P.'s inadequate organism, surrounded by our earthly make-ups, generally, can only afford us faint glimpses of the great bodies from which they take their origin. We cannot pray too much to do and suffer the will of God, whatever it be. I went through toils and turmoils and perplexities in '97 and '98 about the significance of this whole Imperator regime, but I have seemed to get on a rock after that,—I seem to understand clearly the reasons for incoherence and obscurity, etc., and I think that if, for the rest of my life from now. I should never see another trance or have another word from Imperator or his group,—it would make no difference to my *knowledge* that all is well, that Imperator, etc., are all they claim to be and are indeed messengers that we may call divine. Be of good courage whatever happens, and pray continually, and let peace come into your soul. Why should you be distraught and worried ! Everything, absolutely everything,—from a spot of ink to all the stars, every faintest thought we think up to the contemplations of the highest in-

telligences in the cosmos, are all in and part of the infinite Goodness. Rest in that Divine Love. All your trials are known better than you know them yourself. Do you think it is an idle word that the hairs of our heads are numbered? Have no dismay, fear nothing and trust in God.

"Yours sincerely,

"R. HODGSON."

"BOSTON, MASS., December 1, 1901.

"Dear Miss Robbins: Just a word or two in reply to your kind letter of November 27. Thanks for T document returned.

* * * * *

"Of course we get misrepresented and misunderstood in all sorts of ways. In the old years when I was prominent in exposing fraudulent mediums, Spiritualists generally used to revile me as a gross materialistic skeptic who had no other object but the persistent determination to *disprove Spiritualism*. Nothing could have been further from the truth even then. And now, as you rightly say, in recent years with the Emperor regime, another influence has come which I trust, even to the end and after,—with all my darkness and weakness and blunderings and brutenesses,—I shall not escape, which I trust will abide with me ever, for it is law and love and peace and freedom and joy and God.

"Yours ever,

"RICHARD HODGSON"

Let us take into account the idiosyncrasies and character of Richard Hodgson. He knew that if the philosophy of spiritualism is voted true, the destiny of man would be proved indescribably happy. Therefore he was resolved to test the

evidence, supporting it, with the most rigid enquiry. What was considered satisfactory evidence to others was ruthlessly rejected by Hodgson. He claimed to have exposed some noted psychics, as for instance, H. P. B. herself, and Eusapia Palladino, the latter, however, having proved her psychic power in an unmistakable manner latterly. This shews that Hodgson sometimes overdid his work. Indeed such was the zeal of Dr. Hodgson for exposing mediums, whom he considered fraudulent, that he did not even spare those, who were genuine and had made their mark in the world, as powerful mediums as for instance, Eusapia. In his letter to Miss Robins dated Dec. 1, 1901 he thus writes about himself :

"In the old years, when I was prominent in exposing fraudulent mediums, spiritualists generally used to revile me as a gross materialistic skeptic who had no other object but persistent determination to disprove spiritualism."

If the spiritualists were obliged to vote him an unreasonable sceptic they had good reason. They voted him an enemy because of his unreasonable attitude towards mediums. Just see how he treated Mrs. Piper, to whom he and the world are so much obliged? He and Mrs. Piper met for the first time, and the medium had no knowledge whatever of his surroundings. Indeed Mrs. Piper is an American and the Doctor was an Australian. Here is a condensed account of his first sitting with Mrs. Piper :—

"Phinuit began, after the usual introduction, by describing members of my family.

"'Mother living, father dead, little brother dead.' [True.]
 ther and mother described correctly, though not with much detail. In connection with the enumeration of the members

of our family, Phinuit tried to get a name beginning with 'R,' but failed. [A little sister of mine, named Rebecca, died when I was very young, I think less than eighteen months old.]

"'Four of you living besides mother.' [True.]

"Phinuit mentioned the name 'Fred.' I said that it might be my cousin. 'He says you went to school together. He goes on jumping-frogs, and laughs. He says he used to get the better of you. He had convulsive movements before his death struggles. He went off in a sort of spasm. You were not there.' [My cousin Fred far excelled any other person that I have seen in the games of leap-frog, fly the garter, &c. He took very long flying jumps, and whenever he played, the game was lined by crowds of school-mates to watch him. He injured his spine in a gymnasium in Melbourne, Australia, in 1871, and was carried to the hospital, where he lingered for a fortnight, with occasional spasmodic convulsions, in one of which he died.]

"Phinuit described a lady, in general terms, dark hair, dark eyes, slim figure, &c., and said that she was much closer to me than any other person: that she 'died slowly. Too bad you weren't with her. You were at a distance. It was a great pain to both of you that you weren't there. She would have sent you a message, if she had known she was going. She had two rings; one was buried with her body; the other ought to have gone to you. The second part of her first name is—sie.' [True, with the exception of the statement about the rings, which may or may not be true. I have been unable to obtain any information about them. No ring ever passed between the lady and myself. She died in Australia.]

lia in 1879. There were no relations between her family and ours after 1875. After trying in vain to 'hear distinctly' the first part of the name, Phinuit gave up the attempt, and asked me what the first name was. I told him. I shall refer to it afterwards as 'Q.']

"In reply to Phinuit's question as to the name of my living brother, I said 'Tom.' 'There are two Toms,' said Phinuit, 'both brothers; the spirit brother is Tom as well.' [True.]

"Names of William and Robert—said to be not living—were mentioned; and also Alfred, Alice, Arthur, Carrie, Charlie, Ellen, James, Lizzie, and Marie, but nothing specific was stated in connection with them.

"During the sitting I could not recall anyone named Marie, one of the names which Phinuit said he heard. When 'Charlie' was mentioned I thought of a living friend of mine and said so. No further details were given. As I walked down the street after the sitting was over, it flashed upon me that Charlie was the name of a friend, an Oxford University man who had died in India (I think in 1885), that he was engaged to a young lady whose first name was Marie, whom I knew exceedingly well and was accustomed to hear called Marie, and that these names had been connected in some way by Phinuit. This incident is suggestive, as regards the extreme importance of stenographic reports in investigations of this kind. The relation between Marie and Charlie might not have been directly suggested by Phinuit at all, but might have been the result of my own mental action afterwards. On the other hand, during the sitting, I denied ever having known a Marie, and did not think of the Charlie who had paid a special visit to my rooms in Cambridge, and whom

I had accompanied to the station on his departure. As I have learnt by later experience Phinuit frequently mentions a name, having some specific facts to give in connection with it if the sitter recognises the person Phinuit has in mind. Thus, Fred is mentioned and I say that it might be my cousin, and Phinuit details highly characteristic marks of identity. Charlie is mentioned, and, possibly, I think of the wrong Charlie and get nothing further.

"My younger sister was rightly spoken of by Phinuit as married, and he used a phrase, the exact words of which I could not recall, implying clearly that she had three children. This was true, but I gave no sign of approval, whereas I had been assenting to at least the important statements previously made by Phinuit. Following my silence, Phinuit repeated the statement, and I again let it pass without agreeing; whereupon he attempted to turn the phrase and have another 'shot.' 'What I mean is that there are three in the family, don't you see? There's herself, and her husband, and one child. That makes three.' I then told him that he had been right at first. 'Why didn't you say so, then? And there's another one coming very soon, and it's a boy.' [True. My sister, who lives in Australia, had a fourth child, a boy, before the end of May.]"

Any one except a confirmed sceptic would have accepted spiritualism after getting such overwhelming evidence. Indeed his cousin Fred proved his identity in an unmistakable manner. "He was your cousin, you went to school together, he goes on jumping frogs and laughs." It is in this manner Hodgson is told his family affairs. We think if Mr. Podmore had found himself in his position he would have been thrown into des-

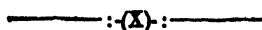
pair, and fainted outright. But what did Mr. Hodgson say He had to admit that Mrs. Piper shewed some super-normal faculties and that was all. Any how this very rigid investigator subsequently became a confirmed spiritualist.

Now you are naturally interested in this question, namely, whether a man shall live again after death. But you had no opportunity of making the inquiry yourself. Under such circumstances the next best thing for you to do is to benefit by the experiences of other competent investigators. You are obliged to admit that Mr. Hodgson is a competent man, a competent witness, and a competent investigator. He devoted his whole life to it; he began as a sceptic, a confirmed sceptic, and finished by accepting spiritualism. And what does he say? He says he has not the least doubt about these spirits. I went, says he, through toils and turmoils, and perplexities in '97 and '98 but I have seemed to get on a rock. And the way he ends his confession is sublime in the extreme. Says Richard Hodgson *it is all right, fear nothing and trust in God.*

Yes, yes, what a kind friend God is, how considerate, how generous, how disinterested, how loving!

HATHA-YOGA.

[III.]



HATHA-YOGA, like Raja-Yoga, consists of eight parts or factors such as (1) *Yama* or self-control, (2) *Niyama* or observances, (3) *Ashana* or Posture, (4) *Pranayama* or regulation of the breath, (5) *Pratyahar* or abstraction, (6) *Dharana* or steadfastness, (7) *Dhyanam* or contemplation and (8) *Samadhi* or perfect absorption of thought into the object deeply contemplated.

YAMA OR SELF-CONTROL.

The Hindu Philosophy is remarkable for its pure synthetic character. It embraces all the phases of knowledge and reveals to the thoughtful observers a unity and co-ordination of the various branches of sciences such as Physiological, Psychological, Physical, Ethical, Theological, Chemical, Medical and Astronomical sciences. This synthetic spirit of enquiry enabled the Hindus to grasp the grand truth that pervades the whole universe and from which the universe is evolved. Even in the Epics of the Hindus the synthetic modes of observations are strongly in evidence. None should, therefore, be surprised to find some rules which are evidently of ethical nature, enjoined at the very commencement of a book on the Hatha-yoga. Nothing can be attained from the occult world unless and until our mind is thoroughly fit for higher

knowledge. The field must, at first, be duly prepared with the necessary preliminary requirements to have the seeds sown in it, so as to enable them to germinate with a fresh and long lease of life and luxuriance. This should exactly be the case with our mind through which we have to develop the psychical power to attain communion with the Supreme Spirit. Thus it is clear, that our mind must, at first, receive proper culture to ensure its entrance into the pure domain of higher knowledge. The first lesson which has therefore been considered to be compulsory in the Hatha-yoga is—Yama or self-control. The Sloka runs thus :—

“Ahimsa satyamasteyam
Bramhacharyam kshama Dhritih
Dayarjavam mitaharah
Shaucham chaiva yama dashah.”

It means, *Yama* or self-control is of ten sorts, such as (1) *Ahimsa* or abstaining from killing or causing pain to others by thought, word or deed, (2) *Satyam* or veracity, (3) *Asteyam* or abstaining from desiring illegal appropriation of things belonging to others, (4) *Bramhacharyam* or abstaining from animal desires (5) *Kshama* or forbearance, (6) *Dhritih* or self-command, (7) *Daya* or compassion, (8) *Arjavam* or sincerity, (9) *Mitahara* or taking food moderately and according to the rules prescribed in the Shastras and (10) *Shaucham* or desire and practice for personal purity.

Ahimsa is considered to be the first lesson needful for one who wishes to be a Yogi. The reason assigned for it is simple and clear. The ultimate object of Yoga is blissful communion of the Individual Self with the Eternal Supreme Spirit. It has been revealed to the world

Ahimsa

by Sree Gauranga—The God incarnate—that this Supreme Spirit is nothing but Love, and our Individual Self is a part of this Eternal, Unchangeable Blessed Being—a partial reproduction of this Supreme Love which, though finite, is in essence identical with that Infinite Love. The German Philosopher Fichte—the renowned disciple of Kant, got a glimpse of this truth. It has been distinctly stated in his “Doctrine of Religion,” that “Life is Love, and whole form and power of Life consist in Love and spring from Love.”

Love is the law of Life and the law of the Universe. To love is to act in unison with the Eternal Law of the Supreme Spirit ; to act otherwise is a digression—is to lose the vital essence of one's life. Self-realisation is the end of all ethical laws. What is then that Self? Self is nothing but a partial reproduction of that Unchangeable Eternal Love. *Himsa* (that which causes pain to any being) is opposed to love. So an act of *Himsa* drives its author far away from the line of light and progress.

Let us then love with all our heart every being of the Universe. Let not any of our thoughts, any of our deeds or any of our words cause any pain to our fellow-beings or any beings of the animal creation. It is *Ahimsa* which serves to keep up the peace, order, and harmony of the Universe and tends to develop the Individual Self to move and proceed on the line of light and progress and ultimately it leads him to the very centre, where he meets face to face with the Unchangeable, Eternal Spirit of Love.

The second *Yama* is *Satya* or Veracity. It consists of three elements, viz. correctness in ascertaining facts, accuracy in relating them, and truth of purpose or fidelity in the fulfilment of promises. As Self-realisation is the end of all moral

laws, a man who seeks to realise his own nature through the medium of Yoga, must have love for truth. The Supreme Spirit with Whom a *Yogi* strives to have communion is Good, Beautiful and True; so the *Jiva* or Individual Self being a partial reproduction of the Supreme Spirit cannot but be true in essence. The practice of candid and sincere search after truth, regarding every subject to which the mind may be directed ought to be cultivated by those who wish to acquire occult powers with assiduous care. It is a habit of the mind which exercises a most important influence in the culture of moral and intellectual character.

Bramhacharyam or abstinence from all sorts of animal desires and acts, is another factor of restraint (*yama*). Desire for such enjoyment diverts the mind to animalism and debases it by shutting its door against the sublime and higher faculties peculiar to man. We find, the word continence has been used in some works as equivalent to the word *Bramhacharyam*, which I believe, may be accepted in the absence of any other word better suited to our purpose. Excessive animal desire springs from baser feelings, it places man on an equal plane with lower animals and grows at the sacrifice of the higher faculties without which a man cannot aspire or attempt to enter into the domain of Yoga. It is therefore indispensably necessary for a man who wishes to perform Yoga-practice, to put a check upon this desire which is evidently a most powerful one and greatly detrimental to the process of development of our higher faculties.

This much for the undue desire only,—but its satisfaction to excess, entails a very serious loss no

our vital power and leaves the man who foolishly indulges in animal excesses, in a miserably wrecked condition, both morally and bodily. Excessive indulgence is followed by general weakness and nervous debility. Mental depression is generally the concomittant result. The sufferer does not like to follow any active occupation or, rather desires for a dreamy kind of existence. Depression of spirits accompanied with inability to fix attention, appears as early symptoms. Loss of appetite, dyspepsia and flatulence gradually supervene indicating the disordered condition of the digestive organs; the sense of hearing and that of sight, get dulled; memory fails and the injurious effect manifests itself even in the cardiac region, affecting the function of this vital organ, giving rise to palpitation and cardiac dyspnœa. Epilepsy, insanity, or phthisis may supervene as a well-merited punishment.

To protect our youths, sermons on *Brahmacharyam* ought to be spread broadcast. The minds of our boys and youths should be strongly fortified with the instructions and practices of *Brahmacharyam*, so as to enable them to preserve themselves from the temptation of indulgence. Adoption of *Brahmacharyam* should be considered as a vital point not only by those who wish to practise *yoga* but by every youth of our community. *Brahmacharyam* tends to impart a healthy tone to the system, vigor to the body as well as to the brain which is considered to be the seat of mental powers; it strengthens the memory, sharpens the intellect, increases the ability to concentrate the attention and fits the mind for the contemplation and meditation, which serve to lead us to a higher region of spiritual thought devoutly to be wished for.

Then comes *Kshama* or forbearance, which is nothing but a restraint on the emotional state known by the name of anger arising out of a certain sense of injury done by others. Anger destroys the mental equilibrium and disturbs the peace and harmony of our community. The disturbed state of mind is awfully antagonistic to the practice of Yoga. Cultivation of habit of forbearance with which the anger is checked is therefore a point of vital importance.

Dhritih or self-command is another restraint. Our mind is undoubtedly a subtle substance. It inclines freely, suddenly and impetuously but that is an unfavorable condition to the practice of *yoga*. Unless and until the mind gets perfectly composed, none can expect to obtain success even in concentrating attention which is calculated to be the first thing needful for practising Yoga. Mental equilibrium must be kept up intact from the influences of external and internal disturbing forces. It is *Dhritih* or power of Self-command that comes forward to help the mind, when any extraneous unfavorable agency tends to exert its baneful influence on the mind. This power of Self-command holds the mind fast within its boundary and preserves it from losing its healthy and normal power which would otherwise be dissipated through its movements in the wrong directions.

Daya or compassion has also been reckoned as one of the *Yamas* to be cultivated. There is no need of dilating on this topic, but a few words about it, would evidently appear to be relevant to the subject. The due exercise of this divine feeling is calculated to promote a double object, namely,

the alleviation of distress in others, and the cultivation in ourselves of a moral condition peculiarly adapted to a state of moral discipline. It tends thus to withdraw us from the power of self-love, and the deluding influences of present things and habitually direct our views to that future life, for which the present is intended to prepare us. Thus the cultivation of this feeling is not properly to be considered as moral approbation but rather as a process of moral culture. This may enable us in some degree to benefit others, but its chief benefit is to ourselves.

Compassion is a restraint against self-love and selfishness. In its cultivation, our object would not only lie in endeavouring to alleviate the distress of the suffering humanity physically and pecuniarily at a considerable sacrifice of our personal comfort and interest, but this is to be exercised * * towards the reputation of others. This consists not only in avoiding any injury to their characters, but in exertions to protect them against the injustice of others, to correct misrepresentations, to check the course of slander, and to obviate the efforts of those who would poison the confidence of friends or disturb the harmony of society.

Compassion should sometimes come forward in the shape of forbearance, and this is to be exercised towards the conduct and character of others, especially when these have been in opposition to our personal interest or self-love. In such cases, their conduct is to be viewed with indulgence and forbearance, assigning the most favorable motive, and making every allowance for their feelings. It is to be remembered that compassion consists in the habitual cultivation of courtsey, gentleness and kindness, and that on these disposi-

tions often depends our influence upon the comfort and happiness of others. Compassion has got another field to act upon. It must be exercised to elevate the degraded humanity. It implies the highest species of usefulness which aims at raising the moral condition of man, by instructing the ignorant, rescuing the unwary, and reclaiming the vicious. This is the true significance of that Divine instruction imparted by Sree Gauranga—the last and the best of the Avatars—to his Savant disciple—Sree Sanatan Goswami. It runs thus :—

“Jive daya, name ruchi, Vaisnavasevan
Iha pare dharma nai shuna, Sanatan.”

It means, “Listen, oh Sanatan, the most exalted articles of religious principles are,—Compassion towards all beings, hankering after repeatedly reciting the sweet name of God, and serving those who are the devoted servants of God.”

Daya or compassion is a divine lever that tends to uplift the depressed humanity to the domain of the spiritual world.

Another restraint is—*Arjava* or sincerity. Duplicity cankers

Arjavam the character to its very core. So sincerity is opposed to duplicity and hypocrisy,—that unworthy display of human character in which a man disguises his real sentiments, and, on the contrary, professes principles which he neither feels nor values, merely for the purpose of promoting his selfish interest. It is founded on the lowest selfishness and includes a departure from veracity and honesty. Sincerity is opposed to flattery which tends to give a man a false impression of our opinion and of our feeling towards him and likewise leads him to form a false estimate of his own character. It is also opposed to simulation by which a man for certain purposes professes sentiments

towards another which he does not feel or intentions which he does not entertain. Sincerity is a noble sentiment that really adorns our character.

The ninth restraint prescribed for the *yogi* is *Mitahara* or taking food moderately, and avoiding articles of food, which are prohibited by the *yogis*, as they are detrimental to the attainment of high spiritual life. It includes both the desire and the act. Action is followed by desire. Strong desire to take food moderately comes up as a restraint on the greediness which prompts a man to take rich and excessive food. Psycho-physiological enquiries have proved, beyond doubt, that plain, simple food tends to favor high thinking. Loaded stomach hinders the functions of the heart and the head. We can hardly concentrate our attention after a heavy meal. Besides all these, heavy meals, retarding the process of digestion, absorption and assimilation, bring about ailments which tend to injure our health permanently and thus make us utterly miserable in the world both bodily and mentally. The prohibited articles of food are also injurious to the interest of our progress towards spiritual life. So it is one of the vital injunctions of the *Yogi* that the desire to take heavy and prohibited meals should at once be curbed and thoroughly restrained. The benefit of fasting for a prescribed period has now been recognised even by the scientists of the West.

Shoucha or purity is the last of the *yamas* referred to in the *Hatha-Yoga Pradipika*. But in the *Patanjali Yogashastra*, it has been placed in the category of *Niyamas* or observances. But there

are explanations for it. "*Shoucha* or purification is of two kinds," says the commentator Bhoja, "external and internal" External *Shoucha* or purification means the washing of the body, (which will be further dealt with in our next in connection with *Shatkarma* such as *Neti*, *Dhauṭi*, etc.) Internal purification consists in removing impurities of the mind. This is certainly a restraint on the evil passions which tend to spread moral darkness and vitiate our mental atmosphere to the serious detriment of our spiritual progress. It is *Shoucha* or a process of moral purification that comes forward to put a check upon all these propensities from taking possession of our mind and keeps it fit to accept the spiritual truth, which is considered to be the highest aim of *yoga*.

This much for the *yamas* or restraints In my next article, the utility and importance of certain observances (*niyamas*) in connection with Hatha-Yoga would be discussed.

RASICK MOHAN BIDYABHUSAN.

MY OWN EXPERIENCES.

[I]

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[NOTE BY THE WRITER:—The writer of this will be pardoned if he claims some acquaintance with the revered Editor of the "Hindu Spiritual Magazine". The present writer with several others approached the Editor in 1905 and explained to him the need for the organisation of a society on lines similar to Psychic Research Societies in other countries and a society under the name of "The Oriental Psychic Research Society" was organised under his distinguished patronage. It was also proposed then to start a Magazine which would serve as an organ to the society and the result was the publication of what is now known as the "Hindu Spiritual Magazine". The late Sir Maharaja Jotendra Mohun Tagore Bahadur, the first man in Calcutta in his time, and the revered Editor were most intimate friends. The Maharaja, as your readers are aware, took a prominent part in the starting of the Magazine.

The main object of the Magazine is to render death—a] tremendous reality to be dealt with by every one of us as best he may—easy to meet with. The second object of the Magazine is to offer consolation to the bereaved, and its third object is to shew what a kind and loving friend God is.

The Magazine does not belong to the class of amusing literature or fashionable literary productions. It provides avenues to the most secret and profound knowledge of the human soul. The subject is full of paramount interest at the present time. It is, however, somewhat strange that a Magazine containing such interesting and instructive materials for perusal should not have a much larger circulation]

I HAVE no claim nor the ambition to count myself among the myriads of spiritualists of the day. All I wish is to present to your readers some of the results of my own personal observations of mediumistic phenomena and spiritualistic seances. From the opportunities I have had of watching spiri-

tualistic phenomena in all their different phases I can assert that the result, to my mind, is a profound conviction that spiritualism can be very rightly studied with profit and with true and enduring interest only by the illumination of religion. Without it everything would look upside down.

I have been eye-witness to the invocation of spirits through mediums and many other ways, of the dead personalities of the fool and the philosopher, the profligate and the virtuous, high and low, physicians, divines and statesmen. Let me attempt to lay before the readers a short account of the spiritualistic seances held at Darjeeparah in Calcutta. I simply record here what I have seen, felt and touched. I have often lamented that I did not so long avail myself of the opportunities which fell in my way of communicating these facts to the public.

More than seven years have passed since these seances were held. All that I have now in my power to record are some particulars gleaned from memory. It was in February of 1903 that I had conducted a series of experiments in hypnotism and mesmerism. These seances were witnessed each time by students, officers, lawyers and doctors who can vouch for the correctness of what I shall attempt to describe here.

My first acquaintance with the medium commenced accidentally at the house of a distinguished Kaviraj (now dead) where I used to repair of an evening for agreeable conversation. The boy who was studying medicine and aged about 18 years possessed rare mediumistic powers. I determined

to see how I could develop him as a medium and accordingly introduced myself to him. Our conversation turned for a while on the subject of occultism and astral vision of which he confessed to have no knowledge whatsoever.

In answer to my question whether he ever had any queer feeling or sensation in life he said he had been subject to states of mind in which his usual normal self had no existence for him. He was, in fact, another person and he felt it. To quote his own words, "there have been times in my life when I have been conscious of two consciousnesses ; in other words, while I am conscious that I am myself I have also a feeling that there is another self separate and distinct from the first"

I commenced systematic sittings with the medium for development. Arrangements were thereafter made to hold the seances in the house of the late Kaviraj Annada Prosad Sen of Darjeeparah.

After I had given the boy (hereafter called the medium) a few passes he went into a sort of trance and with the return of his consciousness we were amazed to see the changes that his features and voice underwent. He was completely metamorphosed. He had another mind ; altogether a different pose of his body and quite a new and different ring in his voice. In other words, he was a control, no longer the medium but somebody else.

Here was a boy, a sensitive no doubt, whom I threw into magnetic sleep with a few passes of my hand. The symptoms that characterised him, while under magnetic sleep were as follows: (1) his circulation got too low, (2) his bodily heat diminished to a degree too great and he seemed to rest

for some time like a piece of log seemingly motionless and void of sensation.

In the earliest stages of this sleep the medium preserved his sensibility e. g. the hand shrank away from a pin prick. With the deepening of this sleep the body lost its sense of feeling, but the medium felt the prick of a pin made apparently in the vacant space within an area of, say, an inch or two outside the skin as if a thin sensitive layer or envelop invisible to ordinary eyes had been formed an inch or two outside the cutaneous area which, when stroked or pricked, gave rise to a sensation in the medium.

When this sleep became still deeper the sensitive envelop was found to have receded further away from the body of the medium.

After an interval of about a quarter of an hour the eyes of the medium became wide open and he came to himself and seemed to have regained consciousness. I questioned him as to who he was at which he smiled and bade me be patient. The medium had a look not quite like his own and his voice had a ring in it that sounded quite unfamiliar to us. He spoke in the best Urdu, a language the medium was quite ignorant of.

Then something very curious and noteworthy happened. The medium lightly pressed his right nostril with his right thumb, and his sacred thread, which he wore, being by caste a Vaidya, lay between his thumb and the index, and slowly and rhythmically he drew in the air and as slowly expelled the air out. He repeated this process for nearly 15 minutes. At the end of this period a total suspension of the medium's breath took place. Gradually his pulse became thready and

almost imperceptible. The paunch of the medium got visibly distended and appeared to have enormously gained in dimensions. This was noticed by the roomful of people present there. One of the spectators at this stage called my attention to the fact that the body of the medium appeared to be raised from above the level of the *boytakkkana charpayah* on which the medium lay at full length.

I was really amazed not with this feat of levitation but with the complete transfiguration of the medium.

It seemed to me that from where I sat I could see two ball like things form out of the medium's substance, pass out of his body and float over his head and drift into space which had their root somewhere at the pit of the medium's stomach. These balls with each inspiration of the medium appeared to coalesce into one mass and disappear down the pit of the medium's stomach and with each expiration they seemed to detach themselves, grow into two separate balls and float over his head like two inflated hydrogen toy balloons that are often seen exposed for sale in the stalls of Calcutta bazars. With outstretched hands the medium caught hold of them and released them at his sweet pleasure and sometimes put them into his mouth and evidently swallowed them up.

Motionless like a log, in other respects, the subject lay prostrate and over his head floated the two balls emitting a dull grey bluish light. A shadowy, yet visible, link connected the grey blue balls with the sleeping medium. So far as the medium was concerned he was entranced.

Is then the theory of the mental ball (*Boule Mentale*) being bound to the body (usually at the spleen) by a visible cord—

a fact? What did I see before me? What did the medium hold in each of his palms—a ball emitting dull-grey-bluish light and which was witnessed by a roomful of people.

I had heard of the magnetic force inherent in every human being. I had heard of a hidden fluidic body which could be lured away from its inner hiding place, the gross physical body, and made to assume different forms. Could it assume the form of a ball like those the medium held in his palms?

There were many respectable people present amongst whom were some who had no faith in the existence of spirits but who came to enjoy the fun. As, however, it was getting late I myself wished to bring the day's sitting to an end one way or the other.

The medium all on a sudden pronounced the word "Aum" with a prolonged intonation and again went through the process of *Pranayam*. In fact the medium went over the process so swiftly, rhythmically and methodically as to leave no doubt in the minds of those present that he was either so well practised in *Pranayam* (which he was not) or that he was distinctly under some foreign influence. His physical frame which was rather meagre and lean appeared to put on a plumpness not its own and the whole body of the medium seemed to radiate light. I looked for an opportunity to question him and the following conversation then took place.

Q. Who are you?

A. You are all unbelievers, unclean. You have done me the greatest wrong by invoking me here and in this way.

Q. But I did not invoke you.

A. You are to blame for my appearance here.

Q. Can't you tell us something about yourself?

A. I can, but you won't believe me—you are such sceptics, all of you.

Q. Are you living or dead?

A. I was in the land of living once.

Q. Where were you before you possessed the medium?

A. On a *Bel* tree very close to the place where the seance is being held now.

Q. But then who are you?

A. Don't mind who I am. If you all have a desire to be benefited by a mystic who can summon spirits for practical purposes here I am at your service. Instead of quarrelling over names why don't you try to improve your present opportunity? Ask me any questions you like. Above all don't ask me to prove my identity for that will necessarily bring me in contact with material conditions most painful to me.

Q. How long have you been staying here?

A. For a long time.

Q. But who are you?

This question being repeated, the medium became violent—his bodily strength increased wonderfully and he raised a piercing cry, and groaned as if in violent pain. I entreated and coaxed him and finally succeeded in mollifying him. I allowed some time to elapse before I ventured to disturb him again.

We were in great doubts as to whether or not we were being deceived by the medium himself assuming the role of a spirit.

During this interval he again went through the process of *Pranayam* and remained for a while in a state of quiescence and suspended breath.

It was for the first time I noticed that whenever the medium resorted to *Pranayam* his paunch gained enormously in size and his whole body became radiated with a light shining from within, besides, a sound of something being violently torn at the pit of the medium's stomach assailed our ears. The next thing I observed was that he held something in both his palms. The attention of the spectators was directed to this fact. This time it was something else than the balls above referred to, that excited our curiosity. I asked him what was that he carried in his palms. He did not reply but the hall rang with a low vibrating laughter from the medium. He then relaxed his grasp, took a deep long inspiration and bade us see what he held in his hands but then that phantom something had vanished as if by magic. Not content with this I determined to take him unawares just to see what he carried in his palms and was watching for my opportunity.

More than once my attention was drawn by the spectators to the two ball like luminous things which the medium held in his hands and which sent forth a kind of dull grey-blue emanation. I made an attempt to forcibly detain one of his hands to see what it contained, but the medium eluded my grasp and managed to transfer the contents to his mouth and swallow it up.

So far the control had made two statements (1) that he was a dead person and a mystic and (2) that he was here to benefit and befriend us. Add to this the fact that he carried something like a ball in each of his palms. What these balls were that he carried as also the problem of the sound of something being violently snapped at the pit of his stomach remained a mystery.

I implored him to give us some proofs of his presence and power and to shew us something tangible which could be reckoned as being more than ordinary and would serve to prove his identity. He asked me what we wanted that he should do.

At this stage disputes arose as to the utility of questioning a spirit who refused to give out his name. So I questioned him again as follows :

Q. Kindly tell us who and what you are.

A. Would you be able to know me were I to tell you my name? I am Spirit. I am *Atma*. Don't talk too lightly of these things. Be serious, be earnest if you have a desire to penetrate into the mysteries that surround you. What is there in a name or what is there not? Seek and you shall find.

The medium at this stage shewed symptoms of lapsing into a state of coma. A doctor who formed one of the spectators remonstrated with me and bade me release the medium who lay upon the *charpayah*, with pulsation hardly perceptible and animation suspended. I assured the doctor there was no immediate danger to the subject ; at the same time I asked those present in the room to be serious and earnest-minded.

A perfect silence reigned in the room, which seemed to grow oppressive. I could not speak. I could not move. I gazed and gazed at the medium and while doing so I could perceive a shadowy form slowly detach itself, as it were, from the medium's body and gradually assume the shape of a man resembling in appearance the figure of a strongly built, tall, bearded Sanyasi with a *trishul* (trident) in his hand, looking

at me with a stare I shall remember to my dying day. Queer sort of thing this I thought, I looked first at the medium and then at the shadowy figure beside him and then at the spectators in the room. But there was a shadowy form there sure enough which untucked his arm from the side of the medium and immediately replaced it in its old position.

An irresistible, mysterious and altogether undefinable influence had taken hold of us all, and we experienced a most curious, uncanny sensation which, for myself, I tried my best to shake off by moving away from the place I occupied ; but I was spell-bound and unable to move away from the place. Strange to say, I could not utter a single word to break with the spell that enthralled me. Was I auto hypnotised or was it an optical illusion or a trick of my imagination that caused me to see what I did see viz., the figure of a *sanyasi* in close embrace with the medium? I vainly waited for an external sound to rouse me and nothing was forthcoming. Were the spectators hypnotised too?

A sudden response from the medium came to my relief and served to rouse me from the semi-lethargic state of mind I found myself fast drifting into.

The shadowy form seemed gradually blending into the medium's body. His features grew less and less distinct and his figure more shadowy. A film came over my eyes. I looked at the medium again. The light faded gently away and the medium could be seen lying in the same immovable posture as before. It must have been a remarkably ingenious and lively imagination that could have discovered any resemblance between him and the shadowy figure that stood beside him a few minutes ago.

Addressing us the control bade us be pure and sincere in desire, righteous and unselfish in aspirations and free from worldly defilements. He further said, "I am a Brahmin and a worshipper of Siva. Fetch me a *Jhuli* if you have a mind to see what people call a *tamasha* but know that I am a spirit and behave yourselves accordingly." This exhortation was made in such a manner as to leave not the faintest shadow of a doubt in our minds that the medium was being controlled by an Intelligence other than his own. He further said he would undertake to cure the afflicted if there be any in the room through the intervention of the gracious and mighty Siva whose disciple he was. He again asked me for the *Jhuli*. I handed him one made out of a *chadder* belonging to a gentleman standing close to me. The four corners of a sheet of folded chadder tied into a knot will give some idea of the contrivance that was made use of then.

He next desired that the light in the room should be subdued when he would be in a position to shew us something and upon our doing so we perceived a soft silvery light float about his face which gathered in intensity at the point where the eyebrows meet. We saw lights floating about the room and shadowy forms moving to and fro. The medium, on being entreated to do so, opened his eyes which appeared like two luminous balls of fire giving out a magnetic glare the sight of which caused a peculiar sensation to creep into our nerves. I felt a tingling all through my body slowly getting on to my nerves caused perhaps by my too near proximity to the medium. Peculiar sounds could also be heard—by whom or how produced nobody knew.

I reminded the control of his promise to heal the sick whereupon nearly a dozen men besought him to cure them of their maladies.

Then something was done by the medium which has been, is now, and shall ever remain the greatest puzzle I have yet been called upon to unravel. Do spirits resort to trickery?

Not only was the medium thoroughly searched by others as well as myself, but he was stripped and divested of his garments so that nothing could be kept concealed about the medium's person, and then to make assurance doubly sure, the medium was requested to put on a *dhuti* lent on the occasion by one of the inmates of the Kaviraj's house. To my mind fraud was absolutely out of the question. In spite of all precautions taken and tests imposed upon the medium the same phenomena continued in a series of seances later on, the results of which will form the subject of my next paper. On the whole I should think I have had more than a dozen seances with the same result.

Not only were people healed of various complaints by means of herbs and roots of plants given them by the medium which fact can be attested by witnesses then present and still living, but facts were correctly given and information communicated which were unknown at the time or only known to a few persons.

Information was received through writings the accuracy of which was unknown at the time, but which on subsequent inquiry turned out to be correct.

Writings were produced with electric rapidity in so short a time and under such conditions as to render human agency impossible.

Information of future events with the precise hour and minute of their occurrence was accurately foretold even weeks and months before.

(To be continued.)

SATISH CHANDRA SANYAL.

HOW TO MAGNETISE ANIMALS.

[II]

—:-(X):—

(*Concluded.*)

TO MAGNETISE FISHES.—In saying about ‘magnetising fishes,’ of course, I do not mean those swimming about in the sea or rivers. Fishes can only be magnetised when kept in small aquariums. The water should be thoroughly magnetised before the fishes are put in. Then drop them, one by one, into the water, magnetising each separately by passes over that part of the water, nearest to them. The passes should be directed, as much as possible, from the head to the tail of each.

Those that are affected will follow your hands as the metallic toy-duck does the magnet ; and if you suddenly raise your hands, they will jump their noses up and down out of the water, as often as you raise your hands up and down. It sometimes occupies a long time to bring them under control and even the attempt may not always succeed. De-magnetise the fishes by making de-magnetising passes from the centre to the circumference of the aquarium over the surface of the water.

TO MAGNETISE A BIRD.—Birds are generally magnetised when they are kept in a cage. More care and precaution

necessary to magnetise a bird than any other animals, for the least sudden noise will disturb him. Stand in front of the cage and wave your hand slowly and regularly from left to right, about a foot distant from the cage. The bird, when affected, will become either agitated or sullen, and will follow with his eyes the movements of your hands. Gradually lessen the distance of your passes, till within three inches of the cage, and then point your hand towards his eyes, and make a slightly tremulous motion of the hand up and down, keeping your eyes fixed upon him the whole time.

If the bird is affected, you will see, in a few minutes, his eyes will close, though after much struggle to keep them open, and he will fall off his perch. You may then take him out of the cage, and perform any experiment upon him you like, when he will remain in a perfectly passive state; but birds naturally being exceedingly sensitive to sharp noises and slight draughts of air, they may awaken at any moment, if there be any such disturbances at the time. Flying birds can also be magnetised by men having a strong power of magnetism. In the ancient history of magnetism, we find, that there were men, in old days, of such powerful magnetism, that they could easily magnetise a single or the whole lot of a flock of flying birds, and could bring them down on the earth at any moment. Birds, when once magnetised, become more susceptible than before, and can very easily be magnetised, and kept in that state for a longer time and with more certainty, the next time.

To de-magnetise a bird, employ cold Insufflations upwards and sideways all over the body. Put him then into the cage and make (over the cage) a few de-magnetising passes, even if he awakens suddenly.

TO MAGNETISE GOATS :—Fix your eyes upon theirs, and make passes at a distance. They do not get sleepy, but become excited. When their eyes become fixed immovably upon yours, or when they watch closely every movement of your hands make Repelling-passes * towards their forehead till they retreat a few steps, and then draw towards you by Drawing-passes, * at a rather less distance than when you controlled them.

To magnetise goats, though easier to control, is often a dangerous task, and I do not advise anyone to undertake it, who is not on very friendly terms with them, as they are apt to get excited in the course of the operation, when they seem blind in their rage, and their eyes assume the most horrible appearance at the time. De-magnetise them by Reverse-passes by standing in front of them.

The above instructions, I hope, will suffice to give an idea to the readers as to how to conduct the process of magnetising other domestic animals, but it must be remembered that any two animals are never supposed to be controlled by exactly the same amount of influence, nor the phenomena exhibited are expected to be strictly identical with the previous experiences. Utmost care and discretion are required on all occasions. Never allow any animal to go without being de-magnetised, even if you are unable to perceive the slightest effects resulting from your efforts. Never

* Drawing-passes are used for the purpose of attracting or drawing subjects towards you, and Repelling-passes are made with the opposite purpose, and in an exactly reverse manner. They are strictly Phenomenal and will be explained in detail when dealing with Phenomenal Mesmerism.

grudge the trouble that you may probably have to encounter at the first time you try to control an animal, for you will almost on all the occasions have your patience and perseverance severely taxed, but remember, that each time you repeat your operation, the animal will be influenced more quickly and more perfectly too. If any of our readers be interested in studying the minute accounts of the art of magnetising all sorts of animals, I would advise him to read "Trials of Animal Magnetism on the Brute Creation" by John Wilson in which he will find an exhaustive account of the experiments conducted by the author of the book upon cats, dogs, fishes, ducks, drakes, cocks, hens and several other domestic animals, and also upon a lioness and two elephants, kept in the Zoological Gardens. One puppy that he magnetised twelve hours after its birth, opened its eyes, and saw, while the remainder of the litter did not open their eyes before the usual time of nine days had expired, while another puppy blind from birth, followed its magnetiser out of the room as though it could see him.

I quote the following passage from Cutlin's account of the North American Indians, to show how the soothing effect of Magnetism upon brutes, can turn them to practical purposes. "I have often," says Cutlin, when describing the capture of calves after the death of their mother, "in concurrence with a known custom of the country, held my hand over the eyes of a calf, and breathed a few strong breaths into his nostrils, after which I have, with my hunting companions, rode several miles into our encampment, with the little prisoner busily following the heels of my horse the whole way, as closely and as affectionately as its instinct would

attach it to the company of its dam. This is one of the most extraordinary that I have met with in the habits of this wild country, and although I have often heard of it, and felt unable to exactly believe it, I am now willing to bear testimony to the fact, from the numerous instances I have witnessed since I came into the country. During the time that I resided in this post I assisted in bringing in, in this manner, several of these little prisoners, which sometimes followed for five or six miles close to our horses' heels, and into the stable where our horses were led."

Many of our readers may have heard that the Indian *Rishis*, who generally live in inaccessible hills and jungles for being secluded from all sorts of worldly disturbances, have such extraordinary power of magnetism that they can very easily tame even the furious man-eaters, simply by looking upon them with a strong magnetic gaze, and can make them calmly obey any orders the *Rishis* would like to give them. There are also several stories current about taming poisonous snakes, or rendering them so helpless as to become quite unable to do injury to anybody, or to raise their head, nay, even to move, by the help of *Mantras*, which are nothing but a popular means of concentrating the mind of the operator, though the Indians very rightly conceive that these *Mantras* have their own influence as well.

The effect of human saliva on poisonous snakes is also a matter worth noting. I quote the following from *New York Herald*, to show the deadly effect of human saliva on poisonous snakes as asserted by a Georgia (U. S. A.) farmer "As the farmer," says the *Herald*, "was in a field picking up some straw, a rattlesnake, four feet long, fell from the straw

at his feet. He set his heel on the reptile's head, and spat into its mouth. In a few minutes the snake became sick and powerless, and died in a quarter of an hour. Shortly after he caught an adder, and on following out his experiment the creature died ; whilst, by merely wetting a stick with his lips, and drawing it across another adder's nose, the same result ensued. On spitting into the mouth of a harmless snake, however, the creature was uninjured."

B. B. BHUTTACHARJEE.

THEORY AND PRACTICE OF TANTRA.

[IV.]

—:-(X):—

ELEMENTARY THEORY.

SCIENCE is knowledge organized, while art is knowledge utilised. Tantra is a science as well as an art. As a science, it treats of the nature and properties of matters spiritual, determines the conditions on which the full opening of the inner vision depends, and serves to reveal the truth that all matter is changeful—matter is nothing but the combination of the forms of change, and that its seeming substance embodies mere motion of change so that its inmost attribute is changefulness; and that is why our mind concentrating on material object absorbs its attribute—changefulness.

As an art, Tantra lays down rules for properly applying the faculties of mind to the concentration on the one changeless substance, the very reflection of which through the changeful forms of matter makes them seem steady and substantial, and the whole earth appears to be simply the physical manifestation of a higher plane, created as the abiding place of mortal men in temporary state of spiritual perfection. At the same time, it helps us to know that from mother nature all things evolve, that through the mother all things come to life, and mother is therefore "life". In a word, the life of all things is motherhood. The spiritual force of this

motherhood shows itself in various physical forms or manifestations of *Sakti* or Divine Energy. It is by the knowledge of this motherhood that the ideal life of the Tantrik is illumined as if by its own light, and thereby they are able to see all nature as through a transparent glass, see everything with the ensouled mind's eye—not by the physical eye—since they live within that ensouled mind and rarely come out to the surface called the physical plane.

It would not be out of place here to remind the reader that the three cardinal attributes (*Sattwa*, *Raja* and *Tama*) represent the joint origin of the principles which compose all creations. From *Sattwa* springs the mind; *Raja* brings forth the ten senses; and *Tama* in its turn gives rise to the five essences and the five gross forms of matter. Each object of creation is therefore the different degrees of blendings of the three attributes. The illumined vision of *Sattwa* points to the fact that all nature is made of materials almost transparent as ether. It is ether that is cognized through ethereal vibrations (motion), and that light also recognises light.

The union of soul to soul is brought about by the general recognition of the one spirit which is the root, sustenance and life of all manifestations in nature. Spirit only makes man competent to recognise motherhood, and this we can hardly realise because we are fast losing our moral depth, and our minds are getting more and more dense in point of ignorance of facts than those of even the near past—not to speak of those of the remote ages. This growing density which pervades our minds is daily making us less spiritual and intellectual than our ancestors. This degeneration increases with time at a very slow rate, because *Sattwa* and *Raja* are still

predominant, although *Tama* has begun to assert itself more and more until the end is reached when the action of *Sattwa* again becomes fully perceptible. This pronounced assertion of *Tama* within all nature is betrayed by outward signs and symptoms. In these days, distinct degeneration is observable in the thoughts and actions of men, although a small portion of them still retain much of the high spirituality of the spiritual age. However, with all the counteracting influences of the present age, it is *Tantra* that professes to reveal the truth that the astral body as distinguished from physical body never dies unless it is destroyed by bringing about absolute equilibrium of the three cardinal attributes (which form the ego of man) through spiritual development. It is therefore that the Tantra goes to show that the dissolution of the fine (subtle) form begins with the mind absorbing it with its attribute—the power of willing and non-willing. When mind is centralised in the Divine Energy, it brings about the poise in its vibratory volition—the cause of all material desires. When mind is rendered firm by this will-control, the belief in the unity (ego) is absorbed by universal consciousness. The attribute of this universal consciousness is the power of decision. Aided by the power of decision, the universal consciousness is absorbed by absolute Being, since the power of decision is also one of the three attributes of the Supreme Being (*Parabrahma*). At this stage, divine truth—the second attribute—also absorbs the absolute Being with the result that all-impregnated truth—the third attribute—enters the unmanifest soul, absolute Faith and Love—the basic principles of Divine Energy. Thus it is mind alone that requires a thorough training with a view to equalising the three cardinal

attributes which govern a man. And this equipoise in the power of cardinal attributes results in the loss of their individuality and consequential transformation into absolute illumination, that is to say, such illumination as will have no tendency or trace in it of being disturbed into obscurity. In a word, each of the three cardinal attributes is mixed with the other two, its own quality being predominant in it. It is their inequality of power that brings them forth into, and sustains, their being. As soon as this power is rendered equal they will cease to exist, while the absolute illumination alone remains. This is the elementary theory of Tantra and is based on the Vedic truth.

Now, it remains to be seen how the equipoise of the power of the three cardinal attributes is to be effected. The answer is simple, although there are various processes laid down in the Tantra as means to attain the object in view. First, let me proceed with the theory of the Tantrik processes. All composing principles of the universe are present everywhere ; in some phases they are in a latent, and in others in manifest state. What is true of the whole universe is true of an atom ; and, as such, the whole universe is one whole living mass like a single living being. Thus what composes the living being is a universe in embryo. Let us now examine the component parts of a living being. They are the mind and the senses. While going into further details it is worth noticing that nerve is but a mere physical vehicle of the sensation of the mind, and that the brain is the physical centre of the nerves. The mind feels the sensation of the external stimulus through the five cognizing senses, and the mind's sensations are carried through the nerves to the brain.

It is, however, a pity that seldom, if ever, we make use of all the forces and properties of the nerves and the brain; and in consequence the mind and the senses suffer to be in a shut-up, undeveloped state and claim to perform their undeveloped crude functions like an unconscious mechanism.

The question now arises how we shall be able to develop the mind and the senses. Modern science has, no doubt, excited our wonder in matters material but has failed to determine the conditions upon which the development of the mind and the senses rests. Modern science has made its followers outward-looking; and, necessarily, its chief aim is directed to conveniences and comforts of life. Man, as a rule, hankers for them, and when this hankering ends in a failure they make themselves unhappy. Thus modern science can hardly be of any use for the development of the mind and the senses. It is Tantra that draws out a plan for such development, step by step. There are various processes by which we can seek the Divine Energy through every wish and every act. The very idea of that energy makes life interesting and represents the element of sweetness even in the grossest pleasure. To illustrate this, I must give here an example. The man who is very fond of going to the theatres cannot keep on going there for ever to sustain the pleasure that theatre-going produces. Such pleasure is obviously restricted to a little while, and, on the contrary, brings on the re-action, that is to say, gives place to the pain of its loss, and, at the same time, the restlessness in the search again for such pleasure. True pleasure needs no repetition of the action producing it. The man who has solved the mystery of true pleasure does not seek to find it in any form of

material enjoyments since the solution lies in the fact that it is mind alone, affected by material objects, that cognizes pleasure or pain. Objective pleasure is but for a while, and its cessation is sorrow, no doubt. The very constituents of objects partake of changeful materials originating more from pain than from pleasure.

We must first appreciate the truth of the theory set forth above, and then, it would be possible for us to imagine an eternal object (Divine Energy), to create mentally such an ideal object, and eventually to concentrate our mind exclusively upon it. The immediate effects of such concentration are that the restless mind becomes calm and is thus made happy by itself. This is the first step to be followed for the development of the mind and the senses. As soon as the mind is developed to some extent, even the so-called developed mind will be able to dictate such further steps as would be necessary until it is fully developed.

Next, we must accept as axiomatic truth that the universe is made up of twenty-four principles viz. Love, Universal consciousness (Intelligence), Ego, Mind, the ten senses, the five objects, and the five elements. Any of these principles as it is developed, causes the preceding principle or principles to be developed simultaneously. Generally, the mind (the fourth principle in order of sequence) is for the first time developed, and along with it are developed Ego and Intelligence since these three principles are close co-workers. Now, let us infer from the various stages of man the main factor in the development of the principles. For facility of comprehension we may take man for the universe,—the miniature universe. From the lowest rank of society to the highest one

(perfect or all-loveful) the process of development involves innumerable incarnations. We may at once take a leaf out of this process and find for ourselves the agencies required for the development of the principles. The details of the process given in various Tantrik works will be set forth later on. Meanwhile, I take this opportunity to warn the reader that indolence, love of ease, and obstinacy preclude effective service at the altar of truth ; and only freedom from prejudice and untiring zeal qualify one for the most sacred of all human developments, the practice of Tantra. The Yogee or the Tantrik who enters on his work in this spirit becomes directly assimilated to the Divine Energy. The Yogee subjects his body to severe austerities in order to enable him to develop his mind, while the Tantrik subjects his mind directly to its concentration which results in its development. The theory remains the same in either of the practices. The Tantriks must, therefore, pay due attention to nature (Divine Energy) by means of their senses and the mind, by careful, honest observations and by experiments conducted with all possible purity and in no other way.

SRIMAT SACHHIDANANDA SWAMI.

SOME HISTORICAL INSTANCES OF SUPERNORMAL PHENOMENA.

[III]

—:-(X):—

THERE are numerous illustrations in history of great men and Kings being warned of their death by forebodings or predictions. These warnings have generally come like the writings on the wall, when the persons concerned are in the midst of a carnival, intimating them that sooner or later they will have to render an account of all their doings, good and evil, in this mortal world before another higher tribunal. Indeed they should fully bear in mind their responsibility in this matter as they possess large powers either for doing good or evil to their fellow-beings. The warning to Alexander the Great, as will be seen from the following description, was confirmed by an Indian philosopher who accompanied Alexander the Great from India.

At a distance of three hundred furlongs from the great city of Babylon, Alexander was encountered by a deputation of the most famous magi. These warned him that he should on no account presume to enter Babylon, as the gods had decreed that once within the walls he must assuredly die. So deeply was the conqueror of Asia moved by this prediction that, while sending his chief friends into Babylon, he himself

encamped at a distance of two hundred furlongs from the walls. But the Grecian philosophers who accompanied him, the doubting disciples of Anaxagoras and others, went into the King's presence, and by their lively ridicule temporarily effaced from his mind all respect for the wisdom of the Chaldeans. Alexander entered Babylon, and in a few months was gathered to his fathers. Various other omens had foreboded the disappearance of this royal meteor from the earth which he astonished. Shortly after the magnificent obsequies of his favourite Hephaestion, a Babylonian who had been placed in confinement was found by the King dressed in the royal robes and seated on the throne. Alexander, amazed, demanded of the man who had advised him to this act. The intruder answered simply that, "he knew not how he found himself there." By the advice of the soothsayers he was put to death; but the omen sank deeply into the conqueror's mind.

Not long afterwards he sailed forth, accompanied by a small flotilla, to view the harbour of Babylon. A storm arose, and Alexander's vessel was parted from the rest. After tossing on the waters for several days refuge was found in a narrow creek choked with overhanging shrubs. The King's diadem was plucked from his head by a projecting bough, and flung into the waves. A sailor, swimming from the vessel recovered the crown, and placed it on his own brow the more speedily to reach the ship. Both by Alexander and the Chaldeans this second prognostic was considered ominous, and he was counselled to offer sacrifices to the gods. At the feast which accompanied the proposed rites the great conqueror quaffed at a draught a huge goblet of wine, sighed, appeared smitten with an overwhelming sickness, and was

assisted forth to his deathbed. Two days before, Calanus, an Indian philosopher, had, on ascending his funeral pyre, announced to Alexander that the latter must prepare to speedily follow him to the Shades.

A most remarkable prophecy, delivered and fulfilled a little above a century ago, deserves to be given. It is recorded, says Mr. Howitt, by the Abbé Proyaid, in his "*Louis XVI detrone avant d'etre Roi*," and was confirmed by an inquiry which Cardinal Maury caused to be set on foot in 1804.

Bernardine Renzi, a simple peasant girl of Valentano, predicted with much confidence, in the year 1774, the approaching death of Ganganelli, who then filled the chair of St. Peter. On hearing of the prophecy his Holiness caused its utterer to be arrested and cast into prison. With her was seized the Cure of Valentano the confessor of the girl. Neither manifested the slightest surprise or alarm when the arrest took place. Bernardine quietly remarked "Braschi will liberate me;" and the Cure informed the officer who made him prisoner that this seizure had been three times predicted by the young prophetess. At the same time he delivered up some papers in which were set down not only the prophecy of the Pope's death and the date when it should occur, but the day of his own arrest, the duration of his imprisonment, and the date when he should be released. The day fixed as Ganganelli's last on earth was September 22nd 1774; but this approached, and still the Pope felt no sickness. At ten o'clock on the morning of the 22nd September, however, Bernardine accosted the superior of the convent of Montefiascone, in which she had been placed as a prisoner with the words, "You may order your community

to offer up prayers for the Holy Father. He is dead." By the first courier came a confirmation of these startling tidings. The Pope had died suddenly at eight in the morning, that is to say, some two hours before the girl's intimation of her prophecy having been fulfilled was delivered.

The accomplishment of her second prediction was, if possible, still worthier of notice. Cardinal Braschi, although none, when the conclave met, had dreamed of making him pontiff, was found, when it parted, to have been elected to the vacant seat. Yet his success seemed to hold out no hope of Bernardine's liberation. Angered by the pasquinades circulated on his owing the tiara to the influence of a village girl, Braschi determined to render her second prophecy a lying one, and prove that she would not be freed through him. He appointed as her judges men on whom he thought he could rely, and instructed them to condemn her. The case was tried, and still Bernardine triumphed. So manifest had been the fulfilment of her prediction regarding Ganganelli that even partisanship could do nothing. The girl and the confessor were both acquitted, as innocent of any evil design. Thus the second prophecy was as accurately accomplished as the first, and Braschi and his tools were driven to console themselves by pronouncing that Bernardine had been under the influence of a fiend.

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Assistant Surgeon.

A SUTTEE GUIDED BY AN UNSEEN FORCE.



A TRUE INDIAN STORY.

IN our issue of August, 1909, (p p 431-433) in an article headed "Observations on the Re-birth Theory," we gave an account of a Bengalee Suttee, which went to remove the general impression that the Indian widows were always forcibly burnt by the people as soon as their husbands died. On the other hand it has been shown how disconsolate many Indian women felt on the death of their husbands and how they were often impelled by an irresistible desire to be united with their partners in a world of progress and eternity where they would never be severed from each other. This conviction, coupled with the utter disregard for the transient body, which they evinced, always attached a sanctity to the institution. Even to this day, hundreds of stories are found current in all parts of India, in which the Suttees are said to have been guided by forces not of this earth. We shall quote only one instance in the present issue of the Magazine.

The Suttee of Ranik Devi, though intermingled with many supernormal incidents, is yet a historical fact. Ballads

sung in Kathiawar give a graphic account of the incident. Our excellent vernacular contemporary of the *Bangabasi* published it the other day and this led us to make an enquiry. The incident happened in the western side of India and we applied to a good many respectable people of that quarter to supply us with the facts. Their testimony supported, in the main, the account as published in the *Bangabasi*.

It happened, say, about 500 years ago, when India was independent, though disturbed, now and then, by Mahomedan invaders. India has ever been ruled by a number of petty princes and some of these were at times controlled by a paramount power, the emperor. It was Akbar who was really the first such emperor in India.

Well, the numerous petty princes on the western India were only seemingly under the control of a paramount power, the King, for no King then had absolute control over another. At that time the name of the paramount ruler on that side of India was Jaisingh, the King of Gujerath. Well, one of these petty princes had the good or ill-luck of having a daughter born to him. The custom in India was that when a babe appeared in this world, soothsayers were summoned to record its future. In this instance also the prince, according to custom, sought the principal soothsayers into his court and asked them to read the fate of his daughter.

This they did and their face betrayed the deepest anxiety. "What is the matter?" asked the King. And the soothsayers said, in reply, that they must speak out the truth. The princess would undoubtedly grow up to be the most beautiful in the world, but she was born at a time when it made it dangerous for anyone to give her support when she

would come of age. She would ruin everyone who would associate with her then.

The prince believed the soothsayers, and his ministers were summoned to advise on this important question. It was settled that the babe must be left in the wilderness to perish, for it would not be possible for the prince to forsake her afterwards on account of the growing affection for her. This was done and the new born was left uncared for in the midst of tigers and lions. We say lions because the incident happened near Kathiawar which was celebrated for its lions and even now a few can be seen here and there. But the babe was protected by an unseen power. A potter, by name, Harmatya was passing that way. He heard the cries, saw the girl and carried her home.

Thus the girl grew in the house of the potter. Her beauty increased with her age and she became the subject of general talk. Indeed her beauty made her a celebrated figure throughout Sindh.

The prince, in whose dominion the potter lived, saw the girl and was smitten with her charms. He proposed to marry her. The potter said that his adopted daughter, Ranik, would select her own husband and she rejected the royal suitor. This made the latter angry and he intended the application of force. This led the potter to fly from the place and seek protection elsewhere. So the forebodings of the soothsayers became true and Harmatya had to pay the penalty in having to leave his hearth and home on account of the girl.

The troubles of Harmatya did not end here, for he had to move about from place to place till at last he reached Majerdi,

a village of the Chudasama Kings in Junagadh. Rao Khengar was then the ruler of Junagadh and Sidhraj Jaisingh, as has been said before, was then the King of Anhilvad (at present the city of Pattan) which was the most powerful of all the neighbouring kingdoms.

One day a ceremony was going on in the harem of Jaisingh and the Rajput bards were singing, the King himself being present there. Incidentally they referred to the charming beauty of Ranik Devi, likening her to a wild flower before which all the flowers in the Maharaja's garden would pale into insignificance, meaning the ladies of the harem.

Jaisingh's curiosity was roused and he at once sent a deputation to the Majevdi village to secure the girl. Harmatya at first refused, but being told that Jaisingh was not like the other petty prince from whose dominion he had fled and he could never save himself in any part of the country from his wrath, he at last yielded to their threats. He agreed to their proposal and said that Ranik Devi was betrothed to the King and that he might come to marry her after two months.

Ranik Devi was, however, meant for still more complicated romances. Days flew on. One day the two nephews of Rao Khengar named Deshal and Vishal, who went out hunting came to the Majevdi village in search of game and accidentally met Ranik Devi. They returned home and told their uncle all that they had seen. When he heard of the extraordinary beauty of the girl, Rao Khengar at once repaired to the village and took her away by force. The potter repeatedly told him to desist from the attempt as she was already engaged to Jaisingh who, being a greater King, would

never fail to retaliate on his impertinence, but Rao Khengar went mad with her charms and was inexorable. When, however, Ranik Devi was to be led into the palace she received a wound in one of her feet just at the entrance, from which blood began to trickle down. This was a very bad omen for a Hindu and everybody marked this with dismay.

The rest can be easily surmised. Rao Khengar and Ranik Devi both deeply fell in love with each other and they were soon married. There were continuous festivities and rejoicings in Girnar (Junagadh) and poor people from the neighbouring countries were treated to sumptuous feasts. Some came from Anhilvad. They heard a Chudasama man boasting of the prowess of their chief in having taken away the bride elect of Sidhraj by force. They, without partaking of such a feast to avoid the wrath of their King, made post-haste towards their country and informed the Kotwal of Anhilvad of all that had happened. Sidhraj heard all and flew into a rage. He at once commanded his military officers to get themselves ready and with numerous forces, consisting of horses, elephants, camels, mounted and foot soldiers, proceeded in the direction of Girnar.

While Rao Khengar was in the enjoyment of nuptial love with his newly-married consort, his kingdom was attacked by Sidhraj Jaisingh who subjugated one by one all the Chudasama towns and villages, but it was very difficult for him to conquer the impregnable and well-guarded fortress of Girnar. The hill on which the fortress stood was not only inaccessible, but at the foot it was surrounded on all sides by dense forests abounding with all sorts of wild animals. There was a secret passage, not known

to the enemy, through which provisions were carried into the fortress while it was in a state of seige.

Thus Rao Khengar held out for 12 long years and during this period two sons were born to Ranik Devi. But she never dreamt that her happiness was doomed to an abrupt end through Deshal, her husband's nephew. Deshal had some misunderstanding with Rao Khengar in consequence of which he was bent upon gratifying his *malice prepense* and resolved to betray his uncle into the hands of his enemy. So Deshal joined with Sidhraj and offered his services which were readily accepted. Sidhraj, with Deshal's assistance, entered the Girnar fortress when Rao Khengar fought heroically, but at last fell fighting at the hands of his enemy.

The treacherous Deshal, accompanied by Sidhraj Jaisingh, then entered the seraglio. Ranik Devi, who had no knowledge of what dire catastrophe had befallen her, was at this time engaged in worshipping the household deity for the welfare of her husband who had been fighting bravely with the enemy. Deshal knocked at the door of her room and said, "We have gained victory over the enemy, let us have some *prosad* of the Goddess." The unsuspecting lady, quite ignorant of the treacherous conduct of the villainous Deshal, forthwith opened the door to receive her victorious husband, but she was not a little surprised to find herself in the presence of her enemy. In a moment she realized the terrible position she was in and the futility of any attempt at escape.

It was stipulated with Sidhraj Jaisingh that Deshal would be given the kingdom of Girnar in return for his services after

the defeat of Rao Khengar. But he had not long to wait to pay the penalty of his perfidy. For, Sidhraj, in whose veins also ran the Rajput blood, could not repose any confidence in a man of Deshal's character, who could betray his own maternal uncle to compass his selfish ends. He ordered both Deshal and his younger brother Vishal to be forthwith beheaded.

Ranik Devi who now somehow clung to life was now made a prisoner. When she left the Girnar palace she was the very picture of firmness and her looks bespoke no anxiety. From now we find that a foreign power was at work which guided the ultimate destiny of Ranik Devi. On her way from Girnar to Anhilvad Ranik Devi was repeatedly approached by Sidhraj with his proposal for accepting him as her lord and he addressed her in the following manner:—

"Lady, there is no use lamenting over what was ordained by Heaven. Your piteous lamentations would not call back your husband to life. You are young, and should not allow the charms of your youth to run to waste. So it would be wiser to make the best of the present situation." Ranik Devi made no answer to these cajoleries, but heaved a deep sigh which only indicated what a storm was agitating her heart.

By and by the party reached Wadhwan which lay on the way, Sidhraj continuing to pay visits to her and unflagging in his attentions to win her heart. One day he addressed her in these words: "Princess! You are the queen of my heart. You were betrothed to me and in reality I am your husband. If you accept me as your consort the whole world would be at your feet. Khengar was none to you, he was a mere usurper."

At last her patience and fortitude gave way as these insulting references to her departed husband were too much for her to bear. She got up like a serpent trodden and with the pride of a true born Rajput widow said in contemptuous smile : "Thou vile, barefaced dog ! Dost thou dare aspire after a thing to be possessed by an angel only My husband died a noble death, while fighting bravely in a battle-field. He knew no victory purchased with the help of a perfidious villain. It thou art afraid of my imprecation, be off, wretch."

Sidhraj at first thought that Ranik Devi would be prevailed upon to accept this proposal when her griefs would be a little assuaged, but he was mistaken. When he found that all his proposals were indignantly rejected he thought that what he could not succeed in bringing about by persuasive words he would encompass by threats and even by atrocities. And as a last resort he sent her word that in the event of her not submitting to his proposals he would have her sons imprisoned and at last killed in her presence, and he did carry his threat into execution. The two sons of Ranik Devi were brought before her and told to prepare themselves for death. The boys implored Sidhraj to spare their lives. Sidhraj thought that Ranik Devi's firmness would now give way and she would fall at his feet. But no ; she was not a woman of ordinary stamp. Sidhraj knew not what metal she was made of. When she found that her sons implored for mercy and begged for their lives, she exhorted them to die like Rajput princes and never ask for justice or mercy at the hands of one who wanted to bring dishonor upon their mother. The exhortations of Ranik Devi had their effect

and inspired the boys with divine courage. Like heroic Rajput princes they challenged Sidhraj to take up his sword and fight with them and not to put them to death cruelly like a coward. Their just requests were, however, not listened to and Sidhraj had both of them murdered, one by one, in cold blood in the presence of their mother!

Ranik Devi now lost everything that was dearest to her heart but the extraordinary courage and firmness which sustained her through all these ordeals did not even now forsake her. Sidhraj who closely observed her demeanour from the beginning could hardly fail to be struck with wonder and admiration for her superhuman courage and fortitude in meeting the cruel deaths of her sons with an unflinching mind. He never meant to use force towards Ranik Devi, but sought to win her heart by persuasion. Now he felt that she was not an ordinary woman. It slowly dawned on him that she was being impelled by an unearthly force. Her face which previously excited the worst passions in his mind now appeared to him to be full of divine halo. This made him extremely penitent and he addressed her thus: "O, mother, thou art a Goddess! I have acted like an arrant coward in having tried to bring dishonor upon thee. I shall be thrown into eternal perdition and retributive justice would overtake me in no time for the atrocities I have perpetrated upon thy sons. Now tell me how I can propitiate thee, if it be possible for me to do so. I would do it by laying down my life even, if need be."

Ranik Devi who was inspired with a celestial power said: "Emperor, you are the emblem of royalty. If you swerve from the path of righteousness the result would be disastrous

to millions of your subjects. If you are really penitent, then arrange so that I may die like a true Suttee. What sin, however you have already perpetrated can never go altogether unpunished. Since you have put to death my two innocent sons you shall leave no issue on your death. So there will be no heir to inherit your vast dominions."

She also gave out that Sri Krishna had appeared before her in a dream and enjoined her to go to that celestial region where her husband was shining forth in rays of divine effulgence and so she would immolate herself on a pyre. Sidhraj tried his utmost to dissuade her from carrying out her intentions. But Ranik Devi would not budge an inch from her firm resolution. So Sidhraj, at last, gave his acquiescence.

Elaborate arrangements were made for this solemn affair. Heaps upon heaps of sandal wood were piled up. Ghee, flowers and fruits with all other paraphernalias were brought to the site selected for the purpose. Brahmins after having bathed and attired themselves in white costume began to chant Vedic hymns while bards and minstrels began to recite verses. Conch shells were blown and incenses were burnt. The atmosphere was filled with a sanctifying fragrance.

Ranik Devi now appeared on the scene with a calm and dignified mein. She wore a red *shari*, her body was besmeared with sandal paste and she had a garland round her neck. She smiled a smile which was not of this earthy earth and her looks betrayed no perturbation. She bowed to the Gods and the Brahmins and then gave orders to light the pyre.

Sidhraj who was mortified for his previous misdeeds also came to witness the superhuman feat of the lady. He was

convinced of the divine nature of the whole thing. He now came forward and said: "What is the necessity of lighting the pyre? That is a procedure for ordinary run of women. If Ranik Devi be truly a Sutte the pyre would be lighted of itself. And that would be the most convincing proof of the supernatural power of a true Sutte."

Ranik Devi smiled and got upon the pyre. She then knelt down on it and with a divine serenity steadfastly looked at the bright sun in a meditative posture. In a moment the surrounding atmosphere became warm and the bystanders felt a fiery heat. And, lo and behold! the pyre blazed out without the application of fire. It burnt with devouring flames and the spectators being awestruck and amazed began to shout "Horibole." Sidhraj, who was so long watching the course of events silently, threw away his precious diadem, fell prostrate before the burning pyre and exclaimed in a plaintive voice, "Mother, I have sinned against thee; forgive thy son, fallen and doomed as I am." The sanctified body was reduced to ashes in a few minutes and the spectators began to vie with one another in securing the ashes.

To honor the memory of the great Sutte, Sidhraj had a temple erected on the spot, which, to this day, exists at Wadhwan. But the greatest monument to the memory of this Sutte is to be found in the lonely Khengar palace at Girnar where the bards and old Rajputs sing in praise of the achievements of Khengar and shed tears in memory of Sutte Ranik Devi.

A STRANGE CASE OF RE-ANIMATION.



WILLIAM TURK, who wrote the narrative which follows, was a citizen of New York, and was appointed surgeon in the American navy on July 24, 1823, being ordered for service on the frigate "President" on October 9 of that year. He died on November 20, 1854, while still in the navy. According to the records of the navy department, his long naval career is without blemish; and there can be no doubt that he did not fabricate the story which is told here. He wrote it in 1823 and addressed it to "Mrs. Rodgers and her sister," the latter being the wife of Commodore John Dundridge Healey, of the navy, says Gaillard Hunt in *Harper's Weekly*.

Though the incident happened nearly a century back it has found room in the columns of the *Progressive Thinker* also and our well-known contemporary has sought to prove it beyond a shadow of doubt that it is a genuine document. It has been shewn how the manuscript passed from hand to hand till at last it reached Dr. William Thornton who won the prize in competition for designs for the capital and was Superintendent of Patents for twenty-six years. If, however, any of our readers still entertain any doubt as to its truth we may tell him that the old nature of the document practically proves its truth.

The scene of William Kemble's remarkable manifestation, that is once more returning to life after death, was the frigate "President" referred to above. William Turk's story is printed verbatim, as follows :—

Although the events, now for the first time recorded, occurred ten years since, they are still fresh in my recollection, and have made so strong an impression upon my mind that time can never obliterate them. They partake so much of the marvellous that I would not dare to commit them to paper, were there not so many living witnesses to the truth of the facts narrated, some of them of the greatest respectability, even sanctioned by Commodore Rodgers. The story is considered, by all who have heard it, too interesting to be lost. I therefore proceed to the task, while those are in existence who can confirm it. Living in an enlightened age and country, when bigotry and superstition have nearly lost their influence over the minds of men, particularly among the citizens of this Republic, where knowledge is so universally diffused, I have often been deterred from relating circumstances so wonderful as to stagger the belief of the most credulous. But facts are stubborn things, and the weight of testimony in this case cannot be resisted. Unable for want of time and room to enter as far into particulars as I should wish, I will give, to the best of my recollection, the most prominent and striking occurrences, in the order in which they took place, without comment or embellishment.

Sometime in the latter part of December, 1813, a man by the name of William Kemble, aged about twenty-three (a seaman on board the United States frigate "President," commanded by Commodore John Rodgers, on a cruise then near

the Western Islands), was brought to me from one of the tops, in which he was stationed, having burst a vessel in his lungs, being at the time in great danger of instant death, the blood gushing with great violence from his mouth and nostril. With much difficulty I succeeded in stopping the discharge, and he was put upon the use of remedies suited to his case. I visited him often, and had the best opportunity of becoming acquainted with his temper, habits and intellectual attainments, and under all circumstances, during his illness, found his language such as stamped him the rough, profane, and illiterate sailor. It is my belief, though I cannot positively assert it, that he could not either read or write; it is certain that his conversation never differed in the least from that of the most ignorant and abandoned of his associates, constantly mixed with oaths, and the lowest vulgarity. Had he possessed talents or learning, he must have betrayed it to me during his long confinement.

In the early part of January a vessel bore down upon us, with every appearance of being an English frigate; all hands were called to quarters, and after a short and animated address by the Commodore to the crew, all prepared to do their duty. Before I descended to the cockpit, well knowing Kemble's spirit, and how anxious he would be to partake in the glory of the victory (defeat never entered our thoughts), I thought it best to visit him. After stating to him the peculiar situation he was in, and the great danger he would be exposed to, by the least emotion—I entreated him, I ordered him, not to stir during the action, which he promised to observe. We were soon after obliged to fire; at the sound of the first gun, he could restrain himself no longer; but regardless of my

admonitions and his own danger, he rushed upon deck, and flew to his gun, laying hold to help to run her out. A fresh and tremendous discharge from his lungs was the consequence, and he was brought down to me again, in a most deplorable state. I apprehended immediate death; but, by the application of the proper remedies, I succeeded once more in stopping the hemorrhage by which he was reduced to a state of extreme debility. Being near the equator and suffering much from heat, his hammock was hung upon the gun-deck, between the ports, as affording the best circulation of air. He continued for some time free from hemorrhage, but was under the constant use of medicine, and was confined to a particular diet. This made him fretful, and he would frequently charge my mates with starving him, at the same time damning them in the true sailor style. After some time being again called to quarters at night, he was necessarily removed below to the sick-berth (commonly called bay). This was followed by another discharge of blood from his lungs, which was renewed at intervals until his death. On January 17, in the afternoon, Dr. Birchmore, my first mate, came to me on deck, and reported Kemble to be dead. I directed him to see that his mess-mates did what was usual on such occasions, preparatory to committing his remains to the deep.

About two hours after this, Dr. Birchmore again called upon me. He said that Kemble had come to life, and was holding forth to the sailors in a strange way. I directly went down, where I witnessed one of the most remarkable and unaccountable transactions that perhaps had ever fallen to the lot of man to behold. Kemble had awakened, as it

were, from sleep, raised himself up, and called for his mess-mates in particular, and those men who were not on duty, to attend to his words. He told them he had experienced death, but was allowed a short space of time to return, and give them, as well as the officers, some directions for their future conduct in life. In this situation I found him, surrounded by the crew, all mute with astonishment, and paying the most serious attention to every word that escaped from his lips. The oldest men were in tears, not a dry eye was to be seen, or a whisper heard; all was as solemn and as silent as the grave. His whole body was as cold as death could make it, there was not pulsation in the wrists, the temples or the chest perceptible, his voice was clear and powerful, his eyes uncommonly brilliant and animated. After a short and pertinent address to the medical gentlemen, he told me in a peremptory manner to bring Commodore Rodgers to him, as he had something to say to him before he finally left us. The Commodore consented to go with me, when a scene was presented, truly novel and indescribable, and calculated to fill with awe the stoutest heart. The sick bay (or berth) in which he lay, is entirely set apart to the use of those who are confined to their beds by illness. Supported by the surgeons, surrounded by his weeping and astonished comrades, a crowd of spectators, looking through the lattice work, which enclosed the room, a common japanned lamp throwing out a sickly light, and a candle held opposite his face by an attendant was the situation of things, when our worthy Commander made his appearance; and well does he remember the effect produced by so uncommon a spectacle, especially when followed by the utter-

ance of these words from the mouth of one long supposed to have been dead.

"Commodore Rodgers, I have sent for you, sir, being commissioned by a higher power to address you for a short time, and to deliver the message entrusted to me, when I was permitted to revisit the earth. Once I trembled in your presence and was eager to obey your command; but now I am your superior, being no longer an inhabitant of the earth. I have seen the glories of the world of spirits—I am not permitted to make known what I have beheld; indeed, were I not forbidden, language would be inadequate to the task; 'tis enough for you and the crew to know that I have been sent back to earth to re-animate for a few hours my lifeless body, commissioned by God to perform the work I am now engaged in."

He then in language so chaste and appropriate, as would not have disgraced the lips or the pen of a divine, took a hasty view of all the moral and religious duties, incumbent upon the commander of a ship-of-war. He reviewed the vices prevalent on shipboard, pointed out the relative duties of officers and men and concluded by urging the necessity of reformation and repentance. He did not, as was feared by our brave commander, attempt to prove the sinfulness of fighting wars, but, on the contrary, warmly recommended to the men the performance of their duty to their country, with courage and fidelity. His speeches occupied about three-quarters of an hour, and if the whole could have been taken down at the time, they would have made a considerable pamphlet, which would no doubt have been in great demand. Dr. Birchmore, now at Boston, heard all the addresses; I, only the last.

When he finished with the Commodore, his head dropped upon his breast, his eyes closed, and he appeared to have passed through a second death. No pulsation nor the least degree of warmth, could be perceived during the time that he was speaking. I ordered him to be laid aside, and left him. I was soon sent for into the cabin where the Commodore required from me an explanation of the case on rational and philosophical principles. This I endeavored to give; I, but in part, succeeded. It would swell this narrative too much, to repeat all I said, in endeavoring to elucidate the subject—at best it proved a lame attempt; for when asked how this man, without education, reading or mixing in other society than that of common sailors, should acquire the command of the purest language, properly arranged and delivered clearly and distinctly with much animation and great effect—to this question I gave no reply, as it was and ever will remain inexplicable, without admitting supernatural agency. The days of miracles are past, and I know, I shall be laughed at by many for dwelling upon or even repeating this story. But never, since I arrived at the years of discretion, has anything taken a stronger hold upon my mind; and that man must have been made of strange materials who could have been an indifferent spectator. Was he divinely illuminated? Was he inspired? Or was the whole the effect of natural causes? These are questions which have arisen in the minds of many, and must be left for the learned of two professions to answer.

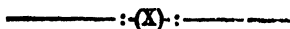
I retired to bed, deeply reflecting upon the past, unable to sleep, when about 9 o' clock p. m., many hours after Kemble had been laid by, I was called out of bed to visit

a man taken suddenly ill, in his hammock, hanging near Kemble's apartment. It was an hour when all but the watch upon deck had turned in general silence reigned, and all the lights below were out, with the exception of a single lamp in the sick's apartment, where lay the remains of Kemble. I had bled the sick man, he was relieved, I entered the sick room, before I retired, to replace something, and was turning round to leave it, being alone, when I was almost petrified, upon beholding Kemble sitting up in his berth, with his eyes (which had regained their former brilliancy and intelligence) fixed intently upon mine. I became for a moment speechless and motionless. 'Thinks I to myself, what have I done, or left undone, in this man's case, that should cause him thus to stare at me at this late hour and alone. I waited a long time in painful suspense, dreading some horrid disclosure, when I was relieved by his commanding me to fetch him some water. With what alacrity I obeyed, can easily be imagined. I gave him a tin mug, containing water, which he put to his mouth, drank off the contents, and returned to me, then laid himself quietly down for the last time. His situation was precisely the same, in every respect, as before described. The time had now expired, which he had said was given him to remain in the body. The next day by noon, all hands attended, as usual, to hear the funeral service read, and see his remains consigned to a watery grave. It was an unusually solemn period; seamen are naturally superstitious, and on this occasion their minds had been wrought upon in a singular manner. Decorum is always observed by sailors at such times, but now they were all affected to tears, and when the body was slid from the plank into the

sea, every one rushed instinctively to the ship's side to take a last look. The usual weights had been attached to the feet, yet, as if in compliment to their anxiety to see more of him, the body rose perpendicularly from the water breast high, two or three times. This incident added greatly to the astonishment, already created in the minds of the men. I beg leave to remark that it was not thought proper to keep the body longer, in the warm latitude we were in.

I have now given a short and very imperfect sketch of the important events attending the last illness and death of William Kemble. It is submitted to the ladies, in this state, begging they will excuse haste and inaccuracy. The change produced upon the crew was for a time very remarkable; it appeared as if they would never smile or swear again; the effect wore off by degrees, except when the subject was renewed.

ASCENSION OF BABU SHISHIR KUMAR GHOSE.



BABU SHISHIR KUMAR GHOSE, the editor and founder of this journal, passed to spirit life on Tuesday, the 10th, at 1-35 P. M., at the age of seventy-one years and six months. Our grief is too deep and too fresh for utterance ; but that is a personal matter. The loss which India, or, for the matter of that, the world at large, has sustained by the departure of this noble soul is simply incalculable. He was truly a great man. That he was the greatest of the Bengalees, in his time, admits of no question. He dedicated his life, when yet in his teens, to the service of suffering humanity ; and for fifty years or more, he played the role of a practical philanthropist, a fervent patriot, a religious teacher, a pious and *premic* (God-loving,) Vaishnava and an expounder of high spiritual truths.

Babu Shishir Kumar spent the first twenty-five years of his life in his native village in the district of Jessore in cultivating brotherly and neighbourly love in a way which reads more like a romance than a reality. Of the eight brothers Babu Basanta Kumar was the eldest, and Babu Shishir Kumar the third. The difference of age between the two was six years ; but Basanta Kumar was an extraordinary man. He was a good English and Sanskrit scholar ; but what endeared him most to his brothers, specially to Shishir Kumar, was his unbounded affection for them, his deep piety and high character. It was at the feet of his eldest brother, who left this world at the early age of about 32, to the misfortune of his mother country, that Shishir

Kumar learnt, to a great extent, his first lessons in that sublime and higher phase of human life which he, in his later years, utilized so magnificently for the benefit of his fellow-men.

At the age of 18 or 19 when Babu Basanta Kumar was yet living, Babu Shishir Kumar was fired with the ambition of helping the ryots who had been groaning under the terrible oppressions of the indigo planters. About five millions of them had risen against the latter and taken the vow of not sowing indigo again. Babu Shishir Kumar sought the permission of his eldest brother, who was a valetudinarian and could take no active part, to join the ryots and help them. Fancy the proposal came from a lad who had not yet attained to maturity; but Basanta Kumar had confidence in him and blessed him with his permission, though fully conscious of the serious risks that he ran. For, not only were the local authorities against the ryots, but the planters had, now and then, regular fights, some of them bloody ones, with the latter. The ryots received the youth with open arms and made him one of their leaders; and he rendered them valuable service in various ways.

First Babu Shishir Kumar wrote a series of letters to the *Hindoo Patriot*, then under the editorship of Babu Hurri Chandra Mukherjee, describing the pitiable condition of the ryots, over the signature of "M. L. L.". Now, one of his names was Manmotha Lal Ghose; he initialled as "M. L. G.," but, the printer of the "Hindu Patriot" converted the last letter "G" into "L"; and all his letters to that paper, therefore, bore the signature of "M. L. L.", instead of "M. L. G." These letters created great sensation among the local authorities. Mr. Molony, the District Magistrate of Jessore, and Mr. Skinner, his Joint, succeeded in discovering that Shishir Kumar was the author of those communications and threatened to prosecute him for inciting the ryots if he did not cease writing. The two officials next approached his father, Babu Hurry Narayan Ghose, the leader of the local bar, to prevent his son from mixing with the ryots. But neither the father nor the son would listen, and the Magistrate took his revenge upon the

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former by fining him Rs. 50 under the Municipal Act for allowing some jungles to grow near his house!

Babu Hurrish Chunder Mukherjee encouraged Babu Shishir Kumar to continue his series of letters without being intimidated. Some of them were quoted in the Indigo Commission's Report to describe the state of affairs in Jessore at the time of the disturbance, and they displayed his remarkable sagacity, strong commonsense and mastery over the English language even in those days when he was a mere stripling.

The other way he served the ryots was to counsel them not to violate the law on any account. His strict advice to them was to get rid of the thralldom of the planters by resorting to passive resistance, that is, by sticking, even at the risk of losing their liberty and lives, to the vow of not sowing indigo again—a vow which they had already taken. That was his advice and it was followed in most places; and this was one of the principal reasons why the ryots were able to secure practically a bloodless victory. "This hand shall never touch indigo again" was the cry raised by these millions of oppressed humanity, when the authorities sought to coerce them. And, as a matter of fact, they did not touch the poison again, though many of their leaders were thrown into prison, handcuffed and shackled and though their houses were razed to the ground by the planters, their wives and children roaming all over the country without food and shelter.

The noble and almost godly spectacle of passive resistance which the down-trodden indigo ryots displayed in 1858, when the indigo planters were all-powerful in Bengal and practically ruled the Province, has no parallel in the world. And Babu Shishir Kumar Ghose, though only a youth of 18 or 19, had the proud privilege of taking an important part in the movement. Be it said here to the glory of England that, as soon as her responsible ministers saw that five millions of ryots had combined to throw off the yoke of planter rule, they came to their rescue, and the indigo planters had to leave Bengal, bag and baggage, never to return here again! The ryots, in token of their gratitude to Babu Shishir Kumar, called him "Sinni Babu",—the God-favoured lucky Babu, whom luck always followed.

Polua Magura, the native village of Shishir Kumar and brothers, being an insignificant place in the district, their ambition was to make it as widely known as possible. They were blessed with a devoted and indulgent father who earned enough money to keep them in comfort, and a divine mother, the sole object of whose existence was to make her children happy, and who was as sweet as her name, "Amrita moyee"—"full of nectar"—indicates. The three elder brothers—Basanta Kumar, Hemanta Kumar and Shishir Kumar—had thus ample opportunities to improve the condition of their birthplace. It was without a bazar or market. They, therefore, established one and called it "Amrita Bazar" after their mother's name. The entire village, Polua Magura, has, since then, about fifty years ago, been known as Amrita Bazar.

The brothers next started several educational institutions in the village with Government aid. Thus, it got its high English school; girls' school; and adult female school. Fancy the audacity of the brothers—to establish a public school for the education of grown-up and married girls in a village of orthodox Brahmins and Kayasthas, in the beginning of the sixties of the last century! It created a great scandal and they were outcasted! All the same, the school flourished. They also started several night schools for the benefit of hundreds of poor ryots. Next they established a charitable dispensary on the grant-in-aid system, and a village post office which did immense good to the thousands who resided within an area of five miles or more.

"Amrita Bazar" was now a well-known village in the district, but the ambition of the brothers was not yet satisfied: they must bring a printing press and start a newspaper! The idea originated with Basanta Kumar, and Shishir Kumar at once carried it out. He went to Calcutta, learnt how to set types, cast rollers, work hand-presses and so forth. He returned home with a wooden press and a few founts of old Bengali types, and Basanta Kumar, who was a Bengali scholar, started a fortnightly literary and scientific paper called "Amrita Probahinee Patrika". This was the first time that a village in Bengal had the good luck of seeing

what a printing press was like. Hundreds and thousands came from the neighbouring villages to see the working of the printing press and were astonished at what they saw. The paper, however, did not last long as the difficulties connected with its printing were found to be insurmountable, as in those pre-railway days, Calcutta, which alone could supply printing materials, was three days' journey on foot from Jessore.

The brothers now led an Arcadian life in their native village. Their world was very limited; they cared very little about what happened beyond the limit of their own and a few neighbouring villages. They loved one another so passionately that one was ready to give his life for the other. Shishir Kumar was their leader; he was full of life and vigour and created a round of amusements for them which was inexhaustible. He was adored equally by his two immediate elder brothers, Basanta Kumar and Hemanta Kumar and his two immediate younger brothers, Moti Lal and Hira Lal. He had learnt drill and taught it to his younger brothers and to other young men of the village. He would climb up the tallest tree in the village and others would emulate him. He would swim in the dear river "Kapatakshi," accompanied by numbers of young and old co-villagers. He was one of the best swimmers in the district, and he made his reputation in this respect by crossing and recrossing fifty times without touching land, a big tank in the town of Jessore called "Bhola Pukhar," having thus been in water for nearly four hours! He and his followers had their boating races; he would manage the wildest of horses, was the swiftest runner in the village and one of the best athletes in the district. He was the observed of all observers wherever he was or whatever work he took up. So much for Shishir Kumar's physical activities.

For the intellectual, moral and spiritual advancement of the village, the three elder brothers had started a literary society called the "Bhratree Sava" as well as a Brahmo Sava and Hari Sava. In these Savas Basanta Kumar and Hemanta Kumar took the lead by delivering lectures or conducting divine services, though without Shishir Kumar they could

do nothing, as he carried life and hope with him wherever he went. One of the works which endeared the brothers to their co-villagers and the people of the neighbouring villages was their readiness to serve them when they were in trouble. They would nurse a poor man or woman when he or she was ill. They were found roaming in a cholera-stricken village with phials of Quasia, which was at that time considered a specific for that dreadful disease. An unfortunate person belonging to the depressed class died, and there was none to touch his or her untouchable body. The brothers and their more advanced co-villagers—they had created a band of young followers—would carry it to the burning ghat and perform the last rites.

Shishir Kumar and brothers were a family of musicians. Their father was a musical genius and they had inherited the gift from him. The musical talent was developed in an extraordinary manner in Shishir Kumar, even when he was a mere boy. His younger Motilal was his pet pupil, and when these two sang together either secular or spiritual songs, Basanta Kumar and Hemanta Kumar would fall into ecstasies. They had their occasional Yatras or dramatic performances, in which their neighbours were made to join. Indeed, the whole village was at that time turned into something like Brindaban, with celestial music and dancing. The days of the brothers thus passed sweetly and swiftly away, without care or anxiety. Rai Dinabandhu Mitter Bahadur, author of "Nil Drapan," was an intimate friend of the brothers and came to see them now and then. He called them "the happy family"; and in one of his dramas introduced characters to illustrate the life of simplicity and love that they led. But, alas! successive thunderbolts made them realise that this world was a vale of tears, though God, in His infinite mercy gave them strength to bear up with their calamities.

First, their father died, and the brothers had to take service and separate themselves. Two years later a younger brother, Hiralal, the immediate younger of Motilal and his junior by two years, committed suicide at the age of 16! He was the noble-hearted jewel of a boy with a fine character and religious turn of mind, who could not bear to see the

misery of others, and thus gradually lost the balance of his mind. "As I cannot do anything for suffering humanity it is better I leave this world"—were his words. The shock simply crushed their mother. The brothers, forgetting their own sorrow, did their best to console her; but she was inconsolable. The true mettle of Shishir Kumar was tested when this great calamity over-whelmed the family. He was determined to bring comfort to the broken heart of his mother.

About this time the wave of modern spiritualism had reached the shores of India, though except Babu Peary Chand Mitter and probably a few other men of note in Calcutta, no one paid any attention to it. Shishir Kumar resolved to go to America to ascertain the truth or falsity of spiritualism. Fancy the audacity of a young Bengalee of 25, who had rarely gone out of his native village, to proceed to a foreign country like America, in 1863! Before taking his passage, however, he saw Babu Peary Chand Mitter, who advised him first to test the truth of Spiritualism in his own family and if he got no satisfactory result he might then go to America. The advice was a godsend.

Babu Shishir Kumar returned home and formed a family spiritual circle, consisting of himself, his brothers, Hemanta Kumar and Motilal, and his mother and a sister. Babu Basanta Kumar was too ill to take part. After two sittings Hemanta Kumar and Motilal developed themselves into mediums. The latter very soon lost his powers, but Hemanta Kumar turned into a wonderfully automatic writing medium under the direction of Babu Shishir Kumar. Hiralal manifested himself through him in so distinct a manner that there was no doubt about his identity. He deeply repented his rash act; he said his progress onward depended on his mother and brothers whom he had so dreadfully pained; that he hoped soon to rise with their blessings; that he had met all those dear departed ones who had preceded him. The bereaved family forgot their misery and "swam in the ocean of joy," as it were, for having at last acquired the knowledge that there was no death and there would be a re-union of the beloved souls in the other world. Some of the results of

the circle were published in the "Indian Daily News" of the period, and naturally created great sensation. Spiritual circles now began to be started in Calcutta and various parts of the country. Babu Shishir Kumar had a direct hand in the formation of many of them. It was thus Babu Shishir Kumar, who not only brought Spiritualism to India but tested its pretensions and found it to be true.

While Babu Shishir Kumar was engaged with his enquiries into Spiritualism, his dearest brother, Babu Basanta Kumar, who was a part and parcel of his soul, left this world. But he bore the calamity with equanimity, the requisite strength of mind being solely obtained through his faith in Spiritualism. A higher spirit who was designated as "Angel" by the spirit of Hiralal, wrote one morning through Babu Hemanta Kumar "the sufferings of Basanta Kumar will be over to-morrow" and he actually passed on the next morning. Sometime after Babu Shishir Kumar lost his first wife, and it was then that he turned his attention to the political condition of his country.

The old wooden printing press, with its founts of Bengalee types, was there. He also knew how to hold the stick and set types. Why should he not start a newspaper? He ran for advice to Messrs. Munro and O'Kineally, the then Magistrate and Joint-Magistrate respectively, between whom and Babu Shishir Kumar a genuine friendship had sprung up. They not only encouraged the idea, but subscribed each to ten copies of the forthcoming journal, which was a weekly in Bengalee and named "Amrita Bazar Patrika". The policy of the paper, however, did not suit the authorities. Indeed, it was Shishir Kumar who first propounded the doctrine of Indian nationalism; that the Indians had an entity as a nation; that they must assert their political rights; and that they must learn to grow under British rule. The Government of the time was not prepared for such a policy, and the result was a criminal defamation case against the journal, before it was five months old, by a European Deputy Magistrate. It was, however, practically a State prosecution, officialdom from the Lieutenant-Governor down to the District and Joint Magis-

trates, Messrs. Munro and O'Kineally, who were once Shishir Kumar's best friends, taking deep interest in the trial. Babu Shishir Kumar was the principal defendant; but he escaped, and he attributed it to the efforts of his guardian angel. A song which he composed on the last day of the trial, when it was all but certain that he would be convicted, showed what profound faith he had in God.

The trial of the defamation case lasted eight months, but though Babu Shishir Kumar escaped the imprisonment he and his family were ruined financially. What added to his inconceivable difficulty was an outbreak of malarial fever in his native village, which compelled him to leave it for Calcutta, then as strange a place to him as London, without a single friend to back him, with a family of about 30 members, most of them children and ladies, all stricken down, more or less, by the fell malady, with only Rs 100 in his pocket borrowed at a high rate of interest, Motilal having contributed Rs. 200 which he had earned as Head Master of Piljung High School, Khulna. The publication of his paper had been suspended for two months but he re-started it in Calcutta in February 1872, Babus Hemanta Kumar and Motilal having joined him on the editorial staff.

The paper was now a weekly diglot, the English columns being entirely in Babu Shishir Kumar's hands. In the course of two weeks, the "Patrika" caused a great stir in Calcutta; and this was all due to Babu Shishir Kumar's genius—to his wit, humour, satire and gems of original and sparkling thoughts with which his articles bristled. It was he who first introduced cartoons in Indian journalism for exposing unpopular public measures. Sir George Campbell's innovations, such as "Sub-Deputies and Kanangus" were the subjects of many such cartoons and skits. His skit, "Political Geometry" created such tremendous sensation that scores of Civilians purchased the issue in which it appeared. In short, as "the Indian Daily News" of the time remarked "the *Patrika* has become a thorn in the side of the Government."

It was, however, the next ruler of Bengal, Sir Richard Temple, who appreciated the merits of Shishir Kumar. His Honour sought him out in his seclusion and was

so struck by his ability, genius, powerful talent and what was more, his fervent and disinterested love for his country, that he took him as one of his confidential advisers in governing the province. Babu Shishir Kumar begged two things of him: An elective system of Municipality in Calcutta and a Technical Institute, for he found, for the first time, that without technical education the races of India would not rise in the scale of nations. Sir Richard promised to grant his request if he could prove that the citizens of Calcutta really wanted to elect their representatives, and this he did by organising public meetings and by thoroughly crushing the formidable opposition raised by the British Indian Association and the defunct Justices of the Peace. The people of Calcutta thus owe their elective Corporation to Shishir Kumar, and it must be acceded, that the system he secured for them was far better than what obtains now. As for the technical institute, he raised nearly two lakhs of Rupees for it in five days and persuaded Sir Richard to grant Rs. 8,000 annually from the public exchequer!

Sir Ashley Eden, who succeeded Sir Richard, had many excellent points, but he was also an impulsive man. So he got very angry with Babu Shishir Kumar when he sought to make the "Amrita" a Government organ and the latter replied that "there ought to be at least one honest and independent journal in the country." Sir Ashley held out high hopes to Shishir Kumar and even promised a government subsidy. He therefore naturally felt offended when he found a petty villager who was not again in good circumstances making what he considered a show of patriotism at the sacrifice of his personal interests. The result was the Vernacular Press Act which was aimed at the destruction of the "Patrika" and the few other papers following its policy; but, Shishir Kumar saved his journal by coming out entirely in an English garb on the day following that on which the Act was passed as the measure did not affect papers conducted in the language of the rulers. This marvellous feat of journalism in the then backward condition of India created immense sensation as also admiration for Shishir Kumar throughout the length and breadth of the country.

The political life of Babu Shishir Kumar was full of so many stirring events that it would fill a big volume to narrate them. It was he, to quote the words of the late distinguished Member of Parliament, Mr. W. S. Cane, who wrote a short life of Babu Shishir Kumar, who "moulded that New India which has given birth to those patriotic aspirations finding their mouthpiece and interpreter in the Indian National Congress." It was he who was the father of mass meetings in this country. Through his powerful Calcutta organization, the Indian League, he first established political Associations in the districts and asserted the rights of the middle classes, the real backbone of society in every country in the world. His next work was the historical mass meeting at Jhinkergacha, which was noticed even by the American papers. He was held in esteem by such distinguished Viceroyas as Lord Ripon and Lord Dufferin. He was the right-hand man of the former when his lordship introduced his famous Local Self-Government measure in India which made his lordship's name so dear to the people of this country. In a word, Shishir Kumar managed to make himself the most conspicuous political figure in Calcutta within five years of his arrival in the city, simply by his own merit, without the help of anybody except what he derived from the affections of his own brothers whom he dearly loved.

In due course, Babu Shishir Kumar came to discover that there was a higher sphere of life than that of politics and patriotism. In short, he realised the value of the treasure that resides in the word, "religion". He remembered the Brindaban days—the life of supreme bliss—that he had passed in his native village in his earlier days, and he became enthralled with the glory, the beauty, the sweetness of Vaishnavism. He forgot almost everything else, and wrote volume after volume, to describe the transcendently high philosophy of that religion as expounded by the Prophet of Nadia, without, however, saying one word in disparagement of the faith of others. As the Hon'ble Rai Sitanath Roy Bahadur, a devout Vaishnava and a multi-millionaire, remarked the other day: "Our Vaishnavism was practically dead; it was Babu Shishir Kumar who had resuscitated it and placed it in its most ra-

tional and beautiful form before the world. If the obligations of the whole of India to him are immense, those of the Vaishnava community are unrepayable." Babu Shishir Kumar as a religious character would form the subject of a separate article.

The ascension of Babu Shishir Kumar was as beautiful as the beautiful life he had led. Indeed, he died the death coveted by all Hindu Saints. He had no doubt been ailing, more or less, during the last two years from the effects of insomnia and dyspepsia, but he was always cheerful. Nay, during his long illness not only did he write another big book which is in course of being printed, but edited the *Hindu Spiritual Magazine* in a way which has already created a reputation for it, not only in India but also in England and America. As Mr W. S. Cairne in his short life of the deceased says, "one of his own favourite sayings was 'time is the best gift of God to man.'" As a fact, he rarely wasted a minute of his time. Either he was in communion with his Maker or busy writing something for the benefit of mankind, even when he appeared to be in agony due to the maladies from which he suffered. That was the sort of life he had led since his boyhood.

Under the electric treatment of Dr. P. N. Nundy he had apparently been regaining his health since the last three months. About a week before his transition he caught cold and slight fever set in which prevented him from going out for his daily drive. While confined to bed, he talked about spiritual matters with his friends. He told them, "Never did I realise the presence of God so vividly as I do now." On the eve of the day he breathed his last he talked and talked about the beauty and love of the Father of all nations and was so powerfully moved that he fell into a state of ecstasy in which he had often been found of late.

The following morning his medical attendants found no trace of fever in his pulse. He bathed and took his breakfast as usual. At the same time he remarked to his medical attendant, "Doctor, we meet for the last time, we shall never meet again." Though the doctor was incredulous, what he said happened in the course of three hours.

"Lord, this is my last work in this life," said Shishir Kumar when he had finished correcting the final proofs of the last form of the volume which completes his "Life of Sri Gauranga" in Bengali only two hours before he passed on. So even his last moments he worked for the benefit of mankind so that he died truly in harness.

A few minutes before 1-30 P. M., he suddenly asked his attendants to hold him up. He enquired if all the members of the family had taken their meals. Then raising his fore-finger heavenward, he said "Nitai-Gour, receive me" and fell back on his pillows. There was no restlessness, no coldness of the feet or the hands, no rattling sound in the throat, no fixedness of the eyes, not one of those disagreeable and painful signs or struggles, which usually precede death. Two or three gasps, and his great soul passed away easily and quietly in five minutes at the most! A photo of the body, which was taken four hours after transition is circulated along with this issue and shows how calm and serene he was when he had to fly from the cage in which he had been so long shut up.

MANAGER'S NOTICE.

As the founder-editor of this Magazine has gone to the Spirit world it will henceforth be edited by Babu Moti Lal Ghose, brother of Babu Shishir Kumar Ghose, assisted by Babu Piyush Kanti Ghose, the eldest son of the latter. Very few in India have studied the question of Spiritualism with as close attention as Babu Moti Lal has done; as for Babu Piyush Kanti, he was specially trained by his father in conducting a Journal like the *Hindu Spiritual Magazine*. The new editors will strictly follow the line of policy laid down by their late illustrious chief. It may be noted here that they have been practically editing the Magazine since the last twelve months or so, during the illness of its late editors.

THE
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FOUNDED BY
Shishir Kumar Ghose.

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SHISHIR KUMAR GHOSE :
AS A RELIGIOUS TEACHER.

—: (X) :—

IN the first two volumes of his *Amiya Nimal Charit* or "the Life of Lord Gauranga" the Avatar of Nadia, Babu Shishir Kumar Ghose stated a few facts as to how he had emerged from the field of politics into the higher sphere of a spiritual life. In his boyhood he and his other brothers imbibed their idea of Godhead from their eldest brother, Basanta Kumar, whom they all regarded in the light of a demi-god for his learning, wisdom, character and piety. Like all English-educated youths of the time—sixties of the last

century—Basanta Kumar was a Brahmo, though, in his heart of hearts, he believed that there could be no religion unless it had been revealed to man by God Himself in the shape of an Avatar, Prophet, Messia or Messenger.

Babu Shishir Kumar thus relates in the preface of one of his volumes how the idea of the necessity of an Avatar was first implanted in his mind by his eldest brother when the latter had scarcely passed his teens. "He is a lucky and happy man," said Basanta Kumar, "who has a firm conviction in an Avatar. In my case, if I can ever believe in one, I shall take shelter under the feet of Gauranga of Nadia." Shishir Kumar enquired : "Who is he, this Gauranga ?" "You have not heard of him ? Well, as Jesus is to the Christians, so is Gauranga or Chaitanya of Nadia to us—they resemble each other in many respects"—was Basanta's reply.

"But Jesus Christ did many wonders : Was it the case with Gauranga also ?"—asked Shishir. "Yes," said Basanta. "And know this," he continued, "unless one can work wonders or miracles he will not be accepted as a God-sent messenger. And then, if you will compare the acts of Jesus and Gauranga, you will be compelled to admit that the process of Avatarism must be true, otherwise why should there be so many points of similarity between two such characters, though one was born in Jeruzalem 1800 years ago and the other in Nadia, 400 years back ?"

Basanta Kumar next explained why it was a good fortune to be able to believe in an Avatar : "Why do we call this world a vale of tears ? Why do we roam here like helpless orphans ? Why don't we get real peace of mind ? No doubt, we say, God is our Father and Protector, but we have

no means of knowing whether He hears us—whether or not the outpourings of our heart ever reach Him. Is it not a great relief to be told that He cares for us and listens to our innermost thoughts? And will not our minds be filled with unutterable joy if we are told further that not only does He hear us but love us more than do our earthly father and mother? The meaning of Avatar is that, being affected by our helpless condition, God either Himself comes down amongst us or sends one of His dear and near ones to tell us that our heavenly father is real and not a fiction, that he remembers us and feels for us. That man is blessed, who has faith in such a theory; even when stricken down by misery he can overcome it, knowing full well that God looks after him."

These utterances made a deep impression on the young mind of Shishir Kumar but they did not fructify before a score of years and more had passed away. During this long period, however, he was not without occasional religious fervour of an aimless sort—like the flashes of a rocket which illumine the heavens for a while, and end almost immediately after in pitch darkness. So long as his eldest brother was alive, Shishir Kumar, like a Brahmin of the day, prayed, and heard or delivered sermons in an artificial way; but one day he saw a spectacle which was indelibly imprinted on his heart. He thus describes it in the preface of his book, alluded to above: "One day I heard brother (Basanta Kumar) singing a song alone in a solitary place. It was his own composition and was to the effect, 'My Lord, how boundless must be Thy love. I see it when I am awake: I dream it when I am asleep?' I approached him to find he was bathed in tears: I was amazed, the sight

was so fascinating ! I falteringly enquired of my brother why he was weeping. His reply was 'a few years later, when you are a little older, you will understand it all'."

Shishir Kumar, however, *did* understand the situation. The idea shot into his mind that, it was not only possible to sing the glory and love of God but to realise them so vividly as to shed tears of joy over them. He was overtaken by the ambition of reaching the stage his eldest brother had attained to. There was, however, this difference between them. The time of the latter on this earth-plane was nearly up : he was soon to be called away to the side of his heavenly Father to do his duties in another sphere. Shishir Kumar, on the other hand, was destined to live long to carry out his own mission for the good of humanity. Hence the precious gift, vouchsafed to Basanta Kumar, was delayed in the case of Shishir Kumar till the proper time for it came.

The study of Spiritualism had greatly strengthened Babu Shishir Kumar's faith in the all-goodness of God. He looked at the matter in this wise. The greatest misery in the world is bereavement ; God can be called all-merciful if He has provided a remedy for it, that is to say, not only shall we survive after death but be re-united in another existence to those whom we love here. The immortality of the soul can be established on a rational basis, but that is not sufficient to remove our doubts on the subject. As regards our re-union with our dear departed ones after death, there is absolutely nothing to prove it. It is through the phenomena of Spiritualism that we get positive proofs in regard to both of these matters. And what more need we to believe in the all-goodness of God if we know

for certain that we shall survive after death and meet those again for whom our hearts weep?

It was this firm conviction in the all-goodness of God that sustained him when he lost his brother Basanta, who had been almost a part and parcel of his life. A similar conviction, that he was under the direct protection of some good angels, also enabled him to keep up his spirits when every arrangement had been made to consign him to jail in connection with a criminal defamation case against his paper, the "Amrita Bazar Patrika",—a case which was practically started and conducted by the State, though a European Dy. Magistrate was the nominal prosecutor. It was about this time that he gave evidence of his unshakable faith in an all-good and all-loving God by composing a sublime song under the following circumstances.

Picture the scene. It is the last day of the trial of the defamation case which has dragged its length along for over a week. Shishir Kumar is on heavy bail. He must appear before the trying Judge at 11 A. M. or forfeit the amount of his security as also make himself liable to be prosecuted on a fresh charge of contempt of court. It is 10 A. M., he has not yet taken his bath and breakfast. Just then the fit (of composing the song) seized him! With a piece of charcoal in his hand he wrote the first couplet of the sonnet on the wall before him, and then turned round and went a few steps. He came back and wrote the next couplet. In this way he walked backward and forward several times, finished a poetical piece of celestial beauty, set it to music, bathed and breakfasted, and attended the

court just in time! And what was the burthen of the song? Freely translated it stands :—

“God, I have at last realised Thee. Thou art my Father and I am Thy son. What ineffable joy this discovery brings to me! No longer do I care for the ills of the world! My only desire now is to end my days by worshipping Thee and singing Thy glory.

“Wilt thou lash me, Father? I don't mind; for Thy lashing carries no pain but only sweetness with it. Thy angry eyes don't frighten me: Why? Because I am Thy son: Nay, underneath those angry eyes I detect only an ocean of love!

“When a mother beats a child, the child weeps but nestles into his mother's bosom for consolation. Beat me, Father, as much as you can: but afterwards you will have to cover me with innumerable kisses!”

Although financially ruined by the defamation case, Babu Shishir Kumar's ambition was to end his days in his native village as usefully as possible. The main reason why he was reluctant to leave it was that he would then have to lose all its sweet and melancholy associations which were such a source of joy to him—he would no longer lead the free, wild, arcadian life he so passionately loved—he could no longer roam among his orchards and flower gardens or swim in the clear water of his pet river, “Kapatakshi”! But his destiny was in the hands of higher powers who were determined to widen his sphere of usefulness, and make him one of the foremost figures in India. There was an outbreak of malarial fever in the village and more than half its population was decimated. He, his brothers, with other members of their family, all more or less stricken down by malaria, had thus

no help but to desert their beloved birth-place and migrate to Calcutta among a people who were absolute strangers to them. This was in the beginning of 1872.

Shishir Kumar had now to plunge himself headlong into the vortex of politics. He forgot his God and religion, and for eight years he had no other thought in his mind than that of ameliorating the condition of his country as much by his grand personality as by his brilliant articles in his paper, the "Patrika". This was evidently a part of the scheme laid down by his angel guides to make his higher mission a success. For, who would have cared to listen to the voice of an insignificant villager like him, who had no position in society or University education, if he had not become one of the foremost political leaders of his time? If spiritualism was made respectable by Sir William Crooks, so was Vaishnavism by Babu Shishir Kumar Ghose. If he had not previously established his reputation as a great politician, possibly very few would have cared to read his "Amiya Nimye Charit," "Lord Gauranga or Salvation for All" and "Kalachand Gita" with anything like close attention or learn those most beautiful and sublime gems of truth with which these books glitter and sparkle.

It was in the beginning of the eighties that the warning came to Shishir Kumar and the members of his family that they should break through the dense canopy of materialism which should break through the devote their attention to the higher life, a glimpse of which they had had in their native village, when they were cultivating Spiritualism. A younger brother was wasting away slowly from the effects of consumption and all hope of his life disappeared. The poor old mother

was yet living. What could be her condition when her boy would leave her? The faith they had in spiritualism had all but vanished—it was more a dream than a reality. Just then Madame Blavatsky and Colonel Olcott arrived at Bombay and opened communication with Babu Shishir Kumar, who was the first Hindu to give them a most enthusiastic welcome, both in his paper and in his private capacity. Though Theosophists, they were also Spiritualists. Babu Shishir Kumar resolved to see and test them. In the meantime Colonel Olcott invited him to their home in Bombay and Babu Shishir Kumar accepted his invitation and went to join him and the Madame. He stayed with them for two weeks, but we must stop here to-day, and shall proceed with our narrative in the next issue of the *Magazine*.

HATHA-YOGA.

[IV.]



ACCORDING to the Hindu system of Philosophy, spiritual advancement depends on certain processes preparatory to the acquirements of the occult power; rise to the spiritual plane can not be sudden and spontaneous. Mental faculties should be developed, and the mind should be cultured and controlled. But as our mind is intimately connected with the gross physical body, it can not be properly trained unless the physical constituents of our body are refined and rendered fit for the proper display of the finer sentiments without which the attainment of higher truth is absolutely impossible. Thus the process of mental training presupposes certain processes of bodily training.

Physiological researches have proved beyond doubt, that our ordinary consciousness is generally modified with certain modifications in the function of the cerebrum; sensation and perception are modified according to the modifications of our physical organs. Immediately after the administration of chloroform a man loses his consciousness, narcotic substances dull his sensations and perceptions, fumes of 'Canabis Sativa,' or intoxicating liquor make him rave like a mad man, and

thus deranges his intellect. It is therefore an admitted fact that there are extraneous agencies which acting on our physical organs modify the Psychical functions. Is it not therefore necessary to avoid the use of such articles which possess deleterious properties to deteriorate our mental faculties? On the other hand, there are substances which act on our system beneficially and promote the cause of our intellectual attainment.

As our ordinary consciousness is almost inseparably associated with the physiological functions, the Indian *Yagees* being quite aware of this fact imparted instructions regarding the training of the physical body. This is called *Tapas*. It includes the religious austerities, it is a personal self-denial; it removes to a certain extent the animal nature of the body and refines our consciousness from its gross propensities. *Tapas* and *Shaucha* tend to purify both the body and the mind. *Shaucha* is to cleanse the body with water, earth and such other substances. The body should be thoroughly washed off with plenty of water, for it is being constantly polluted with impurities from outside as well as from inside. Dust, pathogenic germs and touch of impure substances which produce deleterious effect on the system, are the impurities coming from the outside. But our body in discharging its physiological functions eliminates from itself various wasted products such as saliva, excreta, urine, carbonic acid gas, sweats etc. These things are evidently injurious to our body and consequently to our mind. *Shaucha*, however, does not stop here. It embraces all the sanitary laws that operate to keep the atmosphere and environments free from obnoxious influences, and guard against the introduction into our body of any substance that

may tend to injure our health. A *Yogee* should therefore keep his dwelling house neat and clean, he should take plain, pure and wholesome food, the water he is to drink should be perfectly pure, and the clothes he uses should be clean.

For the spiritual advancement of man, the instructions imparted by the Hatha-yogæes are so varied, important and scientific, that we can hardly do justice to the subject without discussing them elaborately. The Hindu saints and sages were exceptionally unsparing in the use of words when speaking to their disciples. They generally spoke in brief aphorisms each of which contains volumes of instructions, practical and theoretical, ritual and philosophical, hygienic and ethical. Let us, however, revert to *Tapas* and see what it is.

Tapas is the culture of a habit of enduring the pairs of opposites. It serves to preserve bodily and mental equilibrium. "By the practice of *Tapas*," says Patanjali, "the seed of impurity is destroyed and an absolute power over the body and senses is attained. There are innumerable causes of pain to which our body is susceptible. *Tapas* makes our body and senses perfectly immune from all those influences which tend to cause pain. The natural condition of our body is so very delicate that a little more heat or a little more cold is sufficient to make it uneasy. Sometimes it fails to adjust itself to the external influences and thus falls an easy victim even to a trifling disturbance caused by any atmospheric change. *Tapas* or the practice of austerities which makes our body hardy and enduring, renders our mind free from frets and may very well remedy this condition of things."

One of the commentators of the Patanjali *yoga sutra* says, "*Tapas* removes the veil of impurity, invigorates the mind,

and thus *anima* etc., that is, the occult powers are developed ; supernatural powers of senses . such as clairaudience clairvoyance etc., are attained as the results of *Tapas*. It infuses energy, physical, intellectual and spiritual. A mind trained to keep itself unruffled in difficulties, firm and steady in its purpose, combined with a body which is capable of enduring the extremes of heat and cold, and for the matter of that, any hardship in life, does scarcely know what failure is. *Tapas* removes the impure matters attached to our body and tends to attract in their places the best materials from the store-house of the universe and thus adds health and power to the body as well as to the mind, which tend give to a long lease to our life.

The word *Tapas* comes from a root which means heat. In science we find that heat produces motile power and from heat kinetic energy is evolved. *Tapas*, as mentioned in the Hatha-Yoga Shastras, is calculated to serve that purpose in both ways, viz., physically as well as mentally.

In the Bhagabadgita, Chapter XVII, many such things have been said about *Tapas*. The following lines may be quoted :—
 “The worship of *Devas*, *Bramhans*, perception of the wise men, is called *Tapas*. It also consists in *Shaucha* or cleanliness, rectitude, chastity and harmlessness. All these are included in bodily austerity. Oral austerity consists in inoffensive and truthful speech, pleasant and beneficial, and in the study of the Shastras. Mental austerity consists in serenity of mind, gentleness, thoughtfulness and concentrating the mind to *Atman* etc. As the mental austerity is most important, it should be elaborately explained.” In the text we get the following words in connection with *Tapas* :—

1. *Manah Prasadah*.—Mind kept free from disturbing sentiments. .
2. *Saumyabhava*.—Benevolence or that condition of mind which appears to be filled with love for others and seeks others' happiness.
3. *Maunam*.—Restriction of the function of speech.
4. *Atma-nigraha*.—Self-control.
5. *Bhava-Samsudhih*.—Absence of thought wandering away on subjects other than *Atman*.

The threefold *Tapas* practised with intense faith by men not desiring the fruits are said to be *Satvika*. When it is practised for the sake of gaining respect, honor and ostentation, it is called *Rajasa*. It is also practised for wicked purposes and this is known by the term *Tumasha Tapas*.

In order to practise *Tapas*, would-be *Yogees* expose their bodies to excessive cold and heat and thereby train themselves to adjust the abnormal influences of external nature without feeling any the worse for it. In this way they learn to bear the scorching heat, which is utterly intollerable to others; the cold which may tend to congeal the blood of our system, fails to produce any disturbing effect on the body of the *Yogees*. These practices enable them to acquire the power of resistance which tends to render their bodies immune even from the influence of the deadly pathogenic bacteria which, when prevalent, devastate the human population, baffling all our precautionary measures and mocking at our remedial agents.

Fasting which has now got a good many advocates in the West as being efficacious in putting our system in good order

is reckoned as an important practice in connection with *Tapas*. The *yogees* live on fruits and roots of plants. Even a trifling article of luxury is denied to them. Rigors and austerities in living and thinking are cardinal factors of *Tapas*. The severe asceticism introduced by the Western stoics may convey some idea as to the methods of *Tapas* adopted by the *yogees*.

(To be continued.)

RASICK MOHUN VIDYABHUSAN.

MY OWN EXPERIENCES:

[II]

—————:-(X):—————

I HAVE described in the previous issue of the *Magazine* the gradual development of the medium until the results recorded therein were obtained. Indeed it required several days' sittings to bring about the recorded results.

Amongst the most prominent physical symptoms that characterised the medium in his trance condition the following deserve mention: (1) Low circulation and diminution of bodily heat with pulse thready and almost imperceptible; (2) the exercise of *Pranayam* resulting in the total suspension of the medium's breath and distension of the medium's stomach into enormous dimensions; (3) the phenomena of the appearance of two bells (emitting a dull grey-bluish light) having their origin or root somewhere at the pit of the medium's stomach; (4) levitation; (5) a change in the pose of the medium's body and a peculiar ring in his voice sounding quite unfamiliar even to those who did not know him intimately.

The mental characteristics displayed by the medium, in trance condition, may be summed up as follows: (1) The assertion of the medium that he was being controlled by a spirit who was also a mystic, a Brahmin and a worshipper of

Siva, and (2) that he was here to benefit and befriend us (the spectators).

It may be in the recollection of my readers that the medium had asked for a *jhuli* (bag) to show us a *tamasha* (trick). The contrivance made use of in the previous seance as serving the purpose of a *jhuli* was simply the four corners of a sheet of folded *chadder* (cloth) tied into a knot out of which the medium brought forth freshly torn bits of herbs and roots of plants. These he gave to those who besought him to cure the ills that afflicted them. I learnt afterwards that many were actually cured by the proper use of these herbs. It would not be out of place, however, to observe here that the *jhuli* was perfectly empty and had been subjected to a careful examination before it was handed to the medium.

At the next seance as soon as the medium seemed to be under control I opened the conversation with the usual question, "who are you?" This elicited no reply but the medium groaned and appeared to be in great pain. His breathing sometimes became altogether suspended and at other times it was so hard and laboured as to resemble the blowing of a forge. Sometimes the body of the medium became too heavy for several men to lift it and sometimes it became as light as that of a child. He (the medium) bent his body like a circle and spinned himself round and round like a wheel, his feet almost touching his head. He then assumed certain postures (*ashans*) and made gesticulations (*mudras*) and for sometime remained motionless in an worshipful attitude.

Before I could realise our position, the medium exclaimed, calling some one by name, from amongst the numerous spectators that there would be no manifestation so long as that particular person would be there. Curiously enough, simultaneously with the departure of the gentleman named, the medium became entranced. Then we held a conversation to the following effect, the spirit giving us a regular discourse having special reference to *pranayam* and mysticism.

Q.—“Would you oblige us by giving out your name to-day?”

A.—“I have got no name. Let me alone. If you go on disturbing me in this way I shall leave you at once.”

Q.—“Where would you go to after you leave the medium free?”

A.—“Fools. Did I not tell you I live on a *bel* tree close to the place where the seance is being held? I must return there.”

Q.—“Which *bel* tree you mean?”

A.—“The one standing in the compound of this house.”

Several spectators went out to have a look at the *bel* tree alluded to, which stood in the compound of the premises in question and within view of the spectators in the room, where the sitting was being held.

Q.—“Can you give us any proof that you live on the *bel* tree?”

A.—“Yes. Watch the *bel* tree after the seance is over to-night and you will be convinced. Be quick with your questions. I have little time to spare. I go away punctually at 9. To one of you shall be conveyed a message to-night

from a dear departed one. Other messages will follow in course of time."

Q.—"When would you go?"

A.—"Precisely at 9. It is 8-30 now."

Consulting his watch a gentleman declared that it was 5 minutes to 8-30. I told the medium he was wrong, and the reply came, "no I am not. That watch is wrong. Go to the next room and consult the clock. It was set right this day at 1 P. M."

Upon our doing so not only was the time found exactly tally with what the medium had said but on enquiry it turned out to be correct that the clock referred to was really set right with the gun at 1 P.M. that day, a fact quite unknown at the time to the medium, myself or to any of the spectators present.

I took up the conversation again and asked the medium what sort of message he meant, from whom it purported to come and for whom was it meant. No answer was made by the medium. Puzzled at this I determined to ask the medium as to how he could perform these things in spite of precautions taken and tests imposed. Yet no answer came from the medium. In the meantime he went through the process of *Pranayam*. A sudden change passed over the face of the medium. He pointed one of his fingers in a certain direction towards the ceiling and pronounced the word *Aum*.

He then continued his discourse on *Pranayam*. The substance of what he said is given below :—

"The word *Pranayam* is derived from two Sanskrit words *Prana* and *Ayanam*, the former meaning Life and the latter

word signifying its to and fro motion or movement. *Pranayam* thus means the control of *Prana* or Life and is synonymous with self-control and attainable by the exercise of a system of breathing enjoined by *Hatha-Yogees*. To breathe rhythmically means simply to breathe regularly *i.e.*, to inhale, retain and exhale the breath through certain length of time."

To make himself clearly understood he said:—"Inhale, say, 5 minutes, retain the breath $2\frac{1}{2}$ minutes, exhale 5 minutes and then wait $2\frac{1}{2}$ minutes and repeat the process over again. Now this rhythmical breathing is known as *pranayam*. Inhalation is known as *Puraka*, exhalation goes by the name of *Rechaka* and *Kumbhaka* is the retention period or duration of the interval between inhaling and exhaling. In inhaling you must think that you are inhaling power or *prana* from the universal source of Power. In retaining breath you should think that you are charging and vitalising yourself with this power. In exhaling you ought to think you are sending it (*prana*) forth to accomplish your desire. This must be practised to obtain results."

Another thing to which the control attached much importance was the mystery of voice. "It is seldom," he continued, "that you find two people possessing the same tone of voice. Voice thus plays a great part in the differentiation and identification of individuals. Voice is thought materialised or [thought made manifest." After this an interval of silence followed. The medium was seized with a fit of shivering; at the same time some sounds at first inaudible but afterwards distinctly audible, escaped the medium's lips like those the recitals of *mantras* usually produce; and then

with a violent start he got up as out of a deep sleep, rubbed and opened his eyes and stared at me with a peculiarly mischievous and cunning look and then held out his right hand towards me and said "Here, take it—tonight's message for you. It is from a dear departed soul who always loved you in life." Saying this the medium threw at me what proved on examination afterwards to be, to my utter mortification, some pieces of torn paper rolled into a ball. I nearly lost my temper over this bit of practical joke on the part of a so-called spirit. I could hardly control myself. I had lost my wife nearly 5 years previous to the time these seances were held. Her memory was sacred to me and I could ill-brook an insult like this especially on an occasion when I was led to expect a message from a dead and departed soul. What an irony of fate that myself was to be chosen as the target for this impudence and to be fooled in this way. Was it because I was always yearning to communicate with the dead and departed souls of men that I was thus rewarded for all the pains I had taken and was taking?

A great revulsion of my feelings took place. I felt angry at first and very sad afterwards. Was it then all that we vulgarly call "trick"—all illusion and humbug? I felt sick, disgusted and quite disappointed. I was about to hurl the so-called message back to the giver with some angry remarks when some one contrived to put a slip of paper into my hands with the words "3 minutes to 9" written across it. So there remained 3 minutes only to make the most of the time at my disposal. Before I could speak to the medium he fell back exhausted on the *charpoy* and his parting words were: "Watch the *Bela* tree. I will come here this day next week. Don't lose that message I gave you from your wife. See!

and you shall find" (this was repeated in almost all the seances by the medium). It wanted now but a few seconds to 9. A gentleman cried at the top of his voice "Watch the *bel* tree." A tremendous crash followed and the doors were slammed. No sooner had these words been spoken than we perceived something stirring in the room.

Just then we were interrupted by the loud noise of some heavy articles being thrown with great force on the verandah. Some brass utensils of every day use were upset, how or by whom unknown. Hardly had we recovered from the surprise caused by this incident when we were simply lost in wonder and bewilderment by witnessing the shaking and bending to and fro of the branches of the *bel* tree. It was a spectacle worth seeing and then down broke one of its branches with a tremendous crash.

Some of the spectators present stated that they distinctly saw a shadowy figure pass out of the room and others that the figure got on the top of the *bel* tree, after which it vanished entirely out of sight. I volunteer no opinion of my own regarding this phenomena. The only thing I saw and about which there could be no two opinions (for every one witnessed it) was the breaking of a branch of the *bel* tree in question in quite an unaccountable way.

Before concluding this paper let me once more allude to the pieces of torn paper rolled into a ball which the medium had given me as containing a message from my departed wife. This was picked up by one of the spectators and made over to me to be preserved. I mechanically thrust it into my coat pocket and consigned it to a corner of my box out of sight, the very first thing next morning, and forgot straight away all about it until fresh incidents cropped up in connection therewith particulars whereof I reserve for my next paper.

(To be continued.)

SATISH CHANDRA SANYAL.

THEORY AND PRACTICE OF TANTRA,

[V.]



STUDIES IN THE ELEMENTARY THEORY.

LET us first examine the scientific basis of "Faith" which is the main factor in the training of mind and the senses. Tantra, as a science, reveals the truth that the world of mind constitutes a basis and a preparation for the highest spiritual life of man, and such life is only evoked by the self-revelation of Divine Energy. The conception of "Faith" in Tantra is broad and lofty, and its analogy with the spiritual world is obvious.

Law is latent in every department of nature, and it is law itself that transforms knowledge everywhere into science. The process goes on, and nature slowly appears to us as one great Unity until the borders of the spiritual world are reached. There the law of continuity ceases, and the harmony breaks down. Thus, as a matter of fact, we first learn the elementary lessons of Tantrik principles truly from the alphabet of the lower (physical) laws; and, while we go to seek a higher knowledge, we are suddenly confronted with an exception. The reason is not far to seek. The spiritual world is arranged on a totally different principle under a different governmental scheme.

And that scheme is not regulated by the law of cause and effect. All matters spiritual are outside this Natural law.

The question now arises whether we are justified in demanding a new investigation with all modern methods and resources. Science is bound by its principles, not less than by the lessons of its own past, to suspend judgment till the conception of the spiritual world is reached. Such conception will be looked forward to with hopefulness or fearfulness just in proportion to one's faith in the divinity of motherhood and, finally, in the Divine Energy. If there is any truth in that supreme principle of continuity which is growing fast with every discovery of science, the conclusion is foregone. Tantrik phenomena have no physical relation to anything that went before or that followed after; in fact, they are made to form a universe within a universe, a portion cut off by an insurmountable barrier from the domain of the spiritual world. This is the secret of the present obscurity of Tantra; and the Tantrik doctrines, many of them at least, have been for centuries past all but catastrophic, indeed.

Within the unity of the whole there must always be room for the characteristic differences of the parts, and those tendencies of thought that ignore such distinctions, in their zeal for simplicity, really create confusion. Science deals with known facts; and accepting certain known facts in the spiritual world, we proceed to arrange them with a view to discovering their laws. The first thing we will find is that the spiritual world is but a fairly ordered realm furnished with many familiar things and ruled by well-remembered laws, although it would seem to be full of perplexity. One can

escape doubt only by escaping thought. With reference to Tantrik doctrines, perhaps the best and worst course at present open to a doubter is simple credulity. Who is to answer for this state of things? It comes as a necessary tax for improvement on this dark age in which we live. The old ground of "Faith" is given up; while the new—Science—incomplete as it is, can not take its place. The Tantriks do not require to *see* truth; they only need to believe it. Tantra has not put truth in a 'seeing' form; it demonstrates that nature is not a mere image or emblem of the spiritual—it is a working model of the spiritual. It makes no attempt to reduce spiritual life to a question of science or art or to demonstrate Divine Energy in simply mystic formulae.

However far the Tantrik doctrines may penetrate the spiritual world, there will always remain a region to be explored by the divinity of "Faith." This desideratum can only be supplied by raising faith to knowledge and knowledge to faith, *vice-versa*. If the light of Tantra is to illuminate for us the spiritual sphere, there may well be a block unknown (mystery). Herbert Spencer has well said, "Religion has never been adequately realised. In the devoutest faith, as we habitually see it, there lies hidden an innermost core of scepticism; and it is this scepticism which causes that dread of enquiry displayed by religion when face to face with science." Tantra is therefore surely to be pitied. With the demonstration of the naturalness of the supernatural, Tantra must draw upon the further revelation of the seen for the further revelation of the unseen. Revelation never volunteers anything that man could discover himself—on the principle, probably, that it is only when he is capable of discovering it, or that he

is capable of appreciating it. The reason is obvious. Every human being is magnetic, and, as such, attracts and repels. He does this *without* knowing that he does it. The divinity of faith is attained by using this magnetic force consciously, that is to say, projecting it upon the mind and the senses by determined effort. Such uses of the magnetic force are commonly known as "devotion" which is the full fruition of spiritual concentration.

It must, at the same time, be borne in mind that personal magnetism is that quality in man which attracts the deep faith and love. Now, the question is, how to recognise the magnetic force. As a rule, we are constantly receiving and discharging force; we are sending out currents of attraction and repulsion continually—sometimes consciously, that is to say, when we desire to impress others—sometimes unconsciously, that is to say, when we make an agreeable or a disagreeable impression upon others of whom we have taken no notice beyond a look. We are thus acting upon others and being acted upon by others with our will or against our will constantly and continually. The presence of mental current is therefore evident. It is not the force of thought because it manifests itself without thought on our part. It may be, and is, added to thought. It is a force which we can learn to employ, learn to govern, as we have learned to govern electric force without understanding its composition. It is a mystery in its source. Let us simply accept it as we do the mystery of life itself, and pass on to the use of the force.

It is force that shows forth in motion.* We take this motion for an effect. When force acts through nerve upon

muscle, bone, sinew, it gives us motion. Similarly, when force acts upon brain and nerve substance, it gives us mind. Also when force acts likewise upon mind, it gives us thought. Thus mind is only an instrument and not a force; it reflects experiences, accepts experiences, digests experiences, ever and always. Thought, however, is a force, or properly speaking, a manifestation of force. It is everywhere; and such thought that is without us is also a manifestation of force. When this force strikes upon our brain, it evolves our thought and is then personal to us. We simply emit the sound when the brain is struck, and its condition determines the sound—pure note or discord. Thus, the brain is only the organ. When this brain is infused with force, we have "mind" with all its properties in process of development, the first of these is consciousness—the determining of egoism, the stamp of individuality. For instance, the child cries for milk—it is manifesting its individuality. Thus there is force in the child.

There is but one mind; and its manifestations are but various exercises of its properties upon three planes viz., (1) the subconscious, (2) the conscious and (3) the superconscious. When the mind acts *subconsciously*, it acts as an instinct; *consciously*, the mind acts in thinking, determining, reflecting, reasoning, and imagining in union with the senses; *superconsciously* the mind acts in perceiving that which is beyond the senses, that is to say, it does not reason or reflect—it knows. The key to "faith" is in the superconsciousness, inasmuch as it is that state in which the mind and the all-knowing Energy are one. This energy imparts its knowledge to the mind; and the mind becomes omniscient; then that mind thus

illuminated reacts upon the body so that the face shines with a celestial light, and power is drawn from the all-powerful Energy.

To explain more clearly the nature of illumination of the mind, the following instance may well serve. It is a well-known fact that some of our poets and writers are said to be inspired. What does this mean? It means that a chord was struck which vibrated to the tone of the all-knowing Energy; then from that Energy was reflected a little of that light which is its own; and that light illuminated the mind.

Now, let us analyse the forces that act upon the mind. As a matter of fact, the mind is midway between two forces—one lifts or elevates, and the other drags down. From the former the mind begins to acquire that power which illumines it, and is in tune to receive its message, and thus becomes the Independent Mind; while the latter darkens or weakens and is the experience of the senses viz: mind's own impressions from without—its opinions—its reasoning—its susceptibility to evil influences—its ignorance—its wilfulness, selfishness etc. So, it is the play of light and shadow that rounds out a human life. It is therefore obvious that our mind is the main factor in us; and we attain to power by governing this mind of ours, by making it obey us and do our will. In fine, our first step consists in deep faith in Tantrik principles, and a pure thirst for knowledge—an attitude of the mind.

Even when deep faith is applied to any^{*} manifestation of the experiences of the mind, such faith is sure to serve its

purpose. Take, for instance, the basic truth in Mesmerism (curative). It is too well-known to remind that the mind forces govern disease. It is by our' deep faith (confident assurance) that we are able to awake in our patient a feeling of respect for our power which, though he may not verbally confess it, rouses in him a confidence in our ability to cure him. This feeling of confidence on the patient's part brings him into the state of vibration in which it is easy for us to transmit our magnetic force to him.

SRIMAT SACHIDANANDA SWAMI.

A DEPARTED WIFE FULFILLS HER PROMISE.

—:-(X):—

[THE following interesting account of some spiritual manifestations has been supplied to us by Babu Dwarkanath Bose of 4, Nyabazar Road, Dacca, who made personal enquiries into the matter and found it to be true. An account of these phenomena has appeared in the Bengali periodicals "Santikona" and "Charumihir," which was contributed by Babu Dinabandhu Mitra, a spiritualist, who, on retiring from Government service on pension, is now residing at Naraingunj. Babu Dwarkanath has, for obvious reasons, suppressed the name of the gentleman who is connected with the narrative and preferred to call him K—. Both Dinabandhu Babu and K—are personally known to Dwarka Babu for several years and he collected the facts of the incidents through conversation and written communications with them.]

IN a certain village under thana Raipura in the Narainganj Sub-division (Dacca) there lives a gentleman (K—). In 1312 (B. S.) his wife Kusum Kamini had been suffering from fever and liver complaints. As her condition became very serious she was removed to Dacca Mitford Hospital and was admitted into the Simpson Ward where she underwent an operation on her suppurated liver and, in consequence, was in a precarious condition for some days.

Ere this it had been arranged between the couple that whoever of the two would die first would appear in visible form to the other and thus prove his or her existence

after death. Dinabandhu Babu came to see the patient in the hospital and reminded her of 'the promise and she, on her part, still agreed to do her utmost to fulfil the promise after passing over.

In a few days she breathed her last on the 27th Sraban at 3 P. M. Her husband (K—) and other relatives went to the cremation ghat and after performing the funeral ceremony returned to the hospital at midnight. The dismal picture of the burning ghat was still vivid in the mind of the bereaved husband who was deeply absorbed in the thought of his departed consort. In the train of these thoughts his wife's promise came uppermost to his mind and, while seated on his bed in the hospital ward, he felt an irresistible desire to receive the materialised form of his wife's disembodied spirit, if possible.

About this moment he heard knocking sounds at the door from the outside and as there was no wind blowing then nor any the least possibility of any gentleman coming there at that unusual hour, he concluded that it was the doings of his wife's spirit in fulfilment of her promise. His mind became greatly agitated and with a throbbing heart he at once rose to open the door. His relatives accompanied him to the spot but found nothing and could not explain the reason of these strange knockings. They returned and took their seats.

The knocks on the other side of the door now grew louder than before and K—, like a mad man, rushed towards the door again. As, however, he proceeded to open it he was held back by his relatives, including his mother-in-law, who thought all these to be the work of an evil spirit who might

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do some injury to K—if he went out alone at this late hour of the night.

As K—had not slept for several nights on account of his wife's illness and was fatigued after having performed the cremation of his wife he soon fell asleep. He subsequently came to know that his mother-in-law had also heard similar knocking sounds in an adjoining room and painful groans like those of his wife on her sick bed. These happened both before the return of the funeral party as also during the time K—was sleeping

On the following morning K—left the hospital with his people and went home, and nothing of importance followed for months except that there were interviews between the husband and the departed wife in dreams.

It would therefore appear that the wife of K—was trying to make her presence known by means of knocks immediately after death and afterwards through dreams but was unable to show herself in a materialized form.

On return home, however, K—was seized with a peculiar fear. By and by he appeared to feel the presence of his wife here, there and everywhere, as if she appeared to haunt a favorite spot in the inner apartments where, during her earthly life, she used to sit and enjoy the southern breeze in hot weather. K—used to sleep alone in his bedroom but, at times, when he could not overcome his fears he used to make his son sleep with him. At night he felt the company of his wife more vividly, as if she were eager to embrace him.

It was, however, on the 12th Magh, in the same year, that an important manifestation, took place. Although naturally K—was of a very bold temperament and formerly a disbeliever in the existence of spirits, he, now a days, could not resist his inexplicable fear and was often ashamed of letting others know of it. On that night he slept alone in his room as his mother could not induce his son or nephew to sleep with him.

At about 2 o'clock at night his mother and widowed sister came out to answer a call of nature. The former went behind her bed room to have a look at the cattle, while the latter went towards the south. As K's sister approached the heaps of firewood lying in the courtyard she happened to see a female figure attired in a red bordered cloth with her head half-veiled. She stood at a distance of only 5 or 6 cubits and was gazing at her. The lady at first sight took her to be an unknown outsider and was just going to question her as to her impudence of coming there at such an hour of the night, when, on stepping forward, she was amazed and filled with horror at recognising the figure to be no other than her dead sister-in-law Kusum! The distance between them was short and the light was sufficient to enable K's sister to recognise the face of his wife without a mistake. The expression on her face appeared to be calm.

K's sister, however, stood motionless with fear; she was unable to utter a word or to call her mother. All this happened within a few seconds only. The figure now slowly walked away and, passing by the bed chamber of K—, suddenly vanished. K's sister had a clear view not only of the face, but the front, the right side and the back of the spirit lady so

as not to have the slightest doubt about the identity of the figure.

K—was roused from his sleep in the small hours of the morning when he heard his mother crying and soon came to know what the matter was, viz., all about the apparition seen by his sister. His mother was crying partly on account of the loving remembrance of her daughter-in-law and partly on account of the belief entertained by the majority of the Hindus that she had not attained her salvation but had become a “ghost” after death.

It will therefore appear that as K—was too timid to avail himself of the attempts of his departed wife to meet him in her usual earthly form, she (his wife) appeared in a materialized form before his sister, a simple lady ignorant of spiritual phenomena and thus indirectly fulfilled her promise.

DWARAKA NATH BOSE.

SPIRIT PHOTOGRAPHY AND EXPERTS.

—:-(X):—

"THE EXPERT," is sometimes a photographer and as frequently not. In the majority of cases he claims to be a Spiritualist, actuated by the highest motives and his main object is to rid the movement of persons who indulge in fraudulent practices. The persons suspected and banned by him are usually physical mediums ; of these the few photographic mediums before the public are his special aversion. To not understand is a sufficient reason for condemnation. He may or may not have had a sitting, possibly he has had *one*. On the strength of this he is prepared to pose as an "expert." To that sitting he brought his doubts and suspicions. When he received his print, there was probably a face on it he did not recognise, or one which someone else had already obtained; it may have come across the plate or actually upside down. There may have been other "things" on it, which had no meaning for him. The whole looked like faking and very badly done at that. It became an easy matter—following the line of the least resistance—to decide that this photograph was produced by misplaced ingenuity.

Another "expert," who knows seven different ways of producing bogus spirit photographs—but not one genuine one,

says that almost *anything* can be done with a photographic plate, and what appears is the result of that *anything*.

Another suggests that there are certain laws in photography without which nothing can take place. He does not say definitely that psychic photography is fraudulent, but avers that all sitters should be photographed by two cameras and the plates should be independently developed. Without this all so-called investigation of psychic photography is worse than useless. This looks very fair and very formidable. Judged by the well-known laws of photography, nothing can come on the one plate which does not appear on the other very plausible and is correct as far as ordinary photography is concerned, but does not touch psychic photography at all. It leaves out the main essentials :—

1st. The Intelligences in the Invisible who are operating under difficulties and through appropriate media.

2nd. The state of the person or persons, who are the mediums, and the conditions favourable to the exercise of their mediumship.

3rd. The state of the sitter, who like the medium, must be in a quiet, undisturbed state of mind.

4th. The essential blending of all three in a more or less favourable state of harmony, and lastly, but also essential, the camera mostly used and impregnated with the nervaura or magnetism of the medium.

The sitter brings—in addition to his state of mind,—certain psychical entities, thought-forms, and images of departed persons liable to be shattered by the fussy and dominant manner-

isms of "experts," whose object is not to obtain psychic photographs but to demonstrate a foregone theory, in which the five propositions stated above have no place.

I respectfully maintain that the photographic plate does faithfully record what is presented to it; that it is an impartial witness on account of its purely mechanical processes; that the plates are not subject to either hallucination, suggestion or auto-suggestion, and so far can be relied upon to reproduce whatever is presented,—seen and unseen, in light or in darkness,—according to the laws of photography.

Opinions may be divided as to the nature of the things, objects or persons chemically recorded on the plates. But they are there because something from them—reflected or refracted light—has been gathered up by the lens and passed on to the plate. Whether by accident or intention the object or subject be there, its presence is recorded all the same on the exposed plate. This is a simple statement of fact. When we come to psychic photography—with or without the camera—we enter into a region in which the ordinary laws of photography are not set aside but are subordinated to other laws—forces in operation—not at present fully understood. For instance visible objects and subjects have not been photographed of which I have several cases. Whereas, on the other hand, that which is invisible—of no material substance and of the nature and character of thought—has been. The operations which take place in psychic photography are not wholly chemical as far as camera, lens, light—*phos*—and chemical results are concerned. We have all these *plus* something else. That something is of the nature of a *nervaura* or vital magnetic force emanating from a peculiarly endowed individual—the medium.

This force—sometimes called 'fluid'—may be enhanced by the presence of sitters similarly affected. Under these circumstances the films are affected by ordinary light, and by a light emanating from the unseen object. By this invisible light photographic plates—both in and out of the camera—are impressed with images, symbols, reproductions of things material, and in many cases with the faces and forms of living persons—not visible—and by portraits of the departed, but only in the presence of a medium, specially gifted, and never otherwise. Moreover the said medium must be healthy, imperturbed, and more or less in sympathy with the work and the sitters.

Anyone who has taken pains to study the late Mr. J. Trail Taylor's experimentations with two photographic mediums, of whom the late Mr. David Duguid was one, will find abundant material for reflection. In the presence of Mr. Duguid—with whom Mr. Taylor was in friendly sympathy—results were obtained OUTWITH all the known laws of photography. I have had similar experiences with Mr. Edward Wyllie. Mr. W. Walker, of Buxton, reported similar cases obtained at Crewe recently. But I wish to emphasise the results obtained through the mediumship of Mr. Duguid by Mr. J. Trail Taylor. These results have been condemned by "experts," ignorant of all the facts, as fraudulent. This has always been the case, where experts "opinionate" without having all the facts before them. The most, so pronounced, outrageously fraudulent looking "extras," were genuinely produced. If not so, the evidence of the then highest authority in the Photographic world, i.e. Mr. J. Trail Taylor and of competent witnesses must stand for naught, with these "experts," who assume to

know, but do not understand. and many of whom have not seen, much less carefully investigated that which they so readily declare to be fraudulent.

In psychic or occult photography I do not assume that spirits can be photographed. I am content to admit on the strength of the evidence which I have collected and obtained at first hand, that some things are produced by Intelligences in the Invisible. This only happens when the mechanical, chemical and other processes of photographic procedure are supplemented by appropriate mediumship—and *never without it*. When the camera is not employed the plates are affected by invisible light, heat and other unknown forces emanating from mediumistic persons, *plus* something which proceeds from Spirits said to operate within the sub-conscious self or selves of the mediums. "The extras," obtained through camera and the "things," impressed which appeared on plates held in the hand, never appear without the presence of suitable media.

This brings me to the point overlooked by those who suggest that for scientific investigation of photographic work of this description, it should be a *sine qua non*, that in every experiment there be at least two cameras, and that the plates exposed in these be immediately and independently developed. I will admit that it is not of much importance who develops the plates. But why two cameras and not half a dozen and each with a self-important operator deliberately antagonising the psychic effort?

Mr. J. Trail Taylor employed a stereoscopic camera, which he operated himself, but not excluding the presence of Mr. Duguid or the presence of sympathetic and intelligent

witnesses whose object was to get at the truth and not to discover fraud. Mr. Duguid was treated as a medium should be, as a man, a friend, and 'not as a suspect which would be to destroy the harmony essential to obtain successful results. Under careful testing, hundreds of extras were obtained, *but not one identifiable picture of a departed*. Psychic photography was established because the medium was not ignored. Experts do so completely. I can guarantee that they can experiment, day after day, year after year, with two or more cameras ; develop the plates independently, in full distrust or in accord of one another, and succeed in obtaining—nothing.

With a suitable psychic, properly treated and with whom harmonious relations have been set up, it is probable, as with the Taylor-Duguid experiments, *something* would be obtained and that—defiance of the very laws of photography so much talked about.

The *sine qua non* is not two cameras and independent development, but an identifiable portrait of a departed obtained under satisfactory and harmonious conditions.

Never in the history of psychic photography has an identifiable portrait of a departed been obtained as the result of this so-called scientific investigation with one camera or several, but because of the presence of a vitally vigorous and sufficiently imperturbed medium whom the Intelligences in the Invisible were able to use, and with whom the subjects were in harmony.

Expert photographers, scientific investigators, and the would be dabblers, who claim to be "Experts," start on the wrong basis in assuming that this matter can be settled on the

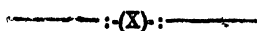
ordinary lines of practical photography, ignoring and condemning mediumship, without which psychic photography is impossible.

Psychic photography is a phase of physical phenomena. The mediums for this phase are very rare, and are treated by these expert Spiritualists with suspicion. Physical phenomena are becoming non-existent through the treatment of mediums by "Experts." It would be much wiser, in my opinion, to patiently study mediumship and co-operate with the Intelligences controlling them and in this way obtain the better results. *Then the phenomena presented would bring their own best evidences.* This has ever been the experience of those who have gone thoroughly into the matter. The "testing spirit," so sedulously applied to physical mediums is wholly wrong. But, admitting it to be right, then let it be applied without fear or favour to all trance, inspirational, healing and clairvoyant media, and see what the results will be. So-called scientific investigation suggests that they be harassed; that before appearing in public, a committee of experts should test them in the anti-room, with spirit test tubes, by electricity, push pointed steel instruments under their nails, and employ the usual medico-police methods to ascertain whether they are shamming or in trance states. Granted they come through the ordeal, insist that two of these ill-used ones, stand side by side, and deliver speeches and descriptions identically alike in ~~wcrf~~ and manner, without which there is no evidence that they are controlled by the same intelligence. It might help, that when the entranced mediums were speaking, to fire a pistol off near their heads to see if they are still in trance or merely imposing. When the

"experts," are done in carrying out their crusade for purifying the movement, will we then get—that which we *do* obtain now—evidences of the persistence of the departed in our welfare, of super-normal intelligences expressed in trance states? I think not. Yet the foregoing is the mode of procedure by which physical mediumship has been fast relegated to the dim past of the Modern Spiritualistic movement—by not outsiders, but by those claiming to be Spiritualists.

JAMES COATES,
Author of "Seeing the Invisible" etc.

A REMARKABLE SPIRIT-PICTURE.



YOUR journal, like new wine, grows better with age and our prayers are, that your life may be prolonged for very many years, * to continue your heaven-inspired work of demonstrating that all-important truth, that death does not end all—that it is simply transition to a higher and better state of existence. In fact, death may be compared to the rosebush that climbs up the garden wall, to bloom in beauty, on the other side.

It is becoming well-understood by all psychological investigators that man is a tri-compound being, constituted of the outer physical body, the intermediate refined etheric body, and the conscious immortal spirit—the *Atman*—the Divine inmost self. This, the innermost of man, was never born, neither can it ever die. It became individualized by the Divine Will, for temporary experiences in the material world, but it is ever connected with Infinite Spirit, something as the crystal drop is related to the ever-flowing fountain. To this end, a great inspired soul of the past said, "We are

* This article was addressed to our illustrious chief, Babu Shishir Kumar Ghose, during his last illness by our good friend, Dr. J. M. Peebles.

all the offspring of God." And another exalted soul said, "In God we live and move and have our being."

This inner, intermediate body is constituted of the etherized auras of molecules, of atoms, ions, electrons, and the ether, which fills the measureless immensities. This intermediate spiritual body, functioning between the Ego, the *Atman*, is just as real and probably more substantial in the spiritual world than are our physical bodies in this material world. These spiritual or etheric bodies are also of the same form as our physical bodies, yet beautified and glorified and adapted to the invisible heavens. It is these spiritual bodies that clairvoyants see. It is these that sometimes take the form of apparitions. The distinguished scientist and nerve specialist of France, Dr. Baraduc, photographed the aura surrounding the human body and later he photographed this substantial inner soul body, the vehicle of the conscious spirit, the eternal *Atman*.

It is this intermediate spiritual form that mediumistic spirit artists pencil and paint, the real artists themselves being on the other side of mortality. The following is an account of a spirit-picture, produced in broad daylight, in the presence of several witnesses :—

In compliance with several requests we take extreme pleasure in presenting before your readers the circumstances covering our recent experience with the Bangs sisters. Journeying on our way to the Pacific Coast we stayed overnight in Chicago, calling on the Bangs sisters, with whom we had previously corresponded. Though expressing their unpreparedness, they willingly consented to give us a seance.

With short delay we were admitted to the seance room, about ten feet by six feet, with one large window at one end, a door at the other, and two side doors. Comfortably seated, conversation was genial and general, Dr. Peebles desiring to have a spirit picture of one of his chief guides.

Accordingly, Mr. Sudall accompanied one of the sisters to a storeroom, wherein a large pile of new canvases were stored. Selecting two of these from the centre he marked them and carried them to the seance room. They were then placed upon the table in front of the window, each of the sisters taking hold of the edge, thus keeping them perpendicular. We examined the room, chairs, table, window and shutters, finding them to our satisfaction, free from anything of a suspicious nature. Next, a curtain of black velvet was placed over the window and around the edges of the canvases, thus shutting off all light, except that focused upon the almost transparent canvas.

With the sisters occupying seats on each side of the table, holding the canvas near the window, and Dr. Peebles, Mr. Sudall and another lady facing in front, the conditions necessary for this kind of phenomena were completed.

Soon the canvas assumed a dark appearance, growing gradually darker around the edges. Now a change to light, and dark again, wavering thus intermittently for a short time. Then came waves of seemingly colored clouds passing from side to side, up and down. Dimly we perceived the outline of a human head and shoulders—clearer and clearer they came to view until the facial outlines were distinctly visible. The process was likened to a precipitation of colors, deposited or developed similar to a negative photograph plate in the

chemical bath. Slowly, surely and gradually, with persevering efforts, came the clear and distinct features of an old, patriarchal man, with snowy white hair and beard. Grand was the spectacle to behold, yet suddenly the form vanished, and, clouding again, the canvas was almost a blank!

But patient and intent watching revealed to us the careful unfolding of the same remarkable features, yet the eyes were more brilliant and the features more distinct. But we thought the beard was short and somewhat scant, the moustache a little uneven. And so, without further ado, the eyes gradually closed and the picture again clouded, to be again restored to our sight in all the glory and magnificence it was possible to conceive of. Brilliant and piercing were the eyes, beautifully tinted were the features, and the beard no longer scraggy, but long, wide, flowing and profusive in snowy whiteness—a glorious picture to behold, entrancing us all for quite a time.

Later, although our attention was distracted from the picture, the words, "The Apostle John," were added in one corner. So here was the Apostle John's picture as he trod the earth, ministering to the people, teaching and being taught, emphasizing the love of God to man. The whole proceedings seemed like a miracle, filling us with a feeling of awe and wonder. We are grateful beyond measure in the happy possession of such a valuable work of spirit science and art. And all this is due mainly to the Bangs sisters, for their mediumship was marvellously demonstrated. All doubt as to their honesty and integrity was instantly cast aside by their thorough willingness for test conditions.

Following this seance we were permitted separate sittings for the receiving of direct spirit writing. Placing written

questions and blank paper in a sealed envelope, and again placing this between closed slates, we each received, after a short interval, the envelopes unbroken and intact. Opening them we found upon our blank paper answers to our written questions and greetings from our guardian spirits, inspiring us on in our work for humanity.

Believing in the honesty and integrity of the Bangs sisters as mediums, and, further, knowing the manifestations witnessed were genuine, we thus take this opportunity to express publicly our sincerest thanks to the Bangs sisters for their untiring efforts in the work of Spiritualism and for the comforting and inspiring messages received from our loved ones.

ROBERT PEEBLES SUDALL,

Sept. 28, 1910.

JAMES M. PEEBLES, M.D.

SOME HISTORICAL INSTANCES OF SUPERNORMAL PHENOMENA.

[IV]

—————:-(X):—————

THE oriental literature abounds with stories of great ascetics who had such staunch faith in Providence that they never cared for their worldly wants, and, sure enough, all their wants were found to be fulfilled with the care and tenderness of a loving father for a child. Even in modern times one can hardly fail to notice numerous *Sadhus* and *Sannyasis* roaming all over the country in arid deserts, thick forests and inaccessible mountains, with no other stock of provision to rely upon than the Divine Mercy. A world-wise man would say, of course it is a good thing to have absolute faith in God, but at the same time one should not forget to keep his powder dry. He, however, does not appear to realize the fact sufficiently that in the real experiences of life one will find that all worldly precautions or provisions are, on many occasions, of no avail against an unknown or unknowable force. A man of faith, on the other hand, would say, that you need not care for any worldly provision in case you can put absolute reliance upon the Divine Providence. History appears to bear this out. As an illustration,

I would quote the following from the life of the great German savant, Stilling. It will be seen that spiritual phenomena of other kinds are also connected with his life.

The most marked characteristic of Jung-Stilling was his intense and unquenchable faith. He had the strongest confidence in the providence of God and the most vivid conception of the nearness of another world. His career is one of the few which, from the outset to the close, is delightful to contemplate. "Let this be thy greatest honour in the world," said his grandfather to him, "that thy forefathers were all men who, though they had nothing under their command out of their house, were, notwithstanding, beloved and honoured by all men." Stilling never forgot the words. He lived and died beloved and honoured by all whose love and honour were worthy to be prized. From the humbleness of a seat on a tailor's shop board, he struggled through the various grades of merchants' clerk, school master, and family tutor, till he reached the university, which he entered with the sum of one dollar in his pocket. For years he fought against the deepest poverty. His faith was veritably tried with fire and proved itself genuine. At times marvellous occurrences sustained it. He commenced his studies, as I have said, with a single rix dollar for capital. For the whole course a thousand dollars were necessary. Stilling knew not where to raise the fiftieth part of the sum. Yet the anxiety which tormented him did not for an instant cause his trust in God to waver.

He met an acquaintance whom he terms Leibmann. "Where," said he, "do you get money for your studies?" "From God," was Stilling's reply. "I," said Leibmann, "am one

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of God's stewards," and handed the penniless youth thirty three dollars. He afterwards sent him a further remittance of three hundred. By these and similar acts of kindness, Stilling was enabled to struggle on until he had obtained his diploma. He then married, and commenced practice as a physician. His capital was five rix-dollars. The fight was sharp. In the midst of his difficulties he contracted an intimate acquaintance with Goethe Herder, and others of the leaders of German thought. The first and greatest of this became warmly attached to him. He urged him to write memoirs of his life. Stilling consented, and, in a period of great adversity, accomplished the task. Through the kindly offices of Goethe, the work was sold for a hundred and fifteen rix-dollars. It was the turning point of the author's career. The money lifted him out of his difficulties. The book made him famous. He was appointed Professor of Agriculture at Rittersberg.

In Elberfeld, where he had settled to practise as a physician, he owed eight hundred dollars, and knew not how to defray the debt. Certain of the chief merchants, however, hearing that he intended quitting the town, made him parting presents. He counted the sum thus obtained, and found it eight hundred dollars, neither more nor less. It sufficed exactly, therefore, to satisfy his creditors, and with an empty purse he left the place. A few years later, he became famous for the cure of cataract, and, at the same time, debt again pressed heavily on him. He was sent for to perform operations in Switzerland. One thousand six hundred and fifty guldon were paid to him, exactly the amount that he owed. His whole life abounds with such instances of pressing need, and providential supply.

The most famous of his works were written under spiritual dictation. These are "Nostalgia," and "Scenes in the invisible World." Of the latter we learn that "the state of mind which Stilling experienced whilst labouring at this work is utterly indescribable. His spirit was as if elevated into ethereal regions, a feeling of serenity and peace pervaded him, and he enjoyed a felicity which words cannot express. When he began to work ideas glistened past his soul, which animated him so much that he could scarcely write so rapidly as the flow of thought required. This was also the reason why the whole work took quite another form and the composition quite another tendency, to that which he had proposed at the commencement."

Of the "Nostalgia" we are told:—"There were besides another singular phenomenon. In the state between sleeping and waking, the most beautiful and as it were heavenly imagery presented itself to his inward sense. He attempted to delineate it, but found this impossible. With the imagery there was always a feeling connected, compared with which all the joys of sense are as nothing. It was a blissful season!" The "Nostalgia" was received with enthusiasm. The author found that certain scenes in his work, which he had supposed to be fiction, were actual facts. A great prince wrote, demanding how he had learned the particulars of a certain secret association. Stilling could only reply that the very existence of the association was unknown to him.

One day a handsome young man who, he says, was the celebrated—, but leaves his readers to guess the name, entered his apartment. This visitor saluted the author of the "Nostalgia" as his secret superior. Stilling utterly disclaimed

the imparted honour. "How then," said stranger, "did you contrive so accurately to describe the great and venerable brotherhood in the East, to point out our rendezvous in Egypt, in Mount Sinai, in the monastery of Canobin, and under the temple of Jerusalem?" "All fiction" answered Stilling. "Pardon me," cried the other, "that cannot be, the matter is in truth and reality as you have described it. Such a thing cannot have come by chance." And he retired dissatisfied.

On the 13th of July, 1799, Stilling predicted the death of Lavater. In a letter, that day, to Antistes Hess, of Zurich, he informed him that, whilst writing, he had felt suddenly a deep impression that a violent and bloody end awaited the great Switzer. He desired that this might be communicated to him. Exactly three months later the army of Massina stormed Zurich, and Lavater was shot down at his own door. Other of Stilling's presentiments proved equally unerring. Did space permit a number of interesting cases might be adduced from his "Pneumatology."

SARASI LAL SARKAR, M. A.

Assistant Surgeon.



LIFE HERE AND HEREAFTER.



THE *Progressive Thinker*, in one of its recent issues, has published a very interesting story in order to help those who doubt a future life and to indicate the best pathway for all persons. The facts came through a Hudson Tuttle Dial Planchette at several sittings in a circle at the house of P. T. Nickerson, of Harwich, Massachusetts, and is a graphic and interesting recital of the incidents of life here and hereafter of one of earth's pilgrims.

The earthly life of the spirit, as described by herself, was that of an average honest woman, who like most persons had to suffer on account of her simplicity, confidence in others, etc., but who was, on the other hand, as many times rewarded under unforeseen circumstances. As the account is rather a long one, we shall only give a summary of it, so that our readers may have an idea as to the condition of life attained hereafter by the woman referred to through the mode of life she led in this world.

The earthly name of the spirit was Winnifred Lesley Gould. Her father's name was Laurence Franklin Gould. Her early life was spent in a light house in Boone Island, off the coast of Maine, in the company of her father and mother. Being thus far out at sea, she was free from the evil influences which

spoil so many of our children. At the age of ten she was sent to her aunt in Portland, Maine, to school, and while there, her mother passed over the border-land. She, however, finished her education and returned to the lighthouse to live with papa, not, however, without committing a folly for which, as she says, "I had time to repent at leisure. No one but myself, the man I married, and a girl chura, knew of this."

She, however, deeply repented for her act and having done away with love and all its troubles sought to live peacefully with her father. Somehow or other her troubles in other respects increased, but without giving pain to her father on her account she deemed it better to bear them with fortitude and, as a result, she learnt the grand lessons of patience and endurance. On the third winter, her father passed over and she was left alone in the light house. Her heart broke, but she knew that she must save the vessels on that treacherous coast. No help was to be obtained before the spring and she stuck on to her duty though she had to pass through the most severe winter, being dead both in body and mind.

She was rewarded by Government for her good service and came to the main land well provided with money. She, however, soon fell into the clutches of a relative, as a simple girl, who promised to invest her money to good account. She thoroughly put faith on him and as a result was turned adrift into the world penniless in the course of a year. She carried on a miserable existence, as a teacher of music and painting in a convent for four years when her treacherous relative sent for her. He wrote a pitiful letter, asking her forgiveness, saying that, as

he was alone and dying of an incurable disease, having none to look after him and as she was his only relative, she ought to come.

Her naturally good heart melted and she went and ministered to the comforts of her relative for some months till he died. He died a pauper, having lost nearly all of his ill-gotten gains in a speculation. At this stage she received a letter, from the man whom she had married so long ago that she had almost forgotten him, from a port in the South of France. He said he too was dying. She went there and had the noble retaliation of serving a man with her whole heart who had terribly wronged her. She was, however, rewarded by God, for, on the death of her husband, she inherited his large property and had the satisfaction of finding herself rich once again.

Though a foreign place she found it an attractive one and resolved to stay there, her only friend being a noble-hearted and grand-looking physician who treated her husband during his illness. At first she thought of doing away with love altogether and passing her days alone. But she did not know how she was attracted towards this good man and within two years they were married. It was for the first time that she felt what the real love between a husband and a wife was and thought that her troubles were now over and a life of sunshine waited for her.

She was, however, mistaken. She was now travelling with her husband about the Continent and came to a fine spot in Italy where they concluded to spend a few months and enjoy life. One day—and even now she remembers the day—her husband went out with a party of gentlemen on a day boating

and one of those sudden storms, such as they have there occasionally, came up, and not one of those men ever came back. Her heart was completely shattered. She at first waited, hoping against hope, for a few weeks and lastly came to settle her husband's estate. She found more riches were added unto hers. But certainly riches had no attraction for her.

France had now lost all charms for her and she turned her face homeward after a year. On reaching New York, she found a letter waiting from Canada, from her girl chum of whom we have spoken before. She found her in the last stages of consumption. She had been a widow two years or more and had two little children. She said if her friend would take those children she could die in peace, there being money enough to give both of them a liberal education.

She, of course, promised to do all her friend wished, and stayed with her until the end, when she took the children and went to New York, where she purchased a lovely home on the Hudson River, and settled down there with her new cares. For five years she lived a peaceful life, though not a happy one. Happiness was not for her on earth, as she knew by this time. Soon after her second husband's death, she noticed at times a fluttering of her heart and a strange sort of faintness, but thought not much about it at that time. But she found it seemed to increase at times, and was greatly troubled for breath, especially in walking or going up steps or stairs. She always had had perfect health before. Well, one morning she had an attack of this kind, and fainted, as she supposed, but awoke in a strange beautiful land.

Here we shall quote her exact words :—

Well, as I said, I opened my eyes in a strange, beautiful scene. My first thought, on awakening, was, how warm and summerlike it was, and could not understand it, as it had been late in November, and quite cool weather. I remembered I had spoken of it to the children that morning, how cool it was getting to be nights and mornings, and I found myself quite surprised at the change. I looked around me, and thought, "Why, what place is this?" and I called to the children. But no one answered me. I seemed to be lying down, but it was in a strange room, which seemed all windows to me, and what a beautiful view there was from those windows! They were all open, and a slight breeze came into the room where I lay. I tried to rise, but found I could not, and then I remembered how I fainted, and I began to feel distressed that I could not rise, and did not know where I was, and I called again to my house-keeper this time. I heard a stir in the room, and looked up, and there at the head of the couch on which I lay, I saw my mother. I rubbed my eyes, and looked again. She stood there smiling at me, and at last I spoke and said, "Mother, is this you or your ghost?" And she came to the side of the couch, and knelt down and kissed me, and said, "Dear child, I am your long-lost mother, who crossed the border-land so long ago."

And then I said, "How is it I am with you? Have I, too, crossed the border land?" and she spoke low and softly and said, "Yes, my child—your pain and sorrow and suffering 'on earth are finished, and you have entered the life eternal." And then she said, "'And they shall weep no more, God saith, or taste of pain. O Life! O Death!"

I lay quiet still, thinking in a sort of dreamy way. How strange it all was to be done with earth's conflict, and through with all suffering forever more! My mother said no more for a while, only knelt there beside me, and looked at me with her old beautiful smile. I could not talk much. I seemed to be in a dream, or rather dreamy state.

How long I remained in that dreamy state I do not know; but I seemed to fall asleep after a while, and when I again awoke I was alone. I rose up on the couch, and looked about me, and thought how light and full of life I felt. I began to call for my mother, and again there was a stir in the room, and a little child, all in white, came and stood beside me, and I said, "My dear child, who are you?"

And she said, "I am the little messenger sent to you by your mother, who is on a mission elsewhere. She said, "If you like, I can take you back to earth to see the children."

I at once sprang from the couch, and said, "Yes, let us go at once. Poor children! what will they think? I ought to have gone back before."

"No," said the child, "it is all right. Come with me."

And I passed out of the chamber, and we both seemed to float away, down, down. And at first I felt dizzy, for my little guide went so much faster than I could that I seemed to lose my breath. I spoke at last, and said, "Not so fast, dear! I cannot keep up with you."

She stopped at last on a green hill which I knew to be near my home, and said, "I can go no farther with you. You must go the rest of the way alone." And I seemed to fly to the house on wings. As I drew near the front entrance I saw a small crowd gathered there, and one of my friends

was weeping and trying to compose the children, who seemed wild with grief. I laid my hand on her shoulder, and she turned quickly, and said, "Hush ! who or what was that ? I felt a touch on my shoulder, as if a hand had lain there."

Then I spoke to her and the children, but they did not seem to heed me. This lady spoke again, and said, "There is some one or some presence here. I can feel it, but cannot see anything."

I tried to speak louder, but it made no difference, and I felt grieved that it was so. I could do nothing to assuage their grief, only look on in deepest pity for them. I at last went past them in to the parlour, and there I saw my body laid out in state on a long marble slab, and nearly ready for the casket, I heard some one say. I could only look on all this in amaze, and a feeling of great distress came over me. And I turned and left the room.

I then went to my own chamber, where all was dark, and in all the rooms were evidences of mourning. I longed to see the children once more, and I said, "Oh, if I could only make them understand that I am here with them!"

I at last left the house and grounds, and went in search of my guide. I had not gone far when she joined me, and without a word took my hand, and we rose together. and I found myself floating farther and farther away from earth. I wept and wished I could have stayed longer, and I said so to my little guide. She looked on me, smiled, and said, "You can do nothing more, but will be able to soon."

We journeyed on, my little guide and I, until we at last reached the spirit world, and oh, how beautiful and grand the scene around us ! We stopped at a lovely white marble

mansion, where beautiful flowers bloomed, and beautiful vines clustered about the porticoes.

"Well, here, sweet lady, is your home," said the child.

"My home? why, no, this cannot be mine, this lovely place."

"Yes," said the child, smiling, "it is all yours."

And then I looked, and I saw my father, mother, and, best and dearest of all, my last husband. I could not speak, only look on in wonder. Then I heard the most beautiful music and lovely voices singing, "And we shall meet them face to face."

That most beautiful hymn. I wept for joy, and then I seemed to be surrounded by all those who had gone on before me. They took me to a beautiful room with lovely furnishings, and my mother said, "Dear child, now rest," and then left me for a little while, and I was alone and seemed to be in a state of bliss too glorious to be realized.

Again I must have slept, and when I awoke found them all about me, and other friends, and among them was my girl chum I put out my hand to her, and said, "Those dear children! Oh, that they were here!" But she smiled on me and said, "It is all right with them, they have found friends, and are in good hands."

And then my husband clasped me in his arms, and said, "Come, dear, let us away on our little journey."

And together we left the room and the house. We went through beautiful grounds out in the open fields, where there were all kinds of lovely blooming flowers, and soft, velvet turf, and lovely streams of water, and a beautiful light over all; it seemed neither like the sun nor moon, but a rich purple haze

and a sweet warmth and beauty everywhere. We went on and on until we came to a shore, where I could see lots of people standing. All seemed to be dressed in long white garments. But one thing I noticed in them all, was a look as though they suffered much.

"Who are these? and why have you brought me here?" I asked.

"They, like you, have suffered much on earth," he said; "I brought you here, for this is to be your work in the spirit world—to teach those who come over in despair how to live to be happy."

We journeyed on for a little while through pleasant valleys, and at last returned to our beautiful home. I cannot go into all the different places through which I travelled, as it would take too much time, and I have already told a long story, and must draw it to a close soon, as others wait to come. So I will talk to-night and once more, and then must finish, though I could go on forever, and it would always be something new. I have found all I missed on earth—all my lost friends; and I can say now I am glad of that once bitter experience through which I passed on earth.

I will now describe more of my experiences in the spirit world. I was called, not long after I had entered here, to a place to which I had to journey part of the way alone. I was not prepared for the scene which met my eyes, and I cannot think of it now without pain. A strange group were kneeling about a slight figure in white, lying on a couch in a large, beautiful room. As I approached, the group made way for me, and one of the number arose, came to me, and took my hand, and led me to the still white figure on the

couch. Then I heard a low moan of pain. Someone said, "Mamma, this is one come to comfort you."

The still, white face with wideopened eyes, looked at me. Oh! shall I ever forget that look of despair? I too knelt by the couch, and wound my arms about her.

"Dear," I said, "have hope. You are in a blessed world, though with all earth's pain and sorrow." But she only looked wearily at me. I could not find words to comfort her. At last I said, "What is it, this great sorrow which I see in her face?" No one answered for a long time. At last she spoke, and said, "I came over here by my own will. I am a suicide."

I knew not what to say, waited for a brief space, and then these words dropped from my lips, "Though your sins be as scarlet, they shall be made as white as wool."

She looked at me and wept; and then she arose on her couch, and said, "I must tell you my story, and you must be my judge." And she told me the story of sin and wrong, and I judged her then and there. And I said, "You have suffered enough, and now forget earth and its sin and misery, and go onward, and by and by thou shalt see the light."

I left her after a time, and journeyed on.

I have visited grand halls of music, and seen brilliant performances like earth, only grander, more beautiful than anything of which a mortal can conceive. I have been to different planets, but cannot tell it all, as it would take so long. I know what happiness and peace and rest mean, and I say again I am glad of that bitter experience on earth.

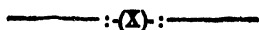
Friends, this is my last communication. I thank you for your patience and attention. My story is about to end. I find much to do in this life, as many duties to perform here as

in earth-life, only of a different nature. I have travelled much since I entered this spirit world; have seen pleasure and have also seen pain, though it would seem strange to most of those on earth-life to say that. But, alas! it is true that all are not happy at first, all do not leave earth conditions at once on coming here. All have their place in this world as in the one they left, but sooner or later all come out into the light, and, when they do, they find this life far beyond their greatest hopes they had on earth.

I have ministered unto many who came here in despair—some who were hurled into eternity at a moment's notice; some from beds of long suffering, and so on through the long list of those who have entered here since I myself came.

I am about to enter a new realm of knowledge and power. I say to some of you here tonight, who doubt a future life, "Have hope. Be sure there is a future and a blessed one for those who do all they can on earth to lighten the burden of others, and for those who suffer much on earth and bear it patiently. For all who do what their inner spirit tells them is right, they shall find just what they have missed on earth. All they have lost there they shall find again here all perfect, not a flaw. All our earthly loves and earthly friendships are here waiting for them who believe in the life eternal. And now I am done.

A TRIBUTE TO OUR FOUNDER.



A REMARKABLE personality has been removed from us by the death, or rather the spiritual ascension, of Babu Shishir Kumar Ghose of revered memory. He was a true genius and a man of versatile capacities. By dint of his eminent qualities of head and heart and by thorough grasp of the subjects taken up by him, he rose to a position which was unique amongst our countrymen. He was great as a journalist, great as a man of literature, great as a political leader and, above all, great as a religious devotee. His life was so varied and many-sided that it is impossible for any one to deal adequately with it in the short compass of a single paper like this. The motto of his life was "work," "incessant work," so much so that, even on the last day of his life, he worked as usual and corrected the final proofs of the last portion of the 6th and the last volume of *Amiya Nimai Charita*. He was a true *Karmayogee*, because all his works were prompted by the divine impulse within him to work for others.

All these qualities of Babu Shishir Kumar Ghose were more or less known to our countrymen; but, his other qualities such as his high attainments in the domains of music and wrestling, &c. are perhaps not so well-known. In fact he, in his younger days, was known to perform all sorts of tasks which

could not be done or even attempted by his fellow-mates. Thus it will be seen that even from his childhood, there were traits of character evident in him, which marked him out as a future leader. His intellectual side was so perfectly developed even in his youthful days that many of his literary contributions of those days were considered by many as high above the ordinary level. He commenced his writing as a correspondent in the *Hindu Patriot* of those days. The letters that he wrote to the *Patriot* dealing mostly with the oppression of the Indigo-planters were much appreciated.

Since the starting of the *Amrita Bazar Patrika* he has written so much on all possible subjects affecting the interests of the people of the country that should anybody attempt to compile these writings, they will fill many big volumes. The peculiar feature of his writing was that he could depict the subject-matter he took up from all possible points of view and could analyse it threadbare. He did not leave any matter by discussing it hap-hazardly, but he, by what is called the method of constant hammering, brought the matter to a head, so that everyone concerned might be able to look at it in its true perspective. In this way it can be said that his writings in the *Patrika* which he founded and edited with conspicuous ability and success are a mine of information and an invaluable store-house of materials for contemporary history.

His political writings and opinions were, as is the case with some of our leaders, not a matter of academical interest only. When he began his political career he lived amongst the villagers, felt with them and thus thoroughly acquainted himself with the modes of their life and their wants. His

politics was not therefore bookish simply. In all his political methods, what he wanted to impress upon the Government and to bring before the people was exactly that which was based upon a genuine feeling in the country. Before him there was practically no political agitation amongst the people in the country ; by founding the Indian League, he brought political education at the door of our countrymen of all classes. It was chiefly after the establishment of the Indian League and through its instrumentality that our countrymen, as a whole, began to realise their political situation and their political rights and duties. In fact it was due to the efforts of Shishir Babu in organising this political association that the interest of our countrymen was aroused for the amelioration of the political condition of our country. The forces we now see at work, in the diverse fields of our activity, may be traced to the labours of a few men amongst whom Babu Shishir Kumar Ghose was prominent.

When Babu Shishir Kumar Ghose began his Calcutta life he had to fight against odds and it was a man of his calibre and culture only that could rise above those odds and could chalk out a position from which it was possible for him to guide and educate our countrymen in matters political. As a journalist, he worked with an independence and honesty of of purpose that should be an example for all time. He was no respecter of persons, he never spared even his friends when he found them wanting. Babu Shishir Kumar was always ready to criticise ruthlessly oppression and injustice whenever and wherever they were found and in doing so he made no reservation for those who were high in position when public question was concerned.

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There was a fountain of wit and humour, all his own, in his writings, which even the men against whom they were employed could not but enjoy. For mastery of facts in all their details and for plain but pointed statements of them, tempered with good humour and sarcastic wits when necessary, Shishir Babu's political writings had few equals and no superiors.

The cause of political advancement in this country found in him an able and active champion; it was due to his labours mainly that the rate-payers of Calcutta enjoy the benefit of self-Government in the administration of the Calcutta Municipality. His writings were a terror to the wrong-doing officials as well as to the erring people of this country. His sense of justice and his courage of conviction were so strong that he vehemently opposed the levying of the Road Cess which he rightly considered to be a modification of the Permanent Settlement while some of the journals advocating the cause of the Bengal Zemindars supported it. In the matter of the levying of the Income Tax he had to part with many of his intimate friends while he supported the tax because he considered it to be reasonable. Passing for the moment the consideration of the merit or otherwise of those questions, nobody can deny that Babu Shishir Kumar Ghose's courage of conviction on those and similar occasions was something which cannot be too highly praised.

His patriotism was not lipdeep, but an abiding feeling with him, so much so that even in his younger days he was absorbed with the thoughts concerning the present degraded condition of his country. His patriotic feeling was so genuine that while he was a young man the miserable conditions

the country constantly brought tears into his eyes and he wept like a child for our country. These feelings ripened into a determination with him to dedicate his whole life for the service of his country and his countrymen. There was not a single day of his life during which he did not feel for the country, did not work for the country and did not use his pen to write something for the amelioration of his countrymen. Such a true life, full of incessant work, should furnish an object-lesson to our countrymen for all time.

So far I have tried to speak of Shishir Babu as a journal and as a political leader only. Let me now consider him as a man of literature. Apart from his writings both in vernacular and English for the *A. B. Patrika*, which deserve a permanent place in the political literature of the country, his contributions as a purely literary man, to English and specially to vernacular literature, are of a very high order. The literary productions of a writer give us in a special sense a clue to understand his inner man: from this point of view it can be said that the literary productions of Babu Shishir Kumar Ghose enable us to see and ponder over the truly noble and pure heart of the deceased. There may be differences of opinion about the views contained in those writings, but I am sure that everyone who has read them will agree about the master mind that produced them and the master hand that delineated them. There are passages in his writings which are pure literary gems and are unsurpassed, for their nobleness of thought and power of diction, by anything in the literature of the world. His *Norottam Charita*, *Kalachand Gita* and *Amiya Nemai Charita* are books which will last so long as the Bengalee literature will

last. Those who have read them know well what a pleasure it is, how ennobling it is, to go through them. The fascinating charm of his style and the still greater fascinating charm of the noble and sublime thoughts contained in those books are simply indescribable. These books have already become classical in our vernacular literature and some of them I understand have been already translated into other languages of India. Well may we be proud of our author for his contributions to our own vernacular literature.

Those who have the honour of knowing him somewhat intimately know that he was not only a voluminous writer, but a voracious reader also. His range of study was great and it is well known that latterly he made a close study of spiritualism of which he was a perfect master. It can be very aptly said of him, as it was said by an ancient critic about Varro, the eminent Roman writer, that "so much has he written that it seems impossible he could have read anything, so much has he read that it seems incredible he could have written anything." By his death not only our country but our vernacular literature has become poorer. His death makes a gap in the field of journalism as in the field of our vernacular literature which it is impossible to fill up. While I have said all these perhaps I have not been able to say one-hundredth part of what ought to be said about the deceased. Such was the great and noble man whose death we are mourning to day. It is not possible for us to give adequate expression to the feelings of our indebtedness to him in the numerous activities of our life. But this is not all Babu Shishir Kumar Ghose has done for us.

The greatest obligation which he laid us under, is perhaps his presentations of the divine life of the Avatar of Nadia to

the modern educated community of our country and, for the matter of that, to that of the entire civilised world. There was no want of books dealing with His life but it was never presented before the modern educated community in such a manner as is the case with our author. It must be admitted that Babu Keshab Chandra Sen first brought His sweet life before the English knowing countrymen of ours. But there is a difference between his presentation and that of Shishir Babu. Srijut Kedar Nath Dutt's services in this connection are incalculable but he too chiefly devoted much of his labours to the production of Sanskrit and vernacular books dealing with His life and doctrine. Babu Shishir Kumar Ghose not only wrote a beautiful and instructive life of Sri Gauranga in his own mother tongue but also wrote His life in English. His "Lord Gauranga," in two volumes, and a booklet containing a short account of Vaishnava Sadhana together with his innumerable writings in periodical literature have placed, before the modern educated community of this country as well as of other countries, a simple and unvarnished account of the life of the Avatar of Nadia, His doctrines and His mission. In his own inimitable style Babu Shishir Kumar Ghose placed before us all the sublime doctrines of Vaishnavism along with the life of the Master Who lived a life to teach us, by example, as it were, all the perfect sweetness of Vaishnava religion.

There was a time when the religion of Sri Chaitanya was considered a debased form of religion and as one fit for the uneducated only. But thanks to the labours of those of our fortunate countrymen amongst whom Babu Shishir Kumar Ghose was pre-eminent — we have now before us a complete

modernised life of Sri Chaitanya depicting His life and His religion in their true colours. It was mainly through his efforts that our English knowing countrymen have been awakened to take an interest in the religion as lived and taught by Sri Gauranga. This is a gift for which I think not only we but the whole of the modern civilised world should be grateful to the devoted author of *Amiya Nemai Charita* and "Lord Gauranga."

The religion of Sri Chaitanya, which contains the quintessence of all different systems of religions of the world (because it contains the true religion—the fundamental basis of all the so-called different religions of the world) was hedged in difficult Sanskrit and Bengalee books. Shishir Kumar's heart was so full of love for his fellow-men that he could not remain satisfied with keeping that treasure within himself and he took steps to scatter it broadcast over the intelligent and religious world so that everyone who has the head and heart to see and enjoy the nectar may see it and enjoy it for himself.

Such a man's memory ought to be cherished for ever in the hearts of the pure, the noble and the religious. Shishir Babu's life was so permeated with religion and with feeling of devotion that he almost forgot himself entirely whenever the name of his Lord was chanted before him. I know of no other measure to judge men's true greatness than this standard i.e. how a man is affected and leavened by the feelings aroused by the consciousness of God. He was a true *Bhakta*, but all the same he was a true *Karmayogee* never forsaking work which he understood as service to God. I humbly commend this aspect of Shishir Babu's life to our countrymen as a study and as a model for our life. If we can understand him in this way and try to follow him in his imperishable footsteps, I am sure, that we shall be showing him the proper regard which he so pre-eminently deserves.

RAY YATINDRA NATH CHAUDHURY, M. A. B. L.
Baranagar, 2-2-11.

N O T E S .



"THE confession of Hodgson" should be written in letters of gold. It ought to carry conviction even with the most sceptical man in existence. Hodgson carried his scepticism to an unreasonable extent, as is proved by the way in which he rejected the conclusive proof of identity, furnished to him by the spirits, through Mrs. Piper, on the first day he met her. Nay, he was at one time considered the detective general in the service of anti-spiritualists for the exposure of fraudulent mediums. But this Hodgson, after a devoted, laborious and intelligent research of a large number of years, at last became not only a confirmed and enthusiastic spiritualist, but also a most pious man. This is proof enough, in all conscience, to establish the truth of spiritualism.



SPIRITUAL forces are at work in every place and at all times. They are, however, felt by a fortunate few and realized by fewer. They cannot be detected either by the microscope or through the X and other rays, nay, even with tons of scientific apparatus. The pure in heart and believer in mind only feel their presence. Where the hard-hearted and learned scientists with the self-consciousness of their high powers and ability fail, a simple-minded girl, with her firm faith, is often found to succeed. These forces are more in evidence,

at the time of deaths, for by a peculiar dispensation of the All-Merciful, there is not a stony-heart that does not melt at the sight of such a grand mystery and make it adapted, in a certain degree, to sense the scintillations of the higher forces.

The other day we were brought before a death-bed. An infant was dying. She had convulsions and hard-breathing and had verily reached the last stage. Her brain and chest had been affected previously. The doctors were trying their skill, in different ways, to revive her. They were, however, powerless to do anything and had latterly only to silently watch, while the life of the infant was ebbing away every second. Our attention was naturally diverted towards the mother,—a girl of 15, of this infant, her first-born. Hindu wives, specially those of tender age, always cover their body and face before superiors and strangers. It is also considered disrespectful to the superiors if such wives were to speak loudly in their presence. We knew this girl to be a perfect specimen of a Hindu wife. We were, therefore, somewhat surprised to find her in a dishevelled condition, altogether unmindful of the presence of so many superiors. She was heard to mutter something loudly. Her throat was choked, but she never ceased and, in a voice which was trembling and had undergone considerable change on account of fear and despair, which shook all her body when uttering it, she was taking the name of God!

We were surprised, not because she was behaving in a strange manner, but because we found that the halo of divine glory and absolute reliance on God were

pictured on the face of a girl of 15. This girl taught us that the best course to follow, under the circumstances, was to pray to the All-Merciful for the recovery of the infant, if that were possible. The prayers, however, had a miraculous effect. For, the child seemed to revive through some unknown cause and, within a few hours, most of the bad symptoms disappeared. It, however, took the child many days to recover, but the spiritual forces were found to be effective at the time of the crisis when all physical efforts had failed. Who would now deny that the faith of the girl in God increased a hundred times because she was fortunate enough to know the right way at the hour of trial? We have given in this *Magazine* some very obstinate cases which were healed at Lourdes in France, through inexplicable means. Cases like these can be multiplied million times. Lourdes cures have placed our scientists in a most unenviable position and many of them are now recognising the value of prayers.

In connection with the above the following from the *Health Record*, London, will be found interesting :—

“At a recent conference on ‘The Revival of the Gifts of Healing in the Church,’ at Kensington Town Hall, Dr. A. T. Schofield was very outspoken on the subject of Psycho-Therapeutics, and we congratulate him upon having apparently the courage of his convictions. If more doctors who have realised the importance of the mental factor in healing would openly declare their beliefs, the movement for medical reform would make greater headway, and interest in psychological research would be given a decided impetus. For, after all, there is no limit yet known to mind. At present mental

healing forms no part of the curriculum of the medical student. The Psychological Section of the British Medical Association is concerned practically solely with the study of the insane mind, and the study of the sane mind in relation to medicine seems never to have been undertaken. 'The fact is that most doctors look upon a patient largely as a machine to be repaired, and regard the patient with the eye of a mechanic.'

A MOST powerful article from the pen of Dr. James Coates, Ph. D., F. A. S., a well-known writer and author of Spiritualistic publication advocating the cause of spirit-photography, is published in this issue. We are thankful to the Doctor for having written this article specially for this Magazine. We shall notice his remarkable book * "Seeing the Invisible" in a future issue. Dr. Coates was a stranger to us, but hearing that the revered editor of this journal was severely suffering from insomnia, indigestion, colic, etc., he very kindly took the trouble of sending, of his own accord, medical advice, which probably might have done him immense good if it had reached him in time. We do not mention this fact with a view to give a puff to our revered chief who was the spiritual *guru* of thousands of men of the highest position here and was universally respected, but to show the noble heart which a spiritualist carries.

To a true spiritualist every man is a brother. Spiritualism teaches four great truths; *viz.*, (1) man is immortal;

* "Seeing the Invisible," Practical studies in Psychometry, Thought Transference, Telepathy and allied phenomena. With 5 plates, 300 pages, 5s. net, post free 5s. 4d. L. N. Fowler & Co. 7 Imperial Arcade, Ludgate Circus, E. C. London.

(2) God exists ; (3) God is good and (4) there is reward for the good and punishment for the wicked. Imagine, for a moment, what pains Dr. Coates took to write down his long and exhaustive directions ! Dr. Coates' forthcoming book on Spirit-Photography and kindred subjects, which is in the press, is likely to create immense sensation in the world. It is going to be a very big volume in which the subject-matter has been handled from different stand-points making it complete in every respect. In this connection we cannot but thank Dr. Coates for his kindly sending us a copy of the beautiful "Christmas and New Year Message" which Mrs. Coates sent to Her Gracious Majesty, Queen Alexandra. The good Queen quite appreciated the message and thanked Mrs Coates in return.

WE have referred more than once in these pages to the mediumship of the Bangs Sisters. Whatever others may think of them, our own estimation is, from personal experience, that they are absolutely genuine. They were at one time the objects of a fierce attack not only in secular papers but in some spiritual papers too. But now our good friend Dr. Peables comes forward to testify to the genuineness of the pictures drawn through their agency. We doubt not the testimony of such a great authority will produce a salutary effect upon public mind. The very interesting article of the Doctor will be found in another page. He was kind enough to send us a photo of the original picture which is also reproduced in this issue.

WE offer our heartfelt thanks to those of our kind friends and correspondents who have sympathised with us in our

irreparable loss and overwhelming grief through telegrams, letters or by personal attendance. We are also profoundly grateful to them for having spoken so highly of the public services of one who was so dear to us. Babu Shishir Kumar had not the honour of personal acquaintance with many of our noble-hearted sympathisers, yet these, such as His Honour the Lieutenant-Governor of Bengal, His Lordship the Chief Justice and Lady Jenkins as well as some Maharajas, Rajas, Feudatory Chiefs, etc., have spoken of him in a manner which has greatly affected us and afforded us much consolation. Our thanks are also due to those Indian papers, conducted by Anglo-Indians, Mahomedans, Parsees, Jains, Mahrattas, Panjabees, Madrasees, Bengalees etc. etc., which have spoken in the highest terms of Babu Shishir Kumar as also of this Magazine.

The *Sradh* ceremony of Babu Shishir Kumar was performed with due *eclat* in his Calcutta residence and was attended by the *elite* of the city, representing all sections of the community. The occasion was solemnized by a grand *Sankirtan* procession which passed through different streets of Calcutta with flags and banners. *Sankirtans* were held in other places also on the same day. A public demonstration in honour of the revered gentleman is in progress in Calcutta and elsewhere.

We welcome the appearance of a new publication called "Hypnotism and Occultism," the first two numbers of which have reached us. It is being conducted by the enterprising hypnotist, Prof. S. N. Bose, who, as a contributor to this

Magazine, is not unknown to our readers. This monthly is to be the organ of the school of Hypnotism, which was founded by Prof. Bose sometime ago. The February number contains the picture of a boy who was cured by Prof. Bose of chronic dyspepsia and malaria within a week. In one of our recent issues, we published an article of Sir Hiram Maxim describing the Fay performances, in which that eminent scientist, who is a deadly enemy of spiritualism, was, in a manner, obliged to admit its truth. This we regarded as an overwhelming testimony in favour of spiritualism. Our new contemporary, however, thinks that this is far from the reality and has promised to discuss the subject in the next issue. On outlandish things neither Prof. Bose nor we can pose ourselves as authority. And so many things have been said for and against the genuineness of any particular Western medium who had the bad fortune of challenging the rigid tests of a scientific man, that it is extremely difficult for us, Indians, to arrive at a right conclusion from such a long distance.



THE cause of spiritualism will undoubtedly be considerably weakened by the sudden transition of Mr. Hudson Tuttle, the well-known writer, the venerable seer and philosopher, to the higher life on the 14th December last after a period of 74 years of earthly labours. His mortal career was brought to a close by Bright's disease from which he had long been suffering. While he sank back on the bed he cast a sad look at his daughter-in-law and bravely said "The inevitable has come;" then his grand soul left its mortal cage. Mr. Tuttle was born in 1836 in Berlin Heights, Ohio, and although he spent

all his days in the seclusion of his own fireplace, his name was a household word on account of his indefatigable labours for the propagation of the truth of spiritualism. Amongst his works the best known are his two books entitled "The Religion of Man" and "Psychic Science." His two other books "The Arcana of Nature" and "The Arcana of Spiritualism" have also been so much popular that they not only enjoy an extensive circulation in every country where spiritualism has made its appearance, but have been translated into the German language. Mr. Tuttle had been closely connected with the *Progressive Thinker* and its founder since its first issue. For several years he was the editor-at-large of the National Spiritualists' Association and his service in that capacity was very great. The best services that he did to humanity were, however, done through his publications on spiritualism and it is through them that we know the man.

In this connection we cannot but refer to another prominent figure in the ranks of Spiritualism, Mr. Lyman C. Howe, who passed to the higher life on the 23rd December last. Mr. Howe was one of the expounders of the spiritual philosophy who came nearer the ideal and was known all over the land, where spiritualism has been known. He was appointed by the National Spiritualists' Association to prepare the history of Modern Spiritualism but could not undertake the work on account of his failing health.

WE have much pleasure in publishing the following from a Manchester correspondent:—

Sir,—On December 1st, whilst talking to spirit-friends (through a medium), my daughter "Daphne," who passed over

just before birth about 9 and odd years ago, controlled and said: "Daddy, I want you to take me and a lot of other children like me, who have never had any experience of this earth-world, to the toy shops." I replied "It's too soon yet, dear." "Oh, no, daddy," was the reply. "Some of the children here have been with their mummies (in the body) already, but it's funny the mummies don't know. How is that, daddy?"

I tried to explain, and promised to see what I could do. She quickly added:—"Oh, as my mummy is on this side, you will have to take this, what you call instrument, with you, or we shall not be able to see and do the fun. I want to do just what I should have done if I had stayed with you. I want to buy things. I want to buy a doll, and the little one here, (in the body about ten years) can then dress it, and I can come and help her and learn how it's done. I want a baby doll to dress as a baby, about one or two years old. I don't want a 'grown-up;' I want something to love, as I should have done had I stayed with you." I informed the medium of the child's request. She replied, "I'll go gladly; the shops and grottoes are all open." An appointment was then made for the next afternoon. Our spirit-friends were present and heard. The next day was wet, sloppy, and sludgy, I did not like to press the medium in such weather, but on putting this to her she replied:—"Oh, no, we must go; we must never break faith with the little ones especially, or we may not be requested or even allowed to take part in such a delightful mission again." So we trudged amongst four different toy shops and grottoes. The instrument was conscious all the time of the little one handling the toys. She (the instrument) said she could not help doing so, until at last the right article was found, a 3s.

undressed doll. "Daphne" afterwards came to tell me to thank the instrument for herself and all the crowds of children who had gone with her, and who had by that means been enabled to see the toys and the earth. "Kiddies" and their nurseries all shopping. Oh, the joy of it to them!

I fear it is too late to get this in print before the Christmas toy shops will have closed for this year, but it will do as a loving thought for next season. Meanwhile, what about pantomimes and children's plays—"Blue Bird," "The piper," and other such? After which it is but a thought that some of our "grown-ups," who had not found light whilst in the body, might be very much helped by this means now.

Gentle reader, lover of children and of all mankind, just think it out, and see to what glorious possibilities it may lead to if you only open your heart, and so desire to do a little work in Our Father's vineyard, for the harvest is plentiful, but the labourers are few. To my mind, the most glorious work that we, as Spiritualists, can do is that of uplifting the fallen, whether in or out of the body. Just give it a chance to grow in your souls, and you will quickly realise the joy.—A.M.D.G.

ARCHDEACON COLLY, says *Light*, has obtained a psychic photograph which, on developing, disclosed writing—five lines in oblong form and three in a circle with a spirit face in the centre. Some of the scripts were very small, and contained Latin and French, all correctly expressed.