"REGISTERED" M. 91.

ओं

THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

[*Founded October*, 1879].

CONDUCTED BY H. S. OLCOTT.

VOL. XXVI. NO. 10.—JULY 1905.

MADRAS:

PUBLISHED BY THE PROPRIETORS

AT THE THEOSOPHICAL SOCIETY'S HEAD-QUARTERS, ADYAR.

MCMV.

NOTICE.

—:o:—

The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.

The *Theosophist* will appear each month, and will contain not less than 64 pages of reading matter. It is now in its 26th year of publication. The Magazine is offered as a vehicle for the dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences; contributions on all of which subjects will be gladly received. All literary communications should be addressed to the Editor, Adyar, Madras, and should be written on one side of the paper only. Rejected MSS. are not returned.

Press MSS. go by post at newspaper rates if both ends of the wrapper are left open.

No anonymous documents will be accepted for insertion. Contributors should forward their MSS. in the early part of the month. Writers of contributed articles are alone responsible for opinions therein stated.

Permission is given to translate or copy articles upon the sole condition of crediting them to the *Theosophist*.

Only matter for publication in the *Theosophist* should be addressed to the Editor. Business letters must invariably go to the "Business Manager."

AGENTS.

The *Theosophist* Magazine and the publications of the Theosophical Society may be obtained from the undermentioned Agents:—

London.—Theosophical Publishing Society, 161, New Bond Street, W.

New York.—Theosophical Publishing Society, 65, Fifth Avenue.

Boston.—*Banner of Light* Publishing Co., 204, Dartmouth Street; The Occult Publishing Co., P.O. Box, 2646.

Chicago.—Theosophical Book Concern, 26, Van Buren St., Room 426.

Paris.—Mme. Savalle, 23, Rue de Rivoli.

San Francisco.—Miss J. C. Brodie, 330, Market Street.

Australia.—Mrs. W. J. Hunt, Hon. Manager, 80, Swanston Street, Melbourne; or H. A. Wilson, 42, Margaret St., Sydney.

New Zealand.—C. W. Sanders, His Majesty's Arcade, Queen St., Auckland.

The Far East.—Kelly and Walsh, Singapore, Shanghai and Yokohama.

West Indies.—C. E. Taylor, St. Thomas.

Ceylon.—Peter de Abrew, No. 40, Chatham St., Fort, Colombo, or, Manager of the *Buddhist*, 61, Maliban Street, Pettah, Colombo.

RATES OF SUBSCRIPTION.

	Single Copy.	Annual Subscription.
India	Re. 1	Rs. 8.
America	50 *c.*	$ 5.
All other countries	2 *s.*	£ 1.

The Volume begins with the October number. All Subscriptions are payable in advance. Back numbers and volumes may be obtained at the same price.

Money Orders or Cheques for all publications should be made payable only to the Business Manager, *Theosophist* Office, and all business communications should be addressed to him at Adyar, Madras. *It is particularly requested that no remittances shall be made to individuals by name, as the members of the staff are often absent from Adyar on duty.*

NOTICE.

Subscribers to the THEOSOPHIST should notify any change of address to the Business Manager, so that the Magazine may reach them safely. The Proprietors of the THEOSOPHIST cannot undertake to furnish copies gratis to replace those that go astray through carelessness on the part of subscribers who neglect to notify their change of address. Great care is taken in mailing and copies lost in transit will not be replaced.

ओं.

THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVI., NO. 10, JULY 1905.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

[*Family Motto of the Maharajahs of Benares.*]

*OLD DIARY LEAVES.**

SIXTH SERIES, CHAPTER VII.

(Year 1897.)

AT the Convention of 1896, the closing scenes and adjournment of which have just been noticed, Mrs. Besant brought up a matter of real importance to which no allusion has yet been made. The Official Report says:—

"Mrs. Besant laid before the Convention a scheme set on foot by a *Svámi* who for the last 13 years had been travelling over Northern India endeavouring to collect manuscripts in Sanskrit and other vernaculars for custody in the Adyar Library. In commending the scheme, she pointed out the danger which existed of such valuable books being lost and destroyed; she stated that the *svámi* had succeeded in cataloguing a vast number of manuscripts, giving name, author, summary of contents, and particulars of where such manuscripts were to be found. She further emphasised the necessity for taking immediate steps to assist in this direction, pointiug out to what great extent it would facilitate the execution of the second Object of the Theosophical Society. She expressed the wish that Adyar should be made into a centre of Eastern knowledge as also of real literary scholarship; and she hoped that each member would do his best to further the scheme."

I am very sorry to say that for a number of years I have heard nothing whatever about this Indian ascetic-scholar and the progress

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

of his extremely valuable work. If anyone else does know, I should be grateful for any information they might be willing to convey to me. For it has always seemed to me that one of the noblest ideals of our Society would be to create at Adyar an Oriental library that would rank with the best in the world at this time and bear comparison with some of those of the past. Neither of us Founders ever made or tried to make Adyar a school of mystical study or yogic development: it was not in accord with the temperament of either of us two; Adyar was made and always will be a throbbing centre of vital force to circulate throughout all the ramifications of the Theosophical movement, keeping it in strong healthy action; thus doing for the physical body of the Society what the nerve-fluid engendered in the brain and spinal cord does for the whole body of a man when pumped through the nerves to the extremities by the pulsations of the principle of life. The true "ashram" and yogic centre of this and all other world-moving activities is where the White Lodge has its stations for developing and distributing throughout our globe and its inhabitants the currents of evolutionary Divine Force. And then we must not forget that a spiritual centre is not of necessity at Benares or Jerusalem, at Lhassa or Medina, at Rome or Hardwar or any other locality which men consider the holiest: at all these places one sees too often exhibited the vilest phase of human nature, enough to putrefy the atmosphere and poison the soil, spiritually speaking. The Holy of Holies is in the heart of the perfect man, and such an one as that carries with him wherever he goes the benign influence which one would hope to find at these various sanctuaries of the different religions.

Since Tibet has been invaded and Lhassa more or less ransacked without the finding of a single Mahatma, caged or loose, the Western press and some of their Indian copyists have been making sport of the poor Theosophists for their gullibility and implying that their leaders had been guilty of deception in affirming that the headquarters of the Elder Brothers was in Tibet: we have had the same nonsense before in the books of Knight and other travellers (*vide* "The Mahatma Quest" *Ibid.*, Vol. XVI, pp. 173-305). Of course it was sheer nonsense for these marauders and travellers to imagine for one moment that Mahatmas were kept on show, like the beasts at the Zoo, for the inspection of the public: nor was there one chance in ten thousand that if they had met a Mahatma they would have been able to recognise him. It might be as well for our sceptical critics to take the first Bible that comes in their way and read and ponder upon what is said in St. Luke XXIV., 16 and 31; this "holding" and "opening" of eyes is practised now as successfully as it was in ancient times, even at Salpêtrière and Nancy. The fact is—as I was told many years ago—the head-quarters of the White Lodge is shifted from place to place according to the exigencies of occult management; it used to be in Arabia Petræa but two years before the British came to

possess themselves of Egypt it was removed to Tibet, not to Lhassa but to another place. When H. P. B. and I were preparing to come to India, arrangements were in progress for the removal of the White Lodge from Tibet to another retreat where there was the minimum of chance of their being disturbed by any of these movings of pawns across the political chequer-board. The inaccuracy of the editors who have been talking about Lhassa as the "Mecca of Theosophy" will be apparent from what has been said above.

I make this digression purposely to enter my protest against a wretched tendency that I have now and again noticed to speak of Adyar as though it should be first and foremost a sort of sacred School of the Prophets, in ignorance of its real relation to the movement.

It goes without saying that I would be delighted beyond measure to have some really holy man of developed spiritual powers settling here and carrying on a school of spiritual instruction: I would give him every needed facility for carrying on his work and for his comfort and that of his disciples; but with my temperament—that of an executive officer and practical manager—it would be only shallow hypocrisy in me if I were to set myself up to figure in such a capacity; as much so as it would be ridiculous for such an ascetic to undertake to relieve me for a month or a week of my Presidential duties. All of us have our tasks assigned us in the Society, and it will be a glorious day when we can all realise the fact and not keep interfering in our neighbour's business in the childish notion that we are equally clever in all kinds of human activity.

Now there is nothing to prevent the idea of Mrs. Besant, as noted in the above quotation, from being carried out and Adyar made "a centre of Eastern knowledge and real literary scholarship," nor ought there to be any reason why each member should not "do his best to further the scheme." We have made a great stride in that direction already by the completion of the Adyar Library, the gathering together of a highly valuable collection of Oriental works, and, thanks to the generosity of Señor Fuente and others, the creation of a fund for its upkeep. But, as Mr. Mead says in the May (1905) *Theosophical Review*: "Money will do the Adyar Library no good till it has men to make it of use." What we now need is a Director of known scholarship and other qualifications, and more books—always more books. In this respect every member of the Society who will take to heart Mrs. Besant's expressed wish can help.

Mrs. Besant did what she could at the time to bring the Svâmî's scheme to fruition. In the Supplement to the *Theosophist* for April, 1897, will be found an editorial acknowledgment of the issue by her of a leaflet bearing the title of "The Sanskrit Pustakonnati Sabha," explaining the project. She says that, having the consent and approval of the President of the T. S., the Adyar Library will be the chief centre for MSS. thus collected, but "branch offices will be estab-

lished in the Punjab and in the N. W. P., at which MSS. will be temporarily stored, and at which the work of cataloguing will be carried on. A learned and devoted svâmi has, for the past thirteen years, been engaged in the preparation of a complete catalogue of valuable MSS., containing full information concerning each. It was at the request of this svâmi that Mrs. Besant consented to take the outer charge of this scheme, and she will be thankful for assistance from friends willing to aid in collecting or copying rare manuscripts or sending particulars concerning them." For the details of Mrs. Besant's leaflet, readers may refer to the Supplement in question.

Our story now brings us across the threshold of the year 1897, in some respects an eventful one in our history. Her work at Adyar being finished, Mrs. Besant sailed for Calcutta on the 4th January in a P. and O. steamer. On the same day I wrote to the Health Officer of Bombay, Dr. T. S. Weir, offering my services without pay to help him in any way desired, whether in office or hospital or otherwise, in fighting the Bubonic Plague which had shortly before that made its first appearance and nevertheless up to that time 1,700 people had died of it and it seemed to be growing worse : one local paper said " Bombay is now a hell." In Dr. Weir's answer, received on the 27th of the same month, January, he says : " The present outbreak is, I believe, over, and the incidence of the cases has been so scattered that there has been very little opportunity for segregation or treatment. If there is another outbreak you might do useful work in opening a Theosophical hospital. All who have come here are astonished that the mortality has been so low and they apprehend that there may be a further stage in the disease. At any rate our measures have been successful to a degree that we could not have expected.

Thanking you very much for your sympathy, etc."

Having done what I conceived my duty in making the offer, I took no further steps; a policy to which I was strongly urged by numerous protests sent in by colleagues in different parts of the world, who maintained that I had no right to jeopardise a life that was pledged to the Society's work in any side schemes of philanthropy. Dr. Weir's letter shows very clearly how feeble a conception of the appalling possibilities of this scourge of the race was held at the time by men of science. By an interesting coincidence I read in my morning paper of to-day (June 7th, 1905) a quotation from the Bombay *Times of India* to the effect that : " last year over a million people died of plague in India ; and if the average of the statistics for the first four months of this year is maintained, there is every reason to fear that two million people will be destroyed by plague before the year closes. These are appalling figures. They signify an amount of suffering and misery and human agony, of decimated families and ruined homes and bereaved lives, the full significance of which it is difficult to grasp."

At about this time my distinguished scientific friend, Colonel de Rochas, Administrator of the Ecole Polytechnique, Paris, sent me for the *Theosophist* a copy of the official report of the scientific observation on the mediumship of Eusapia Paladino, the Italian medium for physical phenomena, which I had translated and published in the issue of the magazine for May, 1897. I quote the following paragraph for its significance to those of our readers who are familiar with the science of yoga: "At the end of 7 or 8 minutes keeping the hands on the table, Eusapia lifts hers and holds them outstretched over the table at a distance of about 10 centimetres from the same, and it follows, with a tilting motion, the hands of Eusapia, who makes us notice that she neither touches it with her hands, legs or feet. She asks Mr. Lefranc to lean on the uplifted part so that he may realise what force is needed to press it down."

Of the six *Siddhis* enumerated by Patanjali are two, *Laghima* and *Barima*, dealing with the weight of bodies; by the exercise of the former power a body may be deprived of its weight and made "as light as a thistle-down," in the latter its weight is so abnormally increased that not even a Sandow could lift a small bamboo stand from the floor: in short the yogi who has developed *Laghima* and *Barima* is able to modify as he pleases the gravity of any given object. In the experiment with Eusapia at Choisy-Yvrac, under notice, the medium causes the table to tilt without being touched by her and she asks Mr. Lefranc to satisfy himself what measure of force was being used. A lady clairvoyant, Mme. Agullana, who was present said that: "at the beginning of the seance, when the table was raised she saw a luminous ball projected by the spirit under the table and lifting it." However this may be, the statement is interesting from a scientific point of view. The reader may remember my description (O. D. L., Vol. I., 85) of the experiments made by Madame Blavatsky and myself to test the Laghima power of a woman medium named Mrs. Young, at New York. H.P.B. and I were commissioned by a committee of the professors of the St. Petersburgh University to find a medium who would be able to produce spiritualistic phenomena under test conditions: an order to that effect having been given by H. I. M. the late Czar. Mrs. Young had the strange power of making her "spirits" raise and move a heavy piano as though it were without weight. Sitting at it and playing, she would cause it to rise and fall on its outer legs, keeping time to her music. Or she would go to one end of the piano and cause the instrument to be lifted and lowered by the invisible agent by merely laying her hand lightly upon it; she would permit as many of those present as chose to put their own hand under the piano-case and, lightly laying her own hand against theirs, make the "spirit" lift the instrument. All of us who tried the experiment testified that neither we or she put out the least muscular force to accomplish this phenomenon. The second time that H.P.B.

and I went to her I took in my pocket an uncooked hen's egg which, at my request, she held in the palm of her hand against the under side of the piano-case and caused the invisibles to raise it: to complete the test she allowed me to hold it in my own hand, placed her hand against the back of mine, told the piano to rise, and it did so. I doubt if there is to be found in history a more convincing proof of the correctness of Patanjali's assertion of the existence of this Laghima power. I can certify at any rate that there was not a feather-weight of pressure exerted by me or by the medium in the experiment: the heavy piano was like thistle-down.

To return to the plague. The late Tookaram Tatya and Mr. P. D. Khan, who happily still survives, had an idea that they could cure the fell disease by the help of the psychopathic process, *i.e.*, by mesmeric passes and the giving out of mesmerised water, but on the 12th of January of the year under review Dr. Richardson wrote me that they had abandoned their attempt and that most of our members had fled from Bombay. In fact, at the time everybody was leaving the city who could get away, a panic prevailing. Eight subsequent years of familiarity with the destroying pestilence have so inured the Bombay people to its presence that when I revisited the city three months ago I was perfectly amazed to see how unconcernedly the whole population was going about its business as though such a thing as plague did not exist.

On the 16th of January our Russian literary friend, Mr. Vigornitsky bade us good-bye to return to Russia. I was very much gratified to receive by the incoming foreign mail of the next day a letter from my old friend, the late Mr. Charles A. Dana, who was editorial manager of the old *N. Y. Tribune* before the outbreak of the civil war (1859—60) when I held the position of Agricultural Editor, and who was Assistant Secretary of War, under the late Edwin M. Stanton, during a part of the term of my Special Commissionership of that Department. His letter brought back with a rush those closed chapters of my life, when the Theosophical movement was not yet thought of and to which my mind had not reverted for many years. The fact is, and I feel it more and more every time I go on Western tours, I have become so absorbed by India and identified with her life and aspirations that it comes as a sort of shock when I meet very old acquaintances in distant countries.

On the 21st of January Mr. P. D. Khan wrote me that the Bombay Health Officer had accepted Dr. Richardson's offer of service in connection with the plague: evidently Dr. Weir's opinion as to the plague's having already been got under subjection had already changed. Since the subject is up it may as well be stated that although our dear Dr. Richardson helped combat the pestilence a full half year, even handling the patients and having them die in his arms, he did not fall a victim. He was one of "God's good men" and his karma preserved him to do all the work that he has for the

Central Hindu College. With the valuable help of my friend Mrs. Salzer, I was able to issue at about this time an English translation of Commandant Courmes' *Questionnaire Theosophique*, a useful book for beginners, and especially useful in France, where the general public are too much occupied in the pursuit of worldly things to devote close attention to religious and philosophical books.

It will be remembered that as a practical outcome of the Chicago Parliament of Religions, a wealthy lady of Chicago, a Mrs. Haskell, created a fund the income of which was to be devoted to the sending bi-ennially to India of one of the ablest lecturers on Christianity, in the hope that by giving discourses in the principal Indian cities an interest in the religion might be created among the class of educated Brahmins who had resisted all the attempts of the ordinary missionary to draw them away from their ancestral faith. Although she probably did not know it, this was exactly the motive behind the creation of the special missions of clever University graduates sent out by Oxford and Cambridge, with but indifferent results. Her choice for the first missioner was no less a person than the famous Rev. John Henry Barrows, the organiser and chief personage connected with that wonderful religious congress, the Parliament of Religions, at which for the first time in history the representatives of all the world's faiths had the opportunity given them of a free platform from which they could expound the foundations of their creeds. Naturally enough, the name of this gentleman had been made familiar to educated Hindus by the reports of the Chicago Parliament and it was a judicious move on Mrs. Haskell's part to send him out to introduce the subject of her Foundation in this country. Prior to his arrival at Madras, the missionary friends who were managing his tour addressed themselves to leading representatives of the different religious communities to get them to form an eclectic Reception Committee. I being the only prominent Buddhist at Madras was offered and accepted a place on the committee. The members severally represented the Hindu, Parsee, Mohamedan, Buddhist, Brahmo and Protestant Christian communities, European and Native. In due course Dr. Barrows arrived and gave six lectures on Christianity and its comparison with other faiths, which were universally recognised as very scholarly and eloquent, but distinctly adapted to the Western rather than to the Eastern mind. As a newspaper report says: "They were listened to by the best Indians of the different sects and races with respectful attention throughout, and the demeanour of the audiences was an all-sufficient proof of the grateful regard felt for Dr. Barrows personally, for his eclectic hospitality to the spokesmen of Oriental faiths, at the renowned Chicago Parliament." As Dr. Barrows had rendered our Society efficient help towards the holding of a Theosophical Congress at Chicago, I felt personally and officially indebted to him and as he made our relations at Adyar entirely cordial, I invited him with Mrs. Barrows, the Rev. Mr. Kellett and

several other missionary gentlemen and ladies, to breakfast. At the close of his sixth and last lecture, the vote of thanks and words of farewell were offered by myself at the request of my colleagues on the Committee. Of course no reasonable man would have expected from either myself or anyother representative of an Eastern religion to give to the lectures that unreserved concurrence that would have been the proper thing in the case of a Christian speaker. In my remarks I aimed at giving voice to the affectionate sentiment that had been aroused in the Eastern heart by Mrs. Haskell's generous act, at the same time trying to point out the practical difficulties that lay in the way of the fruition of her scheme. After his return to his home Dr. Barrows published an iteresting travel-book called "A World-Pilgrimage", edited by his sweet and sympathetic wife, a copy of which was kindly sent me. In his bright account of his Madras visit (Chapter XXXIV.) he says : "After my closing lecture, Colonel Olcott, the Founder and President of the Theosophical Society, moved, by appointment of the Reception Committee, the vote of thanks. His words were hearty and generous; but in the middle of his address he turned aside to make a strong attack on the sins of Christendom and particularly on the English government in India. He asserted that Christianity could make little progress while the British army immoralities, the collection of revenue from the demoralising liquor and opium traffics, and the taxation of starving peasants to build Christian cathedrals continued. In my closing remarks I endeavoured to take the sting out of these assertions by saying that these and other sins of Christendom were quite as familiar to us as to non-Christians. We reprobated them, denounced them as un-Christian, and fought them wherever they appeared ; and I reminded my hearers that the most potent voice heard in India during the last winter, calling upon the British government to amend its ways, was the voice of a Christian Englishman, Mr. W. S. Caine."

I confess to a feeling of sadness when reading these lines, for they showed me that Dr. Barrows had either misunderstood my remarks or had trusted to a treacherous memory instead of to the verbatim report which appeared the next day in the Madras papers. As my feelings for the distinguished gentleman were always very friendly, as our relations were cordial and as, now that he is dead and gone, I send a loving thought after him and to his devoted wife who survives him, I think it no more than right that those of my readers who have also seen Dr. Barrows' book should have the chance to see exactly what I did say. I therefore quote as follows : " President-Founder of the Theosophical Society said that the Barrows' Reception Committee being composed of the representatives of several sects, his colleagues had asked him as the representative of the Theosophical Society, which was eclectic and not sectarian in its character, to offer thanks to the Rev. Dr. Barrows for his scholarly and brilliant discourses. More especially, thanks were due to him

in connection with the Parliament of Religions which was an event unique in the history of the world. This placed the people of the Orient under peculiar obligations to him personally and it was the sense of that which made us joyfully serve on the Committee, all being alike benefited by the great coming together at Chicago at his call. To him the Orientals owed it that the representatives of Buddhism, Brahminism, Jainism, Zoroastrianism, Islam, Brahmoism, etc., were able to explain and expound their several views to the world ; to him that Chakravarti, Vivekananda, Dharmapala's Gandhi, Mozûmdar, Nagarcar and the Japanese Buddhists were enabled to speak on behalf of different nations and cults, and that they were able to travel throughout the United States, as some of them were still doing. Not by force of arms, as the Roman Cæsars used to get together at Rome and load with chains the fearsome idols of conquered nations, but by a word of love and brotherhood he had gathered together the priests and missionaries of all the ancient Eastern faiths, and caused them to be respectfully listened to by monster audiences. He, the speaker, as President of the Theosophical Society, was under special obligations to Dr. Barrows, for he had made it possible for us to hold a Theosophical Congress which was one of the greatest successes of the Parliament. India had proved her gratitude by the respectful attention paid to Dr. Barrows in all the places of his tour. Though they might not agree with Dr. Barrows in his religious opinions, still they would all bear testimony to the fact of his conscientious, courageous yet kind manner of expression to them of the merits of his religion, and from the standpoint of that faith he had done his best to persuade the people here to accept it as the world-wide religion. Mrs. Haskell could not have chosen a better messenger than Dr. Barrows nor one half so good for her purpose, for he had won their gratitude in advance. As to the possible results of his mission no prophecy could be ventured upon. He had sown his seed and the harvest was beyond any man's control. As the spokesman of the Eastern people some wished him (Colonel Olcott) to say that, despite Mrs. Haskell's personal anxiety for their spiritual welfare, they were not likely to exchange their ancient faiths for any other which was not better, and they were waiting for the evidence that such an one existed. He asked Dr. Barrows to give Mrs. Haskell an idea of the serious obstacles that her lecturers would inevitably meet in the carrying on of her benevolent design. The Indians loved and respected her for her unselfish piety and generous endeavours to spread her religion. That it was not their religion did not matter at all ; she believed in it and every pious Oriental would respect her for it. But she must not expect to accomplish the impossible. Christianity was shown to India under certain most repugnant aspects ; for instance, in the increase of drunkenness and crime, as shown in the increase of the revenue from spirits, from 57 lacs, in 1870, to 139 lacs in 1896 ; in the bestial immo-

rality of the army, neglect of which had just been denounced in Parliament as a " national sin " ; in the compulsory support of the Ecclesiastical Establishment, at a cost of Rs. 1,16,000 per mensem, although it is the open and avowed foe of all their religions ; and finally, in the inconsistent and too often wicked lives led by many so-called Christians. Besides these, there were various other obstacles, all familiar to every old missionary, and Mrs. Haskell ought not to be left in ignorance of their existence, lest her noble heart should be filled with grief for the failure of her agents in India. Addressing Dr. Barrows, Colonel Olcott said : ' And now farewell, our noble American brother. By your bold defence of your religion you have increased instead of lessened the respect of the Madras public, for you have shown the sincerity of your convictions, and have spoken out as plainly as our messengers did at your Parliament of Religions. Farewell you, who have come so far and spoken so well. The heart of India, grateful for your past kindnesses, will warm on thinking of you, and the people send after you their wishes for your health and happiness." A thunder of applause, which followed the speaker as he resumed his seat, testified most clearly that he had voiced the feelings of the Indian community towards Dr. Barrows. That gentleman then rose and with evident emotion, thanked Col. Olcott on behalf of Mrs. Haskell, the University of Chicago and himself, for his " noble and generous " remarks, and the Madras public for their close attention to his lectures. He said that he should never forget the kindness he had received at Madras and throughout India, and bade the audience farewell."

Just in time for notice, the *Bengalee* for June 14th (1905) came to hand with the following citation on a recent optimistic speech of Lord Radstock, which closely resembles my presentation of the case in 1897 :

" SPEAKING at the recent meeting of the Christian Literature Society for India, held at Exeter Hall, Lord Radstock, speaking with the experience begotten of five proselytizing expeditions to India, said that ' there was among the educated natives very little opposition to Christ or the Christian ideal.' In fact that ideal was largely permeating the whole of India. Lord Radstock did not however say whether in the course of his repeated visits to India, he had found anything from which he could draw the inference that the Christian ideal also permeated as ' largely ' these of his lordship's own countrymen, who are out here to make money. Did his lordship find the average Anglo-Indian a model Christian, especially in his dealings with the natives of the country ? It is quite true that the educated Indian has no hostility to Christianity, far less to its Founder who, he honestly believes, must have drawn his inspiration from some Indian ascetic. But it is no less true that with all his regard and veneration for the character of the ' Carpenter of Nazareth,' the educated Indian never had less inclination to become a convert to Christianity than he has at the present time. Our missionary friends are very much mistaken if they are laying the flattering unction to their

souls that the disappearance of hostility to Christianity will prove the prelude to the acceptance of Christianity by our educated countrymen."

On the 31st of January I began work on a new edition of the *Buddhist Catechism*—the 33rd, and the last extended revision of the work that I have made : it is the one in which I divide the matter into five general categories. This work involved a good deal of careful consideration and it was not until the last week in March that I was able to get it out of the hands of the printers. Simultaneously I had to work on the English edition of Commandant Courmes *Questionnaire* and some other French translations.

The Swami Vivekananda, who had recently returned after a long absence in America and England, received an enthusiastic popular welcome. If I remember aright I was also a member of his committee and was disposed to aid the Hindus in every way in showing appreciation of what he had done to make the name of India honoured abroad. But he had got it into his head that I had been inimical and even malicious towards him, and —considering the position I occupied among his countrymen—most indiscreetly launched out in his public lecture against myself, the Society and Mrs. Besant, speaking of her most disrespectfully and unappreciatively. It was a great mistake and excusable only on the score of his comparative youth and inexperience in public affairs ; it certainly did him harm and called forth many expressions of sympathy for us. However, he too has gone prematurely to his account in the other world and nothing more need be said : Karma can take care of its own affairs without our help.

H. S. Olcott.

THE RATIONALE OF APPARITIONS.

I SUPPOSE there are many people who, before discussing the rationale of apparitions, would ask whether it was after all certain that there were really such things as apparitions at all. Not very many years ago few would have thought of asking even so much as that, for they would have dismissed the whole question contemptuously without a second thought. But man has grown a little wiser since then, and public opinion has changed somewhat on these points. I believe that this diffusion of more accurate knowledge on such subjects is largely due to the action of the Theosophical Society. We who are members of that Society have been writing and lecturing upon these matters for the last twenty years and more, from a common-sense, scientific point of view, and so a certain effect has at length been produced, and the dense ignorance and iron-bound prejudice of the general public on such subjects have been somewhat modified. The work of another Society has also done very much to contribute to the enlightenment of the public mind, for the Society for Psychical Research has devoted itself to careful investigation of these and kindred subjects from the

scientific side, and has patiently collected a vast mass of authenticated cases and of unimpeachable testimony, so that for any thinking person the question is settled. Those who still contemptuously deny the existence of apparitions are simply those who are entirely ignorant of the subject, and are foolishly exposing their ignorance by talking about things which they do not understand. There is a book written by Mr. W. T. Stead, the well-known journalist, called "Real Ghost Stories," in which he gives to the world a very fine collection of such narratives, all well-authenticated, with the names and addresses of the various people concerned, so that those who will may enquire directly from the men and women who had the experiences related. No one could possibly read this book carefully without discovering that there was very much more to be said for the reality of the apparition than he had ever supposed before. Mr. Stead himself seems to have commenced merely as an investigator, without any preconceived opinions, but his studies have resulted in very definite conviction, as may be seen from the following quotation from his preface:—

"Of all the vulgar superstitions of the half-educated, none dies harder than the absurd delusion that there are no such things as ghosts. All the experts, whether spiritual, poetical, or scientific, and all the others, non-experts, who have bestowed any serious attention upon the subject, know that they do exist. There is endless variety of opinion as to what a ghost may be. But as to the fact of its existence, whatever it may be, there is no longer any serious dispute among honest investigators. If any one questions that, let him investigate for himself. In six months, possibly in six weeks, or even in six days, he will find it impossible to deny the reality of the existence of the phenomena popularly entitled ghostly. He may have a hundred ingenious explanations of the origin and nature of the ghost, but as to the existence of the entity itself there will no longer be any doubt."

You see, here is a very decided attitude adopted by a man who has investigated, and has taken a great deal of trouble to understand these things; and his opinion is precisely that to which have come all the rest of us who have made a study of such matters. Surely then it ill becomes a man who has taken no trouble to find out the truth, to ridicule the result of the hard work of those who have been more deeply interested in these vital questions than he happens to be. We who study Theosophy know very well that such things do occur, and we know also that there is very great confusion in the public mind respecting these phenomena. Under the vague general heading of ghosts the ordinary man classes many occurrences due in reality to widely different causes. I propose to try to explain to you a few of those different classes, so that if you should ever come into contact with anything of that nature, you may be able to distinguish one type of phenomena from another, and so know how to deal with them. The American race is a psychic one, and therefore it is well within

the bounds of possibility that some one or more of this audience may at one time or other have the privilege of seeing what is commonly called a ghost. I use that expression advisedly; first, because I regard such experiences as valuable from the certainty and clear comprehension which they give with regard to the other life; and secondly, because an opportunity to help is always a privilege, and an apparition usually wants help of some kind. In such cases many people are foolishly alarmed; but if you know something of the subject you will rather observe intelligently, and try to understand what it is that you are seeing.

It is strange that there should be so much scepticism as to the possibility that a dead man should show himself. Every Christian, at any rate, is bound by his dogmas to believe that he has a soul, and he often speaks of it, and of the necessity of "saving" it. I suppose he would indignantly repudiate any suggestion that he did not really believe in its existence; yet if we refer to it as so real a thing that it may sometimes be seen apart from his body while he is living, and that it may survive and be seen after his death, he at once accuses us of superstition and of belief in old wives' fables! How he can reconcile such a silly attitude with the plain teaching of his own bible, we must leave him to explain. The narrative of the raising of the spirit of Samuel by the witch of Endor, for King Saul, makes a very fine ghost story, and of course settles the question of the possibility of apparitions forthwith for all those who hold the inspiration of the scriptures. Then you may remember how it is written that after the death of the Christ "many bodies of the saints which slept arose, and came into the holy city, and were seen of many." They were seen of many, you notice; that seems rather a well-authenticated ghost story! But most people never think what such words in their scriptures really mean or imply; they just drift along without troubling themselves to understand.

Let us take up in order the various classes of phenomena that people commonly call ghostly, and try to comprehend their nature. We shall find that the genuine ghost is only one class out of many, and we may as well consider the others first. Remember that when a man still living in the physical body sees one who has cast aside that vehicle, and is functioning exclusively on the astral plane, one of three things must occur. The physical body can receive only the vibrations from its own plane, and not those of the astral, so that though there are dead men about us all the time, we are usually unconscious of their presence. In order to see them, either we must raise our faculties to their level for the moment, or they must come down to ours. The dead man who wishes to show himself to the living may sometimes take upon himself for the time a garment of physical matter, so that the physical sight of his living friend is capable of perceiving him; or sometimes he is able so to act upon his friend as to raise his power of response to a higher level—to increase

his sensitiveness for the time. Thus the physical man may for the time be enabled to use his astral faculty to a certain extent, though it is normally dormant, and so he sees what would usually be hidden from him. The third possibility is that of mesmeric action on the part of the dead man; his strong wish to manifest himself may sometimes act upon the mind of his friend, so as to call up a powerful mental image, which the living man will take for an objective reality.

In many cases it is not easy to distinguish between these various modes of operation. If an apparition is visible simultaneously to several people, it is most probable that it is a materialization, because it would be very difficult to mesmerize several people at once, and it is not likely that all of them would be equally sensitive. When one man sees an apparition, and others who are present are unable to see it, then it is most probable that the astral senses of that one man are temporarily stimulated, or that a mental impression has been produced upon him by the earnest effort of the dead man. Many people are already very near the point of the opening of the astral senses, and it does not need much exertion of force to open this higher sight for a moment; a very little thing will sometimes do it. A strong emotion has been known to heighten the vibrations sufficiently; there have been cases in which such possibilities showed themselves in sickness in persons who had not been aware of them while in health, because then the ordinary physical impressions which usually dominated them were to some extent weakened. But, as I have said, there is not always a dead man in the case at all, for of our seven classes only one is a direct manifestation of him in full consciousness.

Nature Spirits, Phantom Birds, Etc.

1. You will be aware from what I have said in previous lectures that we have in the world around us other evolutions besides the human and the animal—evolutions which are normally invisible to us, which have no direct connection with our own, though they share with us the earth on which we live. To one of these we have given in Theosophical literature the name of Nature spirits. Many traditions of such creatures remain in the folk-lore of various countries, and they have been called by many names—brownies, pixies, elves, gnomes, sylphs, undines, fairies, good-people, and other quaint and suggestive titles. Do not suppose that all of such tradition is mere popular superstition; there is a vast kingdom of Nature of which we are commonly quite unconscious, but occasionally some member of it, for reasons of his own, shows himself to some human being; or perhaps a man becomes temporarily capable of the astral or etheric sight which enables him to perceive the Nature-spirit; and then, not understanding the character of the phenomenon, the man probably says that he has seen a ghost. Some times what the Germans call poltergeist manifestations are due to their action; but we will take those in a separate class.

2. Another class consists of phantom birds or animals. These may really be ghosts, for the animal has an astral body which survives the death of his physical form, and he inhabits it for a certain time—much shorter, of course, than the human astral life, but still, of appreciable length. During their time of astral life domestic pets have frequently shown themselves to those whom they love, or manifested their presence in haunts well-known to them. I have myself clearly seen on several occasions a "dead" pet animal in his astral body, just as I have often seen him in that astral body during his hours of sleep in his earth-life. But very frequently animals which enter into stories of apparitions are merely thought forms, or impressions in astral matter. Sometimes also they are simple accessories to a genuine apparition—parts of the scene that his thought calls up. In what is perhaps one of the best ghost stories on record, that told by General Barter to the Society of Psychical Research, a pony was one of the principal features. As, however, the pony was dead at the time, it is not possible to be certain whether he was an accessory produced by the thought of the dead man, or a real ghost on his own account. In the story of the miller on the grey horse, told to Mr. Stead, the animal is evidently nothing but a materialized thought, and not a real ghost; but it is also quite likely that the miller himself is of the same nature. It is impossible to tell all those illustrative stories at length in one lecture; but all of them, and many more, will be found in full in my new book, "The other side of Death," in which I have devoted over one hundred and fifty pages to this subject of apparitions and their classification.

Churchyard Ghosts.

3. Another class is what is often called "the churchyard ghost." This is not strictly speaking a ghost at all, for the real man is not there, and what is seen is just as truly a corpse as that which is buried below. Such forms are generally not clearly defined, but vague, floating columns, more wreaths of mist in semi-human form than anything else. They are composed of the etheric matter which has been part of the physical body during earth-life, but is withdrawn from it at death. That matter is still closely connected with the physical remains, so it floats above the grave in which they are laid. It reproduces in uncertain outline the form of the deceased, and so is sometimes taken for him by the ignorant; but in reality he is usually far away with friends whom he loves, and this is nothing but a cast-off garment, having no more consciousness than an old coat.

4. Another class consists of what we call astral impressions. Mr. Stead writes thus with regard to it:—"This is a type of a numerous family of ghosts of whose existence the phonograph may give us some hint by way of analogy. You speak into the phonograph, and for ever after as long as the phonograph is set in action it will reproduce the tone of your voice. You may be dead and gone, but still the phonograph will reproduce your voice, while with it every tone will be

audible to posterity. So it may be in relation to ghosts. A strong emotion may be able to impress itself upon surrounding objects in such a fashion that at certain times, or under certain favourable conditions, they reproduce the actual image and actions of the person whose ghost is said to haunt."

This is exactly what does happen. Psychometry proves to us that even the tiniest physical object bears with it forever the impress of everything that has occurred in its neighbourhood. Normally this impression remains dormant so far as our senses are concerned, and it needs the peculiar power of the psychometer to come into touch with it; but naturally when it is excessively strong, it needs less sensitiveness to become aware of it, and it may even be so much on the surface as to obtrude itself upon the notice of the ordinary and undeveloped man. Wherever tremendous mental disturbance has taken place, wherever overwhelming terror, pain, sorrow, hatred, or indeed any kind of intense passion has been felt, an impression of so very marked a character has been made by the violent astral vibrations that a person with even the faintest glimmer of psychic faculty cannot but be deeply influenced by it. It would need but a slight temporary increase of sensibility to enable almost any one to visualize the entire scene—to see the event in all its detail apparently taking place before his eyes; and under favourable circumstances the record may even be materialized, so that every one may perceive it by means of his physical senses.

Sometimes such a record will be only a partial reproduction of what really happened; only a sound will remain to testify to the violence of the emotion which originally caused it. You know how many so-called hauntings consist merely of sounds which recur at regular intervals, or at certain hours. Most of these are probably of this nature. Many years ago I myself had a little experience along these lines—a very trifling affair, yet one which illustrates exactly the law which we are considering. Near where I was then living a new road was in process of formation across a stretch of open ground. As yet no houses were erected, but the road was laid out, and the line of curbstones was already in place on each side from end to end. The road was separated from the broad, flat meadows on each side only by a low post-and-rail fence. Naturally everybody who used the road walked along the curbstones, as the rest of the road was still rough. It was entirely unlighted at night, but was often used as a short cut, as the line of the curbstones was not difficult to follow. Presently, however, it acquired a bad reputation, and was supposed to be haunted in some way, but I never heard any particulars. Still, I have seen men waiting at the end before plunging into its gloom, hoping that some one else would come up, so that they might walk down it together.

One still, moonlight night I turned into this road about nine o'clock and walked briskly down it. A thin mist hung over the

fields, but I could see with perfect clearness up and down the road, and across the meadows on either side. When about half-way along (the road was about a mile in length) and with nobody in sight either before or behind, I suddenly heard somebody begin running desperately, as if for his life. He was running along the curbstone, for the clear ringing sound of the footsteps was quite different from what it could have been on soft earth. I know no words strong enough to express the sense of mad haste and overwhelming terror which was somehow implied in these sounds. I thought at once "Here is somebody horribly frightened; I wonder what he has seen or imagined." But where was the man? The madly-hastening footsteps came rushing wildly towards me; I stood still on the curbstone while they dashed up to me, under my very feet and away down the road behind me; yet no visible form passed me as I stood there, startled and wondering! There was no possibility of any mistake; but for those loud, insistent footsteps, the stillness was absolute; there was no doubt whatever that they had rushed past me, and there was also no doubt that there was no human being there to cause them. There lay the road, stretching away in the clear moonlight in both directions; the open fence by my side could not have concealed a dog from me, far less a man; and yet not a living being was in sight!

This was before the days of the Theosophical Society, and I had no comprehensible explanation to offer myself. Now, by the light of Theosophical teaching, the whole matter is quite simple. No doubt somebody had been frightened at that spot--badly frightened—and had rushed wildly away in frantic haste to escape towards the friendly gaslights and human company from whatever he saw, or thought he saw; and so great had been the poor man's terror that it had made a deep impression upon surrounding objects. The astral vibrations of this shock of fear had been violent enough to make the phonographic record of which Mr. Stead writes—that which can reproduce itself upon the physical plane; and it had registered the sound of those flying, echoing footsteps on the stone in such a manner that they could be repeated for my benefit.

We are not yet sufficiently versed in the laws governing such phenomena to be able to distinguish why the sound only should have been reproduced, and not the fleeing form, as has happened in other similar cases. But hauntings which consist only of sounds seem much more numerous than those which involve actual apparition; so it suggests itself that the much slower vibrations of sound are more easily registered than the very rapid vibrations which would produce an effect upon the eye. There are very many stories of this type, obviously due to astral impression. We know how often a haunting is supposed to take place at the scene of a murder, and often the entire occurrence seems to be rehearsed. Such a case is almost always one of astral impression; for although it is conceivable that

the murderer, moved by remorse, might haunt the scene of his crime' it is clear that the murdered man would not be in the least likely to do so. Sometimes such manifestations may be traced to the unquiet thought of the criminal, but more frequently to the impression left by the feelings of horror, fear, despair, intense anger and hatred, which are usually connected with such a spot. Many examples will be found in the new book which I have just written in which also are recorded many instances of our next class—the curious phenomena produced by what is called a Poltergeist.

5. This is a kind of parody upon a real haunting, though it is often even more tiresome and destructive than the genuine article. It is generally merely a temporary display of mischief, though occasionally it lasts for years. Its commonest form is that of stone-throwing, and of the removal and breaking of all kinds of small objects. Such performances always involve partial materialization, at least as far down as etheric matter; but for this part of the subject I must refer you to what I said last week on the subject of Spiritualism, and to the chapter of personal experiences of spiritualistic phenomena in my book before mentioned. There may be any one of several different causes at work when such phenomena are produced. Undoubtedly in some cases malice is involved, and the performance is of the nature of a persecution; in others it appears to be intended as a kind of practical joke. It may be the work of a foolish dead man, or it may be due to an imitative and sportive nature-spirit; sometimes its production seems to be unintentional. There are very many cases of it on record, in different countries and at widely separated dates, and examples may be found in any of the books which contain collections of stories of hauntings. John Wesley's account of the occurrences at Epworth Parsonage is one of the best known, though it was a very mild example of this class of haunting; the well-known story of Wellington Mill, and that of the Drummer of Tedworth, will at once come to the mind of any student of this hidden side of Nature.

C. W. Leadbeater.

[*To be concluded.*]

THE COUNT DE SAINT-GERMAIN AND H. P. B.: TWO MESSENGERS OF THE WHITE LODGE.

TO me, one of the most picturesque, impressive and admirable characters in modern history is the wonder-worker whose name heads this article. The world does not see him as a recluse of the desert or the jungle, unwashed, wrinkled, hairy and clothed in rags, living apart from his fellow-men and devoid of human sympathies; but as one who amid the splendour of the most brilliant European courts, equalled the greatest of the personages who move across the canvas of history. He towered above them all—kings

nobles, philosophers, statesmen and men of letters, in the majesty of his personal character, the nobility of his ideals and motives, the consistency of his acts, and the profundity of his knowledge, not only of the mysteries of Nature but also of the literature of all peoples and epochs. By reading all I could find about him, including the instructive articles of Mrs. Cooper-Oakley in the *Theosophical Review* (Vols. XXI., XXII.), I have come to love as well as to admire him; to love him as did H. P. B., and for the same reason, that he was a messenger and agent of the White Lodge, accomplishing his mission with unselfish loyalty and doing all that lay within man's power to benefit others.

The recent reading of a biographical memoir under the form of a historical romance,* of the famous "Souvenirs" of the Baron de Gleichen; of an interesting article in Vol. VI. of *Le Lotus Bleu;* of the article on the Count in the "Encyclopædia Britannica" and other publications, has freshened up all my memories of what I had heard about him and, more important still, has persuaded me of his identity with one of the most charming of the Unseen Personages who stood behind the masque of H. P. B. during the writing of "Isis Unveiled." The more I think of it, the more fully am I persuaded of the truth of this surmise.

Before going into these details, however, it will be well just simply to say that one day, in the 18th century, he appeared in France under the name above given. It is said that he had taken it from an estate bought by him in the Tyrol. Mrs. Cooper-Oakley gives, on the authority of Mme. D'Adhe'mar, a list of the different names under which this maker of epochs had been known, from the year 1710 to 1822. I cite the following; Marquis de Montferrat, Comte Bellamarre, Chevalier Schœning, Chevalier Weldon, Comte Soltikoff, Graf Tzarogy, Prinz Ragoczy, and, finally, Saint-Germain. Mrs. Cooper-Oakley, with the help of friends, made industrious search in the libraries of the British Museum and in those of several European kingdoms. She had patiently collated from various sources bits of history which go to identify the great Count with the personages known under these different titles. But it is conceded by all who have written about him that the real secret of his birth and nationality was never discovered: all the labours of all the police authorities of different countries resulted only in failure. Another fact of great interest is that no crime nor criminal intention nor deception was ever proved against him: his character was unblemished, his aims always noble. Though living in luxury and seemingly possessed of boundless wealth, no one could ever learn whence his money came: he kept no bank account, received no cash remittances, enjoyed no pension from any government, refused every offer of presents and benefits made him by King Louis XV.

* "Le Comte de Saint-Germain et la Marquise de Pompadour," par Mme. D. Paris, 1834.

and other sovereigns, and yet his generosity was princely. To the poor and miserable, the sick and the oppressed he was an incarnate Providence : among other public benefactions, he founded a hospital at Paris, possibly others elsewhere.

Grimm, in his celebrated " Correspondance Litteraire," which is described by the Encyc. Brit. as " the most valuable of existing records of any important literary period," affirms that St.-Germain was " the man of the best parts he had ever seen." He knew all languages, all history, all transcendental science ; took no present nor patronage, refused all offers of such, gave lavishly, founded hospitals and worked ever and always unflaggingly for the benefit of the race. One would think that such a man might have been spared by the slanderer and the caluminator, yet he was not ; while yet living and since his death (or disappearance, rather) the vilest insults have been showered upon his memory. Says the Encyc. Brit. he was " a celebrated adventurer of the 18th century who by the assertion of his discovery of some extraordinary secrets of nature exercised considerable influence at several European Courts....It was commonly stated that he obtained his money from discharging the functions of spy to one of the European courts."

The identical opinion of him is echoed by Bouilferet in his " Dictionnaire d' Histoire et de Geographie " and by various other writers.

We have various descriptions of the personal appearance of Count St.-Germain, and although they differ somewhat in details, yet all describe him has a man in radiant health and of unflagging courtesy and good-humour. His manners were the perfection of refinement and grace. He seems to have been a remarkable linguist, speaking fluently and usually without foreign accent the current languages of Europe. One writer, signing himself Jean Le'claireur, says in an interesting article on " Le Secret du Comte de Saint-Germain," in the *Lotus Bleu*, Vol. VI., pp. 314—319, that he was familiar with French, English, Italian, Spanish, Portuguese, German, Russian, Danish, Swedish and many oriental dialects. His accomplishments in this latter respect supply one of the points of resemblance which are so striking between himself and H.P.B. For His Highness the late Prince Emil de Sayn-Wittgenstein, A. D. C. to the Emperor Nicholas and an early member of our Society, wrote me once that when he knew H. P. B. at Tiflis, she was famed for her ability to speak most of the languages of the Caucasus—Georgian, Mingrelian, Abhasian, etc., while we ourselves have seen her producing literature of a superior class in Russian, French and English. But the more one reads about Saint-Germain and knows about H.P.B., the more numerous and striking are the resemblances between the two great occultists. Mrs. Cooper-Oakley in her careful compilation says (*Theos. Rev.*, Vol. XXI., p. 428) : " It was almost universally accorded that he had a charming

grace and courtliness of manner. He displayed, moreover, in society a great variety of gifts, played several musical instruments excellently, and sometimes showed faculties and powers which bordered on the mysterious and incomprehensible. For example, one day he had dictated to him the first twenty verses of a poem, and wrote them simultaneously with both hands on two separate sheets of paper—no one present could distinguish one sheet from the other."

Mr. Le'claireur, in the article above noticed, has summarised many points about Count St.-Germain which corroborate the foregoing and seem to be carefully compiled from the literature of the subject. He says that : "His beauty was remarkable and his manners splendid ; he had an extraordinary talent for elocution, a marvellous education and erudition.....An accomplished musician, he played on all instruments, but was particularly fond of the violin ; he made it vibrate so divinely that two persons who heard him and who afterwards heard the famous Italian master, Paganini, placed the two artists on the same level." Here we recall the superb facility of H. P. B. as a pianist, her butterfly-like touch, her improvisatorial faculty and her knowledge of technique. Baron Gleichen quotes him as saying: "You do not know what you are talking about, only I can discuss the matter, which I have exhausted, as I have music which I abandoned because I was unable to go any farther in it." The Baron was invited to his house with the ostensible object of examining some very valuable paintings, and the Baron says "that he kept his word, for the paintings which he showed me had a character of singularity or of perfection, which made them more interesting than many pictures of the first rank, especially a holy family of Murillo which equalled in beauty that of Raphael at Versailles ; but he showed me much more than that, *viz.*, a quantity of gems, especially of diamonds, of surprising colour, size and perfection. I thought I was looking at the treasures of the Wonderful Lamp. There were among others an opal of monstrous size and a white sapphire as large as an egg, which paled by its brilliancy that of all the stones that I placed beside it for comparison. I dare to profess to be a connoisseur in jewels, and I declare that the eye could not discover the least reason to doubt the fineness of these stones, the more so since they were not mounted." *

Many years ago my sister, Mrs. Mitchell, feeling indignant at the base slanders that were being circulated against H.P.B. and myself, and wishing to place on record some of the facts that came under her own notice while occupying, with her husband and children, a flat in the same building as ourselves, published in a London journal,† an article in which the following incident among others is given : "One day she said she would show me some pretty things ; and going to a small chest of drawers that stood beneath one of the windows, she

* "Souvenirs de Charles-Henri, Baron de Gleichen," Paris, 1868.

† *The Spiritualist.*

took from them many pieces of superb jewellery : brooches, lockets, bracelets and rings, that were ablaze with all kinds of precious stones, diamonds, rubies, sapphires, etc. I held and examined them, but on asking to see them the next day I found only empty drawers." My sister thought they must have been worth a great many thousands of dollars. Now, as I happened to know that H.P.B. had no such collection of precious stones nor even a small portion of them, my only possible inference is that she had played on my sister's sight one of those optical illusions which she described as psychological tricks. I am inclined to believe that St.-Germain did the same to Baron Gleichen. True, these wonder-workers can at their pleasure turn such an illusion into a reality and make the gems solid and permanent. Take, for instance, my " rose-ring " (see O. D. L., I., 96) which she first made to leap out of a rose which I was holding in my hand, and, eighteen months later, while my sister held it, caused three small diamonds to be set in the gold in the form of a triangle. Many persons in different countries have seen this ring and some have seen me write with it on glass, thus proving the stones to be genuine diamonds. The ring is still in my possession and during the intervening thirty years, has not changed its character at all. Moreover, there are the cases of her duplication of a yellow diamond for Mrs. Sinnett at Simla, of sapphires for Mrs. Carmichael and other friends at different places, her making her mystic seal-ring, now in Mrs. Besant's possession, by rubbing between her hands my own intaglio seal-ring; and the hybrid silver sugar-tongs, and, first and last, many articles of metal and stone which, having been duly described in my O. D. L., need not be here recapitulated. The reader will see that the respective phenomena of St.-Germain and H. P. B. complement and corroborate each other, and that they go to show that among the branches of occult science that are familiar to adepts and their advanced pupils, is to be included an intimate knowledge of and control over the mineral kingdom. St.-Germain told somebody that he had learned from an old Hindu Brahmin how to " revive " pure carbon, that is to say to transmute it into diamond; and Kenneth Mackenzie is quoted as saying (in his " Royal Masonic Cyclopædia," p. 644): " In 1780, during his visit to the French ambassador to the Hague, he smashed with a hammer a superb diamond which he had produced by alchemical means; the mate to it, also made by him, he had sold to a jeweller, for the price of 5,500 louis d'or."

We have nothing in any of these accounts going to show whether any of the gems made by him remained solid or whether they dissolved back into the astral matter out of which they had been composed, except in the specific cases where a gem had been given to some individual, or in that where one had been sold to a jeweller. To me it is unthinkable that he should have sold the diamond for the sake of raising 5,500 louis, for the fact of his having apparently

unlimited command of money shows that he could not have needed so small a sum.

We have spoken above of the dissolution of a gem magically created. If the reader will refer to O.D.L., I., 197 and 198, he will see that the first picture of "Chevalier Louis," precipitated by H.P.B. on a certain evening, had faded out by the next morning, but that when she again caused it to appear, at Mr. Judge's request, she had "fixed" it so that it remains unchanged to the present time of writing. My explanation of that is that it depended entirely upon the adept operator whether he should make a fugitive precipitation of the thought-picture, leaving it to be acted upon and dissipated by the attraction of space, or on making the deposit of pigment, cut off the current which connected it with space and so leaving it a permanent pigmentary deposit on the paper or other surface. In fact I strongly advise anyone who wants to get at the mysteries of Count St.-Germain, Cagliostro and other wonder-workers, to read in connection with them the various accounts of H. P. B.'s phenomena which have been published by credible witnesses. Take for example the quotation made by Mrs. Cooper-Oakley from the "Souvenirs de Marie-Antoinette," by the Countess d'Adhémar, who had been an intimate friend of the Queen and who died in 1822. She is giving an interesting account of an interview between Her Majesty, the Count de Maurepas, herself and St.-Germain. The last named had paid Mme. D'Adhe'mar a visit of momentous importance to the Royal family and to France, had departed and the minister, M. de-Maurepas, had come in and was slandering St.-Germain outrageously, calling him a rogue and a charlatan. Just as he had said that he would send him to the Bastille, the door opened and St.-Germain entered, to the consternation of M. de-Maurepas and the great surprise of the Countess. Stepping majestically up to the Minister, St.-Germain warned him that he was ruining both monarchy and kingdom by his incapacity and stubborn vanity, and ended with these words: "Expect no homage from posterity, frivolous and incapable Minister! You will be ranked among those who cause the ruin of empires." . . . . 'M. de Saint-Germain having spoken thus without taking breath, turned towards the door again, shut it and disappeared . . . . all efforts to find the Count failed.' Compare this with the several disappearances of H. P. B. in and near Karli Caves and elsewhere, and see how the two agents of the Brotherhood employed identical means for making themselves invisible at the critical moment.

He kept house sumptuously and accepted invitations to dinner from kings and other important persons, but always with the understanding that he should not be expected to eat or drink with the company; and, in fact, he never did, giving as his excuse that he was obliged to follow a special and very strict regimen. It was said that he kept his body strong, young and healthy by taking elixirs and essences, the composition of which he kept secret: it is alleged that

his visible diet was only what we might call oatmeal porridge, and that also was prepared by himself. M. Le'claireur says that he "often retired very late, but was never exhausted; he took great precautions against the cold. He often threw himself into a lethargic condition which lasted from thirty to fifty hours, and during which his body seemed as if dead. Then he re-awakened, refreshed and rejuvenated and invigorated by this magical repose, and stupefied those present by relating all the important things that had passed in the city or in public affairs, during the interval. His prophecies as well as his foresight never failed."

This recalls the story told by Collin de Plancy ("Dictionnaire Infernal," Vol. II., 223) about Pythagoras who, on returning from his journeyings on the Astral plane "knew perfectly all that had happened on earth during his absence."

To continue our comparison of the two "messengers," friends and co-workers, we see that H. P. B. did not confine herself to porridge or even a non-flesh diet, but, like the Count, she, too, would fall into these states of lethargy when she was oblivious to surrounding things but come back full of her experiences during the interval of her temporary physical abstraction. In the first volume of O.D.L. these "brown study" states are described, as also the changes in her moods and manners as one Master after another came "on guard." It is also recorded how the new entity coming in had to pick up out of the brain of the body the register of what had just been transpiring; some times making palpable mistakes. Unfortunately, we have no record of the effect produced on St.-Germain by suddenly awakening him out of this recuperative trance condition, probably because he always took precautions against such a thing happening; but in the case of H.P.B. I have described the great shock that she experienced when suddenly and unexpectedly dragged back into physical consciousness; more than once she held my hand against her heart to let me feel it beating like a trip-hammer, and she told me that, under certain circumstances, such a thing might be fatal. I am not alluding to those cases where she would leave her body for one or more hours to be worked by one or other of the Masters who were superintending the production of "Isis Unveiled," but only to those brief withdrawals from the external to the internal plane of consciousness.

In another point there was a great difference between the two messengers. St.-Germain would, very often, when the conversation turned upon any given epoch of the past, describe what had happened as though he had been present and, as Baron Gleichen tells us, "would depict the most trifling circumstances, the manners and gestures of the speakers, even the room and the place in it they had occupied, with a detail and vivacity which made one think that one was listening to a man who had really been present. . . . He knew, in general, history minutely, and drew up mental pictures and scenes so naturally represented, that never had any eye-witness

spoken of a recent adventure, as did he of those of the past centuries." The revelations of Psychometry have made it perfectly easy for us to understand how a man of St.-Germain's evident adeptship could recall out of the "galleries" of the Astral Light the incidents of any given historical epoch, even to the details of house construction, furnishing and decoration, the appearance, actions, speech and gestures of the inhabitants and, by spreading out his observations like a spider's web in different directions, get at any facts that he might wish to cite in the conversation then going on. Without having been incarnate at that remote time, he would thus make himself in very truth an eye and ear-witness of the period in question. Such is the splendid potentiality of Buchanan's epoch-making discovery. Do we not find in Denton's "Soul of Things" scores of cases where trained psychometers did this very thing? And if the members of Denton's family could do so much without previous occult training, why should not so grandiose a being as St.-Germain have been able to do much more?

We have seen above that he persistently mystified those inquisitive persons of all ranks, royal, noble and plebeian, who tried to penetrate the secret of his birth, country and age. Have we not also seen H.P.B. playing the same trick on her troublesome inquisitors? Sometimes she would say that she was eighty years old, sometimes that she was born in the eighteenth century, and we have on record the testimony of a newspaper correspondent who, after watching her throughout the evening, said, and wrote, that she seemed at one moment an old woman and at the next a young girl, while more than one person saw her physical appearance change from one to the other sex. Then we have the case where, when she and I were alone in the room of our "Lamasery" at New York, she attracted my attention and I saw rise out of her body that of a Master with his Indian complexion and black hair, thus for the moment extinguishing the woman of Caucasian type, blue eyes and light hair who sat before me.

Le'claireur says in proof of the Count's prodigious memory, that "he could repeat exactly and word for word the contents of a newspaper which he had skimmed over several days before; he could write with both hands at once: with the right a poem, with the left, a diplomatic paper, often of the greatest importance. Many living witnesses could, at the beginning of this century (the XVIIIth), corroborate these marvellous faculties. He read without opening them, closed letters and even before they had been handed him." Here, again, we are made to recall the feats of the same sort which H. P. B. did in the presence of witnesses, myself included. She, too, would not only read closed letters before touching them, but also pick up a pencil and write their contents, as in the cases of Mr. Massey and others at New York, and that of the Australian Professor Smith at Bombay, which latter was interesting. One morning Damodar received four letters by one post which contain-

ed Mahatmic writing as we found on opening them. They were from four widely separated places and all post-marked. I handed the whole mail to Prof. Smith, with the remark that we often found such writings inside our mail correspondence, and asked him to first kindly examine each cover to see whether there were any signs of its having been tampered with. On his returning them to me with the statement that all were perfectly satisfactory, so far as could be seen, I asked H. P. B. to lay them against her forehead and see if she could find any Mahatmic message in either of them. She did so with the first few that came to hand, and said that in two there was such writing. She then read the messages clairvoyantly and I requested Prof. Smith to open them himself. After again closely scrutinizing them, he cut open the covers, and we all saw and read the messages exactly as H. P. B. had deciphered them by clairvoyant sight.

A form of phenomenon, however, which we do not find recorded of St.-Germain, was that of the interception of letters in the post, which in my opinion is among the most remarkable things that I ever witnessed. The whole story is told in O. D. L., First Series, pp. 35, 36, 37, but it may be summarised in a few words. I had come over from New York to Philadelphia on a visit to H. P. B., as I was giving myself a short rest after seeing my Eddy book, "People from the other world," out of the press. Intending to stay only two or three days, and not knowing what my Philadelphia address would be, I had left no instructions for the forwarding of my postal matter; but finding that she insisted on my making a longer visit, I went to the Philadelphia Post Office, gave the address of her house and asked that if anything came for me, it should be sent there. I was expecting nothing, but somehow or other I was impelled to do as I did. That very afternoon, letters from South America, Europe and some of the Western States of the Union were delivered at the house by the postman; H. P. B.'s house address being written in lead pencil on each cover. But, and this is what gives the stamp of evidential value to the phenomenon, the New York address was not crossed off nor did the post-mark of the New York Post Office appear on the backs of the covers, as proof that they had reached the destination intended by my several correspondents. Anybody with the least knowledge of postal matters will see the great importance of these details. Now, on opening the letters which came to me in this fashion during my fortnight's visit to my colleague, I found inside many of them if not all, *something written in the same handwriting as that in letters I had received in New York from the Masters, the writing having been made either in the margins or any other blank space left by the writers.* The things written were, either some comments on the character or motives of the writer or matters of general purport as regards my occult studies.

The histories of the times all speak of St.-Germain and of the important part played by him in current politics of more

than one reign. Thus he is said to have had much to do with the accession of the Empress Catherine to the throne of Russia. He was the intimate friend of Frederick the Great of Prussia, of Louis XV of France, of the Landgraf von Hessen and of various princes and other great nobles. For many years he occupied a great place in the public thought of various courts and nations but, of a sudden, in the year 1783, he disappeared from public view with the same mystery attending his exit from the scene as attended his appearance. We have no record whatever of his fate beyond the statement of his friend, the Prince of Hesse Cassel, that he died in 1783, while making some chemical experiments at Eckrenford, near Schleswig. There is absolutely no historical record of the last illness or death of this man who, for many years, agitated the courts of Europe, nor one word about the disposal of the alleged colossal fortune, in gems and gold, that he had always with him. As Le'claireur says: "a man who had so brilliant a career cannot be extinguished so suddenly as to fall into oblivion."

Moreover, as the same author says: "it is reported that he had a very important interview with the Empress of Russia in 1785 or 1786. It is related that he appeared to the Princess de Lamballe when she was before the revolutionary tribunal, shortly before they cut off her head, and to the mistress of Louis XV., Jeanne Dubarry, while she also was awaiting the fatal stroke, in 1793. The Countess d'Adhémar, who died in 1822, left a manuscript note, of date May 12th, 1821, and fastened with a pin to the original MS., in which she says that she saw M. de Saint-Germain several times after 1793, *viz.*: at the assassination of the Queen [Oct. 16th, 1793]; the 18th Brumaire [Nov. 9th, 1799]; the day following the death of the Duke d'Enghien (1804); in the month of January, 1813; and on the eve of the murder of the Duke de Berri (1820). It is to be observed in this connection that these later visits to his friend, the Countess, after his disappearance from Hesse Cassel and his supposed death, may have been made in the same way as that of a Master to myself at New York—in the projected astral body; for we have, in Mrs. Cooper-Oakley's article, a quotation from Grafer's "Memoirs," the statement that St.-Germain told him and Baron Linden that he should disappear from Europe at about the end of the XVIIIth century, and betake himself to the region of the Himâlayas, adding: "I will rest; I must rest. Exactly in eighty-five years will people again set eyes on me. Farewell, I love you." The date of this interview may be deduced approximately from another article in the same volume, where it is said: "St.-Germain was in the year 1788, or 1789, or 1790, in Vienna, where we had the never-to-be-forgotten honour of meeting him." If we take the first date, then eighty-five years would bring us to 1873, when H. P. B. came to New York to find me; if the second, then the eighty-five years would coincide with our meeting at Chittenden; if the third, that marks the date of the foundation of the Theosophical

Society and the commencement of the writing of "Isis Unveiled," in which work, as above stated, I am persuaded that St.-Germain was one of the collaborators.

I have thus very briefly, yet in good faith, traced the connection between those two mysterious personages, St.-Germain and H. P. Blavatsky, messengers and agents of the White Lodge, as I believe. The one was sent to help in directing the convergent lines of karma that were to bring about the political cataclysm of the XVIIIth century with all its appalling consequences, to let loose the moral cyclone which was to purify the social atmosphere of the world; the other came at a time when Materialism was to meet its Waterloo and the new reign of spiritual high-thinking was to be ushered in through the agency of our Society.

H. S. Olcott.

---

*RADIUM.**

AMIDST the mountains of Bohemia and Saxony are silver mines, which have been worked for hundreds of years and about these mines great piles of refuse have accumulated. These worthless, disregarded heaps of debris are now found to contain the most expensive substance known to the world to-day; for, from the uraninite or pitchblende taken from the Joachimsthal, Bohemia, is extracted Radium of the highest Radio-activity.

For us, who are students of Theosophy, special interest attaches to these newly discovered radio-active substances on account of several brief statements—predictions, we may well call them—to be found in the "Secret Doctrine," which was given to the world about 1886 by Madame H. P. Blavatsky. On page 272 of vol. I., "Secret Doctrine," we read:—"Matter has extension, color, motion (molecular motion), taste and smell, corresponding to the existing five senses of man; and the next characteristic it will develop—let us call it for the moment 'Permeability'—will correspond to the next sense for man, which we may call "Normal Clairvoyance."

And farther, on page 278, vol. I., S. D., is to be found as follows: "As already indicated, a partial familiarity with the characteristic of matter—Permeability—which should be developed concurrently with the sixth sense in man, may be expected to develop at the proper period in this Round. But with the next Element added to our resources, in the next Round, Permeability will become so manifest a characteristic of matter, that the densest forms of this Round will seem to man's perceptions as obstructive as a thick fog, and no more."

A dozen years after "H. P. B." penned these sentences, the Rontgen or X-rays came, as a bolt from the blue. Substances per-

* Our thanks are due to the *Theosophic Messenger* for the following important article which we copy from its issue of April 1st.

fectly opaque to ordinary light were penetrated by the new light-activity and the permeability of the human body itself, as well as of wood and metals, was demonstrated; and 'Clairvoyance' became acceptable to the scientific world under the name of 'X-ray sight.'

Since then have followed the discoveries of the so-called radio-active substances; the most interesting of which is the wonderful Radium—consideration of which starts from Uranium, named after the planet Uranus—that, over a hundred years ago (in 1789) was separated from pitchblende by Klaproth, a German chemist. In 1896, M. Henri Becquerel, the French chemist, prompted by a hint from the celebrated mathematician, M. Poincaré—a vague and indiscriminate suggestion that X-radiation might be found in conjunction with the phenomenon of phosphorescence—discovered that Uranium had certain properties similar to the Rontgen rays, one year after the empirical and at first puzzling discovery of the X-rays themselves had been achieved by Rontgen in Germany. Stormy weather had caused M. Becquerel to place in a dark drawer a plate exposed to uranium salts, upon which rested a key; after several days, the dark weather continuing, he thought to develop the plate and was surprised to find the shadow of the key on the photographic plate.

Prof. and Mme. Curie, while experimenting with these radiations from Uranium—the 'Becquerel rays' or 'dark light,' as they were named—found one day a superior specimen of pitchblende, whose radio-activity was four times as great as that of any preparation of Uranium previously used, and inferred that there must be some other substance besides Uranium in the ore. Two years of patient experimentation proved their surmise correct, and, in 1898, a radio-active substance, associated with bismuth, which it resembled very much in its characteristics, was discovered, and named Polonium, after Mme. Curie's native land. Some months later, Radium, in exceedingly minute quantities, was obtained. Radium is as rare in pitchblende as gold is in sea-water: one ton of the ore giving only a grain or two of Radium, and this single grain is worth 3,000 times the price of gold.

It would require 5,000 tons of Uranium residues to produce a killo (2·2 pounds) of Radium, and the cost of handling these residues is $2,000 per ton.

It has been produced in France for from $ 600 to $ 1,000 a grain or about five million dollars a pound. De Haen of Seelze, near Hannover, Germany, puts some of about 300 radio-activity on the market at ten and thirty shillings per gramme.

As yet all that has been isolated could be placed on a shilling piece or held within a teaspoon.

Pitchblende, the rare ore from which Radium is obtained, is found in small quantities in Bohemia, Saxony, Caldwell (England), and in Colorado and at Llano, Texas, in the U. S. A. Prof. A. H. Phillips of Princeton College, New Jersey, states that an ore found in fairly

abundant quantities in Utah, called Carnolite, also contains it, but of only 1,500 radio-activity.

It is doubtful whether any substance has been discovered in the history of the world, of such stupendous interest and importance and possessing such puzzling characteristics as Radium, which seems so at variance with well-established scientific theories as to the constitution of matter. The few crystals of the salt which the Curies succeeded in precipitating, produced a regular panic in scientific circles. There are two of its properties, seeming to completely overturn two fundamental propositions in natural science, *viz.*, the theory of the conservation of energy has had the first question mark placed against it since that principle was enunciated, and the transmutation of elements theory also is affected ; these give to Radium its chief interest.

First : It has been proved that Radium has a temperature 1·5 C. above that of the surrounding atmosphere, and that it retains this relative temperature constantly without any sensible loss of weight. This is equivalent to stating that half a pound of Radium salt would evolve in one hour sufficient heat to equal that caused by the burning of one-third cubic foot of Hydrogen gas, and that the heat evolved from pure Radium salt is sufficient to melt more than its own weight of ice every hour.

It is as though Mme. Curie held up a fragment of burning coal, giving out light and heat—which burned, but was never consumed, or was consumed so slowly, that it is estimated that it would take thousands of years for it to burn away entirely.

Prof. Curie found that the heat emission from Radium remains unchanged through a very wide range of temperature and that there is no perceptible variation at the temperature of a summer day or that of liquid air ; but if a long stride downwards be taken, from the temperature of liquid air (—180 C.) to that of liquid hydrogen (—250 C.), Radium shows that it is not always unaffected by the external temperature ; and here comes the amazing new fact, that the change in the rate of heat emission of Radium within the relatively short distance of absolute zero (—273 C.) is an increase instead of a diminution. Hydrogen is liquefied at—250 C., or 435 degrees below zero, Fahr. and the absolute zero of the scientists, the temperature of space, where even the motion of the atom is supposed to cease (or, as we should say, where the atom passes to another plane of activity), is—273 C.

The second remarkable fact is, that after a few weeks Radium gives off various gases ; one of which is the recently discovered gas, Helium ; what the other elements are is still unknown, but the entire spectrum of Helium is given in the Radium emanation.

Sir William Ramsay discovered Helium in 1896 and in 1903, he, in collaboration with Mr. Soddy, proved correct the latter gentleman's theory, that the emanations from Radium belonged to the Argon, or inert class of gases recently discovered, by finding the character-

istic yellow line of Helium. Sir William says:—"Radium does not show Helium when fresh, but, as it 'decays' it produces that gas in minute but ever increasing quantities;" and offers as an explanation, that there must be a limit to the possible number of atoms in a compound and that the substance falls apart by its own weight when there are as many atoms as the heavy atomic weights of these radio-active bodies indicate, and that in decomposing into elements of lower atomic weight, they give off heat and possess the curious property of radio-activity. Sir William did not hesitate to utter the thought that must have been uppermost in the minds of his learned audience, for he exclaimed, "What is this but an actual case of the transmutation of one element into another, in which the Alchemists believed?"

Following an address on Radium, given by Prof. Chas. V. Boys, before the R. A., Prof. Schuster is reported to have said: "We have passed through fifty years in which the most prominent features of advance were connected with the conservation of energy, the conservation of matter and the conservation of electricity; perhaps we shall now pass through fifty years in which the most prominent features will be dissipation of energy, dissipation of matter and dissipation of electricity."

Prof. Curie states that Radium has a radio-activity one million times greater than Uranium. The actual glow of Radium does not represent its actual radio-activity; one sort may possess a high luminosity, while another sort may have a high radio-activity and very little luminosity.

As the result of several experiments made by the Curies, the atomic weight of Radium itself, as calculated from its compounds, is 225, hydrogen being taken as unity. Messrs. Runge and Precht, from considerations based upon an examination of the spectrum of Radium, give its atomic weight as 257·8. Presuming that Radium belongs to the Calcium-barium-strontium group of elements (as would appear probable from the character of the spectrum), these numbers will require verification, as they do not agree well with Mendeleeff's periodic law.

Radium has been found to emit three kinds of rays, which can be distinguished by their powers of penetration and by their behaviour in the field of a magnet. Sir Wm. Crookes describes them as (1) those identical with the cathode rays (?) (2) rays of true atoms, positively electrified, and (3) rays which are very penetrating and very much the same as the Rontgen rays—but wholly different in ionising power, according to Strutt. The Alpha rays travel at the rate of 100,000 miles a second, more than half the rate of light. Just as the new gases, Argon, Neon, Helium, Krypton, Xenon, etc., have no chemical properties, so Radium behaves in some ways contrary to all proper chemicals. Could Helium and other of the new

gases be solidified, the substances would be so transparent to light that they could not be seen.

The presence of the Helium line in the spectra of both Radium vapor and in the chromosphere of the sun, and possession by the ultra-violet rays of the sun, of curative properties, excited much hope of great results in treatment of diseased tissues, as lupus, rodent ulcers, cancer, skin diseases and atrophy of the optic nerve, as well as of blindness itself; but the latest word from the London Cancer Hospital (March 25, 1904), states that Radium treatment has been abandoned. Sixteen cases had been treated, as much as five grains, at once, having been used at the last. The effect was always the same, the surface of the skin became inflamed, a blister formed and dried up, that was all. Some patients complained of an increase of pain.

Sir William Crookes has devised an experiment in which a particle of Radium keeps a screen perpetually bombarded, each collision producing a microscopic flash of light; the dancing and tumult of the multitude of which forcibly compel the imagination to follow the reasoning faculties and realize the existence of atomic motion. This little instrument is called the "Spinthariscope," from the Greek, 'spintharis,' a scintillation, and 'scopein,' to see, and consists of a small tube an inch and a half long, closed at one end, and having a couple of magnifying lenses at the other. On the inner surface of the blind end is a little bit of paper covered with tiny yellow crystals of a salt called zinc sulphide. A metal pointer, like the hand of a watch, stands out in front of this piece of paper and on the end of the pointer is a speck of Radium—much too small to be seen by the naked eye. In a dark room, one looking into the tube will see a shower of points of light, never ceasing, night or day, year in, year out. That invisible morsel of Radium will keep the Spinthariscope going like that for at least thirty thousand years. In time the paper will have to be renewed, for the flashes of light are probably due to the splintering of the little crystals by something that flies out from the Radium, so that after a few years there would be hardly any crystals left. One point worth noting is, that, for some reason or other entirely unconnected with the Radium, the Spinthariscope works better when it is not too cold.

Sir William Crookes writes: "Certainly no discovery of modern times has had such wide embracing consequences and thrown such a flood of light on broad regions of hitherto inexplicable phenomena, as this discovery of Prof. and Mme. Curie and M. Bemont. The existence of matter in an ultra-gaseous state; material particles smaller than atoms; the existence of electric atoms or electrons; the constitution of Rontgen rays and their passage through opaque bodies the emanations from Uranium; the dissociation of the elements, all these isolated hypotheses are now focused and welded into one harmonious whole by the discovery of Radium."

When the question is asked what benefits we may expect to derive

from Radium, the answers at present given are: (1) Radium may cause change of theory about matter and the conservation of energy. (2) It may effect cheaper and purer lighting of buildings by phosphorescence. (3) Genuine gems are differentiated from artificial ones by showing increased brilliancy. (4) Arrests growth and in some instances kills bacteria. (5) May be used as are X-rays and the Finsen light for lupus and other skin diseases. (6) It generates ozone. (7) The scheme of evolution as laid down by Herbert Spencer and others, forty years ago, is now shown to embrace *atomic* evolution as well as evolution of solar systems and mankind. Not even an atom is immune from the universal law of unceasing change.

Radium emanations render air a conductor of electricity, so it is not possible to have a well insulated apparatus in a room with radium salts, the air being a conductor.

Burns caused by Radium are slow to heal, and from ten to twenty days may elapse between exposure and the appearance of signs of inflammation.

Prolonged exposure will cause paralysis and eventually death; tissues become modified; plants and leaves become yellow and withered.

In a recent number of *Nature* Mr. Blythswood states that he happened to place a piece of cambric, instead of the usual mica plates, over the Radium, and in four days the cambric was rotted away; several times the cambric was renewed but the same result always followed.

M. Curie says he would not like to enter a room containing a pound of Radium, as fatal burns and blindness would probably ensue.

Prof. J. J. Thomson has found that freshly-fallen rainwater is radio-active, and McLennan claims that rain caught in a vessel and immediately evaporated to dryness imparts radio-activity to the vessel in which it was evaporated. Profs. Bumstead and Wheeler, of Yale College, New Haven, have discovered radio-activity in water and soil near that city. Prof. Dewar finds evidence of Helium in the gases from the largest hot mineral spring at Bath, England—the King's bath—and the Hon. R. J. Strutt, son of Lord Rayleigh, discovered Radium in the deposists of another spring at Bath and small quantities of Helium in the gas bubbling from the wells.

Whether Radium exists in the sun is not known. None of the lines characteristic of Radium are seen in the solar spectrum, but they may be absorbed in passing through the atmosphere. We do know that Helium exists in the sun, as it was discovered there before it was found on earth; and if Helium on earth is produced from Radium the probability is that the solar Helium may come from the same source. In that case the scientists would be able to grant the sun a few years longer before it lost all its energy and plunged the solar system into cold and darkness!

Radium possesses the power of imparting radio-activity to other objects and this radiance continues for a definite period, that is, one half is lost in a certain time and one half of the remainder in another time period, thus diminishing in a regular proportion.

It has often been asked whether energy is created in the radio-active bodies themselves, or whether it is borrowed by the latter from external sources. These two queries have been the starting-point of numerous hypotheses, two of which at present seem the most satisfactory.

One theory, according to the Curies, consists in supposing the Radium to be an element in course of evolution, the atoms evolving and transforming into another simple body and, despite the extreme slowness of that transformation, the amount of energy generated is tremendous during that transformation. The fact that Radium permanently disengages heat pleads in favour of such a hypothesis. This transformation, on the other hand, may be accompanied with a loss of weight, due to the emission of material particles and a continuous disengagement of emanation. Up to the present, no variation in weight has been ascertained with certainty; but the fact that the Radium salts disengage emanation that becomes converted into Helium permits of supposing that the Radium salts lose weight; and this gives considerable value to the hypothesis. Moreover, some experiments upon the variation of weight, based upon the determination of the weight of the Helium produced, are now making. Some experiments seem to point strongly to the assumption that the heat and light (and, probably, also the electrical effects, of Radium) are due, not to the Radium *per se*, but to some emanations thrown off by it, which emanations can be blown away, or driven off by exposure to a red heat, but which the Radium has the power, either of reabsorbing from the surrounding bodies, or of reconstituting from its own mass.

The second hypothesis consists in supposing that in space, there exist radiations, which Radium is capable of capturing and utilizing, some radiations of an unknown nature crossing space without our knowledge, unappreciable by our senses. Radium may be capable of absorbing that energy of these hypothetical rays and of converting them into or reflecting them as, radio-active energy.

Profs. J. J. Thomson and Rutherford advance the theory, that there is a succession of chemical changes going on causing the spontaneous projection of large masses of material at enormous velocities and, while certain portions are constantly dying out and becoming inert, other portions are constantly increasing in strength and power.

In *Broad Views* for January, 1904, Mr. A. P. Sinnett utilizes what little has been stated on the subject of "Occult Chemistry," in an attempt to elucidate the puzzling phenomena of Radium. Thus he writes: "Enough was ascertained by clairvoyant investigation to show that the atoms of any substance of low atomic weight contained fewer ultimate—or to use the expression of occult students—"etheric"

atoms, than the physical atoms of higher atomic weight. Among bodies known to ordinary chemistry, hydrogen has the lowest atomic weight, and it was found that its atoms consisted of no more than eighteen fundamental atoms revolving in definite orbits within very restricted confines. Later observations showed that higher atomic weights, in some cases, at any rate, contain primordial atoms in a proportion corresponding with the ratio of their atomic weights. The atomic weight of Radium which places it amongst the heaviest of known substances, is given as between 225 and 258, that of hydrogen being 1 ; and, if the law hold good, the number of primordial atoms in each of its atoms, should be about 4,500. It is easy to conceive that a system so complicated, has overpassed the limits of molecular stability. One would expect such a molecule to show signs of breaking up, and if, as seems probable, the world is in possession of Radium in only very minute quantities, that is intelligible on the hypothesis that the resources of inorganic evolution were exhausted when the structure of the Radium atom was achieved. (From *Theos. Rev.*, vol. 33, p. 486).

The compiler acknowledges indebtedness chiefly to the following sources, and the reader desiring fuller information than contained in this brief article is recommended to these articles.

" Radium and Other Radio-active Substances," Wm. J. Hammer ; N. Y., 1903.

" Radium and all about it," S. R. Bottone, 66 Fifth Ave., N. Y., 1904.

" Radium, the Revealer," *Harper's Monthly*, June, 1904.

" Radium and Its Products," Sir Wm. Ramsay, *Harper's Monthly*, Dec., 1904.

Scientific American Supplements, Nos. 1475, 1476, 1477, 1429, etc.

Also a second edition of " Radium and Radio-activity," by Dr. Chas. Baskerville, is in preparation and will be obtainable from Williams, Brown and Earle, 918 Chestnut St., Philadelphia, Pa., from which firm the Spinthariscopes are also to be obtained.

SIRRA.

THE RELIGION OF SCIENCE.

MODERN PANTHEISM.

[*Continued from page* 498.]

PANTHEISM declined after the Neo-Platonists. The Europeans employed authority as the sole criterion of truth. The teaching of Christ became perverted. There was a general decay of philosophy of any description and little or nothing of Pantheism. What little there was of Pantheism partook of the nature of Theology and had nothing to do with Philosophy. But even of Pantheistic Theology there was but a very small amount. There was general ignorance due to the teaching and the doctrines of the Church. This continued from twelve to fifteen hundred years. The progress of the world during this period was *nil*.

Descartes, Galileo, Harvey, had to begin where the Alexandrian writers left off. During all these centuries we shall meet with very little of Pantheism in any form. With the exception of the Neo-Platonists, the first eight centuries were almost entirely devoid of pantheistic doctrine. We should have said entirely devoid had it not been for certain passages in the writings of St. Augustine who passed through a stage of Pantheism, of believing that God and Nature were almost identical. This conception did not wholly satisfy St. Augustine himself. With the exception of St. Augustine, there was no Pantheistic philosopher at this time.

Misery and degradation were the characteristics of these dark ages and the West received her first faint ideas of self-deliverance through the influence of the East, just as the West had received her first crude notions of science and philosophy from the East.

Mahomed found his nation sunk in idolatry and fetish-worship and he declared to them that there is but one God. He protested against the polytheistic doctrines of the Christian. He disdained all metaphysical speculations upon the nature of God or the origin of the Universe. The Korân is far more occupied with the denunciation of Polytheism than are the Four Gospels. Christ chiefly preached to the Jews, who were a monotheistic people; but Mahomed preached to his polytheistic countrymen or else to the almost equally polytheistic Christians.

After Mahomed's death, the spread and success of Mahomedanism were almost marvellous. From its most glorious seats Christianity was victoriously expelled by the Mahomedans. As soon as the first flush of victory was passed, they devoted themselves to the attainment of knowledge and became distinguished patrons of learning. Though the Jews did not become actual believers in Mahomed, they yet regarded each other with tolerable feelings of amity. While the Christians were denouncing all human knowledge as vanity, the Mahomedans were zealous in their prosecution of it.

The first Christian writer after the time of Augustine, who has any claim upon our attention, is Johannes Scotus Erigena. By some he has been considered the founder of scholastic philosophy. He tried to unite philosophy once more with religion. His pantheistic views had a decided resemblance to those of the Neo-Platonists. His doctrines merged on the Oriental conceptions of emanation and absorption. He was the first for many centuries to see that though reason was not very trustworthy she was yet far more trustworthy than authority. John Scotus Erigena is regarded as the link between ancient and modern Pantheism. John Scotus Erigena's philosophy is like a bright solitary oasis amongst dreary tracts of waste and wilderness.

Meanwhile we must retrace our steps a little and remember that early in the eighth century the Arabs had conquered Spain

and thus lifted at least one portion of Europe out of the slough of ignorance and barbarity. For scarcely had the Arabs settled in Spain than they commenced a complete process of civilization and improvement, devoting themselves to the culture of mind as well as of body. The only glimmering of intellectual light that existed in Christian Europe during the middle ages was derived almost entirely from the influence of scholasticism, and scholasticism in its turn owed almost all its better features to the industry and culture of the Arabians.

The transition period from Reason to Faith may be represented by Neo-Platonism, and the transition period from Faith to Reason may be fitly represented by scholasticism in the first place and in the second place by the Reformation. The great dispute of the schoolmen was the dispute between Nominalism and Realism, and Roscelinus, the advocate and martyr of Nominalism, is considered by some to be the founder of the scholastic philosophy ; although there are many who assign that place to Johannes Erigena.

The Realists thought that the general types of things had a real existence, the Nominalists that they were a mere mental abstraction expressed by a word. Roscelinus declared that the doctrine which could set forth that there were three persons in the Trinity, was incompatible with the unity of real existence. If Nominalism had fallen under the persecution of the Church, Realism offended her scarcely less. For, if Nominalism had declared that Universals possessed no objective existence, Realism almost insinuated that God was the Noumenon of every phenomenon, the reality or basis which lay at the root of every objective existence ; that He was not only the cause and origin, but contained within Himself all phenomenal being, and thus there was a tendency to identify all substances in one substance.

But the outcome of such an argument necessarily led to Pantheism and Pantheism was regarded by the Church with as much horror as Atheism. But though the Church (through the fact of her possession of legal power) came out the apparent victor amidst these disputes, these disputes had nevertheless intrinsically and implicitly weakened her power. The more thoughtful Christians were gradually losing all faith in the infallibility of the Church. Many Christians left their native place and took up their abode in the Mahomedan countries.

It was not only for persecuted Christians that Arabian Spain formed a haven of refuge. The Jews were a race that had been pitilessly and remorselessly tortured for ages by the Catholic Church. Such Jews as were capable of leaving the country of their oppressors naturally did so and for the most part selected Arabia or Spain as the land of their adoption. The Jews were Monotheists. Arabian Spain and Spanish Arabia must have displayed a galaxy of

refined, cultured and tolerant men unequalled by any part of the then known world.

Alkendi and Al-Farabi are the first two Arabian names that meet us of any note. Al-kendi translated Aristotle. Al-Farabi studied Aristotle and Plato.

Abubacer wrote a philosophical romance which indicates very clearly the tendency of the age, partly Pantheistic, partly Neo-Platonic: philosophical thought was again taking root. He recognizes the unity which underlies variety. Things, though multiple in their accidents, are one in essence. He thus arrives at the knowledge of matter and form. All forms are in God and issue from Him, so that there is in truth no other existence. Multiplicity only exists for the senses. It disappears before the intellect which has disengaged itself from matter.

The Arabian philosopher who even more nearly resembles the Neo-Platonists is Algazzali. But the Arabian philosopher who indirectly exercised the widest influence over European thought was Averroes, a voluminous commentator upon Aristotle, whose scientific knowledge had led him to the rejection of all revelation alike, whether Christian or Mahomedan. The knowledge of the writings of Averroes and indeed of Mahomedan literature in general among Europeans was due to the efforts of Gerbert, a French ecclesiastic, who was one of the first ecclesiastics who ever presumed to question the infallibility of the Pope. He was followed by Abelard. The behaviour of these two questioners was the first indication and earliest germ from which was shortly to issue the protest of Wycklif, which grew gradually into maturity under the name of the Reformation.

The Church saw her danger. But she was not daunted. If her intrinsic glory had forsaken her, she would seek extrinsic aid. Thus was commenced a diabolical system of barbarity and cruelty, which was soon to be organized into the infernal institution of unhappy fame, calling itself by the name of the Inquisition. The degradation of Christianity effected by the Catholic Church gave rise at last to open rebellion and revolt, which ended in the Reformation, under the leadership of Martin Luther and John Calvin.

The Reformation performed an important part in the history of European Civilization. It was the germ out of which reason and experimental science grew, to the displacement of ignorance and servile submission to authority. But the greatest blot upon it was the burning of Servetus, part mystic, part Pantheist, by the vindictiveness and bigotry of the early reformer, John Calvin. God, says Servetus, is eternal, one and indivisible, and in Himself inscrutable, but making His being known in and through creation, so that not only is every living but every lifeless thing an aspect of the Deity. Existence, in a word, of every kind, is in and of God. Evil as well as good is comprised in the essence of God. Servetus was burnt to

death for his pantheistic doctrines, which expired almost with himself. Servetus was the first martyr of modern Pantheism.

He was followed by two other martyrs, Bruno and Vanini. The other chief modern pantheists are Spinoza, Berkeley, Lessing, Fichte, Hegel, Schelling, Leibnitz, Schopenhauer and lastly, Herbert Spencer, the great philosopher of the last century, who recently passed away.

Modern Pantheism owes its origin to the fact that the minds of thoughtful men were forced by science to founder on the rock of infidelity. The science of astronomy—apparently the most religious and certainly the most ennobling—was yet the earliest of all the sciences to render the minds of thoughtful men prone to founder upon this rock of infidelity. This science came into existence, almost indeed into maturity, at an earnest, pregnant stage of the world's history, when revealed religion was something more than a mere half-belief and make-shift, but was believed to be a solemn, all-important fact, *firmly* believed to be God-given, therefore beyond all doubt. If then new sciences, fresh discoveries, contradicted the statements of the Bible, there could be but one of two conclusions, either the sciences must be erroneous and the discoveries false, or else the Bible was not revealed by God. It was impossible to believe that any divine revelation could contain the slightest error. We find then Religion and Science in a state of utter antagonism. It was to the knife: there were to be no half-measures; and religion, relying upon her numerical superiority, was determined to forcibly eject science from the field, nay, if possible, she would prevent her from ever venturing again to enter upon it.

The first rock of contention was more geographical than astronomical and concerned the shape and size of the earth. Magellan ascertained the globular form of the earth and placed it in the region of indisputable fact. Science, encouraged by this success, began to gird herself for a new problem, far more important and consequently far more dangerous to the authority of the Church than this last. What was the position of the earth in relation to the Universe? Was she a solitary, isolated world with the sun and moon and stars created for her service? or was she but a small globe whirling with other globes, some larger, some smaller than herself, round one central sun in the position altogether of obedient or rather helpful slaves, submissive to the sway of a despotic sovereign? Copernicus had come to the conclusion that the earth had a daily rotation on her axis and an annual motion round the sun.

Six years after his death was born Giordano Bruno. Bruno revived the notion of an infinity of worlds. He might be even called the crude pioneer of the Evolution theory, for he believed that the processes of Nature were not by sudden creative leaps, but by a very gradual growth and unfolding. Yet it was the science of astronomy which chiefly engrossed Bruno and at the basis of his astronomical beliefs lay his religious conviction. For Bruno was at heart a complete and entire

Pantheist. God, he says, is the Infinite All; the prime and universal substance of Himself excludes all delimitation and is not to be sought beyond the Universe and the infinity of things, but within this and these, and this unity is the end and aim of all philosophy. Why think of any twofold substance, one corporeal, another spiritual, when in sum these have but one essence and but one root. All things are in the Universe and the Universe in all things; we in that, that in us, and so all meet in one perfect unity. This One is Eternal. Every appearance, every other thing is vanity, is, as it were, nothing; yea, all that is nothing which is outside of this One. Verily and indeed wisdom, truth and unity are the same. Bruno was burnt for his pantheistic opinions.

Vanini was the next martyr of modern Pantheism. He was in his belief closely approximating to the doctrine of Pantheism and he was also burnt. The cruel deaths of Servetus, Bruno and Vanini indicate that it was at their peril that Pantheists or indeed philosophers of any description ventured to make themselves heard. The courage of such philosophers may well elicit not only our admiration, but astonishment, disclosing itself as it did in the barbarous period of the sixteenth century. When philosophers appear, less endowed with nerves of iron and consequently more cautious and timid, we must not condemn or despise them, remembering how exceptional must be the courage that could brave death by fire.

In the category of these somewhat timid philosophers must be reckoned Descartes. There have not been wanting critics who have endeavoured to discover some traces of Pantheism in the doctrines of Descartes, though not successfully, in our opinion. Philosophically speaking, Descartes is not to be reckoned amongst the Pantheists. The fundamental quality in Pantheism is a belief in Unity of substance, or as it is technically called, Monism. Descartes rejected Monism and adopted Dualism. He represented body and spirit as constituting a Dualism of perfectly heterogeneous entities, separated in Nature by an absolute or unfilled interval. Nevertheless this Dualism of Descartes grew directly into the somewhat mystical Pantheism of Malebranche and indirectly led the way to the pure Monism of Spinoza.

Spinoza is eminently the most striking figure, the most prominent example modern Pantheism has as yet presented. Servetus and Vanini, and still more pointedly, Bruno, were all pioneers of Spinoza, yet they were not Spinoza himself. There was an immense gulf between the speculative hypotheses of these three and the logical demonstration of the Jew of Amsterdam. Any one who thoroughly masters and accepts the doctrines of Spinoza will have little difficulty in comprehending those of any other apostle of Pantheism; for the Philosophy of Spinoza appears to be singularly clear and logical. In the hands of Kepler and Galileo and afterwards in those of Newton and Leibnitz, the higher analysis had wrung, as it

were, from Nature, secrets which before had been concluded to be wholly inaccessible; and since it had proved so successful in the region of physics, it was not very unnatural that it should, as they hoped, prove equally successful in the region of metaphysics.

As each new proposition in mathematics follows one that has gone before, and this, another that has preceded, and so on, so, if the order and mutual relation of the universe of things and of mind be conceived mathematically, or as a system of sequences, the aggregate of these must lead back to a first, unconditioned Cause of itself and all things else; and the Universe then follows in the same way as mathematical truth follows from a science. Thus the Universe is not to be conceived as arising or beginning to be; it *is*, and from eternity it *was*; and is consequently understood by Spinoza as both necessary and eternal. God, or the One and the All, beyond which nothing is or can be, must comprehend the Universe of things within Himself. But God is the Infinite, the world is the finite and finity consorts not with the Infinity. Finite things therefore are no existences, *per se*. They are realities only in so far as they are the varied expressions or forms of the changeless substance. In metaphysical language they are entitled modes or affections of substance. And mode or affection is then defined to be that which is in something else, by which it is conceived. All that is, therefore, is in God, and nothing is, nor can be conceived to be, without God, so that modes are to substance what waves are to the sea—appearance on the face of reality, not things apart from it, but merged in it.

Spinoza thus conceives God as the Immanent Cause and Essence of all things and only acquiring self-consciousness, will and understanding, or what we conceive as personality, in the Universe of things at large, and in the mind of man in particular. Nature, the Universe, is the power of God in outward act and the power of God being the very essence of God, we arrive at the equation: God and Nature. God is cause, primordial and unconditioned; Nature is effect, or conditioned manifestation of His power. One is, all and in all; there is nothing outside of or beyond God. Were it otherwise, He would not be what He is, the Infinite and Eternal.

At first sight Spinoza's identification of God with substance appears like the most pronounced Materialism. Had Spinoza used the word Noumenon, instead of substance, a great deal of unnecessary confusion would have been spared. For whereas substance is wholly identified in our mind with matter, Noumenon we know to mean ground of existence, or cause and basis of all phenomena. Spinoza does not use the word substance to mean matter, nor has it anything to do with matter, but he intends to convey to our minds the idea of the Noumenon or Reality which pervades and underlies matter and all external nature; the immanent instead of the extraneous principle of the Universe, the one pervading Reality, of which all phenomena are but transitory and fleeting modes.

From Spinoza to Bishop Berkeley seems like taking a great leap. Yet in eality there was but an interval of some fifty years between the ages of the two men. But in these fifty years philosophy could count a greater number of brilliant names devoted to her service than in five hundred of the years immediately preceding. When we remember that it was during this period that Descartes, Bacon, Hobbes, Spinoza, Leibnitz and Locke were either in the commencement or zenith of their fame, it is difficult to believe that so much thought and intellect were spread over so brief a space of time as fifty or sixty years.

The great names of Bacon, Hobbes, and Locke are sufficient to show us that the modern philosophy of the seventeenth century was undergoing the same change as the Grecian philosophy of the Alexandrian school. Men were becoming weary of the labyrinths of speculative philosophy. There was on all sides a conviction that the proper study of man was man himself; that it was vain, altogether useless, to plunge into that ocean of Being which had already engulfed so many sufferers to their fate. This conviction reached its culmination in Locke, who declared that all philosophy had been begun at the wrong end. With Berkeley, philosophy may be said to be again passing into a speculative phase and though his philosophy is not generally supposed to be pantheistic, yet Pantheism formed a not inconsiderable portion of the basis of his philosophy. The tendency towards Pantheism is always manifesting itself in some way or other. Pantheism seems the natural issue of almost every philosophy of Religion when vigorously carried out. Berkeley was but bearing witness to the truth of this, in that being a religious philosopher he was at the same time, necessarily, perhaps almost unconsciously, something of a Pantheist.

N. K. Ramasami Aiya.

[*To be concluded.*]

THE INCORPORATION OF THE T. S.

Transfer to the Society of the title to the Adyar Estate.

All the legal formalities having been complied with, and the signatures of the surviving Trustees under the Saidapet Deed of 1892 having been obtained, in India and England, I now publish, for the information of all concerned, the text of the document which gives over to the now-legalised Society the title of the Adyar Head-quarters property, free of encumbrance. The certificate of its registration at Saidapet, made by Mr. A. Siva Row, the Sub-Registrar, is appended.

H. S. Olcott.

THE TRANSFER DEED.

THIS INDENTURE made the tenth day of April one thousand nine hundred and five BETWEEN HENRY STEEL OLCOTT of Adyar Madras, the President-Founder of the Theosophical Society; BERTRAM KEIGHTLEY of 28 Albemarle Street London, Barrister-at-Law, General Secretary of the British Section of The Theosophical Society; GEORGE ROBERT STOW MEAD OF 59 Cheyne Court, Chelsea, London, Author; SYDNEY VERNON EDGE of Ootacamund, Solicitor; and NAOROJI DARABJI KHANDALWALA of Poona in the Presidency of Bombay, Special Judge (who are hereinafter referred to as the Trustees); of the one part, and THE THEOSOPHICAL SOCIETY of the other part.

WHEREAS, by an Indenture dated the fourteenth day of December one thousand eight hundred and ninety-two, made between the said Henry Steel Olcott of the one part and the Trustees hereinabove mentioned or their predecessors in office of the other part, for the consideration therein mentioned the said Henry Steel Olcott conveyed and assigned unto the said Trustees ALL that piece or parcel of land with the messuage and tenement or dwelling house and other buildings thereon theretofore commonly called and known as "Huddleston's Gardens" but now known as the Headquarters of The Theosophical Society, situate at Adyar in the village of Ooroor in the Taluk of Saidapet in the District of Chingleput in the Sub-registration District of Saidapet, Bounded on the North by the Adyar river, on the South by Tennam Puttady, on the East by a water-course and on the West by Government waste lands and measuring on the whole Sixteen Cawnies four grounds and six hundred and nine and a half square feet or thereabouts according to Collector's Certificate Number 15 dated the tenth day of April one thousand eight hundred and thirty-eight, TOGETHER with all buildings etcetera thereon and all the Estate etcetera, TO HOLD the same unto and to the use of the Trustees and their successors in office, upon the trusts declared concerning the same in an Indenture of even date therewith made between the said Henry Steel Olcott of the one part and the Trustees or their predecessors in office of the other part; AND WHEREAS the said Indenture provided that the Trustees shall hold the said premises and all other of the funds and properties vested in the Trustees upon trust to apply the same as the said Henry Steel Olcott shall direct in so far as the same conform to or are within the scope and objects therein set forth; AND WHEREAS for the better protection of the interests of the members of the Association hitherto known as the Theosophical Society, the Association on the third day of April one thousand nine hundred and five became duly registered under the same designation, *viz.* The Theosophical Society, under Act XXI, of 1860 of the Acts of the Viceroy and Governor-General of India in Council; AND WHEREAS the said Henry Steel Olcott has desired and requested that the said

Trustees shall convey and assign the above described premises and other the funds and properties vested in them in accordance with the Deed of Trusta foresaid to the said registered Society, *viz.*, to The Theosophical Society.

NOW THIS INDENTURE WITNESSETH that in pursuance of the said request of the said Henry Steel Olcott and under the powers vested in them by the said Deed of Trust the said Trustees hereby CONVEY to The Theosophical Society of the other part ALL the messuages and premises described in the before recited Indenture of the fourteenth day of December one thousand eight hundred and ninety-two, formerly known as Huddleston's Gardens and now known as the Headquarters of The Theosophical Society Adyar Madras, TOGETHER with all new and additional buildings messuages or tenements which have been erected upon the said premises and have become vested in the said Trustees in trust as aforesaid since the date of the before recited Indenture, to be held and enjoyed by that Society for the uses and purposes set forth in the Memorandum of Association of the said Society.

IN WITNESS whereof the said parties to these presents have hereunto set their hands and seals the day and year first above written.

SIGNED sealed and delivered by the above named HENRY STEEL OLCOTT in the presence of

HENRY STEEL OLCOTT.

W. A. ENGLISH.
NETTA E. WEEKS.

SIGNED sealed and delivered by the above named BERTRAM KEIGHTLEY in the presence of

BERTRAM KEIGHTLEY.

E. COURTNEY WALKER.
J. PHILLIPS CRAWLEY.

BOTH OF 46 LOMBARD ST., LONDON.

SIGNED sealed and delivered by the above named GEORGE ROBERT STOW MEAD in the presence of

GEORGE ROBERT STOW MEAD.

E. COURTNEY WALKER.
J. PHILLIPS CRAWLEY.

SIGNED sealed and delivered by the above named SYDNEY VERNON EDGE in the presence of

SYDNEY V. EDGE.

E. COURTNEY WALKER.
J. PHILLIPS CRAWLEY.

SIGNED sealed and delivered by the above named NAOROJI DARABJI KHANDALWALA in the presence of

NAOROJI DORABJI KHANDALWALA.

RUTTONJI RUSTONJI KERAWALLA.
ANANT BALKRISHNA SHIRSALKER.

The old trust deed has been registered as No. 2940 of 1892 Book I., Vol. 102, page 23.

H. S. OLCOTT.

Presented at 4-40 P.M. on the 16th day of June 1905 in the office of the Sub-Registrar of Saidapet by

H. S. OLCOTT.

Execution admitted by :

H. S. OLCOTT, President, Theosophical Society, Adyar.

H. S. OLCOTT, Do. do. do. Agent of BERTRAM KEIGHTLEY, under a special power of attorney, authenticated by Notary Public, London, 19th May, 1905.

H. S. OLCOTT, President, Theosophical Society, Adyar, Agent of G. R. S. MEAD, under a special power of attorney, authenticated by Notary Public, London, 19th May, 1905.

H. S. OLCOTT, President, Theosophical Society, Adyar, Agent of S. V. EDGE, under a special power of attorney, authenticated by Notary Public, London, 19th May, 1905.

H. S. OLCOTT, President, Theosophical Society, Adyar, Agent of N. D. KHANDALWALA, under a special power of attorney authenticated by the Sub-Registrar of Haveli on the 9th June 1905.

Known personally to the Sub-Registrar,

16th June 1905.

A. SIVA ROW,
Sub-Registrar.

The Seal of the Sub-Registrar of Saidapet.

Registered as No. 925 of Book I. Volume 66, pages 44 to 46, 17th June, 1905.
Fee paid, Rs. 5.

A. SIVA ROW,
Sub-Registrar.

THE PARTITION OF THE FUENTE ESTATE.

[It has been brought to my notice that members of the Society, who are not interested in Mrs. Besant's Central Hindu College, nor sympathetic with her grandiose scheme for reviving the ancient Aryan religion, have protested against the equal partition of the Fuente property between the Adyar Library and the Central Hindu College. It has been pretended that I ought to have divided it among the several Sections. Since they did not take the trouble to find out the conditions under which the Testator bequeathed his estate to Mrs. Besant and myself, the cavils of these critics are little better than impertinences and the taint of selfishness is on them. To take away all excuse for future misunderstanding, I have, after consultation with Sir S. Subramania Iyer, decided to publish the text of such parts of his Award as bear upon the case in point; at the same time saying that every Court record, letter and other paper that is concerned with the intentions and actions of the Testator was in the Arbitrator's hands, for his guidance when deciding what were the law and equity in the case. When referring the matter to him Mrs. Besant and I bound ourselves to accept his decision as final and to conform to his instructions. The alternative of an Arbitration was accepted by us to escape the necessity of going into Court, to determine the respective legal rights of the two bodies represented by us, and solely interested in the decision. For in no case was any money to come to us, personally.—H.S.O.]

AWARD made in duplicate by Sir S. Subramania Aiyar on the 5th April 1904 in the matter of the dispute between Col. H. S. Olcott and Mrs. Besant which was submitted for his decision as Arbitrator with reference to the property bequeathed by the late Monsieur Salvador de la Fuente y Romero.

I have carefully considered the statements of the case by Col. Olcott and Mrs. Besant together with all the papers submitted therewith and in my opinion the main questions for determination are :—

1. Whether the document called the 'Will' of Fuente was intended to bes uperseded by the paper called "Reserved Instructions"?

2. If not, are the two documents to be read together as constituting in point of law the testamentary disposition of Fuente ?

3. How, if at all, has the course adopted by Col. Olcott in the proceedings taken on behalf of himself and Mrs. Besant in the Cuban Court with reference to Fuente's Will, affected Col. Olcott's alleged rights under the reserved instructions ?

In the view I take of the matter, a decision of the last of the questions stated above would suffice for the complete disposal of

the question of right in dispute between the parties. But lest that may seem a rather summary disposal of the case, I shall discuss all those questions, together with certain subsidiary points referred to in the statement of the case.

Now, as to the first question, the paper called the Will bears date the 22nd April 1900, while the paper of Instructions is dated the 19th August 1902. Whether the Reserved Instructions were in fact drawn up on the date the paper bears, or much earlier, as suggested in the statement of the case by Mrs. Besant, a suggestion which seems to be well-founded, is for the purposes of the determination of the present question immaterial. Even assuming that they were drawn up some time in 1902, that to my mind cannot operate to supersede the Will. For the Will refers in more than one place to what are called Reserved Instructions, showing that such instructions were not something intended to supersede the Will but to have concurrent existence with it. The fact that the Will as well as the Reserved Instructions were both forwarded by Fuente about the end of the year 1902, *i.e.*, within a few months of his death, to Mrs. Besant, is almost conclusive against the supposition that Fuente meant to supersede the Will by the Reserved Instructions. It is also noteworthy that the notion that the Will was superseded by the Reserved Instructions did not suggest itself either to Col. Olcott or Mrs. Besant before the former left India to take legal proceedings in the matter. This and the fact that no such suggestion was made in the course of the proceedings taken upon the strength of both the documents in France, argue so far as they go, against the soundness of the theory of the Will having been revoked by the Instructions. It was in Cuba after the arrival of Col. Olcott there that the theory seems to have been started by some professional man consulted by Col. Olcott. For these reasons that theory seems to me to be unfounded and my conclusion on the point is that the Will was not intended to be revoked by the Instructions.

Next, as to whether the Will and the Instructions are to be treated as constituting one testamentary disposition my conclusion is in the negative. According to the Will, Col. Olcott and Mrs. Besant were to take as co-heirs, *i.e.*, simultaneously. But according to the Instructions, Mrs. Besant was to have the property only if Col. Olcott pre-deceased Fuente or disapproved of Fuente's 'memorandum' whatever that may refer to. The arrangement under the Instructions was thus essentially irreconcilable with that in the Will. It is impossible to believe that Fuente intended that two papers containing such contradictory provisions should go to constitute his *legal* testament. Another argument in favour of this view is what the provisions of the Will, as to the legacy to Dr. Echarte, themselves furnish. That Fuente according to the Instructions intended Dr. Echarte should have unconditionally and absolutely the benefit of the legacy in his favour is unquestionable. If in the face of this circumstance the Instructions and the Will are o be read together

as one document the statement in the Will that in spite of the declarations as to Dr. Echarte's legacy, "he shall not have any right to raise claims before any Court," would be utterly unmeaning and nugatory inasmuch as Dr. Echarte as one entitled under the Instructions to the legacy specified therein would necessarily have a right to litigate about it if it was withheld from him. In construing instruments, that no word should, except to avoid absurdity or the like, be rejected as superfluous, that every word should be given its natural and ordinary meaning and that a construction which involves a contrary procedure should not be adopted, are established rules of interpretation. The only view that would avoid the repugnancy referred to above as well as the rejection of material words manifestly used for an intelligible purpose is, that Fuente meant the document bearing date 1900 as the only one to be treated by the Courts as his legal Will and Testament and that he regarded the Instructions as a mere private communication by him to those whom he had nominated as heirs by the Will. That one should execute a paper purporting to be his Will, not setting forth therein his full intentions but put them down in a document which was not to be looked at by the Court before which his testamentary disposition would have to be proved to make them legally effective, is no doubt strange conduct. It does not however seem difficult to discover reasons for such conduct. One, most probably, was this: The Instructions show emphatically that he intended the gift of his property under the Will as a solemn offering at the feet of the Personage therein referred to under the designation well known to members of the Theosophical Society. The question of the existence of such a Personage is one about which outsiders think very differently from those who are members of the Society and who have certain beliefs in the matter. Considering that Fuente had shunned publicity, even of himself as the donor in connection with the "Founders' Fund" and "Mavalankar's Fund," it is not difficult to believe that he should have looked upon any mention of the existence of the Personage referred to and the bequest as an offering at his feet, as too sacred to find a place in a document which must necessarily come before Courts of Justice and consequently to be dealt with by, if I may say so, non-believers in such matters. This suggestion seems to receive confirmation from a remark of Fuente in his letter of 5th May 1902 to Mrs. Besant, which runs thus:—"May I count on your word of honour that Mr. Olcott only shall know of my acts towards a Master in what I do for the Theosophical Society through your intermediation?" And having regard to the sceptical attitude of the general public and the sneering tone adopted by many with reference to the existence of the Personage whom Fuente wanted to avoid public mention of, it is also not improbable that Fuente had misgivings as to whether an open statement of the real character of his bequests, in the light of the Instructions, may not altogether jeopar-

dise effect being given to his dispositions by the public authorities. That such misgivings were not unreasonable would be seen from the opinion of the Judge of the French tribunal before whom the Will and the paper of Instructions had been produced and who appears to have thought the Testator was not sane. That what generated such an opinion must have been the Instructions and not the Will cannot be doubted. For there is absolutely nothing in the Will itself with reference to which any man could possibly form an opinion adverse to the sanity of the author. Again Fuente may have also thought a bequest in terms to the Theosophical Society, apart from its being spoken of as an offering to the Personage referred to above, would be treated as invalid, the Society being itself a body not incorporated and therefore incapable of taking or holding property legally, instances of failure of bequests on that ground having previously occurred. Nor could it be said it is unlikely that Fuente would have vested his property in Col. Olcott and Mrs. Besant apparently as his absolute heirs trusting only to their honour for his views being carried out by them and without the evidence of their liability to do so, being made a matter of public record. For his correspondence shows how highly he thought of the work done by Col. Olcott and Mrs. Besant as the heads of the Theosophical Society and having regard to the fact that both of them had been universally known to devote their whole time and energy to the great and unselfish work they had been doing, a man of Fuente's views and convictions with reference to the Society would have firmly believed that those heads of the Society would carry out his wishes to the letter. The view I take on the whole in regard to Fuente's plan in the matter is that he wanted to execute one document which should be final and which would serve the purpose of being produced and acted on in public proceedings, intending to leave in another paper his private instructions to those whom he constituted as his heirs by that final document. This is made evident not only by the significant fact that the paper of 1900 is called by the pre-eminent title of "Will," while the other is spoken of as mere "Reserved Instructions," but also by the contents and informal character of the 'Reserved Instructions' itself. Contrast examples with the elaborate language used in the Will to indicate that the Will had been drawn up by him after full and careful consideration, the fact that the 'Reserved Instructions' are mere pencil notes expressed by no means with much consistency or perspicuity. Next, the expression "for the present," with which he begins the sentence referring to Col. Olcott taking as sole heir, points to the view that the instructions were only tentative, and this is made as plain as it can be by the fact that he meant to visit India in view to arriving at mature conclusions and finally advising Col. Olcott and Mrs. Besant about how his property was to be appropriated with reference to theosophic activities in Madras and Benares. And, as it were, to remove all

doubt in the matter, he expressly says he reserves the power of altering these instructions. These various considerations lead me to think that the Reserved Instructions were not to be taken together with the Will and to form part thereof for legal purposes. Accordingly it follows that the rights of Col. Olcott and Mrs. Besant are solely governed by the Will.

* * * *

I have now to consider the purposes to which the property has to be appropriated. It is manifest that Fuente was not a man of a completely balanced mind. The childish quarrel to which Col. Olcott himself refers and the contents of some of the letters Fuente wrote to Mrs. Besant when he was not quite pleased with Col. Olcott, coupled with his subsequent conduct towards Col. Olcott, are sufficient to show that Fuente was not free from eccentricity. Therefore one should not be too confident of being able to unerringly interpret such a person's thoughts and wishes and especially with the comparatively scanty materials now available.

As to the Adyar Library it must be taken that the income of half the property of Fuente had all along been intended to go to it.

Turning to the Central Hindu College there is no ground for thinking that Fuente looked upon the institution as unconnected with theosophic work and that it was not to be an object of his bounty. Otherwise how is his request to Mrs. Besant that the income of half his property should be appropriated for the purposes of the College to be reconciled with his ever-professed intention to devote his property only in connection with theosophic work ? No doubt he had promised to remit to Mrs. Besant twenty thousand francs on account of the College but he did not do so though he gave a similar amount subsequently to Col. Olcott for another purpose. No doubt also no reference is made to the College in the Instructions. These circumstances however are not to my mind decisive in favour of the view that Fuente had before his death determined that no portion of his bequest should go to benefit the College. That no reference is made in terms to the College in the Instructions is to my mind accounted for by the fact as I take it to be, that the Instructions had been drawn up long before the correspondence between himself and Mrs. Besant about the College took place, though the date the paper of Instructions now bears must have been inserted about the time it was forwarded to Mrs. Besant. There is the undoubted circumstance just above referred to that he wrote in July or August 1902 to Mrs. Besant about her applying the income of half his property to the College. Again if he had come to entertain a settled idea that the Library was to be the sole beneficiary, how was it that the Will and the Instructions were sent to Mrs. Besant instead of to Col. Olcott to whom a previous payment had been made on account of the Library? And the estimation with which Mrs. Besant is referred to even in the Instructions is altogether inconsistent with the supposition that he

intended to take away from her all responsibility of seeing that his property was properly applied in connection with theosophic work. The tone of his very first letter to Mrs. Besant, dated 5th May 1902, is almost reverential, and he there talks of what he was going to do for the Theosophical Society as something to be done through her intermediation. His subsequent letters to Mrs. Besant have not been preserved. But her account of their effect indicates that no change in Fuente's attitude towards her or the Central Hindu College could have taken place. And the fact that the Will and the Instructions were eventually forwarded to her not long before his death, points to the view that his confidence in her that she would utilise the income of her half for the purposes of the College had not diminished. I think therefore that Fuente's intention was that half his property should go to the College and should be applied by Mrs. Besant for its purposes.

Even if the view that Fuente had a specific intention to appropriate part of his property to the College were incorrect and notwithstanding that the College is not treated as an Institution of the Theosophical Society in the sense that the Adyar Library is, I have no hesitation in saying that Mrs. Besant as one of the co-heirs is entitled to apply the income of her half for the purposes of the College unless in her judgment the work done by the College would not come under the category of works of theosophic activity as understood by the Testator, it having been his general intention that his property may be applied for any purposes connected with such activities, and it may be added that what had passed between Fuente and Mrs. Besant in the course of their correspondence with reference to the College would seem amply to warrant her appropriating the property to the College should she resolve to do so.

I must therefore adjudge that Mrs. Besant is entitled to a moiety of the estate bequeathed by Fuente to Col. Olcott and herself; and I direct Col. Olcott to account to her for half of all that he has realised under the Will, subject to all just and proper deductions incident to the realisation of the estate. What on such accounting will become due to her is a matter which I cannot determine, there being no materials before me for doing so.

Reviews.

VEGETARIAN *VERSUS* MEAT DIET.*

THE DIET QUESTION IN THE LIGHT OF MEDICAL SCIENCE, RELIGION AND THEOSOPHY.

This is a pamphlet of 75 pages, and consists of a lecture revised and enlarged by the author, D. D. Jussawalla, of Bombay. It is mainly a compilation from standard works on the subject, "Fruits and Farinacea: the Proper Food of Man," and "The Ethics of Diet," being the principal

* For sale at the *Theosophist* Office.

ones. The Contents are arranged under twenty-five headings and three Supplements. Following are some of the subjects treated :—

"Testimony of Scientific Medical Men in favour of Vegetarianism"; "Beneficial Effect of a Vegetarian Diet in Curing Disease"; "The Effect of a Meat Diet on the action of the Heart"; "Vegetable Food and Economy"; "Vegetarian Diet and Physical Work"; "Table of Analysis of Food"; "Superiority of Vegetarians in Cycling, Walking, and other Races"; "The Testimony of Intellect"; "Vegetarianism and Morality"; "Animal and Vegetable Food and the Drink Craving"; "Cruelty in connection with a Flesh Diet"; "Testimony of Medical Men, given after personal experience of Mixed and Vegetarian Diet"; "Vegetarianism and the Poets"; "Vegetarian Diet and the early and present day Christian Divines"; "Vegetarianism and the Verdict of the Philosophers"; "The Testimony of Great Religions"; "The Verdict of the Occultists and the Theosophists"; "Some Objections against Vegetarian Diet answered"; etc. The Supplements tell how to begin a Vegetarian diet, give extracts from medical notes, and furnish a long list of Vegetarian books and pamphlets. Any one seeking light on the diet question will find much in this work to interest and instruct. The testimony given by the world's great poets is especially noteworthy.

W. A. E.

WHY I BECAME A THEOSOPHIST.*

By Annie Besant.

A new edition of this pamphlet has just been brought out to meet the continued demand for it. Mrs. Besant's masterly replies to the attacks of the Freethinkers, which were levelled at her when it became known that she had accepted the main teachings of Theosophy, and the strong contrasts which she draws between the theories of Theosophy and those of Materialism, will form most interesting reading, even to those who perused the pamphlet years ago. This also excellent for enquirers.

W. A. E.

ASCETICISM.*

By H. S. Olcott.

Though this is a small pamphlet it is one of the most valuable productions in our Theosophical literature. It strikes at the root of the subject dealt with, and will never get out of date. If any member of the T. S. does not possess it, there is now an opportunity of securing a copy of this new edition which has just been issued.

W. A. E.

Aggressive Hindusim is the name of a small pamphlet by the 'Sister Nivedita.' It is a reprint from the *Indian Review*, and contains valuable ideas relating to Hindusim, and is published by G. A. Natesan & Co., Madras.

* The *Theosophist* Office, Adyar.

A Humble Tribute of Respect and Admiration to the Sacred Memory of J. N. Tata, The Philanthrophist,* is a larger pamphlet, by Haridas Wadia. It contains a portrait of Mr. Tata and abounds in excellent moral maxims.

We have received a lecture in pamphlet form, on "The Arctic Home of the Aryans," by B. G. Tilak, B.A., LL.B., for which our thanks are due; also a Marathi translation of Mrs. Besant's lecture on the "Value of Theosophy in the Raising of India." This is a 30 page pamphlet, and is sold at the very low price of one anna per copy.

We acknowledge with thanks the receipt of a pamphlet report of the first session of the Behar Theosophical Federation held at Bankipur early in September last. We hope many more Federations of the T. S. will spring up in different parts of India, for great good is accomplished by them.

MAGAZINES.

The Theosophical Review, June, gives us, after the opening "Lays of the Bards," an erudite contribution on "The Creative Hirarchies," by J. S. B. He brings the supplementary light of Astrology to bear upon the opening portion of Mrs. Besant's work, "The Pedigree of Man," and furnishes tables and diagrams by way of illustration. "The Garden of Rest," by M. W. Blackden, consists of a translation from a chapter of the Egyptian "Book of the Dead," with comments thereon. The thoughtful paper on "Evolution and Related Matters, from a Theosophical point of View," by Mrs. Florence Wyman Richardson, is continued. The first instalment of the paper an "Empirical Vegetarianism," by W. Wyberg, brings out some points which have not usually been considered in discussing the question of diet. Evidently no set of rules can be formulated that will fit each individual case. It may be right for cannibals to kill and eat each other, as long as they don't know any better; and for the vast majority of humanity to eat their *very young* brethren, the animals. We regard it as a matter of development, along certain lines. "The Third Object of the Theosophical Society," is treated by Capt. C. Stuart-Prince in an able manner. As he remarks after calling attention to the great work done by the late Mr. Myers:—"There remains an almost illimitable field of inquiry lying open to the ardent student and keen experimenter." He says further, "we would most forcibly urge that a regular department of research be constituted in the Theosophical Society; that members of the Society be invited to furnish written accounts of any psychic or abnormal experiences of which they may have been recipients, and urged to collect and forward reports of similar cases which they may hear of among their friends and acquaintances; also, that volunteers be called for who will be prepared to undertake the investigation of any cases which may seem to merit it." We are in sympathy with the ideas of the writer of this article; for, though Theosophists may not feel that they are in especial need of the information he proposes to collect, the great mass of humanity is in great need of it. The papers relating to the "Incorporation of

* Published by the T. P. Works, Benares.

the Theosophical Society" are reprinted from *The Theosophist*, and reports of Theosophical activities, and other matters, follow.

Theosophy in Australasia, May, comes to us in its enlarged form, from sixteen to twenty-four pages, in accordance with the decision of the recent Convention of the Section, which was held at Melbourne on 21st April last. This enlargement is an indication of the increased activity of the movement in this part of the Southern Hemisphere, which is no doubt largely due to the substantial impetus given to it by the lectures of Miss Lilian Edger, who has visited all the Branches and centres, and whose work has been highly appreciated. It was proposed at the Convention that she be invited to visit the Section every third year, and an earnest request was recorded that Mrs. Besant visit the Section in 1908 or 1909. There was a very full attendance of delegates and great interest was manifest. As Mr. Leadbeater commenced his lectures in Australia in April and is to visit all the principal towns in the Section, finishing his work on November 20th, we may expect a marked revival of activity as the result of his tour. A large portion of this issue is filled with the Convention report, but this is preceded by an excellent article on "The Power of Thought," by E. H. H. We congratulate "T. in A." on its enlargement, and may its sphere of usefulness continually increase.

The N. Z. Theosophical Magazine, May, publishes Mr. Leadbeater's farewell letter to the Section, also a few pages of very interesting matter from his remarks and answers to questions presented to him. "What are we doing?" by J. D., has a decidedly practical trend. The principal articles following are, "Is Humour a Help?" by Kaber Harrison; "The Ether"; "Ethical and Religious Training" (continued), by Annie C. McQueen; "Barrack Room Ballads" (continued), by D. W. M. Burn—all good. By some oversight, our April Review of this magazine did not appear.

The South African Theosophist, May, opens with a paper by E. D. Francis. This is followed by "Sir Oliver Lodge's Creed"; "Judaism" (concluded), by Miss Neufliess; and several interesting reprints. The Editor appeals to his friends and subscribers to aid in meeting deficits so that the magazine may be continued. We trust his appeal will not be fruitless.

Broad Views, June. This magazine continues to disseminate the ideas of its contributors, which are elevated in tone and fully abreast of the spirit of the age, though they may not bear the Theosophical label. As this issue has just arrived, we have not examined it thoroughly, but the contents are as follow:—"Can the Mind be Contaminated?" by Harold E. Gorst; "How Goes the Time," by A. P. Sinnett; Chapters XI. and XII. of the Editor's Novel, "United"; "American Spiritualism" (concluded), by Rear-Admiral W. Osborne Moore; "Week-End Conversations,—concerning the Intricacies of the Law"; "Should Religion for Children be Honest?" by W. Eldred Ward. "The Alleged Bacon Cipher"; "Is the Free Library a failure?" by Hugh Lincoln; also a record of "Passing Events".

The Indian Review, and *The Arya* have very interesting Tables of Contents.

Mind, our American exchange, has in its April issue, twenty-two articles, all by its own talented contributors.

Revue Théosophique.—Undoubtedly Commandant Courmes makes a judicious selection of the articles and essays of our leading writers for translation into his magazine. It goes without saying that an impressive and instructive article that appears in an English magazine must have the same value for the readers of magazines in other languages when rendered into their vernaculars. It always impresses me that the benefit that an article in the *Theosophist* or the *Theosophical Review* confers is immensely augmented by its being used in our contemporary publications in France, Germany, Italy, Spain, Scandanavia and South America. In his editorial notes, M. Courmes has a paragraph on the current annual Picture Exhibitions, among others that of the *Artistes Independants* at which are exhibited paintings by four artists who are personally associated with or interested in Theosophy. One of these, Mme. Cheliga, seems to have become suddenly endowed with remarkable artistic power. Following literature as a profession, she was suddenly moved, a few years ago, to take up painting, had an immediate success and all her works are, we are told, "possessed of a strange character, having the appearance of reflections from another plane of existence. Among the paintings exposed by her at the Salon in question was one called, 'A Great Helper in Kama Loka' and another, a group of 'Souls in Agony' (*Ames en Peine*), which is said to have produced a most powerful effect."

In his notice of the Incorporation of the Society, about which M. Courmes has only good things to say, he remarks with his customary discrimination that the modified Rules adopted for the purpose of the Incorporation do not diminish in any way the independence of the Society while giving more authority than before to the Rules since they are recognised and legalised by the change; the enlargement of the General Council makes it possible for the Sections to constantly share in the administration; that the Society is a sort of Federation whose integral parts, the Sections, are quasi autonomous; that the General Council is not called upon to interfere in the internal affairs of the Sections and that its principal business, as synthesised in the President, is to make sure the observance of the three fundamental Objects of the Society. This implies that the great Theosophical organisation works with the least friction, while producing, as one might say an immense result. The Incorporation of the Society makes more solid the ground under its feet, without causing any inconvenience. We regret to say that M. Courmes has fallen into the error of supposing that the modified Rules have to be ratified by the General Council. The Rules were validated by Government at the same time that the Society was made into a legal body. But the General Council has the power from time to time to add to and modify the Rules.

Bulletin Théosophique:—Dr. Pascal's glance over the French field shows a state of affairs which on the whole is encouraging. Lectures of great merit are being given at our centres at Paris and in the provinces. White Lotus Day was celebrated at the Paris Head-quarters and elsewhere with great fervour.

Sophia:—The May number of our always welcome contemporary opens with an orginal article by Rafael Urbano on about the last subject that one would have expected to see treated in our days, *viz.*; "Is Don Quixote an Esoteric Book." The author soberly argues the matter out in his interesting treatise which, we regret to say, lack of space

forbids our following through. There have been throughout Spain enthusiastic celebrations of the tercentenary of Cervantes and hundreds of readings and lectures from his books before all the literary and learned societies of Spain. The paper of Sr Urbano, above noted, was written at the request of his colleagues of the Ateneo, and was received with the warmest plaudits. The Incorporation of the Society, which is mentioned, has given as great pleasure to our Spanish colleagues as to others. The editor of *Sophia* says: "The significance and far-reaching effects of this step in the present circumstances of the Society give it an extreme importance, as we shall take the opportunity of showing later on.

Theosophia; *De Theosofische Beweging*, and the *Theosofisch Maandblad* are as welcome as ever, or as the Irish would say, as the flowers of May. Our thanks are due to Dr. Hallö, Mr. van Ginkel, or some other good soul for slipping into this number of *Theosophia* an English list of contents. If he would only go a step further and translate for the *Theosophist* at least one out of the many good articles that our dear Dutch people know how to write, he would put us and our readers under obligations." The articles in the *Theosophia for May are as follows:* "On the Watch-Tower." by the Editor; "The Soul in Popular Belief," by P. Pieters, Jr.; "Faith a Propelling Power, in Evolution," by A. C. McQueen; "The Spirit of Protestantism," by Annie Besant; "What is Brotherhood?" by "G. S. A."; "The pedigree of Man," by Annie Besant; From Foreign periodicals, by Dr. W. H. Denier van der Gon; Book Reviews.

The *Maandblad* (Theosophical Monthly) which is published at Djombang in the Dutch East Indies, is now in its fourth year of publication and presents the appearance of prosperity and usefulness. After glancing over the contents of the Sectional organ, *De Theosofische Beweging*, we feel so provoked at our inability to read the things which from words understood here and there we know must be interesting, that we almost feel impelled to ask our friend the editor, Mr. Cnoop Koopmans, either to publish his periodical in English or to send us a memorandum of its contents!

Der Vahan.—In the May number is concluded the article on "Theosophie and Christentum" which has been running through several numbers. "Die Philosophie Sankaracharyas" is continued, and there is an interesting short article on "Das Geheimnis der Osterinsel" (The Secret of Easter Island), we presume by the Editor, Herr Bresch, in which after referring to the gigantic monuments on Easter Island, at Stonehenge and in Brittany, he concludes: "Do not these rock-cut images give the impression as if venerable and priestly Rishis of a former time, might speak to us from out them even to-day?" It is a noble thought and voices what so many of us must feel when contemplating these lonely relics of civilizations long since passed away.

It is with rare pleasure that we have read here the excellent translation (signed "M.B.") of that remarkable article by Mrs. Besant "The Perfect Man," which first appeared in the *Theosophical Review*, for April and which has since attracted so much attention in western Reviews, as well as in newspapers here in India. It is a great deal to be able to say that Mrs. Besant's article has lost nothing of its force and beauty of presentation in its translation into the German.

Our colleague's strictures on the curiously constructed "news-items" appearing from time to time in London half-penny papers and thence

copied into German newspapers and purporting to give accounts from India of the "organised movement," here against the Theosophical Society, are just. He says that "they bear on their face the stamp of a lack of knowledge of the subject," but even he does not seem to take them for the nonsense that they really are. We cannot but regret however, that he should use thus, as he does seemingly, every opportunity to renew his censure (*tadel*) of the work in India and more especially of the Central Hindu College. The C. H. College has in regular attendance about the maximum number of students that it can accommodate. The cause for the fact that comparatively few of these naturally turn to Sanskrit studies might rather be sought in the materialistic tendency in modern Hindu life and, as we understand it, it was just to attempt to meet and remedy this condition and to draw back the Indian youth to the study of their ancient religion and its literature that the Central Hindu College was established. The devoted and unselfish workers who, with Mrs. Besant at their head, have given their best thought and effort to this task cannot be supposed to be shaping the policy of the college without having given the most serious consideration to the problems with which they have the best of opportunities for making themselves, familiar, and *tadel* or censure from those who, from geographical conditions alone, are obviously debarred from having even a superficial knowledge of the whole subject, smacks, to our mind rather of that self-sufficiency of the West which sits down over the after-dinner cigar to settle the most profound problems of the East.

The Metaphysical Magazine :—for April—June is an excellent number containing several instructive essays by well-known writers, among them our respected old colleague, Professor Alexander Wilder, who writes on the high theme of "The Undying Soul" as though he were a reincarnated Greek, as we fully believe he must be. We have not the space to do justice to the magazine and so must reluctantly pass it by with a bare mention. In the Editor's department which corresponds with our "Cuttings and Comments" are several paragraphs which point to a now proven antiquity of man on the planet which stretches immeasurably beyond the wretched calculations which, a generation ago, we were asked to take as final because of the exigencies of Biblical chronology. As Mr. Whipple says : "The valley of the Euphrates has yielded up records of eight thousand years ago, and even then ancient Chaldea was cultured and old. Professor Flinders-Petrie has excavated Abydos in Upper Egypt, whence Aha or Menes, the founder of the problematic First Dynasty, proceeded to take the dominion of all the country of the Nile. Yet he was himself only the successor of numerous generations that were kings before him. Abydos was the capital long before the rise of Memphis and Thebes, and there have been unearthed ten successive temples, one over the other. An ivory statuette of Khufu or Cheops, the builder of the Great Pyramid, indicates the vast time which had already passed while Egypt possessed a high civilization." Another archæological discovery of deep interest is that made by Captain Otto Sverdrup, the head of the Second Polar Expedition, who found in the far North within the Arctic Circle "two of those mysterious stone towers, of which Ireland affords so many examples, but which are also dotted throughout the world."

East and West :—Mr. Malabari is showing in the successive numbers of his excellent magazine that he is a born editor who in London would have taken first rank in the journalistic world. The June number of *East and West* is full of excellent matter of such varied character as to please a very wide circle of readers. We hope he may be long spared to continue the beneficent work for India and the Indians at which he has been engaged during the past quarter-century.

The Madras Review :—The June number of this valuable quarterly gives a rich selection of topics for the information of its readers. "The Government of Native States," "Malabar in the Sixteenth Century," "Indian Economics," "A Review of Agricultural Progress in the Madras Presidency," "Lalita," "Lord Curzon at Derby and Warren Hastings," "Mathew Arnold's View of Nature," "Our Present Outlook—Social and Political," "Byron—The Poet," and "A Short History of the Srî Vaishnava Faith in Southern India"—are the titles of the contents, of varying merit but all worth reading.

Acknowledged with thanks :—*Central Hindu College Magazine ; Light ; Prabuddha Bharata ; Dawn ; L'Initiation ; Christian College Magazine ; Indian Journal of Education ; Notes and Queries ; Banner of Light ; Harbinger of Light ; Phrenological Journal ; The Mysore Review ; Brahmavâdin ; Brahmacharin ; Modern Medicine ; The Theist ; The Arena ; The Wise-Man ; The Light of Reason ; Theosophic Messenger ; Theosophy in India ; Teasofisk Tidskrift.*

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

Our new Recording Secretary.

The high character and standing of the gentleman who has so kindly helped in bringing about the legal incorporation of the Theosophical Society and accepted the Recording Secretaryship, could not be better shown than in the words used by the Hon'ble Mr. Sim in proposing him for Chairman of the recent meeting held in Madras to arrange for the reception of T. R. H., the Prince and Princess of Wales. Mr. Sim said :—

We need a very special Chairman here to-night. We are met to consider how best we may welcome the son of our Sovereign and the heir to his throne ; and though, on such a subject, here in this old and loyal Presidency of Madras, there can be no possibility of discord, I am sure we all feel that on a special occasion, on an occasion which will appeal so strongly to the traditional loyalty of this land, we should place in the chair one who in himself will visibly embody the sentiments we feel to-day ; one who in the universal regard which he inspires will represent that unanimity which now inspires us ; and one who by the high rank and station which he holds will suggest the honour we wish to pay our future Sovereign. We are fortunate in finding such a one ready to our hand, and I will ask you, therefore, to allow me, without further words, to propose him to you as your Chairman of this evening. I propose the officiating Chief Justice of Madras, the Hon'ble Sir Subramania Iyer.

The Resolution was seconded by the Rajah of Venkatagiri, and carried with acclamation.

* * *

A puzzle for Geologists.

The discovery of an iron bolt ten inches long and an inch in diameter, among the noted fossil deposits in Wyoming, U.S.A., excites the wonder of scientists. It was found near where the *diplodocus* which Mr. Car-

negie presented to the Pittsburg Museum was unearthed. It is said to be not of modern make, and to give 'a peculiar silvery ring when struck.' The idea that the bolt could have been placed by human agency in the mesozoic formation in which it was discovered is declared an impracticable one. The question is, how can the presence of the bolt where it was found be reconciled with the generally accepted theories of the first appearance of man on this earth?

***

Navigation extraordinary.

The Review of Reviews gives an abstract of Dr. Holder's strange story in the *Arena*, which tells how a few Quakers crossed the ocean as missionaries in 1657; those who had previously gone having been imprisoned and sent back to England. It was indeed a 'remarkable method of navigation, without knowledge of latitude or longitude." We read that 'the crew consisted of two men and three boys, none of whom had any knowledge of the ocean,' and their vessel was a diminutive affair, 'little more than a smack.' The 'miraculous' voyage is thus described:—

'Knowing nothing of navigation, the captain looked to his spiritually-minded passengers for guidance, and we have the singular spectacle of a vessel being sailed across the Atlantic, the helmsman each day taking his orders from the ministers, who daily held a silent Quaker meeting for this purpose. During this period one or more of the Friends would invariably receive an impression as to the course to pursue, which at the close of the meeting was conveyed to the captain, who laid the course until the following day. Early in the voyage they were threatened by a foreign fleet, which attempted their capture, this danger having been announced before hand; but the wind suddenly changed and in a fog the Quakers' vessel escaped.'

The outcome of this unique method of navigation was that the little craft was steered straight into Long Island Sound, and the passengers landed on Manhattan Island which is now New York City.

***

Industrial and Agricultural Co-operation.

In a speech delivered by Hon'ble Mr. A. E. C. Stuart, Director of Agriculture, at the recent Agricultural Exhibition at Bellary,—as reported in the *Madras Mail*,—he pointed out the great benefit that would accrue to the agricultural population of India by an intelligent system of co-operation, and called attention to the great scheme now being set on foot by the King of Italy for the holding of an "International Agricultural Conference." This plan "has been warmly supported by many of the crowned heads of Europe and the Presidents of the great Republics." His Majesty, King Edward VII., "was one of the first to respond to the invitation of the King of Italy." The conference will devise plans for promoting co-operative industry and co-operative husbandry, and various international measures connected with agriculture will be discussed. Sir Edward Buck will represent India at the conference. The speaker called attention to certain facts and figures, by way of illustrating his subject, and said:—

Denmark is a classic instance of what co-operation can do for a country, even though it is not favoured by climate or situation. It is a small country with a population of only 2,500,000 inhabitants. That small country, with a populat on not much larger than that of some of our Districts, has passed from penury to plenty entirely through the industry of the people and their adoption of co-operative methods.

In 1870, only 35 years ago, the value of the exports of butter to Great Britain from Denmark was only £767,000. In 1902 the value of the butter exported had risen to £9,302,000.

Similar benefits which had been brought about through co-operative efforts in Italy were also pointed out, and then, referring to Ireland, his native country, he proceeded to narrate at some length the great change which had been recently wrought there by means of co-operation. In the course of his remarks he said :—

The whole course of the life of the people has been changed in Ireland, in the last few years, in the most marvellous way. And when I tell you all this has been done mainly by adopting co-operative methods and establishing economic associations within a very short time, the amazement is all the greater. In 1889 Sir Horace Plunkett, aided by Lord Monteagle and a few enthusiasts, started with one co-operative creamery, consisting of 50 associated members. At present there are no less than 300 creameries with 80,000 associated members. The sale of butter in 1903, from these creameries, was £ 1,350,000.

WHAT INDIA CAN DO.

If Ireland, Denmark and Italy have in a few years been able to rise so magnificently, both commercially and industrially, through the force of co-operation and organised self-help, is there any reason why in this country, where we have many advantages in the way of abundant labour, climate and soil, similar development should not take place in the economic life of the people? I see no reason to despair.

The speaker then called attention to the benefits to be derived from Co-operative Credit Societies in India, mentioning the ten that had been started in the Madras Presidency since July last. Well would it be for India if these ideas concerning co-operation were carefully considered and acted upon.

* * *

Practical Socialism. In a recent issue of *The Truth Seeker*, General Birney, writing on Socialism, says :

In Belgium, Socialism, by a natural process of evolution, has become co-operative. Instead of waiting until the proletariat could seize by force upon the powers of the state and "take over" to itself all forces productive of wealth, they have undertaken, in a practical way, to obtain for bodies of workmen the full product of their labor. They have organized more than four hundred co-operative associations, each owning its own plant, choosing its own managers, selling its own commodities, and dividing among members the proceeds of sales. Capitalists are not needed and middlemen are dispensed with. These workmen are successful, because they understand their business; are industrious, temperate, thrifty, and have confidence in one another. They own the machinery they use. The value of the buildings of each of several of these associations is estimated in hundreds of thousands of dollars; and they did not begin before the nineties. They have done much for the working classes of Belgium; they have talked little; but they have set an example which the labor unions and Socialists of the United States —let us add and all other countries—would do well to follow.

* * *

Finding the motor centres of the brain : a Brain Map. It would seem that this scientific proof of the flow of the life currents from definite points in the brain to various muscles or organs throughout the body, as noted in the *Madras Mail*, from which we quote, might prove of great assistance in the treatment of locomotor ataxia and local paralysis. Psychopathic and magnetic physicians will doubtless experiment on these lines.

Eminent surgeons have long endeavoured to find out precisely what parts of the brain control the various muscles and limbs of the body, with a view to ascertaining therefrom new ways of treating diseases of the nervous system. Sufferers from such complaints, especially such as cause interruption of the muscular action, may have reason to bless the memory of certain great apes who have co-operated unselfishly with, and without being consulted by, some British scientists and Surgeons in a series of privately conducted experiments to demonstrate new facts about the brain.

Studies of the brains of the higher apes have shown that their composition was sufficiently like that of a man to justify the belief that investigations made on these brutes would furnish knowledge about the human brain. To understand the experiments thoroughly it is well to remember that the brain may be roughly divided into two great portions—the frontal and the occipital—which are separated by the fissure of Rolando. This fissure extends across the top of the human head and down on each side at about the region of the temples. All that part of the brain which lies in front of it—that is, the brain that is over the eyes and fills out the frontal region of the head—is known as the frontal lobe. This frontal lobe, it has been found, does almost all the work of ordering and controlling the motions of the body, and the exercise of its various physical functions.

It is the great central telephone exchange, or, to use another electric term, the great power-house, where the subtle, intangible fluid of thought is converted into a tangible working force and thence transmitted at varying pressures along the feed-wires of nerves to the various engines of the heart, arms, legs, eyes, mouth, nose, and other organs. The apes that were used for the experiments were chimpanzees. The chimpanzee is placed as being next to the gorilla in brain development. The gorilla comes immediately after man, and the chimpanzee follows. The orang-outang is third. The animals were anæsthetised, and tiny openings made in their skulls. Great care was taken to prevent shock and to cause no suffering of any kind either during the operation or subsequently. This was dictated not only by humanity, but also by scientific requirements, for the action of the brain could not have been studied with any promise of precise results had the conditions not been as nearly normal as possible. After the wound had healed entirely one electrode from an electric battery was fastened to the wrist of the chimpanzee in the form of a bracelet, and the other electrode, in the form of a fine plantinum point on a spring, was brought to touch the outer surface of the brain softly and gently, avoiding any undue pressure.

Thus, as the experiments progressed, with many monkeys the areas that controlled the movement of the organs and limbs of the body became mapped out bit by bit. If a certain part of the cortex of the frontal lobe of the brain received the current, the ape thrust out his fingers; the current applied to another place made him thrust out his tongue. Other impulses made the eyes close suddenly or the arms and legs move and jerk. All these things happened apparently much to the victim's astonishment and often dismay, for they certainly had no intention of performing such acts. It was highly comical to see the amazed and alarmed expression on the face of a chimpanzee when his left hand suddenly clenched itself without his desire, and then as suddenly shot forward. He looked as if he thought that he had been bewitched. After the experiments had been concluded it was found possible to make a map of the brain that left hardly an inch in doubt as to its function, so far as the frontal lobe was concerned. A curious fact is that the extremities furthest away from the brain are controlled by parts of the brain well on the top of the head. The eyes and other organs of the face are controlled from the lowest part of the frontal bone. The top of the head, just behind the forehead, controls the toes. Immediately below it lies the centre that sends orders to the ankle. In front of these two are the centres that command the knee and the hip. The shoulder is controlled from a centre that lies almost underneath that line on the

forehead where the hair begins. A little lower down is the elbow centre. Below that again is the dynamo that sends currents through the wrist. Over the eyes and between the temples in the forehead are the telegraph stations that connect directly with the fingers and thumb The power impulses that control the eyes and eyelids are in that part of the brain which lies almost directly behind them. Under and behind the eye-controlling portion is the portion that has charge of the jaw. There are two distinct jaw centres. One controls the opening and the other the closing of the jaw.

Further inside of the brain are the cells that control the vocal chords and the organs of mastication. Two cases of injury to human brains which have since been treated according to the knowledge obtained from these experiments proved that the discoveries of the motor centres furnished fair working bases for treatment of the human patient.

*
* *

From a White Lotus Day Address.

We give hereunder, a few extracts from a stirring adderss delivered before the Bengal Theosophical Society of Calcutta, on May 8th by its President, Hon. Norendro Nath Sen, Editor of the *Indian Mirror*. After referring to the fact of his former personal acquaintance with H. P. B. for several years, the speaker said :—

It is impossible for me to say how much I owe to the influence of her sublime life—a life consecrated to the vindication of Truth and the spiritual elevation of mankind—but this I can say, that Theosophy has opened a new world to me and been almost the salvation of my life.

I lived under the same roof with H. P. B. in Calcutta, Bombay and Madras, and I had thus ample opportunity of knowing her and her great life-work for humanity. Her whole soul was thrown into the service of mankind, and she worked, as perhaps no one else could work, without giving herself any rest even when physically suffering from acute pain. H. P. B. has left this plane, but her inspiration is and will ever be with it, and we, her followers, who meet together your after year on this 8th day of May, cannot pay a worthier tribute to her honoured memory than by making the great Truth which she proclaimed to the world a living power in the life of each of us. On this White Lotus Day, in the conscious but unseen presence of one whose hallowed memory we are assembled to honour, I appeal to every one of you to take a vow that you will strive, to the best of your power to follow the example of the great Teacher, and to do even a hundredth part of the work which she did in her daily life. That is the only way to honour a memory that is so dear to our hearts.

I doubt whether the world will ever be able to rate at its true worth the great service which H. P. B. has rendered to mankind in general; but one may form some idea of that service by glancing through the pages of that monumental work of hers which embodies all the accumulated wisdom of past ages known at the "Secret Doctrine." Even the most superficial reader will find it to be a key to the past and the future. The work, in short, is the embodiment of the highest philosophy, perfected by the inspiration of the Masters. A profound meaning, which is comprehensible only to the fully initiated, lies hidden in this work, but all who read it feel the wonderful influence of its contents. There are signs that occultism has ceased to trouble the conscience of the scientific world. Indeed, as each year passes by, we obtain fresh evidence of the conquests made by occultism in the sceptical and scientific world. The present century, I feel sure, is destined to be marked by the complete victory of occultism, as the preceding century was one of the supre-

macy of material science. H. P. B. brought out the "Secret Doctrine" with full knowledge of this fact, and whether she was right or wrong, time will show. In any case, there cannot be the least doubt that Theosophy has given a new turn to the thought of the world, and that H. P. B., as its first inspired exponent, has been one of the greatest and truest benefactors of humanity.

I look upon the "Secret Doctrine" as the key to all the worlds—the key to our life—and the key to our salvation. Occultism raises no shadowy, unsubstantial mist-wraiths between man and his destiny, but leads the earnest inquirer, step by step, to the illimitable, infinite beyond. The "Secret Doctrine" is the key to occultism and occultism is the key to the spiritual world. Whether one be a Theosophist or not, one will find in this work a true chart of the events which are to happen in the present and the succeeding centuries. Not only this, one will find there also the remedies for the calamities and evils which are befalling the world at this moment in quick succession. It is certainly indulging in no hyperbole to say that, in course of time, modern science will completely merge itself into the occult science. I do not know of any branch of study so full of interest and instruction as the occult science; and having regard to the strange events which are happening, and the stranger events which are yet to happen all the world over, I commend it earnestly to the attention of my educated countrymen. My study of Theosophy has convinced me of two cardinal truths, namely, that occultism will make the greatest advance in the present century, and that this, the 20th, century will witness the rise and ascendency of the East once more. The value of H. P. B.'s work will perhaps be fully acknowledged by the world, when these and other truths are verified, as some of the truths have already been verified.

All thoughtful men will regard the Theosophical Society as the precursor of the glorious consummation of that future age when Universal Brotherhood will be established once more on earth, as it was in the Satya Yuga; when strifes and discords between man and man, and nation and nation, will come to an end; and when the human race, of one mind, of one thought, and of one aspiration, will return to their ancient common faith. This glorious epoch is also prophesied in the Buddhist scriptures, where we read that the next Buddha will be Maitreya Buddha, whose mission will be, as his name indicates, to establish peace, goodwill and brotherhood among all men. The Theosophical Society is the herald of what is to come—the seed which will grow into the tree bearing the golden fruit. The glory that rests on the brow of our beloved Teacher, H. P. B., will never be effaced, for her light was of the world where dwell the Masters and Saviours of mankind. May the sacred memory of H. P. B. live with us now, and through all eternity!

***

The Japanese.

A book entitled, "The Japanese Spirit," * comprises brief lectures recently delivered before the University of London, by Professor Okakura-Yoshisaburo, which abound in valuable and trustworthy information. The noted novelist, George Meredith, who contributes the Introduction, says that, "in this little work we get nearer to the secret of this singular race than we have had the chance of doing

* Arnold, Constable & Co., London.

before." His conclusion in regard to the 'Yellow Peril' nonsense is thus stated :—

It is at least unlikely in an extreme degree that such a people, reckless of life though they be in front of danger, but Epicurean in their wholesome love of pleasure and pursuit of beauty, will be inflated to insanity by the success of their arms. Those writers who have seen something malignant and inimical behind their gracious politeness, have been mere visitors on the fringe of the land, alarmed by their skill in manufacturing weapons and explosives—for they are inventive as well as imitative, a people not to be trifled with ; but this was because their instinct as well as their emissaries warned them of a pressing need for the means of war. Japan and China have had experience of Western nations, and that is at the conscience of suspicious minds.

Filial piety, Ancestor-Worship and Patriotism are ingrained in the hearts of this people.

Professor Okakura says: "Speaking generally, we are still Shintoists to this day—Buddhists, Christians and others—so long as we are born Japanese." The Japanese have a sacred reverence for the throne, and believe that their rulers are heaven-sent ; they also firmly believe that the spirits of the departed still live and move among them. Foreign religions, though helping to modify and regulate conduct, have left their original faith mostly unchanged.

The Zen or contemplative sect of the Buddhists seems to have exerted the greatest influence upon these people and has been the means of developing "the secret power of perfect self-control and undisturbable peace of mind." This forms the basis of all their conduct. Professor Okakura says : —

The self-control that enables us not to betray our inner feeling through a change in our expression, the measured steps with which we are taught to walk into the hideous jaws of death—in short, all those qualities which make a present Japanese of truly Japanese type look strange, if not queer, to your eyes, are in a most marked degree a product of that direct or indirect influence on our past mentality which was exercised by the Buddhist doctrine of Dhyana taught by the Zen priests.

Another benefit which the Zen sect conferred on us is the healthy influence it exercised on our taste. The love of Nature and the desire of purity that we had shown from the earliest days of our history, took, under the leading idea of the Contemplative sect, a new development, and began to show that serene dislike of loudness of form and colour, that apparent simplicity, with a fullness of a meaning behind it, like a Dhyana symbol itself, which we find so pervadingly manifested in our works of art, especially in those of the Ashikaja period (1400—1600 A.D.) is certainly to be counted among the most valuable results which the Zen doctrine quickened us to produce.

In short, so far-reaching is the influence of the Contemplative sect on the formation of the Japanese spirit as you find it at present, that an adequate interpretation of its manifestations would be out of the question unless based on a careful study of this branch of Buddhism. So long as the Zen sect is not duly considered, the whole set of phenomena peculiar to Japan—from the all-pervading laconism to the harakiri—will remain a sealed book.

The Japanese do not believe in a personal God, and only moral and non-religious instruction is imparted in their schools ; and the Professor admits that they think a man "can be upright and brave without the help of a creed with a God or deities at its other end."

Still, we must admit that though their faith is not formulated in any definite, verbal creed, they are sustained by it in the most trying scenes of life and death, to an extent not surpassed (may we not say not equalled ?) by any other race.