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THE THEOSOPHIST

ON THE WATCH-TOWER

BISHOP LEADBEATER has given us a wonderful book, named *The Science of the Sacraments*.[1] It deals with the seven Christian Sacraments: Baptism, Confirmation, Holy Eucharist, Orders, Matrimony, Absolution, and Unction. These, beginning with the third, the supreme Sacrament in all the Christian Churches, are fully described in Part II, Part I being occupied by the Foreword and "A New Idea of Church Worship". This is the idea, so prominent in Hinḍūism, that a religious ceremony, while benefiting an individual, affects the whole atmosphere which surrounds him, permeates it with spiritual influences, and so helps every one within his sphere, strengthening the good in them and weakening the evil. The temple, the church, the mosque, should radiate holy influences around them, and render the whole atmosphere purer. Every great religion has ceremonies devised by the knowers of the invisible worlds to this end.

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Part II, as said, is devoted to the Sacraments, and its unique value is that Bishop Leadbeater's wonderful clairvoyant powers enable him to study at first-hand the forms

[1] Can be ordered through the Theosophical Publishing House, Adyar, at Rs. 7-12.

of subtle matter produced by the ceremonies, and we have a succession of pictures, delicately wrought, which show the building up of the Eucharistic and some other forms, as the sound vibrations in the ceremonies shape the invisible materials. As wonderful and beautiful pictures have been shown by scientists to result from notes and successions of notes of music, so are pictures formed in that same subtle matter by the musical sounds in the ceremonies. The scientists have succeeded in devising apparatus by which their invisible pictures can be reproduced in very light visible substances, as Chladni's figures by the spores of ferns. The fact that figures are produced in subtle matter by sounds is therefore undeniable. But the particular forms given in this book are not thus proved.

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The Eucharistic form is peculiarly beautiful, and it is shown in the book by some peculiar kind of colouring which gives it a singular effect of delicacy and of ethereal beauty. The point, however, which will most strike the casual observer is the presence of four minarets at the four corners of the figure, surrounding a higher central spire. The Church of Santa Sophia in Constantinople has the four minarets with a central *dome*; a mosque at Cairo has the minarets and a cluster of domes. The variations are traceable easily, as we see the successive forms produced by the Eucharistic ceremony, in which the earlier central dome is gradually changed into the upspringing spire. It is obvious that there is a common building, or masonic, tradition coming down through the centuries in all religions. Another sign of their unity.

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Part III deals with the Church building, the Altar and the Vestments, and Part IV with other services of the Church. The book is illustrated with 27 plates, 21 diagrams, and the frontispiece. It is a work of intense interest. Would that such study could be applied to Hinḍū, Pārsī, Buḍḍhist and Musalmān

ceremonies as is here applied to Christian. As the number of clairvoyants increases, perhaps that service may be rendered.

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Theosophy in India, it is good to know, by no means lags behind Theosophy in other lands, as regards the determination of its adherents to spread its message by careful organisation and scientific presentation. India is so large a country that efficient organisation is a problem of far greater magnitude than elsewhere. Apart from the population being over 315,000,000, all the great religions of the world are represented, and, in addition, there is tremendous diversity of belief within the religions themselves. The social and political conditions are also very complex, and besides various sub-races of the Āryan race, there is an added complexity in the presence of the fourth root-race. The presentation of Theosophy thus becomes a very difficult matter, and needs not merely anxious forethought but also much training on the part of the lecturers and other workers. To this end Southern India is organising a series of lectures for workers, to be given at Adyar in the course of a week or two, while Northern India will take advantage of the Dasserah holidays in the autumn to have a similar course. Special stress will be laid on Lodge work in relation to its surroundings, on Theosophy in the light of modern science, and on Theosophy and the religions of the world.

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As the Theosophical Society grows, as its influence widens and its scope of activity extends, the careful training of its workers, lecturers and officers becomes of ever-increasing importance. Theosophy needs skilled presentation, not merely loving presentation. It needs to be presented according to the requirements of the people to whom it is submitted. The temperaments of different types of audiences and persons

need carefully to be understood, so that Theosophy may be presented from the standpoint of the receiver rather than from that of the giver. Too often, lecturers address their audiences without the slightest effort to adapt their remarks to the viewpoint of those whom they are addressing. They lecture on reincarnation, or on karma, or on the subtle worlds, or on the fundamental unity of all great religions, or on the principles of brotherhood, without in the least degree trying to ascertain beforehand the temperamental make-up of those whose outlook they are trying to widen. Lecturers are no doubt convinced that their lectures are models of unanswerable reasoning, no doubt they regard their arguments as conclusive. But they should remember that they are giving lectures not to convince themselves but to enlighten other people, and unless they study the mental and emotional equipment of the people whom they wish to win to an acceptance of Theosophy, they are likely to do little good, or they may even do more harm than good. For these reasons it is exceedingly useful, and increasingly essential, to subordinate lecturing to preparation, to make Theosophical workers study more than they preach, and study how to preach as well as what to preach. If Theosophy is to become the dominant force in the world, and not only a living force, there must be careful organisation and careful training.

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People are apt to forget, in estimating the influence of the Theosophical Society upon public opinion throughout the world, the change of outlook the Theosophical attitude insensibly produces in all who are in any way attuned to the wider life now opening before us. Wherever we are able to recognise the Theosophical spirit, there has been the Theosophical Society at work—visibly or invisibly. For it must be remembered that the Society itself is but the outward and visible sign of an inward and spiritual grace, which extends in its operations among mankind far beyond the limitations

of its physical vehicle. The Theosophical Society is its witness in the outer world, its physical manifestation, its centre of outpouring energy; but the Theosophical movement is far wider, and those who participate in it will often fail to recognise the origin of their strength and vitality.

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The League of Nations, and all for which it stands, is an example of the working of the spirit of Brotherhood among the Nations of the world—largely fostered by the Theosophical Society both through precept and example. Every Convention of the Society is clear witness to a Brotherhood which transmutes all differences of race and faith into mutual recognition of common origin, common purpose and common goal. The Theosophists in every land did their duty to their respective countries throughout the War, fought for them, died for them. But now the War is over, everywhere Theosophists are combining to alleviate the resultant misery and to mend the broken bonds of Brotherhood. In the heart of the Theosophist the call of unity is ever the most insistent, and though the antagonisms of diversity may, under Divine Providence, now and then dominate its essential harmonies, these antagonisms cannot in the Theosophist remain for long supreme. Their life is dedicated to the realisation of the ideal of Brotherhood, and it is no exaggeration to say that the most vital insurance against war is the Theosophical Society and its surrounding movements.

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The vote of the Trade Union Congress in England against direct action is another example of the true Theosophical spirit—a recognition that consent, not violence, must be the basis of all progressive government. The strong co-operation between Hinḍūs and Musalmāns in India is yet other evidence of the success the Theosophical Movement has achieved in India as a result of its efforts to show that there

is a fundamental unity underlying all religions, and that those differences which hitherto have seemed to provide ineradicable antagonisms are in fact but differences of form, not differences of life. For forty years the Theosophical Society in India has been working to establish Brotherhood among Indians, irrespective of creed, caste or colour. It has not sought to break down creed, caste or colour, but it has sought to make them real and instinct with the spirit of goodwill, respect and understanding. The result has been the Indian unity as we see it to-day. If India has won her freedom, it has been because the antagonisms which distort freedom into tyranny and licence have ceased to exist, and the Brotherhood which makes freedom a power for infinite good has come to take their place. And Theosophy has shown that the way of Brotherhood alone can lead to the revival of India's ancient splendour on a scale vaster than she has ever known.

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Brother C. Jinarājadāsa writes from Australia about Mr. Leadbeater's state of health. He had not seen him since he left Adyar in February, 1914, until he met him in Sydney in July, 1919; in the interval he had suffered from heart-disease, following an acute attack of diabetes in 1916. Dr. Mary Rocke reached Sydney in 1917, and an eminent specialist was called in, and under his directions he submitted to lying down for several months, in the wonderfully painstaking care of Dr. Rocke, and steadily improved. When his heart was examined in July, 1919, by the same specialist, a great improvement was noted in the general adjustment of the heart mechanism, and under the specialist's orders he now takes a walk every day. He has been told that he may undertake a short sea journey, if necessary, provided it is not to a tropical country. He has especially to be careful not to strain the heart by mounting steps; he is able to get into a motor-car without undue strain, but this is the utmost that is permitted

to him in the way of climbing. He can, however, walk up hill, provided it is not too steep, and especially if he is helped by some friend. The heart being a muscle and also sensitive to all nerve changes, he has to be extremely careful not to overdo any physical exertion, and especially to see that there is no strain on his nervous system. The slightest overwork of any kind reacts at once on the heart, interfering with the circulation; at these times the circulation in the lower part of the body is affected and sometimes a hot bath is necessary to relieve the tension. He suffers now, as he never used to, from cold feet in winter, a discomfort due to this disturbance in circulation; remember that whereas once upon a time his energy might be said to be, say, fifty horse-power, it is now only five horse-power, and that he must be careful not to go outside the bounds of this five. Bishop Leadbeater, however, has a tendency constantly to go beyond bounds, with sometimes the unpleasant result of difficulty with the heart, and a consequent incapacity for work till all is fairly normal again. He is under the constant care of Dr. Rocke, who is with him wherever he goes. With an affection of the heart such as he has, it is impossible to say what may happen if, owing to unforeseen circumstances, there should be a sudden nervous shock or forced physical exertion; he can only take the usual precautions, but he knows that any shock may react on the heart so as to make it collapse utterly.

Bishop Leadbeater's usual routine is to stay in bed, except when he must attend Church or Masonic meetings and such few Theosophical meetings as he can come to. He is always willing, whenever necessary, to give brief talks, but their utmost limit is twenty minutes, lest the heart be overstrained through nervous tension. He is awake soon after five, and writes in bed at his literary work. He sees members at various meetings, but he receives no visitors except just a few personal friends, and even with these the doctor's instructions

are that they should never be too long with him so as to cause any strain of attention, as this reacts on the heart. Dr. Rocke has instructed me not to see him after six o'clock in the evening, when he is tired and it is therefore advisable for him to read light literature to rest his mind.

Mr. Jinarājadāsa proceeds: "I hope to have his help on some details of Occult Chemistry.

"I need hardly say that in everything which refers to my work he is full of advice and helpfulness. He would do more for the work of the T.S. but that he cannot lecture any more, except for twenty minutes at the longest, and to sit out an hour's lecture means a good deal of strain.

"I cannot at all imagine how rumours could have got about as to his mental vision or judgment being in any way different from what they used to be; I, who have known him all these years, find him exactly the same as of old, as kindly, and as genial as ever. So much is he full of enthusiasm and as of old, that some of us, his friends, are unaware that we may be forcing him to overwork a little bit; but under the devoted care of Dr. Mary Rocke we try to adapt our calls on his time to as little as is absolutely necessary.

"Bishop Leadbeater himself cannot tell how long he is likely to live; he is not specially interested in the matter, knowing that whenever the time comes for him to go, all will be well; furthermore he cannot at all tell how any particular type of over-exertion or physical shock may affect the heart, and suddenly bring on heart failure. He would prefer to keep this body till he has got thoroughly into shape the several books, the rough manuscripts of which are now ready."

HAMLET: A SAGA OF THE SOUL

By ISABELLE M. PAGAN

"WITHOUT a parable spake he not unto them." Such, we are told, was the method of the Founder of Christianity. He dramatised His spiritual teaching, finding in simile and metaphor and allegory the safest vessels into which to pour the living waters of His divine message. All the greatest teachers that the world has known have done the same; and it is easy to see why. Parable form rarely, if ever, crystallises into dogma. No persecutions, no bitter controversies have raged around the various interpretations of the story of the prodigal son; no sectarian splits have ever arisen over the account of the proceedings of the wise and foolish virgins. A parable strikes the imagination, sinks into the inner consciousness, and in due time brings forth much fruit,

being indeed the best of seed; for it involves the use of the hearer's own faculties. "*The Master has told us a story. What does He mean by it?*" say the followers; and however much they may enlarge and embroider it, it remains "like a nail well-fastened," supporting the framework of the true doctrine in a way that no theological definition or carefully compiled creed can ever hope to do.

Such being the case, it is good to see the more thoughtful students of comparative religion devoting ever more attention to those parables of the ancient Faiths brought down to us in myth and saga and fairy-tale; and by careful comparison we can tune our hearts and minds to them, with a more harmonious responsiveness. We learn by degrees to classify the recurrent personages, through our growing realisation of the significance of the imagery which describes their adventures and environment—in this way grasping the keys which open for us the gates of fairyland, and bringing its old-world heroes and heroines into close touch with the everyday experiences of humanity at large.

Professor Sir Gilbert Murray has carefully compared two such allegories for us: the Greek story of *Orestes*, and the old Icelandic saga from which the original version of the story of *Hamlet* was taken; and, tracing them as far back as possible, to the primitive forms in which they first appeared as popular tales—long before the hand of any great dramatic genius was laid upon them!—has pointed out that both belong to the region of myth. Both heroes, as he shows, are of divine descent[1]—connected, in fact, with the upper-world of the air, the region of our ideals or castles in the air, which is ruled

[1] Amleth was the son of Horvendille. Örvandil in Scandinavian myth is *the Archer*, whose frozen toe was thrown up into the sky by Thor, to become there the brightest star in Sagittarius—the sign ruled by Jupiter. Orestes was the direct descendant of a son of Zeus—or Jupiter—through a line of Princes. Astrologically the sons of Zeus—those of the Jovial type—are Sagittarians; a type that often passes through a period of estrangement from the father, exploring life in all its phases, sometimes in rather a prodigal fashion.

over by the All-Father, Zeus or Odin. Referring the reader to Sir Gilbert's very interesting pamphlet, *Hamlet and Orestes*,[1] for exact details as to the parallel passages in the two stories, we may start at the point at which he leaves us, and, employing the synthetic methods so dear to the heart of the Theosophist, examine these old allegories afresh, in the light of fairy lore.

In a vast number of old fairy-tales we are introduced to a hero who is heir to a kingdom, but who is kept out of it by some wicked uncle or stepfather, who has dethroned, or exiled, or slain the true king. He has also taken advantage of the youth and immaturity of the prince to work havoc with the administration of the realm, exalting unworthy favourites, and in every way hampering and hindering the career of the hapless hero. The latter has invariably tremendous trials and tests to pass through, enemies to overcome, traitors to unmask, adventures by flood and field to follow, tracts of forest or wilderness to traverse. Often he has much difficulty in finding the path, and there are rivers or seas to cross, shipwrecks to endure, dragons and other horrible monsters to slay, mountains or lofty towers to climb; but always the end is the same—the attainment, by the Prince, of the Kingdom of the Father, whose true-born son he is. Sometimes the royal blood is further accentuated by the wooing and winning of a wondrous bride of equal rank, who awaits him asleep or in disguise —sometimes in poor and mean attire, persecuted or neglected. Very often, as in the case of *Cinderella* and the *Sleeping Beauty*, the story is unfolded from her point of view, instead of from the more adventurous side of the Prince; but both stories are part of the same great story—the story of the slow growth of the soul through repeated experience on earth; the evolution of character on the one hand, and the awakening of the spiritual faculties on the other; for the Kingdom of Fairyland and the

[1] Oxford University Press.

Kingdom of Heaven—the realm of things spiritual—are one and the same.

In these tales of Hamlet and Orestes the wicked stepfather who is keeping the Prince out of his Kingdom is easily identified. He is drunken and sensual, and has dragged down the level of the court life to a shameful extent—even enlisting the sympathies and gaining the affections of the Queen, who has so far forgotten herself as to marry him, immediately after he had slain her husband. The idea of the softer emotions being enslaved by sensuality, is probably what was in the mind of the original maker of the myth when he chose such imagery as this; and much in the sorrowful monologues of the hero of the play, as we have it now, is suggestive of the misery of one who finds himself enchained by vicious habits which he is as yet powerless to shake off. There is something *rotten in the State.* It is *an unweeded garden. Things rank and gross in nature possess it merely*, and in spite of solemn warnings from the unseen world, he, *the son of a dear father murder'd*, feels himself impotent in face of the task which he nevertheless recognises as a solemn duty.

In both the old stories the youth of the hero is emphasised, as also the depths of degradation to which he descends. The earlier Hamlet, like King Arthur and several of his knights, serves in the kitchen, and has to gather fuel for the fire—always the emblem of the Holy Spirit. Like Cinderella, he goes in poor and mean attire, unworthy of his rank—the dress in such allegories naturally referring to the bodies or vestures donned by the ego during incarnation. These garments are soiled and torn by his own carelessness, for he wallows in mire like the prodigal son, playing the fool and the madman, so that those who love him best remonstrate and lament. Later in the story, however, when spiritual growth has begun, it is in the eyes of his enemies that he seems most crazy; as, for example, when he resists carnal temptation,

refusing to be dragged down to the level of his companions. He has been taught the arts of divination by the priests, and so knows the true from the false, and understands the task that lies before him. The possession of this occult knowledge somewhat scandalises the later chroniclers, and Shakespeare, who followed Belleforest, supressed it, giving us, instead, the interview with his father's ghost, and the latter's orthodox homily, in which the power of the priesthood to remit the pains of purgatory is taken for granted. To students of psychism, Belleforest's commentary on this point is of considerable interest, as will be seen from the following:

In those days the North parts of the worlde, living under Satan's lawes, were full of enchanters, so that there was not any young gentleman whatsoever that knew not something therein sufficient to serve his turne, if need required; and so Hamblet, while his father lived, had bin instructed in that devilish art, wherby the wicked sprite abuseth mankind, and advertiseth him (as he can), of things past. It toucheth not the matter herein to discover the parts of devination in man; and whether this prince, by reason of his overgreat melancholy, had received those impressions, devining that which never any but himselfe had before declared; like the philosophers, who, discoursing of divers deep points of philosophie, attribute the force of those devinations to such as are Saturnists [1] by complection, who often times speake of things which, their furie ceasing, they then already can hardly understand, who are the pronouncers; and for that cause, Plato saith, many deviners and many poets, after the force of their fier begins to lessen, doe hardly understand what they have written, although in treating of such things while the sprite of devination continueth upon them, they doe in such sort discourse thereon, that the authors and inventors of the arts themselves by them alledged, commend their discourses and subtil disputations.

Likewise I mean not to relate that which divers men believe, that a reasonable soul becomes the habitation of a meaner sort of devil, by whom men learn the secrets of things natural, by whose means they brag to effect mervailus things. It would seeme miraculous that Hamblet shold divine in this sort, which after prooved true if (as I said before) the devel had not knowledge of things past, but to grant it he knoweth things to come, I hope you shall never find me in so grose an error. You will compare and make equal derivation and conjecture with those that are made in the spirit of God, and

[1] A modern astrologer would be more likely to suggest the influence of Neptune or Uranus as bestowing respectively psychic intuition and occult knowledge. Saturn is the planet of profound and concentrated study, rather than of inspiration.

spoken by the holy prophets, that tasted of that marvelous science, to whom only was declared the secrets and wondrous works of the Almighty . . . Let us return to Hamblet brought up in these abuses, according to the manner of his Country.

The Prince, having betrayed something of his ultimate purpose by manifesting his incorruptibility, is sent forthwith to England, the wicked uncle giving secret directions that on arrival there he is to be slain. By using his arts of divination, in ways that would now be classed as giving proof of clairvoyance, or in some cases of psychometry, he convinces the English king of his hidden knowledge and power, so winning his daughter as his bride.[1] Then, having attained to man's estate, he returns home to carry his long-cherished purpose to a successful issue.

The hero himself went straight to England, but the record of his adventures went through many transformations in foreign countries ere it fell into Shakespeare's hands; and we suggest the following itinerary for it, in answer to Sir Gilbert Murray's question as to how the story of Orestes comes to resemble so closely that of Anlaf Curan, King of Ireland, and also the many tales of Scandinavian heroes of the Hamlet type.

The original colonists of Western Iceland were Irish, and Irish of the type which, like their brethren in Iona, cultivated Greek learning and reckoned Alexandria—a centre of science and philosophy in close touch with Jerusalem and the East—among their "Holy Places," their special tie with it being through Auxerre and the Gaulish Church, which was originally founded from Alexandria—not Rome.[2] When the Norsemen discovered Iceland (about A.D. 830), they found

[1] Ibsen makes Peer Gynt, in his youth, dream of wedding a Princess of England; and it is natural that the British Isles should often play a symbolic rôle in old fairy-tales. They were the headquarters of the ancient Druid Faith; and we learn from Julius Cæsar that the Gauls who wished to be well instructed in it, had to go thither for oral teaching.

[2] See Adamnan, Abbot of Iona in A.D. 699, *De Situ Terrae Sanctu*, where Alexandria is given special mention; and also Professor Sayce on questions concerning the early Keltic Church in Britain generally.

that this early Keltic culture was still maintained; and that sacred manuscripts—a novelty to the new-comers—were held as treasures. The two races merged, producing the typical Icelander; and to this day it is the Western element in Iceland that furnishes its artists and musicians. It is to the West also that the best Sagas belong, in the West that nearly every classic writer, whose name we know, was born, and "in the West that the admixture of Irish blood is strongest".

Thus we realise that these Northern Sagas, so rich in references to heathen mythology, were chiefly written down by men of Irish descent and of Christian Faith, and of some classical learning, who would naturally weave into their stories of the early kings and heroes, old legends of all kinds that had come with them across the sea. These passed into Danish literature, and from that into the Latin of Saxo-Grammaticus; thence into Bandello's Italian translation, and so to Belleforest's *Histoires Tragiques,* an edition of which was published by Vautrollier[1] in London in Shakespeare's day. Add to the above that one of the early migrations into Ireland claimed to have come from Greece, and the love of Greek learning, already referred to, is the more readily explained. The *Orestes* myth might easily have crossed the seas with these first settlers, to become in Erse the story of Anlaf Curan, and in Icelandic and Danish that of the various heroes who are recognisable as Hamlet's near kindred. If so, the myth has returned in recent times to the land of its birth; for the Greek translations of Shakespeare's plays are second to none, and

[1] Vautrollier & Field, French and English printers in London, published many of the most interesting books issued or reissued in Shakespeare's day, including his own *Venus and Adonis*, and *Lucrece*, and all the books to which reference is made in his plays. Field was a Stratford man, born the same year as the poet, and the two families were neighbours, and acquainted in Stratford, as documentary evidence proves. Vautrollier was a Huguenot refugee, and had the courage to publish the works of *Giordano Bruno*, an Italian "heretic," who had visited England and attracted the attention of Sir Philip Sidney and others. The edition was confiscated and burnt, but it is possible that Shakespeare had a sight of some hidden volume that escaped, or at any rate heard of the man and his teaching from Vautrollier, who was in serious trouble over the matter, and forced to withdraw to Edinburgh for a while. See *The Life of William Shakespeare*, by Sir Sidney Lee. (Smith, Elder & Co., 1915.)

Hamlet is as well known a figure to modern Hellenes, as ever Orestes was to their remote ancestors.

So much for the history of the plot, which may thus be fairly claimed as having belonged originally to the sacred lore which is the heritage of all the world. Nor has the story altogether changed its character, even in modern dress, as Mrs. Charlotte Carmichael Stopes has pointed out to us in her delightful book on *Shakespeare's Industry*.[1] To her excellent summary of the materials that lay to the poet's hand, and her thoughtful remarks on his treatment of them, we have little that is fresh to add; but she is always so careful to understate rather than overstate a case, that her lightest hints are worth examination; and one of her most pregnant passages on this play of *Hamlet* is that in which she suggests that the poet, in reading over the particular chapters in Belleforest's *Histoires Tragiques*, which showed "*avec quelle ruse Amleth vengea la mort de son père*," was attracted, not only by the dramatic intensity of the story, but by the earnest moralisings of the historian thereupon; so much so, indeed, that he even changed the date of the story, so as to work out the ideas implied in the old chronicler's introduction. Such a change possibly attracted him the more, because it enabled him to insert, in safe and impersonal ways, topical allusions to questions concerning those theological doctrines which were being debated and reformed in his own generation.

Belleforest's first chapter of the history of Amleth, or, as the old English translator has it, *Hamblet*, begins as follows:

> You must understand that long time before the kingdome of Denmark received the Faith of Jesus Christ and imbraced the doctrines of the Christians, that the common people in those days were barbarous and uncivil, and their princes cruell, without faith or loyaltie, thinking nothing but murther, and deposing (or at the least) offending each other, either in honours, goods or life; not caring to ransome such as they took prisoners, but rather sacrificing them to the cruell vengance naturally imprinted on their hearts.

[1] The Tercentenary Prize book; published by G. Bell & Sons.

In such sort, that if there were sometimes a good prince or king among them, who, beeing adorned by the most perfect gifts of nature, would adict himself to vertue and use courtesie; although the people held them in admiration (as vertue is admirable to the most wicked), yet the envy of his neighbours was so great, that they never ceased untill that vertuous man were dispatched out of the world. . . . The desire of bearing soveraigne rule and authoritie respecteth neither blood nor amitie, not caring for virtue, as being wholly without respect of lawes or majestie divine; for it is not possible that hee which invadeth the country and taketh away the riches of another man without cause or reason, should know or fear God.

The Great War has taught us to underline some of those sentences, and to make a dubious pause at others. What has our Christianity done for us? Are we really Christians in any true sense of the word, after all? Mrs. Stopes suggests that Shakespeare must have asked himself much the same questions. Suppose the Prince *had* been a Christian—a quite orthodox and devout Christian, trying to live up to the teaching of his time—what differences would that have made in the story? A fascinating problem for our dramatic poet! and forthwith he moved the date forward into Christian times—making mincemeat of historical accuracy to do so—and proceeded to work his thesis out.

From the ethical point of view, alas, the plot would still remain possible.[1] A man may *smile and smile*, and swear by the Mass, and hold orthodox views, and talk piously of the will of Heaven, and kneel in prayer before the altar, and still remain a villain, a profligate and a drunkard. A nominally Christian woman may maintain an outward show of decorous grief at her husband's funeral, and yet be already entangled in a love-affair with his successor. Not Bernard Shaw—not Ibsen himself—could emphasise more strongly the specious

[1] The Danish scholar, Georg Brandes, in his excellent biography of the poet, has gathered together a series of strikingly tragic events, touching the lives of some of those whom Shakespeare must have known at least by sight, at the court of Queen Elizabeth, when court player there in the Lord Chamberlain's company; and suggests that Leicester resembled King Claudius in some ways. It was popularly believed that he had had the Lord Essex poisoned in order to marry his widow. The younger Essex was a patron of Shakespeare, and this "Lady Lettice" a prominent personage of his day.

and plausible religiosity of the guilty couple, with their references to filial duty and to what is fitting and proper and *due* to their rank and their parental position—their conduct all the while making manifest their true character. A topical reference worth noting is their refusal to sanction young Hamlet's return to Wittenberg. This is more than a mere disapproval of his taste for serious study. It was at Wittenberg that Martin Luther wrote and lectured. It was there he nailed his famous thesis to the door of the church; and in Shakespeare's day, any opposition to study at the school of Wittenberg would certainly be taken by the audience as showing antagonism to the Protestant form of Faith.

In all versions of the story, the adherents of the usurping monarch are naturally the enemies of the Prince, representing, as they do, the various vices and weaknesses that attend upon sensuality and self-indulgence; and the Northern horror of the eaves-dropper and spy is still recognisable in the hero's contempt for Polonius. In the earlier tale this plausible personage is vile enough to bid his own young daughter lie in wait for the Prince in the forest, and woo him as a courtesan, in order to win from him his secret hopes and plans; but the Prince's faithful friend, whom we know as Horatio, warns him of the ambush laid, and he escapes the danger, rejecting her advances, much to her mortification. This faithful friend in the various myths generally stands by the hero in the hour of need, showing resourcefulness, ingenuity and sagacity. Allegorically he is the intellect, the conscience or the reason, his character slightly varying in the different fairy-tales.[1] Shakespeare's version accentuates his balanced character and power of self-control, and associates him with the philosophical outlook and slightly incredulous point of view which accords well with

[1] In some stories the friend is a fairy godmother or an enchanted prince or princess; they are not recognised for what they really are, till quite the end of the story. Horatio keeps his character throughout; a very human, and a very lovable type of perfect, steadfast friendship.

Horatio's own admission that he only "in part believes" the statements he has heard on sacred subjects. A sceptic from heretical Wittenberg, perhaps; but a man of blameless life and upright character all the same. He *is not passion's slave*; and therefore Hamlet, the youth of high and clean ideals, can *wear him in his heart of hearts*, yet none the less gently chide his over-sceptical attitude in the matter of psychical phenomena.

The old chronicle tells us that:

> The prince never used lying; and in all the answers ever he made during his counterfeit madness, he never strayed from the truth; as a generous mind is a mortal enemy to untruth.

Hence naturally a temperamental dislike to the sly and cunning counsellor of the false king, and his pet policy of spying. The old man is made objectionable and ridiculous in all the versions. In one, he lurks under the coverlet of the Queen's own bed, and the hero, guessing his presence, leaps upon him from above, and stabs him through the eiderdown—a notable achievement! One catches the echoes of Homeric laughter when that tale was told around the fire; and comic incidents and burlesque phrasing crop up in the drama still, especially when old Polonius is anywhere about. It is rather saddening to see how many able scholars quite admire the man.[1] One of them admits that "being old he is naturally absurd"—a large assumption!—and many calmly approve his actions and endorse his point of view. He sidles and buzz-buzzes around Hamlet till he makes the latter think of crabs and blue-bottles—creatures that feed on garbage. Polonius never was and never could have been in the service of the true king. He has been the crony and confident of his drunken, profligate brother for years, the latter's go-between in an illicit love.

[1] I have known of a schoolmaster whose fulsome praise of "this wise old statesman" so roused the ire of one little maiden in his class that she whispered to her neighbour indignantly: "Polonius is a nasty old beast, and I hate him." She was called up and made to repeat her whisper aloud; after a tremulous pause she found courage to do this, only to be roundly scolded for her verdict—which was, after all, the verdict of the hero of the play, and must always be the verdict of every clean-minded youth and maiden with sufficient intelligence to understand his words.

Besides, he has himself led a dissolute life in his youth, and boasts of it, taking for granted that all mankind, his own young son and Hamlet included, will do the same. Peculiarly revolting is the scene in which he sends Reynaldo to spy upon Laertes in Paris; not apparently with any idea of helping his boy in any way, but merely to have the satisfaction, such as it is, of knowing that he is following the family traditions in living a sensual life while there. Even the serving man is scandalised at his own errand, and remonstrates; and the whole scene vouches for the truth of Hamlet's allegation that unclean stories are the only form of recitation that will keep the old sinner awake. Small wonder that that princely patron of the higher drama cannot abide him!

But the head and front of his offending in the eyes of Hamlet is a more personal matter. The latter has wooed the fair Ophelia *in honourable fashion*, breathing his affection forth *in holy vows of heaven*; and, with cynical coarseness, her father has made a mockery of his love, questioning his truth and honour, doubting his sincerity, and judging him by his own low standards. Any man may warn his daughter—ought indeed to do so—especially if, like Ophelia, and almost all the heroines of Shakespeare, she be motherless; but to blacken his own sex to such an extent as to rob her of all faith in man, is unpardonable; and Hamlet, concerning whom the warning was a calumny, cannot forgive it. More bitter still, his lady believes the slander—she who ought to have known him better! A Portia or a Rosalind would have flung back the lie: "Some men, it may be, are base and treacherous where women are concerned; but not *my* Prince." Ophelia makes one feeble protest, and accepts the situation. It is very sad, of course; and the salt tears will drop upon the pretty embroidery for a while; but by and by she will sing a little ballad about it, and forget. Her mind is not of the type that can form an independent judgment, or stand by a conviction, or remain

balanced in times of stress. Shakespeare never makes a mistake about heredity; and men like Polonius have daughters of that kind—and worse. What else can one expect of the poor little maid in the hands of such a man? His doubtful stories have been part of her education. She has had no chance of high ideals.

Even her wistful warning to her brother betrays the fact that *the path of dalliance* seems *the primrose path* to her;[1] and in the play scene, when Hamlet tests her with his one coarse jest, she utters no rebuke, receiving it as an indication of a *merry* mood—at that juncture! Hamlet gives a strange, wild cry, bordering close on blasphemy, and is reminded once again of his mother's frailty. Are all women like this? is his mental question. But Ophelia never understands. How could she dream that there are times when a man expects and even *hopes* to be rebuked? Certain critics have surmised a missing scene in the play—one in which Hamlet opens his whole heart to Horatio,[2] telling him the whole of the ghost's grim story of his uncle's crime. Probably some reference to Ophelia filled it out. One fancies one can hear poor Hamlet wonder why his letters were returned, and Horatio's reading of the situation, for he was not a man to mince matters. Couldn't the Prince see for himself what kind of a girl she was—one whose affection was without stability? Why, even her complexion was false! Besides which, probably her ill-tongued old father had been saying things. She would never believe

[1] Of all the Ophelias seen, the one who most remains in memory in that pleading with Laertes is Mrs. Patrick Campbell. Very wonderful, too, in perceiving forms unseen in the mad scene; ignoring those in the physical body present. The writer unfortunately never saw Miss Ellen Terry in the part.

[2] In Act III, Scene 2, Hamlet speaks to Horatio of the circumstance *which he has told him, of his father's death.* To Ophelia, in Scene I of the same Act, he breaks out on the type of woman who rouges to attract men, in a way that classes her with them. *I have heard of your paintings too, well enough. God has given you one face, and you make yourselves another.* He has certainly discussed her with some one. Who but his bosom friend? This talk may have been dropped as having too severe a tone, in view of the gentle touches in the wonderful scenes showing the poor girl's mental breakdown, and describing her death and burial.

them, Hamlet would declare; and he makes his way to her in hot haste, too intent on knowing the truth to consider whether he is quite in outward trim for a lady's bower or not. One long, searching look is enough. This is not *his* lady after all. The true princess would have met him without fear, showing him faith and trust. She would have read his agony of soul, and given him rest. *What is it? Can I help you?* would have been the natural cry of her eager heart; but Ophelia shrinks back from him in actual physical dread, and fleeing to her father, babbles out her pitiful tale of the Prince's sudden appearance, strange looks and wrinkled stockings! Whereupon the old man duly nods his head, and sets everything down to sexual excitement, as one of his type of mind inevitably would.

The reference to Hamlet's carelessness in dress is paralleled in the Orestes story by Electra's sorrow over her brother's dishevelled locks and soiled garments; but like a loving sister she laments over it to himself, knowing full well the inner turmoil that these things betoken. Ophelia carries her woeful tale to others, seeing in it only what is outward and unconventional; and the fact that she has no sympathy for his distress, and manifestly shares her father's low opinion of him, is what kills the prince's love—for the time, at any rate. The next interview between them, so carefully contrived by Polonius, in his own favourite fashion, with himself installed behind the arras as a spy, serves as a further test of character; and again she fails her hero utterly. She sees no evil in the unworthy part assigned to her. Like so many of her temperament and training, she will believe anything she is told and do anything she is bid, without questioning it—traits which move some of her admirers to rapture; but such women are a danger, not only to themselves, but to the State; for only too often they become the helpless victims of those who use them basely.

Yet, after all, obedience is a virtue in its way; and, from the parental point of view, it saves a lot of trouble! Ophelia takes her prayer-book at her father's bidding, and possibly she tries to pray—we may give her the benefit of the doubt! But all the time, as she loiters in the corridor, she is watching for the prince; and when he comes she has her words and message ready. She will give back his pretty gifts, if need be; and so they meet for the first time since his bitter disappointment. The sight of her devotional manual makes him satirical, a point few actors seem to realise. She thinks him a sinner? Then by all means let her pray for him! And after those few ironical words[1] he passes on—or tries to; but in common courtesy, how can he? The dove-like voice is calling him *your honour*. She is taking off the chain that he had given! What does she want of him? Is she sincere at last? He hesitates, perplexed. She is so pretty, so confiding, so gently insistent, with her little touch of reproachful tenderness and maiden pride; as if the sudden cessation of their meetings had been somehow all his doing! Ludicrously unfair, of course, but still—no wonder he is at a loss, when almost all the learned commentators lose their heads.[2] One sober pedagogue, referring to the futile little fib she tells the prince about her father's whereabouts, actually suggests that "the sweet, innocent girl, having never tried a lie in her life, knows not how to word it"; but surely it comes out quite plump and plain! If she falters at all, it is not long enough to give her father away, and the usual stage practice of allowing Hamlet to catch sight of the old fox peering through the curtains, just before he turns on the girl with his question, is thoroughly

[1] "Nymph, in thy orisons, be all my sins remembered."

[2] The most striking of the exceptions is Professor Edward Dowden, who seems to have got to the heart of the matter to such an extraordinary extent in all his writings on the poet, that the Theosophist is inclined to say he must have known the man and worked together with him in some previous life, especially as one of his best books, *Shakespeare, his Mind and Art*, was written when its brilliant author was only twenty.

sound. If only the fussy old fellow could have kept still, she would have played her little comedy quite well.

The difficulty with these over-responsive girls is not that they do not know how to frame a convincing lie, but that they find it impossible to speak the truth, if their doing so will embarrass anyone present. Accuracy of statement is a scientific ideal, and Ophelia is, in her own little way, a musician and an artist; keenly conscious of her audience and its demands. Probably it was through her art that she appealed to Hamlet; and those interpreters who spoil her little ballads by singing them out of tune, do both him and her an artistic injustice. Even in her madness she enjoys the sound of her own sweet singing, and refuses to be interrupted, with a *Nay! pray you mark!* repeated twice. But in this corridor scene the poor child is too anxious to recapture the prince's affection—which she really does appreciate as far as in her lies—to be in a singing mood. His questions puzzle her, the self-defence implied both in the faults he is willing to admit[1] and the counter-charges that he flings at her so contemptuously—especially after he has detected her untruth—terrify her into tears. She fails to recognise her father's coarse cautions and cheap cynicism in Hamlet's ironical quotation of them, and his last fierce declaration is too obscure for her poor wits to follow, clear though it seems to him in his hot resentment.

There seems little room for doubt that it is the youthful prince of Shakespeare's first conception—the half-fledged student of the university, going through his first experience of disillusionment—who speaks to us here. A man of thirty, of

[1] He does not wish to claim too much of goodness. "I am myself indifferent honest; but . . . I am very proud, revengeful, ambitious." Later—ironically—comes the "We are arrant knaves all. Believe none of us"—the counsel of her father; and his own bitter experience prompts the addition: "Be thou as pure as ice, as chaste as snow, thou shalt not escape calumny!" Sir Johnston Forbes Robertson, in his noble and beautiful rendering of *Hamlet*, played it as the man of thirty throughout—very wisely, on account of his voice and personality—and achieved this scene convincingly, yet without bitterness, making it deeply sad.

that thoughtful type, would have been gentler to the luckless maiden, however sore-hearted he might be. But, boy or man, it is wounded pride that must give us the key to this difficult scene, a test-scene for any actor, and one which the majority merely muddle through—mostly, as has been said, through making a false start and omitting the ironical touch at the beginning, but also through making too little distinction between the failings he admits, and that degree of "honesty" —a word used at the time for chastity—which he claims to possess.

Isabella M. Pagan

(To be concluded)

THE FACTORS OF INFANT MORTALITY

By C. W. SALEEBY, M.D., F.R.S.E., F.L.S.

STUDENTS of any particular disease have a very definite problem in front of them; it either is tuberculosis or it is not tuberculosis; it either is syphilis or it is not syphilis. Those who are concerned with the Baby have an extremely complicated problem; we are going to consider all the causes of death and of damage at a certain period of life. This has some advantages, because it brings to our help people who have special interests, but of course it constantly leads to the danger that we may be emphasising one thing too much and another thing too little. It would be very good if we had, as I think few of us have, a kind of diagram in our minds as to what are the big things and what are the smaller—perhaps relatively trivial—things, which we are out to prevent. Now, of course, for this we want statistics, and we want to bring to the statistics a particular kind of mind which is not easily going to be prejudiced or allow itself to be run away with by some particular part of the whole truth.

Thus: What kills babies? Does poverty? Most certainly and positively poverty kills babies; we have all seen it do so, and we all know why it does so. They and their mothers do not get their needs supplied—such as food, or adequate medical attention, or rest, or fresh air, or, most notably, cleanliness. Therefore poverty kills babies. But it is no less absolutely certain that prosperity kills babies. Take a map of our country and observe where the wealth is made. The great wealth-making industries have their centres very largely, of course,

in the industrial North. Take, for instance, a great, a worthy and an extremely prosperous industry like that of wool; nothing could be a more legitimate or valuable industry, second only to the creation of food, and it produces enormous wealth. Or take the cotton industry, of which quite so many good things cannot be said. Now make a map of the infant mortality rates, and you will find that those two maps coincide, so that where there is most wealth made most babies are killed. We owe this dreadful and fundamental observation to Sir Arthur Newsholme. So it is perfectly certain that poverty kills babies and it is perfectly certain that prosperity kills babies. If you are going to insist on the first statement as the whole truth, you will try to dispose of poverty, and will expect infant mortality to disappear; if you are going to insist on the second statement as the whole truth, you will try to dispose of the industries which make our national wealth. There is something here which we have not yet discerned. We must supplement sight with insight. Let us call upon statistics, and see if they can afford us any help. Before I am done, I shall try to resolve the antinomy between these two positively true statements—that both poverty and prosperity kill babies.

I will ask you to adopt a new term, and to see and think in terms of it. We will call the infant, during the first month after birth, a new-born baby, and will call the mortality among these new-born the *neo-natal mortality*. This is going to be our problem: with regret we acknowledge that with this we have failed. Nay, I am not sure that the neo-natal mortality may not be worse than ever. When Sir George Newman wrote in 1906, he said that the mortality at the very beginning was tending to grow worse. This mortality at the beginning of the infantile year is going to be the main business of those of us who are fighting against infant mortality. The problem has changed. In 1918 the proportions, nay, the very

nature, of the problem, are seen to be not at all what they seemed in 1902. In that year we might be content to think of the problem as essentially medical—a medical problem of infancy, and, very flagrantly, an epidemiological problem of infancy.

But *to-day, more than ever, the problem of infant mortality is not a medical problem of infancy;* IT IS A SOCIAL PROBLEM OF MOTHERHOOD. It has always been really a social problem of motherhood; when we failed to solve it, there arose the medical problem of infancy. This last problem, which should never have arisen, we have largely solved during the present century; except for the illegitimate infant, whose appalling mortality, and that of its mother, prove to the hilt my main contention.

As for the neo-natal mortality, in especial, and much of the later mortality, let us cease to use such terms as "prematurity and congenital"; let us say that the causes are maternal and ante-natal: mostly what I call the racial poisons.

Last year I discussed the racial poisons. Let us now look at the recent history of one of the ways—doubtless the least important—in which one of them, alcohol, kills babies.

Thanks to the Liquor Control Board, to which I am indebted for figures, and to the Ministry of Food, convictions of women for drunkenness have lately been very much reduced—one of the innumerable refutations of the familiar, fuddled falsehood that you cannot make people sober by Act of Parliament. I said last year that Lord D'Abernon was hoping to be able to supply me with figures for over-lying, confirming my teaching ever since I left the Edinburgh Maternity Hospital in 1902. Here are the figures he promised me—704 in 1917, as compared with 1,348 in 1912. There were several hundreds of infants saved last year because women drank less. The factor here is, proximately, toxicological; but, ultimately, it is social and maternal.

That is a mere illustration in passing. But now look again at the age-incidence curve. If there is this tremendous mortality at birth and immediately after, and it drops with such great rapidity down to the end of the first year, will it not occur to anyone who thinks, that the beginning of the curve is really a continuation of an earlier curve? Indeed it is. We have deliberately blinded ourselves to the continuity in the development of the infant by our obsession with the fact of birth. It is more than an obsession—it is deliberate, if not calculated, stupidity. I was this morning at the Registrar-General's Office. I have been trying for a long time past to get information about still-births, and this morning was one more last attempt. I knew that still-births are now notified to medical officers of health by doctors, and I wanted to know about those still-births: what is the movement of the figures? For instance, it would interest me profoundly to be able to discover, assuming that other things were constant, the relation between the reduction of the convictions of women for drunkenness and still-births; as it interested me profoundly to know that in Paris, when the sale of spirits to women was entirely prohibited, the still-births fell to the lowest on record. I had already communicated with Sir Arthur Newsholme, who could not help me. This morning Sir Bernard Mallet and Dr. Stevenson told me that they work under a statute dated 1836. Under that law a still-birth is nothing, non-existent; and they told me, further, that the whole English-speaking world, the whole British Empire and the United States, have based their procedure on ours, and that to this day you will get nothing about still-births. A new volume which has just been published in America, the first official document ever published there with regard to natality statistics, contains no allusion to still-birth. But, already, we know to-day that the infant mortality curve is only the second half of a curve which was going on before it, *and which was*

higher still. As for the neo-natal mortality, it is largely the result of mortal injury effected in the ante-natal period, leading to a fatal issue some time after birth. As long as the infant is within its mother, it has unique advantages, not only in regard to nourishment but also as regards disease.

One of the great killing diseases of infancy is syphilis. The infant is infected by syphilis through its mother before birth. Frequently it is killed and born dead; but frequently it does not die nor even show symptoms till after birth, and then it dies. The remarkable fact emerges that the record of our best new anti-syphilitic drugs for infants after birth is one of almost absolute failure. But those same drugs, used before birth, give splendid results. There is something at work before the infant is born which makes for its health and makes for the mother's health. Each helps the other: salvarsan given then, is worth more to both than given to either afterwards. Similarly, though the mother will eventually die from tuberculosis, as long as she is carrying the infant the disease holds its hand. The relation between mother and infant is not, as is often said, and as superficially appears, a parasitic one. There is a symbiosis between mother and infant; the clinical facts of syphilis and tuberculosis can mean no less. They still further confirm the assertion that our problem, even in its immediately medical aspects, is really a social problem of motherhood.

I insist on that for a special reason, as a good deal of nonsense has been authoritatively published on this subject. A distinguished student of State Medicine has written a book in which he comes to the conclusion that the main factor of infant mortality is urban smoke. The Medical Research Committee of the National Health Insurance Commission, which has done splendid work in connection with special medical problems, has published a report on infant mortality which, being a quite unofficial person, I will call gravely mischievous—except

that it could not deceive anybody who had ever been in contact with the problem at all. Suffice it to say that they decry the importance of the maternal and the ante-natal factors. As for smoke—which no one hates nor has more constantly arraigned as an enemy of the public health than I—take just two instances. Compare the Jewish infant mortality with the non-Jewish infant mortality in any dirty city, say London or Manchester. Roughly speaking, both breathe the same air, yet the mortality among Gentile infants is in general about twice that among the Jewish infants. Second, go to a city like Munich. It is situated very high above the sea; running through it is the very rapid stream whose name we learnt at school—"'tis Iser rolling rapidly". The Iser produces electricity to run the whole city of Munich, which is absolutely clean, with pellucid air—Paris is dirty in comparison; all the public buildings and statues in Munich always look as if they had just been washed. Or, if you are not quite satisfied with that, go on through Verona to Venice, which enjoys an almost absolutely dustless air, thanks to its unique position in the sea. The infant mortality in both those cities is disgraceful, their wonderful air notwithstanding. The infant has an environment nearer to it than the air it breathes—closer is She than breathing, and nearer than hands and feet; and if you want to understand and resolve all the paradoxes and antinomies of infant mortality, you will do so in Her and in Her alone.

If these conclusions are sound, we will beware of all the old teaching to devote our attention to the material factors primarily, and we will beware of all the solutions of the infant mortality problem which omit the mother, even although they give us a temporary substantial success. We will regard the *crèche* and the sterilised milk depot as only tolerable *faute de mieux*. Indeed, though they save babies, they only interfere with the real solution of the problem. Napoleon said that, in

war, the moral factor is to the material as three to one. I will say, without vouching for the figure, any more than Napoleon could, that in our great campaign of peace, for Saving the Future, the maternal, which is the primal moral, factor is to the material as ten to one.

One more illustration. The city of Bradford presents the most remarkable problem in infant mortality in our country at the present time. It has long been a very prosperous city, and has never been so prosperous as it is to-day, owing to the importance of wool. It has a very remarkable man in the Chairman of the Public Health Committee, Mr. E. J. Smith,[1] and an admirable medical officer of health in Dr. Buchan. On each visit I pay to their city I learn more from these great practical exponents of infant welfare. The city, of some 300,000 inhabitants, spends £20,000 a year on infant mortality work, under the direction of these devoted and masterly students of the problem. No other place in these Islands can compare with Bradford for the magnitude and thoroughness and science of its effort. The infant welfare department is a very model of its kind. Yet the figures are still deplorable. The infant mortality last year was 132, the general death-rate being 14·6, and the birth-rate 13·2. Thus, apart altogether from its losses at the Front, Bradford is dying out. There are fewer babies born, the babies die fast, and all this in spite of wonderful effort, perfectly co-ordinated, well devised and splendidly executed—now including extensive ante-natal provision. There is a splendid system of free feeding for expectant mothers, but the mothers have so much money now that they do not patronise their feeding centre, which has been converted into a National Kitchen. Yet look at the last year's dreadful figures, under conditions of unexampled prosperity. What they would have been without Councillor Smith and Dr. Buchan, one does not care to think.

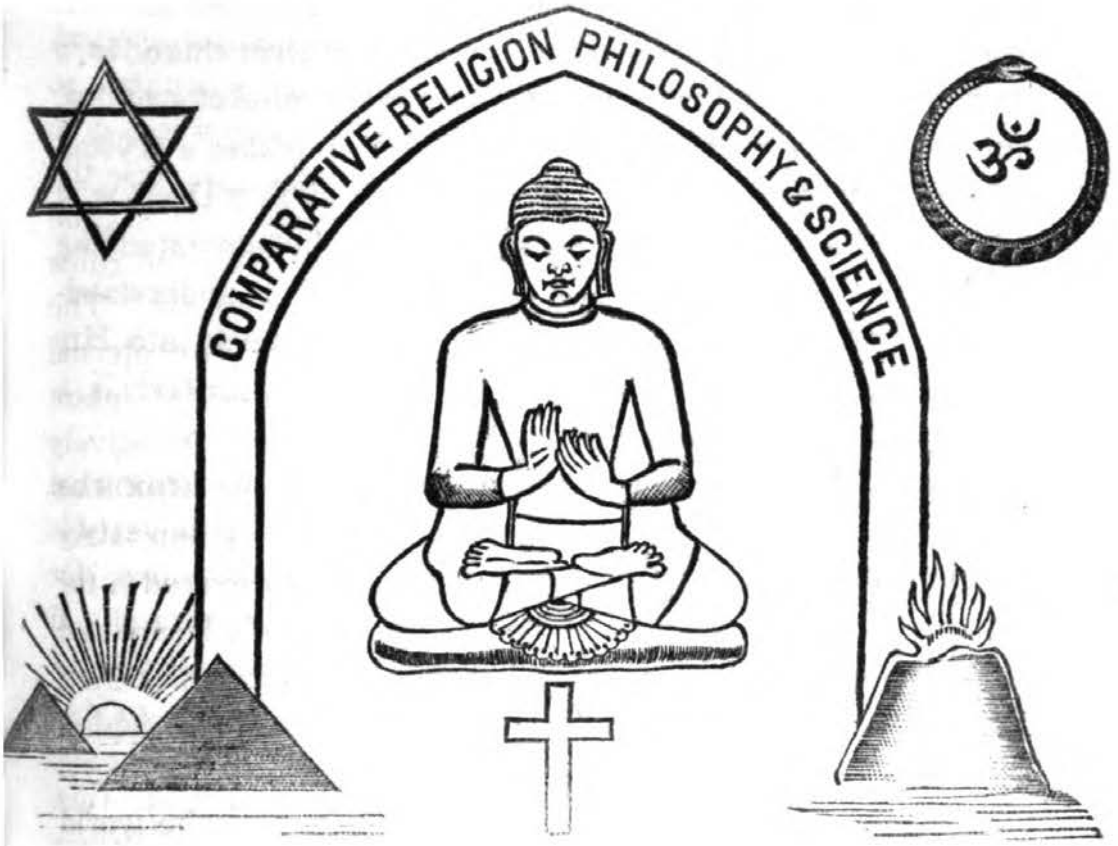
[1] Since deceased.

Now let us go to Ireland, to Connaught, where there are poverty and not merely ignorance, but the people's heads full of nonsense, and always ready for more—a much more serious condition than mere ignorance; medical resources, nursing and ante-natal resources, standards of obstetrics, of housing, of public effort, all best left undescribed. The birth-rate is a trap for the unwary, a very low, crude birth-rate; but, examined in terms of women of reproductive age—which is the only way to understand a birth-rate—it is extremely high. In other words, there are very few women of reproductive age in the province, but they have very large families, and thus the corrected or standardised birth-rate is actually no less than 45. It is a fact in general that large families and a high birth-rate usually go with a high rate of infant mortality. In Connaught, under these conditions, what are the figures? Everything—but one thing, which is everything—is against the infant, and yet the infant mortality for Connaught is about 50, as compared with 132 in Bradford, with all its municipal devotion and resources and its very small families. In County Roscommon the infant mortality in 1916 was 35. Poverty, ignorance, a plentiful lack of everything that knowledge and civilisation can provide, swarming families; but Roscommon's infant death-rate little more than one-fourth that of wealthy, generous Bradford, with its rare babies. But the Connaught babies have healthy mothers, with an extreme minimum of syphilis, who stay at home and feed them as no science can feed them; and the babies live. Though the material environment is as wrong as it can be in almost every particular, the maternal environment is right. True, the mothers are ignorant; if they were not, the infant mortality would be practically nil, I suppose, as it is amongst Quakers in England. And in Bradford, you see, practically all the mothers in Bradford go out to work; I think nearer 90 per cent than 80 per cent now. That is the fundamental sin against the laws of life. I do not use the word

in a theological sense, for I am not a theologian; but here it suffices to be a biologist and a mammal.

I think I have now proved my case. For practical purposes we may say that, other things being equal, *or unequal*, according to the maternal environment, ante- and post-natal, so is the infant's chance of life. But you may say that this is to omit the father. This is not to omit the father, because the father can determine the maternal environment. Thus, if he goes away from the home and brings back syphilis, and ruins the maternal environment, the child will very likely die. The paternal environment conditions, in large degree, the maternal environment. The determining, immediate factor of infant life or death, compared with which all others are relatively trivial, is the maternal factor. Hence the paradox that poverty kills babies and prosperity kills babies. If poverty is going to damage the maternal environment because, for instance, the mother is starved, then the baby is starved. If the mother is prosperous, *per contra*, because she leaves the home, cannot be bothered with the baby, and abandons it to the "care" of others, who feed it on "humanised" milk, whilst she makes plenty of money, as in Bradford, then prosperity is going to kill babies. And the moral is: Whom Nature hath joined together, let no man put asunder.

C. W. Saleeby



FIRST PRINCIPLES OF THEOSOPHY

By C. JINARĀJADĀSA, M.A.,

(*Continued from Vol. XLI, Part I, p. 573*)

X. THE EVOLUTION OF MATTER AND FORCE

IT is usual for men to make a contrast between mind and matter; mind signifies to them a spiritual faculty, while matter denotes a lifeless, unspiritual substance which is the very opposite of mind. But a new outlook arises when we

realise that both mind and matter are the expressions and revelations of a wondrous Personality, the LOGOS, "in whom we live and move and have our being". Then we see that matter is no less divine than mind, and that there is a gospel of beauty and grandeur, not only in the mind of a genius, but also in the tiny fragment of matter which makes a crystal. Behind both mind and matter there works a mighty Doer, who wills to evolve and directs each stage. In the understanding of what constitutes HIS matter, no less than in the understanding of HIS mind, we may gain a slight glimpse into HIS Nature—that ever-attractive Nature for which matter is a mirror of HIS wisdom, strength and beauty.

Before we attempt to understand the Life of the LOGOS as matter, as revealed in Theosophy, we must first grasp fairly clearly what matter is, as modern science has discovered it for us. For the facts established by science are God's Facts, and the understanding of them enables us to lay a sure foundation for the deeper wisdom about God's Facts revealed in Theosophy. Leaving aside for the time the fact that matter consists fundamentally of "holes in the æther," the matter of the world around us consists of various substances with which we are more or less familiar. The earth we tread is solid, the water we drink is liquid, and the air we breathe is gaseous; our houses, our utensils, our furniture are all made of matter of various kinds—earths, woods, metals; we have matter, but of a different kind, in the living bodies of ourselves and of people around us, and in the plants and animals and other "living" things which people our world.

Now, this matter is either solid, as wood or iron; liquid, as water; or gaseous, as the atmosphere. It exists for us in thousands of variations. But, numerous as are the kinds of matter which compose the objects of our world, in reality they

are made up out of a few fundamental substances. These fundamental substances are called the "chemical elements," and modern science has so far tabulated for us 83 elements.[1] Each chemical element exists in an "atomic" state;[2] thus, for example, a piece of Sulphur is an aggregation of sulphur "atoms," and the nature of each of these atoms is such that it cannot be further subdivided. The same is true of the atoms of every element; in fact, "an atom of an element can be defined as a substance whose parts are held together by a force superior to any which has yet been brought to bear on it" (Mellor).

The known chemical elements are divisible into two main and distinct groups—metals and non-metals. Metallic elements are Aluminium, Manganese, Calcium, etc., and non-metals are Carbon, Boron, Oxygen, Chlorine, etc. The metals combine with Oxygen and Hydrogen to make "salts," while the non-metals combine with the same two elements so as to make "acids". The metals are good conductors of heat and electricity, while the non-metals are bad conductors. There is a

[1] List of chemical elements as given in the International Atomic Weights Table of 1917: Aluminium, Antimony, Argon, Arsenic, Barium, Bismuth, Boron, Bromine, Cadmium, Cæsium, Calcium, Carbon, Cerium, Chlorine, Chromium, Cobalt, Columbium, Copper, Dysprosium, Erbium, Europium, Fluorine, Gadolinium, Gallium, Germanium, Glucinum, Gold, Helium, Holmium, Hydrogen, Indium, Iodine, Iridium, Iron, Krypton, Lanthanum, Lead, Lithium, Lutecium, Magnesium, Manganese, Mercury. Molybdenum, Neodymium, Neon, Nickel, Niton (Radium emanation), Nitrogen, Osmium, Oxygen, Palladium, Phosphorus, Platinum, Potassium, Praseodymium, Radium, Rhodium, Rubidium, Ruthenium, Samarium, Scandium, Selenium, Silicon, Silver, Sodium, Strontium, Sulphur, Tantalum, Tellurium, Terbium, Thallium, Thorium, Thulium, Tin, Titanium, Tungsten, Uranium, Vanadium, Xenon, Ytterbium (Neo-ytterbium), Yttrium, Zinc, Zirconium. In addition to the above, there have been discovered by clairvoyant investigation, and their weights, etc., noted, the following additional elements: Occultum, Meta-Neon, Meta-Argon, Meta-Krypton, Meta-Xenon, Samarium A, three Interperiodics—X, Y, Z, Kalon, Meta-Kalon, Platinum B, Mercury B—a variant of Mercury, solid at ordinary temperatures, and an element between Radium and Thorium, which is possibly Actinum. See *Occult Chemistry* (1907), by Annie Besant and C. W. Leadbeater, and the article by C. W. Leadbeater in THE THEOSOPHIST, July, 1909.

[2] The words "atomic" and "atom" are here used in the ordinary *chemical* sense, not the Theosophical.

third group of elements, like Arsenic, Antimony, etc., called metalloids, as they are hybrid in character, being like both metals and non-metals in their behaviour.

In Fig. 74, we have in its first division twelve out of the 83 chemical elements, with the symbols used for them: H=Hydrogen, C=Carbon, N=Nitrogen, O=Oxygen, Na (trium)=Sodium, Cl=Chlorine, K (alium)=Potassium, S=Sulphur, Al=Aluminium, Fe (rrum)=Iron, P=Phosphorus, Ca=Calcium. Each has its definite weight, and certain other marked characteristics.

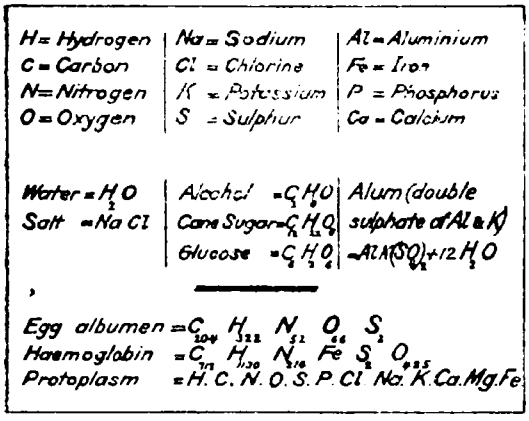


FIG. 74

In the second and third division of Fig. 74, we have illustrated the fact that these primary elements combine among themselves to make new substances. Thus, two particles of Hydrogen will combine with Oxygen to make a unit particle of water; one particle of Sodium will combine with one particle of Chlorine to make a unit particle of salt. So element combines with element to make the myriads of organic and inorganic substances which make up our world. While only two atoms of Carbon, with six of Hydrogen and one of Oxygen, are necessary to make one particle of alcohol, we require, to make one particle of Hæmoglobin (the red colouring-matter of the blood), no less than 712 Carbon, 1130 Hydrogen, 214 Nitrogen, 1 Iron, 2 Sulphur and 425 Oxygen atoms. Protoplasm, the primary living substance out of which all cells are made, is composed of Hydrogen, Carbon, Nitrogen, Oxygen, Sulphur, Phosphorus, Chlorine, Sodium, Potassium, Calcium, Magnesium and Iron atoms, but in what proportion science cannot as yet say.

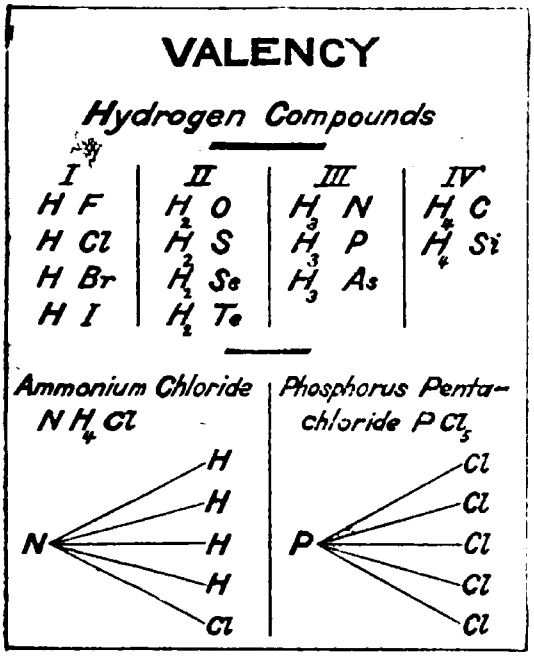


FIG 75

These chemical elements, the bricks, so to say, of our universe, not only combine (with a few exceptions) among themselves, but they combine according to certain habits characteristic of each element. This habit of combination is called "Valency" (see Fig. 75). Thus (see Figure, first column), one atom of Fluorine, or of Chlorine, Bromine or Iodine, prefers to combine with one atom of Hydrogen rather than with two; while, on the other hand, an atom of Oxygen, or of Sulphur, Selenium or Tellurium, prefers to combine with two Hydrogen atoms rather than with one (see Figure, second column). Nitrogen, Phosphorus and Arsenic atoms select three Hydrogen atoms for combinations, and atoms of Carbon and Silicon choose four (see Figure, third and fourth columns). Chemical science merely catalogues this behaviour of the elements, known as Valency, without being able positively to account for it.

In the lower half of Fig. 75, we have illustrated two cases of an atom of an element combining with five other bodies. When Ammonium Chloride is made by 1 Nitrogen, 4 Hydrogen and 1 Chlorine atoms, Chemistry presumes that Nitrogen, whose valency is, as here, five, in some way puts out of itself in five directions five unsatisfied desires for combination; these are fulfilled by combining with 4 Hydrogen and 1 Chlorine atoms. We have a similar case of a fivefold valency in Phosphorus Pentachloride.

The next interesting fact taught us in Chemistry is that, as chemical elements combine, they combine so as to make geometrical figures; we have this fact illustrated for us in Fig. 76. Marsh Gas is composed of 1 Carbon and 4 Hydrogen atoms; it has been suggested by Kekulé that the spatial positions of the five atoms are as shown in the diagram, that is, the Carbon atom stands in the middle of a tetrahedron, and the 4 Hydrogen atoms at its four corners. With another gas, called Ethane, which is composed of 2 Carbon and 6 Hydrogen atoms, it has been suggested that the positions of the 8 atoms are as in the figure, where the apices of two tetrahedra interpenetrate each other, there being at each apex 1 Carbon atom, and 6 Hydrogen atoms at the other corners of the two tetrahedra.

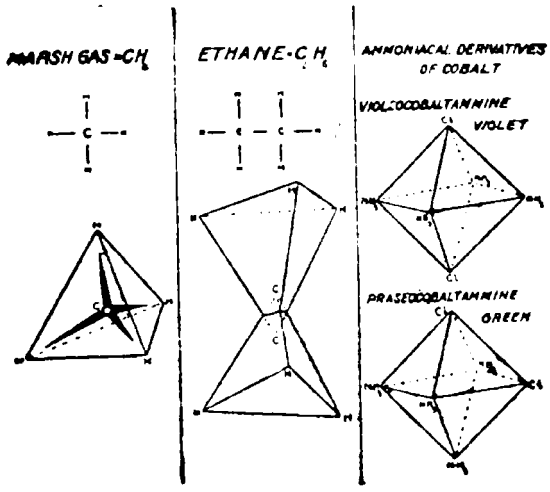


FIG. 76

A further illustration of this geometrical building appears in the ammoniacal derivatives of Cobalt, Violeocobaltammine and Praseocobaltammine. In colour the former is violet and the latter green; yet in both there are 2 atoms of Chlorine with four particles of ammonia, each of which is made up of 1 Nitrogen and 3 Hydrogen atoms. Now, it has been suggested that the difference of colour is due to the differences of position in an octohedron of the two Chlorine atoms; where the two atoms of Chlorine are at the opposite apices of the octohedron, the Cobalt derivative is violet, while when these two atoms are at the ends of an edge of the octohedron, the derivative is green.

There are certain marked characteristics in the chemical elements, which can be summarised as follows:

1. Each element has a definite weight, and no two elements are of the same weight.[1]

2. Elements are either paramagnetic or diamagnetic; that is to say, when they are brought under the influence of magnetic force, some remain parallel to the lines of that force (paramagnetic), while others remain at right angles to that force (diamagnetic).

3. Elements are either electro-positive or electro-negative.

4. Elements have Valency, especially a marked characteristic of combining with Hydrogen; combining with one, or two, or three, or four Hydrogen atoms according to the element.

Now when all the elements are arranged in a list, according to their atomic weights, it is found that they group themselves naturally in a certain order according to valency, magnetic and electric qualities. This method of grouping of the elements is known as the "Periodic Law". There are several ways of stating this "periodicity" of the elements, but the way that the Periodic Law has been stated for us by the late Sir William Crookes is perhaps the clearest. We have it in our next diagram, Fig. 77.[2] In the line depicting a pendulum swinging backwards and forwards, all the elements are marked in their order of weight; the lightest, Hydrogen, beginning the pendulum swing, and the heaviest, Uranium, (and possibly one or more heavier, yet to be discovered) closing the swing. Among the upright lines is a middle one, and there are four on either side; if the middle perpendicular line represents *no* valency, and also "interperiodicity," if the

[1] One solitary exception to this has been found; "Meta-Kalon" and another element, probably Thulium, being of the same weight of 3096 "ultimate physical atoms," or 172 when H 1.

[2] There is one slight error in the diagram of Fig. 77. The descending black line, which symbolises the "genesis of the elements," after passing Samarium 2640, goes next to the new "Interperiodic X" 2646; it should then go to the new element, under Samarium, with number 2736; and then return to "Interperiodic Y" 2674, and thence, as marked, to "Interperiodic Z" 2702, and so to Gadolinium.

four lines on either side of this median line represent, in order, Valency (or atomicity) 1, Valency 2, Valency 3, and Valency 4; then, it is found, as the elements are mapped out

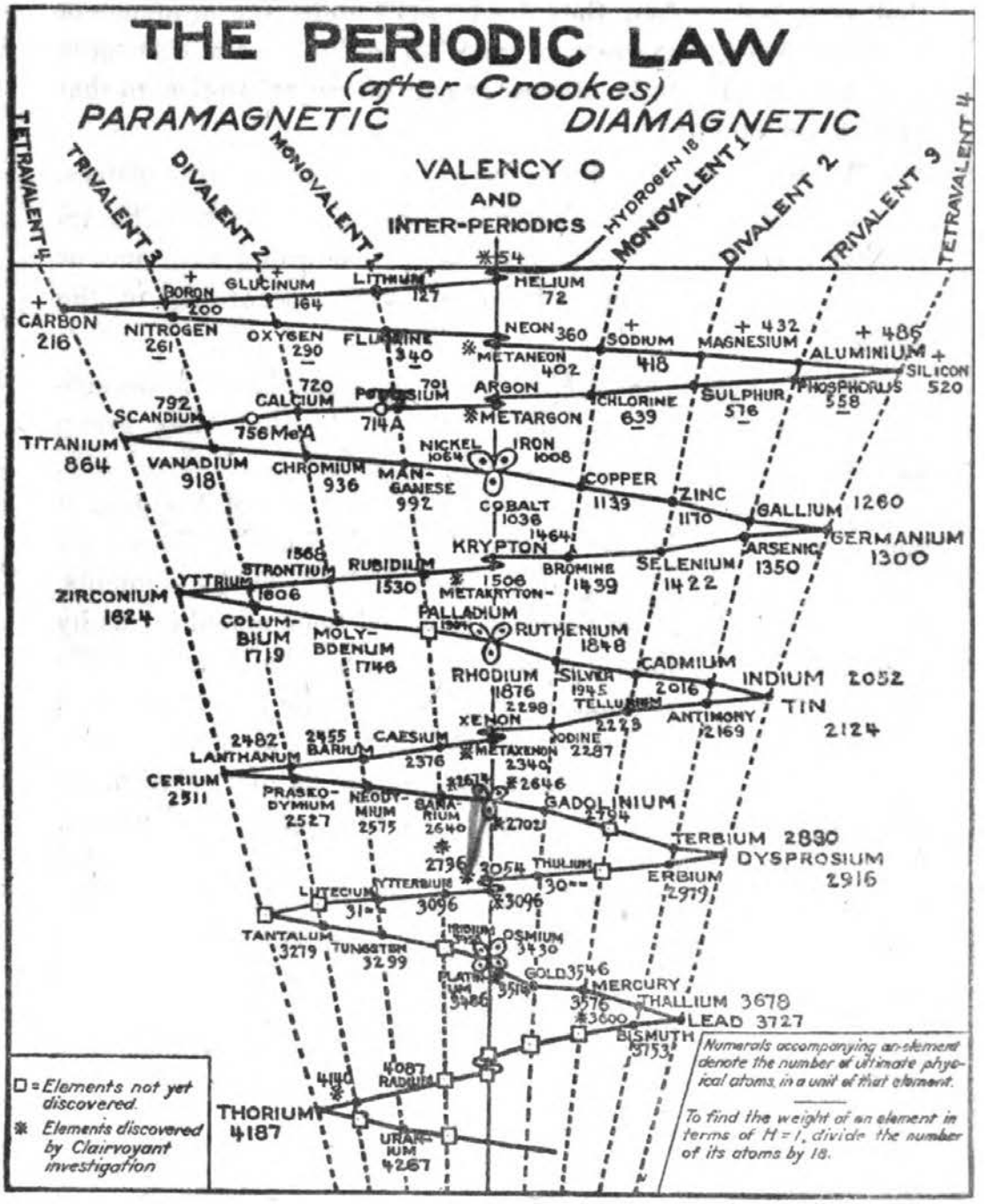


FIG. 77

at the intersecting points of the pendulum line and the nine upright lines, that (with few exceptions):

1. On the median line fall the "inert gases," whose characteristic is that they will not combine with any other element, and hence have Valency 0.

2. On the same median line, and at regular intervals, that is, after one complete swing of the pendulum, occur the Interperiodics.

3. All elements to the right of the median line are diamagnetic, and those to the left paramagnetic.

4. The elements appear in a certain order of Valency; beginning with any element having Valency 0, the next heavier has Valency 1, and following it there come those with Valency 2, Valency 3, Valency 4; next the Valency diminishes, and the succeeding elements have Valency 3, Valency 2, and Valency 1; and after this the next element, Valency 0.

5. As the pendulum swings outward from the median line, the elements coming on the outward swing are all electro-positive; as the pendulum swings inward to the median line, the elements coming on this inward swing are all electro-negative.

As long ago as 1887, Crookes conceived of the chemical elements as appearing in the cosmos one after another, their characteristics modified by forces brought to bear upon them. He drew a picture of the "Genesis of the Elements" out of a primordial substance which he called "protyle". The diagram of Crookes appears as Fig. 77, with scarcely any modifications; the chief changes being the placing to each element not the weight given in Chemistry, but its "number weight," *i.e.*, the number of ultimate physical atoms which it contains, and that new elements discovered since 1887 have also been added to the diagram.

The idea of a genesis of the elements is in reality no mere hypothesis at all, but a fact of the greatest inspiration. Let

us first conceive the idea as Crookes presented it to a materialistically-minded scientific audience at the Royal Institution of London on February 18, 1887; we shall then have our imaginations fairly prepared to grasp the more magnificent conception given us in Occultism.[1]

We may trace, in the undulating curve, the action of two forms of energy, the one acting vertically and the other vibrating to and fro like a pendulum. Let the vertical line represent temperature gradually sinking through an unknown number of degrees from the dissociation-point of the first-formed element downwards to the dissociation-point of the last member of the scale.

But what form of energy is figured by the oscillating line? We see it swinging to and fro to points equi-distant from a neutral centre. We see this divergence from neutrality confer atomicity of one, two, three, or four degrees, as the distance from the centre increases to one, two, three, or four divisions. We see the approach to or the retrocession from this same neutral line deciding the electro-negative or electro-positive character of each element; those on the retreating half of the swing being positive, and those on the approaching half negative. In short, we are led to suspect that this oscillating power must be closely connected with the imponderable matter, essence, or source of energy we call electricity.

Our pendulum begins its swing from the electro-positive side: lithium, next to hydrogen in the simplicity of its atomic weight, is now formed, followed by glucinum, boron, and carbon. Each element, at the moment of birth, takes up definite quantities of electricity, and on these quantities its atomicity depends. Thus are fixed the types of the monatomic, diatomic, triatomic and tetratomic elements.

It has been pointed out by Dr. Carnelley that "those elements belonging to the even series of the periodic classification are always paramagnetic, whereas the elements belonging to the odd series are always diamagnetic". Now in our curve the even series to the left, so far as has been ascertained, are paramagnetic, whilst, with a few exceptions, all to the right are diamagnetic.

We come now to the return or negative part of the swing; nitrogen appears and shows instructively how position governs the mean dominant atomicity. Nitrogen occupies a position immediately below boron, a triatomic element, and, therefore, nitrogen is likewise triatomic. But nitrogen also follows upon carbon, a tetratomic body, and occupies the fifth position if we count from the place of origin. Now these seemingly opposing tendencies are beautifully harmonised by the endowment of nitrogen with a double atomicity, its atom being capable of acting either as a tri- or as a pentatomic element. With

[1] In quoting from Crookes' lecture at the Royal Institution, I have left out here and there sentences and paragraphs of a somewhat technical nature.

oxygen (di- and hexatomic) and fluorine (mon-and heptatomic) the same law holds good, and one half-oscillation of the pendulum is completed. Passing the neutral line again, we find successively formed the electro-positive bodies sodium (monatomic), magnesium (diatomic), aluminium (triatomic), and silicon (tetratomic).

The first complete swing of the pendulum is accomplished by the birth of the three electro-negative elements, phosphorus, sulphur, and chlorine ; all three, like the corresponding elements on the opposite homeward swing, having at least a double atomicity, depending upon position.

Again let us follow our pendulum . . . and the first element to come into existence, when the pendulum starts for its second oscillation, is not lithium, but the metal next allied to it in the series, *i.e.*, potassium, which may be regarded as the lineal descendant of lithium, with the same hereditary tendencies, but with less molecular mobility and a higher atomic weight.

Pass along the curve, and in nearly every case the same law holds good. Thus the last element of the first complete vibration is chlorine. In the corresponding place in the second vibration we have, not an exact repetition of chlorine, but the very similar body bromine, and when the same position recurs for a third time we see iodine. I need not multiply examples. I may, however, point out that we have here a phenomenon which reminds us of alternating or cyclical generation in the organic world, or we may perhaps say of atavism, a recurrence to ancestral types, somewhat modified.

C. Jinarājadāsa

(*To be continued*)

THEOSOPHY—RELIGION AS SCIENCE

By H. W. Muirson Blake

(Concluded from Vol. XLI, Part I, p. 580)

The Law of Organic Evolution

So far we have only dealt with matter, the material substratum of the lower worlds; let us now study the working of life within this matter, and see how it takes hold of and builds up forms from this matter, through which it can display itself and function in those worlds. The whole field divides itself up into the four kingdoms—the mineral, vegetable, animal and human—though science usually classifies the two last, the animal and the human, together. The great generalisation of science, evolution, shows clearly that all these kingdoms are related to one another, that in fact the one evolves or grows out of the other, that there is one universal process of growth running through all the four kingdoms.

The actual study of the process starts at the beginning of the vegetable kingdom with the cell. All organic bodies, whether they are ferns, fishes, birds, monkeys or men, are found to consist of nothing else than cells; which cells, during the process of the growth of the body which they compose, display most wonderful faculties of adaptation, becoming, as the growth proceeds, specialised off as blood cells, nerve cells, muscle cells, brain cells, bone cells, etc., each with its

peculiar function, structure, nature and life. Also we find on the lowest rung of the ladder of organic evolution these same bodies, these cells, these tiny specks of plasm, living freely; and so in these tiny cells we immediately see a link connecting both the vegetables and animals. Growth of the organism is said to be only a growth of cells; and when it was also discovered that all these individual organisms themselves grow from a single cell, the blending into one of the male sperm cell with the female ovum at conception, a great deal more evidence was added for the idea that, just as our individual bodies are evolved from the single cell at birth, so must the whole race, human, animal and vegetable, have originally evolved millions of years ago from the simple single cell.

Now let us notice just what this means. In the case of our own individual bodies, if we follow our own ancestry far back through the ages, back through the civilised races, through the savage state, through the animal, if we go on pushing it back far enough, we must ultimately come to the cell; and so we follow all the time a real continuum. The materials of a living body are supplied to it from the living materials of its parents; this link of living matter is the genealogical continuum, and it is this continuum that we follow when we trace back our ancestry from the human to the beginning of organic evolution. The results of evolution are said to be impressed upon this living material link, the plasm of the germ cells—those two cells supplied by the parents at conception; and the reason why the blending of those two cells into one should result, in one case in the growth of a plant, in another an animal and in another in a man, is said to be due simply to the hereditary past impressed upon, and contained within, the plasm of these two cells. Thus is this plasm considered to contain the whole secret and mystery of life. On testing this theory, we soon find that it will not answer any of the problems of life; all it can say is that life

is a function of protoplasm, while, if we want to know the origin of life, where life comes from, its ultimate nature, one can only turn to the building up of this plasm out of the simple chemical elements—carbon, hydrogen, oxygen and nitrogen. This is no answer, for then we ask: How did the life in these atoms, or contained in these groups of atoms, arise?

Theosophy shows that the whole evolutionary process known to ordinary science is but a small section of the whole process, which consists essentially of two different parts: (1) the descent of life into matter, of which its appearance on the physical plane as the mineral kingdom is only the culmination; and (2) the ascent of life out of matter, and its return through the various superphysical worlds, while it functions in the phenomenal universe as the vegetable, animal, and finally the human kingdoms.

This view of evolution brings out several further principles, which we might tabulate as follows:

(1) That the life enters the physical world from some inner world which is hidden to us, from which it comes, and to which it ultimately returns; and this fact must be applied, as all biological laws may be, both racially and individually, or, in biological terms, phylogenetically and ontogenetically. Applying this principle,

(*a*) *Collectively*, or for the whole race, or, theosophically speaking, for the Life-wave, the life appears in the physical world as the mineral kingdom, and the development of the organic out of this inorganic kingdom, or the formation of living plasm out of chemical molecules, takes place when this Life-wave returns back again to the inner world from which it came, and in which it formed the elemental kingdom before it descended to the physical world and ensouled the minerals. Its first business on passing on from the physical into this inner world, the astral, must be the building up of "plasm" out of the necessary chemical elements.

(*b*) *Individually*, just as the whole Life-wave originally came into the physical world from the inner world, so is the birth of any individual a recapitulation of this process, the life forming the individual being itself a part of that original Life-wave. The individual at birth descends into the physical from the inner world. Similarly, just as, at the end of the mineral period, the Life-wave retires from the physical into the astral world, to lead there a wider life as a vegetable, so at the end of the individual's physical life it likewise retires into the same astral world for its post-mortem life there.

(2) This view also shows us that evolution does not merely consist of the building up of a form, but fundamentally of the pressing upwards of the life through various superphysical worlds away from the physical, back towards its true habitat, the spiritual realm from which it originally descended.

Hence many things become clear. The more evolved an individual is, not only the more perfect is his organism, but also the loftier his level upon this path of return, the higher the rung of the ladder by which the life returns from the physical to the spiritual world. Also this shows that the higher an individual has evolved, not only the more varied may be the physical life, but also the longer and more intense the superphysical existence possible for him, as he has a longer distance to return to his source; on attaining which he is sent back again after a certain period, to enjoy another physical life, and evolve further qualities.

(3) Most important for the individual, this view shows that the real evolving substance, that thing which registers the changes brought about by development, is not merely the hereditary germ-plasm, but the persisting life itself, the real continuum which lies behind all phenomena.

The continuity of the germ-plasm, by which, as we have shown, we may trace back our ancestry to the simple cell, is only a *reflection* of the continuity of the life within us,

which itself, millions of years ago, *was* the cell, a fact which is vouched for to-day during the moment when, at the commencement of the building of the body within the mother-body, it begins with the single cell. It is in this way that the facts of biology support the Theosophical view of the persistence of the life behind all the forms.

Thus the question of the physical origin of life is shelved by proving it to be of superphysical nature, both racially (or phylogenetically)—for the life functioned first in superphysical worlds before it ensouled the mineral kingdom—and also individually (ontogenetically); for the individual who appears in the physical world, recapitulating in his growth, both pre- and post-natal, its past physical history, commencing as the single cell (*cytula*), similarly descends for his individual incarnation or physical life from the astral world at the moment of conception, and then begins to recapitulate the physical history of the Life-wave to which he belonged during his growth.

It is not, therefore, the germ-plasm that is the determining factor in heredity, but the contents of the life-unit appearing in the form; and this explains why our ideas of what heredity is, are sometimes broken by the appearance of genius in some quite mediocre family. Those elements which constitute the man a genius, are not merely contained in the germ-plasm supplied by the parents, but are brought by the individual himself, as qualities evolved by him through his efforts in the past.

The Results of this Knowledge

This, then, is the interpretation, according to the Wisdom-Religion, of these two generalisations of science—the laws of gravity and evolution; and we can plainly see how necessary this interpretation is, if the thought of the whole educated world is not to go off into wrong channels.

Gravity most plainly reveals the inner occult unity that binds together, behind all appearances, the most apparently diverse objects, as, for instance, the Sun and its planets. The ninety million miles or so that separate our little Earth from the Sun, is but the separation in time and space of a part of one great whole, appearing as two separate principles here, whose spiritual unity causes them to be ever striving to unite with one another; and so, as we see it, the Sun pulls the Earth in towards itself so many feet per second, while the separative force, as the energy of the Earth, is ever pushing on in a straight line; the resultant of the two forces being the orbit which the Earth follows around the Sun. It is this spiritual unity in the ātmic world that is the primary cause and real significance of gravity.

We see also in the organic world that the gradual evolution or adaptation of one slightly more evolved form out of another less developed, is really the unfolding of the life, the units of which ensoul each organism of a whole series in turn; and that the fundamental process of evolution is the gradual perfecting of the life by this process, and not merely the building up of a succession of forms, the survival or extinction of any one of which depends alone upon its degree of fitness to compete with other related forms. We thus relate the objective elements of "fitness to compete" in the organism with the subjective awakening of deeper layers of consciousness within the units of life ensouling it; which units, after having learnt the full lesson to be acquired in the less favoured variety or species, will automatically next ensoul the new and fitter variation. As more and more of the units of life in the dying species become fit to enjoy the wider life offered by the fitter kind of organism, they will cease to ensoul the lower kind of form; which will thus die out and become extinct, and, passing on in ever-increasing numbers to its successful rival, will cause

that in the course of time to become established as a new species.

The light that Theosophy throws upon Divine revelation, and the light that science, properly interpreted, throws upon human revelation, brings these two sources of knowledge, which hitherto have always been considered as the poles apart, much closer together. It is one of the particular messages of Theosophy to the world, to show that there is no gulf fixed between humanity and Divinity, but that mankind as a whole, like everything else in Nature that we know of, stands at different stages of development. Beginning at the lowest stage, as the savage of the wilds or the slum, and passing gradually upwards through all the degrees of barbarism and civilisation, mankind reaches up through the mediocre to the true nobility of humanity, the geniuses, the men of wisdom, love or power, whose abilities are clearly far above the normal. Beyond these, again, we catch glimpses of further development in the saints, mystics and prophets, whose entire lives are purely the expression of some form of service to humanity. Onwards the ladder leads—ever higher, as we meditate upon the beauty of the lives of the Messengers to mankind. The Wisdom of the Lord Buḍḍha, the all-embracing Love of the Christ, were not displayed on earth just to awe mankind—not even to make him simply aware of his many deficiencies and limitations—but to fill him with joy in the idea that, just as these divine messengers were once upon a time men, so some day will the humanity of to-day become even like them, that such wonderful possibilities lie ahead of us all.

We see from this that indeed we are not separated from the Divine—neither in space, for He is all about us, nor in the sense of He being perfection on the one hand and we being imperfection on the other. We see that between humanity and God there is a perfectly graduated series of beings, the

very breath of whose life it is to hand on the light they may receive in their higher condition of existence to those who may be junior to them in evolution. Just as we see evolution and development working up to the human kingdom, so do we see the same principles at work beyond humanity towards Divinity; and it is the particular message of Theosophy that there is a similar connecting link between science, or human revelation, and Divine revelation, that through understanding the two imperceptibly shade off, the one into the other—that which might be pure science, or knowledge capable of the most rigorous objective verification, to one at a higher level, might be something quite unproved or incomprehensible to a man at a lower. The man at the lower level may decide that he will accept those facts tentatively—though he may not yet be at a stage where he can verify them for himself—because of the trust he feels that he can put in the source from which they originate; and he will soon find them of enormous value to him in his life—or perhaps, for the time, the truth is not for him, and he can go on his way without its guidance, and so find out his need for it later.

H. W. Muirson Blake

CIVILISATION

SAID West to East: "Old Man, so old,
Your wisdom is come to dotage now;
I ask of you nought but goods and gold."

"O youth, so young," the old East smiled,
"Thou babblest of baubles as if they were Life;
Thy hands with greed of gain are defiled!"

"My life is deeds, not dreams of bliss!
'Tis mine to attain!" the young West cried:
"Shall my sons' glories sink to this?"

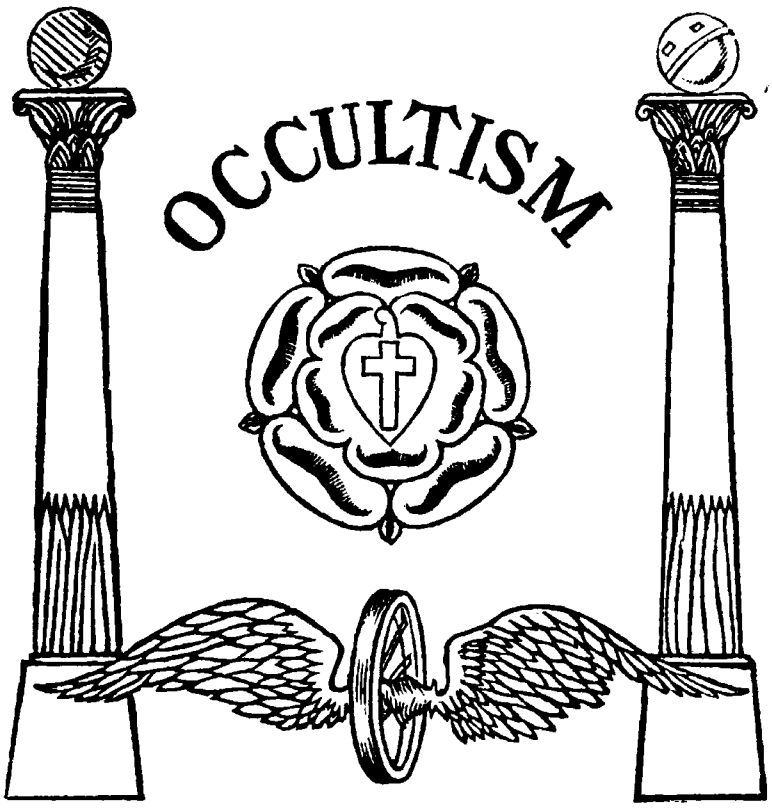
"Youth openeth the Book anew—
He spelleth one page, and calleth it all—
Come, Child, I would give a secret to you."

"Nay, nay," West shrugged in youthful heat,
"For you are aye East and I am West.
Never can Death and Life so meet!"

"We meet, my Son, for love of trade,
Our ancient seas touch finger-tips,
Ships follow paths that souls have made;

"On winds of God across those deeps
My thought and thine—the twain have met
And kissed—but Time the secret keeps!"

CLARE LYON



THE SCIENCE OF THE SACRAMENTS

By Bishop Leadbeater

I AM asked to make an epitome of the book upon which I have been engaged for the last two years. Its object is to suggest to the student a new point of view with regard to the sacraments of the Christian Church; a point of view which is new to us in the present day, only because it is so old that it has been entirely forgotten. The definition of a sacrament in the Catechism of the Church of England is "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive

the same, and a pledge to assure us thereof". This is admirable as describing Baptism or Confirmation, but leaves much to be added when we come to speak of the Holy Eucharist.

That greatest of all sacraments is undoubtedly a means of grace, as well as the highest act of worship and a wondrous and most beautiful symbol; but, with all possible reverence, I wish to show in this book that it is also very much more than that. It is an admirable and splendidly successful plan for hastening the evolution of the world by the frequent outpouring of floods of spiritual force; and it offers us an unequalled opportunity of becoming, as St. Paul puts it, labourers together with God, of doing Him true and laudable service by acting as channels of His wondrous power.

This then is the postulate that I put before my readers—that the celebration of the Holy Eucharist is the culmination of all Christian service, because in it we not only worship God, but actually, at our infinitely lower level, co-operate with Him, and use such powers as we have to help in that development of the human race which is His plan for mankind.

And now perhaps I had better explain how I know this. I was ordained priest in the Church of England in the seventies of the last century, but although I was always profoundly impressed by the Eucharistic Service, I did not know then what I know now. A few years later, there came in my way an unique opportunity of taking a course of lessons in psychic development, and I at once seized it. For readers unacquainted with this science, let me explain that through our ordinary physical senses we contact only a very small part of the phenomena of the world in which we live; we are all the time surrounded by beings, by objects, by influences, by streams of force of all kinds which we are quite unable to perceive. There are dormant within every man spiritual faculties, by the unfolding of which he can learn to see all these things which are out of the range of physical vision. I

happen to be one of those who, after many years of harder work than most people would care to undertake, succeeded in acquiring those higher senses; and it is by means of them that I have been enabled to conduct the series of investigations and experiments the result of which is embodied in this volume.

I am of course aware that among people who are ignorant on the subject of psychic research there are many who are incredulous as to the existence of the powers of the spiritual body; but this is not the place to try to instruct those who are so hopelessly behind the times; I must refer them to the publications of the Psychical Research Society, and other equally well-known works. I am not here concerned to argue about the possibility of faculties the possession of which has been part of my own daily experience for many years; I am simply noting, for the benefit of those interested in the Services of the Church, certain facts in connection with those Services which have become known to me through oft-repeated personal observation.

Each celebration of the Holy Eucharist is the occasion of a truly tremendous outpouring of Divine Power. At the risk of being considered materialistic and irreverent, I must insist on the absolute *reality* of this spiritual force which men call the grace of God. Many who believe in it, because they have experienced it, are nevertheless horrified to hear that its action can be seen and measured, much as is that of electricity, although it works in a finer grade of matter. Its distribution takes place under precisely the same divine laws as does a radiation on our lower level, allowing for certain differences caused by the more rapid vibrations of matter in a higher state.

When a man awakens within himself the senses of the soul, every aspect of life at once becomes for him far fuller and more interesting, for he sees the whole of it instead of only a small and comparatively unimportant part. In the case of the services of the Church, this means that he can see

the result of the action in higher matter of the thoughts and feelings of devotion and love poured forth by the congregation, and of the stupendous influx of divine power which comes as a response to it. A thought or feeling is a very definite and real thing, and in the finer matter of the subtler worlds it shows itself in colour and form. The seer is thus able to observe in detail how the services work, and in what way we can make that working more effective; for it is obvious that the way in which we do our part must be a point of some importance. There are various liturgies, and there are different methods of rendering each of them; the inner vision will show us which of all these is most suitable for the end in view.

Repeated observation teaches us that the ritual of the Holy Eucharist, as it comes down to us from past ages, is a complicated and elaborate ceremony, admirably adapted to the ends which it is intended to achieve, but requiring the nicely-adjusted simultaneous action of several factors. Its purpose can be, and daily is, attained by those who have no knowledge of this inner working, but only clumsily and with much waste; whereas men who understand what they are doing can gain a far greater result by the expenditure of the same amount of force.

That force comes from above, from altogether higher worlds, and in order that it may be effective in this lower life of ours it must be condensed, compressed, transmuted. To do that work a vessel is necessary, and that vessel is constructed for us during the service by the Angel of the Lord whose help we invoke. This Angel of the Eucharist erects for us what is called a thought-form of subtle matter, inside which the divine force can be stored, can accumulate until it can be directed and used, just as steam accumulates in the condenser of a distilling apparatus and is transformed into water.

That he may build this form, the Angel must have a field already purified from worldly thought, and this the priest

makes for him by the prayer of the *Asperges* and by the effort of his will. Also the Angel must have material for his structure, and we provide that for him by our outpouring of love and devotion during the service. So the great Eucharistic thought-edifice is gradually built by the Angel, and inside that edifice the priest makes a kind of insulated chamber or casket round the sacred elements. Beginning from within that innermost casket, a tube is formed which holds the actual channel for the force, and inside that tube takes place the wonderful change at the moment of consecration.

The Christ Himself pours out the power. In order that He may do that easily and (if we may say so with all reverence) with the least exertion, so as to leave the greatest possible amount of the force to be used for its real purpose, the Angel of the Presence by the actual transubstantiation makes the line of fire along which the Christ can pour it. The priest, by pushing up his tube and so preparing a channel, has made it possible for the Angel to do that. There are many electrical experiments which must be performed in a vacuum, and when that is so, it is of course necessary to make the vacuum first. So in this case the tube must be made before that especial line of communication can be inserted in it. But the priest could not make that tube by his thought and aspiration unless he had first constructed a properly-isolated casket from which to push the tube upwards; and so he had to perform the isolation and magnetisation of the elements. The people assist the priest, and supply the material for the thought-edifice through which the force is distributed after it has been poured down. Thus we see that all take their due part in the somewhat complicated process by which is produced so magnificent a result.

Every celebration of the Holy Eucharist, then, not only strengthens and helps those who take part in it, but also floods the entire neighbourhood with spiritual power and blessing. To what extent this blessing can be assimilated by

the souls upon whom it falls, depends upon the attitude and the degree of development of those souls; but assuredly it must produce some effect, even upon the most careless.

I know that the ritual of the various liturgies has grown up gradually, and I am not for a moment supposing that all its writers and compilers have understood the science of the sacrament. But I hold that the Living Christ stands ever in the background, keeping watch over His Church; not interfering with its freedom of action, not driving it along this line or that, but always ready to guide those of its members who earnestly seek such guidance, using a gentle but persistent influence in the right direction. And I think it may well be due to that influence that the essential parts of this greatest of Christian rituals have been preserved intact through all the manifold changes which passing centuries have brought.

I have not sought in this volume to proclaim the particular doctrine with regard to the sacraments which I myself hold, though it is probable that I shall endeavour to do that in a later book of the same series. But glimpses of that doctrine inevitably show themselves sometimes as one describes the action of the sacraments; and even in such an epitome as this, it is perhaps wiser to state clearly that I do not take the attitude that any of them are "necessary to salvation". I hold the faith expressed in our Liturgy in the Office of Prime:

"I believe that God is Love, and Power and Truth and Light; that perfect justice rules the world; that all His sons shall one day reach His Feet, however far they stray. I hold the Fatherhood of God, the brotherhood of man; I know that we do serve Him best when best we serve our brother man. So shall His blessing rest on us, and peace for evermore."

There is therefore nothing from which any man needs saving but his own error and ignorance. He needs only to understand the glorious plan of God; it is so wonderful, so beautiful, that when he once sees it he can do no other

than throw his whole heart and strength in co-operation with it.

I regard all religions as paths intended to lead men to God. They differ, because men differ, both in temperament and in the stage of evolution which they have reached. They all teach man to cultivate the same virtues, to avoid the same vices.[1]

Each has its own plan of aiding its devotees on their upward path by offering to them such helps as seem suitable to them; and in the case of the Christian religion these helps are called sacraments. Some people are so constituted as to be able to assimilate the divine power poured out through them, and these are greatly assisted and uplifted by them; others disdain such helps, and consider them as valueless, or perhaps as unhealthy stimulants or crutches for the weak. Each man is fully entitled to hold his own opinion, but he is not entitled to abuse, slander and persecute those who differ from him.

The sacraments, then, are not necessities; but they are most valuable boons offered by the Christ to those who are ready to avail themselves of them. Christ's priests are those who have undertaken, and been duly prepared for, the work of the distribution of these boons to His people. In no case whatever must they exact any fee for such dispensation of His grace; it is His free gift to His children, and blessed indeed are they through whom it can be given.

It will be seen that this theory of the sacraments at once removes all fear that a priest can ever exercise any sort of compulsion over his congregation. The Romanist has a terrible hold—a strangle-hold, indeed—upon those who have been taught to believe that escape from an everlasting hell depends upon their receiving a sacrament which he will give them only after they have been absolved by him. He can then threaten to withhold his absolution until they have complied with whatever may happen to be the demands of the Church; and so he

[1] See Mrs. Besant's *Universal Textbook of Religion and Morals.*

possesses an engine of coercion of the most ghastly and soul-destroying character. But when we know that all will finally attain, that sacraments are not "necessary to salvation," though they are unquestionably great helps to progress, and that in any case they are free to all who are willing reverently to receive them, all possibility of ecclesiastical tyranny has already disappeared.

The Science of the Sacraments has for its main thesis the meaning and method of the Holy Eucharist, but it deals also with the effect of Baptism and Confirmation, and explains how that effect is produced. It discusses the question of Confession and Absolution, showing that the vulgar theory of the forgiveness of sin is based upon a misconception, but that there is nevertheless an entanglement and distortion produced by wrong-doing which can be set right by certain prescribed methods far more rapidly than by the slow processes of Nature. It takes up the sacrament of Holy Orders, and endeavours to indicate exactly the changes which are made and the powers which are thereby conferred. It points out to those who are about to marry the advantage of having their union blessed by the Church, rather than merely recorded by a registrar; it touches also upon the other services of the Church, explaining the results which each is meant to produce.

In the course of all these expositions, it has been necessary to deal in some degree with a large number of subsidiary questions which, it is hoped, will be found of interest to the student of comparative religion. For example, there is the consideration of the extent to which (and the manner in which) members of that higher evolution which we call angelic are ready to assist us in our services; of the meaning and value of incense, of the lighting of candles, of the use of different vestments for different services, of the various signs and words of power, of relics and of holy water. Some light is thrown on the much-disputed doctrine of transubstantiation

and the Real Presence, on the complicated study of the Seven Rays, and on the origin and real meaning of the mystic word *Amen*; and the reason for the change of colour in altar-frontals and vestments at different periods of the year.

A feature of the book which I trust will be of value is the attempt to illustrate by a plentiful supply of plates and diagrams the various processes described. The whole subject is so novel that we assuredly need any help that we can get in our effort to make the mechanics of a higher plane comprehensible on the physical level; and though some people are impatient of diagrams in connection with spiritual things, other minds undoubtedly find much assistance in such supplementing of the written word. A great deal of time and trouble has been devoted to the preparation of these illustrations, and I owe hearty thanks to the patient artists who have tried so hard to depict that which can never be fully represented on the physical plane.

The preparation of this book has been a labour of love, but it embodies the result of a vast amount of hard work, and of a long series of investigations and experiments. Much of the matter unearthed was entirely new to me, and I therefore imagine that it will probably be new to many of my readers. I can only trust that the good which the book may do shall be commensurate with the loving care expended upon its production, and the tireless efforts which have been made to secure such accuracy in statement as it has been humanly possible to attain.

Very shortly I hope to publish as a second volume of this series an explanation of the meaning and symbolism of the arrangement of the festivals of the Church's year. I had originally intended this to form part of the present book, but I found that there was so much to say upon the subject that it clearly needed a volume to itself. A third volume, dealing with the interpretation of Christian beliefs, will follow later.

C. W. Leadbeater

A COMMENTARY ON THE BHAGAVAḌ-GĪṬA

SRI HAMSA YOGI'S MASTERLY INTRODUCTION TO HIS COMMENTARY

By Dr. S. Subramaniam

(*Continued from Vol. XLI, Part I, p. 598*)

AT the close of the discussion in the Introduction under the first head, Hamsa Yogī draws attention to a very important point regarding the King's troubled and unsatisfactory state of mind: the King had already reached the stage of discrimination—the initial qualification for spiritual progress—and his spiritual teacher, Sañjaya, had laboured hard to instruct and help him towards attaining peace of mind; why, then, was the king still so overpowered by *Swārṭha* or self-centredness?

Hamsa Yogī's observations on this must interest all who aim at discipleship. He explains that the King's trouble was due to the wrong attitude adopted and maintained by him in relation to his *prārabḍha*. This Samskṛṭ term implies the applicability to human existence of what are known as the law of Reincarnation and the Kārmic law, or the law of Causation. The *prārabḍha* therefore means so much of the forces generated by the King in his past lives as were to find expression in his present particular life. Judging from his history in this life, it is evident that those forces were such as to lead to results productive of much unhappiness from the standpoint of average humanity; but the King had reached a higher stage and had become the

disciple of a great Spiritual Teacher. His attitude to his *prārabḍha* karma should have been wholly different from what was permissible in those who were too undeveloped to become disciples. He should have willingly accepted all his misfortunes during the war, because of the fact that he was only reaping the harvest of what he had sown. A cheerful endurance—*ṭiṭikṣha*—is what is demanded of disciples according to the rules of their order. Further, the King's reaction with reference to his past karma, now at work, should have been not, as it was, a waste of time in lamenting his reverses in the war, but a determination to pave the way for a better future by the purity and nobility of his thoughts, by the sanity and sweetness of his speech, and by the harmlessness and helpfulness of his actions during the remainder of his life on earth.

Hamsa Yogī goes on to show in effect that the real remedy for the prevention and avoidance of the tyranny of self-centredness under which most people—disciples not excepted—more or less labour at all times, lies in the assimilation of the teachings of yoga brahmaviḍyā or the synthetic science of the Absolute, including, of course, a knowledge of those great and fundamental laws which govern all manifested existence, from the vastest Solar system down to the minutest atom in the universe, and particularly in understanding the place of self-centredness in the scheme of evolution in our own world-system—the utility of such self-centredness, on the one hand, and, on the other, its abuse and the resulting consequences.

As to those fundamental laws just alluded to, it is unnecessary to do more than refer to that verse of the *Gīṭā* which defines, most tersely yet comprehensively, the nature of the Absolute as *Brahman*, the deathless or Immortal—*Amṛṭāsya*; the undecaying or the unchanging—*Avyayasya*; the unique Bliss—*Sukhasya aikānṭīkasya*; and the Law Eternal—*Sāsvaṭasya ḍharmasya*. This Law Eternal in its

ultimate analysis consists of action and reaction, which form the entire foundation of all those pairs of opposites, endless in variety and infinite in number, to be found in the cosmos, visible and invisible.

Next, in passing to specially relevant points connected with *self-centredness*, it is necessary to consider briefly the processes of the evolution of man in our little universe. The first process is an act of *willing* by our *Īshwara*. He is Himself, it must be remembered, no other than a centre of consciousness, of unimaginable power, splendour and beauty. His *Kṣheṭram*, or field of work, is what constitutes our Solar system. He is, in our universe, the representative of Brahman, according to the verse already cited: *Brahmano hippraṭiṣh ṭhaham*. This representative of Brahman, or the Solar Deity, as He is sometimes called, sends forth a spark or a ray of his own, to evolute as a human being—*Mamaivamsho* jīvalokē—in certain worlds or planes of matter of different grades or densities; *Ākāsa*, or ether —not the ether of the scientist but something infinitely finer—being the subtlest, and *pṛṭhvī*, or earth, being the most gross among such planes. This human evolution is made up of two parts, *viz.*, *pravṛṭṭi*, or forth-going, and *nivṛṭṭi*, or returning. This follows the fundamental and universal law of action and reaction. In the course of the former, the spark or the ray, which is the Spirit, goes on involving itself in matter until it reaches the densest point. The actual work of such involution is all the while done by a little portion of Itself which It puts down. Part of what thus does the work, Theosophists speak of as the "Ego," and the remainder is their "Personality".

The functions of the Ego are discharged in the four higher worlds—*Saṭya*, *Ṭapah*, *Ϳana* and *Maha*—in the descending order; the "Personality" acting in the three lower worlds of *Svar*, *Bhuvur* and *Bhū*, also in the descending order. The Spirit Itself remains in its own seat on the

Mahaṭ plane of Divine grandeur and wisdom. It simply broods over and watches its limbs, which have been put down, doing their work; interfering and guiding only when a critical situation arises, as it does at certain very rare and great junctures. Among those junctures are the five stages at which vital changes in consciousness take place. The first and the lowest of these stages is that of the disciple, called in the sacred books "*Parivrājaka*"; the next higher, that of *Kutīchaka;* the third, that of *Hamsa*; and the fourth, that of *Parama-Hamsa.* When this last stage is transcended and the fifth, *viz.*, the Ṭurīyāṭīṭa stage, is reached, human evolution is then completed and man becomes superman. He is the seer and the knower of Truth, competent to teach the disciple the supreme lesson expressed by the scriptural aphorism "Ṭaṭṭvamasi"—"Thou art that"—which is the essential identity of the individual spirit with the Universal Spirit.[1]

In the suggestive allegory of the sacred books, the evoluting human life is pictured as a tree with two birds seated on it; one of them represents the ego and the personality taken together, and is the bird that eats the fruit and is the enjoyer, "Bhōkṭā". The other bird represents the Spirit itself, and is described as the "Sākṣhi," the witness, silently observing and guiding the instruments, the limbs, in their work on its own behalf. The whole process thus described is therefore one of the continuous drawing in of matter by the Spirit round the portion of itself let down into the lower planes, for the sake of gaining experience of, and

[1] These five states of Consciousness are of course also recognised among other great religions, such as Buḍḍhism and Christianity.

The corresponding names respectively are:

	HINDUISM	BUDDHISM	CHRISTIANITY
i.	Parivrājaka	Shroṭa-paṭṭi	Birth of Christ
ii.	Kutichaka	Sakṛṭāgāmin	Baptism
iii.	Hamsa	Anāgāmin	Transfiguration
iv.	Param Hamsa	Arhaṭ	Crucifixion and Resurrection
v.	Ṭurīyāṭīṭa	Asekha	Ascension

control over, such matter, in order that, later, it may utilise that experience in building worlds and systems in the infinity of time. That the spirit in every one of us is preparing for this high creative destiny, is of course little realised now ; but "there is a Divinity that shapes our ends, rough-hew them how we will". One necessary outcome of all this work of gathering experience in the downward journey, is the personality's habit of self-centredness, which so far has nothing objectionable in itself. When, however, the forth-going is over and the return journey begins, the process is the very reverse. Here, involution being at an end, evolution begins ; and that means a constant turning out, developing and unfolding the latent Divinity within man. Instead of contraction and shutting in, as was the case before, the process now is one of expansion and universal comprehension ; in a word, not confinement and bondage in darkness—*Aviḍyā* or Nescience—but liberation accompanied by rest in Omniscience. It follows that self-centredness, which was unavoidable in the path of forth-going, is a *hindrance* to progress in the later journey, and, if it is persisted in, it becomes an anachronism and an evil. Hence, it is imperative that the disciple should acquire a knowledge of the cosmic laws and processes summarised above, so as to enable him to be on his guard against the abuse of the habit of self-centredness which was so useful to him before he entered on the *Nivṛtti* path.

It only remains to add that Hamsa Yogī, in the course of his remarks, shows with philosophical insight that it is this age-long habit of looking upon everything from within the centre of the little circle of the personality, that is the primary cause of certain heresies which have a most baneful influence on the progress of humanity. These false notions rest on premises which imply the existence of parts in what is partless—Pṛṭhakṭva Vijñānamūla ḍharmānukūla vyavasāyappravarṭakaha—or again, the presence, in the subject, of attributes

and qualities not belonging to it, or the absence of what does belong to it—Svakīyābhāvavaṭi svakīyaṭva buḍḍhippravarṭakancha sabhavaṭi. The most important of these erroneous ideas is the one known as the heresy of *separateness*, involving, as it does, the denial of human brotherhood that necessarily arises from the presence of the same divine Spirit in the hearts of all. It need hardly be said that the sex, the caste and the colour heresies, even now prevalent among pupils who claim to be highly civilised, are also so mischievous in their consequences as greatly to detract from the validity of that claim.

In taking up the second head in the Introduction, Hamsa Yogī gives to it the title: *Yoga Brahmaviḍyārṭhaṭva samarṭhanan*. This may be rendered: "Demonstration of the view that the *Gīṭā* is the exposition of the synthetic science of the Absolute." It is obvious that the term Yoga is not used in the context in the sense which it has as the name of one of the six Indian *Darshanas* or systems of philosophy. In the latter, of course, it is used to connote the control of the mind which would lead to the uniting of the consciousness of an aspirant to spiritual progress with the Universal Consciousness; in other words, the attainment of *ṭurīyāvasṭhā* or the fourth state of consciousness, in contradistinction to the three lower states of *jāgraṭ*, etc. In the title in question, the term refers to what is opposed to analysis, or the bringing together of the parts and building them into a coherent whole. Consequently, *Yoga Brahmaviḍyā* means that sacred science or body of knowledge which explains all about *Parabrahman*, the first and the sole cause of all things, harmonising what respectively bears upon the different aspects of that cause. These aspects are, as is well known: (1) the aspect of Transcendence, (2) that of Immanence, and (3) that of Manifestation. In other words, the exposition of this synthetic science necessarily involves an explanation of that which is capable of being referred to only by the negative phrase "not this, not

this"; of the Deity described in the *Gīṭā* as present in the heart of everything; and of the manifested universe as the visible form of the invisible Godhead. The exposition also includes explanations of many matters of detail to be understood, and of practices to be followed, by all who are desirous of reaching the goal of humanity, namely, freedom from all delusion and sorrow, succeeded by the Peace that passeth understanding.

The position thus taken by Hamsa Yogī as to the subject-matter and scope of the *Gīṭā*, he proceeds to support by copious quotations—about a hundred Kārikās—from the three ancient authorities, Nāraḍa, Kumāra and Gobhila. He then cites a number of passages from the *Anu-Gīṭā*, laying much stress on these citations on the ground that they contain Shrī Kṛṣhṇa's own statements, intended to be brief explanations of the elaborate teachings vouchsafed to Arjuna at Kurukṣhēṭra. One of these citations from the *Anu-Gīṭā* lends great support to Hamsa Yogī's view about the synthetic character of the *Gīṭā*. The observation of Shrī Kṛṣhṇa thus relied on, is to the effect that what was taught to Arjuna during the colloquy in Kurukṣhēṭra was the Sanāṭana Ḍharma or the primeval science, than which nothing was more perfect in regard to the acquisition of knowledge of Brahman—*Sahi ḍharma suparyāpṭahabrāhmaṇa paḍavēḍanē*. Among the points taken by Kumāra in the course of the discussion by him, two deserve special notice. One of these is to the effect that the *Gīṭā* is not to be understood as a treatise devoted to the enunciation and statement of the tenets of any of the well known creeds of Hinḍūism, or any of the six Ḍarshanas, all of which deal only with one or other of the many aspects or parts of the synthetic science of Brahman. He necessarily argues that the Gīṭā is not any one of the following: *Vaiṣhṇavism*, *Shaivism*, *Sākṭaism*, *Ṭāṇṭrism*, *Buḍḍhism*, *Kānāḍam*, *Sāṅkhyam*, *Yaugikam*, *Veḍānṭam*, and the like. The second

point deals with the erroneous notion that the *Gīṭā* intends to attach preference to the pursuit of any one only of the three paths—the path of knowledge, of devotion, and of works. The reason for this contention of Kumāra is, of course, the manifest one, that such a lop-sided method would hamper the attainment of the end in view. For, unless all the three sides of human nature, the intellectual, the emotional and the active, which find expression respectively in the three paths just mentioned, are equally cultivated, purified, refined and tuned to their highest pitch, the state of equilibrium, *samaṭvam*, needed for the attainment of the human goal, would be impossible. It is obvious that those who maintain that Shrī Kṛṣhṇa intended to teach such adherence, say, to the path of devotion, or to the path of works, to the exclusion or neglect more or less of the other two, fall, it may be unconsciously, into the *error of overlooking* the fact that the teaching was throughout in the form of a dialogue, and one in the course of which Arjuna's questions, from time to time, had to be taken up and answered off-hand. Such critics, in effect, treat the *Gīṭā* as if it were a systematically written treatise in which the author laid down his propositions each in its own place, with all the necessary qualifications and exceptions attaching to them. It is scarcely necessary to say that, in what purports to be a *viva voce* discussion, the speakers cannot avoid dealing with the points taken by each other in a manner different from what would be the legitimate way of discussing them in a logically arranged, written exposition of the subject. It follows that the statements in one part of the *Gīṭā* should not be interpreted too literally and without reference to subsequent statements in relation to the same or other allied matter.

One of the services rendered by Hamsa Yogī towards the right understanding of some of the most difficult passages in the *Gīṭā*, consists in his noting, as he proceeds

with his explanations, the fact of the same term being used in different senses in different places. Under one of the later heads of the Introduction, he collects about four dozen of the leading terms in use in the exposition of the sacred science, and explains their various meanings on the authority of *koshas*—some even more ancient than *Yāskās Nirukṭa*. Those critics who put a strained construction on the language of the Teacher as stated before, overlook also the circumstance that when the Teacher lays stress, as He occasionally does, on certain of his arguments or positions, his object is not so much to exalt the special merits of the course of life or practice he is dealing with at the time, but for other relevant purposes clearly implied, if not expressed. For example, when Janaka's case is relied on as an instance of the path of action leading to the *summum bonum*, the manifest intention of the Teacher is to counteract the wrong view of those who labour under the pernicious delusion that the true path involves a retirement from the world and utter inaction, unmindful of the patent fact that Nature will not allow anyone to abstain from activity of one kind or another even for a moment. Similarly, when the value of devotion to the Puruṣhoṭṭama seems to be unduly exaggerated, it is for the necessary purpose of drawing attention to the fact that such devotion, whilst easy to practise, generates causes productive of undying results (avyayam). This is by way of contrast with the ephemeral nature of the fruition of the laborious sacrifices and other rites performed by the followers of the atheistic Mīmāmsa school, rites and ceremonies prescribed by the portions of the Veḍa dealing with *ṭraigunya viṣhayā*, as the *Gīṭā* describes it. It is also worth noting that when Arjuna is exhorted to become a *Yogī*, it is clear that the meaning is not that Arjuna should busy himself with the study and the carrying out of the technical details contained in the writings of Paṭañjali and others of the Yoga school.

The exhortation was that Arjuna should harmonise himself in the following vital sense. First, as to his *jñāna*; he should, by study and meditation and otherwise, improve his reason and call into play his intuition, so that these two faculties of his may enable him clearly and precisely to understand what is his high destiny—*paramāngaṭim*—in the Divine scheme at work in the world-system in which he is evoluting as a human jīva, and how he is to work up his way to that destiny; secondly, as to his *ichchā*, or will, that he should tune it so as to make it unswervingly to inspire and sustain the constant effort he has to make in striving to reach his goal against the obstacles that surround him on all sides; and lastly, as to his *Kriyā*, that he should diligently and faithfully, and without any desire for personal advantage or gain, perform all actions necessary for the discharge of the duties devolving on him with reference to every one in society. In short, his existence in it should be as unattached to everything worldly as that of the beautiful dewdrop to the lotus leaf on which it rests, and which floats in the still, deep waters of a lake. Only a disciple who has become harmonised as just described, is considered in the passages under reference as superior to aspirants who are following but one or other of the three paths only. The inferiority of the latter necessarily arises from the fact that their narrow growth will not lead to the *Samaṭvam*, or equilibrium, which can only result from an all-round unfoldment and which, however difficult it may be and however long it may take, is indispensable as a preliminary step to the complete attainment of the human goal. The words Samaṭvam and Yoga, in contexts like the one I have been alluding to, are, needless to say, but synonyms—*Samaṭvam Yoga uchyaṭē*.

In maintaining his contention as to the synthetic character of the *Gīṭā*, Hamsa Yogī draws attention, among other circumstances, to the peculiar conformity existing between the significant words with which Shrī Kṛṣhṇa's teaching commences and those with which they conclude. Taking the

opening words: "Thou grievest for those thou shouldst not grieve for," they necessarily imply that Arjuna's grief, confusion and despondency were due entirely to the grave delusions he was labouring under, as to his duty in the circumstances and position in which he stood, and the like.

Next, turning to the closing words: "I shall release thee from all delusions," they incontestably show that the great aim and object of the *Gīṭā* was to give those teachings that would save humanity from the consequences of its ignorance of its own divine nature, its goal, and the method of reaching that goal, or, in the vivid and forcible language of Shrī Kṛṣhṇa Himself, as would destroy the darkness born of nescience—*nāsayāmi ajñānajamṭamaha.* That this object was carried out by the exposition of the comprehensive philosophy outlined in the *Gīṭā*, will be clear even from a cursory examination of it, dealing as it does alike with both the universe, the macrocosm, and man, the microcosm. It further lays down those rules of conduct which are to be followed by an aspirant to liberation, and the life to be led by him.

Taking up the macrocosm, the *Gīṭā* analyses its three ultimate constituents and their one source and basis, namely, the *aparā* or *Mūlaprakṛṭi*, the root of all matter and its eight modifications; the *parā* or the *Ḍaivī-prakṛṭi*, which is the *Mahā-chaiṭanyam* or the One Life animating the whole cosmos; the *Īshwara*, the *Paramāṭma* or the *Puruṣhoṭṭama*, who is the Lord and the controller of the two *prakṛṭis*; and lastly that *avyakṭam* or the unmanifested Brahman which transcends all speech and thought, and of which the *Paramāṭman* is the eternal representative or *praṭiṣhtha.*

As regards the microcosm, it is pointed out that the spirit in man is a fragment of the Divine. The course of its evolution, first along the *pravṛṭṭi* path, or the path of forth-going, and then along the *nivṛṭṭi*, or the path of return, is described in some detail. The obstacles to the steady progress of this

evolution, owing to the interaction of the three *guṇas*, as well as the way of overcoming those obstacles by resorting to the uplifting influence of *Ḍaivī-prakṛṭi*, are also minutely explained; and finally, the attainment of liberation by absolute devotion to *Puruṣhoṭṭama* is indicated in the most unmistakable terms.

As regards the life to be led by the aspirant, much valuable information is given with reference to the three aspects of consciousness, *ichchhā*, *jñāna* and *kriyā*, not to speak of the salutary practices to be adopted in everyday life for the purification of the physical and other vehicles of the aspirant.

It would thus seem that Hamsa Yogī's view of the true character of the *Gīṭā* as an ethical and philosophical treatise, is fully sustained. Hamsa Yogī brings his disquisition under this head to an end with a quotation from Tankacharya,[1] which is quite a classical definition of what a treatise on the synthetic science of the Absolute should be, and winds up with the observation that the *Gīṭā* fulfils all the requirements according to the high authority of the writer quoted.

I conclude with Hamsa Yogī's felicitous panegyric of the scripture, which may be rendered thus: The *Gīṭā* is the mirror and embodiment of the synthetic science of Brahman; is knowable by all aspirants without exception; is to be lived up to, specially by those aspirants who are followers of Suḍḍha Ḍharma; is most esoteric and occult; and is productive of happiness to all the worlds.

S. Subramaniam

(*To be continued*)

[1] "सेयं हि तत्त्व्याख्यानपरा योगब्रह्मविद्या भवति, यस्यां च तत्त्वानां प्रभवाप्ययौ, तत्त्वानां निदानं, तत्त्वात्मिकायाः प्रकृतेः स्वभावः, प्राकृतानां च गुणानां स्वरूपं, प्रकृत्यधिष्ठितस्याऽऽत्मनः क्षेत्रज्ञसंज्ञकस्य स्वरूपं तद्व्यवसायप्रकारः, नानाविधस्य ब्रह्मस्वरूपस्य तद्विभूतेश्च स्वरूपं, तत्तदधिकारिलक्षणं, अधिकारिणां प्राप्यं फलं चेत्यादि सर्वं सयुक्तिकं समुपपादितं भवति। इयमपि श्रीभगवद्गीता तादृशी भवतीत्येनां च शुद्धां योगब्रह्मविद्यां गायत्रीलक्षणामिति वदन्ति टङ्कणादयो ह्याचार्याः" इति ॥

MARS THE WARRIOR, THE PLANET OF PHYSICAL ENERGY

By LEO FRENCH

MARS gives Force on all planes. It is a common error to associate Mars with evil, confusing and confounding virility with vice—the higher and lower Martian octaves of response. Without Mars, little energy or "vice" would appear in action. "The trumpet's loud clamour incites us" on many planes, not only the physical. So long as causes exist for which battles must be fought, so long will joy and lust of battle provide a natural physiological spur to the fighter. It is the plane of correspondence and the scale of vibration that decide the measure and stature of Martian manhood attained by each individual Native.

The positive, typical, representative Martian is born and bred under Aries the Ram, *i.e.*, between March 21st and April 20th. To all such Natives the individual ego liberates forces through some form of warfare, *i.e.*, force on active service. According to the character of the Nativity as a whole, the House occupied by the Sun and Mars, the nature and properties of the Solar and Martian aspects, will be the special Martian manifestation and specific demonstrations of the force. If the Sun rises in Aries, the Native's ego will ride forth into physical-plane action, masterful, self-willed, self-confident; courageous, frequently to the point of daring,

> Sudden and quick in quarrel
> Seeking the bubble reputation, e'en at the cannon's mouth.

If the Sun occupy the mid-heaven, the Native may prove a strong and effective world-worker, "fighting for Right" and enjoying the pay; engaged in some definite, probably unpopular, form of public pioneer-work; such an one is suited to lead and to head, in constructive activity demanding courage, determination, initiative, power to beat and bear down oppositions, difficulties and obstacles.

If the Sun occupy Aries in a setting House, such as the 8th, the Native is destined to become an invaluable warrior in the Church Militant of fighting Occultists, if he rise to his highest spiritual possibilities.[1] Such an one is among "the salt of the earth," for he will fight for real values, for the hidden realities, taking his stand either in the depths or on the heights, wherever warfare is concentrated in the immediate present; there he will fight, ceaselessly, persistently, regardless of gains and losses, so far as he is concerned, a spiritual Crusader, a warrior whose values and proportions in the scale of what is worth warfare differ profoundly and fundamentally from the average Martian warrior. "Great is the glory—for the strife is hard—of Sun in Aries in a sunset House. The battles are fought out on the inner planes, minus honour and glory to the warrior; there is scant rest or pause between the encounters, for an occult warrior's work (like woman's!) is never *done* but ever "*in the doing*".

When a Martian Arian is born at or about midnight, with Sun in the 4th House, many of the hardest, most terrible Martian dharmas and karmas materialise. "Agony and bloody sweat," torment and travail. Here, the foes are within, the battles most frequently those connected with some tragical "setting" to the life, where the Native may feel as though marked with the brand of Cain, "his hand against every man, and every man's hand against him". Circumstances will appear to conspire against him, all things working for evil rather than

[1] Here, as elsewhere, there is ever a margin for freedom and choice.

good, so far as human perception and judgment are concerned. Oppositions and obstacles his daily food; difficulties and resistance the air he breathes, the atmosphere and aura of his environment. Yet even here, that grim determination, hall-mark of the Martian, will come to his aid; he will fight on, through the darkness of ignorance, the mire of animal temptations, through all the toils and tribulations of perpetual, internecine, civil warfare. Pioneer-work in the interior psychic world is the military "order of the day" for 4th House Arians—advance sapping and mining activity, the conquest of the citadel of personal desire as the apex of self-identification in consciousness; "strengthening the line" of efforts in the direction of transference of the fiery core of energy to the sphere of regenerated, spiritualised passion—the passion to serve as distinguished from that of absorption in possession. But 4th House work is "underground," subjective activity; obscure, unknown, save to the company of mystic comrades to whom the interior astral country of the 4th House is known as one of the most critical and significant arenas of conflict. "Greater is he that ruleth his spirit than he that taketh a city."

There remain the tribe of "Scorpions," a "peculiar people" indeed, affiliated to Mars, their spiritual parent, by a bond more negative but no less intimate. Sons of Scorpio-Martian descent materialise on this earth between October 23rd and November 21st. "Resistance" and "endurance" their spells of conjuration; mysterious and unique are Scorpio's life-histories; theirs the secrets of still waters that run deep, and the eight ordeals of the Maelstrom.[1] The preliminary stagnation of consciousness is followed by the troubling of the waters thereof by the Angel of the Presence, culminating in a tremendous water-warfare, whereof the Native

[1] To go into these would exceed the scope and purpose of the present series of articles.—L. F.

himself constitutes the arena of conflict, within whose boundaries the dark and light legions strive—" War in Heaven " ! Who can understand the esoteric significance of that warfare, save those who are chosen and ordained thereto ? " *Thou canst not travel on that path, until thou hast become the path itself.*" This gives a hint of the ordeal, to those who can read between the lines.

The path of sorrow and that path alone
Leads to a land where sorrow is unknown,
No traveller ever reached that blest abode
Who found not thorns and briars on the road.

The aftermath of the Scorpio-adventures, the end of that discipline of agony ? Surely the reflection of the abyss is that of a mountain summit, " lost in light Nirvāṇic " ; and in this mystery of reflection is concealed and revealed the inner secret of the Martian manifestation through the living symbolism and imagery of Scorpio. " He leadeth me beside the still waters . . . for His Name's sake."

These are they that have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat . . . For the Lamb . . . shall feed them, and shall lead them to living fountains of waters . . . And God shall wipe away all tears from their eyes.

So did the seer of the *Apocalypse* trace the joyful apotheosis of Scorpio, through the separate episodes of each theme in the dark-water music, leading through the depths of its black, fathomless abysses to living fountains thereof.

The ravages of the lower Martian vibrations, both Arian and Scorpionic, have brought the world to its present transition period. The ruins of Carthage strew the desert of the present. Will they indeed prove stones for the Master-Builder of the next civilisation, a series of cities at unity with themselves, whose dwellers shall " go up to worship," made wise and brave by the lessons taught by Mars, through the plague and pestilence of " battle, murder and sudden death " ?

Yet from these hideous terrors it is useless to pray for "deliverance," until the Spirit of Man, the Races "*in toto*," have learnt that murder and massacre, whether wholesale or retail, "settle" no questions finally, nor ever can; for murder breeds murder, and massacre, "vendetta"—by exact correspondence of physical, astral, mental, even spiritual, vibrations. When will "a change come o'er the spirit of the dream" of faith? Not till the Martian centre is shifted from destruction to construction, in the mind of mankind as a whole; not by "majorities" even, but by universal assent, carried by acclamation. Not till the consciousness of Aries contacts spiritual courage, mental constructive force and fire in the pioneer-work of Race-Building, according to the inspirations, ideals and principles breathed forth by Saturn's[1] breath of life, through Aquarius—Racial Genius for the mortal instruments of the coming day. Not till Scorpio has sloughed the old skin, revealing the contours of the new incarnation—no longer serpent but eagle, looking at the Sun of Righteousness with unflinching gaze—regenerated, born again "of water and the Word," the rivers of blood and tears rolling away down the dark slopes Lethe-wards.

Then, when the response of Man no longer calls down the dread visitants of Mars' dark warriors from the unseen world—then shall the army of the *Living* God rise with one accord, and move in a restless multitude that no man can number, strong in the might and power of the inner Mars, the spiritual warrior, whose ransomed warrior-sons shall

Order courage return.
Eyes rekindling, and prayers,
Follow your steps as ye go.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On to the bound of the waste,
On, to the City of God.

[1] Companion-"malefic" of Mars, in astrological *exoteric* parlance!—L. F.

This is the mission of the constructive Martian, whether Arian or Scorpionian, of the future. There will be no less need of courage, chivalry, "attack," "aplomb," and the gamut of Martian virtues, in the future. Nay, without them, how shall the Kingdom come on earth? When initiative, energy, determination, combine to realise construction, the day of destruction is dead—slain by a might superior to machine-guns, or the armies of a world mobilised for murder.

For stronger is Life than Death. "Behold, I tell you a mystery . . . *The former things shall pass away . . . There shall be no more death.*"

Leo French

A DIALOGUE

By M. L. H.

IT was the eve of the great event. That for which I had worked and longed and striven, was about to come to pass. The effort of years, the ardent hope of a lifetime, would on the morrow be fulfilled. That which I was about to give to the world would be acclaimed a masterpiece.

And as I sat in the firelight some one came and stood beside me.

"It is grand," he said, "that you have so achieved. To-morrow—what a day! To-morrow you will be acclaimed as a teacher; you will be *acknowledged* as one. Maybe you have taught before, but then you were only a name to those who learnt from you, hardly noticed by many. To-morrow they will see you, they will call you to them. You will stand before them, bathed in their admiration; and they will know, although they may not think of it like that, that you have taught them great things. You will bow to their applause, you will taste success; what limitless opportunities of enjoyment!"

I turned my eyes to where he seemed to stand.

"Do you not know," I said, "that I have given away my Time? And what does Time mean? Not only time, but no-time also. Not succession merely, but that which is beyond succession—Being. Not when we think alone, but also when we do not think. Action, and that which lies beyond. Each

instantaneous instant, embracing all succession; and that which is less than instants, yet contains them all."

"It is a great pity," he replied, "that you should have done this now, that you have given it away *before* to-morrow. And it was only a few days ago. Could you not take back a little, a very little, and feel yourself, if for one moment only, as applauded by the crowd? For it is an opportunity that may not recur."

"No," I answered. "When they call me I shall not go. I shall not receive applause and bow to crowds. Or, if my body must perform the action, I shall not participate."

"Why not?"

"Because the work is not mine."

He seemed surprised. "Whose is it?"

"His, to whom my Time belongs. Without Him I should not have known one word of this to teach. Have I not sat at His feet, and if He has deigned to drop one crumb of Wisdom I have received it reverently and eagerly."

"But it is through your own intrinsic merit that you have attained to the state of being taught. Is not that one of your great doctrines? Through your ceaseless effort you have acquired this knowledge. You alone have carved out the way. Therefore take and enjoy the fruits."

"Why have I carved it out?"

"You know that best."

"To attain to the Unity—so as to lose all sense of separateness. To know oneself as one with the One—changeless, immovable, one with One, leaving only One."

"And what is the object of this state of One-ness?"

"There is no more *object* in it than there is *object* in the state of Be-ness of That from which the One-ness comes, or in the state of your delusion of separateness. It just *is*, as those are. Tell me what is the object of your separateness, and then I will tell you the object of my One-ness."

"But cannot you renounce this One-ness for one moment to-morrow, and enjoy the fruits of action?"

"No."

"Why cannot you?"

"Go and learn why you cannot know this One-ness—why you do not know yourself as all-pervading, all-ensouling, limitless, glorious. Then come back, and I will tell you why I cannot renounce it."

And then, methinks, he left me.

M. L. H.

THE NEW HEADQUARTERS OF THE T.S. IN THE DUTCH EAST INDIES[1]

IT is a great pleasure for us members of the Dutch East Indian Section of the Theosophical Society, and of the Batavia Lodge in particular, to send for reproduction in THE THEOSOPHIST a photograph of the Theosophical Headquarters building which we have newly erected at Batavia.

About two years ago we were fortunate enough to come into possession of a house with large grounds, which was exceedingly well suited for our purpose. The big, old mansion that stood in the centre was partially pulled down, and reconstructed into the beautiful edifice which is now the worthy home of our Lodge, and which by its imposing appearance attracts the attention of the public. Quite to the front, projecting beyond the Lodge building, and also belonging to the purchased property, there were already two fairly large pavilion houses, which needed no rebuilding. On the grounds

[1] See Frontispiece.

at the back, nine new bungalows were erected in some few months' time, four large and five smaller ones. All these houses, together with the back part of the central building, are let to members only.

Blavatsky Park, as this compound of our Headquarters with the surrounding cottages is called, is situated in the centre of the town, on the west side of King's Square, the most fashionable and for our purpose the most preferable neighbourhood of the capital of Java; and when we consider the fact that King's Square is a vast, open, grassy plain, about an hour's walk in circumference, surrounded by broad, shady lanes, formed by a triple row of high, old tamarind trees, we may safely say that our Lodge is most favourably situated.

The foundation stone of the Lodge building was laid on December 22nd, 1918, over a niche in which were deposited a portrait of our revered President and a document mentioning the names of those present at the ceremony. A few weeks after, the building was consecrated by Masonic ceremonial, performed by the Masonic Lodge "*Lux Orientis*" of Batavia.

Fortunately everything was in proper order when, in April, 1919, the Twelfth National Congress was being held at Batavia; and the houses could manage to lodge some of our brother and sister visitors who had come from far away to attend the Convention.

When, some weeks later, Mr. and Mrs Jinarājadāsa and Mr. Rajagopalacharya, on their voyage to Australia, honoured Java with their presence, they found Headquarters and Blavatsky Park in perfect working order.

CORRESPONDENCE

THE CINEMA AS AN AID TO THE OCCULT?

NOTWITHSTANDING the scoffings of sceptics, general acceptance has been accorded the spirit photograph; and even those who refuse to be convinced of the existence of anything outside the range of their own ken are fain to admit that the eye of the camera has power to see things that are beyond their own vision.

That being so, it is not difficult to conceive the much greater power of the cinema. A short while ago, mysterious and unaccountable rappings were heard to come from a house in Gordon Place, Aberdeen. They continued with such frequency that the aid of the police was sought to investigate their origin; they were baffled, and so even were a party of local Spiritualists who undertook to carry out a thorough research there.

The conclusion was formed by nearly every one that whatever the origin of the mysterious noises might be, it was at least no earthly cause: it was supernatural, it was unfathomable even by students of the occult. Whence came the suggestion, I do not know; but a Mr. Gray, the proprietor of La Scala cinema in Aberdeen, was asked, and consented, to take a film of the scene of the mystery.

I have not heard the result of his investigation, but even if it were a negative result I am still firmly convinced that the cinema will be found of enormous utility in psychical research. It is recognised, I say, that the camera can disclose objects which are not discernible to the human eye; and the great bulk of thinking men and women are now prepared to admit that a photographic plate can become the inanimate medium for a supernatural manifestation.

Then how much more valuable must be the cinematographic camera, which is capable of taking, not one isolated photograph, but a series showing a continuity of movement. There is another point in favour of this medium: by a certain method, invented, I think, by Charles Pathé, it is possible to show ordinary movements—such as, for instance, a man walking or a horse jumping—at one-hundredth of

the normal rate. Thus, in the latter case, the workings of every thew and sinew are most distinctly shown, and what appears to the naked eye to be an instantaneous act, is shown as a slow, complex movement.

I think the potentiality of the cinematograph in this connection has only to be realised to be exploited by scientists; for I am sure it will prove of immense value in the future course of psychical research and will enable to be made strides such as it is not easy to picture now.

Think, for instance, of the inestimable advantage that will accrue from the ability to preserve for the many a record of the occult experiences of the few. Nor is that all, for as an aid to the increase of knowledge by comparison—ocular comparison, not the comparison of verbal or written notes—the cinema is going, in the days that are to come, to be the most potent instrument for the advancement of the occult sciences.

L. BROOK-PARTRIDGE

ARE WE MARKING MENTAL TIME?

THE Theosophical Society has been a leader of thought in a special way. It has always stood for what was, to a laggard world, a semi-dogmatic statement of views which the world came up to slowly in its own way. The distance between the Society and the world has thus been an area of new country sparsely marked with patches of more or less demonstrable truth. The Theosophical system has been, that is to say, a Lybian desert with scattered oases of observed phenomena tending to lead the world out of the absolute Sahara of Materialism into an Egypt of Spirituality lying there under the pale rose of the rising Sun.

I do not suggest for a moment that the rank and file of the Society are anywhere far from the Sahara. We have for the most part wandered from oasis to oasis, living hot, dry days in the desert, and coming occasionally in the cool of Lodge meeting evenings to drink of the spring of Wisdom and have a coco-nut from the tree of knowledge. It is only a trifling minority of members who have got on to the Nile.

Still, that little advance out of the illimitable sands distinguished the Society. But is not even that distinction now passing? I read

the current magazines from various parts of the world, being a confirmed sciolist with a mental digestion almost ruined by a diet of smatterings. Perhaps this indigestion gives me a pessimistic outlook, but it seems to me that the Society has not made the advance it should have made, and that the world is catching it up, and will soon, if the Society haste not more, pass it by. I see, for example, the latest journal from America with this emblazoned on its cover:

MAETERLINCK ESPOUSES THEOSOPHICAL BELIEFS

And inside there is a very reasonable and understanding article about Brother Maeterlinck's attitude. In the same magazine is a report of some defunct personage communicating comparatively precise information about the seven planes of nature. Why, not so long ago the seven planes of nature were a kind of Theosophical Preserve, and some people had a tendency to put up signs: "Trespassers not wearing Auric envelopes will be prosecuted." "Beware of the black magical dog." "No thoroughfare for non-Theosophists." "The Buddhic World: open only to T.S. Members." And then I see an article showing how the precession of the equinoxes—which a small friend of mine thought was a procession of equine-oxen—and the glacial periods are now being given a longer and longer cycle, approaching that which H.P.B. demanded for their sensible understanding. And again a note showing how the heads of children born in America of European parents differ in cephalic index from the heads of other children born in Europe of the same parents—showing that the Race Genius, whom we considered we had safely locked up in our private Theosophical museum, is actually alive and doing business at the old stand. Rather a shock to lots of members of the T.S., I imagine! They thought the Race Genius was a kind of intuition, useful at the Derby, no doubt.

I am quite serious. It seems to me that we have wasted our substance in riotous living; and when we have spent all, we shall wake up and find that the world has made away with our buried talents, napkin and all. For we are sound asleep over a vast treasure of knowledge. We are hoarding a chest of jewels we profess to consider gems but actually employ as if they were paste. Meantime the world is lumbering along, and passing us by, into the very gem fields themselves.

Is the further development of our system, by those who really know something of it, intentionally discouraged? Are the keener minds in our Society so busy with useful works that they have no time to work

out more of it for the world? Is it perhaps desirable that the Theosophical knowledge should remain, what it is now and has been for years for most of the members, a fine philosophical system with scattered illustrative bits of observed phenomena fastened on to it, useful as a mental cloak against the winds of incisive thought in these wintry days?

I think it is sheer laziness. It takes effort to struggle with the knowledge and make something out of it for oneself and one's friends. Those few who have so struggled are at once swallowed up in the vast fields of good work which their boldness and strength have opened unto them. Thus we have a considerable membership in the Society of persons who live their Theosophy more or less, but mostly less; only an expert could distinguish them from the rest of the world. And we have a few members (whom I will charitably refrain from mentioning by name!) who have got across the Lybian Desert right away into Egypt and the sunrise. These are so busy applying their Theosophy that they have no time to plant more oases; and we have trampled the old by unintelligent use. In the meantime the world is passing into a spring and summer of glorious knowledge; and we are settling into an autumn and winter of Esquimaukish length, as far as things of the mind are concerned.

One swallow does not make a summer, but a flock of geese passing over one's head toward the warm lands of the South does indicate that one is standing still and that winter is approaching. The geese fly awkwardly and make a funny kind of squawking noise; but their formation is good and they do get into the warm country. The Theosophical swallow, who brought in the summer along in 1875, has had such a riotous time in the cornfields that he has almost forgotten how to fly. Its about time we stirred him up, it seems to me. The geese need a little guidance. They are quite as likely to settle down in the bogs of psychism as they were in the threatened sands of materialism, when we rescued them in 1875 *et seq.* The temptations of psychism are very much more numerous and subtle than those of materialism. A physical war born of materialism has been a horror; but a cataclysm following an orgy of psychism is almost infinitely worse—witness Atlantis.

I have written lightly, dear Editor, but believe me that in my view the subject is serious.

F. K.

HARD DOCTRINE

IN the "Watch Tower" notes of your issue for February I come across this statement:

> There are so many kinds of public service needed by the nations of the world in their time of reconstruction, that every member of the T.S., however he may be placed, can choose some line of service and be active in it.

And further on:

> There is not a single member of the T.S. who has not the duty of being active in some kind of public service.

Statements of this general character have been made time after time by our elders, and our inspired literature is full of similar warnings. But when we ask how an individual, who is hopelessly circumscribed by his karma, can become an active Server, only the vaguest replies are given. Does a man cease to be a Theosophist and become *ipso facto* a traitor and deserter of the cause, if he is not strong enough to burst the bonds of his family or national karma? If the Society has room only for heroes and martyrs of the front rank, who are ready to sacrifice all ties and "go over the top" whenever asked, would it not be well to say so? Many of our soldiers have done this, and they or their families are now starving. But there are some Hamlets, the native hue of whose resolution is "sicklied o'er by the pale cast of thought" of sober physical consequences. Are we to infer that these dire physical consequences are to be weighed as nothing in comparison with the spiritual gain? That the lives, and even the sanity, of those we hold dear are to be ruthlessly sacrificed, if need be, at the call of this higher Duty? Both the Christian and Hindū Scriptures seem to say so, but this is hard doctrine! Have we no alternative?

Ghazipur H. L. S. WILKINSON

"THE ARTS AND CRAFTS GROUP" OF THE LEEDS LODGE

THE letter in the January THEOSOPHIST *re* the Leeds Arts and Crafts Group should be acknowledged as by R. Bell, Harrogate, as it was not written by me, but only sent to Mrs. Besant by me. I should be very glad if you would kindly correct this in your next issue.

Leeds CLIFFORD S. BEST

QUARTERLY LITERARY SUPPLEMENT

Outspoken Essays, by William Ralph Inge, C.V.O., D.D., Dean of St. Paul's. (Longmans, Green & Co., London. Price 6s.)

The Dean of St. Paul's is not only the most independent but also the most courageous of modern divines, and the bold and outspoken character of this volume of Essays justifies its title, and invites its perusal. As a political thinker, in sympathy with all efforts to better the conditions of Labour, he yet rightly exposes the growing corruptions of a trade-unionism which would grind a helpless community beneath the iron heel of working-class tyranny. On the other hand, he recognises that the landed classes and the endowed clergy are a feudalistic survival which has to a large extent outlived its functions. "No one in our times wants a castle, or to live under the shadow of a castle." While decrying his ill-fortune in being born in 1860, he still hopes that there may be in progress "a storage of beneficent forces which we cannot see". For him the hopes of the world are centred in true Christianity—the "narrow way which leadeth unto life" —which has never failed because it has never hitherto been tried. Catholicism, which he rightly differentiates from the mystic way above referred to, is based on a position no longer tenable by any sane man of the world—the doctrine, namely, that the grace of God is dispensed denominationally. This great Catholic system, "which has lived by its monopolies, and conquered by its arrogance," has permanently suffered from the blow given by the war to its famous teaching "*Extra Ecclesiam nulla salus*," which all Theosophists will hope is now on the way to complete extinction.

Of the seven religious Essays, those most interesting to our readers are "St Paul," "Institutionalism and Mysticism," and "Survival and Immortality". In the first-named we find confirmed by a great scholar the Theosophical view, which regards primitive Christianity as a direct expression of the Mysteries. He writes:

> It is useless to deny that St. Paul regarded Christianity as, at least on one side, a mystery-religion. Why else should he have used a number of technical terms which his readers would recognise at once as belonging to the mysteries? Why else should he repeatedly use the word "mystery" itself, applying it to doctrines distinctive of

Christianity, such as the resurrection with a "spiritual body," the relation of the Jewish people to God, and above all, the "mystical union" between Christ and Christians? The great "mystery" is "Christ in you, the hope of glory" (*Col.* i, 27). It was as a mystery-religion that Europe accepted Christianity. Just as the Jewish Christians took with them the whole framework of Apocalyptic Messianism, and set the figure of Jesus within it, so the Greeks took with them the whole scheme of the mysteries, with their sacraments, their purifications and fasts, their idea of a mystical brotherhood, and their doctrine of salvation (*soteria* is essentially a mystery word) through membership in a divine society, worshipping Christ as the patronal deity of their mysteries [p. 227].

We have to close with a note of regret that this forward thinker should invariably tilt against any and every form of psychical phenomenon. In "Survival and Immortality" there is no place in his after-world for the average man. The idea of post-mortem purification and progress is a "superstition". He has evolved a vague doctrine of conditional immortality in which only the great saint has a chance of life beyond the grave. The rest simply do not count at all. What an empty world is Heaven, and how lonely the spaces around the eternal Presence, if this most dreary of eschatological views were true! But the Dean is so abundantly wise in other directions, that we may confidently hope he will not rest content with these limitations to his philosophy of life.

C. E. W.

Some Ideals in Co-education and an Attempt to Carry Them Out, by Armstrong Smith, M.R.C.S. (Theosophical Publishing House, London. Price 2s.)

Theories of education are very much to the fore nowadays, and it is well that they should be, seeing that the old system of "cramming" has received its death-blow from the Theosophical view of the Child. As yet, however, practical examples of the application of advanced educational theories are comparatively few and far between; all the more cause for congratulation when the results of any of these examples are offered to the public in the form of a book. Such is the purpose of Dr. Armstrong Smith's little book; it is a brief record of one of the most successful experiments in Co-education within recent years, and is written by one whose personal force of character has enabled the ideals of his school to find healthy expression. The author launched the Garden City Theosophical School, as it was first called, in the beginning of 1915, on his return from Red Cross work in France. The difficulties were many, but "the doctor," as his pupils call him, had already prepared his plan of action, and the immediate response which came from these boys and girls clearly

justified his confidence in those principles of life for which Theosophy stands.

The story of the growth of this Letchworth school reads more like a dream of the future than an accomplished fact, but the manner of telling is so straightforward and unassuming, that one's next impression is one of surprise, not so much at what has been done, as why it was never done before. It is not likely that either children or teachers have suddenly changed, or that the children and teachers at Letchworth are radically different from others; it is just that no one before had seen what was possible and had the opportunity and courage to try it. Take, for instance, the matter of punishment; who but a visionary, it might have been asked, would ever expect to maintain any sort of discipline among children without punishments? And yet this is actually what has happened in this case; only after the first two terms, when the school was moved into the large building it now occupies, was recourse had to anything that might be called punishment, and even then the most serious form it took was that of temporary "isolation".

The key-note of the author's attitude was one of trust in the co-operation of his pupils, a trust which evoked their sense of responsibility and was never abused. A striking example of this policy was the evolution of the "Moot," an institution which embodied "the basis of Self-Government". Other delightful illustrations of the code of honour prevailing are those which relate to gossip, examinations, visitors, and other elements in the school life; and the attention paid to the development of artistic faculty is noteworthy. One of the dangers fully recognised from the outset was that of turning out "prigs," with the certainty of unpopularity in after-life; but it is satisfactory to read that this danger has been averted— a statement which the reviewer has special pleasure in corroborating from personal experience. In fact, one of the chief ideals Dr. Armstrong Smith has kept before him is that of practical efficiency in whatever career is chosen; and therefore we shall be interested to learn, later on, how far the products of Arundale School substantiate his claims in this respect. Needless to say the author believes in the system of Co-education, though it is evident that its success in this instance has been due to the splendid tone maintained by the methods here described.

W. D. S. B.

The Quest of the Face, by Stephen Graham. (Macmillan & Co. Ltd., London. Price 7s. 6d.)

"Do you ever get a perfect man?" I ask.
"No, never; nor do we ever get two exactly the same," the phrenologist replies. . . . "But if you take the charts of twenty or thirty ordinary human beings and add them up, you'll find the average works out at about five."
"So humanity, on the whole, is perfect."

The same phrenologist goes on to sum up a portrait of Christ, with no halo to identify it, as "most unbalanced," while the author sees in the model of a perfect head in the window a likeness to Julius Cæsar, and he goes out into the street again to seek the face of Christ in the faces of the men he meets. Only in the face of a dead man does he see the likeness clearly, though everywhere flashes of it shine out and evade him again. Not only among men does he seek it, but in men's works, especially in their attempts to portray their ideal of the Christ, either alone, or in strong contrast—with Pilate, with Napoleon, with a crippled beggar—so that in some way they may make others see what they themselves feel but can only inadequately reveal. And as he continues his quest, he finds that not only does each face manifest something of the divine Ideal, but that each nation has, in expressing what it can of that ideal, produced a type that is characteristic of the nation, and that this collective representation of one nation is supplemented by that of another, so that he hopes in the perfected summation of all these to find at length the perfect likeness.

So he passes on to ask: "Who is Christ?" and finds that each man answers according to his own needs—physical, mental, spiritual—each according to his state of development; and the response to all needs of all men is Christ. Realising this, he finds that in himself also is Christ, and tries to find his own answer to the question, looking back over his past experience:

"Hullo, little boy, you've been beaten," came His first whisper when He soothed me and comforted me, and dried my cheeks, and brightened my eyes, and bade me forget the shame and live as if it had not been.

And from that day the child, the youth, the young man, felt at intervals the mystic touch drawing out the best in him—his *alter ego*, that lived a life of which the world knew nothing, and that at last began to find its true realisation in a sense of unity with other egos, till the sense became the knowledge of a fact. Then comes the inspiration to active expression of his belief in that unity. There comes to him one who shares his belief, his knowledge that all are parts of a great whole, who is his counterpart among the fractions of

life and who sees in Christ the mystical fraction that completes each other fraction and unites the whole.

For note: to be a fraction is to be broken. Christ on the Cross can be applied to any human being who is living a partial existence, and he will be saved, will be enfranchised in the all. When the phrenologist said that the face of Christ was unbalanced, I felt that it was true. It had to be unbalanced to redress our infinitely varying deficiencies. His was a face in which must be myriads of complementary fractions.

So together they propose to work for their belief, to "realise universal consciousness of unity in Christ". And they find the way must be through tolerance.

"Tolerance must come first and then joy in difference, glory to God for the diversity of his creatures . . . and for an endless, diverse humanity, glory to God for ever and ever. Amen . . . And when we are all one and at peace, we shall see the Master coming. That is what you have asked to see, is it not, my friend?"
"Yes, even so."

The remainder of the book is filled with short, mystical sketches, in the author's usual style; but those who have known and admired his previous work will find in the little essay the assurance that he has found the key-note which will unify his harmonies and enable him in the future to encourage, by triumphant strains, those for whom the quest is still a seeking, and not a confident progress to an assured end.

E. M. A.

Mr. Stirling Sticks it Out, by Harold Begbie. (Headly Bros., Ltd., London. Price 6s.)

On the subject of the conscientious objector, that much discussed, much admired, much condemned, much pitied person, most of us had during the war some strong feeling. Either we denounced him as a traitor to his country or we extolled him as a spiritual hero, or perhaps we regarded him chiefly as a problem very distressing to a bewildered Government which, in times when organisation tended inevitably to become even more than usually mechanical, was obliged to fit into its system a group of persons among whom it was often impossible to distinguish the tender-minded enthusiast from the cowardly shirker, without painstaking investigation. It was difficult with regard to these people to take up the patient and philosophical attitude suggested in the maxim: "It should be the aim of the wise man neither to mock, nor to bewail, nor to denounce men's actions, but to understand them." In *Mr. Stirling Sticks it Out*, the author presents us, in the form of a story, with a study of the ideal for which the true conscientious objector was willing to die, contrasting it with the more generally appreciated ideal which inspired men to volunteer in the early

days of the war and leap forward to offer their lives for their country on the battle-field. He tells us that he has tried to hold the balance fairly between the two moralities, defending neither and letting the reader himself judge, if judge he must, between them.

Mr. Begbie is not a Quaker, nor naturally attracted by those principles which govern the Quaker's life. So he says in his Preface. He was, however, very much disturbed by the treatment meted out by the authorities to men like Stephen Hobhouse, whose shoelaces he felt himself unworthy to untie. In order to bring home to the public the injustice of the attitude taken up towards the conscientious objector as such, he decided "to set forth the authentical ideals of nationalism and religion in the form of a story". He says:

> I hoped in this way not only to secure humaner treatment for the realistic Christians in goal, and not only to strike a blow for the reform of our mechanical prison system, but perhaps to feel my way from a Nationalism which could not safely be religious, to a religion which might preserve the great sanctities of Nationalism.

This was in March, 1918. But the Censor would not allow the book to be published. In his Preface Mr. Begbie tells the story of his struggle to get the MSS. passed by the Press Bureau; it was not printed till late in 1919.

The story is a striking one. There are five Mr. Stirlings—the father and four sons—all strongly marked personalities, and each one in his own way "sticks it out". But the two with whom we are most concerned are Christopher and James—Christopher who has renounced his inheritance in order to live as a true friend and helper among the poor, and who feels that every man who takes up a sword to fight adds to the power of hatred, and that every man who refuses to fight and who labours in the name and power of Christ to befriend his fellow-creatures helps to save the world; and James who, though loathing war and regarding it as in itself un-Christian and irrational, still feels that since his England has been involved in this dreadful conflict, there is no choice for him but to fling himself into the struggle on the side of all that he loves. Both characters are attractive and vividly portrayed. It will be difficult for the reader, unless he is by temperament unable to appreciate one or other of the ideals depicted, to choose between them and decide which is the more to be admired.

A. DE L.

God in the Universe, by J. W. Frings. (William Rider and Son, London. Price 3s. 6d.)

To write a book on such a theme, two qualities are essential — a proper understanding of the subject, as far as a man can have one, and the power of expressing that understanding in a way which will make the subject intelligible to the reader. Many a student, working in his study, remote from his fellow men, is unconscious of the fact that no presentment of his of the universe can appeal to his fellows, for it presents rather *his* universe than the one they live in. While the academic student thus lives in a world of his own making, there are, in these days, thousands of so-called "men in the street," whose lives are spent in physical toil in the work-a-day world, and they wish to know what others think of God and of His universe, if indeed it be His. And these men, by the very toil of their hands—a toil demanding extreme accuracy of hand—have forged their brains into a keener instrument of thought than that of such a scholar; the latter's thoughts are often loose, he plays with words so constantly that their meaning becomes dim, whereas to the artisan words are more concrete, and these men demand an accurate correspondence between words and the ideas they express. If anyone doubts this, let him do what the author did—listen to the way these "men of the street" heckle the lecturers on such subjects in Hyde Park; let him address such crowds of thinking men, and find for himself the necessity of re-casting all his own thinking, of finding out for himself which of the furniture of his mind is paid for in the coin of experience and which is merely hired, and is in truth none of his.

This has been Mr. Fring's experience, and this book is the outcome of it. As a result, he presents the universe in which both he and his inquirers live, and this in a manner both intelligible and concrete—concrete in that it takes into account the facts of life as the ordinary man knows them, and builds on his knowledge of plant life, of chemical activity, of the structure of the atom, of stellar physics; builds, too, on his knowledge of human emotions, of the understanding and will of man, for the modern artisan is a keen student of the developments of science. Mr. Frings takes these various facts and leads from them to the idea of cosmic evolution, to the problem of existence, and shows the universe as a "becoming, a perpetual representation in varying moods and modes of an underlying, but incognisable Reality, an outpouring and an inbreathing, a Rhythm of Motion". There is no room in Mr. Fring's universe for an extra-cosmic God.

Such a book should find many readers, not only among the mature working men for whom it is primarily intended, but among young students learning all these scientific facts at college, and perhaps inclined to see them in the material light of separateness, and the universe as a " mere fortuitous concatenation of atoms ". Here they will learn to look at these facts as an orderly progression of evolution and devolution, and thus be enabled to take their place as conscious units in the universe of the Logos.

A. L. H.

Expanded Theosophical Knowledge, by A. P. Sinnett, Vice-President of the Theosophical Society. (The Theosophical Bookshop, 42 George Street, Edinburgh. Price 8d.)

Under the above title Mr. A. P. Sinnett publishes a recast of a lecture delivered to the Convention of the National Society in Scotland on June 8th, 1918. The subject-matter is subdivided under four headings: "The Nature of Consciousness," "The Planetary Chain," "The Astral World," and "The Infinite Future"; and on each of these departments Mr. Sinnett has much to say that is of value and interest, intended to expand the teachings given by him in his earlier publications. Many of the ideas put forward are new and suggestive, particularly those concerning the Planetary Chain and the conditions of life on Mars and Mercury, also the predominance which he gives, for life after death, to the higher levels of the Astral Plane over the Devachanic Plane. Here we come across teachings conflicting to some extent with those of Mrs. Besant and Mr. Leadbeater, and it is of course impossible to say to what extent the opposing views may be due to a different angle of vision, supplementing, on some points, rather than annulling, each other. In any case our Theosophical teachings do not claim to be final pronouncements. They are given to the world as a partial presentment of great truths; as such they are subject to expansion and modification, and the new points of view put forward by Mr. Sinnett may well deserve the attention of students of Theosophy.

A. S.

Indo-China and Its Primitive People, by Captain Henry Baudesson. (Hutchinson & Co., London. Price 16s.)

This volume is one of those entertaining and valuable works which amuse the lay reader and enlighten the anthropologist, for it is delightfully written about an interesting people, and covers, though one might overlook this because of the smooth style, those main points of observation which the scientist demands of researchers into human life. It deals with the Moi or Karens of North Indo-China, and the Chams further south. Both of these primitive peoples—though the Chams were once leaders of civilisation in Asia—exhibit that child-like simplicity which, so long as it is not blasted by contact with Western "civilisation," the sophisticated reader finds vastly entertaining. For example, Captain Baudesson's account of his visit to a newly explored area.

I frequently demonstrated the truth of this observation [that the Karens, as critics, are concerned with details] by the following experiment. When I visited a new group I used to make a bid for popular favour by a generous distribution of tobacco to the few children who overcame their alarm at my beard and strange costume. Thus encouraged, they soon flocked round when I drew out my pocket stereoscope and a box of slides consisting of photographs of children of the neighbouring tribes, taken at a moment when these restless rascals were still. The astonished exclamations of my juvenile audience soon brought their mothers, grandfathers, and even some of the less shy sisters on the scene. The men, of course, were either out hunting or busy with a siesta which must on no account be interrupted. A circle was formed round me and every one had a look in turn.

"What a big nose!" said number one. "There's the red mark of betel on his mouth," he continued. "Look at the lovely white ring in his ear! Why, it's a whole head! I believe it's 'Little Buffalo' who came here with his father for the last harvest!"

He was right. It was indeed "Little Buffalo," whose resemblance was thus not established before our savage had examined every detail of his face.

Shouts of laughter greeted the discovery, and it was plain they all thought "Little Buffalo" was there in the flesh. They all put out their hands to feel him, and great was the amazement when they only touched the back of the card. My box of slides soon acquired a baneful reputation as the abode of spirits.

The picture of this amusing scene is as full of interest as the Captain's graphic account. He stands in his helmet, short jacket, pantaloons and low boots, with his hand on the head of a woman of the tribe, helping her to hold the stereoscope. Facing them, squatting in a close cluster, are the rest of the villagers, grinning and laughing in sympathy with what must be a look of wonderment and delight on the face of the observer.

The whole book is done in this pleasant style, so that profit and pleasure result to idle readers as well as to students.

F. K.

The Guild State, by G. R. Stirling Taylor. (George Allen & Unwin, Ltd., London. Price 4s. 6d.)

The author of this book first deals with the historic basis and position of the Guilds in the Middle Ages, and claims that "government," as understood to-day, scarcely existed in those times—what government there was being almost entirely local and economic, instead of centralised and political, and the compelling force not law but custom. The modern system, with its characteristic product, the politician, the author strongly denounces; and he claims that the mediæval system was in reality much more democratic. He considers that the ballot box is a delusion, and that the mediæval man, without a vote, governed himself more freely than the citizen of the twentieth century, with his share in universal suffrage.

Mr. Stirling Taylor deals with the fundamental principles of the Guilds, rather than with any detailed discussion of their internal organisation, the first principle being "organisation by function". He shows that the organisation of a State should be by function, as opposed to "area," for although there may be a certain common interest between men because they are next-door neighbours, yet the bond between those of similar function is much more vital in the life of the social structure; of other bonds there are many, but all are clearly subordinate to that of function. He points out that this principle already exists in many of our organisations which deal with the practical things of life, as for example the doctors and lawyers, with their incorporated societies, and the various trade unions. There need be no upheaval of society, as these organisations could be gradually extended to the full Guild status without disturbance.

The second principle is "self-management". On this he says: "If organisation by function is the first principle of the anatomical structure of the Guild system, the principle of self-management is the idea which makes the dry bones of that structure move with life." The essence of it is that the guildsmen are their own masters; control is from within, by those who thoroughly understand the details of the work and needs of the members; and as democracy has come to stay, whether we like it or not, here is a method by which the claims for greater freedom can be satisfied without danger to the State. Under this heading he discusses various methods of safeguarding the community, and also the many general activities which must still remain under Government control; but he contends that as the Guilds became established, more and more of the local administration should be transferred to them, thus avoiding the

creation of an army of bureaucrats, who must of necessity be less in touch with the needs of any special community.

This leads to his third principle—"decentralisation and small units". The guiding rule for this should be that "no Guild should be larger than the smallest possible unit that the efficiency of the trade or occupation demands". There might be some difficulty in linking these local Guilds into a national body, but the author, in his strong objection to centralisation, is against the formation of any central body with much *authority*, and claims that self-management under a "national system" would be little more than a name, and it would be open to the same objection as State Socialism. Here is the heart of the Guild idea, and the author regrets that many of its advocates are in danger of overlooking it. He suggests that possibly a "National Congress" of the various local Guilds might meet the case, while still preserving much of the voluntary principle of co-operation as regards details.

In the final chapter, under "A Guildsman's Philosophy of Life," he frees himself from the details of organisation, and reminds us that:

> These questions of social machinery, these details of economic and political constitution, have been altogether overrated . . . it is therefore urgent that we should get the social machinery of the Guild State into its proper proportion against the background of life as a whole . . . *man* is the centre of human society, and the *machinery* is only good as it suits his ultimate purposes in life.

The book gives a clear statement of the principle of the Guild idea, and offers a hopeful "way out" of the present chaos.

W. P.

Midas and Son, by Stephen McKenna. (Methuen & Co., Ltd., London.)

A psychological study of a millionaire's son, in English society just before the war. The incidents are unusual, and the subordinate characters, especially the philanthropist, whose genius consists in helping other people to spend their money for the good of their fellows, are well drawn. The *dénouement*, inevitable no doubt in real life, is unnecessary in fiction—we should have liked the author to kill a different person and give the others a fresh chance.

E. M. A.

Border Ghost Stories, by Howard Pease. (Erskine Macdonald, Ltd., London. Price 7s. 6d.)

The twenty-two stories published in this volume are not all, strictly speaking, ghost stories. Most of them, however, do tell of some apparition, some explain a ghost, others suggest one, and one or two recount the doings of ingenious persons who, in the words of one of them, believed that: "It's a gey an' useful thing, a ghaist. It fleys folks fine an' stirs up their conscience graund." Others again embody traditions of uncanny happenings—problems for the students of psychoanalysis and psychical research. An interesting example of this last variety is "In the Blackfriars Wynd," where a rather cynical and unpleasant, but otherwise apparently respectable man makes use of the body of his feeble, deaf and dumb servant boy for midnight expeditions of a very questionable kind. His proceedings are brought to an end by the minister, who manages one night to prevent the soul, which is wandering in the body of the servant, from returning to its legitimate habitat before dawn as usual. At cock-crow the man dies.

In his Preface the author mentions the "advance in psychical knowledge" which recent years have brought us, but it is not clear whether he is a serious student of these matters or merely one who, like Sir Walter Scott—to whom, as "tutelary genius of the Borderland," he dedicates his book—merely makes use of ghosts without believing in them. Be that as it may, the stories are pleasant reading, and some, quite evidently, reflect facts of real interest to those who delight in the weird and uncanny.

A. DE L.