

1874

The Theosophist



Founded by H. P. BLAVATSKY & H. S. OLCOTT

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THE THEOSOPHICAL SOCIETY

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

THE THEOSOPHIST

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No. 10

THE THEOSOPHIST

ON THE WATCH-TOWER

LONDON, *May* 14, 1914

WHITE Lotus Day was kept in London as usual, the temporary building in Tavistock Square being gay with flowers, and warm with loving hearts. As I had another meeting to attend, my speech was placed first on the programme; later, Miss Arundale and Mr. D. N. Dunlop were the chosen readers, and the loving memories of our departed workers which had travelled from the far East across Europe to Britain, travelled on westwards to America, weighted yet more with love and gratitude.

* * *

Miss Bright, my two dear adopted sons and myself went on to a great demonstration of the locked-out building Trades-Unionists in the Albert Hall, where, after sixteen weeks of compulsory idleness, the men had met to press the claims of their starving women and children on the public. Whatever may be the rights and wrongs of any special question raised in the Labour War, it must never be forgotten that on the main issue—the right of every one born into a civilised community to

conditions which enable him to develop all the faculties he brings with him into the world—the manual workers have Right and Justice on their side. Hence, while not agreeing with much of the Labour policy of the moment, I cannot but sympathise with the spirit of all efforts to raise those who supply us with the necessaries of life to at least the minimum of comfort, health, education and refinement necessary for any life deserving to be called human. The life of the manual workers in Great Britain is but too often not a human life, and to live near the precipice of starvation is a fate which should never befall an industrious decent man or woman. The present condition is intolerable, and *must* be changed. But the counsel and goodwill of the educated and thoughtful, and the wealth of the rich are needed to build the bridge from the old system to the new, so that Revolution may be avoided. Theosophists should bring to bear on Social Problems all their knowledge and their love, in order to help Society through the transition stage.

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The T.S. Braille League is bringing out a monthly magazine for the Blind, and this benevolent enterprise should be supported by members of the Society, for the blind are mostly poor, and it would be an act of charity to give this monthly paper to those who are pathetically eager to share in the knowledge which brightens so many lives. The cost is only 6s. a year post free in the United Kingdom, and 9s. outside. All information can be obtained from the Editor, Mrs. Dudley, 17 Hornsey Rise Gardens, London, N., to whom also subscriptions and donations may be sent.

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I have seen a leaflet issued by Mrs. Emmy Gysi making various surprising statements. This good lady brought me a "message" that if I did not give up the ring H. P. B. had given me, to be broken into pieces and scattered on the sea, various terrible things would happen to me! I did not feel nervous, and declined. Unfortunately, Mrs. Gysi, in mentioning this, makes the further statement (4th April, 1914) that "the President will have a verdict against her in the legal proceedings which are still pending concerning the two young Hindūs". Perhaps all the other forecasts may prove equally mistaken.

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Mrs. William Mann (Maud McCarthy) is doing very beautiful work, wedding together Theosophy and Music, the music eastern-born, with the magic of India in it. She has also been forming centres of the Brotherhood of Arts—a Theosophical idea—and M. Henri Verbruggen, the conductor of the Glasgow Choral Union, joined it enthusiastically, when she formed one in his city, as did also the Head Master of a large local Grammar School. Mrs. Mann's exquisite singing of Indian music is arousing wonder and delight wherever she goes, and she is doing real service to India as well as placing Theosophy in a most attractive light.

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Colour-Music is spoken of as the "latest thing in emotions" by *Science Siftings*, which says:

Colour-music is, roughly, the use of colour instead of music to affect the human emotions. It is based largely on the relation of light to sound—a relation that long has been guessed at but only lately has been proved to exist to a remarkable degree. The wave relations of colour and sound are not only connected mathematically, but have a remarkable similarity in their effect upon your feelings. From the discovery

of this emotional relation was born the art of Colour-Music, which consists in making the same appeal to the eye through a succession of colours as is made to the ear through a succession of sounds that form music. By means of Colour-Music attempts have been made to render well known musical compositions in their corresponding colours.

The notes C and C sharp, yielded by 395 and 433 vibrations, give red, and so on up to violet; a musical scale can thus be reproduced in colours, and played so as to be seen. It is thought, from certain indications, that the colour beyond the violet is a reproduction of red as an 'octave'. It is interesting to notice that H. P. Blavatsky, in 1889, gave her pupils a chart, published in Volume iii of *The Secret Doctrine*, giving these exact relations, except that she put in indigo between blue and violet as corresponding to B. "Sensitives connect every colour with a definite sound," said H. P. B. "Every sound corresponds to a colour and a number (a potency spiritual, psychic, or physical) and to a sensation on some plane." Science has yet to correlate sound and colour with the initiation of forces causing movements, and with sensations. Sounds may be "*seen* not *heard*," for colours are but correlatives of sounds, produced in finer, subtler, matter. The language of the Devas is in colours. Colours are called the "Fathers of the Sounds," because colours in finer matter yield sounds in denser—the reverse of the above experiments. "In the realm of hidden Forces, an *audible* sound is but a subjective colour; and a perceptible colour but an *inaudible* sound." The nerves, she said, vibrate and thrill in correspondence with emotions, producing undulations in the aura, yielding chromatic effects. "The intermediate tones of the chromatic musical scale were formerly written in colours."



May 9th found me at Cheltenham in connection with the Southern Federation. Dr. Wilkins has taken a good house in Cheltenham for the T.S. Lodge there, and the delegates gathered there for the opening. I gave a short address, and we then adjourned to tea. After tea came a lecture on 'Theosophy' to a crowded meeting in the Town Hall, and I have never addressed a more attentive and appreciative audience. Then back to London by midnight. Business filled the next days—visit to Headquarters, discussion with representatives of Trades Union workers, interview with Australian journalist, visit to British Congress Committee, and so on. Saturday, the 16th, will see a visit to Sheffield for the Northern Federation, and on the 17th, the London Sunday lectures begin.



Miss Christabel Pankhurst has commanded her followers among the militant Suffragists to leave all other Societies to which they belong. This tyrannical ukase will alienate from her section of the Suffragists much valuable sympathy, and we shall lose a few members who had made the woman's movement their life-work before they joined the T.S., and who belong to Miss Pankhurst's following. Wise generals seek for allies, they do not ostracise them. We are sorry to lose those who formed a link with the Pankhurst wing of the movement, and wish them all the success their noble motives will bring in time.



It is a pity that a man like Professor T. W. Rhys Davids should speak so foolishly of the T.S. as he did on the celebration of his birthday, if rightly reported.

He said, speaking of new methods in history :

Of course I am aware of the pretensions put forward by the adherents of what is called Theosophy, but to the student they are of no importance whatever. The exponents of that creed are lamentably ignorant of the literatures of the East. They know nothing of Pāli, and they talk, for instance, about esoteric teaching, though there is no esoteric teaching whatever in Buddhism.

Dr. Rhys David's ignorance of esotericism in Buddhism proves nothing, while his sweeping statement that the exponents of Theosophy "know nothing of Pāli" is a little impertinent when we remember that Mr. C. Jinarajadasa took honours in that language and Samskr̥ṭ at Cambridge, and Dr. F. Otto Schrāder, the Adyar Library Director, has a reputation among all western Orientalists who keep abreast of the times. It is amusing to learn that they are equally "ignorant of the literatures of the East," when we recall our learned Hindū members and their various publications, to say nothing of the standard text of the Minor Upaniṣhats now issuing from Adyar, and many translations. The sneer, which was justifiable when the T.S. was first founded, is now a silly anachronism, and only injures the reputation for knowledge and fair dealing of any one who makes it.

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M. Scriabine, the Russian Theosophist whose music has caused so great a sensation in London, hopes to visit Adyar in the coming autumn. It is doubtful whether India will have the privilege of hearing his compositions, as they need a highly trained orchestra, and that is not available.

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PARIS, *May 22, 1914*

Saturday, May 16th, found Lady Emily Lutyens and myself at Sheffield, whither we went to take part in the Northern Federation meeting. I could only give an afternoon lecture, as the Sunday Queen's Hall meetings began next day, but it was pleasant to meet for even so short a time many sturdy northern friends. Back to London after a north-country tea, for the two Sunday lectures, and the evening found Queen's Hall packed as usual, and many turned away from it, for the lecture on 'The Meaning and Method of Mysticism'. What was not usual was that *The Pall Mall Gazette* gave nearly a column of report, the first time that a big London daily has reported a London Sunday lecture. *The Christian Commonwealth* gave an admirable summary of over two columns, and some big provincial journals have dealt generously with it. On the 18th, I had a long talk with Mr. Mallet at the India Office over the grievances of Indian students, and found him anxious to help them; but the students maintain that the Department does them more harm than good. My son gave an afternoon tea to the Congress delegates and some English sympathisers, and we spent a pleasant hour.

The next day gave me the opportunity of saying another word for India in an interview with a *Lady's Pictorial* man, and a little later I had a pleasant little talk on Indian difficulties with Mr. Massingham, editor of *The Nation*, who is warmly sympathetic with Indian aspirations. The Annual Meeting of the Peace Society in the Guildhall was rather dull; the managers seem to be too much in a groove.

* * *

On May 20th, five of us left England for Paris—Mr. Graham Pole, Mr. Wedgwood, Mr. Banks, Mr. Krishnamurti, and myself. There was a big crowd at the station to greet us, and at 9 p.m. there was a large reception, M. Charles Blech, the General Secretary, giving a short speech of kindly welcome. Many had come from the provinces and from Switzerland, Holland, Belgium, and Russia, and every one seemed to be very happy, full of enthusiasm and vitality. On returning from a meeting the next morning, we stopped at the new Headquarters, a really splendid building, well planned and well executed. It is already roof-high, and should be ready for occupation in the late autumn or early winter. A lecture to members and friends on 'Des difficultés dans les recherches occultes' drew a large audience to a nice hall in the rue d'Athènes, and they listened with much interest to careful explanations of the reasons which made all original research difficult. A third lecture in the evening should have given a surfeit of talk for one day.

* * *

To-morrow I hope to breakfast with the founders of Co-Freemasonry, to lecture on 'L'individuation et l'origine du karma individuel,' and, with the help of some of the founders of the Supreme Temple of the Rosy Cross, to consecrate a Grand Temple for France. The following day will see us travelling back to England.

Below we print in full the Judgment of the Lords of the Judicial Committee of the Privy Council delivered on 25th May 1914 by Lord Parker of Waddington.

This is an appeal from an order made by the High Court of Madras in its appellate jurisdiction on the 29th October 1913 confirming with a variation as to costs a decree of Mr. Justice Bakewell in a suit in which G. Narayaniah (the present respondent) was plaintiff, and Annie Besant (the present appellant) was defendant. The decree declared that J. Krishnamurti and J. Nityananda, the sons of the plaintiff, were wards of Court and that the plaintiff was guardian of their persons, and ordered the defendant to hand over the custody of the wards to the plaintiff as such guardian.

The facts which gave rise to the action were as follows :— The plaintiff is a Hindu residing at Madras. He is a Brahmin, but is not well off, having an income of some 160*l.* per annum only. He was for many years a member of a society called the Theosophical Society, of which the defendant was president and was well acquainted with her. He had two sons, J. Krishnamurti and J. Nityananda, born respectively on the 11th May 1895 and 30th May 1898. Early in 1910 the defendant offered to take charge of these sons and defray the expense of their maintenance and education in England and at the University of Oxford. The plaintiff thought it desirable to take advantage of the opportunity thus afforded of giving his sons a western education, notwithstanding it would entail a loss of caste. He accordingly accepted the defendant's offer, and by a letter to the defendant, dated the 6th March 1910, affected to appoint the defendant to be guardian of their persons and authorised her to act as such from that time forward.

In their Lordships' opinion the principle on which the legal effect of such a letter falls to be determined do not admit of dispute.

There is no difference in this respect between English and Hindu law. As in this country so among the Hindus, the father is the natural guardian of his children during their minorities, but this guardianship is in the nature of a sacred trust, and he cannot therefore during his lifetime substitute another person to be guardian in his place. He may, it is true, in the exercise of his discretion as guardian, entrust the custody and education of his children to another, but the authority he thus confers is essentially a revocable authority, and if the welfare of his children require it, he can, notwithstanding any contract to the contrary, take such custody and education once more into his own hands. If, however, the authority has been acted upon in such a way as, in the opinion of the Court exercising the jurisdiction of the Crown over infants, to create associations or give rise to expectations on the part of the infants which it would be undesirable in their interests to

disturb or disappoint, such Court will interfere to prevent its revocation. (*Lyons v. Blenkin*, Jac. 245.)

Shortly after the respondent accepted her offer the appellant took charge of the boys and they have since been in her custody and she has defrayed the expense of their maintenance and education. In February 1912 they left India in her company, and after staying with her for some time in Sicily and Italy finally accompanied her to England, where she left them under the charge of Mrs. Jacob Bright, having made arrangements for their having a course of tuition such as would enable them to enter the University of Oxford.

Though the respondent's confidence in the appellant appears to have been shaken sometime previously for reasons to which it is unnecessary to refer, he assented to, or at any rate acquiesced in, the departure of his sons in her company for Europe. Nevertheless on the 11th July 1912 he wrote the appellant a letter cancelling his previous letter of the 6th March 1910, demanding that his sons should be restored to his custody and threatening proceedings if such demand were not complied with. The appellant who had returned to India refused to comply with such demand, and the respondent thereupon commenced a suit in the District Court of Chingleput, in the Madras Presidency, asking to have it declared, that he was entitled to the guardianship and custody of his sons, and that the appellant was not entitled to, or in any case was unfit to be in charge and guardianship of such sons, and for an order on the appellant to hand over such sons to the respondent or such other person as to the Court might seem meet.

In their Lordships' opinion this suit was entirely misconceived. It was not, and indeed could not be disputed that the plaintiff remained the guardian of his children notwithstanding that he had affected to substitute the defendant as guardian in his place. The real question was whether he was still entitled to exercise the functions of guardian and resume the custody of his sons and alter the scheme which had been formulated for their education. Again, it was not and could not be disputed that the letter of the 6th of March 1910 was in the nature of a revocable authority. The real question was whether in the events which had happened the plaintiff was at liberty to revoke it. Both questions fell to be determined having regard to the interests and welfare of the infants, bearing in mind, of course, their parentage and religion, and could only be decided by a Court exercising the jurisdiction of the Crown over infants, and in their presence. The District Court in which the suit was instituted had no jurisdiction over the infants except such jurisdiction as was conferred by the Guardians

and Wards Act, 1890. By the 9th section of that Act the jurisdiction of the Court is confined to infants ordinarily resident in the district. It is in their Lordships' opinion impossible to hold that infants who had months previously left India with a view to being educated in England and going to the University of Oxford were ordinarily resident in the district of Chingleput. Further a suit *inter partes* is not the form of procedure prescribed by the Act for proceedings in a District Court touching the guardianship of infants. It is true that the suit was subsequently transferred to the High Court under Clause 13 of the Letters Patent 1865, but the powers of the High Court in dealing with suits so transferred would seem to be confined to powers which but for the transfer might have been exercised by the District Court.

Again, the relief asked for was a mandatory order directing the defendant to take possession of the persons of the infants in England, bring them to India, and hand them over to their father. Considering the age of the infants any attempt on the part of the defendant to comply with this order, would, if the infants had refused to return to India, have been contrary to the law of this country, and would have at once exposed the defendant to proceedings in this country on writ of *habeas corpus*. No court ought to make an order which might lead to these consequences. The most which a court of competent jurisdiction in India could do under circumstances such as existed in the present case, was to order the defendant to concur with the plaintiff as the infants' guardian in taking proceedings in this country to regain the custody and control of his sons.

The difficulties and anomalies of the procedure adopted by the plaintiff are well illustrated by the history of the proceedings. After the transfer to the High Court, issues were settled in the ordinary manner. There was no issue as to whether it was or was not desirable in the interests of the infants, that they should give up all idea of a western university education, and return to India. It was urged that the High Court did in fact consider their interests. If it did so, it must have been upon evidence admitted as relevant on other issues, and it is by no means apparent that, had a proper issue on the point been directed, further evidence would not have been available. At any rate on such an issue, the necessity of the infants being properly represented before the Court, and of ascertaining what they themselves desired, could hardly have been overlooked.

At the trial of the action some difficulty appears to have been felt by reason of the facts (1) that the suit was not such as to make the infants wards of Court, and (2) that the elder infant would within a very short time attain his majority

according to Hindu law. The Trial Judge sought to overcome those difficulties (1) by declaring the infants wards of Court, and (2) by taking advantage of Section 3 of the Indian Majority Act, 1875, as amended by Section 52 of the Guardians and Wards Act, 1890, and declaring under Section 7 of the latter Act that the plaintiff was their guardian so as to prolong their minorities until they attained respectively the age of 21 years. It was hardly contended that any such order was competent to the District Court in the suit in question. It is alleged, however, that when once the suit had been transferred to the High Court, the High Court had a general jurisdiction over infants which they could exercise at pleasure, and that the directions in question were properly given by virtue of such general jurisdiction. It is to be observed, however, that whatever may have been the jurisdiction of the High Court to declare the infants to be Wards of Court, an order declaring a guardian could only be made if their interests required it, and, as appears above, they were not before the Court, nor were their interests adequately considered. And further, no order declaring a guardian could by reason of the 19th Section of the Guardians and Wards Act, 1890, be made during the respondent's life unless in the opinion of the Court he was unfit to be their guardian, which was clearly not the case.

Since the appeal has been presented the infants have obtained the leave of the Board to intervene therein and be heard by counsel. Counsel on their behalf have appeared before their Lordships' Board and stated that the infants do not desire to return to India or abandon their chance of obtaining an university education in this country. The order of the High Court directing the defendant to take them back to India cannot be lawfully carried out without their consent or without an order from the Court exercising the jurisdiction of the Crown over infants in this country. It is and always was open to the respondent to apply to His Majesty's High Court of Justice in England for that purpose. If he does so the interests of the infants will be considered, and care will be taken to ascertain their own wishes on all material points. Their Lordships do not consider it desirable to express any opinion of their own on questions with which only the High Court in England can deal satisfactorily. It is enough to say that the order made by the Trial Judge in India as varied by the High Court in its appellate jurisdiction cannot stand, and their Lordships will humbly advise His Majesty that the same ought to be discharged, and the suit dismissed with costs both here and in the Courts below, but without prejudice to any application the respondent may think fit to make to the High Court in England touching the guardianship, custody, and maintenance of his children.



WHITE LOTUS DAY, 1914

AN ADDRESS BY ANNIE BESANT

WE all, I think, on White Lotus day, as the hours roll by, think of the other parts of the world where these celebrations are being held, and I have often liked to imagine that as the sun, I was going to say "goes round the earth," and I will say so though it is not correct, he sees in one land after another the flame of our love for our leaders in the past, a light on altar after altar in every National Society, until at last he returns to the East and begins the course of what, in one sense, is a new year. We naturally look back as I say on those early days, but we also look forward. Back with intense gratitude to our H. P. B. for all that was done in that heroic life, for all the light that was brought and the strength that was given, she to whom so many of us owe all that makes life precious and strong. Still some of her old pupils remain, remembering her as she then was, although looking forward to him as he now is.

In this last year one very faithful pupil of H. P. B. has passed onwards for a time, one whom all the elder members amongst you know full well, one of our best students and most faithful members, Isabel Cooper-Oakley. She left us from Hungary where she was doing her Master's work—doing it with steadfast heroism in a worn-out body; when many would have given up in despair, still keeping courage high and strong, and resembling in that her great teacher, who through a broken body continued unbroken work. H. P. B., as we know him now, is living in a physical body in our own world, but working from the higher planes. We often wonder when he will think fit to come amongst us again and on the whole, I think, he has not felt encouraged within the last few years, because he is finding it considerably easier to work outside of the turmoil of the world than in the midst of it.

Then our thoughts go to our President-Founder who also passed away from us, leaving behind a golden record of work. He, as many of you know, has come back again into this world, but in a child body, not as H. P. B. who took one that was practically mature, though young. He will not, I think, have the chance to keep away from us as H. P. B. is doing, because we shall keep an eye upon him as he grows up, and not allow him to go too far away; for his is a work that we cannot spare, and, however grateful we may be for the past, we look forward with still livelier gratitude to the help and strength yet to be given to the cause.

Many another we remember on a day like this, sending words of love across that supposed gulf of death, which really does not divide heart from heart. Looking backward with thanks for the work that has been

done, we ever turn joyously to the future, when those who have worked before will work amongst us again. And as one after another passes away from this side, and as the numbers grow on the other side of coming workers, inevitably we think how many, who have passed away before we were here this time, are now coming back among us to carry on this work we all love so well.

The Christians are very fond of speaking of the Communion of Saints, and that phrase has a very real significance. It applies to the communion of all those who are seeking to live the higher and nobler life, communion of all the workers in great causes, united by that bond which death cannot touch, the bond of high ideals of love and strenuous endeavour; and we rejoice to think that all the valuable things of life are really beyond the touch of death, that death can only strike away the outer forms which matter little and cannot touch the realities; for when one form passes away, we create other forms for work and life, remembering in the words so familiar to us that "the Real can never cease to be".

Each one of you to-day will think of those whom you have specially loved and who have passed beyond for a while. Each heart has its own memories, and to each life some special lives are dear and sacred; and by our knowledge of each other we come into touch with all those whom each one specially loves, so making this great Communion of the ever-living and the ever-working, whether in this world or in any other, for worlds cannot separate those whom love unites.

For us, then, life is joyous even when death for a moment touches it, for we know no broken ties, we know

no real separation, among those who love and who live. The great words put into the mouth of the Christ that "God is not the God of the dead but of the living" are also true for us who live in these days. There are no dead; there are only living in a universe of life, some here and some elsewhere, so binding all worlds together; knowing this with full assurance of certainty, we can tread our path onwards, knowing that for us there can be no shadow of division or of loss, feeling sure that all who work and love are ever bound together, and that in ages far ahead of the present day, in millennia still unborn, we who live and work and love shall ever re-find each other, that ever and ever again we shall labour side by side, and that thus loving and thus working, bound to those greatest Servants of humanity to whom our lives are given, we can pass onwards un-fearing, unterrified, unsorrowful; for all the sorrows of the world are but as dust for those who are ever pressing forward on the wheels of an immortal life. We *know* the truth of that in which we believe; we know that our life, eternal as the life of God is eternal, knows neither birth nor death, recognises neither youth nor age, for in the Eternal no passage of time is marked, and that which has emanated from the Supreme, the Eternal, can never pass away nor know shadow of changing.

We, eternal Spirits, living in Eternity, where for us is sorrow, where for us is change?

So, brothers and sisters, I greet you as you turn your hearts backward now and forward as well, and, leaving you for the moment for other work,¹ I know that your thoughts will circle round those noble ones of whom I have been speaking, and that they are with us wherever hearts love and remember, and that in that glad presence of the ever-living, you and I will for ever abide.

¹ Mrs. Besant had another meeting to attend.

REFLECTIONS ON INDIAN THOUGHT AND LIFE¹

By COUNT HERMANN KEYSERLING

REALISATION only was the aim of the Indian sages ; thus they could attach no value to originality. To them that, the reflection of which in the consciousness is called truth, *is*. There is no question of invention. Discovery however, involves no personal merit, as man can only discover that which higher powers reveal to him : "Only by him whom he chooses, by him is he understood." (Ruysbroek) And as to the embodiment of Truth, only a fixed one could be realised. Those subject to change were of no value. Furthermore, new adaptations use up energy which might be spent better and otherwise. Men of faith, like those of action, are, of physiological necessity, inimical to originality with regard to conceptions as such. Both create in another dimension than do intellectual creators. The former transmute ideas into inner reality, the latter, into outer reality. In themselves these ideas have no significance for them, to them they are motives, outlines, starting points, only of value in proportion as they are realised. To such natures any theorising appears idle. Not only Napoleon, but Bismarck also, has cordially

¹This is a translation of some chapters very kindly placed at our disposal of a still unpublished work entitled *Reisetagebuch eines Philosophen* which will be published by Mr. T. F. Lehmann in Munich, in the autumn of 1914.

hated the ideologues, and both of them firmly believed in a Providence. This faith was physiologically necessary to them: without safe cover in the rear both would not have confidently marched forward, and as with men of action so it is with men of faith. Being religious means to realise, to desire to transmute mental values into life. In order that one should be able to devote himself without any further concern wholly to this task, these values have, as such, to be unquestionable certainties. Thus he is bound to believe in dogmas, to keep inviolably fast to definite conceptions. Whether, for the rest, he is tolerant or fanatical depends on the degree of his soul-culture, on the width of his spiritual horizon. The orthodox Christian, in his delusion that salvation depends on dogma as such, wants to convert, *coute qui coute*, all those cherishing other beliefs, and therefore looks down upon them. I have not met a single Hindū who did not believe, with a faith as firm as a rock, some dogma or other, but on the other hand also, no single one who wished to convert anyone whomsoever, or who despised anyone whomsoever for his belief in another faith. The fact is that the Hindūs are cultured enough to know that not dogma as such, is the most important element, but its action on life.

But the negative attitude of the Indian towards originality has a still deeper root than the one we have so far considered. The R̥shis thought from the depth of their consciousness, which enabled them to behold meanings immediately: why produce another phenomenon in the world when there are already so many? For what else are creative ideas but tiny flowers springing up in the meadows? What does it matter how far

any one of them attains? They did not think thus as sceptics, but as all-knowers. It has often been noticed that scepticism and the deepest metaphysical insight coincide on the surface, and that is so. Sceptics as well as Mystics, realise the relativity of all formation, and therefore they must agree in its valuation. Only the latter know, what the former do not divine, that reality is not exhausted in relativity. They are conscious of the being which expresses itself through the medium of manifestation. This applies, in small things, to every man of action, every creator; indeed to every one who has made up his mind about anything; such an one humanity has then ever, with a true instinct, preferred to the doubter, however clever he might be. But it applies to him indeed, only in small things; hence the limitations of all doers, their one-sidednesses, their prejudices, their inadequacies, with regard to which the sceptical onlooker has such an easy game. In great things the same applies to the sage: he does not consider all manifestation as equally non-serious, but as equally serious. And so, like God, is beyond all narrowness, all partisanship.

But can such knowledge transform itself into fertile life? In the case of God it does. He knows the relativity of every manifestation, and yet lives Himself out in every one, with the most extreme one-sidedness; He knows the inadequacy of every separate expression, and yet this never weakens the energy in Him. In fact He creates connectedly. Man, as an understander, may indeed reach divine universality, but as a doer, he remains strongly limited; as a living being he never attains beyond the one-sidedness of separate existence. Thus a too deep insight lames his energy. It is not

necessary that it should do so, but mostly it does do so. It has done so in the case of the Indians. Against the truth of their theory nothing can be said. Undoubtedly the ideas of an Alexander had no more significance for the cosmos than any tiny flower; both are natural phenomena, each in their own way. He who gives birth to ideas does, in principle, no more than any cow: when forms of knowledge develop themselves and seize life, then that is only one natural process amongst others. The struggle of artists for recognition, of states for power, of humanity for ideals, is one form amongst others of the general struggle for existence, and progress is a biological process which finds everywhere its parallels. So, no ambition is in reality more than an animal craving for growth; no idealism is anything more than one exponent amongst others of the general striving of all life towards ascent and increase, and whether this or that happen, whether one more masterpiece, one more piece of knowledge, one more heroic act enrich the world, is of small enough importance in the connected whole. The more so, because the meaning is one everywhere and does not gain anything new from its own standpoint by the increase or improvement of its forms of expression. Indeed, the ideas of Alexander have, in the sight of God, no greater significance than tiny flowers. But would it have been useful to Alexander to think so? Yes, if he had been so great that he nevertheless would have fulfilled his destiny as Alexander; but that he would in such a case hardly have done.

The Indians have been aware that no knowledge may encroach upon action according to Dharma; this is especially the fundamental idea of the *Bhagavad-Gītā*.

There, Shri Kṛṣṇa teaches Arjuna that he *must* fight—whatever he may know, or realise—for he is born to fight. The same fundamental idea pervades the whole doctrine of non-attachment : kill ambition in thyself, but act in such a way as if thou wert animated by the most extreme ambition ; stifle all egoism, but live thy separate life so energetically active as only an egoist would do ; love equally all creatures, but do not neglect therefore first to do what lies to thy hand. Indeed, as to knowing, the Indians have known everything. But knowing and living are two things, and nowhere does that show more markedly than with them. We do not know of any Indian who, as a living human being, has expressed in action this wisdom in great things ; and there are probably fewer Hindūs, who do so in small things, than Turks and Chinamen. That is the curse of that primacy of the psychic, which characterises, as nothing else, the Indian state of consciousness.

From time immemorial they have laid the stress of existence on psychic experience, that is the realisation of life within the sphere of the psychic. Owing to that, they have arrived so wonderfully far as realisers and seers of the divine ; but also owing to that they have, as living, acting human beings, never been a fraction of that which their theory postulates. And that is only natural. When the spirit centres itself in the world of conceptions then new understandings arise as independent entities, unrelated to the personal life. The latter remains, notwithstanding all understanding, where it was before. Another adaptation is necessary to make a great man. So the Hindūs illustrate with exemplary plasticity the advantages, as well as the disadvantages of a life purely directed towards

understanding. It leads to understanding as does no other ; it further leads the born sages and saints towards such a perfection as seems impossible under other initial conditions ; but it is not beneficial to the life of the remaining people. Of late, English-speaking Hindūs, goaded by European criticisms which they disliked, have again and again pointed out that the Indian doctrines know how to deal with practical life and do not at all favour quietism. Certainly, they do not do that ; as doctrines they are the truest and deepest, the most comprehensive and most exhaustive which exist, but they have never influenced Indian *life*.

It is not so beneficial for the average man to know too much. When Alexander, at some time, hears that he is, in the sight of God, merely a daisy, then he only too willingly abdicates as Alexander. He decides for himself that no particular existence serves any purpose, and, at best, he does what lies nearest to his hand, filling more or less perfectly the position into which he was born. He renounces altogether too soon all ambition. It is true that the sacred scriptures teach that only the highest man is ripe for the highest life, and that the others have to war, to fight, to live actively, to be ambitious, because that only brings them inwardly forwards. But which of those who do not belong to the most highly cultured, acquiesce in not being born for the highest ?

When once anywhere a condition is proclaimed as the all-highest, there every one strives to realise it in his own way. In the Orient, ambition is generally considered something base : that is a misfortune. It does indeed indicate the very highest when a wholly great one is without ambition, but the small one who

has no ambition, does not leave his corner. To the Hindūs, as to Christ, gentleness is the highest virtue : this is a misfortune. Only he who possesses the passion of a Peter the Great may profess the ideal of gentleness ; the weak ones—and the Hindūs are weak—it renders still weaker than they were. All-understanding is taken as the highest : professed by such as have no understanding, this ideal lames development as no other. For it makes of them energy-lacking sceptics. And so, precisely, the unique depth of their understanding has ruined the Indians as a people. It has made them supine and weak.

This is most significant ; it is once more an example which India gives to all humanity. It shows how little good it is when all men strive after perfection as philosophers. This way is only suitable to the very few who belong to this type of being ; all others it leads to ruin.

And so then, the Indian myth, according to which the R̥shi, the Yogī, yea even the Sannyāsī, are amongst all men actually the highest, signifies something else than it appears to do. It does not mean that these types are amongst all others actually the highest, that all men should within that class find their most perfect self-realisation : it means that according to Indian assumptions, only born philosophers and saints can become perfect. Whilst the rest of humanity perishes !

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This then would be the true reason why the world-conception of the Indians is, not unjustly, looked upon as quietistic : it is not the doctrine as such which gives precedence to non-action as against action, to apathy as against energy, but this is the way in which it has acted upon life. As understanders the Hindūs have lifted

themselves above the chances of experience as no other people have done ; but practical life has not followed this lofty flight of the spirit ; it has unmasked it by a specificness all the more pronounced as an expression of that *hybris* which the gods never leave unpunished.

What is general cannot become a life-power. That is only possible for what is definite ; which in the case of a world-conception means : its definite understanding and interpretation, a definite practical application. Thus the knowledge of the R̥shis, however universal it may have been, has been understood specifically from the very outset. The Ātman, so teach the Vedas, rests beyond all manifestations, purely in itself, not name, not form, not action. And the highest aim of existence is to become one with the Ātman ; that is, to turn so deeply inwards that the consciousness takes root in the principle of life. From this doctrine several practical consequences may be deduced. The Indians have established as highest the withdrawal from life into the deity, that is the conjuring away of the whole of creation. *Plus royalistes que le roi*, cleverer than Brahman Himself—for He at any rate deemed it good to unfold Himself into the universe—they have directed all their efforts to reach out of, and beyond, becoming. Thus the renouncers must necessarily appear to them as the absolutely highest human types, and thus they could not recognise any value in the shapings of this life. I would draw from the same doctrine, with the same logical justification, the opposite conclusions. We should recognise the Ātman within us, and then make it a reality in this world ; we should assist Brahman, whose partial expressions we are, towards self-perfection in manifestation. Conceived in such a manner the Vedic teachings

do not prove themselves sterilising but productive in the highest degree. Reason recognises that our actions are not necessarily related to the deepest self: on this basis one should not become a quietist but should bring it about that all actions mirror the Ātman! The centre of consciousness which corresponds to the synthesis of the mind, is not in itself the deepest I. One has to develop it so far that it answers to it completely. And so on. If, now, anyone could have attained this, if he had wholly objectivated the deity on earth, then the whole question of the difference between the absolute and the relative would no longer pose itself; then he would neither have to assent to, nor to deny it, as he would be living as Being in manifestation. That the Indians have not chosen this alternative—which again and again they have recognised as the higher one, and which, undoubtedly is wholly preferable—may be traced probably to the influences of a tropical world. These have transformed the Āryan immigrants, more and more, from energetic into indolent beings, have lent to their lives more and more of that vegetative character which has found its perfect expression in Buddhism. It has been of no use at all that they have conquered that life as such, probably out of the unconscious realisation of its degenerate character; its tendency was the tendency of their blood.

Now the question arises: Would the Hindūs, as understanders and beholders of the Divine, have reached so uniquely high a stage if they had been different as men? Would they have been able to understand so clearly what really is of importance, if they had been able to put it into practice? Scarcely! The great moralist is typically non-moral, because freedom from prejudices

means freedom from fetters; the great understander is typically characterless, because he cannot judge any formation as absolutely the best; and inversely the great doer is always limited, and likewise the man to whom it is impossible not to be good. That the Indians are fully conscious of all this is by nothing so well-proven as by their good catholic attitude, their pronounced aversion to all Protestantisms: they know that they, because inwardly too free, are in absolute need of firm outer norms in order not to disintegrate. It is further proven by the fact that, in everything intelligible, they have, to an unprecedented degree, put forward the awakening of perfect understanding (not of perfect character, not of virtuous disposition, etc.) as life's aim: the man of real understanding can only decide by mental insight. But whether they have known it or not, the fact is certain. For the highest perfection in the sphere of knowledge and of religious realisation, a natural basis is necessary, which, though not excluding perfection in other directions, yet renders it extremely difficult. The people know this, in so far as they are astonished when a 'knower' is at the same time 'good'; science knows it, in so far as it states that a higher measure of religiousness appears, almost without exception, bound to a natural disposition which it judges as pathological; all the public opinion of all the world knows it in the case of the artist. Scarcely ever are such people humanly fully developed in all their values. With these human types the real life proceeds in psychic spheres; and its transformation into, and action on, that which to others is 'real' life, has as little significance for their being, as the philosophy which he prefers best has for the doer. And it can have no more significance for them, as they

would otherwise be incapable of expressing themselves completely in knowledge, in poetic fiction, in religious sentiment. To know completely, one has not only to live exclusively for knowledge, one has, to a certain extent to *be* knowledge; one has to live out one's life in knowing, as another does in loving. If, now, one does that, then henceforth it appears impossible to direct towards life the primary energy of the application of one's knowledge, for it is already bound in another direction. Realisation in contemplation, and realisation in active life exclude each other, being situated in different dimensions. But the realisation of the knower is exactly as full as that of the doer. In the sight of God there exists absolutely no difference between him who perfects himself through knowledge, and him who does so through love, or action; it merely indicates another type of being. Ever and eternally will knowers be imperfect as doers, and inversely likewise; just as ever and eternally the creatures of the air and those of the water must appear thoroughly fit, in different senses.

So it would indicate, after all, a misunderstanding to reproach the Hindūs because they have not proved themselves equally great in the world of practical active life as in that of knowledge and religious feeling. Their weaknesses signify the price of their excellencies. Of course, not all Hindūs are knowers, and the non-knowers amongst them are accordingly still inferior to European fools. But, in the same sense, the idlers of Europe are incomparably much worse than those of Hindustan.

Every system of civilisation appears orientated in the average character of the people who have invented

it, and education within its lines is fatally noxious to those whose nature deviates too much from that of the average. Now the question may be raised if some special tendency of form may not possess absolute advantages over others. Such as, for instance, the Christo-European over the Indian. Many think so. I cannot come to a decision. In so far as the greatest perfection of the masses is taken as a measure, it may well be possible that we have chosen the better part. But do quantitative points of view come up at all in real connections? I am content to state the fact that India, and not Europe, has produced the up-till-now most profound metaphysics, and the up-till-now most perfect religion.

Since, then, in Indian life the psychic element has a primary significance, in so far as realisation in conceptions is biologically equivalent to the realisation in actual practice amongst us—it is clear that, to the Hindūs, the knowers, the understanders, the anti-worldly seers and ecstasies should have to appear as the highest types. According to their postulates, so are they. And it is not after all astonishing that they look up in surprise when a European asks them if no higher forms of existence are conceivable.

Hermann Keyserling

AN APPEAL TO ENGLAND¹

By PHILIP OYLER

ENGLAND, England, let us be still and listen for one moment. Let us cease all our activities and ponder once, just once, over what we are doing and whither we are going. Let us look first at the path by which we have travelled. See how it is marked along the centuries by victory upon victory, gained formerly by physical strength and courage but latterly more by brains and what money can buy. Whatever the methods, the result has generally been the same, so that there appears behind us an almost unbroken chain of success, and we stand and pride ourselves to-day upon having the greatest empire that the world has ever known. But let us consider in what sense it is the greatest. Is it not from the fact that it has the largest possessions of land, the most powerful navy and so on, and is therefore the greatest from the world's point of view, that is, from a material point of view? We must admit it and therefore must admit too that our success can only be a temporal one, for it is founded, not upon eternal things but upon things that pass. These material things *look* stable and that is why we imagine ourselves secure behind them. But we really ought to realise (and probably do realise in the depths of ourselves) that our principles are fundamentally wrong; otherwise a really happy and healthy person would not be such a rarity in this wonderful empire of ours.

¹ Few will agree with this article, but this writer is a very thoughtful and earnest man, and has a right to have his say.—ED.

If we really cannot see at once the fate that we are so obviously bringing upon ourselves (we shall call it bad luck no doubt when it comes), let us turn to historical records and read of the rise and fall of Rome and other empires that have each in their turn been the greatest in the world. Then, when we compare them and ourselves, we cannot help seeing that we have risen in exactly the same way as they, and will most certainly fall for the same reason unless we make some mighty reform. We are powerful now only on paper. We are living almost entirely on a past reputation. We are degraded by luxury on the one hand and poverty on the other, we are dependent upon other countries for most of our food supplies and so on, and we must deliberately blind ourselves to the fact of our coming fall. Those who win their way to supremacy by force always breed enemies—human enemies, who look with jealous or revengeful eyes, and enemies within, that rob the mind of peace and therefore the body of strength. We have both these kinds of enemies, but it is the enemy within me, as usual, that will bring about our downfall, though other forces may *appear* to do so.

There is one way and only one way to save ourselves. To take that way needs more courage than has gone to the winning of all our battles by sea and land put together. None of the other great empires has had the courage to take that way and save itself. Each generation has gone on thoughtlessly and selfishly, hoping merely that the deluge would not come in its lifetime. Shall we do this too? Or are we prepared to think of others? If so, here is the only way by which we can be saved.

We must kill completely every atom of pride. We must humble ourselves before God, whom we hardly

acknowledge, and before all men. We must give up all that we possess to those from whom we took it, we must lay down all our arms and openly admit to the world that all these conquests, all these possessions have brought us no love, no peace, no happiness. They have brought us trade and money and a temporal fame in the eyes of men, but nothing, absolutely nothing that is really worth having. And we must admit to God and men that we have been the greatest of sinners, as indeed we have, for we have acted continually against our conscience, which is God's word to us, and have fought continually against our fellow men throughout the world, thereby breaking again and again the two greatest Commandments, which as Jesus said, are "Love God," and "Love your neighbour".

If we do pray for forgiveness with perfect sincerity and absolute humility; if we do really from the depths of our hearts abase ourselves before God and man; if we strive henceforth to stifle unkind thoughts and impure feelings, and to pour forth love to all instead; if we try to free ourselves of all selfish aims, and desire instead to serve in no matter how small a way; if we content ourselves with the simplest food and clothes and houses and pray that we regain our childhood's faith—thus and thus only can we be saved, for pride will ever have a fall but "he that humbleth himself shall be exalted".

For an individual the moment of worldly success is the moment for him specially to beware, for he is in danger of selling his soul eternally by killing his conscience, and for a nation it is exactly the same as for an individual. Therefore we must all humble ourselves, must all reform ourselves and our lives completely. There are among us, as always at times of crisis, a few

people of spiritual vision who can teach us the way to the kingdom of heaven through renunciation and love. They will teach us gladly, if we turn to them, and will help us to save ourselves. If we give no heed, they will build beautifully after our downfall, for the spirit is certain to prevail, whether we accept it or not. Shall we turn to them for guidance, since we ourselves have ceased to hear God's voice within us? Shall we kill our pride, which is one of our greatest enemies? Shall we have the courage to make this tremendous self-sacrifice? Or shall we go with the stream and get sucked into the vortex, towards which we are rapidly going?

The courage needed is immense. If it were not, it would be no test of our worth. The time to begin is now. The world is *talking* of universal peace, talking of it but in no way diminishing its attention to armies and navies. Here then is clearly our chance and our duty. England, England, to whom all others look, whether out of revenge, or spite, or respect, or what not, let us not talk of peace, but let us be it. Let us once, just once, set a Christ-like example and lay down our arms at the feet of our supposed enemies in all humility but with the desire for friendship. It matters not whether they embrace us eagerly or despise us with a sneer. We shall be happy, happier than we have ever been, for we shall have done one thing that will be to our everlasting glory and to God's glory too.

Let us cast out our enemy, fear, and not allow ourselves to imagine that others would rush in and plunder. Others can be trusted far more than we think. Moreover it takes at least two to make a quarrel, and if we refuse to be party to it, there can be no quarrel. And with such an example set, others will follow suit and

find their moral courage too, and feel how they have sinned and would repent. We must not wait for others to move. It must be England that leads the way, for England is considered the mightiest nation, and to the mightiest all look to take their cue. We must not wait for long. We must decide soon, soon. It needs no prophet to see that the crisis is near, and that if we delay, we shall be too late to save ourselves.

If we ignore this warning, which must have been felt by every one; if we continue our selfish, unnatural ways; then comes the mighty fall as it came to Rome and other empires, and we shall see how impotent is worldly wealth to help, and how impotent it has made us. Let us open our eyes to our many defects and weaknesses. Let us not be blind to the present, which we can see if we will, and to the past, of which we can read if we will, and then we cannot but see something of the future and realise that our decision comes to this. Shall we renounce all out of repentance and humility, and thereby gain a measure of happiness, by being obedient to a spiritual truth and by setting a noble example to others? Or shall we continue till we are compelled against our will to give up all and lose our reputation in the eyes of men and reap no harvest in heaven, because we sowed no seed there?

We may think that there is more choice. There is not, there is not. Let us then choose the nobler way and take the warnings of minor disasters that are continually being given to us, and let us thereby show that at least one empire has had the courage to admit the vanity of riches and the sin of courting them.

Philip Oyler

THE SEX QUESTION

By A. J. WILLSON

A CURIOUS position in England is exciting the wonder of the world. During the last decades higher education has been thrown more and more open to women, and they have studied science so effectually that they are aware of the strong backing that scientific investigation gives to the moral demands of religion. Perfect self-control for men as for women in all sex-relationships is now the goal pointed out by the vanguard of science, in terms that clearly show the terrible evils that each man who gives way to his passions brings upon his wife and children, as well as upon himself. Once the evil is recognised, every decent man will determine that the race shall not be destroyed by his self-indulgence, and his sons will be so instructed that another decade should see the evils of to-day things of a past state of ignorance. Naturally men were only too glad to believe that infidelity and promiscuity were not criminal and that Dame Nature blinked at—nay, approved—such slips in conduct; and their women were happy to pretend to be blind and to take the view of the men they loved and looked up to. Once, however, the veil of illusion was torn aside by a study of science; once women realised how the innocent and guilty suffered together, and how the whole nature

became warped, and the conscience twisted, in order to secure indulgence to men, and how laws and commercial customs had come to be the slaves of vice; there has been no hesitation on their part in denouncing the evil. When we read such books as *The Great Scourge*, by C. Pankhurst, LL.B., or *Prisons and Prisoners*, by Lady Constance Lytton, can we wonder that some women, who in their self-sacrificing investigations have come face to face with the depths of infamy, have taken the Brāhmaṇa's vow neither to eat nor rest in comfort until the race is free from this curse? Hence the spectacle of delicate women undergoing imprisonment and suffering, until all sense of proportion is lost in the one endeavour to save their fellows. The present laws were made in the days of ignorance before modern science had spoken, and they have to be changed, because they condone vice. Men fear a revolution if the changes be made too quickly, while women urge drastic reforms at once. This is the key to the "suffragette" movement, by which the nation will have benefited when the mistakes of "doing evil that good may come," which mark the burnings and smashings and insane sex-war of the present day, have been paid for, and the goal of a gallant, clear-eyed people, sound in mind and body, has been attained. This is at the bottom of the otherwise senseless call for votes for women. Women only care for votes in order to be able to put right the ancient wrongs of the race.

India, in all these deep questions, has the advantage over the younger western nations, in so far that the divine nature of life and of all functions connected with it have been emphasised in her ancient sacred books. Creative power is not the chance of a wild game

of the passions, but a holy function bringing out the best and highest both in men and women.

The Samskāras are explained in modern scientific terms in the *Pranava-Vaḍa* of Gārgyāyaṇa, freely translated with notes by Bhagavan Das, M.A. (Vol. I, pp. 165—286). According to Samskr̥t Vaidyaka physiology, the ideal time for closing brahmacharya is as late as the thirty-sixth year. This gives time for the ripening of the whole organism and brahmacharya in mind as well as body means the perfection of controlled vigour :

The skin takes on the bloom, the *lāvanya*, the 'saltiness,' *namakiṇi* in the Persian language, the crystal gleam, the pearly shine, which is the essence of the good complexion, and which is more than half the beauty of youth. (*Ibid.*, p. 246).

Increase of force to live and work, and not decrease, as was feared, is shown to be the reward of perfect chastity. Brahmacharya without education to occupy the mind, active games to exercise the body, and unselfish work to exercise the emotions, is a failure. The energy imparted by the natural rise of the vital forces will be turned to evil unless utilised to regulate and provision the brain by study during youth of all the stored wisdom of the schools and colleges, so that the reincarnating Jīva may quickly understand the new surroundings of its new body which it exercises by games and work. Jīvas, as we know, are in themselves neither male nor female, though the bodies they use are either one or the other. A girl's body, into which a Jīva is born, after in the last birth occupying the body of a man, requires much time to become acquainted with and properly made use of. Similarly a boy's body in charge of a Jīva last accustomed to function through the vehicles of a woman, has to be grown into. Those who for several lives have been born into bodies

of their present sex are more accustomed to them, but even then country, language, customs and ways of expression are all new and during the period of childhood and adolescence every boy and girl requires the best training and affectionate care in all ways.

America already gives State instruction to every one of her boys and girls, and this has to be aimed at in all countries. Heart, head and body—religion, study, and work and play—each has to be cared for. When once the ego has full control over his body, he takes charge himself and directs his own life, but by that time habits of self-control should have become automatic.

Men and women working intelligently together can quicken the progress of the race as neither alone can do. Intelligent control of home and children lays the foundation firmly for the next generation, and fathers and mothers of one mind are an immense power for good. The suffragette disturbances and the causes that brought them about in the West to-day are largely the result of the lack of knowledge of the laws of reincarnation; so we must not relax our efforts to educate our women, for fear of similar excesses here, were karma and reincarnation less well known. When once the West has grasped these laws they will be worked into daily life with the energy of a youthful nation, and India must re-study and apply them also now that the laws of evolution from man to superman are once more explained to us.

A. J. Willson

SOME IDEAS ON KARMA

IN GREEK THOUGHT

By LILY NIGHTINGALE

RENAN, speaking of the nations that are fitted to play a part in universal history, says that "they must die first that the world may live through them"; that "a people must choose between the prolonged life, the tranquil and obscure destiny of one who lives for himself, and the troubled, stormy career of one who lives for humanity".

This is, perhaps, more true of ancient Greece than of any country in the world, except India. Greece, behind whose mighty civilisation, language and symbolism, we discern an eastern background.

From the moment Greece died, she began to live.

First she permeated the Macedonian and Roman Empires with her influence, and the modern world no less, owes to her a debt incalculable of wisdom and beauty. To our own nation, as much as any other, she has brought gifts of priceless boon. Shelley says: "We are all Greeks, our laws, literature, religion, art, have their roots in Greece."

This being so, it is of deepest value to study these noble works of "the antique time," to live again in the spirit of Hellenic thought, to trace in the minds of great men their philosophical outlook on the idea of Karma, including Destiny, Free will, Necessity and Fate.

There is abundant evidence of the menace and struggle aspect of the force, from Homer to Euripides. Plato alone approaches the subject from the point of view of a sage who *knows*. The others are more conscious of the "doom-impending" side of Karma's reversible shield. Karma may well be imaged as a shield; one side whereof is Fate, the other, Destiny. Eternal problem for every man—which side will he present to the foe on the battle-field of human life?

It is this feeling of the inevitability of karma, which gives to the Greek genius, so full of exquisite and childlike joy, a strain of haunting melancholy: a *motif* which does not mar the music, but steeps the senses in that atmosphere of mystery, of "shadow-shapes," that is inherent in the soul of Beauty. Within the space of this article, it will be only possible to give a few hints and outlines as to how the idea of karma pursued and took hold on the Greek genius, and perchance to suggest a field of work for other minds whose tendencies are toward the Greek mode of culture.

Homer makes us hear, above all sound of warfare and victory, the voice of pity, the questions of "what for?" and "why?"—immortal problems for all great minds, when contemplating the tragic side of mortal life. "The pity of it." Hear what Glaucus says to Diomedes, when they meet in single combat. "Even as are the generations of leaves, such are those likewise of men; the leaves that the wind scattereth to earth, and the forest, budding, putteth forth another growth, and the new leaves come on in the spring-tide; so of the generations of men, one putteth forth its bloom and another passeth away." Phrases such as this occur, now and again, as if a questioning mood, even then,

haunted the soul of that bright child-world, a minor chord, struck almost at random, amid the jewelled harmony of joy, wherein Homer, child of Gods, delights.

It was always weakness the Greek dreaded, beyond all things. He saw how no calamity was unbearable, so long as the spirit rose on its wings to heroic heights. He did not understand the intricacies of the working of kârmic law, but he sensed the truth that man is superior to all ills of the flesh and senses. That it is the use he makes of calamity that puts limits to the power of the impending tragedy. This being the well known Theosophical axiom that man modifies his karma by the acceptance and working out thereof. In the 'Eumenides' of Æschylus, we find the Gods disputing about Orestes, who had slain his mother, to avenge her murder of his father, and they cannot decide, for long, how to balance the scales of Justice: at length Pallas arbitrates, and it is the unanimous decision that "no longer shall crime and punishment desolate the house of Athens". In other words, the family karma of Orestes is now balanced. Orestes takes sanctuary at Delphi. The Furies even change their name, under the benign influence of Pallas, and become the Eumenides, benevolent goddesses, metamorphosis of profound spiritual significance to students of karma.

Æschylus (according to Cicero) was a Pythagorean. It is therefore not surprising that he taught deep mysteries through the medium of drama. Apollo, God of youthful enthusiasm, commands Orestes to the dark deed of vengeance. The tribunal of human justice, and the terrible torments of the Furies overtake him. But in the end Pallas acquits him of evil, and he is

allowed to rest in peace, brought thither through the purgatorial pain of expiation. Æschylus (in common with all genius) doubtless taught even more than he knew; Sophocles' historic remark is occult in its significance: "Æschylus does what is right, without knowing." Thus spoke the intellectual rival of Æschylus; let us now glance at his idea, and treatment of karma.

Sophocles is a rare instance of many-sided genius, even in that golden age of Greek catholicity. The harmony and balance of his work were so exquisite that one of his names was "The Attic Bee". But his tragic power was equally developed. He seems to stand midway between the Promethean grandeur of Æschylus and "Euripides the Human". Sophocles grasped the educative effect of suffering, more than any of his compeers. He shows forth, by anticipation, Plato's theory, that when a man is beloved of the Gods, poverty and all ills that the flesh is heir to, can turn out only for his good, in the true meaning of the word.

Yet sorrow and suffering, according to Sophocles, were not so much to soften and humanise the proud Spirit encased in flesh, as to chasten, strengthen, and raise it. 'Œdipus Coleneus' provides a striking example of this force-educing side of suffering. A "problem play"; indeed, it might well bear as alternative title 'A Study in Karma'. The difference between moral and ceremonial purity is clearly defined. Elsewhere, Sophocles remarks: "The unwitting sin makes no man bad," and we find the spiritual truth of the alchemical force of suffering portrayed in this noble Play, wherein it is taught that though the breaking of law leaves a stain, yet it can be cleansed by the

atonement of purificatory ceremonial, and is not of that indelible type such as causes Lady Macbeth to exclaim: "All the perfumes of Arabia cannot sweeten this little hand."

Œdipus disencumbers himself of karmic debt, and then comes the realisation that an outworn past, when "paid for," is no longer a part of the way, but drops away, according to the natural law of evolution. Œdipus, at the close of his life, contemplates his doom and rest, with equal gaze, and knows that the end is harmony. In the words of the chorus:

Nothing is here for tears, nothing to wail,
Or knock the breast; no weakness, no contempt,
Dispraise or blame; nothing but well and fair,
And what may quiet us in a death so noble.

Sophocles senses "peace—beyond these voices"; he soars beyond all common-place award of happiness or grief to personalities, he knows that man is a divine fragment, a link in a chain. He shows how knowledge is put into the crucible of life-experience, to come forth the pure gold of wisdom. What is this but spiritual alchemy? Now let us turn to the third name in the trinity of dramatists, Euripides.

Far more faulty and unequal is this dramatist, the least of the three. Euripides shows us man the slave of his passions. Æschylus shows us the Promethean Spirit of humanity, who knows that ultimate freedom is his heritage, even while chained to the rock of mortality, with the hungry passions gnawing at his heart. Sophocles idealises and sublimates the minds of men—strips off the garment of flesh, and shows us the soul of tragedy, grand in the beauty of Medusa-splendour. Euripides shows man the sport and caprice of passion. He has a way of parading morality for morality's sake, at once inartistic, and belittling to the higher ethics. In

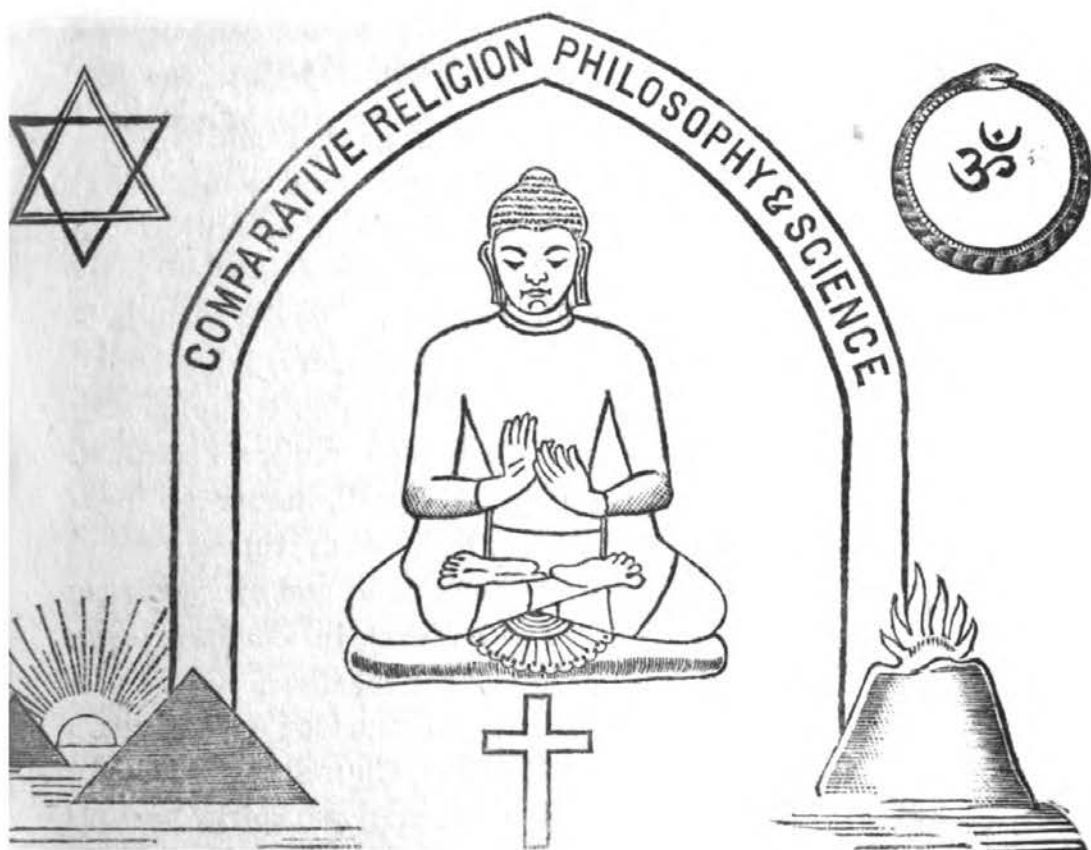
the same manner he parades outward show, success, and wealth, as things desirable in and for themselves. His famous brief for the casuist has almost passed into a household word: "The tongue swore, but the mind was unsworn." Yet Euripides can display the spectacular drama-lesson of a soul distracted, distraught, the prey of its own passions and weaknesses. He shows us the fatal kârmic results of a mind that is *not* "at unity with itself". In the working out of his idea of the characters Orestes and Electra, he shows us how the same action, even under identical conditions of circumstance, can ennoble one man and degrade another. Orestes and Electra, in the hands of Æschylus and Sophocles, move on, with the inevitability of the true tragic spirit; in those of Euripides they seem pushed on by a reluctant, half-hearted Fate. They do not suffer grandly as men, but "like driven cattle". In short, Euripides shows us men and women ruled by their passions, when we feel that they might have ruled them, and to witness such subjection becomes, at times, almost intolerable. Even in the 'Hippolytus,' we feel that his Phædra was a sufficiently strong character to have bridled her unreturned passion, and that the passion should have ennobled, rather than degraded her. But Euripides makes her the slave of a love-spell, and there is no escape. Yet, curiously enough, it is after all Euripides who popularises, more than either of his two great compeers, the idea of the "vengeance is mine, I will repay" aspect of karma. He lays on the sensation thickly, with the brush of a theatrical scene-painter, rather than that of a creative artist. The proportions and perspective of the dramas of Euripides are not typically Greek, they are too unequal

and unbalanced, and belong rather to the "realistic-romantic" school, rather than to the antique-classic type of mind. However, in most of his works, and certainly in the 'Hippolytus' and 'Electra,' we feel that a sense of "the evil that men do, lives after them" pervades the atmosphere of the play.

In the 'Bacchanals,' the greatest, most poetic, achievement of Euripides, we trace Dionysos through his wanderings—his madness, pursuit, imprisonment, death, and ultimate peace, and therein is written the story of all Dionysian spirits. Herein too, the mystic consciousness of Orphic tradition, is plainly exhibited. The play is a Masque of Spring, a dithyramb of Life wherein the chief actor is both priest and victim. We see the figure of youth and joy, starting forth on his pilgrimage, to give "life, more life," wherever his footsteps trod, and therefore, also (strange paradox) desolation, torment and woe followed in his train. Yet the god sets forth—glorious in all the wild ecstasy of youth (youth, now and always the best gift which life offers to mortality, perchance because it is the fleetest); bearing in his hand the sacred thyrsus, a wand with a pinecone at the top, wreathed in flowers, yet covering and concealing a spear-head, profoundly significant symbol.

Enough has been shown here, to demonstrate that there was a very real idea of the working of Karma in Greek thought. Indeed the three-fold aspects of the Law, form the basic material from which was wrought most of the finest antique work. Throughout Greek Drama as in all immortal thought, the genius is but deputy of the divine Architect. Of the genius it is ever said: "He builded better than he knew."

Lily Nightingale



AN ANTHEM IN THE GARDEN

By CLEMENT ANTROBUS HARRIS

[The following fragment is an endeavour to produce a literary parallel to a musical device, a movement "Per recte et retro". Though chiefly beloved of purely academical composers one example of this kind is well known—a very melodious double chant in G major by Dr. W. Crotch, to be found in every Anglican choir-book. An exact application to literature is possible only by use of such reversible words as "Live—Evil". The aim here, however, is to illustrate the artifice in thought itself, rather than in the mechanical means of its expression. The same remark applies to some shorter musico-literary parallels which follow the "Anthem."]

PER RECTE ET RETRO

I

FROM THE ONE TO THE MANY

Musica Parlante.—Search a garden and in one spot or another will generally be found some dense growth which appears to be a single plant but proves on examination to be a cluster of plants, a ravelled mass of flowers and weeds and grasses. To dig it up is to discover that it has not one root, but many, lying in all directions and often far apart. To watch it day by day is to find that it has no common fruit, no common flower; be its stems never so small, never so inextricably intermixed and tangled, each tiniest frond produces exactly the fruit proper to it, and can produce no other. Its shoots have nothing in common save that they have come to the surface together.

So with men: Coming to the surface as members of the same Race, Nation, Religion, Church, Social Caste, or Political Party, are men whose motives, spirit, springs of action, are absolutely different. And such clusters of men have no common fruit. Each separate man, each separate vice or virtue of each separate man, produces exactly his and its own particular fruit. No closeness of association in such clusters will alter the going of each to his own place.

Duet.—Then shall two be { the one shall be taken,
in the field : { and the other left.

Two women shall { the one shall be taken,
be grinding at the mill : { and the other left.

Musica Parlante.—This is not to say that all Races and Religions are themselves alike and interchangeable, but :

Chorus.—"They are not all Israel which are of Israel."

Musica Parlante.—Men speak of good coming out of evil. Good never comes out of evil. No root can produce anything but its own fruit; no fruit be got from anything but its own tree.

Solo.—"Do men gather grapes of thorns or figs of thistles?"—*St. Matt.*, vii, 16.

Musica Parlante.—When men do evil that good may come, and good does come, it is always due to some grain of good in the motive which prompted the evil, and never to the evil itself: there would always have been more good in the end had the evil means not been adopted. A cruel injury is done to a man, and neighbours show compassion never suspected before. But it is the suffering, not the cause of the suffering, which brings out the compassion, and the suffering itself does not cause the compassion, but only shows it to exist. But, it may be objected: "Suffering, though innocently caused, is in itself an evil, and showing compassion to exist is a good thing." Granted, but that suffering should be necessary for the manifestation of love of our neighbour is an evil thing: we should love our neighbour whether he suffers or not.

Duet.— $\left. \begin{array}{l} \text{Rejoice} \\ \text{Weep} \end{array} \right\} \text{with them that } \left\{ \begin{array}{l} \text{do rejoice,} \\ \text{weep.} \end{array} \right.$

—*Rom.*, xii, 15

Musica Parlante.—Whenever anything in its essence evil becomes right, it is always due to a wrong that it should be right. Apart from the existence of evil, which the one is meant to cure, there is no difference between the knife of the surgeon and that of the garotter.

When war is right it is always due to a wrong that it should be right.

If anything could make a corrupt tree bring forth good fruit, or a good tree bring forth evil fruit, grafting would. But it will not: stock and scion must be at least of the same genus. A good man born in a corrupt religion will do, not evil, but good—he will purify it: an evil man born in a pure religion will do not good but evil—he will corrupt the fount of truth itself if he can. Such are Spiritual Wickedness in high places, and Shining Lights in the dark places of the earth. Let a branch be clean-cut from its root and blown to the ends of the earth or engulfed in its bowels, it will produce the fruit proper to the stock from whence it sprang, or none. There is only this difference between the tree and the man, that the one cannot change its character and consequently cannot change its fruit, and the other can.

It is the extreme fineness and inextricable intermixture of good and evil which deceives us. Quality itself is absolute. Whatever is good at all is good altogether and nothing but good, it will do good and cannot help doing it and can do nothing else.

II

FROM THE MANY TO THE ONE

And in gardening one often finds that what above ground appear to be several plants, under ground are but one, all having the same root. So it is among men. Those who believe that the *fact* of birth is of infinitely more moment than the accident of birth; whose sympathy with their fellow-creatures is not limited by

geographical accidents, arbitrary and changing political delimitations, or the circumstance of colour, who therefore are striving to bring about the Brotherhood of Man, these men above ground belong to different Races, Nations, Religions, Churches, Social and Political Parties. But underneath the mere surface of things they belong to each other, they are citizens of a City whose Builder and Maker is God.

Solo.—"Blessed are the Peacemakers for they shall be called the children of God."—*St. Matt.*, v, 9.

Musica Parlante.—Again, this is not to say that all Races, Governments, and Religions are equal, but :

Chorus.—"In every nation he that feareth Him and worketh righteousness is accepted with Him." *Acts*, x, 35.

All good things are in harmony with each other. No good thing is really in antagonism with any other good thing. Truths never really contradict each other. All really good things can be combined, and not only so, every good thing helps every other good thing. Good cannot be single: it is impossible to mend anything without mending other things, if not *everything* else, at the same time. And so with evil: whatsoever is evil is evil altogether and in league with every other evil. This is why "it never rains but it pours," and we hear so often of a 'Chapter of Accidents'.

Solo.—"Whether one member suffer, all the members suffer with it."—*1. Cor.*, xii, 26.

Good and evil are each like a stone thrown into a pool and becoming the centre of wave-circles ever widening in extent: they exert their influence in every direction and to an ever-increasing distance. When a partisan changes sides, he not only strengthens the side

he goes to but he weakens the side he leaves : his action is double in its effect. Not only all actions but all *qualities*, Good and Evil, exert this double action in all directions—towards every point of the compass and its opposite. Infinite is the importance of *quality*—of the question not *how much*, but *whether* a thing is evil or good. A little evil is evil as much, though not as much evil, as a great evil, and to the end of its existence will bring forth evil fruit. A good thing is good in every way. The music which was the greatest pleasure to compose, is the greatest pleasure to practise, occasions the least loss of time and temper, and brings the greatest reward : it cost the least—save of pleasurable labour—and is worth the most : it is wholly good. Let a man choose the right profession, and he will not only enjoy his work more but do it better, receive higher remuneration for it, and by this means get better holidays than in the wrong one and his holidays again will react on his work. His choice will be wholly good. Every real good brings some other good with it. Every good is an unmixed good.

Chorus.—“ Seek ye first the kingdom of God, and His righteousness ; and all these things shall be added unto you.”—*St. Matt.*, vi, 33.

A CANON BY AUGMENTATION

[One in which the second voice, the “ Comes ” or “ Consequent ” repeats the theme sung by the first, the “ Dux ” or “ Antecedent ” in notes of double, triple, or quadruple, length.]

Prelude.—The lesson musically illustrated by the impressive device of Augmentation would seem to be that one should follow an ever-expanding train of thought, tracing every section to the circle of which it is a part, every instance to its principle.

Dux.—(given out by the church organ) The Vicar is narrow-minded in theological matters.

Comes.—by Augmentation: (from the choir) All clergymen are.

Double Augmentation.—(reverberating in the nave) All professional men are towards those who differ from them technically: Buononcinists towards Handelians, Gluckists towards Piccinists, Fixed-Dohists towards Movable-Dohists, Wagnerites towards anti-Wagnerites, in music; Orthodox medical practitioners towards Homœopathists, Darwinites towards anti-Darwinites in Science; the opponents of the Pre-Raphaelite Brotherhood towards its founders, in Art.

Triple Augmentation.—(echoing in the world outside) All men are narrow-minded towards those who differ from them on whatever subject, personal, political, or religious, practical or theoretical, they care most about. Indifference is not broad-mindedness; no man can be really broad-minded who has not strong convictions and few men are broad-minded who have—except about something else.

AN INFINITE CANON

[One which repeats itself *ad infinitum* unless arbitrarily broken off.]

The sting of brooding does not lie in its tail, nor its poison in its fangs: but in the fact that it has neither

head nor tail, and knows no end. The essence of moodiness is the rejection of finality, a conclusion is its abhorrence, and though always alluring its victim with the prospect of one, it invariably overshoots the mark and embarks on a further quest. The snare is chiefly contained in the fact that, having in imagination, advanced an argument absolutely demanding an answer, or said one's most scathing thing, nothing happens! The only cure is to take this as final and do something else. Otherwise one will either imagine a speech more luridly insulting than before, by way of taunting one's shadow of an enemy into speech, or brood the whole thing over again! Giving up without a sense of finish will hurt one's feelings, but this cannot be helped. Brooding must be given up in the middle or not at all.

CHROMATIC HARMONY

[Harmony containing notes foreign to the key.]

Nature is characterised less by the number of her laws than by their universality: there might seem to be little in common between the carrying through of a great religious or political upheaval—a Reformation or a French Revolution—and the effective playing of a few notes on a tinkling spinet. Yet if these notes be chromatic there is a cardinal principle in common. That which is to displace something else must have not merely an abstract but a relative strength, must be stronger than the thing it is to displace, or the effect instead of being of strength and beauty will be of weakness and failure. Hence a Revolution must be carried through

with strength or it will leave abuses worse than those it found ; and a chromatic 'sharp' or 'flat' must be played with decision and significance, or instead of producing one of the most beautiful effects in music—that of modulation—it will sound—like a wrong note.

AN UNRESOLVED DISCORD

[Technically a discord is not something harsh or disagreeable, but merely a note which requires some other note, called its "resolution," to follow it, before a sense of rest and finality is produced.]

Nothing is so unsatisfactory as satisfaction. That a man can be happy, one of whose senses is satisfied, is only because some other isn't. Getting, not Having ; Becoming, not Being ; the Present, not the Past ; a Verb, not a Noun, are the source of satisfaction. "A duty fulfilled always continues to be felt as a debt, for it never gives entire satisfaction to oneself."—Goethe.

INTERRUPTED CADENCES—AND OTHERS

[Those in which the final chord is not what the ear most naturally expected.]

Other people's successes and failures often have the effect of a well-placed Interrupted Cadence—they surprise us. Our own rarely do: our successes only do in so far as they fall short of what we had secretly expected ; our failures only when wholly free from a secret foreboding of what prove to be the results—which is rare. What misfortune due to an error of judgment—especially a moral one—was completely unforeseen ?

DA CAPO

It is in the Da Capos, the "repeats" of life, that the difference between weak men and strong is seen most clearly. Weak people are not incapable of repentance, but can only repent of a mistake when there is no opportunity of repeating it: they are not impervious to argument but only to every argument but one—that of its being too late to amend. The weak gambler, ruined, repents, perhaps sincerely; but give him money and he will gamble again. The strong man, ruined, verbally justifies his mistakes, blames his luck and everybody but himself. But give him his life over again and there is not one of his carefully justified actions he would repeat!

If my existence up to now proved to be only the First (*i.e.*, the repeated) Section of the Symphony of Life, how many of its notes would I play as I previously played them?

Clement Antrobus Harris

THE WORSHIP OF ISIS—THE WIDOW

By JAMES TEACKLE DENNIS

OF all the deities known to us, of whatever religion, race or time, Isis of Egypt stands unique. Other nations had, and have, their female deities—Kālī, Tezcatlipoca, Astarte, Pallas, Venus, Mary of Bethlehem, and many others: it remained for Egypt alone to worship a *widow*, and deify her. And this widow's cult extended from the dark ages before Egypt's historic period down into the centuries when Rome ruled, and was carried thence to Gaul and Britain. It is a curious fact that the merely feminine phase of Isis worship had little or no representation in the Egyptian faith; not until the XXVIth dynasty, about 600 B. C., did her position as Mother of Horus—the purely female deity—become prominent. Sekhinet, Ta-urt, Nephtys and other female deities occur in the Egyptian pantheon, some being spouses of certain gods, others spinsters: yet none of their cults attained the degree of veneration accorded to that of the “widowed” Isis. The liturgies translated in the *Burden of Isis*, and the ceremonies of her worship as far as known, are pre-eminently those of widowhood—and not only so, but of a widow mourning her deceased husband. The mere death of a God enters in some form or another into nearly every religion; in fact, it seems to be almost

a prerequisite to deification. Only after passing the portals of Death could Siḍḍhārṭha become the Buddha ; and the crucifixion of the Christ preceded his adoption into Godhead. And maternity has likewise played its part in the theological arena : but the worship of Isis was based neither on her sisterhood and wifehood to Osiris, nor on the fact that she was mother of Horus : she stands as the sole example of deified widowhood. Only after the XXVIth dynasty, as I said, did the maternal side of her cult develop, and it is this phase which passed into Christianity as the "Virgin Mother"—an idea which seems to have been adopted chiefly with the idea of disassociation of this feature of her personality from that of the wedded and widowed Isis : yet as "Mater Dolorosa," mourning for a dead son instead of husband, she has become also christianised. The spiritual hold of the Virgin Mary lies less in her being the recipient of a direct visitation from the Deity than in her being the mother of Jesus. There is a reason for the special position of Isis in the Egyptian theology, however. From the earliest times in that country, woman was held in the highest esteem : royal blood could be transmitted through the female lines for many generations, even to the exclusion of male descendants in certain cases : Aahmes of the XVIIIth dynasty was recognised as Pharaoh solely by reason of the old, royal, blood of his wife, and it was through maternal lines also that Heru-em-Heb obtained the throne. So the union of Isis and Osiris, while not advancing the cult of the former, gave an added and otherwise unexplained impetus to the worship of the latter. It was this idea of the special purity of blood in the female line that caused several of the Pharaohs to marry their sisters,

and, even on occasions, their daughters. So the godly blood of Isis, purer than that of Osiris, would naturally tend to make her worship more popular.

The origin of the cult of Isis and Osiris is unknown, but the resemblances between the traditions woven around them both, and those of Mayach (where the similarity is particularly noticeable), India, Persia and elsewhere, would lead to the conclusion that it first arose in some actual, historic event, in that part of the world where the earlier civilisations had their origin; and from thence it spread through and influenced the theologies of much of the world to the present time. Ormuzd and Ahriman, Cain and Abel, Baldur and Loki—are all simply variations of the death of Osiris at the hands of the evil-minded Set. Too often in recent years is the theory advanced that the early deities of the world were but personifications of the forces of Nature—light and darkness, fructivity and barrenness, cold and heat, summer and winter. But this view is absolutely incompatible with facts as we know them to exist to-day among savage or semi-savage peoples—and human nature in its genesis must always be the same. Undoubtedly the savages of to-day *fear* the storm, they *dread* cold, they *rejoice* in plenteousness of game and crops (if they are sufficiently advanced as to have become agricultural). But these are none of their objects of *worship*, properly so called: the only creature whom they really consider in the light of a real 'deity,' or having the attributes usually ascribed to a deity, is the village or tribal sheikh or chief. Therefore the idea of 'God' originated primarily in Sheikhhood: and when this ruler's death occurred, the savage mind would infer that it was

only a prolonged sleep, from which the sheikh might awaken at any time: hence the idea of a 'resurrection' would necessarily take root; and as the sheikh, on awaking, would surely demand an accounting from his tribe, offerings at the spot where he was sleeping should be the first sights to meet his eyes, while the worship and reverence paid to his 'sleeping' body could be adduced as proof that his power and command were recognised, even when in abeyance. No one would affirm of the founder of the Christian religion that he was only a "personification of the forces of nature"—and there is no more reason in attributing such an idea to the savage mind. The various 'fetiches' which the wild child of nature carries with him for good luck, or to protect him from danger and evil, have no more to do with the idea of "natural forces" than had the bit of the true cross carried by the crusader, the crucifix and reliquary of the Christian, or the rabbit foot of the negro of the United States. So we should consider the legend of Isis and Osiris as based on fact, altered during the centuries that may have elapsed between the actual event, and its culmination into a theological proposition: and the strength of the cult of Isis in particular lies probably in its pathetic delineation of the truest, highest inspiration of humanity, fighting against all obstructions raised either by nature or man, and culminating in a sublime submission to the great Laws of the Universe, whose workings are certain at the end. The indomitable energy of the widowed Isis, absolutely sure of herself and of the ultimate success of her mission, yet alone, save where Nephthys occasionally appears toward the end of her wanderings, may well typify the long worship and ceremonial at the shrine of the 'sleeping' sheikh

of the earlier race where the legend sprang into flower ; and her finding and interment of the fragments of the body of Osiris may refer to the ultimate realisation of what we call 'Death': while his introduction into Amen-tet and subsequent rule over the spirits of the dead was but a corollary to the original belief in his (the sheikh's) actual physical return from the "Land of Sleep"—a recognition that his greatness and power had passed into a different sphere, where the worshippers themselves should finally gather around him once again. Faith must be based on a preponderance of evidence to be of any value—but that evidence may be of the human heart as well as of the human intellect. The best teachings of the best religions will find their counterpart in the cults of Isis and Osiris.

James Teackle Dennis

[The author of this article has written a very interesting book, *The Burden of Isis*, (Ans. 12 or 1s. or 25c.) to which we draw our readers' attention.]

AN ANCIENT PROPHECY FULFILLED

By J. F. SCHELTEMA

A FEW months ago the Crown Prince of Jogjakarta, which is one of the two quasi-independent principalities of the island of Java, died under strange, not to say suspicious, circumstances. Pangeran Adipati Anom Hamangku Negoro—such were his official title and name—had been ill, but was convalescent, when unexpectedly the news came from the *kraton*¹ of the Sooltan, his father, that he had succumbed to a violent attack of fever. A later announcement added that he had refused to swallow the prescribed quinine, showing a decided preference for native medicine, a dose of which had therefore been administered at his urgent request. This set people talking: native medicine, looked down upon by prejudiced Europeans, has saved many a life given up by physicians learned merely in the lore of western medical schools; but in the case of His Highness the native medicine might have been native poison. Intrigue, sometimes of a desperate character, plays an important part at the Courts of Surakarta and Jogjakarta. Every one knew, furthermore, that an influential clique felt dissatisfied with the deceased and, before him, with

¹ Royal or princely residence, comprising not only the palace proper with its dependencies but also the dwellings of the household, different functionaries, a numerous retinue, attendants, servants and hangers-on; the *kraton* at Jogjakarta has no less than 15,000 inhabitants.

a predeceased heir apparent to the throne¹ of the latter principality, having been raised to that lofty station, and the most knowing connected his sudden demise with the flight and recapture, in the eighties, of the widow of his grand uncle, the Sooltan Hamangku Buwono V, and her son, Pangeran Muhammad, who had been excluded from the succession. Much was also made of the fact that the Pangeran Adipati Anom's first, legitimate wife had borne him only a daughter, quite in accordance with a prediction denying him legitimate male issue, while a concubine of mixed Chinese and Javanese blood, converted to the Islām faith on her admission to his harem, had made him father to a boy he seemed very proud of, which awakened in the mother's heart fond and ambitious hopes for the future of her son—far too ambitious hopes, considering her low extraction, as envious rivals thought.

However all this may be, the consensus of native opinion appears gradually to have abandoned the poison theory in favour of a visitation from heaven, brought upon the Crown Prince by his flagrant disregard of an ancient prophecy attaching to the Boro Budoor, the world's masterpiece of Buddhist architecture, twenty-five miles to the north of his father's capital. One of the many Buddha statues which adorn that beautiful and imposing temple, passes with the natives for Bimo, the chivalrous brother of Arjuno, whose story is told in the *Mahābhārata*. Calling it Sang Bimo or Kaki Bimo, they ascribe to it a supernatural power and believe that any of their princes who looks on it among the thousand statues of the venerable pile, will surely come to grief.

¹ Still another older brother lost his rights to the throne because he became demented.

This superstition gained ground when, notwithstanding remonstrance and warning, a Crown Prince of Jogjakarta gratified his desire to see Sang Bimo and soon after, December, 1758, began to spit blood and died.¹ The late Pangeran Adipati Anom Mangku Negoro, unmindful of the fate which befell the older scion of his house, visited the Boro Budoor to look upon Sang Bimo in 1900. As time passed without the *ilaila* or ancient prophecy coming true to punish also *his* foolhardiness, *his* defiance of destiny's decree, people imagined that the statue had lost its occult energy. The sad sequel now reported, proves however that fulfilment, though slow, was none the less surely overtaking its victim.

What fate imposes, men must needs abide.

When no doubt remained that Pangeran Adipati Anom Mangku Negoro had breathed his last, his body was washed, according to custom, in the presence of the other princes and princesses, his brothers, sisters and cousins. The aged Sooltan, his father, being informed, came personally to convince himself of the truth of the woeful message delivered to him, and to gaze for the last time on the features of his oldest son and heir apparent that was. Then the attendants wrapped the body with appropriate ceremonial in a piece of white silk and bore it to the audience-chamber where they placed it in state on a gilt couch, covered with flowers and surrounded by the deceased's mourning and wailing family. Besides his legitimate spouse with her daughter, and his favourite concubine with her son, there were several more ladies of his harem present with their

¹ For particulars regarding this fateful visit to Sang Bimo and a description of the magnificent, wonderful Boro Budoor, a building full of charm and mystery, see the writer's recently published volume on *Monumental Java* (Macmillan & Co.)

numerous offspring. Next morning a company of *prajurits*¹ lined up at the principal gate of the palace, presenting arms to the Resident of Jogjakarta who arrived with the Dutch officials, preceding the head of the princely house of Paku Alam with the native chiefs, and private persons of consequence, to condole with the Sooltan in his bereavement. After receiving his visitors and listening for about an hour to their expressions of sorrow and sympathy with his loss, the Sooltan issued his order for burial, and the procession to Imogiri, the royal cemetery, was formed. The infantry of the garrison saluted the body with a rattling salvo the moment it left the *kraton*, conducted by the dragoon life-guard, while the colours were lowered and the drums beaten before the bands struck up a funeral march. As the procession moved out, the disconsolate father retired to his private apartments, but the princes and the native chiefs and thousands of his subjects and many Europeans, too, followed the bier through the streets of the city. On the flower-strewn pall, the Crown Prince's military uniform was displayed with the insignia of his high rank in life; his favourite horse was led and the chair he used on occasions of gala was carried behind. During the long march to Imogiri, tea and other refreshments were served to those whom neither the heat nor the distance deterred from accompanying him to his final home. The infantry of the garrison returned after having given their escort for a couple of miles. The Sooltan's troops stayed with the dead son of their master to the end and fired a second salvo over his grave when, a little after sunset, it was filled in over his remains, care being taken to turn

¹ Lit. warriors: the Sooltan's troops.

his face towards Mecca and to facilitate his sitting up when approached by the examiners who would interrogate him concerning his faith and works on the earth, and, according to his answers, would let him rest in peace until the day of resurrection, refreshed by the air wafted from paradise, or would beat him with their maces and make him roar for anguish, disturbing all creation, except men and genii. Many of the *hajis*¹ standing round, instead of dispersing with the crowd, remained to offer their prayers for the departed, and during the next seven days the drums of the soldiers could be heard interrupting the drone of their voices every morning and every afternoon at five, detachments of the *prajurits* keeping a constant watch. At the expiration of the appointed week Imogiri resumed its usual aspect in charge of the *amat dalam*, its hereditary guardians, who will relate, they and their descendants, how in 1913 the ancient prophecy regarding Sang Bimo of the Boro Budoor and his mysterious influence on the reigning house of Jogjakarta, has been fulfilled once more.

J. F. Scheltema

¹ Persons who have made the pilgrimage to Mecca.

THE MYSTICAL POETRY OF PERSIA

By F. HADLAND DAVIS

Author of *The Persian Mystics*, *The Wit and Humour of Persian Poets*, *The Masterpieces of Persian Literature*,
The Land of the Yellow Spring, *The Myths and Legends of Japan*

THE wonderful poetry of Rabindranath Tagore is almost as well known and as fully appreciated in England to-day as it is in India itself. I use the word "almost" advisedly, for I am aware that in England we are apt to regard Mysticism as a kind of preserve that belongs exclusively to the cultured few and into which the man in the street has no desire to enter. From end to end of India, however, Tagore is a household word, a name that is revered alike by the learned and the peasant working in the field. His poetry is a spiritual force that overrides all question of creed, dogma, or caste. It is almost inevitable that Tagore will become one of the great poets of the world, for he has converted Mysticism into a potent song that satisfies the soul seeking union with God. He has lit a great beacon-light in India, but because Mysticism is a universal power that light is not confined to the country of his birth: it flashes forth its message to the four corners of the globe.

The mystical poetry of Persia differs very considerably from the mystical poetry of India, but the difference is only in the manner of expression, for the truth that underlies all 'Mysticism is the same. The old poets of Persia, particularly Jalálu'd-dín Rúmí, Jámí, and Sa'di, have, with much brilliance of metaphor and considerable lyrical beauty, sung of the Beloved and of Union with Him. Their love is ecstatic, jubilant, and is touched with the same fire that quickened and made lovely for all time 'The Song of Songs,' the same love that made glorious the utterances of Eckhart, Tauler, and Ruysbroek. The camel bells are ringing, a bulbul is singing to a rose, there is the joyous rhythm of a dance, and the good cheer of a wedding feast in their poetry. Their way is not the way of an ascetic sitting in a lonely mountain hut whose joy is expressed in quiet meditation, neither is it the way of the gentle St. Francis of Assisi. These Persian poets sing of wine, and dark tresses, of moles on their mistresses' cheek, and of a shower of sweet-scented petals; but because they sing of these things we must not regard them as crude materialists, as sensual as Herrick or Anacreon. They make no foolish distinction between things secular and things divine. They recognise that the beauty of this world, the great star-strewn sky, the mighty deep, the loveliness of women, are but the reflection of the Beloved Himself, and so in honouring Him they do honour to all He made.

The key to the mystical poetry of Persia is to be found in Súffism, which may be briefly described as the religion of love. It is a golden key that opens many golden doors, and the more we use it the more we realise the exquisite beauty and deep significance

of Persian poetry. Dull theologians and wearisome commentators fade away. We stand on the threshold of Truth and look forth, not with fear, but with radiant hope, assured that "when the bells ring to unload the camels, by Allah 'twill all be well!" We have read of no frail maiden whose eyebrows will not always be curved like the crescent moon : we have read of the one transcendent beauty, the Divine Himself.

We should not regard Omar Khayyám as a great mystical poet. Much more truly was he the poet of religious revolt. His sky is of brass, against which he hurls his bitter invectives. In one of his verses, according to Edward Fitzgerald, he refers to "a Súfi pipkin". His God is cruel, grinding Fate, and even a superficial reading of the *Rubāiyāt* will be sufficient to discover the petulance of Omar on the one hand, and on the other his conception of a frigid God complacently hidden behind an impenetrable veil. I have read Omar over and over again with much pleasure, but I realise that had he been touched by the fire of Súffism, or any other form of real Mysticism, he would not have written with such stirring pathos :

There was the Door to which I found no Key:
There was the Veil through which I might not see :

neither would he have written that haunting verse describing the moon floating over "this same Garden—and for *one* in vain!" I do not deny that Omar was an earnest seeker after truth, but the child of joy was not in him, and, being essentially iconoclastic, he not only met trouble half way, but quarrelled with it and painted it in very drab colours indeed.

The Persian poets loved colour almost as much as Sarojini Naidu when she wrote that exquisite poem,

'In the Bazaars of Hyderabad,' and their very wealth of imagery has been a stumbling block to many students seeking a mystical interpretation. Frequent reference to wine and woman and the wayside tavern are apt to make him turn aside from his quest and regard Persian poetry as an interesting example of erotic literature. He looks in vain for something akin to the quiet utterances of George Herbert, Keble, or Jeremy Taylor. If he will but have the patience to master Súffism thoroughly his search will certainly not be barren. If he will carefully study the *Lawa'ih* and *Baharistan* of Jámi, certain passages in Jalálu'd-dín Rúmi's *Mathnawi*, and finally if he will ponder over the *Gulshan-i-Raz* of Mahmud Shabistari, he will realise that the spring of the Súfí poet's love is part of the very Water of Life itself. In 'The Mystic Rose Garden' he will find :

Go, sweep out the chamber of your heart,
 Make it ready to be the dwelling-place of the Beloved.
 When you depart out, He will enter in,
 In you, void of yourself, will He display His beauty.

That is a truth that Christ Himself has expressed and many Christian Mystics too: that is a truth which the leaders of Indian religious thought have uttered with no less assurance.

If I were asked to state definitely the favourite theme of the Persian poet, the starting point upon which he bases his mystical fancies, I should have no hesitation in naming the beautiful garden of the Land of the Lion and the Sun. Bacon, in his famous essay 'On Gardens,' denounces conventional figures made from coloured earths, and observes: "You may see as good Sights, many times, in Tarts." His treatment

of the subject was strictly utilitarian from a horticultural point of view, and was the very reverse of the Persian poet. In Sa'di's *Gulistan*, the roses he offers are undying flowers that spring from his soul and their perfume never passes away. Jámi's *Baharistan* is written on somewhat similar lines and was originally intended for the instruction of his son. In the symbolic gardens of this great poet we find: "It is requested that the promenaders in these gardens—which contain no thorns to give offence, nor rubbish displayed for interested purposes—walking through them with sympathetic steps and looking at them carefully, will bestow their good wishes, and rejoice with praise the gardener who has spent much trouble and great exertion in planning and cultivating these gardens."

In a Persian garden we find dark cypress trees, nodding giants against the blue dome and brown walls of a mosque, and cool water-tanks reflecting the golden lamps of orange trees. Perhaps there is a tomb, but Death walks so lightly in this garden that he mingles the dust of the sleeper with rose-petals. Here the nightingale sings a rapturous love-song to the rose. Here, perhaps, when the summer nights are heavy with the scent of flowers, some one will play soft music on the *si-tar*, gently beat the *dumbak*, and sing of that Garden at the end of life's dust highway, where the wayfarer is wayfarer no more, where the Beloved beckons and offers, beyond the sound of the camel bell, His divine love. The world's Mystics have made that Garden possible of attainment, and the mystic poets of Persia have sung an immortal song with a rush of supernal joy that can only come from a God-touched soul.

F. Hadland Davis

SICILY IN SUMMER

By THOMAS HERNE

ETNA is wedded to the Sea. It is one of those marriages that are said to be consummated in Heaven. He looks down at her beauty, remaining ever near her like a towering giant of protection. He is calm and strong, with only a hint of the passion that literally burns within him. The hint is pale, white smoke curling slowly to the sky.

She, Ionia, has blue eyes in summer, and deeper and more fathomless are they than the eyes of any mortal woman. They, too, give little indication of the furies that are now in slumber. At present she is caressing, careless, free, inviting, laughing softly.

Of the union of Etna with the Sea is born Beauty.

* * * * *

Taormina is blessed in summer. Scarlet flowers, warm and passionate as the Southland where they blow, seem to be expectant—as if they were waiting with nerves tense to dance the Tarantella. Here it is glorious—away from the world, near this Charybdis, yet away from the Scylla of Sorrow and the Charybdis of Care. No one dares sorrow in summer at Sicily.

Everything about the South has more life than it knows what to do with. Joy is burning in a seething cauldron. Care is buried carelessly. And Etna has eternal youth, even as Sicily herself.

Palermo is exquisite, but more people are there, therefore it has less charm. It is like some glorious carpet trodden by many feet. But Taormina is almost a realm apart. Inland the hot flowers of summer blow—different-colored irises, white and crimson hibiscus, anemones, thyme, and roses such as one may dream of but never in England see. This is the beauty of Sicily, that in it we can realise our dreams.

Sitting on a white road leading down to a gleaming sapphire sea, surrounded by scarlet flowers, one sees a little boat—a white boat of some fisherman—gliding across the Ionian Sea, as a graceful woman crosses the polished floor of a ball-room. You look around. Great gourd-like grapes cluster everywhere, bowed down with the weight of beauty as a famous man is bowed down with the weight of fame. In the naked taste of the grape one seems to catch the Elixir of Life, as one never could catch it in the earthly, headlong madness of its wine.

And in the restful shade of Etna is shadowed, one fancies, the philosopher's stone.



ON THE VALENCY OF THE CHEMICAL
ATOMS

IN CONNECTION WITH THEOSOPHICAL CONCEPTIONS
CONCERNING THEIR EXTERIOR FORM

By A. C. de JONGH
Mining Engineer

TRANSLATORS' NOTE:

In fairness to the Author it should be stated that the MS. of the above article was written in Dutch and was translated without the Author's assistance. The translators, a non-chemical Dutchman and an English chemist, ignorant of Dutch, co-operated in the manner of the blind and lame men to the best of their ability. Seeing however the extremely technical nature of the paper—bristling not only with chemical technical

terms, but also with such as pertain to mineralogy, geometry and other branches of knowledge—they cannot confidently claim any absolute correctness for their rendering. They believe that the translation as it stands is fairly trustworthy and for practical purposes sufficiently correct, but they doubt not that a revision by the Author would have benefited the eventual result. In order to avoid the creeping in of interpretation as against strict rendering, they have translated as literally as possible, keeping to the long and complicated sentences of the original instead of cutting these up and re-arranging them in a fashion perhaps more true to English rules and manners of composition. A source of error was found in those words which allow a twofold translation. For instance *gelijkwaardig* (in Dutch literally: "like-worthy") may mean (technically) *homovalent*, but if used in a non-technical sense nothing more than *equivalent*. Some words have been rendered by guess only, the available lexicographical means at the translators' disposal (to say nothing of their own ignorance) not being sufficient to establish a sure identification. An example is the word *navelpunt* (literally: *navel point*) which has been translated as *umbilicus* without definite certainty as to the identity of the two terms. The difference between *valence* and *valency* might perhaps have been more strictly observed but the translators considered that great latitude is allowable in the discrimination between the two. The Author sent a comprehensive list of Dutch-English equivalents of technical terms, which proved extremely useful and facilitated the labour of the translators considerably.

A number of other details, mostly of subordinate importance, might be mentioned, but it may be sufficient to limit ourselves to a general recommendation of caution that discrepancies or faulty expression in the text as now laid before the public may be due only to the translators' shortcomings and should not necessarily be laid at the Author's door.

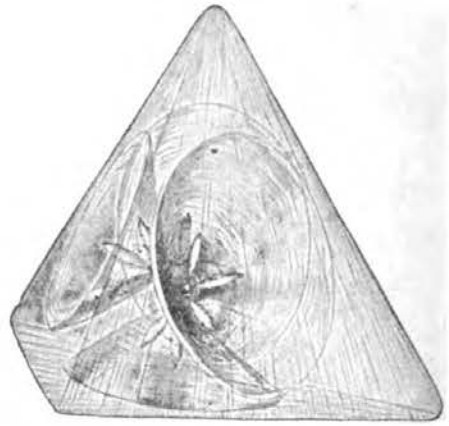
The Author has expressed the wish that the translators should introduce Mr. Leadbeater's name more often in the paper than he had done in his MS., if such were thought desirable. We have not done so, as all readers may be supposed to be fully aware that *Occult Chemistry* is the joint production of Mrs. Besant and Mr. Leadbeater, and that 'occult chemistry' research is even a special hobby of the latter. For shortness' sake it is quite sufficient that, after the first mention of the names of both the Writers, further on, in the body of the paper, Mrs. Besant is everywhere cited as the one of the two partners representing the whole Firm. No reader will misunderstand the Author on this point.

J. v. M.

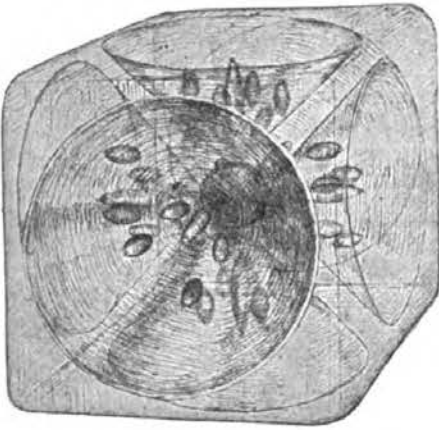
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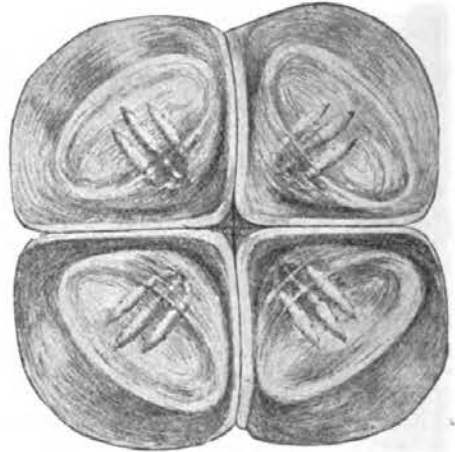
Dumb-bell.



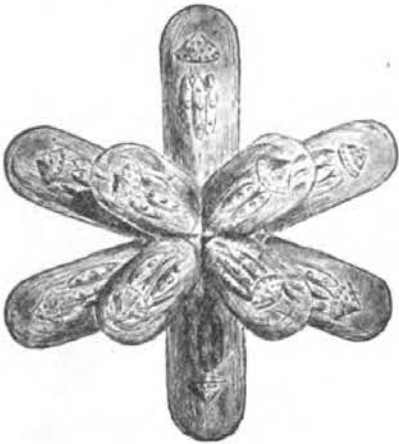
Tetrahedron.



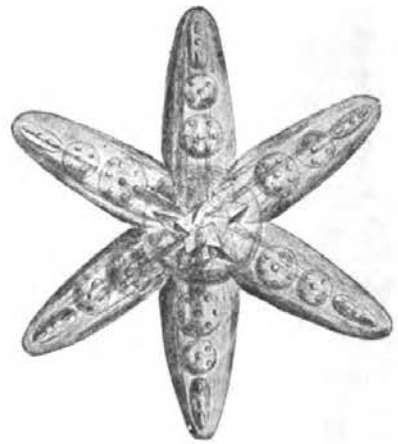
Cube or hexahedron.



Octahedron.



Bar.



Star.

SO far as I am aware, up to the present no attempt has been made to compare the teachings of modern chemistry with the interesting data obtained in 1895 and in 1907 by *Mrs. Besant* and *Mr. C. W. Leadbeater* when clairvoyantly investigating the interior structure of the chemical elements.¹

Some one interested in the matter has put me the question as to how the sketches and the descriptions of the forms of the atoms presented by the above-mentioned investigators might be connected with the known valencies of those elements. This prompted me to a closer examination, with the result that the correspondence sought for soon proved to be readily attainable; while the variation of valency also found a perfectly natural explanation. If, nevertheless, it is not easy to immediately insert all details in their places in the scheme, yet this difficulty cannot be a reason for rejection, considering the preliminary character ascribed by both observers to their statements: the less so as official western science has not yet arrived at generally accepted explanations of chemical valency, to say nothing of the variation of valency.² One of the very few atoms, concerning the distribution of valency of which somewhat definite conceptions have been formed, is that of carbon. Since Van 't Hoff propounded his theory of the asymmetric carbon atom, a somewhat tetrahedral form has been attributed to it, with valencies operative at the angles. The strength with which this conception immediately took root makes it easy to understand that *Mrs. Besant's* statement that carbon atoms are in reality octohedral

¹ *The Theosophist*, 1908, published in book form in the same year.

² "Notwithstanding the large number of hypotheses which have been put forward, no explanation is yet established of that property of atoms which is called their valency"—SIR WILLIAM A. TILDEN: *The Elements*, 1910.

in structure seems strange at first sight. If it be, however, remembered how, for instance, different sub-groups of the isometric crystal system not only theoretically but also actually, and even as a rule, produce octohedral crystals, of which four faces behave themselves somewhat differently towards physical and chemical influences from the four opposite faces, notwithstanding the fact that the eight faces are, from a geometrical point of view, all of equal value, then it becomes clear that for the carbon atom also the supposition of a sort of interior hemi-hedrism can harmonise both theories once more.

Further, such surprising results appear upon the comparison of the recognised qualities of the other elements with their structure as described by Mrs. Besant, that no omission to draw attention to them is permissible. In order to prevent misunderstanding, however, it should be repeated that what follows is purely a speculation of the present writer, in which the contents of Mrs. Besant's and Mr. Leadbeater's book are taken for granted. To quote more from it than what is strictly necessary would serve no purpose, on account the impossibility of reproducing here the very complicated diagrams.¹ I shall deem the trouble I have taken already fully rewarded if this article should contribute towards the result that scientists should acquaint themselves more than heretofore with these investigations, and perhaps profit from them.

Let us imagine the chemical atoms as bodies which, as such, are kept in existence and in action by a permanent stream of energy entering them at one or

¹ Having at our disposal the original blocks used in the book, we avail ourselves of the opportunity to reprint here the illustrations of the various types of atoms there shown.—ED.

more points, and passing out at one or more other points. For the moment it is beyond our understanding of what precise nature is this stream: neither do we know if we have to imagine its whole course as three-dimensional as against an assumption that it flows partly through more-dimensional spaces, as is accepted for the universal building units of our physical world, Mrs. Besant's "physical ultimate atoms," between the two poles of which moves a stream of force which descends from the astral—probably fourth-dimensional—world, and again disappears into it, a stream which if checked would cause the whole atom to dissolve into astral matter.

Though it might, indeed, perhaps be advantageous to be allowed to introduce the fourth dimension for the explanation of some valency values, we prefer, in what follows, to leave this out of consideration for the present, and rather seek an explanation of the different phenomena within the world of three dimensions perceptible to us all.

We therefore imagine the atoms—analogueous to magnets, between the poles of which lies a magnetic field which we symbolise by a bundle of lines of force—as bodies possessing on their surfaces one or more positive, and a similar, or as the case may be, dissimilar number of negative poles, which are connected by bundles of lines of force.¹ Now we conceive the arising of

¹ The assumption, on the surface of a body, of a number of positive and a number of negative poles, is in perfect analogy with cases which occur in nature itself. Cubic crystals of boracite, whose eight angles are replaced by small tetrahedral faces—the ordinary form of this mineral—show, on being heated, charges of positive electricity on the one set, and charges of negative electricity on the other set, of the tetrahedral faces. Tourmaline shows under the same circumstances two poles, one positive and one negative, at the ends of its chief axis. Quartz exhibits positive charges on three of its prism-edges, and negative charges on the three alternate edges. Numerous other minerals possess similar qualities: so that it seems justifiable, when taking into account the uniformity of the architectural rules of nature, to attribute to chemical elements also analogueous qualities.

a chemical compound as the result of a mutual attraction between a number of bundles of one kind of atom, and a similar number of bundles of another kind of atom, in such a manner that these bundles unite themselves by pairs into one, and that each pair forms one bundle, closed in itself, which links together the different atoms (see Figs. 1 and 2). The same thing can take place between two atoms of the same kind mutually: and then di- and poly-atomic molecules of an element are formed.

The number of poles of each kind, and with them the number of force-bundles or valencies which issue from them, is posited as dependent on the form of the atom. At the same time it is always assumed that they are distributed over the surface of the atom in a high measure of symmetry. Also that when a force-bundle, its polarity remaining the same, splits up into several bundles, and the valency thereby increases: or when the total inner capacity of the atom distributes itself in another way, and thereby one set of poles recedes to give place to another set—which is also a possible means of varying the valency—a high degree of symmetry is always maintained. In that case, the distributions of energy which will tend to predominate will then be those which give rise to the most common valencies of the elements. Often the force-stream issuing from a positive pole flows towards the negative pole diametrically opposite: and in order to do so, in the case of free atoms, distributes itself equally around the body of the atom just as water welling up in a basin will flow off equally from all sides. Only when linking occurs will this enveloping stream-surface be able to condense itself into separate bundles, although even then there may

NOTE

Generally speaking, in the figures of the hydrocarbon molecules only the C atoms have been indicated (Figs. 7-13), and that on the flat only. The fields left light or shaded represent planes respectively with negative and positive poles. The different colouring of the wave lines has no special significance but simply helps to an easier understanding of the figures.

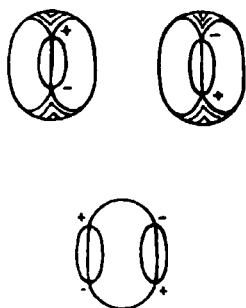


Fig. 1. Two monovalent atoms, free and combined.

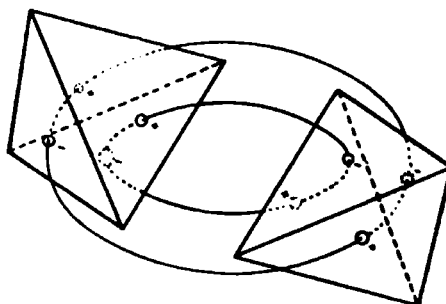


Fig. 2. Connections of two divalent atoms.

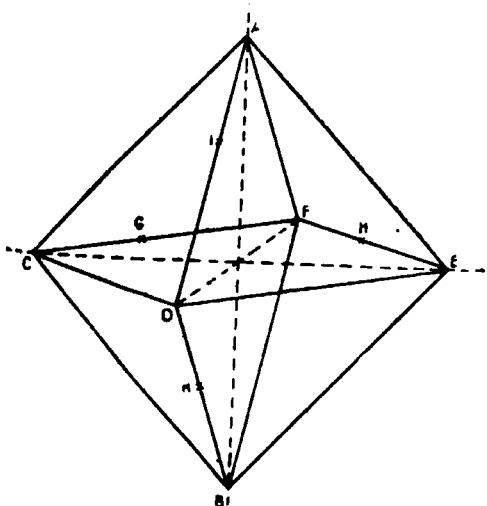


Fig. 3. Carbon atom.

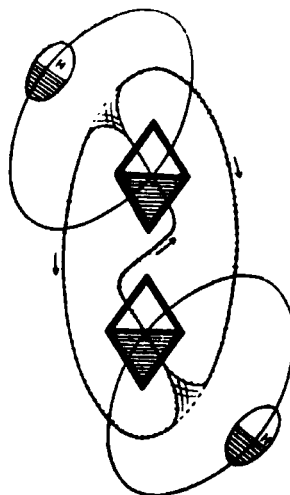


Fig. 5. Axial section through the benzene molecule, showing how the third and fourth valencies of the C atoms are satisfied by para-linking and H atoms respectively.

occur cases in which, for instance, two poles of opposite sign directly contact each other, and the curtain which connects the two other poles surrounds the whole molecule.

Often, also, other negative poles will exactly then absorb the opposite stream issuing from a positive pole: but here also the demand for symmetry made by intuition can always be complied with.

Further, in the construction of the theory, cases occurred which render the assumption desirable that in some compounds the force-bundle issuing from a certain pole does not flow through one but through several other atoms before it flows back into the first atom, like the thread in a string of pearls.

For the sake of clearness it should be, finally, observed that in so far as the nature of the linkings allows motion, this motion can most probably continue to take place undisturbed within the molecules of chemical compounds. So, for instance, the bonds which link together two monovalent atoms will still endure without difficulty a rotation of both atoms each on its own axis, just as pearls may turn round on their string.

I shall now deal consecutively with the various groups into which Mrs. Besant has divided, on the basis of their form, those chemical elements which she has investigated. These groups tally on the whole with those of the periodic system. Then I shall venture to submit a few speculations in explanation of the structure of some special compounds with which modern chemistry has had, and is still having, many difficulties. I want specially to state that I have only selected a few facts out of the gigantic mass of material with which

science furnishes us. But precisely the fact that all the more or less chance selections which I have made prove without exception to allow of an acceptable explanation, gives me the courage to present this study.

The Dumb-bell Group

The atoms of the elements whose places are in the first and the seventh groups, and at the same time in one of the uneven series of the periodic system, have, according to Mrs. Besant, generally the form of a rod with garlands of smaller bodies at the extremities. Seen in projection, they therefore look like a sort of dumb-bell which in the case of the heavier atoms assumes rather an ovoid shape because of the expansion of the central body. For the many details we may refer to *Occult Chemistry*. We imagine the force-stream, which these elements produce, as a more or less ellipsoidal surface enveloping the whole atom, and having umbilici at the extremities of the central rod. When the atom becomes connected with an atom of similar structure, then these two can either place themselves the one above the other, turning opposite poles towards each other whilst the whole compound remains enveloped by a curtain, or each curtain opens and merges into one force-bundle (Fig. 1). Seeing that these are the most likely possibilities, monovalency is the rule in this group. However, without violating the symmetry in the least, the one curtain may be also split up into an arbitrary number of bundles, which all have the axis of the atom in common and surround it radially. So we find divalency in compounds like CuO , AgO (if we take for granted that the oxygen here retains its ordinary divalency, which is rather probable), in CuCl_2 , etc., etc. ;

trivalency, for example, in ICl_3 , in NaO_2H , AuCl_3 , and KAgCy_2 ; tetravalency in ClO_2 ; pentavalency in chlorates, bromates, etc.; hexavalency in K_2CuCy_4 ; heptavalency Cl_2O_7 , in perchlorates, etc. Further than into seven the division of the curtain does not seem to proceed: which fact may be interesting on account of its apparent motivelessness; the more so because chlorine heptoxide is at the same time the most stable oxygen compound of chlorine.

The Tetrahedral Group

With the exception of oxygen, which possesses, like several of the members of the first period, an abnormal form (or, as Mrs. Besant expresses it, is *sui generis*) all elements of groups II and VI of the periodic system are described as belonging to this type. The normal divalence of these elements may be explained by the assumption either that the faces of the tetrahedron possess two positive and two negative poles, or that these are situated at the angles. Perhaps both cases occur: and it may be that here lies the line of separation between the even and uneven series, or between groups II and VI.

The numerous values which the valency can assume with bodies of group VI may all, more or less easily, be deduced from the tetrahedral form, according as the valency under discussion is more or less normal. Trivalency—as in Cr_2O_3 ; MoCl_3 ; S_2O_3 ; and in the disulphides isomorphous with diarsenides, etc., of the same metals: pyrites, etc.—might be explained by the assumption of poles situated on the centre of the edges, or by letting a threefold force-bundle issue from one angle with branches either to each of the other angles, or to the centre of the opposite face. When we connect

all four angles with the centres of the opposite faces, or if we assume only two poles lying at the centre of two opposite edges and connected by four force-bundles in what a crystallographer would call cube faces, then tetravalence arises which is exhibited not only by W, Mo, and U, but also by S, Se, and Te. The somewhat obscure, but as appears little stable, pentavalence of W and Mo is probably to be understood as a combination of di- and tri-valence. Hexavalence, which is prominent in all members of group VI, may be explained by one of the possible combinations of two of the cases of tri-valence indicated above, alternatively also as 2+4. The very high valences which chromium seems to reach in compounds like Cr_2O_9 , NH_4CrO_5 , and K_2CrO_8 , may be got by different combinations which are plausible in themselves: $2+3+4=9$, $3+4+6=13$; but it seems that only this element which behaves also strangely from another point of view—see below—is capable of such excesses.¹

The almost always divalent atom of oxygen which, according to Mrs. Besant, is built up out of two snake-like bodies, deviates from the group to which it belongs in that it shows an ovoid form. From this form, of course, just as in the case of the dumb-bell bodies, the possibility of other valencies may be derived, though for reasons of symmetry divalence will remain the normal case. In some compounds, however, it seems to be trivalent; in some suboxides (Ag_4O , Pb_2O) as well as in oxonium salts (compounds of di-methylpyrone $\text{CO}(\text{CH})_2(\text{C}\cdot\text{CH}_3)_2\text{O}$ with acids), tetravalent.

¹ If it might be assumed that the force-bundles, issuing at different points from the atom, can move through the fourth dimension and unite again, e.g., in the centre of the atom, then from this another explanation—perhaps a more beautiful one—might be deduced for tetra- and hexa-valence.

Hexahedral group

Again, with the exception of the first member, nitrogen, the elements of groups III and V of the periodic system all consist, according to Mrs. Besant, of six conical complexes of ultimate atoms, the tops of which approach each other in the centre of the atom, whilst the openings of the funnels are turned towards the faces of a cube. In order to derive from this the very uniform tri- and pentavalence of this group, we consider for the first case one of the three-dimensional diagonals of the regular body as an axis around which at the one end three positive poles, and at the other end three negative poles, group themselves, which poles may be situated either on the edges or on the faces of the cube. To explain pentavalence we might, if need be, assume that the six cones of which the atom consists admit of some play in their mutual situation, with the result that one of the cones absorbs the force-bundles issuing from the other five. It seems, however, more probable to me that one of the (crystallographical) primary axes of the cube acts as the monovalent primary axis, and that the other four valences lie around it like a garland—their poles either in the eight angles of the cube, or in the centre of the edges perpendicular to the axis—whilst the whole is enveloped by the curtain of the first valence which is not then of equal value with the others. The body thus assumes similarity with an atom of the dumb-bell group, which would explain the analogy between phosphonium salts and alkali compounds. If the atom already has, even without the hinging on of four hydrogen atoms, a sufficient expansion through its own complexity, then the analogy with sodium, etc., can occur even in the element itself, as with

monovalent thallium. The rare cases of di- and tetra-valence in this group, which I believe have only been established for vanadium, may probably also be derived from the cube form, though in a more roundabout way.

The ovoid shape characterising the lightest element of group V, nitrogen, again permits it all sorts of possibilities of valence. It could be monovalent in laughing gas (N_2O), and in the azides (hydrazoic acid N_3H , chlorazide ClN_3 , etc., perhaps all of them built up of tetratomic rings with only one circulating force-bundle, instead of the irregularly triatomic nitrogen ring of the official conception); divalent in NO ; tetravalent in NO_2 ; tri- and pentavalent respectively in nitrites and nitrates; and as a maximum probably again heptavalent in HNO_4 , pernitric acid. The narrow relations existing between nitrogen and the further members of this group render it probable that the ammonium salts are built up in a similar way to that assumed above for the phosphonium salts; in other words that here, also, four valences are situated in the equatorial zone of the atom, and that the fifth envelopes the whole with its force-lines, as with a curtain, just as with the elements of the dumb-bell group. I will return in what follows to the possibilities of valence of nitrogen.

The Octohedral Group

This comprises the elements of group IV. The constituent cones whose bases form the boundaries of the octohedral atoms are, in so far as both clairvoyant observers could ascertain, all equal in the members of the uneven series, whilst they occur in the elements of the even series in two slightly different modifications, each comprising four cones, which causes a hemihedral (tetrahedral) inner structure. The tetravalence of this

group may be explained by the assumption of four positive poles tetrahedrally distributed over the octohedral faces, and as many negative poles on the other set of faces. The possibility of divalence which occurs in Sn, Pb, and Ge, and perhaps also in carbon (oxide CO) may also be derived without difficulty from the octohedral shape, whilst also eventual octovalence which may be accepted for the double fluorides and chlorides of tin, lead, silicon, and titanium finds a ready explanation in various ways. It is remarkable, however, that furthermore cerium can be trivalent in cerous compounds, and that titanium can manifest both as trivalent and hexavalent (TiCl_3 , TiN , TiO_2). Mrs. Besant indicates that the atoms of Ti and Zr (Ce was not investigated) show a peculiar modification of the octohedral form; and rather look like a rosette with four radiating arms. As the diagrams given by the author are only schematic projections of the three-dimensional bodies observed, it is the most obvious thing to assume—though it is not expressly mentioned—that the arms of the titanium and zirconium crosses are most likely not situated in the same plane, but point from a centre towards the angles of a tetrahedron. In that case the tri- and hexavalence have to be conceived in the same way as in the case of the bodies of the tetrahedral group. That the octohedral nature of carbon does not interfere with the theory of the asymmetric carbon atom, follows already spontaneously from the above. I will further on return to the new views which our conception permits us concerning the building up of aromatic compounds.

The Bar Group

This coincides with the eighth or inter-periodic group of western chemistry: and comprises up to the

present three triads of closely related elements to which ultimately perhaps a fourth triad from the fifth period (rare earths) may be found to join itself. If, to begin with, we consider only the acknowledged members of the eighth group, we notice amongst them a great mutual similarity in chemical characteristics, together with frequent changing of valence. So far as I am aware, divalence appears to be still unknown in ruthenium and iridium only: trivalence to be absent in platinum and palladium only. With the exception of rhodium all metals of the two last series can be tetravalent, and perhaps also the iron-metals in their peroxides and disulphides. Hexavalence is assumed for Fe, Ru, Os, (ferrates, ruthenates) and occurs, as we have already observed, probably also in disulphides and diarsenides of Co and Ni.¹ It seems that only ruthenium can be heptavalent in a per-ruthenate showing analogy with potassium permanganate. On the contrary, octovalence can occur both in the elements of the first triad, as well as in Ru, Rh, and Os, respectively in their carbonyls, and in their highest oxides. The three remaining platinum metals are perhaps also octovalent in their so-called double salts. Now, according to Mrs. Besant, the atoms of each of these nine metals consist invariably of fourteen bars, which radiate from an immaterial centre, and which are distributed in such a way that two bars placed in line with each other form an axis round which the remaining twelve arrange themselves in two belts like the ecliptics round

¹ It seems to me not impossible that the difference between the minerals crystallising in the pyritohedral sub-group of the isometric system, pyrites, smaltite, chloantite, gersdorffite, etc., and similarly constituted minerals of the orthorhombic group, markasite, safflorite, rammelsbergite, wolfachite, etc., is based on the difference of valence of their constituent parts, being respectively 4-2, and 6-3.

the earth's axis. This form shows analogy as well with that of the dumb-bell bodies as with the nitrogen and phosphorus atoms (loaded in the equatorial zone) of the NH_4 and the PH_4 salts indicated above. I conceive that from the axis a variable number of rays of valence can issue: 0, 1, 2, or 3, if need be more, though such an assumption does not seem necessary. Besides this, 0, 2, 3, 4, or 6, valences can find saturation in a symmetrical way in the tropical zone of the atom; each of these cases in combination with one of the above mentioned chief axial valences renders possible an equilibrated compound. It is clear that there must be a difference between the bindings at the poles and those at the equator. The latter agree with Werner's "partial valences," and as they will show a preference to be either all saturated or not saturated at all—because in the intermediate cases the symmetry, and with it the equilibrium, are less perfect—so it may on account of this be explained why Werner found all these metals "co-ordinatively hexavalent".

It is known that compounds of the form $\text{R} \cdot (\text{NH}_3)_3 \text{X}_3$ —in which X represents an acid radicle and R an atom of an element of the inter-periodic group, and in which the ammonia molecule may either be replaced by water or by organic bases—are not split up into ions in aqueous solution. If, however, these triacidotriammonio compounds are converted into hexammonio salts $\{\text{R} \cdot (\text{NH}_3)_6\} \text{X}_3$ by the taking up of three successive NH_3 molecules *via* diacidotetrammonio salts $\{\text{R} \cdot (\text{NH}_3)_4 \text{X}_2\} \text{X}$ and

¹ It is said of silver and gold, which also have a tendency to zero-valency (that is, are "noble metals") that their atoms, through a strong swelling in the tropical zone, deviate from the type of their group. Does this thickness perhaps render difficult the linking on of other bodies, and is it thus both with silver and gold and with the platinum metals the cause of the noble-metal character?

acidopentammonio salts $\{R.(NH_3)_5X\}X_n$, then all three acid radicles become successively ionisable. I assume that in the process they are forced out of the equatorial garland, and proceed to bind themselves at the polar axis, the valency of which thus grows gradually from 0 to 3. Only those groups which are bound at the poles are then ionisable as, *e.g.*, with sal ammoniac, in which only the pole-bound Cl atom is ionisable, and not the equatorially linked hydrogen atoms. Similar constitutions might be ascribed to bodies like potassium ferrocyanide, potassium ferricyanide, and their relations; to potassium-cobalt nitrite and its transition forms; whilst most probably the numerous carbonyls of iron, of nickel, of $PtCl_2$, etc., may also prove to be connected with this structure of the central metal atom.

Though the above-named complex compounds are especially prominent with the elements of group VIII, they are also known in connection with other elements. Thus, I find it stated that boron, carbon, and nitrogen may be "co-ordinatively tetravalent" (*Holleman, Lehrbuch der anorganische Chemie*, 4th ed., translated into many languages, Japanese included, and many times reprinted). The compounds referred to seem, however, to have little stability, and are but little known. It is admissible that also in the case of these elements there must exist a similar difference between polar and equatorial valences. Their form allows that without difficulty, as I have already remarked when discussing nitrogen. It is remarkable that also trivalent chromium forms similar ammonio-compounds to the iron metals; and then whilst retaining its trivalence is also co-ordinatively hexavalent. Are, in this case, the partial valences situated on the edges of the tetrahedra, or must we

assume that chromium can undergo a sudden interior shifting of atoms (atoms here in the sense of Mrs. Besant's ultimate atoms), a transformation of the same intensity as has also to be assumed in the disintegration of the tetrahedral radium atom, in (probably) star-shaped niton, and subsequently in (probably) octohedral lead? The ambiguous conduct of this element which in some of its compounds resembles sulphur (chromates isomorphous with sulphates), in others iron (chromite, $\text{FeO.Cr}_2\text{O}_3$, isomorphous with magnetite, $\text{FeO.Fe}_3\text{O}_4$), might find its explanation in the assumption of two allotropic modifications, of which only the first would have been investigated by Mrs. Besant.

Perhaps, however, we might have to put chromium in line with metals like Cd, Zn, Mg, Be, Ca, whose halides like those of Mn, Cu (cupric) and others are capable of combining with six molecules of ammonia into relatively stable substances (*F. Ephraim, Ueber die Natur der Nebenvalenzen, Zeitschr. f. Physik. Chemie, Band LXXXI, No. 5*). Calcium chloride, furthermore, combines under special circumstances with four, and under other circumstances with eight molecules of NH_3 . Though, also, *these* "partial valences" may be tolerably well explained from the described forms of the atoms, I nevertheless believe that we are here gradually leaving the domain of the combinations which have to be regarded as true compounds, and are rather approaching substances analagous to salts containing water of crystallisation—the chlorides of the metals mentioned above likewise crystallise by preference with six molecules of water—a domain which most probably is governed by still other laws, and which I do not venture to enter at present.

From the fact that two isomers have become known of compounds of the form $R.(NH_3)_2X_4$, it has been deduced that the six groups must be distributed around the central atom according to the angles of an octohedron. On the other hand, our conception of a garland makes us expect three isomers, analogous to the three isomers in di-substitution products of benzene. The fact that a third form has never been found does not prove much in and for itself—also in the double substitution in the benzene ring three isomers arise in very unequal quantities and the third has been often overlooked—but apart from this the question remains whether an arrangement which might be expected on the sole basis of the structure of the central atom could or could not be practically impossible for other reasons as, *e.g.*, for reasons of equilibrium. Compounds of the form $R.(NH_3)_3X_3$ are also to be expected in two, according to the octohedral arrangement, and again in three modifications, according to the garland arrangement. I am not aware how many have been found.

It is not necessary to say much here about the metal-ammonio compounds containing two or more metallic nuclei which were found by Werner. It is clear that these may be formed by linking one (two) of the equatorial partial valences *via* one (two, equal or unequal) bridge(s) to one (two) similar valence(s) of the other atom, in which case the possibility remains that the axis of the one atom is divalent, and the axis of the other trivalent, and that a compound arises like for instance $Cl_2 \{Co(NH_3)_5\} NH_2 \{Co(NH_3)_5\} Cl_2$ (*Chem. Centralbl.*, 1909, I, p. 13). It seems to me more important to give our attention for a moment to the nature of the “bridges” here used. In the ordinary ammonia

compounds monovalent acid radicles are replaceable by the groups NH_3 and H_2O which, as independent compounds in their normal condition, are of course zero-valent. We must assume that with the setting in of combination the oxygen here becomes trivalent, the nitrogen tetravalent, for which our theory gives us ample latitude. And most certainly the nitrogen has to be taken as tetravalent in the poly-nucleated compound just mentioned, in which an amido group forms the bridge between the two cobalt atoms. I imagine that here only those partial valences are active which are situated in an equatorial square, whilst the polar ones remain unused—which permits of a much more regular building up of the whole than the curious form which up to the present has been ascribed to the nitrogen atom.

In doing so we get at the same time an explanation hitherto still lacking in official chemistry of the “asymmetric nitrogen atom”. As is known, after much difficulty, chemists have at last succeeded in splitting up a quaternary nitrogen base of the formula $\text{OH.NX}_1\text{-X}_2\text{X}_3\text{X}_4$ into components of lævo- and dextro-rotatory power. If we took it for granted that the differences between both the extremities of the axis of the nitrogen atom, the “positive” and the “negative” poles, were perchance *not* of such a nature that the stereo-isomerism which depended upon that alone would manifest in the chemical and physical qualities of the substances, then we might expect the above-mentioned compound to have three stereo-isomers, *viz.*, 1.2.3.4., 1.2.4.3., and 1.4.2.3. If, however, on the contrary, these differences should prove to be important, and if they should give rise, for instance, to a contrary rotation of the plane of polarisation,

then the possibility might be deduced therefrom of the existence of a second triad optically isomeric with the above, 1. 4. 3. 2., 1. 3. 4. 2., and 1. 3. 2. 4.

The conception of nitrogen as an ovoid body also gives—in connection with the octohedral shape of carbon—a similar and sufficient explanation of the stereo-isomerism of oximes, as assumed by chemistry, without any necessity for calling in the aid of the difficultly conceivable notion of a nitrogen atom having a tetrahedron as its field of activity, and concentrating its three valences in three angles, whilst residing itself, like a spider outside its web, in the fourth angle. (Holleman, *Organische Chemie*, p. 469, 4th Ed.). In the compounds of the formula XCN (nitriles) we therefore imagine the ovoid N atom placed above the plane ADE of the carbon octohedron (see fig. 3) in such a way that its valences are saturated by those which have their poles in the planes DBE, CDA, and FEA of the octohedron. The force-stream between the planes ADE and BCF then remains free as a fourth valency enveloping the whole carbon atom, and there is no question of stereo-isomerism. In a body of the formula X_2CNOH (oxime) we may imagine the N atom above one of the angles of the carbon atom, *e.g.*, above A, so that two of its valences are saturated by those whose positive poles are situated in the planes AFC and ADE. Those which issue in the planes DBC and FEB then remain available for both X groups, whilst the hydroxyl group which saturates the third valency of nitrogen must of necessity be placed either to the front, above the plane ACD, or behind, above the plane AFE. As soon, now, as both X groups, become unequal, stereo-isomerism ensues, and in that case the OH group is situated nearer to the X_1

group than to the X₁ group. This is in conformity with what has been found.

After this digression we return to the still remaining elements contained in the so-called

Spike Group

This contains the rather heterogeneous set which is to be found in the even series of groups I and VIII. These elements consist of a varying number of spike-like bodies which radiate from a central sphere. The number of these bodies is stated to be for lithium 1, for potassium 9, for rubidium 16, for manganese 14, and for fluorine 8. Of manganese alone, which, in its conduct allies itself most closely to the iron group, it is said that its spikes are arranged similarly to those of that group. The much varying valence of this element (2, 3, 4, 6, 7) may be explained in the same way as in the case of the Bar group proper. For the other elements of the group, Mrs. Besant does not give any indication as to how we have to imagine the distribution of the spikes in space. It seems most probable to me that with this sort of atom the interior grouping is changeable, and that the constituent bodies can arrange themselves in different ways around a physical or around an immaterial axis formed by one or more spikes, so that the atoms show similarity with those of the dumb-bell group, and are like those normally monovalent, with different possibilities of higher valences. So it seems that fluorine which is built up out of eight spikes and two "balloons" shows a tendency towards divalence (H_2F_2); K, Rb, and Cs can be trivalent ($RbBr_3$, CsI_3 , etc.), whilst the valence of the first mentioned alkali metal may even rise to 9 in its halogen compounds, which is very remarkable in

connection with the nine spikes referred to above. The deviating, hemi-morphous form of the lithium atom may perhaps be connected with its conduct, which deviates perceptibly from that of the other alkali metals.

The Star Group

Now, only the 0 group of the periodic system remains, the so-called noble gases, the zero-valent atoms of which have according to Mrs. Besant, the form of a star with six arms radiating from a complicated—though uniform for all members—central body. Helium alone has again a form of its own. To which cause the zero-valence of these atoms has to be ascribed is, of course, difficult to guess. It is, however, remarkable that it is here expressly stated that the star is flat, which, as we remember was not the case with titanium and zirconium. Though it is of no immediate interest for the narrower treatment of our subject, it may yet be here mentioned that Mrs. Besant observed moreover, besides the ordinary atoms of neon, argon, krypton, and xenon, bye-forms of these elements, which she distinguishes by the prefix “meta,” and which differ from the normal atoms by the presence in each case of 42 additional ultimate particles per atom, which raises the atomic weights in question by $42:18=2\cdot33$. One of these bye-forms, meta-neon, was discovered by Prof. J. J. Thomson some five years after the publication of *Occult Chemistry* with the help of canal-ray analysis, and isolated by Aston. For the atomic weight of this new gas, which Aston—following Mrs. Besant?—proposes to baptise *meta-neon*, he found in fact a number somewhat higher than the atomic weight of neon, namely, about 22·1 against 19·9 (Mrs. Besant: 22·23 against 20·0). She also observed

“ in the air of a spacious room only a few atoms ” of a pair of similarly built elements, baptised kalon and meta-kalon, which with the atomic weights of 169.66 and 172 might fill the vacant place between xenon and niton in the Periodic system. Further, the gas “ occultum,” atomic weight 3, which was discovered in 1895 by Mrs. Besant, belongs perhaps also to the group of the noble gases, though it shows, like helium, a form of its own, and this gas might be identical with the very difficultly condensable gas “ nebulium ” which according to Sv. Arrhenius constitutes, together with helium and hydrogen the chief mass of the nebular worlds. It seems that this gas also has been isolated by Thomson after he had been for some years on its track, and Sir William Tilden also found himself compelled in 1910 to assume the existence of a proto-element of this atomic weight. The atomic weight of the new gas now isolated by Thomson is in fact 3.

I will now come back for a moment to the constitution of the derivatives of benzene as deducible from our theory. Though it seemed at first to be most plausible to assume carbon, in these, to be trivalent, with valences linking in the angles of the octohedron, the difficulty of deducing herefrom an easy explanation of the structure of aromatic bodies with condensated nuclei was one of the reasons which brought us back to the tetravalence of carbon, and, in doing so, this proved to permit an explanation of the problem satisfactory in every sense.

For a correct understanding of what follows I may be permitted to explain more in detail our conceptions regarding the distribution of valency of the carbon atom. We imagine that the disposition and distribution of the

poles are unchangeable, and are analogous to those of the pyro-electric boracite crystal above mentioned, so that therefore in Fig. 3 the positive poles are situated in the plane ACD, AFE, BDE, and BCF, and the negative poles opposite. The outer connection between these poles may arise in various ways, and the mutual situations of the valencies may in connection with them be different. Now I assume that the different groups of carbon compounds are characterised by different distributions of valence, and I observe in this connection that all such modifications may take place altogether outside the atom itself, and that it is not necessary that this atom should inwardly change on this account. One of the ways might be a connection between the planes ACD-AED, BDE-BDC, AFE-BFE, and BCF-ACF, whilst the centres of the exterior parts of the lines of force respectively fall at the points I, K, H and G so that the four valences are distributed according to the angles of a tetrahedron. A second possibility consists in the assumption of four parallel connecting lines, whilst each pole of the top half of the atom is connected with the poles of the bottom half, situated on the contiguous octohedral face. The four valences are then arranged in the shape of a garland, but if we imagine to ourselves that the four atoms or groups, which are to be hooked on, periodically oscillate between the positive and the negative poles, just as pearls can be made to slide along their thread, then we get at the end of each half-swing again a tetrahedral position which may explain asymmetry, should it occur. Though in both cases the four valences are, with regard to the central atom, in the same position, yet with regard to one of

the valences the three remaining ones are not in completely the same relation. If it prove necessary to assume in some compounds the equal value of each valency with regard to the three other ones, then the most likely distribution of valence is that which presumably is generally prevalent in aliphatic chains, and wherein each pole links itself with the diametrically opposite one, so that the free carbon atom is therefore surrounded by four mutually intersecting homovalent "curtains". The position of the groups to be hooked on is then identical with the one which results from the tetrahedron hypothesis of chemistry. Still another distribution of valence with ever constant polarity we have already met with in nitriles and oximes, whereas in cyclic compounds yet another course of the force-bundles may be assumed.

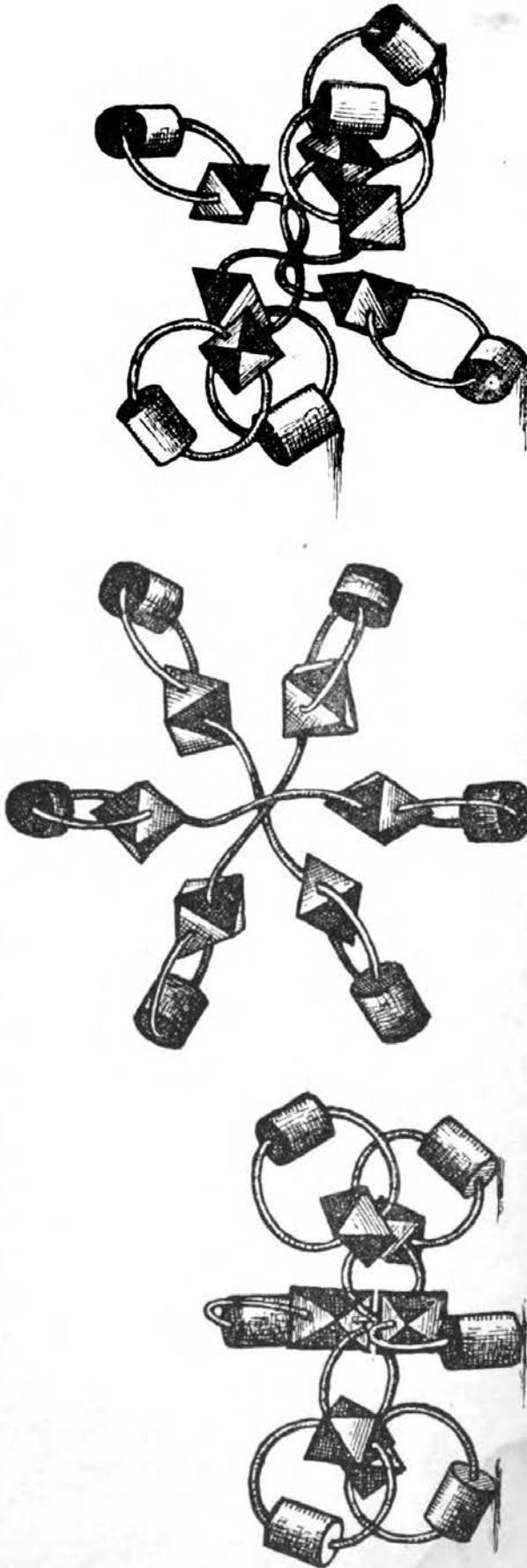
It is known that neither the benzene formula of Kekulé, nor that of Baeyer, is satisfactory in every respect. The first one must in order to escape the conclusion that there are two unequal ortho-derivatives—which have never been found—assume a constant "oscillation" of the single and the double bonds which—as soon as we try to recall to mind this conduct of tetrahedral atoms—seems incompatible with the striking stability of the benzene ring. Neither does it explain why Baeyer's reagent should not act on the double bond. Both objections are also valid to some extent against Thiele's modification of Kekulé's conception. Baeyer's formula makes us expect two different sets of di-substitution products, as in this case the annular plane is no longer a symmetrical plane nor contains axes of binary symmetry. If, however, we explain six octohedra in a plane ring in such a manner

that six angles are turned inwards and six outwards, whilst each octohedron has in every case one edge, perpendicular to the plane of the ring, in common with both the adjoining ones, then we get a firm combination which in my opinion is free from the faults alluded to above, and which admits of an acceptable way of saturation of the valences without the occurrence therein of forced double bonds or disturbances. In Fig. 4 it has been indicated how the valences whose poles are situated in the median plane of the ring—namely, half of the 6×4 valences which are in all available—saturate each other in two closed wave lines which are typical both of benzene and of the bodies with condensated or hetero-cyclic nuclei¹, and which therefore are not made responsible for the so-called “aromatic character”. Against this, I consider the *true benzene binding*—that is to say, therefore, that which causes the remarkable conduct of aromatic bodies—to be the cross connection indicated in Fig. 5 by a dotted line between each opposite pair of C atoms, in which linkings of the third valence of each of the six atoms of the ring are saturated. The fourth valence of each atom, indicated in Fig. 5 by continuous lines, remains then available for hydrogen atoms or substituents which must be alternately situated above and below the median plane.

The force-streams of the third valence, which, according to our hypothesis, meet or intersect in the centre of the molecule, only admit of a symmetrical grouping around this centre if the number of pairs of opposite C atoms is uneven. From this follows, firstly, that six is the smallest and only ten the next following

¹ On condition only that the number of atoms partaking in the ring binding is even. In the case of an uneven number, the two separate wave lines become one, which then twice encircles the ring.

Fig. 14 a, b, c. Partial model of the benzene molecule in three aspects. Compare text.



c. General view.

b. Top view.

a. Side view.

number of C atoms of which might be expected that they would constitute such a ring binding; and secondly, that the benzene ring in case of a partial addition to it must immediately lose its aromatic character, as the symmetry, and with this the equilibrium, is broken, through which ordinary, that is forced and unstable, double linkings arise.¹

I believe that this benzene formula satisfies all requirements. It explains why the ring has to exist out of precisely six atoms—for the rest I will come back to this point—the whole is stable, firm, and compact. The difference from aliphatic bodies is essential, also that from hydro-aromatic compounds—see below—all valences of the carbon are saturated, all C atoms are homovalent as well as all H atoms: partial addition is not possible without a modification of the construction of the whole building in such a way that the distribution of valence changes into that of hexamethylene, in which case double linkings with unsaturated character must arise so long as the number of added atoms or radicles remains below six.² Further, only one kind of ortho-di-substitution

¹ The tendency towards addition which inheres in all "unsaturated" carbon compounds, but which is lacking in aromatic bodies, is explained by Baeyer as a tendency of the tetrahedra which rest against each other with the edges or possibly with whole faces, to give up this closed way of joining and to replace it by a connection at only one angle. Taking for granted that the valence is in every case the result of the arising of an analagon of magnetic attraction, then it seems indeed little plausible that such a single link should be stronger than double linking at the extremities of a common edge, in which form Baeyer imagines the double linking. If, on the contrary, we hold fast to our own conception that each valence is formed by a bundle of force-lines which respectively enter into, and issue from, the atomic surface, at definite points—whether these points are situated at the angles or on the edges, or, as with the carbon atom, in the centre of the faces—then it becomes clear that a double binding will in many cases be less strong than a single one, as it demands, as a rule, a deflection of the force-lines from their normal course, does not allow such a compact structure of the molecule, and becomes, in consequence of both these causes, less stable.

² The objection might be raised, that the symmetry is in so far imperfect, as all the hydrogen atoms turn their positive poles to one side of the plane of the ring, the negative poles facing the opposite side. I do not believe that

product is possible, and at the same time, in the case of both di- and tri-substitution products, not only does the number of possible isomers find an explanation, but even the different conduct of these isomers and the relative quantities in which they arise are illuminated in an interesting way, if not altogether explained. For, if we consider, in Fig. 5, the position of both the free bindings available for the hydrogen atoms, then we find that the hydrogen atoms in the complete benzene ring, as has been already observed, are situated in two different planes at equal distances from the median plane, and that alternately above and below this plane. If now in the preparation of a di-substitution product, the circumstances or the mutual affinities of the substituents are of such a nature that substitution only takes place

this slight irregularity will seriously disturb the equilibrium of the molecule and for this belief I have some reason.

Since writing the above article, I had the pleasure of showing a model of the benzene molecule, built according to these conceptions, to Mr. Leadbeater, who had the kindness to compare it with the liquid itself, observing the latter clairvoyantly. Mr. Leadbeater told me, that the diagrams in the text-books, which I could show him and which were designed upon the bases of Kekule's and Baeyer's conceptions, did not in the least agree with reality: but that the model, crude and poor though it was, seemed, as far as it went, to convey a tolerably satisfactory idea of the real molecule. The difficulty, however, was this, that not only were the natural molecules as a whole throbbing and beating like hearts, and moving and rotating at a tremendous rate, but that the same was true of all the constituent atoms, which were constantly revolving and shifting their positions, and sliding along strings of streaming force. These strings of valency, though my general ideas about them seemed to be right, were much more numerous than those that had been represented in the model, and they too were turning and twisting with high velocity, while at the same time they never stopped shifting from one pole to another, the poles themselves continually interchanging their character. Still, at every separate moment, all the strings would be connecting poles of opposite character, and the whole thing would remain perfectly symmetrical all through. If it could be managed to freeze up for a moment the molecule, then—so Mr. Leadbeater told me—the model might eventually prove to represent one stage in the periodical movement of the molecule.

Part of the model discussed here has been represented in Fig. 14, which was drawn by a Javanese painter, Mas Pringadie, F.T.S. In this drawing the 1st and 2nd valences are not represented at all, whereas the 3 individual currents of the 3rd valence are shown only partially, their exterior connections, which have been sketched in Fig. 5, being here left out in order to show more clearly the interwoven interior course. The hydrogen atoms, represented as small cylinders, are shown to satisfy the 4th valence of each carbon atom.

on one side of the median plane, then only the meta-derivative can arise. If, however, the second atom to be substituted has the tendency to place itself at the opposite side of the median plane to that of the first arisen substitute, then only ortho- and para-derivatives are possible. Practice teaches that ortho- and para-derivatives arise simultaneously, but that side by side with meta-compounds both the others are commonly formed in decidedly minor proportion. That in the first case the quantity of para-product formed, exceeds by far, as a rule, the meta-product, whilst nevertheless the theory of probabilities would lead us to expect 67 per cent. ortho- against 33 per cent. para-derivative, probably finds its cause in the higher degree of symmetry of the para-compound, which on that account must possess more equilibrium in the nascent state than the ortho-compound. For we have to consider the following. The molecule of an ortho-compound has, even with similar substituents, no single element of symmetry if we wish to take into consideration the different sign, positive or negative, of the octohedral faces, and if we overlook this it shows even then only one single element of symmetry, *vis.*, an axis of binary symmetry. Against this, the molecule of the corresponding para-compounds possesses in every case, even with dissimilar substituents, a plane of symmetry, whilst in the case of similar substituents, and if we overlook an influence of the sign of the poles, still two further elements of symmetry arise—in the crystallographical sense of the word—*vis.*, a centre, and the binary axis.

That the benzene molecule does not possess a plane of symmetry in its median plane does not necessarily lead to the same objection which adheres to the

stereo-structural formula of Baeyer, as the six axes of binary symmetry already render impossible the arising of two different ortho-derivatives. The same could be reached in Baeyer's formula by making the tetrahedra point alternately upwards and downwards with their free angles. But in the first place this arrangement would carry two ortho-positions very far apart, and moreover the whole would give an impression of great instability.

I want still to point out, in passing, that the normal face angle of two octohedral faces amounts to $70^{\circ} 31' 44''$, and that therefore in our arrangement the hexagon is the regular polygon permitting the most compact structure—overlooking, of course, the pentagon, which cannot be considered, as an uneven number of atoms does not admit of a diametral ring-binding (third valence, Fig. 5). Fours and eights of carbon atoms might, nevertheless, maintain themselves perhaps, though less closely joined together than sixes, if it were not, as we have already seen above, that these configurations cannot occur for reasons of symmetry, and that only numbers of the formula $2(2n + 1)$, that is, therefore, 6, 10, 14, etc., are theoretically possible. So it is clear why only hexagonal nuclei have become known. Another state of affairs occurs in the so-called hydro-aromatic compounds, hexamethylene and other polymethylenes. If we assume that all these are built according to the plan of Fig. 6 (pentamethylene), and that the poles situated on the inner side effect the mutual binding of the C atoms, whilst on the outer side of the ring in each atom two valences situated on both sides of the median plane remain available, then from this it follows—in addition to an easy explanation of the occurrence of cis- and

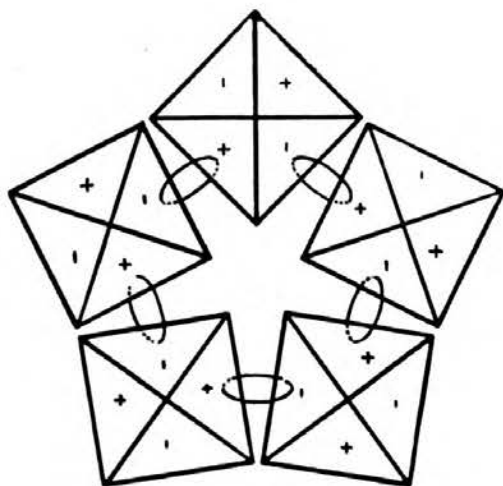


Fig. 6. Penta-methylene, C_5H_{10} .

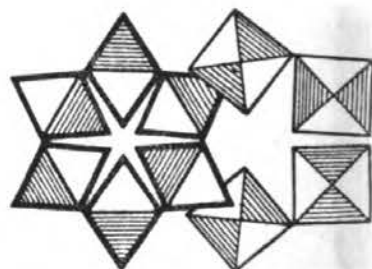


Fig. 8. Tetra-hydro-naphthalene, $C_{10}H_{12}$. Partially hydrogenated naphthalene. Hydrogen atoms not shown.

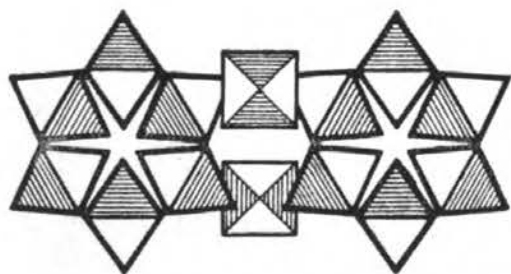


Fig. 10. Anthracene di-hydride, $C_{14}H_{12}$. Partially hydrogenated anthracene.

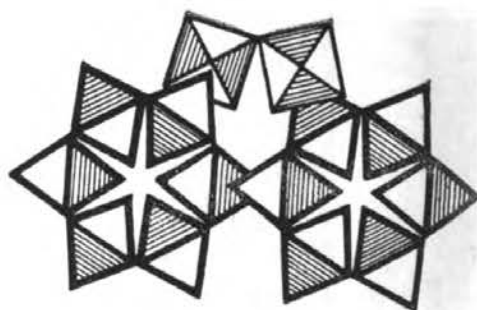


Fig. 12. Phenanthrene di-hydride, $C_{14}H_{12}$. Partially hydrogenated phenanthrene.

trans-modifications in substitution products—that each arbitrary number of C atoms, up to a maximum only limited for reasons of stability, can link themselves into a ring. That instead of the number four, which would entirely fill up the circle, the pentatomic nucleus is the most stable one in this series, may perhaps indicate that the magnetic field which envelopes the atoms does not permit an actual, immediate contact of the atoms, but demands a certain—and for the rest, as small as possible—free interspace, a small necessary free path, which makes that pentatomic nucleus prevail over the tetra-atomic in compactness and equilibrium. The facility with which the C atoms at the extremes of aliphatic chains act upon each other if these chains consist of four or five atoms therefore also finds an explanation by our theory.¹ The train of thought followed above also

¹ In connection with this recognised tendency of pentatomic chains to fold themselves up, as it were, into rings—which makes us suppose that the atoms of their molecules are connected in a mobile manner—it is perhaps permissible to venture a speculation concerning the conduct of these compounds in different states of aggregation. Let us suppose that the chains of which the molecules of aliphatic compounds consist are in the solid state more or less rigid, but continually oscillate around their own centre in the liquid and gaseous state, conducting themselves more violently, but to a certain extent in a similar manner to a weak spring held in the centre. It is plausible that in this case the chains with an uneven number of C atoms—in which therefore one of these atoms stands exactly in the centre, and in which, in consequence, the elastic deflection of the lines of force, which is necessary for the bending round of the chain, and which will be chiefly borne by its middle part, can divide itself over two intervals—will conduct themselves differently, for instance, become more easily mobile (melt at a lower temperature) than chains with an even number of C atoms in which one ligament situated in the precise centre must alone stand the strain of the greatest transformation. Might there not be a connection between this and the peculiar zig-zag lines which are shown by the graphically represented melting-points of the successive homologues in various aliphatic series, e.g., in the series of monobasic and in that of dibasic aliphatic acids? The fact that in both series mentioned the melting-point lies at five C atoms is perhaps connected with the above-mentioned ease with which chains of this length oscillate, and are able to bring together their extreme C atoms. Shorter chains are probably stiffer, whilst longer ones will be more inert on account of their greater mass. That the boiling points, at least in the case of fatty acids, do not show a zig-zag line, but mount gradually, is clear if we assume that the height of this point depends *alone on the length* of the chain just as the rising power of a kite is diminished by an excessive length of its tail. The fact that in the case of isomeric hydrocarbons the boiling points are lower according as the chain is more complexly ramified, supports this conception.

proved capable of yielding an acceptable explanation of the structure of aromatic bodies with condensated nuclei, Fig. 7, for example, represents a plausible structure for naphthalene. The asterisks in the centres of both homovalent nuclei represent the three para-bindings (of the type of Fig. 5) which we have considered as characteristic for aromatic bodies. It is seen that the linking together of both nuclei has been to the detriment of the compactness of each separately, that neither of the rings is any longer a genuine benzene ring, as is also shown in actual practice. By hydrogenation, four H atoms can be easily added, and a true benzene ring arises, with closed side chain, which however is aliphatic in character, as is represented in Fig. 8. Further hydrogenation is now as difficult as in benzene itself. Fig. 7 also proves that in naphthalene there must be difference in distance between the ortho-positions AB and BC and the observation of actual practice that ortho-compounds of the type AB form more difficultly than those of the type BC may herein find an explanation. For the rest, the similarity should be observed between peri-derivatives of naphthalene and ortho-compounds of benzene.

In Fig. 9, which represents the structure of anthracene, three aromatic star-combinations are assumed, by which the difficulty disappears that one single para-binding, which in itself is not very probable, must be placed between both of the central C atoms. If anthracene is hydrogenated, which only happens easily in both the atoms mentioned, then the compound sketched in Fig. 10 arises, which in contrast with the looser combination of Fig. 9 again contains two true compact benzene rings. In connection herewith some typical qualities of the benzene bodies which are lacking in

anthracene occur again in this partially hydrogenated body.

The anthracene formulæ constructed by Marckwald and by Thiele on the basis of Kekulé's benzene formula, and in which the presence of the above-mentioned para-binding in the centre of the molecule is postulated, would necessitate the assumption that the "Oscillationsfähigkeit" of the double bindings—which is assumed for benzene, but which is extinguished in the case of naphthalene by the non-displaceable and unchangeable double binding in the centre of the atomic complex—arises again at the outer nuclei of the anthracene molecule. For, an obstacle in the form of a double binding bound to a definite place, is, according to these formulæ, no longer present in anthracene: and thus the groups substituted at both the outer nuclei ought to conduct themselves precisely as if they had been substituted in benzene. They conduct themselves, however, as in naphthalene, which forms an objection against Marckwald's theory, but is compatible with ours. Only after hydrogenation of both the central C atoms does the perfect agreement with the benzene bodies arise (Meyer and Jacobson, *Lehrbuch der organischen Chemie*, II, 2, p. 497). This conduct might, however, likewise find a sufficient explanation in the anthracene formula which Bamberger has developed on the basis of the centric benzene formula of Armstrong-Baeyer. But exactly the reverse is true for the isomeric compound phenanthrene. The centric formula should not be allowed to permit here the serious difference between both the central H atoms of phenanthrene and those of anthracene, which difference however does exist (Meyer and Jacobson, *loc. cit.*, p. 498 and 582-584). The

formula of Kekulé-Marckwald does indeed give an explanation of this fact, but also our conception, represented in Fig. 11, maintains itself here. In Fig. 12, then, representing, *e.g.*, phenanthrene-chinone, both the nuclei which in Fig. 11 were not yet fully developed, have become true benzene nuclei.

We come to the conclusion that of both the existing conceptions, the one of Kekulé-Marckwald, and the other of Baeyer-Bamberger, each only fully satisfies in one of the two cases, in other words that neither satisfies, whilst our conception explains both compounds and thus merits preference.

I believe that a more correct light than that in which they have thus far appeared, will fall on the constitution of bodies like pyrene, chrysene, etc., when looked at from our point of view. Thus, pyrene, $C_{16}H_{10}$, might be represented by Fig. 13, in which the naphthalene nucleus is already incipiently visible, and which gives an acceptable explanation of the ready formation of hexa-hydropyrene as the first hydrogenation product. The mutual situation of the three C atoms in each of the side-chains admits further very well of the passing force-stream—which in pyrene itself passes both the side-chains entirely, and which in hexa-hydropyrene has been wholly withdrawn from it¹—, under certain circumstances, entering the third carbon atom of the side-chain directly from the first, without touching the middle one, through which then this atom has one more valence set free, and instead of an H atom can bind an O atom. Herewith an explanation would have been given of the structure of pyrene-chinone, for which compound a seemingly acceptable

¹ This and the next case are indicated in the sketch by dotted lines.

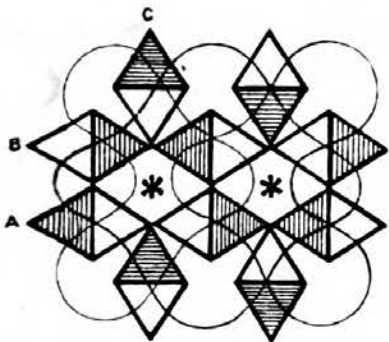


Fig. 7. Naphthalene, $C_{10}H_8$. Section through the plane of the rings.

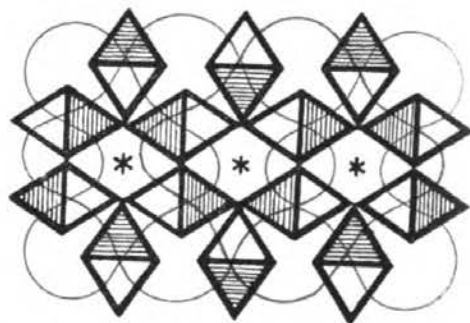


Fig. 9. Anthracene, $C_{14}H_{10}$. Section through the ring plane.

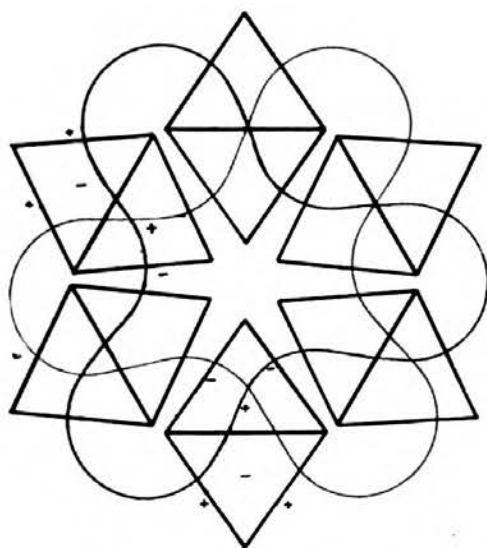


Fig. 4. Section through the ring plane of the benzene molecule, showing how the first and second valencies of the C atoms might be satisfied.

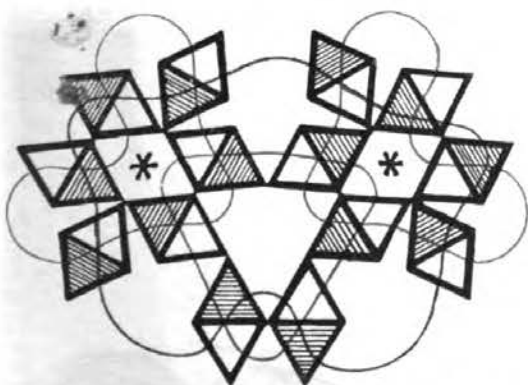


Fig. 11. Phenanthrene, $C_{14}H_{10}$. Isomeric with anthracene.

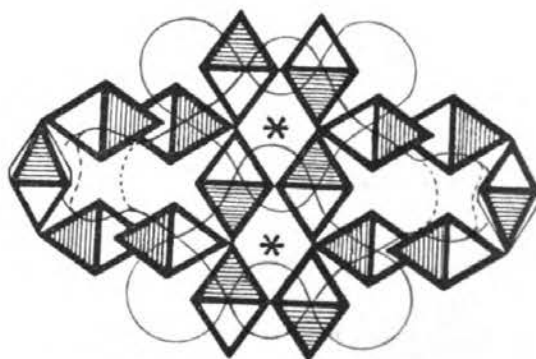


Fig. 13. Pyrene, $C_{16}H_{10}$.

constitution-formula has been hitherto lacking, as likewise, of course, for pyrene itself.

It would carry us too far to expatiate also concerning hetero-cyclic compounds. It is, for the rest, clear that the form which Mrs. Besant ascribed to the atoms of oxygen and nitrogen very readily permits these to replace a carbon atom in ring bindings.

I think I have demonstrated in the above that it is quite possible to deduce from the data furnished in *Occult Chemistry* a conception of valence which without difficulty may replace the existing explanations, and which sheds, furthermore, new light on a number of thus far unexplained facts. Whether it will also satisfy the second demand of a serviceable theory, and will lead to the discovery of new facts, the future may show.

Finally, still a few words about the question of the exact number of physical ultimate atoms of which the various chemical atoms are said to consist. Against the numbers given by Mrs. Besant some criticism has been raised, based on the opinion that one atom of hydrogen should produce on disintegration about 1,700 electrons, because such a number of electrons have together the weight of an atom of hydrogen. If we, however, assume that only the "negative ultimate atoms" of Mrs. Besant are able to make themselves known as electrons, and that these negative ultimate atoms—as may be implicitly read in her work—are present in the various elements in a number about equal to that of their positive congeners, then we arrive, as G. E. Sutcliffe very rightly observes in *The Theosophist* of November 1912, at numbers of the same order as those published by Prof. H. A. Wilson in *The Philosophical Magazine*, Vol. XXI, June 1911, as the result of his researches. I quote these

here as they are given in the above-mentioned number of *The Theosophist*. The first column gives the number of ultimate atoms per chemical atom of the elements investigated, according to the counting of Mrs. Besant and Mr. Leadbeater: the second column, the same number divided by two: the last column, the estimations made by Prof. Wilson of the number of electrons per atom:

Hydrogen	18	9	8
Lithium	127	63	47
Sodium	418	209	142
Potassium	701	350	320
Rubidium	1530	765	600

Even these correspondences seem sufficiently striking to induce one to pay some more attention to Mrs. Besant's work than has until now been given to it, the more so because the chief objection raised against the results of this clairvoyant observer and her collaborator have very appreciably lost force in recent days. This was that the atomic weights calculated by them—deduced from the counted number of ultimate atoms, and based on the supposition (not proclaimed as a verified law, but only expressed as a supposition), that chemical atomic weight is proportionate to that number, a supposition which is perhaps not perfectly correct—lie sometimes above and sometimes below the official values, and that these differences which are sometimes rather appreciable, have not disappeared in the case of more recent and correct determinations of atomic weights, but have in several cases become greater. Now however, *Soddy* has declared at the meeting of the British Association, held in Birmingham in 1913, that he has good grounds for believing *that each element consists of a group of inseparable elements, whilst the atomic*

weight is not a constant number but an average to which much less value has to be attached than has hitherto been believed. Now it is obvious that in the occult investigations to which only one, or some very few, atoms of all the elements investigated were subjected, generally only one of the modifications from each group was met with, and then described as *the* element, though in one case, that of platinum—apart from the above-mentioned bye-forms of the noble gases—already a second and somewhat heavier modification came to light, which was distinguished from platinum A as platinum B. For the rest, Mrs. Besant mentions in her introduction that, especially in the case of the heavier elements, a subsequent and more minute investigation perhaps will still produce some minor modifications, *e.g.*, when an atom contained a number of apparently equal constituent parts, only in one of these constituent parts was the number of ultimate atoms counted, for the sake of saving time, and that the number found was multiplied by the number of groups. In some cases, however, the apparently equal groups proved after all to differ in one or more ultimate atoms, which for the total atomic weight must cause an error, though a very small one.

I am thoroughly conscious of having introduced in the above many risky conjectures which may not perhaps be able to withstand the test of criticism. I shall appreciate it if others more expert in chemistry than I am, and with more time at their disposal, will take upon themselves the task of judging these speculations.

A. C. de Jongh

A VISION

By M. BESANT-SCOTT

THE strains of a violin fell softly, so softly that they could scarce be heard above the clamour of conversation in the room. Soft but persistent, so that gradually silence fell, and even the heated discussion amongst those seated on the broad window seat died down as the exquisite sounds stole into the hearts of those present. It was not a large room, but lofty, with great oak beams crossing the vaulted dimness; no hangings covered the rough stone walls, nor coverings the polished floor, and the window was a mere slit in the thickness of the wall. About a dozen men leant against the walls or sat on carved stools and on the flat stone seat in the embrasure of the window. The player stood apart at the side of the room furthest from the window, his face laid lovingly on his instrument whose graceful lines, delicate dark varnish and smallness of make told of the handicraft of a master. And still the notes fell softly, coaxing their way into the inmost hearts of those who listened, afraid almost to breathe lest they should lose one faintest particle of those sounds soft and delicate as the down on an angel's wing bearing them up to heights of spiritual ecstasy hitherto undreamt of.

Imperceptibly the sounds died away; the player raised his head and his piercing dark eyes swept with compelling magnetism over those dreamy faces, drawing all eyes to his. He raised his bow with commanding gesture and a sharp indrawn breath of suspense quavered on the air. He swept his bow across the strings in three or four mighty chords and again there was silence and the expectation grew tense, thrilling. The room darkened but still those wonderful eyes pierced through the gloom so that none could withdraw his gaze. Then came a rippling cascade of notes; a mournful wind arose, rustling among the leaves of ivy outside and mingling in strange cadences with the wailing of the violin. Then the storm broke: the wind increased until it howled and screamed, the leaves of the ivy were dashed against the glass, the rain came down in pattering drops, the crash of a fallen tree sounded above the tumult; faster fell the rain, harder blew the wind, a frightened bird dashed past with scurry of wings, the room grew darker as thunder muttered and growled, and even the gleam of those wonderful eyes was blotted out in the blackness. Terror gripped the listeners and they covered their faces with their hands; all but one, a slender youth with dreamy eyes, who gazed unseeing through the small slit of window. Slowly the scene outside became plain to him: the sun shone brilliantly as before out of a cloudless sky and the leaves of ivy scarcely stirred in the faint breeze that wavered over their surface. He turned his gaze back into the room. Surely it was still dark and the storm still growled. But as he looked he saw there was a dim light around the player which increased and grew

brilliant until it dominated the room. The figure also seemed to grow, became majestic, spiritual, unearthly. The storm died away with low reluctant mutterings and rumblings, and rippling notes spoke of the promise and joy of the clean washed air. A melody detached itself, was woven into great triumphal chords relieving the terror and lifting the listeners out of the fret and worry of everyday life to the world of pure thoughts and high endeavour where all is service, so that they thrilled with the desire to carry that message of hope and love to the care-worn hearts of men. More wondrous grew the chords telling of realms they could not reach; and then they knew and recognised the player to whom heretofore they had looked up merely as greater in intellect and in knowledge than any of the rest. He was indeed a leader among men, far, far above them all, One who had attained, who spoke of His own home in those wonderful chords belonging to another world. And as the realisation of what and who He was sank deep into their hearts, the little company gathered in that lofty chamber bowed in deepest homage. One more worshipping glance at those wonderful eyes, filled with unutterable majesty and tenderest love and the vision faded and I was sitting in the familiar room. But the memory remains to cheer and uplift when sometimes the strain of effort and struggle seems too great. Through love and service shall one attain to the privilege of greater service.

M. Besant-Scott

WHY NOT THEOSOPHISTS AND POLITICS?

By C. JINARAJADASA, M.A.

THE article entitled 'Theosophists and Politics' by Mr. W. H. Kirby in the May number of this magazine raises certain issues that are of importance to the welfare of the Theosophical Society. That article is a criticism of the activities of Mrs. Besant in India during the last year, and its author holds that those activities are fruitful not of peace but of strife, because she has laid unnecessary and undue emphasis on the "colour bar" enforced against Indians by the English in India.

What Mr. Kirby says in support of his thesis can be controverted by those of us who know from personal experience what the colour bar means; but this magazine is hardly the place to conduct a controversy on that topic. But since Mrs. Besant has been criticised for her action in this matter, I should like therefore simply to record here the deep feeling of gratitude some of us educated Indians have to her for boldly saying those things for which she is now being criticised. Whether her policy is wise or not time alone will show; I venture to believe that Mrs. Besant is not quite the hot-headed enthusiast on this matter, but is the far-sighted leader who sees deeper down into the problems of the British Empire than does the average British statesman. She knows there is not only a "white

man's burden" but a brown man's burden as well, and she knows that till *both* are taken into consideration the real empire-building will not begin. The time will yet come when the salvation of England will not be from "our far-flung battle-line," nor from her armies, but from what India alone has to give; then the future historian will realise that Mrs. Besant perhaps was the only constructive statesman the British Empire possessed in the second decade of the twentieth century.

I pass to the far more important point raised by Mr. Kirby, so far as at least the Theosophical Society is concerned, and that is "that for Theosophists to meddle, however indirectly, with political questions, both as individuals, and, *majoris causa*, if officials in the Society, is not only unwise but contrary to the views expressed above by our Founders". If these words at all represent the views of the majority of members of the Society, then we have indeed a Theosophical orthodoxy with a vengeance.

Mr. Kirby gives chapter and verse, so to speak, from both the founders of the Theosophical Society. Much as we all reverence both and are grateful for their labours, is it not surely a fatal policy to take what they said as a Theosophical dogma, at the bar of which dissentients are to be tried and condemned? Seeing that we are discovering more of Theosophy day by day, may it not be that later generations of Theosophists may be wiser on some points than the earlier? Would it at least not be better to give perfect freedom to later generations in their search for truth, and not tie them down with "fundamental principles and traditions"?

On this matter of politics, however, Colonel Olcott does certainly urge us to leave politics "severely

alone". But I would like to point out that his advice is not for every land nor for every age, since he precedes his advice with these noteworthy words, "at least in countries under despotic or to any degree arbitrary governments". Those words explain at once why again and again he proclaims "the political neutrality" of the Theosophical Society in India, from its first day of work in this land.

That officials of the Theosophical Society *as such*, *i.e.*, as representing a Lodge, or a Section, or the whole Society, should not make pronouncements on political issues is surely reasonable; but it is another affair to deduce from this sound principle for a heterogeneous Society like ours that "as individuals," they had better not "meddle, however indirectly, with political questions". Such a principle, if accepted as a Theosophical axiom, would be intolerable to hundreds of members now and to thousands later. For there are those of us who realise that Theosophy is not a philosophy that deals merely with "soul evolution," but deals with *life* in every phase. We feel there should not be a single field of human activity where the cardinal truths of Theosophy should not be worked out in detail.

Furthermore the word "politics" is a vague term; agitating for drains or a water-supply or a hospital or a school may each easily be made into a political issue by the circumstances of the moment. Indeed this is what is practically happening in most cities of America, where movements for decent and orderly municipal administration are ranged on the side of one or other of the existing political parties, according to local conditions. If Theosophists are not to engage in reforms because such are or may become identified with political

issues, then the outlook for humanity can hardly be considered bright ; for it is the conviction of some of us that we Theosophists alone have the true principles that should guide all human activities, and that it is our duty *as Theosophists* to guide them.

Rather than lay down what Theosophists shall or shall not do, would it not be more useful to proclaim what should be the *spirit* of all their actions, which is to make the nucleus of Universal Brotherhood grow till it becomes a body? Can we not trust our members, and *majoris causa*, our officials whom we elect voluntarily, to give of their best to Theosophy as lecturers, writers, philanthropists, artists, and as politicians and statesmen too? As we proclaim a Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour, can we not also build up a Universal Brotherhood of Service without distinction of trade, art, craft, or profession?

“Not in outer activities, with which so many can competently deal, but in inner and spiritual realities Theosophists, all the world over, look to her to give them the food for which their souls are hungry.” So ends the article that questions the wisdom of Mrs. Besant’s actions. May I be permitted to speak for some Theosophists, “all the world over,” and say that just because about inner and spiritual realities Mrs. Besant is so full of light and strength, we *do* look to her, in outer activities also, to give us the guidance for which our souls are hungry?

C. Jinarajadasa

QUARTERLY LITERARY SUPPLEMENT

REVIEWS

Is Theosophy Anti-Christian? by G. Herbert Whyte. (THE RIDDLE OF LIFE SERIES No. 6.¹ THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India. Price Ans. 6 or 6d. or 12c.)

Those who have studied Theosophy even superficially know that it is not anti-Christian though it may be found anti-Churchian. In the Brotherhood of religions Christianity has its rightful place, and its claim to uniqueness put forward by its narrow-minded votaries is distinctly opposed to the sentiments for which the Christ lived and laboured and died. In the Press and the Pulpit Christianity of the Christ is more in evidence in progressive countries like England, but that such a booklet as this has to be published shows that there still exist in our civilisation people whose legitimate place is mediæval Europe enveloped in the age of darkness. Mr. Whyte writes lucidly and convincingly and here in India we recommend this book to all Christians; it will serve a double purpose: (1) it will dispel certain doubts rooted in bigotry and dogmatism; (2) it will illuminate the faith of the Christ, and explain many things that churchianity does not and cannot explain. A cheap book, well printed and got up, full of the most useful information, and we cannot but wish it great success.

B. P. W.

Quests Old and New, by G. R. S. Mead. (G. Bell & Sons, Ltd., London. Price 7s. 6d. net.)

Mr. Mead has added another book to the long list standing to his name. This time, as in the previous one, its contents are not devoted to one definite subject patiently unravelled and carefully set forth but consist of a collection of miscellaneous essays on various topics. Readers of *The Quest* are already familiar with the bulk of the matter here presented, for it is from the pages of this journal that most of the studies are reprinted, two others are republished from other magazines.

¹ Other volumes in this series, each Ans. 6 or 6d. or 12c.: *The Riddle of Life*, by Annie Besant; *The Life after Death*, by C. W. Leadbeater; *Theosophy and Social Reconstruction*, by Dr. L. Haden Guest; *Theosophy and the Woman's Movement*, by C. Despard; *Nature's Mysteries*, by A. P. Sinnett.

In the volume there is less of original work than is usual in Mr. Mead's writings. The first five and the last three essays are rather in the nature of reporting, exposition, or popularising the data furnished by other books than attempts at independent composition. They are no less readable for all that and also no less useful to those who shirk a perusal of the heavier works on which they are based.

The first two papers aim at setting forth some leading conceptions of ancient Taoism, mainly based on Chwang Tsz, and that again mainly on the basis of Giles' translation. The latter fact is to a certain extent to be regretted, for of late we have been cautioned, from a competent side, against it. Richard Wilhelm says: "Giles gibt eine recht lesbare Uebersetzung, doch stark subjektiv gefarbt. An manchen schwierigen Stellen gibt er mehr Vermutung als Uebersetzung." He seems also to ignore the recent translations of Wilhelm and Wieger—both of great importance—and the older partial translation of de Harlez, all of which are indispensable to the serious student of Chwang Tsz's book. As the net result of the papers will nevertheless most probably be the kindling of interest in our *farouche* Chinese philosopher, not much harm is done.

The next three papers deal with Buddhism: the first two with Mahāyāna conceptions, the third with Buddhist psychology, based on the *Abhidhammatha-Sangaha*, as translated, annotated and edited by Shwe Zan Aung and Mrs. Rhys Davids. Several readers will be grateful to the author for having summarised much which in its original form would hardly invite them to study, but which is now put before them not only in an attractive, but above all in a digestible form. It is nevertheless good to keep in mind—in so far as the first two articles of the group seem to be more or less based on Suzuki's *Outlines*—the condemnation, by L. de la Vallee Poussin, of this book: "qui, pour n'être pas historique, n'en vaut pas mieux." We note with interest that Mr. Mead interprets Tathā-gata as He-who-has-reached-the-Thus-state.

The last three papers in the collection consist of intelligent and clear summaries of some leading points in the philosophical teachings of three contemporaneous philosophers: Vaihinger, Bergson, and Eucken. He names these three philosophies respectively "as-if-ism," "intuitionism" and

"activism". Bergson is the fashion now and so must remain suspect until the crowds have thinned somewhat and the clamour has subsided, but as to the two others thinkers, it is to be hoped that Mr. Mead's summaries may send new disciples to the founts.

The remaining five articles are somewhat more original, and show the author to more advantage as a writer and thinker.

The first of this group, entitled 'The Doctrine of Reincarnation ethically considered' is a cautious—very cautious indeed—piece of reasoning about the nature, value, place of the reincarnation conception, in the past and now. This is the sort of paper we should like to see more in evidence in our own "officially" Theosophical literature and we recommend its study to our readers.

Then come three articles on subjects which are Mr. Mead's own speciality, dealing with problems of Hellenistic religion, gnosis and early Christianity. As usual they are interesting and in certain ways instructive, but we must confess that just where Mr. Mead testifies to finding the highest expression of mystic insight and sublimity of experience, there we begin to feel uncomfortably apprehensive of having arrived in the domain of the vague and the unsatisfactory. We are profoundly distrustful of any "direct communion with God," "inspiration of the Divine Mind," "God's goodly presence," etc., and our distrust is not less because such things are spoken of in documents of more than 1,500 years ago. But as there is a large section of mystically inclined people, both in and outside the Theosophical Society, it is only gratifying that Mr. Mead should labour in this corner of the great garden for their benefit and with the skill and sympathy which are his own.

The last paper in the series is a very useful one. The title is 'The Rising Psychic Tide,' and, roughly speaking, discusses psychism versus spirituality. The essay is timely, well balanced and eminently readable. Vast sections of the psychism-mongerers might benefit from it. We most heartily commend it to our readers.

So, in all, we owe to Mr. Mead again an interesting and instructive volume, worthy of his pen. Many of our readers should also become readers of this book.

J. v. M.

Spiritual Healing. (Macmillan & Co., Ltd., London. 1s.)

The Christ of the Healing Hand, by J. L. Macbeth Bain. Theosophical Publishing Society, London.)

Some Principles of Spiritual Healing, by Rev. H. Lane. (Lynwood & Co., Ltd., London.)

We have before us for review three books, on spiritual healing. That this is becoming a subject of universal interest is manifested by the fact that well-known clergymen and doctors have joined forces in a "Committee of Inquiry into spiritual, faith, and mental healing". The central idea was that on such matters both professions might work in harmony, and the result of the inquiry so far seems to be that though they put no limit to the power of God, "in inspiring courage and hope to resist morbid conditions of the body," yet they think that this power conforms to natural laws, and they cannot find that in the results of the healings wrought by faith or spiritual means differ from those of "mental healing or healing by suggestion". In a very different vein writes Mr. Macbeth Bain in his *The Christ of the Healing Hand*. He is a veritable apostle of healing, and affirms that "we cannot be true-hearted mystics without being healers". And this is the book of a mystic, who is giving up his life to the healing of the sick and who tells us he has performed many cures, or rather through him many cures have been effective. We do not think that this book will make a wide appeal. It is altogether too mystical and indefinite in tone to attract—nor do we think that it will contribute much to the study of the subject the author has at heart. A practical work on a similar subject is written by the Rev. H. Lane. He descends to a doctrine perilously like healing by suggestion. He agrees in the main with the principles held by most mental healers, but in 'nervous' diseases a truly religious sense may effect much relief. There is little that is new in this book, but like many others of its kind it may prove helpful.

T. L. C.

Annual Report of the Board of Regents of the Smithsonian Institution, for 1912. (Government Printing Office, Washington.)

This year this excellent publication runs to 780 pages of which the first 130 are filled with official matter, the report

proper. The appendix contains the usual varied collection of interesting papers on all sorts of subjects by the foremost men of science of our times. The following are some of the forty-eight titles, likely to be of most interest to our readers: *The Year's Progress in Astronomy*, by P. Puiseux; *The Spiral Nebulæ*, by the same; *The Connection between the Ether and Matter*, by Henri Poincaré; *Holes in the Air*, by W. J. Humphreys; *The Ants and Their Guests*, by P. E. Wassmann; *Life: Its Nature, Origin and Maintenance*, by E. A. Schafer; *The Origin of Life: A Chemist's Phantasy*, by H. E. Armstrong; *Ancient Greece and Its Slave Population*, by S. Zaborowski; and *the History of the Finger-Print System*, by Berthold Laufer. Of the remaining papers not a single one does not invite the reader to its perusal; the same high standard of interest and instruction being maintained throughout the volume. If it be added that the volume is as usual profusely and well illustrated and carefully indexed no more has to be said in order to prove that the Smithsonian Institution has once more laid the public under a debt of gratitude for its magnificent labours.

J. v. M.

The Peoples of India, by J. D. Anderson, M.A., Cambridge. University Press, Fetter Lane, London, E.C. Price 1s.)

This volume of the Cambridge Manuals of Science and Literature is an admirable summary of the tribes and religions of India. It is based on important researches of certain capable members of the Indian Civil Service and is from one particular point of view thoroughly reliable. Hindūism is defined as the "religion of the Āryo-Dravidians. It is the religion and social system of races and classes which consider themselves intrinsically superior, and practise a traditional kind of eugenics of race preservation," which is not altogether correct or happy. The book is written from the ethnological point of view; it treats of castes, languages and religions of India, and it is an excellent piece of work. Blue books and Census Reports are not for the reading public but such handy volumes as this, based on them, are full of interest and instruction.

G. G.

The Master, by J. Todd Ferrier. (Percy Lund, Humphries & Co., London. Price 7s. 6d. net.)

This is a book written for those who seek mystical interpretations of the Christian teachings of the New Testament; but apart from its value in that respect it has the interest which attaches to all personal religious experience, since, as the author states, its contents are "recoveries by the writer through illuminations, visions and experiences". In the preface Mr. Ferrier says that "he feels that the teachings will not command the interest and approbation of those who are accustomed to follow the purely traditional methods of research and interpretation; but he has reason for believing that there are many Souls awaiting such a message, who will gladly welcome a true vision of the Master, and what He meant by Jesushood, Christhood, and a Lord-consciousness. It seems a pity that the book should not have been published in two volumes of a more convenient size than the present bulky one. But it is perhaps expecting too much of the mystic to require him to be practical and the difficulty he must have in translating his experiences to the "common herd" calls for our sympathy and is sufficient apology for his too frequent wordiness. The coining of the adjective "soullic" does not strike us as being particularly happy but such details are of trifling moment if the spiritual food given is that for which the soul is hungering.

A. E. A.

The Religion of the Sikhs, by Dorothy Field. (THE WISDOM OF THE EAST SERIES.¹ John Murray. Price Rs. 1-8 or 2s.)

The name of the author is familiar to the readers of this journal. Some months ago she wrote a very interesting article on the subject of this book which ran through several issues. The book under review is a more detailed and therefore more finished production on which the writer must be congratulated. The martial Sikhs and their splendid faith form one of the most romantic chapters of Indian history, and a sympathetic exposition is sure to popularise this sturdy nation and their religious achievement. Mr. Macauliffe's monumental work has contributed a great deal towards this, and we have no

¹ The whole of this admirable and very useful series is obtainable from the THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India.

doubt that the small volume under review will further aid it. It is a delightful volume well planned and carefully written, and we heartily recommend it to all our readers. Students of comparative religion will find it most helpful.

B. P. W.

Dreams and the Way of Dreams, by Reginald L. Hine. (J. M. Dent & Sons, Ltd., London. Price 5s. net.)

The author's aim in writing this book is to present his subject in a way that "shall have the grace of simplicity and be free from too much weight of learning". And this is partly due to the feeling that dreams are too ethereal to be treated of in any but the most artistic manner. "How easily may their beauty be marred! How soon their grace shattered!" he exclaims. Nevertheless Mr. Hine has studied a quantity of books on the subject and is well acquainted with all the theories that have been put forward regarding dreams. He is fortunate, perhaps, in being one of those people who dream with fair regularity. Some of these dreams he relates in the second half of his book, and they have a convincing touch. The incident of his little sister (a mere child) having a heated argument with some one in church on the authenticity of one of St. Paul's Epistles (she being in the waking-state not devoted to scripture lessons) has a reality which appeals to us. How often do we not dream dreams as absurd which appear to us perfectly natural during the experience. Mr. Hine's book is largely personal. It is on his own experiences and his own interpretation of them, that he bases his contentions. He divides dreams into "dreams of the body," *i.e.*, those which spring from physical causes, and dreams of the Spirit, and we are interested to find that the writer in his section on the interpretation of dreams, confesses to a belief in reincarnation. We cannot recommend Mr. Hine to read Mr. Leadbeater's books on the subject of dreams for we find two of them quoted in the bibliography at the end. Mr. Hine writes in a mystic manner. His book should be read in the quiet of a summer afternoon, and the reader should give rein to imagination. Thus it will be bound to give pleasure, and will certainly lead people to think on the mystic land of dreams where so much of our life is spent and of which we remember so little.

T. L. C.

The Rise and Fall of Religions in the World, Anonymous.
(The Year Book Press. London.)

The very short prefatory note informs us that "this book has important additions and revisions, but it consists mainly in a previous work published by the same author and entitled: 'The Laws which Govern the Course and Destinies of Religions'." This latter work we have reviewed in Vol. XXXIV of THE THEOSOPHIST, part i, p. 609 and we refer our readers to that place. In comparing the two editions we have not been able to find out the importance either of the additions or the revision. The chief change seems to have been made in Chapter XV, which is re-written and in which an additional eight pages have been wedged in. For the rest it seems as if the new edition is practically a reprint of the old one, or even a re-issue of the old sheets; the page numbering tallies exactly in both editions and the pages do not show any evident difference. As said in our previous notice the book is a very elementary treatise on a very big subject and may serve as a useful starting point for further inquiry if not for any more ambitious purpose.

J. v. M.

The Purpose of Education. By St. George Lane Fox Pitt,
(Cambridge University Press. Price 2s. 6d. net).

"It is the object of the present work" says the author, "to apply this knowledge [*i.e.*, the fresh knowledge as to the facts relating to the working of human mind] to the elucidation of educational problems, in the hope that some of the confusions and difficulties which prevail may to some extent, at any rate, be cleared up." The author believes that without a serious effort being made to introduce a really moral and religious atmosphere into popular education, the spirit of unrest prevailing everywhere could not be satisfied. Referring to the 'Sermon on the Mount,' he asks what is its true meaning!

"A counsel of perfection," is the glib official reply. Certainly but it has no practical value, and, if so, what is it intended to convey? Related in old prosaic language, the lesson there inculcated urges us to rely less on the seen, the concrete, the physically tangible; and more on the spiritual side of our natures, unmanifest to our senses, but none the less real and permanent. We are told there on authority that by this way we gain true security and everlasting peace.

C. D. S.

The Man of To-morrow, by Floyd B. Wilson.

The Miracle of Right Thought, by Orison Swelt Marsden.
(Messrs. Rider & Son. Price each 3s. 6d.)

Master Keys, by Capt. Walter Carey, R.N. (Order of the Golden Age. Each Price 1s.)

These volumes are meant to help men in the building of character and the attaining of refinement and power in which lies happiness. The first is an exhortation to humanity to realise its own inherent Divinity and indicates the pathways that lead to actualising of ideals. "My studies have forced upon me the conclusion that only the few have discovered the Key to greatness, and that it may be seized and used by the million is really the true incentive for the writing and the publishing of this book," says the author, and his 224 pages are full of suggestions for practice, some very good, others of less value, but all more or less useful. Some discrimination, however, is necessary in putting into practice these teachings and the *motive* of action should never be forgotten and should ever be taken into account. The book contains information on out-of-the-way subjects pertaining to psychology which may be found interesting. The second is published in "the hope of arousing the reader to discover the wonderful forces in the Great Within of himself which, if he could unlock and utilise, would lift him out of the region of anxiety and worry, eliminate most, if not all, of the discords and frictions of life, and enable him to make of himself everything he ever imagined he could and longed to become"—and who wants anything more from a book? This assurance is given and the realisation of it—well, my reader, you might, if you have leisure and inclination, give the book a trial; it is good of its kind and reading and reflecting will not do you any harm. The third offers the keys to understanding and happiness, keys of life and death and progress, keys to health and the purpose of the animal creation—all done in 138 pages, but cleverly conceived and nicely carried out. The writer has thought over his subjects and it is a careful piece of work which we recommend to our readers. It is also full of Theosophical teachings, in fact we have no hesitation in calling it a Theosophical book, and as such we heartily welcome it.

B. P. W.

In the Next World, by A. P. Sinnett. (THEOSOPHICAL PUBLISHING HOUSE, Adyar, Madras, India. Price Re. 1 or 1s. 6d. or 40c.)

Has W. T. Stead Returned?, by James Coates. (L. N. Fowler & Co., London. Price 2s. 6d. net.)

Ghosts in Solid Form, by Gambier Bolton. (William Rider & Son, Ltd., London. Price 1s. net.)

Spiritualism: A Philosophy of Life, by W. H. Evans. (London Spiritualist Alliance Ltd., London. Price 1s. net.)

The literature on spiritualism and spiritualistic phenomena seems to be increasing each year, and this indicates an increased interest in the public mind concerning such subjects. Mr. Sinnett has given in his little work fragments of the experiences of certain persons who have passed beyond the veil. He tells us that lately he has had opportunities of getting into touch with them, and as he brings to bear on all the cases his wide Theosophical knowledge, his accounts are extremely interesting. In his introduction, he gives a rapid survey of the astral plane and its subdivisions, in fact a condensed account of the Theosophical conception of death and karma, in order to help readers unfamiliar with that line of thought. Mr. Sinnett has entirely confined himself to trying to learn the history and experiences of those souls when they passed into astral life. These are absorbingly interesting and are carefully chosen, showing how karma works out on other planes. This book should be read by all interested on such subjects, because it is written in such a peculiarly "sane way" that it cannot fail to make an impression. That there are ways by which the so-called "dead" can reach those on earth is now becoming pretty generally recognised. That so ardent a believer in such methods of communication, and so daring an experimenter as the late Mr. W. T. Stead, would endeavour to return to tell us what lies beyond, was only to be expected. Miss Estelle Stead contributes the preface to Mr. Coates' book, *Has W. T. Stead Returned?* In it she says :

I firmly believe it will not be many years before the truth of the possibility of the return of the so-called dead is an established fact. . . . of all that great host from the *Titanic*, my father's return is the most apparent. Why? Because he opened up the way while here and passed over prepared with the full knowledge that he could return, and returning would find many ready and longing to welcome him and acknowledge his presence,

Despite these very favourable conditions Mr. Stead evidently found communication with the earth a far more difficult thing than he had thought. Mr. Coates has collected and arranged in order all the evidence that can be gathered for Mr. Stead's communications after death, giving these communications in full. There are two spirit photographs reproduced in which a head is plainly visible, and this head is attributed to Mr. Stead by those who should know.

Materialisation is the theme of the next book under review, and under the title of *Ghosts in Solid Form*, Mr. Bolton gives us a most interesting and scientific account of his experimental investigations "of certain little known phenomena". He first describes the conditions under which such manifestations can be most favourably produced, and he describes at length the precautions taken to avoid fraud, giving a diagram of a room in which some of the investigations were conducted. The precautions taken seem to put a stop to all suggestion or even possibility of fraud, and then follows the account of several actual experiments made under such test conditions. A chapter is devoted to questions put to, and answered by, various entities, and these are interesting but of course as to their value the individual reader must be left to decide. Mr. Bolton has so many qualifications to prove himself a reliable observer, and has been associated with Sir William Crookes in his researches, that we are enabled in his book to gain sound information and at a very moderate price.

The philosophic aspects of Spiritualism are given in a book by Mr. W. H. Evans. We do not think that this book will prove attractive to a large circle of readers, because the type employed in printing is so small, that it makes the reading tedious. These papers appeared originally in *Light*, and express the author's individual views on Spiritualism. A religious vein is very prominent in this work, and it is really rather as a guide to life and character that we should regard it. There does not seem to be anything strikingly original in *Spiritualism*, but we feel sure that there are many who will derive comfort from it, should they brace themselves up to the task of tackling the closely printed pages.

T. L. C.

Smithsonian Institution. Bureau of American Ethnology. Bulletin 53. Chippewa Music—II, by Frances Densmore. (Government Printing Office, Washington.)

Miss Frances Densmore published, some years ago, the first volume of her studies on the music of the Chippewa, or Ojibwa, Indians as Bulletin No. 45 of the same series, and now completes her work in the present, second, volume. The first volume met with a very hearty response from the public and students of primitive music, and led to several of the recorded melodies being executed by orchestras. As in the previous volume, so here a profusion of tunes are recorded. The words of the songs are given in transliteration and translation. The various circumstances under which the songs are sung are fully described, together with the rites accompanying such singing. Full ethnographical descriptions are added pertaining to everything connected with the feasts and solemn festivities connected with the songs, as well as pictures of the musical instruments, costumes, etc., of singers and players. Each song is fully analysed from the technical standpoint. Most of the songs consist of a single short sentence, repeated, with modulations, several times. Some of them are very quaint, for instance :

No. 107. You desire vainly that I seek you ; the reason is : I come to see your younger sister.

No. 109. I sit here thinking of her ; I am sad as I think of her.

No. 94. They are sailing on the breeze, my feathers.

No. 13. I feel no fears when the Great River-man speaks of death.

A piece of sarcasm is given in No. 14 which commemorates the man who stayed at home instead of joining his tribe on the war-path.

No. 14. Although Jingwabe considers himself a man, his wife certainly takes all his attention.

A curious song is that sung by Nambines, who, when dying, sang his death song which he is said to have composed at that time. Looking into the faces of his comrades, he said : " When you reach home sing this for the women to dance by and tell them how I died." The song itself runs :

No. 33. The odour of death, I discern the odour of death in the front of my body.

A tender sentiment is revealed in :

No. 38. I wonder if she is humiliated, the Sioux woman, that I cut off her head ?

A naive vanity is betrayed in the next song, composed after a terrible battle :

No. 41. Surely, I will have great praise.

The dream song of a forgotten warrior is eerie :

No. 43. From the middle of the great water I am called by the spirit.

A very laconic song is that sung by a Chippewa pipe bearer when offering the peace pipe to the Sioux. It runs :

No. 45. My pipestem.

A fine song is that glorifying the heroic conduct of Bicanab, a sort of local Joan of Arc. It tells its own tale and runs :

No. 48. Greatly, she defending her children, the old woman fought for us all.

A similar incident gave rise to the following song :

No. 49. Once careless of her children, she of the Wapeton Sioux now comes in haste surely to their defence.

Enough has been quoted to give some insight into this primitive but not unattractive poetry. For musical students the work contains a wealth of information. To praise a book published by the Smithsonian Institution is not only superfluous, it is nearly impudent. We leave it at that. *We* have enjoyed nibbling at the work.

J. v. M.

France To-day, Its Religious Orientation, by Paul Sabatier, translated by Henry Bryan Binns. (J. M. Dent & Sons, London. Price 6s. net.)

To those of our readers who are unacquainted with the French language we can heartily recommend this excellent translation of M. Paul Sabatier's most interesting book. France is perhaps the most psychologically sensitive of all the nations to the deep underlying spiritual currents which are ever moving below the surface of human affairs; and the

superficial eddies of unrest, of social and religious revolt, which disturb her peace are but indications of the irresistible flow of this spiritual tide and the promise of greater things to come. It is the study of all the various trends of thought and activity which make up this great spiritual movement that the author implies in the term "religious orientation," not the study of religion in its more restricted sense; for religion, far from directing the flow of this deeper spiritual current is swept onward by it to meet the growing needs of Life. Religion, philosophy, science, art and literature, all have their part in it and the demand of the time is that they shall help men to express the reality which is Life in action. Pure intellectualism does not satisfy, a dogmatic or even a scientific religion meets with little or no response; a science which is not applied to human life, a philosophy of abstractions, art and literature which do not touch the heart—these things are valueless at this moment. They are but stones given when the demand is for bread. Mr. Sabatier dates the beginning of this latest movement in France from the war of 1870, when the nation in its great need turned to the Churches Catholic and Protestant for consolation and direction and, meeting only with misunderstanding, was thrown back on herself to work out her own salvation.

To see France through the eyes of M. Sabatier is to see her at her highest and to judge France by Paris is to mistake a mood for a character, a part for the whole. Where he is least convincing is in the chapters which deal with undenominational schools which he himself regards as the heart of his subject; for he gives no plan of independent moral teaching nor any indication how it is to be arrived at.

The central reality is apparently the "social life" but that too is a very nebulous guide to the perplexity of the teacher in the face of this problem. However, as "Time is a good fellow," no doubt he will see to the solution of the puzzle. In the meantime we close M. Sabatier's book refreshed and stimulated by the pure quality of his thought and the breadth of his horizons, and we hope this English translation of *France To-day* will find a wide circulation amongst our readers. It is well-printed and of a convenient size in strong and neat binding and contains a good portrait of the author as frontispiece.

A. E. A.

On the Consciousness of the Universal and the Individual.
A contribution to the phenomenology of the thought-processes,
by Francis Aveling, Ph.D., D.Sc., D.D. (Macmillan & Co., Ltd.
London. Price 5s. net.)

This fascinating little book which constitutes a thesis for the degree of Doctor of Science in the University of London, contains the report of an interesting investigation of certain problems of experimental psychology. An ancient problem of philosophy, steadily worked at during the last twenty centuries, is that arising from 'universal' and 'individual' thoughts, concrete and abstract thinking. This problem, says our author, is threefold. Metaphysically, the question is: "Do the 'universals' exist in nature?" Epistemologically the question is: "Do our universal ideas correspond to reality?" And to experimental psychology the question is: "What is discoverable in consciousness when we think the 'universal' or the 'individual'?" The work before us deals only with this third form of the question.

In a rapid review, extending nevertheless over seventy-two pages, the author gives the history of the problem in western philosophy from Plato and Aristotle down to the most recent times. This exposition is very clear and reveals the extraordinary importance attached to the question from the most remote times onward.

Then, in the second part, the investigation is carefully described, the problem as set, well defined, and an abstract given from the protocols of the sittings, the results of which are minutely tabulated in a number of transparent tables. The ingenious method applied consisted, roughly, in the exhibition of ten sets of five pictures each, each set consisting of representations of a similar nature. Each set was coupled to a specially coined 'nonsense-word'. The persons experimented upon were asked carefully to note down their thought-processes after each exhibition of the pictures or the 'nonsense-names' assigned to them, primarily with a view "to ascertaining the manner in which the meaning of the 'nonsense-word' subjects was present to consciousness in 'universal' and 'individual' judgments." Nevertheless the investigation proved to lead to several other collateral data of no mean

importance and interest. Dr. Aveling sums up his result in nine short theses of which the first runs as follows :

Nonsense-words (nouns) acquire general meaning gradually by a process of association with the objects denoted by them. In this process a concept is abstracted from the objects and associated with the words; or the objects are subsumed under an appropriate concept previously abstracted from experience which is associated with the words. This concept, which may or may not be accompanied by sensorial elements, when revived by the word gives the latter its meaning.

The little book is very instructive but, though clearly written, is too much swathed in the special language of psychology to make easy reading for the laymen.

An excellent little bibliography terminates the volume.

J. v. M.

Jatakamala or Garland of Birth Stories, by Marie Musæus Higgins, Colombo.

In many ways Indian Literature is unique. Perhaps not the least important of them is the possession of the finest and by far the largest collection of tales. In the book before us we have some very interesting stories full of meaning to those who have not yet lost all delight in life. Each story is supposed to deal with one of the births of the Lord Buddha and is meant to teach one or the other of the great virtues inculcated by Him in His last birth. It is not surprising therefore that all these stories are full of instruction to the readers. But what seems to be a most impressive feature about them is that they all appear to have emanated from people who *felt* what they said. Witness this sermon on Temperance :

The one who drinks this 'Sura' loses power over his mind as well as over his body. His enemies laugh at him because he behaves like a beast... Even the timid and the bashful, after drinking from it lose all their timidity. This liquor turns our friends into enemies so that they kill each other in their fury... It makes the tongue loose, and the limbs tremulous, the eyes dull and heavy, and it ruins the mind and makes a man contemptible to every one. A curse lies in this *golden* coloured fluid.

To add to its usefulness a part of the book is devoted to the narration of some of the important features in the Life of the Buddha. The book is very admirably illustrated with the carvings of the Boro-Budoor Temple in Java. A book so ably edited should meet with the warm welcome of not only those interested in the Buddhist folklore but of everyone.

C. D. S.

An Unorthodox Conception of Being, A Synthetic Philosophy of Ontology, by William Ellsworth Hermance. (G. P. Putnam's Sons, New York and London. Price 10s. 6d. net.)

The book—well printed and well bound—strikes us as the work of a man who has thought and talked more than he has read, though he has also read a good deal on certain lines. We are presented with his choice, amongst many ideas, on fundamentals, and his mind is awake though his intuitions sometimes sleep. A bold swimmer on the advancing wave of thought, he has not yet caught sight of a beacon to guide.

The opening is good and the style is clear, and we hoped from the chapter headings to have a mental feast; but the writing is somewhat uneven and it is almost as if another hand had written some chapters. That on 'Jesus Christ,' perhaps because of the high possibilities of the subject, seems somewhat confused and slangy. "Mental paralysis" and "ecstasy" are not synonymous terms. As an independent effort to express the mental position of the author the book has its value, and the chapter on 'Equity,' with its plan of co-operation in production and distribution, shows that thoughts on Metaphysics and Ontology can sharpen the brain to help our fellow-men.

A. J. W.

The Christian Tradition and Its Verification. The Angus Lectures VIII, by T. R. Glover. (Methuen & Co., London. Price 3s. 6d. net.)

To the reviewer—as will be most probably the case with the majority of our readers—the argument of this book has been entirely unconvincing. Nevertheless we have read it with a certain amount of appreciation. It is an apology for modern post-reformation Christianity by an able, sincere and cultured writer. His faith produces, it is true, a certain narrowness in spiritual sympathies but never leads to downright or outrageous fanaticism. In short the book is a useful means for those who think of themselves as standing outside the Christian Church to study the mind and view-point of the cultured

insider. The weakest parts in the work are those where the other great religions of the world and their founders are compared with Christianity and Jesus. The author, indeed, in those passages where he deals with his apology proper, gives a fine and true exposition of the sympathy and goodwill which are prerequisites for any just appreciation of Christianity. Where he deals with the other religions, and especially where the highest of them are concerned, he does not apply his own golden rule but finishes off his subject in rapid paragraphs full of disputable assertions and generalisations.

The Theosophical position is referred to in a few places, mainly on the basis of second-hand information and the references are neither so generous nor so well informed as the author's own standard seems to demand.

In short: for actual instruction the book seems to us disappointing, and its convincing force for those who do not start their thought from a Jesu-centric conception not great. As an apology it will rather strengthen believers than convert outsiders. Yet the book is readable and psychologically instructive. Many a good thought, well expressed, is to be found in it, and we recommend it to the discriminating reader.

We quote a fine saying :

For Jesus Christ is not a teacher to be quoted, I think. If we quote Him, we use Him amiss. His words are nothing till they come somehow out of our own hearts again, as they did from Peter's long ago; they are not dead; they live.

On the other hand a phrase inspired by bad taste, and furthermore so one-sided as to be practically untrue, is singularly out of place in a work of this nature :

Even with the assistance of Leopold II and his Belgians, it will be hard for anyone without special knowledge to imagine what things were tolerated in ancient society—or are tolerated in India—in civilised communities, that is—and in neither case with much disapproval.

The author deals more satisfactorily with his subject when touching the lower forms of ancient paganism than when touching the higher.

In fine: though nothing much for us, by no means a bad book.

J. v. M.

Greek Divination: A Study of Its Methods and Principles, by W. R. Halliday, B.A., B. Litt. (Macmillan & Co., Ltd., London. Price 5s.)

Some men do read the Vedas four
And other books of Sacred Lore,
Yet know their contents, by my troth,
As ladle knows the taste of broth.

The present reviewer is in this case with regard to the book under consideration. This, however, is a confession of weakness on his part, not condemnation of *Greek Divination*. The fact is, this book is not intended for the general reader, but for specialists. To the uninitiated it presents many technical difficulties. It presupposes a great deal of previous knowledge on the part of the reader, without which he cannot appreciate its worth. The author has brought boundless enthusiasm and a well-trained mind to bear upon his task. This task is "to give some account of the methods of divination employed by the ancient Greeks together with an analysis of the principle and presuppositions which, however unconsciously, moulded their form and maintained their vitality". He analyses and classifies the various subdivisions of Greek divination; he shows how great a part these played in the daily life of the people and how it was an essential part of their religion. He draws interesting parallels from the rites of other nations. The volume ends with copious indexes, bibliographical and general.

A. de L.

The First Principles of Evolution, by S. Herbert. (Adam & Charles Black, London. Price 5s. net.)

Dr. Herbert is the author of a previous book on *The First Principles of Heredity* which at the time of its appearance was most warmly received. He has now followed up his first success with a second volume which deserves an equally cordial welcome. The author endeavours in the present work to give a general and popular exposition of the subject of evolution, which, though strictly scientific in its manner of treatment, aims at being perfectly intelligible to the ordinary reader. Besides, it aims at being thoroughly comprehensive, presenting the problem of evolution in all its aspects. The task thus set seems to us to have been executed in a completely satisfactory

way, and the book resulting fills indeed a gap in the existing literature of the subject. The work is profusely illustrated, not only by numerous clear pictures but also by a number of enlightening diagrams and tables. An excellent and well-arranged bibliography (split up into no less than thirty-eight sub-headings) points out the way towards further study. A copious glossary of scientific terms used throughout the book will be welcome to many, though some of the terms cited lack definition. The index also is very full. In short the methodical and material arrangements of the work are worthy of all praise.

So, we recommend the book most cordially. There are few books on evolution which gather together so much material, treated from so many standpoints, as this present one. It is one of the best popular expositions of the subject we know, and though more learned and more bulky works exist, there is scarcely any other book so apt to serve as a general introduction to the branch of science of which it treats.

J. v. M.

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