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The Spiritualist Newspaper,

A Record of the Progress of the Science and Ethics of Spiritualism.

No. 354.—VOLUME FOURTEEN; NUMBER TWENTY-THREE.
LONDON, FRIDAY, JUNE 6th, 1879.

REVELATIONS BY MESMERISM.

THE new book, *Spirits Before our Eyes*, closes with an argumentative chapter based upon a number of curious experimental illustrations, to the effect that those future investigations which will yield most fruit in disclosing the nature of spiritual phenomena, will be founded upon a particular class of experiments with mesmeric sensitives. The argument is that those who are trying to produce spiritual phenomena directly by will-power, will meet with but partial success, but evidence is brought forward that the spirits of mesmeric sensitives can be readily made by mesmerists to travel hither and thither at will, and to produce results at a distant place, if a suitable "medium" be there placed. The entranced body of the sensitive is able to tell the mesmerists of the success or failure of his attempts to manifest, and the causes thereof; hence, in cases of failure, information can be obtained from "both ends of the line," which is impossible when none but "departed" spirits are at work.

A plausible case is made out that by this method the spirits of living mortals can produce all the ordinary manifestations of modern Spiritualism, and at the same time the most conclusive evidence is given that some of the present phenomena are undoubtedly produced by the spirits of the so-called "dead."

If the spirit of somebody known to the investigators can be set to work to try to produce manifestations through a medium in another place, and can tell through his mesmerised body the causes of all his successes and of all his failures, it is clear that with this method of gaining information all the secrets of spirit communion will before long be laid bare. No great advance can be made in Spiritualism without re-examining, by the light of present knowledge, the older phenomena of mesmerism, and competent and critical men should undertake the work. Why does not the Psychological Society desist a little from discussion, and do more in the way of experiment, thereby doing battle for its right to live?

THE Marylebone Association of Spiritualists will shortly have a floral display and sale of fancy articles to clear off a debt connected with keeping up a permanent agitation in their district on the subject of Spiritualism. The Association, therefore, deserves to be moderately supported. Mr. J. M. Dale, of 50, Crawford-street, London, W., is one of the most active workers in the matter.

THE daily newspapers have to write down to the level of the average public, but it is to be regretted that some of the underlings engaged on them have such a low sense of honour. The *Sussex Daily News*, of May 12th, quotes our list of printers' errors in Mr. Miall's paper, but suppresses our prefix that they were due to the haste caused by the printing office having been burnt down. A *suppressio veri* of this kind would not be tolerated for a moment even, in a section of society in which a contemptibly low sense of right and wrong prevails. The same paragraph and the same withholding of the truth occurs in the *Northern Evening Express* (Newcastle), May 12th last.

FINANCIAL.—In consequence of the recent raid upon *The Spiritualist* newspaper, because it called attention to fourteen official actions subversive of the public interests, the National Association of Spiritualists has lost, to begin with, £26 in rental, instead of gaining the increase officially prognosticated as the result of the action, by the General Purposes Committee. Next it has lost say £50 a year from former members it has thereby driven out of the Association, or otherwise alienated; probably Mr. Martin Smith's various generous contributions averaged by themselves nearly the estimated £50 a year. Next it has incurred a dead loss of £36 a year by transferring its advertisements to an almost unknown journal, and attempting to make a circulation for the journal at the cost of the Association. Messrs. E. D. Rogers and E. T. Bennett were present on the Committee which inaugurated this step, at two sittings attended each by four persons only, and Mr. Blyton might be asked whether the aforesaid two members have a personal commercial interest in the said journal. This method of spending the funds of the Association is giving strong offence to those members who are friends of *The Spiritualist*, and whose subscriptions are being used as just stated, so several of them tell us that they intend to quit the Association at the end of the year. All this is the effect of leaving the management of the Association in the hands of twelve or fifteen "working" members, four-fifths of whom have rendered no public services to Spiritualism, and are unknown to Spiritualists at large.

DR. SLADE'S SPIRITS AND AUSTRALIAN BURGLARS.*

BY E. CYRIL HAVILAND.

ONE night, at my house, Dr. Slade proposed a *séance* between ourselves, and we sat down to a common dining table. After receiving messages on the slate both below and above the table-top, an impression came upon me to apply the following test:—I had a small folding photographic album, holding four portraits in my pocket; I took it out of my pocket and threw it open on the floor at the extreme end of the table, and entirely out of reach of any one of us. I then took Mrs. Robson's hand in mine (Dr. Slade's two hands and one of ours being on top of the table all the time), and holding her right hand just under the ledge, I said, "Jessie (that is my late wife) will take a photograph out of that album and give it to us." Hardly half-a-minute elapsed when we felt it put between our joined fingers, and I picked the case up, minus the one we held. Again, I replaced it, and this time fastening the book up, threw it back, and said, "Now she will take the same one and leave the book as I fastened it." Immediately it was done, we held the photograph, and the book was less than one, and was fastened as I had left it.

Dr. Slade was staying with me—that is, passing his evenings out at Five Dock—and about a week or ten days before his departure we were all sitting round chatting, when he was suddenly entranced or controlled by a spirit, who proceeded to speak as follows, addressing me:—

"You, we know, will take warning when it is given to you, and that is one reason why we have come. If others would heed us, and not treat us with such contempt, we would warn them in the same way, but what we have come to tell you is this. Some men—there are several of them—are planning to break into this house, because they saw jewellery about you all when you got out of the train at Ashfield. The description of the two men who are going to try to do it, is this—one is shorter than the other. The short man has a grey beard and hair, slightly curly, and wears moleskin trousers and a dark coat, and the taller one has black hair and beard and has lost part of one of his little fingers. We do not know their names, or where they live, but they often go past the house where your wife left earth, because she has pointed that place out to us. Now you make ready for them; they perhaps will try to poison your dogs."

The next morning I, at once, went to Mr. Fosberry, the inspector of police, and informed him. He asked me several questions, and I told him I had received my information from the spirits. Then said he, "I should treat it with utter contempt; I can do nothing for you." I had expected as much, and only told him as a sort of evidence of the truth. I then went to several Sydney friends, and on their promise to keep it quiet, repeated all I knew.

Some five nights afterwards we went to a friend's at Enfield, and did not reach home until 12.45 a.m.; coming in my gate I fired a revolver to let my man know I was home. When he came out he said all had been quiet, except the barking of the dogs once or twice, and we went inside. I looked round the house, and found all just as I had left it, but, on returning to the dining-room, Dr. Slade was again controlled by the same spirit, who told me to "go and look at the door leading into my room off the verandah; the grey-haired man has been there with a sharp chisel-like instrument, but he was awfully nervous, because he has not done these things before. He had with him a brown slut to keep your dogs quiet, and he had only just commenced when you fired your revolver at the gate; that frightened him so that he has run away as hard as he can into the bush."

We all went to look, and there, on the door to this day, are the marks of the chisel, where he was forcing it by the lock.

* From *Spirits and their Friends*, by E. C. Haviland. (Sydney, Turner and Henderson, 1879.)

The next morning I picked up a square of black net, evidently intended for use as a face-covering by him. Further than this, the slut was seen round the place with a string round her throat, and we, fearing to frighten the maids unnecessarily, forbore from asking them questions. However, a few days back, one of them casually mentioned "burglars" to Mrs. Robson, and then proceeded to tell her—"You know, ma'am, the night you were at Enfield; well, the laundress was sleeping here that night, and, about half-past twelve, she woke us, saying someone was trying to get into Mr. Haviland's room, and we laid still to listen, when we heard a pistol shot, and then heavy footsteps running along the verandah, and away, as hard as they could go."

I, myself, have seen the two men together on the Five Dock Road, and am only heartily sorry that I have not visible proof to offer my readers in the shape of their persons as prisoners. But I have stated simple facts, and I do so gladly, in the hope that it will prevent people from rashly jeering at a subject of which they know next to nothing.

A TERRIBLE SPECTRE.

THE following relation has been given in the foreign and some of our own journals, with strong marks of authenticity, and may be considered, perhaps, the most extraordinary of its class anywhere to be found:—

"Professor Kœmpfer, of the University of Strasburg, in the former part of his life resided at Frankfort-on-the-Maine, where he exercised the profession of a physician. One day being invited to dine with a party of gentlemen after dinner, as is the custom in Germany, coffee was brought in; an animated conversation commenced, various subjects were introduced, and at length the discourse turned upon apparitions, &c. Kœmpfer was amongst those who strenuously combated the idea of supernatural visitations as preposterous and absurd in the highest degree. A gentleman, who was a captain in the army, with equal zeal supported the opposite side of the question.

"The question was long and warmly contended, both being men of superior talents, till in the end the attention of the whole company was engrossed by the dispute. At length the captain proposed to Kœmpfer to accompany him that evening to his country house, where, if he did not convince him of supernatural agency, he would then allow himself in the estimation of the present company, to whom he appealed as judges of the controversy, to be defeated. The professor, with a laugh, instantly consented to the proposal, if the captain, on his honour, would promise that no trick should be played off upon him: the captain readily gave his word and honour that no imposition or trick should be resorted to, and here for the present the matter rested. Wine and tobacco circulated briskly, and the afternoon passed in the utmost harmony and conviviality. The captain took his glass cheerfully, while Kœmpfer prudently reserved himself, to be completely on his guard against any manœuvre that might be practised in order to deceive him, or, as he properly observed, 'to be in full and sober possession of all his faculties, that whatever should be presented to his sight might be examined through the medium of his reason.' The company broke up at rather an early hour, and the captain and Kœmpfer set out together on their spiritual adventure. When they drew near the captain's house he suddenly stopped near the entrance to a solemn grove of trees. They descended from their vehicle, and walked towards the grove. The captain traced a large circle on the ground, into which he requested Kœmpfer to enter. He then solemnly asked him if he possessed sufficient resolution to remain there alone to complete the adventure; to which Kœmpfer replied in the affirmative. He added further, 'Whatsoever you may witness stir not, I charge you, from this spot till you see me again; if you step beyond this circle, it will be your immediate destruction.' He then left the professor to his own meditations, who could not refrain from smiling at what he thought the assumed solemnity of his acquaintance, and the whimsical situation in which he was placed. The night was clear and frosty, and the stars shone with a peculiar brilliancy: he looked around on all sides to observe from whence he might expect his ghostly visitant. He directed his regards towards the grove of trees; he perceived

a small spark of fire at a considerable distance within its gloomy shade. It advanced nearer: he then concluded it was a torch borne by some person who was in the captain's secret, and who was to personate a ghost. It advanced nearer and nearer—the light increased—it approached the edge of the circle wherein he was placed. 'It was then,' to use his own expression, 'I seemed surrounded with a fiery atmosphere; the heavens, and every object before visible, was excluded from my sight.' But now a figure of the most undefinable description absorbed his whole attention; his imagination had never yet conceived anything so truly fearful. What appeared to him the more remarkable was an awful benignity portrayed in its countenance, and with which it appeared to regard him. He contemplated for a while this dreadful object, but at length fear began insensibly to arrest his faculties. He sunk down on his knees to implore the protection of heaven; he remarked (for his eyes were still rivetted on the mysterious appearance, which remained stationary, and earnestly regarded him) that at every repetition of the name of the Almighty it assumed a more benignant expression of countenance, while a terrific brilliancy gleamed from its eyes. He fell prostrate on the ground, fervently imploring heaven to remove from him the object of his terrors. After a while he raised his head, and beheld the mysterious light fading by degrees in the gloomy shades of the grove from which it issued. It soon entirely disappeared, and the captain joined him almost at the same moment. During their walk to the captain's house, which was close at hand, the captain asked his companion, 'Are you convinced that what you have now witnessed was supernatural?' Kœmpfer replied, 'He could not give a determinate answer to that question; he could not on natural principles account for what he had seen; it certainly was not like anything earthly; he therefore begged to be excused from saying any more on a subject he could not comprehend.' The captain replied 'he was sorry he was not convinced;' and added, with a sigh, 'he was still more sorry that he had ever attempted to convince him.' Thus far it may be considered as no more than a common phantasmagorical trick, played off on the credulity of the professor, but in the end the performer paid dearly for his exhibition; he had, like a person ignorant of a complicated piece of machinery, given impetus to a power which he had not the knowledge to control, and which in the end proves fatal to him who puts it into motion. Kœmpfer now assumed a gaiety which was very foreign to his feelings; his thoughts, in spite of his endeavours, were perpetually recurring to the events of the evening; but in proportion as he forced conversation the captain evidently declined it, becoming more and more thoughtful and abstracted every moment.

"After supper Kœmpfer challenged his friend to take a glass of wine, hoping it would rouse him from those reflections which seemed to press so heavily on his mind. But the wine and the professor's discourse were alike disregarded; nothing could dispel the settled melancholy which seemed to deprive him of the power of speech. Immediately after supper the captain ordered all his servants to bed. It drew towards midnight, and he remained still absorbed in thought, but apparently not wishing to retire to bed. Kœmpfer was silently sitting smoking his pipe, when, on a sudden, a heavy step was heard in the passage; it approached the room in which they were sitting—a knock was heard: the captain raised his head and looked mournfully at Kœmpfer. The knock was repeated—both were silent: a third knock was heard, and Kœmpfer broke the silence by asking his friend why he did not order the person in. Ere the captain could reply the room door was flung wildly open, when behold! the same dreadful appearance which Kœmpfer had already witnessed, stood in the doorway. Its awful benignity of countenance was now changed into the most appalling and terrific frown. A large dog which was in the room crept whining and trembling behind the captain's chair. For a few moments the figure remained stationary, and then motioned the captain to follow it; he rushed towards the door—the figure receded before him—and Kœmpfer, determined to accompany his friend, followed with the dog. They proceeded unobstructed into the courtyard; the doors and gates seemed to open spontaneously before them. From the courtyard they passed into the open fields; Kœmpfer, with the dog, were

about twenty or thirty paces behind the captain. At length they reached the spot near to the entrance of the grove, where the circle was traced; the figure stood still, when on a sudden a bright column of flame shot up, a loud shriek was heard, a heavy body seemed to fall from a considerable height, and in a moment all was silence and darkness. Kœmpfer called loudly on the captain, but received no answer. Alarmed for the safety of his friend, he fled back to the house, and quickly assembled the family. They proceeded to the spot, and found the apparently lifeless body of the captain stretched on the ground. The professor ascertained on examination that the heart still beat faintly; he was instantly conveyed home, and all proper means were resorted to to restore animation: he revived a little, and seemed sensible of their attentions, but remained speechless till his death, which took place in three days after. Down one side, from head to foot, the flesh was livid and black, as if from a fall or severe bruise. The affair was hushed up in the immediate neighbourhood, and his sudden death was attributed to apoplexy."—*News from the Invisible World*, by T. Charley. (Nicholson & Son, Wakefield.)

MOVEMENT OF THE DRY BONES.

MRS. MAKDOUGALL GREGORY and her family are so well known in Roxburghshire that the circumstance of her having written the preface to the little book, *A Clergyman on Spiritualism*, has stirred up some little interest in a county so priest-ridden by clergy of various denominations, and this movement among the dry bones may result here and therein something like the awakening of spiritual life.

The following review appears in *The Kelso Chronicle* of last Friday:—

"*A Clergyman on Spiritualism*. 'D. Clericus.' With a Dedication to the Rev. Sir William Dunbar, Bart., and some Thoughts for the Consideration of the Clergy. By Lisette Makdougall Gregory. London: W. H. Harrison, 38, Great Russell Street. 1879.

"The great grandfathers—or, more properly, the great grandmothers—of the present generation were a good deal troubled with an unenviable belief in ghosts, witches, warlocks, and other uncanny supernatural beings, or creatures of the imagination. A similar belief has come upon some people in our own time, only a new kind of so-called scientific nomenclature has been invented to give the belief a certain degree of novelty and perhaps dignity. Education was supposed to be the great disenchanted of the belief in the old-fashioned spirits who appeared as ghosts to frighten our ancestors; but the new kind of belief is proof against education, and endeavours even to link itself on to religion and Scripture. The spirits of our time are, however, of a more considerate and convenient kind than those of yore; for whereas the olden sort came all unbidden and unsought, your spirit of the new school has the sense and courtesy not to come till summoned, and even when wanted requires to be sought by expedients of a more or less mystic, formal, and elaborate description."

This is a mistake. They came unsought to the Fox sisters, when the modern manifestations first began at Hydesville, in 1847-48. They came unsought to John Wesley and his family; the spirits in the various haunted castles of Scotland came unsought, and so did the spirits of Biblical times. Nevertheless, if in these days we can help them by giving facilities for communication, and gradually reduce the whole matter to a scientific system hallowed by religious aspiration, so much the better will it be for everybody, and the sooner will the rapid growth of materialism among the educated classes be checked.

The reviewer continues:—

"And when they do appear there is a good deal about them 'which no fellow can understand.' They make use of no kind of rational speech comprehensible by mortal understanding. Are we to understand from this that there is no speech in the other world to which they have gone, and that it is a place where 'golden silence' reigns with an intensity which may be 'felt?' Then the spirits of which we read in Scripture are described as wearing a certain kind of raiment; but when a company are gifted with the sight—the Shorter Catechism notwithstanding—of the hand or arm of one waving from some aperture, as if it had assumed in part the nature of a monkey, and wished to play impish tricks upon those who had summoned it from its 'vasty deep' or height, there is no clothing to be seen."

Our critic thinks it dreadful that an arm, or even a hand, should appear without clothing. Perhaps he is a descendant of the modest old lady who clothed the legs of her piano in woollen garments. As a matter of fact, the arms and forms of the materialised spirits seen at *séances* are usually draped, thereby incurring the displeasure of another class of critics, who "can understand the ghosts of dead persons appearing, but not the ghosts of clothes." The phenomena of nature do not alter to suit the theories of individuals.

To return to our critic:—

"Then the incongruity of spirits leaving the higher and nobler employments of a better world at the invitation of a mixed company of mortals, and simply to satisfy an idle curiosity, or even a legitimate curiosity, does not seem to strike people who profess their faith at once in Christianity and Spiritualism. That were to invest the immortals with scarcely more dignity than is accorded to an ordinary theatrical performer, who, at the stage manager's signal or summons, struts and mouths upon the stage for the amusement of an audience who may have paid from threepence to three 'bob' a-head for the entertainment."

Where did our parsonic Scotch critic learn the English slang "three bob?" At Cremorne?

"These entertainments are becoming scarcely above the level of the ordinary exhibitions with the learned pig common in our travelling 'shows.' We read not long ago of a devout music-stool, which at a Spiritualistic meeting in London clambered up to the top of a table and reverently bowed no fewer than three times to a family Bible lying there. The 'chairman' of the company suggested that by this act the stool meant to convey the idea that 'music was to be the handmaid of devotion;' whereupon this delightfully intelligent and devout stool, which was gifted with the sense of hearing but not of speech, 'confirmed the chairman's notion by bowing three times successively.' It was then 'helped to the ground,' though when it was able to get up without aid it might have been left to get down without it. Whether the stool became 'possessed with the spirit,' or was simply controlled by it, the account saith not; but the whole thing looks uncommonly like the work of some tricky individual possessing some skill in sleight-of-hand. The illusion here becomes a delusion with those who have fallen under the influence of the Spiritualists. But it seems all spirits are not good, and we learn from 'D. Clericus' that on one occasion, at least, when a company wished a 'good spirit' to come in answer to their desires, a 'bad' and angry one arose, who made his presence known by thundering noises, which 'resembled the striking of the door panel with a brick in the hand of a powerful man,' to the no small alarm of certain of the company's. One of the party exclaimed, we are informed, 'That is the work of a bad spirit.' It was the hasty conclusion of a person under the impulse of terror; for if proper inquiry had been instituted there is no saying but it might have turned out that the noisy visitor was in reality a 'good spirit, somewhat out of temper at the unceremonious summons to appear before such a terrestrial company of inquisitive mortals. However, as his demeanour only created alarm, and threatened to be a nuisance, it was resolved to pray 'him' out of their presence, which was successfully accomplished; for 'D. Clericus' tells us that when one of the company had prayed, 'in the form of short ejaculations,' 'the noise gradually abated.' This affair happened while 'one who is a medium' was shut up in a 'cabinet,' with the 'hands bound with tape, the ends of which were waxed, and stamped with my seal, to the floor or wall' memory declined to say which. It is explained, further, that the 'medium' was lying on a couch, and the company sang a hymn. 'Soon afterwards, from a small aperture in the cabinet where the medium alone was (which aperture the medium if standing could not have reached)—from this aperture a hand was projected, then the arm bare, and subsequently a countenance, the medium all the while reclining, and in a deep trance.' Whose countenance was that? The writer enlightens us not about its ownership, nor that of the hand or arm. Were they those of a spirit who had once been clothed with humanity? If so, they might have belonged to the great grandmother of this same 'D. Clericus;' and we would just like to know if he would not be ashamed to have such a near relation going gadding about between heaven and earth in such a state of undress as he found her here."

These spirits without dresses are conjured up by the nice intuition of the reviewer, and are not seen at spirit circles.

"There may be some strange bases of scientific reality in these displays of 'animal magnetism,' or whatever else it may be called; but the act of associating these 'manifestations' with prayer and other solemn religious exercises appears to be in a high degree indecorous and irreverent. We seem to have fallen on the predicted time of 'strong delusion,' when men and women—especially the latter—'should believe a lie,' and when people should be led away with 'signs and lying wonders.' And this is not simply the case with the poor and ignorant, for the rich and partially educated seem most liable to be caught—on the one hand with Spiritualism and on the other with Romanism."

The text quoted above probably was intended to apply to the soul-destroying dogmas now taught from many pulpits; dogmas which crush in the intellects and warp the hearts of helpless children and weak-minded adults—dogmas springing from the lower intuitions of men.

"The lady who writes the dedication in this booklet seems to have taken up the hallucination that in Spiritualism we have restored to us immediate divine revelation. It is a remarkable example of succeeding in believing what one wishes to believe, without the trouble of seeking any firm basis of fact on which to rest one's belief. According to this same writer's dogma, 'the only way we can please God is by acting up to our highest intuitions.' Out of man's 'highest intuitions' have sprung up the religions of the Brahmins, the Buddhists, the Mohammedans, and viler faiths; and man left to act according to his intuitions is the victim of corrupt imaginings and perverted worship. According to the Christian faith, 'the only way we can please God is by' fulfilling the divine will and obeying the divine directions, as revealed in the written word. God has not left Himself without a record; but that is given in the life of His own Son and in His revealed and open word. Man's intuitions—or woman's either, 'my lady'—may serve well enough to lead astray, but never to lead us aright.

"The little booklet is a sad specimen of good intentions and aspirations finding a misdirected bent, and pursuing it without profit of any moral kind. To hope for any religious benefit to flow from it is still more vain, for there

is as little harmony between the communication of the divine spirit and 'Spiritualism' now as there was between Jehovah and Baal in the times of the Old Testament prophets."

SPIRIT IDENTITY.

THE following review is from the last number of *Public Opinion* :—

Spirit Identity. By "M.A.," Oxon. (W. H. Harrison.)—The literary style of this work is so high, that criticism on the circumstances of its narrative would be unnecessary. The author very well points out the coarse style of argument which, when discussing a purely metaphysical question, the agnostic of the nineteenth century bestows even on the facts supposed to serve as bases for many discordant theories. The comic element, which the author has well brought to the front in the quotations from "eminent" men of science of the present day, is that we have declarations that some matter (undefined) is settled, in what Mr. Spencer is pleased to call his mind, upon *à priori* grounds. Such a declaration from an author who exaggerates elsewhere the value of *à posteriori* evidence might be funny if men could in any way regard the abnormal mental aberrations of their fellow-creatures with amusement. But the quotation given from Mr. Tyndall is of a nature not usually printed in or out of, not merely a scientific, but any book. We hope that this quotation does not exist integrally in the writings of the author alluded to; yet as the writer of this book is scrupulously accurate in his citations, we fear that he may be right in the present one. The argument of "M.A." often verges on theological points, on which we would rather not enter. The good a street Arab may imagine that he experiences when he tries to realize the conception of an immortal life may be problematical. The author, however, has not forced any theological tenet to the front, but has managed to give nearly all sides of a question which his own enormous experience and study led him to conceive cannot be solved from any one contracted point of view. He pronounces, to use his own words, "almost on the threshold of a vast inquiry, speaking moreover of the causes of things in themselves so various, in the methods of their presentation so portean, in their perpetual changefulness so perplexing—speaking, too, as one averse to theorising, especially on a subject so fruitful of fanciful hypotheses." When we say that "M.A." possesses the sincerity of belief that enables him to speak with a conviction which must impress everyone with a belief in his personal genuineness; the eloquence of style which allows him to carry his readers with him during his narration of a series of accurately ascertained facts, which are treated with a peculiar delicacy of touch and lucidity of delineation; and a very peculiar manner of bringing his strongest cases forward, rather relying on the conviction of his readers on the strength of individual examples than on the number of imperfect instances he might have adduced, we think we have adequately described the tone as well as the scope of the work. To all those persons on whose mental palates the rather feeble psychology of the nineteenth century has palled, we commend this volume, which places at the disposal of the intelligent student a number of canons of criticism of service to all those who do not think it too late in the world's life-history to revive the bygone Socratic methods of investigation.

MR. J. W. FLETCHER will speak on "Objections to Spiritualism," at the Steinway Hall, next Sunday evening.

CONTRIBUTIONS TOWARDS THE FOLK-LORE OF CORNWALL.—Mr. W. Bottrell will publish, in octavo, about 250 pp., as soon as a sufficient number of subscribers have been obtained, *Stories and Folk-Lore of West Cornwall*, collected during the last six years. Only a few copies will be printed beyond what are actually subscribed for. The following is a portion of the contents: Legends of Ladoek, The Demon Wrestler, The Feathered Fiend, The Ghosts of Kenegie, Laying of Squire Harris's Ghost, The Haunted Lawyer, The Haunted Seaman of Zennor, Tom Treva and the Pellar (a new version from *The Reliquary*), Fairies on the Eastern Green, Penzance of Our Grandfathers, The Mutton Feast at St. Ives, Miscellaneous Folk-lore, Cornish Conjurors' Charms against Witchcraft, "being overlooked by evil-eyes," etc. Observances with regard to the Sun and Moon, The Ghost-layer, The Witch of Kerrow, Cornish Local Nicknames, Recent finding of a Cornish Pellar's Charm amongst the ruins of a Roman Villa at Cirencester, Glossary of Living Cornish Words, and Old Sayings, with Examples of their Usage, etc. Index and Subscribers' Names. Names may be forwarded to Trübner and Co.—*Trübner's Literary Record*.

Correspondence.

[Great freedom is given to correspondents, who sometimes express opinions diametrically opposed to those of this journal and its readers. Unsolicited communications cannot be returned; copies should be kept by the writers. Preference is given to letters which are not anonymous.]

"A VISITOR."

SIR,—The words "final rescension" have been printed in my letter sent you by Mr. Bennett, in place of the words "formal rescension," which I meant to write, I trust legibly, and a meaning is thereby given to my words which I had no intention to imply, and certainly no motive to express. I may say that amongst all my sins I never recollect inventing such a word as "rescension" to convey an idea which "rescission" already expresses (see Richardson, Latham, Barclay, Ogilvie, Boag, Wright, Webster, and all other dictionaries near me), and which "recension" does not.

C. CARTER BLAKE.

May 30, 1879.

[The letter was printed as worded in the copy of it sent to us.—Ed.]

A CURIOUS SEANCE.

SIR,—At our home circle a few days ago, the medium sat behind a curtain across a corner of the room. A string with a slip-knot was passed round her waist, then through a staple in the wall, and the end held by me. The light was put out. After the usual phenomena of lights and voices, a voice said—"I will try and mesmerise your corn"—from which I had been suffering very much for some days. My side-spring boots were taken off and placed in the lap of another sitter; hands manipulated my leg for about five minutes; then my stocking was taken off; then fingers I could feel gently passing round the corn: in about a minute it was painlessly extracted and placed in my hand.

C. R. WILLIAMS,

Hon. Sec. Hackney Spiritual Evidence Society.

6, Field View Terrace, London Fields.

"A MISERABLE SUPERSTITION."

SIR,—In a notice of *Modern Thought* in the *Inquirer* of May 10, 1879, the writer says:—"The article on Modern Spiritualism is as absurd as are most of the defences of that miserable superstition." I have not read the article in *Modern Thought*, and cannot, therefore, judge of its absurdity or otherwise. But to call Spiritualism "a miserable superstition" is certainly a most offensive way of speaking of that which to thousands, yea millions, of educated men and women is a glorious truth, and a source of great and un-failing comfort. Before our critic again indulges in such a sweeping and offensive statement on a subject of such deep and moving interest to so many minds and hearts in many lands, he would do well to call to mind some of the many able, cultured men who have found peace and consolation in what he designates "a miserable superstition." A. De Morgan, many years Professor of Mathematics, and latterly Dean of University College, London; Judge Edmunds; Dr. Hare, Emeritus Professor of Chemistry in the University of Pennsylvania, and high as a man of science in America; the wise, good, venerable William Howitt; Robert Dale Owen, the hard thinker, author, and diplomatist; W. M. Thackeray, the cool-headed man of the world, and novelist, are a few who, according to our critic, became the victims of "a miserable superstition." Has our critic read "Researches in the Phenomena of Spiritualism," by Wm. Crookes? or, "Miracles and Modern Spiritualism," by A. R. Wallace? or "Letters and Tracts on Spiritualism," by Judge Edmunds? or "The History of the Supernatural in all Ages and Nations," by W. Howitt? or "The Debatable Land?" or "Foot-falls on the Boundary of Another World," by R. D. Owen? Has he read any able work on the subject of Spiritualism? If he had made intelligent acquaintance with any of the higher works of Spiritualism, he could not have characterised "Modern Spiritualism" as "a miserable superstition." He would, at least, have learnt to speak in a tone of charity and courtesy of a subject which has gained the assent of so many acute and cultivated minds. Allow me to call the attention of our severe critic to the following words of Mr. Alfred Russell Wallace, a man well known in the literary and scientific world: "I would point to the thousands it [Spiritualism] has convinced of the reality of another world, to the many it has led to devote their lives to works of philanthropy, to the eloquence and poetry it has given us, and to the grand doctrine of an ever-progressive future state which it teaches. Those who will examine its literature will acknowledge these facts. Those who will not examine for themselves either the literature or the phenomena of Spiritualism should at least refrain from passing judgment on a matter of which they are confessedly and wilfully ignorant."

J. M. DIXON.

Hull, May 26, 1879.

"WHO WROTE SHAKESPEARE'S PLAYS?"

(To the Editor of the "Newcastle Daily Chronicle," May 27th.)

SIR,—"Who wrote Shakespeare's plays?" is the title of one of your leading articles of to-day, and in that article you broach several of the conflicting theories which have been abroad in the world for a considerable period. The plays have been ascribed to Bacon, Peele, Marlowe, and many others, and the chief argument against the theory that the plays are the genuine production of Shakespeare are the facts of his inferior education and his supposed want of classical, literary, and historical knowledge.

On the hypothesis that the plays are the natural and unaided productions of Shakespeare, the argument has great validity; but is there no other theory that would cover the whole ground and yet leave Shakespeare apparently the real author, without either charging him with plagiarism or intentional deception? I think there is.

I think he may have been a conscious or unconscious automaton in the hands of some other person or persons. Socrates affirmed that he got much of his inspiration from without, and many poets, philosophers, and literati have felt that their best productions have been by a power not apparently their own.

We know that in certain exalted states, chiefly under mesmeric conditions, persons have the power of exceeding their normal literary and artistic abilities, and we also know that under somnambulistic conditions persons

speak and produce artistic work of which they are entirely incapable in their normal state.

Another form of psychological phenomenon is this—that some persons of peculiar temperament appear to be controlled by extra terrestrial intelligences, and perform literary work of which they are entirely incapable of themselves, and by any recognised natural means.

May not Shakespeare have been one of these? This suggestion will doubtless appear to be very absurd to the majority of your readers; but majorities are no guarantee for fact and truth, and the apparent absurdity may thereby be the result of inexperience on their part, as the theory is in strict accordance with known and well-authenticated facts.

For example, in company with other intelligent observers, I have sat with a comparatively uneducated young woman; she appeared on all occasions to be in her normal condition. I asked, in writing, critical questions, having relation to various departments of physics, metaphysics, the future life, &c., and her hand, apparently automatically, wrote replies to these questions, of a most satisfactory character—so satisfactory, in fact, that I question whether there be any man in England who, under similar circumstances, could give as satisfactory and learned replies.

I would take the newly-elected Bishop of Durham as a representative of the theologians, Professor Huxley as a representative biologist, Professor Tyndall as a typical physicist, and Mr. Bradlaugh as a secularist, par excellence, and I challenge any one of them, or all of them combined, to give as full, clear, accurate, and, at the same time, concise answers to the questions I propounded to this unlearned lady as were given automatically through her hand.

Here, then, we have in our own time, and in our own midst, a comparatively uneducated person answering questions—in writing, quickly, and without revision—that could only be answered by the most learned with careful preparation and much reflection.

If phenomena of this kind take place now, why, as a hypothesis, should it not be asserted that Shakespeare was similarly controlled; and that, while his hand wrote the plays, his brain has till the present time got credit for work it did not originate, but which was actually the work of another, or of others, who merely used him as a suitable terrestrial agent for the execution of their designs?

I may be told that the evidence respecting the uneducated lady having written the answers to which I refer is not satisfactory. In reply to that, I may state that the questions were asked in writing, and the answers were given in writing, in the presence of six or eight credible local witnesses, whose names may be ascertained on inquiry; that the questions and answers are in my possession in the original MS., and that they may be seen by any intelligent and respectable inquirer.

It may be asserted that the lady was acquainted with the questions before they were asked in the presence of witnesses. My reply is, that I prepared the questions; that neither she nor any one else saw them; that they were prepared in shorthand, which she could not read; and that I vouch for the fact that neither she nor any other being, man or woman, saw or read the questions before I asked them in the presence of the witnesses.

If this lady, by extra terrestrial aid, wrote the replies to those questions, may not Shakespeare, by extra terrestrial aid, have written the marvellous plays with which for centuries he has been credited?

T. P. BARKAS.

26, Archbold-terrace, Newcastle-on-Tyne, May 26th, 1879.

THE BRAHMO SOMAJ.

AN Indian correspondent has favoured us with the following historical outline (from the *Allahabad Pioneer* of May 6th) of one of the most important religious movements in India:—

"In the carefully written *brochure* mentioned below,* Mr. Leonard, some time assistant secretary to the Asiatic Society of Bengal, has given food for much reflection. Tracing the origin of the Somaj movement to the influence of English education as first introduced among the natives of Bengal, the author gives facts tending to connect it with the past; and, indeed, to show that it is as much the same as the old Monotheism of the Hindus, as a grown man is identical with the child of bygone years. Originated by Ram Mohun Roy, the *Somaj* was first intended apparently as a sort of debating society; and it was so far from aiming at the position of a mere religious denomination that it rather appeared to earnest missionaries like Duff and Wilson a general reformation based on a revival of doctrines long before promulgated and never since rejected by good men in India or elsewhere.

"Ram Mohun Roy was a man of unquestionable superiority. He was one of several sons of a Brahmin landholder in the Bardwan district; and at an early age evinced a love of travel and a talent for acquiring the languages and sciences of foreigners which would have been remarkable anywhere, and in a Hindu were almost a prodigy. Obtaining Government service as *Sarishtadar* in the Collector's office at Rungpore, he made such good use of his opportunities that at the end of ten years he was enabled to retire with sufficient money to buy landed property with a clear rent roll of Rs. 10,000 a year, a great estate as money then ruled in Bengal. Better still, he had acquired a knowledge of Saffism, Mahomedanism, Buddhism, and Christianity, derived from original sources. Thus equipped, and still in the prime of life, this Luther of the Hindus commenced his attack upon the abuses of orthodox Hinduism, combining with it, as every true reformer must do, a system of positive dogma. In 1828 he founded the first *Somaj*, his associates being Prasanna Kumar Tagore, Roy Kalinath Munshi, the well-known Babu Dwarkanath, and the Rev. Wm. Adam. A millionaire of Howrah, named Motharanath Mullick,† was also a prominent founder.

"In 1830 the puppet King of Delhi persuaded the reformer to go to England as his envoy, and conferred upon him the title of 'Rajah.' Three years later he died in that country, and his work in India was carried on by

Pundit Ram Chandra, assisted by Dwarkanath's Tagore. But at the time of Dwarkanath's death—soon followed by that of the Pundit—the Church appears to have been in a most languishing condition. From this, however, it was raised by the accession of the eldest son of Dwarkanath, the well-known Debendernath Tagore. Debendernath, though a pupil of the Pundit's, had studied European metaphysics deeply, and called Victor Cousin his *guru*. The following sentence from his writings will serve to show that the influence of that rather feeble eclectic had prepared him for something purer and higher:—'The Supreme Being pervades eternal existence of every description, spiritual as well as material. He is, in fine, the supreme soul of the universe. As the human soul pervades our body from one end to the other, so does He pervade all space and time, and all therein contained.' With the exception of the two words italicised in this extract, it is an almost exact expression of the Theism taught by the most advanced school of modern thought, that of Herbert Spencer. The word 'soul' certainly postulates more than that school would allow; and is indeed objectionable, as a scientific term, from its associations with technical theology. And no modern system of philosophy would allow that matter was necessarily 'eternal.'

"In 1843, then, Debendernath and a number of his associates took the covenant of the *Somaj*, and thenceforth became its leading element. A system of propagandism was now set on foot, and cuttings from the *Somaj* struck root in the interior of the country, Debendernath, though in reduced worldly circumstances, travelling for that purpose as far as Lahore, not yet a part of the British Empire.

"The next important event in the history of the Church was the repudiation of the Vedas, in the character of doctrinal authority, and the adoption of a special ritual and liturgy. And from that period (1850 A.D.) dates the transformation of the *Somaj* into a distinctly integrated religious denomination. In 1859 it finally broke loose from all connection with Hinduism by renouncing the various sacramental institutions and ceremonies with which priestcraft had for many ages successfully sought to incorporate its influence with domestic life. In the following year was ordained the best known preacher of the *Somaj* (at least among Europeans), the celebrated Babu Keshub Chunder Sen. In 1872 the Government, mainly at the instance of Keshub Chunder, gave the *Somaj* a valuable piece of assistance by passing the Civil Marriage Act: a measure which was strangely enough destined to furnish a fatal stumbling-block to its chief originator.

"Thus far we have followed Mr. Leonard in tracing the origin of a movement which is the strongest modern illustration of the ability of the Hindu character to shape for itself a career of progress. The rest of his book is devoted to a subject less interesting and better known: the innovations, and ultimately the collapse of Babu Keshub Chunder. As this gentleman is so celebrated, both in this country and in Europe, it cannot be necessary to enter minutely into the details of his singular career. With a most unusual originality and force of character, he has shown simultaneously the unhappy tendency on which so many religious reformers have made havoc of their cause. Not content with being a minister, he has sought to be a master; and it is now the opinion of many who are actuated by no hostility towards his person that his assumptions of authority have verged upon that narrow confine where a teacher confuses his doctrines with himself, and where enthusiasm degenerates into assumption and blasphemy. This is not the place for controversy; but we may be permitted to indicate the chief rocks on which, in Babu Keshub's hands, the vessel of reform has been run to wreck.

"The first is one which was placed in his way by his predecessors; the postulating of intuition as the source of man's knowledge of God. *There is no proof of this intuition*; and therefore the god of this creed has no sounder basis than the tortoise upon which older Hindu Theists placed Vishnu's Elephant.

"The second has been created by himself. In his earliest debates with the revered Debendernath, Keshub Chunder was warned by the latter that the *Somaj* was but a 'human institution.' (Letter of 23rd July, 1864.) The new Church ('The *Somaj* of India') was based—as may be seen from Babu Keshub's sermons and from the facts stated by Mr. Leonard (p. 140)—upon a very different platform. This was a sort of revivalistic fervour and mysticism based again upon the doctrine of *Bhakti*, or 'blind faith,' first taught by the pseudo prophet Chaitanya, who openly proclaimed his own divinity three hundred years ago.

"Babu Keshub has made a fatal advance upon this inauspicious path. In a meeting held in his honour at Monghyr he received divine ascriptions without administering the reproof which alone could have diverted responsibility from himself to his ill-advised admirers. Addressed as 'Saviour of Sinners' and 'Merciful Lord,' he did nothing beyond observing that 'the stream of *Bhakti* was not to be obstructed.' In previous discourses he had already struck the note of anthropomorphism; and he had frequently attributed a divine nature to several of his predecessors in India and elsewhere.

"These events were followed by the Babu's visit to England, and by an abortive attempt to effect a *modus vivendi* with the old society.

"Then came the serio-comic history of the Kuch-Bihar marriage, and the exposure of the fact that at least the feet of the new idol were of clay: incidents with which the readers of Indian newspapers are already but too familiar. A fresh schism followed; and on the 22nd March, 1878, a large meeting of the *Somaj* of India passed a resolution by which Keshub Chunder was deposed from the ministry, and, practically, visited with excommunication.

"Whether the cause of spiritual freedom and social reform will finally surmount this shock; whether the Hindu mind, in a word, is destined to join the mind of civilised humanity in the march of progress, is for the future to decide. If it is so to be—and what good man will withhold his wishes that it may—a new reformer is needed, one who, like the venerable Debendernath, will keep the vile promptings of self in subjection; one who, like some of the leaders of thought in the past, will avoid *a priori* dogmatism, and start with a fixed determination to test the sources of human knowledge and keep within the *flammantia mania mundi*."

* *A History of the Brahmo Somaj*: G. S. Leonard, Calcutta, 1879.

† The spelling of those names is of course quite arbitrary.

MEMORY IN OLD AGE.

BY HENRY G. ATKINSON, F.G.S., AUTHOR OF "LETTERS TO MISS MARTINEAU."

MR. PROCTOR, better known as Barry Cornwall, the charming poet, told me, when past eighty, that he had dreams and visions, or pictures of early impressions, as of his school-days at Harrow, when there with Peel and Byron. He was certain that these impressions had never crossed his memory for seventy years; even the names of the boys would occur to him with every kind of trivial incident. He would say: "My dear Atkinson, tell me where all this memory of early impressions come from. Where have they been stowed away all that while, and why have I completely forgot matters of more moment, which occurred but yesterday?"

That the early impressions on the young brain should be more lasting one can easily conceive; but the long oblivion and return in old age does not seem accountable, nor do I see that any theory in respect to the soul or spirit in any way explains the phenomenon. "Young men see visions, and old men dream dreams;" but in Proctor's case it was not dreaming, but actual and correct memory with visions, or, as he expressed it, "coming before me like pictures." Then, in his case, the flowing in of original poetic thought, which he could not account for from experience, observation, or reading, seems equally unaccountable as a psychological fact. That the thoughts as if by inspiration should be quickly lost to memory, if not instantly written down, is equally strange, just as the mesmerised sleeper and somnambule has no recollection when awake of what has occurred in the abnormal state; and how it is with those who deliver inspirational addresses I do not know. Then, again, that memory or conditions should be transferred to the new matter is marvellous, and the idea of a soul that does not change would not account for the forgetfulness. The marvel and magic of the matter seem equally unaccountable on any hypothesis. As for the sleep induced by monotonous motion, surely it hardly differs from the lullaby of the child rocked to sleep in the cradle. That the memory and sense of identity should be transferred to the new matter is not different from mental transfer to another person; and we must not forget the transfer of the whole special nature in the germ, nor the abnormal tendencies passing over several generations and then reappearing, somewhat as the latent impressions of the child reappear in old age, and all the facts of contagion and infection must be taken into the account. Then we have "the dreamer of dreams, and the clairvoyant or interpreter of dreams." All such correlated facts must be brought together before we can hope by an induction to arrive at the law or laws concerned.

Boulogne-sur-Mer, France.

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MR. C. E. WILLIAMS, the medium, will return to London next Tuesday.

MR. MARTEKZE'S VOYAGE ROUND THE WORLD.—Mr. Martekze has left Singapore for Java, and we have just received a letter from him dated Batavia, April 27th, 1879, in the course of which he says:—"I find strong unbelief in Spiritualism here, but many want to see manifestations. I wish I could get Slade here. The climate does not agree with me. I hope to leave in two months' time for Sydney and Melbourne, where the cold will restore my health."

DR. SLADE IN AMERICA.—Dr. Slade has reached San Francisco after doing enormous good to the cause of Spiritualism in the Old World. Unfortunately he was paralysed during the entire voyage from Melbourne, in consequence of sitting too much at *séances*, a habit which terribly exhausts the nervous system. Mr. J. D. McLennan, the healing medium of San Francisco, relieved him in a few minutes by mesmeric passes, so that he was able to walk. Mr. Simmons was in Chicago a fortnight ago, on his way to rejoin Dr. Slade.

DREAMING THE DERBY WINNER.—Dreaming winners of the Derby is an amusement that has been carried on to a considerable extent this year. A friend of mine, who takes a very prominent part in the conduct of this paper, is a case in point. He went to bed, fell asleep, and dreamed that a certain horse had won the race. He awakened, went to sleep again, and again dreamed that the Derby was over, and that the same horse had won. A third time he went to sleep, and a third time he dreamed that the same horse had galloped in. The horse's name was Sunshine, but though there are three Sunshines at present in training, one is a two-year-old, another five, and another aged, and consequently neither of them was in the Derby. This would have been awkward had there not been a solution of the problem. Sunshine pointed, of course, to Rayon d'Or. You cannot expect a man to dream in French, and Rayon d'Or was quite near enough to Sunshine. So far, this is a very interesting story; but the sequel rather interferes with the merit of the anecdote as a remarkable instance of dreaming the winner—for Rayon d'Or was, if not absolutely nowhere, at any rate thereabouts.—"Rapiet," in the *Illustrated Sporting and Dramatic News*.

## THE THEOSOPHICAL SOCIETY AND ITS AIMS.\*

BY COLONEL H. S. OLCOTT, PRESIDENT OF THE THEOSOPHICAL SOCIETY.

WHEN a new society asks a hearing of the world it is sure to be challenged. The public has that vested right, and none but fools will object to its exercise. Infallibility is out of fashion, notwithstanding the Roman comedy of July 13th, 1870, where, as the Syllabus of the Vatican Council tells us, the Holy Ghost sat with the bishops and judged with them. Men nowadays take nothing on faith; the era of inquiry and proof has come.

The Theosophical Society expects no exemption from the rule—has asked none; and my presence before this great audience, so soon after the arrival in India of our committee, shows our readiness to give a reason for its existence. We believe it was a necessary outgrowth of the century. I hope to show you that the hour demanded its coming, and that it was not born before its appointed time. I will not wonder if, when you reflect upon the facts I shall present, you, who trace every earthly event to a supernal cause, will see the indication of providential purpose in the simultaneous creation of the Theosophical Society at one side of the world, and that of the Arya Samaj of Aryavarta, by Swami Dya Nand, at the other, without the slightest pre-arrangement or understanding between that pious and learned man and ourselves. And you others, who retain the word "unknowable" in your dictionaries—you, who trace no phenomenon to any remote and primitive, but only to a secondary cause, will not fail to wonder at the "coincidence," as, to avoid trouble, you call whatever is otherwise inexplicable.

Our Society points to four years of activity as one proof that there was room for it in the world. And this activity, please observe, was not in the midst of friendly environments, with no one to question or oppose; but in the enemy's country, with foes all about, public sentiment hostile, the press scornful and relentless, traitors working with honest opponents to break up our organization and neutralize our labours. Occupying, as most of us did, positions of influence, we have had to suffer, in ways that will suggest themselves to each of you, for the privilege of free speech. While the press has lampooned us in writing and pictorial caricatures, by the clergy we have been denounced as the children of Satan, doomed to eternal damnation along with the wretched "heathen."

We thrive on opposition. The more we were abused, the greater interest was created to know what the Theosophical Society really was, how strong, and what were its aims. These questions, which have been put to us in every possible variation since our arrival here, we answered without concealment or equivocation, face to face with the enemy, eye to eye. We had nothing to be ashamed of, whether in doctrine, motive, or deed, and so we spoke—and now speak—with the boldness of one who loves the truth and hates a lie.

All this discussion, carried on for months, even years, in journals of world-wide circulation, drew to us large numbers of sympathizers. Scattered throughout America and Europe were men and women of intelligence, influence, courage, who had long been interested in the topics to which we applied ourselves, and who needed only such a rallying-point as our Society offered to combine their strength. So they joined us, cheering us by their activity of deed no less than by their friendliness of word. A branch society sprang up in England, under the presidency of a barrister of the highest capabilities, and the conjoint direction of a University professor and medical and other professional men. Other branches were formed in Russia, France, Greece, at Constantinople, and elsewhere. One is now forming in Ceylon under that strong-souled Megittuwatte. Our membership increased to thousands. We received as brothers, with equal cordiality, Hindus, Jains, Parsis, Buddhists, Jews, and free-thinking Christians. At different times the press has described us as specially representing each of those sects—a proof, certainly, of our strict impartiality and the general resemblance all these great religions have to each other at their roots. There was room for all upon our platform, and none need jostle his neighbour. What the platform is, will be made clear before I have done speaking. You will have already inferred, from what has preceded, that we were not in favour of Christian theology or any of the sects of which it is the prolific mother.

\* An address delivered at the Framji Cowasji Hall, Bombay, March 23rd, 1879.

Believing it good generalship to "force the fighting" when one feels sure of his supports, we not only struck blow for blow at our antagonists, but contrived more than once to put them on the defensive. Often, without obtruding ourselves upon public notice, we aroused an interest in everything related to the East. Oriental science, literature, chronology, tradition, superstitions, magic, and Spiritualism, afforded themes for our allies to speak and write upon, throughout the two parts of Christendom. Those who have seen the Western journalistic and periodical literature during the past four or five years, must have been struck with the apparently sudden growth of a deep interest in such matters. They will also have noticed the increased number of books published on Oriental subjects. How much of that activity is traceable to the Theosophical Society we only know who have been in the thick of the fighting.

We have been asked, scores of times, why our Society has established no periodical nor issued any volumes of Reports. Our answer is, that a wider activity could be achieved by utilizing presses already established. We have thus reached millions of readers where, through any special organ of our own, we might only have caught the eye and provoked the thought of a few thousands. How many in India, think you, have read about the visit of our committee and its objects; and how many would have done so if we had depended upon a journal of our own? Papers in English and the several vernacular tongues have been sent us, and letters, from the extreme North to Ceylon, have come to us from those who have an interest in our work. It has been remarked at the West that no society has, within so short a time, been talked about in so many different countries as ours. We gratefully accept the fact as proof that we are welcomed to standing-room in the arena of the century.

And now, What is the Theosophical Society, and what are its aims? How much appears upon the surface, and how much is concealed? What is the plan of work? How is the public to be benefitted by the Society, and is mutual co-operation practicable? What attitude do we assume toward religious beliefs, and what ideas, if any, does the Society hold about God and His government? Do we believe in the immortality of the human soul, and, if so, on what grounds? What importance do we attach to the study of the occult sciences, so called? What use has been made by many or few of our fellows, of any knowledge of those sciences? To what highest good do we aspire, here or hereafter? What are our ideas of the next world? These questions you have come here to ask, I to answer. I have copied them from written documents, handed to me since this address was announced by the native committee. And here are others propounded by one who wishes to join us—On one's becoming a member, is any course prescribed for him to follow with a view to his continual progression and the acquisition of the mastery over his baser nature? What constitutes the difference between the degrees in the Society? Will instruction be imparted to individual members or groups; on what subjects, and how often? Theosophy has been defined (it is Webster's definition) as "a direct as distinguished from a revealed knowledge of God, supposed to be attained by extraordinary illumination, specially a direct insight into the processes of the divine mind and the interior relations of divine nature;" how far does this agree with the doctrines of the Theosophical Society? Is a member of the Arya, Brahmo, or Prarthana Samaj debarred from joining it, and will his joining affect his position in relation to the social rules and duties of his caste? How much time would be required to become proficient in a degree? Will any library be established and accessible to the Fellows? Will there be social gatherings to discuss Oriental philosophy and kindred subjects?

We have here seventeen inquiries, covering ground enough for thirty-four lectures; but I will attempt to cursorily glance at all in the hour that is at my disposal. All, except those of a strictly personal character, have been treated at great length and with signal ability by H. P. Blavatsky, corresponding secretary of our Society, in her *Isis Unveiled*—a work which the London *Public Opinion* styled "a stupendous monument of human industry," and the *New York Herald*, "one of the great achievements of our century." Those who care to really sound this question of the relative su-

premacny of ancient and modern science and religion can easily do so, as the work is to be had of the Bombay booksellers.

But to begin with our answers. I affirm, then, that everything essential as regards principles, recommendations, and ideas appears upon the surface of our Society, and nothing is concealed that should be made known. We do not say one thing and mean another. We have no mental reservations, nor make any equivocations. What we believe we say—always and everywhere. If we have survived all the battles through which we have passed—if, after a four years' struggle against Christianity, in the very heart and stronghold of Christendom, we are a strong, compact, successful Society, daily increasing in influence, having daily accessions of able coadjutors—if, at this juncture, our outposts are entrenched in the most widely separated countries, and garrisoned by men of the most diverse speech, complexion, and ancestry—if here, upon the threshold of Aryavarta, we find our hands clasped with fraternal warmth by the Hindu, the Parsi, the Jain, and the Buddhist—it is because we have not feared to speak the truth at any cost.

When our Society was organized—at New York, in 1875—the very first section of the bye-laws adopted, after fixing upon our corporate title, affirmed that the object of the Society was to obtain knowledge of *all* the laws of nature. This covers the whole range of natural phenomena, and everything that concerns mankind and his environments. The inaugural address of the president was delivered November 17th, 1875, and in it, after attempting a comparison of our Society with the Neo-platonists and Theurgists of ancient Alexandria, the Fire-philosophers of the middle ages, and the ancient and modern Spiritualists, and finding no exact parallel, I said: "We are neither of these, but simply investigators, of earnest purpose and unbiassed mind, who study all things, prove all things, and hold fast to that which is good." "We seek, inquire, reject nothing without cause, accept nothing without proof—we are students, not teachers." Does not this utterance of 1875 answer most of the questions of 1879?

The Society has its secrets, nevertheless, but they harm no one. Composed, as we are, of people who live at the two extremities of the earth, and who speak different tongues, we have the same necessity as Freemasons for some means of mutual identification in special cases. These are afforded in certain signs and tokens which, of course, are withheld from strangers, and are changed as required. Again, operating, as we do, mainly in Christian countries, in some of which, as in France, Spain, and Russia, for instance, religious intolerance prevails, the corporal perpetuity of our branches would be imperilled by allowing our membership to be known, and our plans for religious and scientific agitation might be baffled by exposing them. Our existence threatens no government, feeds no political cabal, attacks no pillar of social order. We do not concern ourselves in the least with affairs of State, nor lay impious hands upon the marriage, filial, or parental relation. We would not admit man or woman who was in rebellion against the existing laws or government of his country, or engaged in plots and conspiracies against the public peace and safety. In New York we expelled one of our most active charter officers, an Englishman—one of the founders of the Society, in fact—because he allowed himself to be mixed up with a lot of French Communistic refugees in their wicked conspiracies. Judge for yourselves, therefore, how malicious and unfounded are the libels that have been circulated in this country as to our being political spies, and—most ridiculous of all—Russian spies! The only Russian in our party became a citizen of the United States of America last July, for which act, unprecedented among Russian women, she cannot put her foot again on Russian soil without risking transportation to Siberia. Even her book, *Isis Unveiled*, is not allowed to cross the frontiers. As to our conspiring against British rule in India—were we such lunatics as to dream of aiding sedition against the most stable, wise, and just government, it appears to me, this country ever had since the Mogul conquest—it suffices only to remark, that two of our party are English, and loyal to the very core. Besides which, we have as many, if not more, real Theosophists in the United Kingdom as in America, and the president of our British branch society is one of the most loyal of barristers, the son of a Member of Parliament! Nor would we admit into our

fellowship any one who taught irreverence to parents or immorality to husbands or wives. Nor have we any room for the drunkard or the debauchee. If Theosophy did not make men better, purer, wiser, more useful to themselves and to society, then this organization of ours had better never have been born. That it lives, and is respected even by those who cannot sympathize with its ideas, is evidence of its beneficent character. This answers one of the above questions, and I have also shown you that our plan of work is to employ existing agencies to create an interest in Eastern philosophies and religions, and make the press our helper, even when it fancies it is killing us off with its fine sarcasm or abuse.

And now, we are asked, What attitude do we hold to religious beliefs, and what do we believe as to God and His government? The Society, I have already told you, is no propaganda, formed to disseminate fixed dogmas; therefore, as a society, it has no creed to offer for the world's acceptance. It recognizes the great philosophical principle that, while there is but one Absolute Truth, the differences among men only mark their respective apprehensions of that Truth. It is not for me to say to you what this Absolute Truth is. If I were capable of doing so, then, for the first time since the world began, there would have appeared an infallible, omniscient human mind upon earth. There is no educated sectarian so bigoted, that, when you calmly discuss with him the basis of his faith, he will not admit that its founder was not equal to the one Supreme God in omniscience and other attributes. The Parsi will not claim it for Zoroaster, the Buddhist for Sakya Muni, the Jain for Parasnatha, the Jew for Moses, the Mohammedan for the Prophet of Islam, nor the Hindu for either of the Rishis, who

"Above all fleshly, worldly feelings soared,  
And sought what worldly comforts Indra poured."

Revere his spiritual intermediary and teacher as either of these may, he will only claim that, in his opinion, more of this Absolute Truth flowed from heaven to earth through this particular channel—this minor God, if you will—than through any other. And to settle these disputes, all the spilt blood of religious wars has been shed. Then why should we accord to Christians that which we refuse to other people? Why should we accept Jesus rather than Vashishta, Gautam, or Zoroaster? Until the close of the second century no sect believed Him to be more than a man, "a good and just man," as James, His alleged brother, is made to call Him. Every student of history is aware that when the polite and learned Gnostics of that period were exposing the pious frauds and the chicanery of the early Christian writers, and riddling their mythical tales of Jesus and the Apostles, Irenæus, that arch-plotter and forger, produced the fourth Gospel according to John, and converted the previously accepted man Jesus, who contained within His form the heaven-descended Logos of Philo, to the God Jesus, the equivalent of the second person of the Platonic Trinity, and who, being "Very God," was the equal of the Deity in every essential attribute. With such a theology, of course, argument is pointless, and we can find no common ground upon which to invite other religionists to meet Christians. While, therefore, the Theosophical Society can and does co-operate in the dissemination of the philosophical principles of these Eastern, primitive faiths, it neither seeks the favour nor asks the indulgence of a secondary one, which can only live by the destruction of every other, and which finds no room in the love, mercy, or justice of its God for men who never heard of Jesus, nor even read a page of its Bible. And so one thing is made clear, that whatever other God any officer of the Theosophical Society may or may not worship, he or it is not the Irenæan anthropomorphic Logos, nor the Jehovah of Palestine. Yet there is another and better Christian God. Far be it from me to scoff at the simple faith of those thousands of Christians who have pictured to themselves a Deity all love and beneficence, and who exemplify in their lives and conversation all that is beautiful in human nature. The recollection of my nearest and dearest ones, and of those others whom I have known from boyhood up, in different lands and various social conditions, would stop my mouth were I so unjust and cruel. I myself come from a line of ancestors who have left behind them historical records of their unselfish and courageous devotion to Christianity. Just as I have left my home, and business, and friends to come to India, to worship the Para-

brahm of primitive religions, so, in 1635, one of my ancestors left his home in England to seek in the savage wilderness of America that freedom to worship the Jewish Jehovah which he could not have at home under the Restoration. But, as the author of *Isis* remarks, these people would have been equally good in any other religious sect, they are better than their creed; goodness, virtue, equity, are congenial with them.

But when we have shown in what we do *not* believe, we have to say what is our faith. We *do* believe in the immortality of the human soul—the "we" meaning all the representative Theosophists whose minds have been opened to me. In truth, there is not much elbow-room in our Society for those who persistently deny this assumption, for what advantage is there in studying all those primitive, sublime utterances of the Vedas, the Zend Avesta, the Tripitika, about the soul and future life, if a man is incapable of realizing the idea of a spiritual self at all? Let such an one take his balances and weigh, and count over and christen the motes of nature's dust-heap; and get ribbons for catching a new bug, and titles for impaling a new beetle. He will die happy in the thought that his name, though Latinized or Hellenized past recognition, will be transmitted to posterity in connection with the solar refrangibility of the cucumber, or some other discovery of equally momentous importance!

The study of occult science has a twofold value. First, that of teaching us that there is a world of Force within this visible world of Phenomena; and, second, in stimulating the student to acquire, by self-discipline and education, a knowledge of his soul-powers and the ability to employ them. How appropriate is the term "occult science," when applied to the careful observation of the phenomena of force, as is apparent when we read the confessions of scientific leaders as to the limitation of their positive knowledge. "We have not succeeded," says Professor Balfour Stewart, "in solving the problem as to the nature of life, but have only driven the difficulty into a border-land of thick darkness, into which the light of knowledge (Western knowledge, he should say) has not yet been able to penetrate."\* Says Le Conte, "Creation or destruction of matter, increase or diminution of matter, lies beyond the domain of science."† And even Huxley,‡ the high pontiff regnant of materialism, confesses, "... it is also, in strictness, true that we know nothing about the composition of any body whatever, as it is."

Did time permit, I might cite to you scores of similar utterances from the mouths of the most worshipped biologists and philosophers who happen at the moment to have the stage of notoriety to themselves. You cannot open a book on chemistry, physiology, or hygiene, without stumbling upon admissions that there are fathomless abysses in all modern science. Père Felix, the great Catholic orator of France, taunted the Academy by saying that they found an abyss even in a grain of sand. Who, then, can tell us of the nature of life, the cause of its phenomena, the qualities of the inner man? Who guards the keys of the secret chamber, and where do they hang? What dragons lie in the path? America cannot tell us, Europe cannot—for we have questioned both. But in the Western libraries we found old books which tell that in the olden times there was a class of men who had discovered these secrets, had interrogated nature behind her veil. These men lived in the lands now called Thibet, India, Persia, Chaldea, Egypt, and Greece. We find traces of them even in the sacred literature of Mexico and Peru. And we have been told that this sacred science is not extinct, but still survives, and is practised by men who carefully guard their knowledge from profane hands. Some of us have even had the inestimable good fortune to meet with such wonder-workers and see their experiments. So we have come in quest of the places and opportunity to learn, for our own benefit and that of humanity, what occult law of nature can be brought out of Dr. Stewart's "border-land of darkness" into the lighted and odoriferous class-rooms of Western science.

To what highest good do we aspire? What is the highest good but to know something of man and his powers, to dis-

\* *The Conservation of Energy*, by Balfour Stewart, LL.D., F.R.S., Professor of Natural Philosophy at the Owens College, Manchester (p. 163).

† *Correlation of Vital with Chemical and Physical Forces*, revised for Dr. Stewart's book, *supra* (see page 171).

‡ *On the Physical Basis of Life*, by Thomas H. Huxley, LL.D., F.R.S.

cover the best means to benefit humanity—physically, morally, spiritually? To this we aspire—can our interrogator conceive of a nobler ambition? In common with all thinking people, we have, of course, our individual speculations about that infinite and awful something which Anglo-Saxons call God; but, as a Society, we say with Pope—

“Know, then, thyself; presume not God to scan;  
The proper study of mankind is Man.”

As to our ideas of the next world, the aid of metaphysics would have to be invoked to answer the question. Suffice it that we do not fancy the other world to be gross like this; lighted by the same solar vibrations, filled with such houses, such Framji Cowasji Halls, as ours! Most men are apt to brutalize the next world in trying to construct a tangible idea for the mind to rest upon. The heaven of Milton—which, and not at all that of any Biblical authority, is the one believed in by Christians—is a place of shining stars, golden pavements, and bejewelled thrones, on which, without an inch of cushion to mitigate their metallic hardness, the redeemed saints sit for ever and ever singing hymns to the accompaniment of the harp. So, the Moslem paradise teems with physical delights, and even the “summer land” of our Western Spiritualists has been sketched, mapped out, and described by all the recent authorities, from A. G. Davis downward.

Is it not enough to conceive of a future state of existence corresponding with the new necessities of the soul that has passed through and out of the cycle of matter and become a subjective entity? Can we not realize a life apart from the use of pots and ladles, easy chairs and mosquito curtains? Even the *Jivan-Mukta*, or soul emancipated, while living in this world, loses all sense of relationship to it and its grossness. How much more perfect the contrast, then, between our narrow physical life and the *Bhavitatman*, or soul universalized—the soul having sympathies with the Universal Good, True, Just, and being absorbed in Universal Love. Let us not drown ourselves in metaphysical oceans of vague speculation in trying to drag the next sphere down to this, but rather strive to elevate our present plane of matter, so that one end of it may climb to some sort of proximity to the higher realm of spirit.

What an important question is this which heads the second series that I read to you! How can one be helped to acquire the mastery over his baser nature? Mighty problem! how change the brute into the angel? Why ask for the obvious answer to so simple a question? Does my friend imagine there is more than one way in which it can be done? Can any other but one's own self effect this purification—this splendid conquest, in comparison with whose glory all the greatest victories of war sink into contemptible insignificance? There must be, first, the belief that this conquest is possible; then, knowledge of the method; then, practice. Men only passively animal become brutal from ignorance of the consequences of the first downward step. So, too, they fail to become god-like because of their ignorance of the potentiality of effort. Certainly one can never improve himself who is satisfied with his present circumstances. The reformer is of necessity a discontented man—discontented with what pleases common souls; striving after something better. Self-reform exacts the same temperament. A man who thinks well of his vices, his prejudices, his superstitions, his habits, his physical, mental, moral state, is in no mood to begin to climb the high ladder that reaches from the world of his littleness to a broader one. He had better roll over in his mire, and dismiss Theosophy with a grunt of impatience.

Great results are achieved by achieving little ones in turn; great armies may be beaten in detail by an inferior force; constant dripping of little water-drops wears away the hardest rock. You and I are so many aggregations of good and bad qualities. If we wish to better our characters, increase our capabilities, strengthen our will-power, we must begin with small things and pass to greater ones. Do you want to control the hidden forces of Nature, and rule in her domain as a king-consort? Then begin with the first pettiness, the smallest flaw you can find in yourself, and remove that. It may be a mean vanity, a jealousy of some one's success, a strong predilection or a strong antipathy for some one thing, person, caste; or a supercilious self-sufficiency that prevents your forming a fair judgment of other men's countries, food, dress, customs, or ideas; or an inordinate fondness for something

you eat, drink, or amuse yourself with. It matters not—if it is a blemish, if it stands in the way of your perfect and absolute enfranchisement from the rule of this sensuous world, “pluck it out and cast it from thee.” This done, you may pass on.

You understand now, do you not, the meaning of the various sections and degrees of our Theosophical curriculum? We welcome most heartily across our threshold every man or woman of ascertained respectable character and professed sincerity of purpose who wishes to study the ancient philosophies. He is on probation. If he is a true Theosophist at bottom, he will show it by deeds, not words; if not, he will show it, and go back to his old friends and surroundings, apologizing for having even thought of doing different from themselves. And as one who brings peace-offerings in his hand, he will try to do some meanness to us, who only took him at his word and thought him a better man than he proves to be. I know this is true, for we have had experience—even in India.

I must here clear up one point which some profess to be in doubt about, after reading a certain circular issued by our Society. That circular states that for a fellow to reach the highest degree of our highest section, he must have become “freed from all exacting obligations to country, society, and family;” he must adopt a life of strict chastity. I have been asked whether no one could become a thorough Theosophist without relinquishing the marriage relation. Now, our circular makes no such assertion. A man may be a most zealous, useful, and respected fellow, and yet be a patriot, a public official, and a husband. Our highest section is composed of men who have retired from active life to spend their remaining days in seclusion, study, and spiritual perfection. You have your married priests, and your sannyassis and yogis. So we have our visible, active men, seen in the world, mixed up in its concerns, and a part of it; and we have our unseen but none the less active adepts—proficients in science, physical and occult, masters of philosophy and metaphysics, who benefit mankind without their hand being ever so much as suspected. Though I am ostensibly president of the whole Theosophical Society, yet I am less than the least of these emancipated ones, and not yet worthy to enter this highest section.

It is evident from the foregoing that there is room in our Society for the Arya, Brahmo, Prarthana, and all the other minor Samajes which represent the progressive mind of young India. Divided, they are comparatively powerless to do much; united, they would make a strength to be felt by the reactionists. Remember the Roman *fascies*, my friends, and put that emblem up over the door of every *mundir*. My own country, the great republic of the West, has this motto, *E Pluribus Unum*—one out of many—one country out of many smaller States. Just so it might be one national Samaj of Aryavarta, out of a shoal of local societies. That is the plan of our Theosophical Society; we have various branches, but one central guiding authority, and surely there are no greater differences between you here, than there are between the red, brown, black, yellow, and white men who call themselves Theosophists, the world over.

The relations of a man to his country and his caste are, as it appears to me, quite distinct from his relations to the study of natural law, of philology, of philosophy, and of esoteric science. Your brown faces and Oriental costumes show me, even without the fact that this audience understands the language I speak, the authors I cite, and the thoughts I utter, that education has no caste, colour, creed, or nativity. Why, then, ask if one must adopt a certain dress or put himself in a certain chair, or before a certain dish of food, to study your forefathers' philosophy? Here am I, with a white skin, an European dress, and a life-experience coloured and shaped after the notions of the section, society, and class in which my parents brought me up. When I began to ponder this magnificent Eastern philosophy, I was not told that I must dress in this way or that, or do this, that, or the other thing, not vitally injurious—such as the drinking of liquors and indulgence in sensuality. I was simply shown the path, my way was pointed out, and I was left to my own choice. Well, like all men of the world, I had certain bad habits, bad ways of thinking, foolish ways of living. I put an inordinate valuation upon things really worthless, and undervalued things

really important. I was looking at things through bad spectacles. After a while, I discovered this myself, and as I was in dead earnest, and determined to succeed or die in the attempt, I began to reform myself. I had been a moderate drinker of wines, after the Western fashion—I gave them up. I had been a frequenter of clubs, theatres, social parties, races, courses, and other places wherein men of the world vainly seek contentment and pleasure. I gave them all up; not grudgingly, not looking back at them with regret, but as one flings from him some worthless plaything when its worthlessness becomes known to him. You will, perhaps, pardon the employment of my personal experience as the illustration of the moment, in view of the fact that it is the only one which, without breach of confidence, I can use to answer the interrogatory that has been put to me.

If India is to be regenerated, it must be by Hindoos who can rise above their castes and every other reactionary influence, and give good example as well as good advice. Useless to gather into Samajes, and talk prettily of reform, and print translations and commentaries, if the Samajists are to relapse into customs they abhor in their hearts, and observe ceremonies that to them are but superstitions, and throw all their enlightenment to the dogs. Useless for native gentlemen to sit at the tables of Europeans, in apparent cordial equality, if they have not the moral courage to break bread with them in their own houses. Not of such stuff are the saviours of nations made.

But we will pass on to the next question. No time can be specified for the progress of a Theosophist from one stage to another. Some would take years, others days, to reach a given result. We are asked if any library be established by us? I hope and trust so. A nucleus already exists; who of you will help to build it up? What rich native loves his countrymen more than money? Or is it your notion that Indians should do nothing, and the strangers all? We are willing to give even our lives, if need be, to this cause; what more will any of you give?

Yes, there will be social gatherings to discuss our congenial themes. In point of fact, there are such already, for every Wednesday and Sunday evening since our arrival at Bombay, we have held a sort of *darbar*, or reception, at our bungalow. There we will be happy to see all—even spies—who care to see us, and those who live out of the city can always communicate with us by letter. Being people who try to take a practical view of things, and are disposed to work rather than talk, we have set our minds to accomplish two things. We want to persuade the most learned native scholars—such men, for instance, as the distinguished Sanskrit professor of Elphinstone College, who occupies the chair of this meeting, and the equally distinguished president of the Pali and Sanskrit College of Ceylon, and the eminent Parsi scholar who also honours us with his presence—to translate into English the most valuable portions of their respective religious and scientific literatures, so that we may help to circulate them in Western countries. At the same time, we wish to aid, as best we can, in the extension of non-sectarian education for native girls and married women—which we regard as the corner-stone of national greatness—and in the introduction of cheap and simple machines that can be worked by hand labour and that will increase the comfort and prosperity of our adopted country. We have chosen this land for our home, and feel a desire to help it and its people in any way practicable, however humble, without meddling ourselves with its politics, into which, as American citizens, we have, as I have remarked, neither the right nor inclination to intrude ourselves.

Let me before leaving this part of our subject make one point very clear. The Theosophical Society is no money-making body, nor has it anything to do, as such, with financial affairs. Its field is religion, philosophy, and science—not politics or trade. For two years it did not even exact an initiation fee nor dues. I paid its entire expenses out of my own pocket, and we only restored the initiation fee because we had formed a Vedic section to co-operate with the natives of this country in reviving Vedic philosophy, and certain expenditures were necessary. Even now, while the Freemasons, beside a costly initiation fee, are called upon for large annual subscriptions, we take nothing but the small sum which each applicant contributes upon being admitted

towards the expenses of the Samaj in India, and not a dollar of which is disbursed in Western countries.

And now, having answered, *seriatim*, the questions embraced in our list, I will pass on to some obvious deductions that suggest themselves, and then conclude.

The Indian press have spoken of it as a very strange thing that Western people should have come here to learn instead of teach—as though there were nothing in India worth the learning. This conveys a sad impression to my mind. It makes me realize how completely modern India ignores the achievements of ancient Aryavarta. It shows how complete is the eclipse of Aryan wisdom, when people from the other side of the globe could know more of the essence of Vedic philosophy than the direct descendants of the Rishis themselves. Since we landed on your shores we have met hundreds of educated Hindoos, Parsis, and men of other sects. They have thronged our parlours, filled our compound, and gathered about us day after day. Out of all these we have found few—so few that we might almost reckon them upon the fingers—who really know what Aryan, Zend, Jain, and Bhuddhistic philosophies teach. There have been scores upon scores able to recite slokas and whole purans and chapters with accurate accent and rhythm; but they but repeated words without understanding, they had not the key to the mysteries. I have met those who had seen the marvellous phenomena performed by ascetics, and amply corroborated all the stories we had heard and circulated through the Western press, but scarcely one who, having known and seen such things, had set himself to work with determination to learn the science and explore the adytum of Nature. In this throng of visitors there were no end of students of Mill, of Darwin, of Spencer, of Huxley, Tyndall, Bain, Schlegel, Renan, Burnouf. Their minds were whole arsenals of propositions in logic, metaphysics, mathematics, and sophistry—all the weapons which reason uses against intuition. They could out-wrangle a Cambridge double first, and

“Make the worse appear the better reason.”

They had persuaded themselves into error against their own inner consciousness. We have noted, and I repeat it, that a larger cluster of acute intellects we never encountered than this of Bombay. Part had become thorough materialists. To them, as to Balfour Stewart, the universe seemed “a vast physical machine . . . composed of atoms with some sort of medium between them as the machine.” The apprehension of a God had died out, the feeling of having in them a soul been smothered. With polite incredulity, they have listened to our tales of phenomena witnessed by us, similar to those described in the biography of Shanka Acharya and Sakya Muni, sometimes unable to repress a smile. They seemed to come to us more to observe the lengths and depths to which Western credulity can go, than to gather corroboration of the narratives contained in their own sacred literature. And, I am sorry to say, some few, when out of earshot, have made themselves merry over our testimony to the truth of the primitive philosophies.

Another class we have met, with minds full of misty speculations which prevented their having any clear and defined views of either of the great questions of universal human interest. Drawn hither by the reveries of Swedenborg and Davis, or thither by those of Boehmen and St. Martin, they had found no sure ground upon which to plant their feet.

To us strangers this has been a most instructive study, and we have tried to discover the best means to combine all this intellectual vigour, this learning, this mental agitation, upon one objective point. We see in this state of things the promise of good future results. Here is material for a new school of Aryan philosophy which only waits the moulding hand of a master. We cannot yet hear his approaching footsteps, but he will come, as the man always does come when the hour of destiny strikes. He will come, not as a disturber of the peace, but as the expounder of principles, the instructor in philosophy. He will encourage study, not inflame passion. He will scatter blessings, not sorrow. So Zoroaster came, so Gautam, so Confucius. O for a Hindoo great enough in soul, wise enough in mind, sublime enough in courage to prepare the way for the coming of this needed

regenerator! O for one Indian of so grand a mould that his appeals to his countrymen would fire every heart with a noble emulation to revive the glories of that bygone time when India poured out her people into the empty lap of the West, and gave the arts and sciences, and even language itself, to the outside world! Are her sons all sunken in selfishness and the soft ooze of little things? Has their scramble for meagre patronage deadened the noble pride of race, and replaced it with an obsequious humility tinged with unreasonable hate? Can they not forgive their fellow-countrymen for wearing a different style of turban and having a different line of ancestors? Is the love of caste so passionate and deep as to make an object of righteous hatred every one not in their own social circle? Ah, young men of promise, beloved brothers, and companions, objects of our solicitude and hopes, to see and dwell among whom we have crossed three oceans and threaded two seas, be Indians *first* and caste-men afterwards if you will. Is there not one of you to send the electric spark through this inert mass and make it quiver with emotion? Here lies a mighty nation like a giant benumbed with sloth and no one to arouse its potential energies. Here lavish nature has provided exhaustless resources, that combined talent and applied knowledge would turn into fabulous national wealth. Here rich mines, a fat soil, navigable waters, forests of valuable timber, a multiplicity of natural products that might be manufactured at home into portable and profitable articles of commerce. All that is lacking is a share of that energy and foresight which, in two centuries and a half, have transformed the United States from a howling wilderness into a scene of busy prosperity. In vain the efforts of statesmanship to spread the blessings of education and promote the industrial arts if they are not seconded by the patriotic endeavours of enlightened young India. Are these great colleges and universities founded for the sole purpose of turning out placemen and dreamers? Have schools been opened only to help hatch-debating societies and metaphysical training clubs, where minds that should be directing great economical enterprises are engaged in splitting hairs, and voting whether love is an essence and man is a molecule? I have observed with deep regret that there is among the youth of Bombay an eager desire for the empty honours of University degrees, and no disposition to fit themselves for the management of practical affairs. There are far too many native barristers and doctors, and far too few qualified superintendents of mills and manufactories, geologists, metallurgists, and engineers. There are LL.B.'s in plenty, but of educated carpenters, millers, sugar-makers, and paper manufacturers none—or next to none. The great and crying want of modern India to-day is a scientific school attached to every college such as we have in America, and in each great centre of population a school of technology with appropriate machinery where the most improved methods of the principal handicrafts could be taught to intelligent lads.

Do not imagine that I have the idle notion that India can be reformed in a day. This once enlightened, monotheistic, and active people has descended, step by step, in the course of many centuries, from the level of Aryan activity to that of idolatrous lethargy and fatalism. It will be the work not of years but generations to re-ascend the steps of national greatness. But there must be a beginning. Those sons of Hindoostan who are disposed to act rather than preach cannot commence a day too soon. This *hour* the country needs your help. Leave your molecules to themselves; put away for a time your speculations upon the descent of species, cease vain endeavours to count the number of times an atom may be split in halves, and go to work in earnest to help yourselves and your mother-land. The atoms in space will evolve new worlds without you; your country is growing weaker and poorer every day, and wants you.

But you lack capital, you say. Then unite into clubs and committees to find out where capital can be profitably employed, and spread the facts before the Western nations. In London alone there is lying in bank vaults idle capital enough to set every possible Indian industry on its feet. Those acute and daring English merchants and capitalists ransack the world in search of opportunities to earn interest on their surplus incomes. Turkish bonds, Peruvian railways, Egyptian consols, Bohemian glass-works, American schemes,

are all tried in this hope of profit. What do Europe or America know—really know—of Indian resources, trade, customs, business opportunities? A mere handful of bankers and traders have such facts as lie upon the surface of this unworked national mine—a few military officers and civil servants may have published the records of their casual observations; but in comparison with what ought to be known, and might be made known under a proper system of general and sub-committees, this is as a mere drop in the bucket. As to my own country, which would gladly exchange commodities with India as with any other nation, I can speak by the book. For my people, this land is but a geographical abstraction, whose capes, rivers, and chief cities are known by name to the school-boy, and straightway forgotten for lack of subsequent reminders. And yet I hear my native brothers complain of poverty. I hear of thousands of stalwart labourers dying of hunger for want of employment at three pice per day. I see Indian gums, fibres, seeds, and grains going abroad in the raw state, and coming back manufactured, to be sold at large profit to natives. I see men as well educated, as strong-minded, as capable to succeed in independent business as any young men in New York, or London, or Berlin, demeaning themselves to throng the ante-rooms of public officials in search of employment, and ready to fall upon each other's faces for the sake of miserable little clerkships. This is what we behold at even a first glance at the country of our adoption.

I will make no apology for my plain speech, for I come from a practical country, where we have learnt that smooth speeches and true friendship do not always go together. There is too much talk here and too little enterprise; too much suavity and not enough available perseverance. There is unmeasured ability to suffer and endure, but not the master spirit which laughs at trouble, and rushes to meet adversity with the joy of the athlete who hails the coming of his adversary as the opportunity, long sought, to show his prowess.

Cast your eye over the Western world and see what an intense activity pervades the whole scene. Let the picture unroll like a great panorama before you. Behold the struggles of all those nations not only to extend commerce, but also to settle the weightier problem of religious truth. See Christianity in America broken up into innumerable sects, and science leading the public far away from the Church into the dry pastures of materialism and nihilism. See the clergy being stripped of the last shreds of their influence, and the free secular press attaining predominant sway. Look at Great Britain agitating the question of disestablishment, the Catholic emancipated from the incubus of the Irish National Church, and Bradlaugh preaching bold atheism in London, Sunday after Sunday. In France, behold the revolution in politics that has passed the reins of power into republican hands, and flung out the Jesuits from their cosy nest behind MacMahon's chair. In Germany, open rupture with the Pope, and the abolishment of ecclesiastical privileges. In Russia, the red sceptre of the nihilist party menacing both Church and State. Everywhere, as it were, the boiling and seething of a vast cauldron—the conflict between Theology and Science.

This conflict, so eloquently described by Professor John William Draper, began with the discovery of the printer's art, and its progress has been marked by a thousand victories for science. Born out of the womb of the Reformation, she has proved the benefactress of humanity by facilitating international intercourse, developing national resources, surrounding mankind with a multitude of comforts and refinements, and bringing education within the reach of the humblest labourer. India, as conspicuously if not more so than any other great Oriental country, has not availed itself of these material advantages. The fault does not lie with the masses, for they know nothing of all that has been going on in the busy world. It lies at the door of the educated class I have heretofore described. And you are the very men! You have run through the curricula of science and literature, and made no practical application of your acquired knowledge. The sentries of this sleeping nation neglect their duty.

But as the unrestful ocean has its flux and reflux, so all throughout nature the law of periodicity asserts itself. Nations come and go, slumber and re-awaken. Inactivity is of necessity limited. The soul of Aryavarta keeps vigil within the

dormant body. Again will her splendour shine. Her prosperity will be restored. Her primitive philosophy will once more be interpreted, and it will teach both religion and science to an eager world. Her ancient literature, though now hidden away from the quest of an unsympathetic West, is not buried beyond revival. The hoof of time, which has stamped into dust the vestiges of many a nation, has not obliterated those treasures of human thought and human inspiration. The youth of India will shake off their sloth, and be worthy of their sires. From every ruined temple, from every sculptured corridor cut in the heart of the mountains, from every secret vihar where the custodians of the sacred science keep alive the torch of primitive wisdom, comes a whispering voice, saying—"Children, your mother is not dead, but only sleepeth!"

IS IT TRUE?—*The Boston (Mass.) Sunday Herald* of March 9th says:—"Oxford University has had a sensation lately which attracted the Vice-Chancellor's attention. It appears that one Mme. Caral, who has given mesmeric performances for many years for the amusement of students, finally controlled her subjects in such a way that she made them row, increasing or lessening the stroke as she ordered. She was given notice to quit."

A CASE OF TRANCE.—The case of a woman in the state of trance, now under the care of Dr. Langdon Down, in the London Hospital, has excited much interest, and presents a well-marked example of this condition. The patient is a woman twenty-seven years of age, of rather small stature and weak mental capacity. She was admitted on April 3rd, on account of symptoms connected with extensive disease of the heart, for which she had been treated as an in-patient in 1877. When admitted, there was marked aphonia; she complained of great precordial pain, and frequently expressed her firm idea that "she was going to be married." At this time she had no difficulty in taking liquids; no marked nervous symptoms were present beyond the loss of voice. About May 7th, prostration became marked, without any signs specially attributable to the heart disease, and she evinced great disinclination to take food of any kind. In a few days she fell rather suddenly into a state of trance, in which condition she has remained ever since. At first she could be induced with difficulty to take liquids, but soon she would not swallow even such food, and nutrient enemata had to be given. For a few days she would reply to questions by monosyllables, but later gave no sign of consciousness, remaining perfectly passive and motionless, and could not be roused. There was never any kind of convulsive seizure, local paralysis, or sign of any further lesion connected with the heart disease; the pulse remained full throughout. No reflex action was obtained on tickling the feet, and she seemed quite insensible to pricking or pinching the skin. The temperature remained normal. For three days she was fed by an elastic catheter passed through the nostrils to the pharynx—a proceeding which she made some attempt at resisting. This condition differs from catalepsy in its lifelessness; but for the performance of the organic functions there is no muscular rigidity; the limbs when raised fall as if lifeless, and, if placed in certain altitudes, are not retained fixed as in catalepsy. At present the patient remains in the state described, giving no signs of consciousness; her condition appears to be exactly that of the famous Welsh fasting girl, and there is no sign of special disturbance resulting from her heart disease.—*British Medical Journal*.

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