

The Modern Mystic

VOL. 1. No. 12.

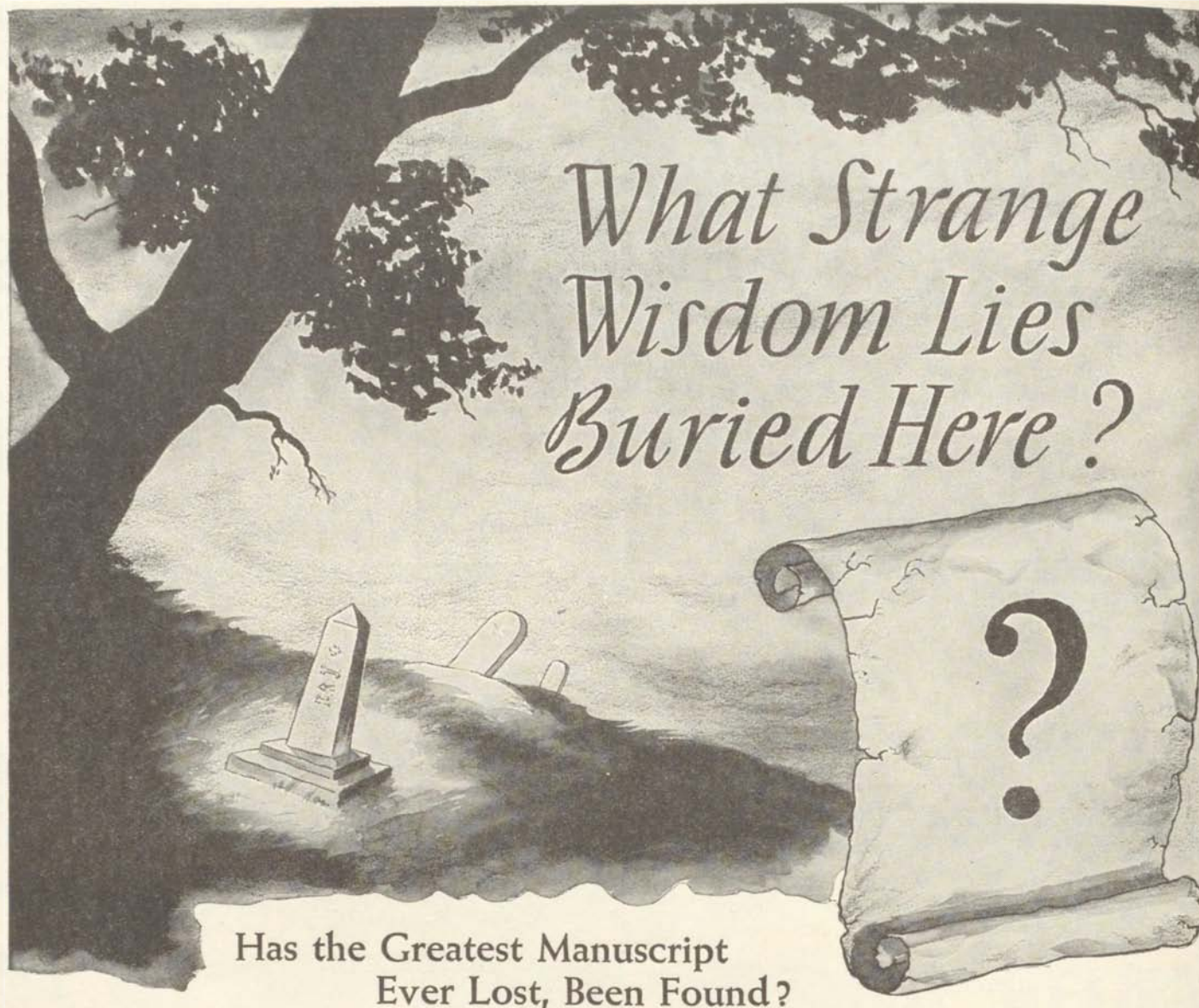
JANUARY 1938

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BOOK REVIEWS: READERS' LETTERS: OUR POINT OF VIEW



"I buried manuscript unseen in a vault. It is in a monument. In imitation of mummies I wrapped important comic, tragic, philosophic and mathematic writings in paper, in a bag, in sycamore wood. If I am dead, do not discover it until a century is passed, reburie it."

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A MONTHLY JOURNAL DEVOTED TO THE STUDY OF MYSTICISM AND THE OCCULT SCIENCES

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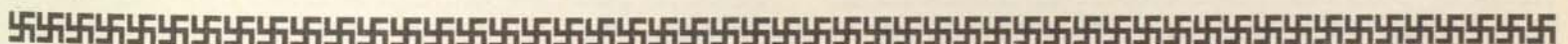
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Our Point of View

VITTORIO MUSSOLINI IS THE DUCE'S ELDEST SON. According to the *Sunday Graphic* he has published a book with the title, "Flying Over Ethiopian Mountain Ranges." A Teuton or an Anglo-Saxon would have been content with a shorter title, but the Latin temperament is somewhat voluble, and its idea of poetic simile somewhat strained. This young man (who recently was shown by Hollywood just where "to get off") tells us, "The greatest joy of the campaign was when we were ordered to bomb this zone (Adi-Abo) with incendiary bombs. This was fine . . . it had a tragic but beautiful effect . . . the best fun of all was trying to hit a large hut which stood in the middle. I had to fly over it three times to make it. The third time I succeeded and saw it burn with leaping Ethiopians trying to escape." The book contains other crudities. The purpose in writing it, we are told, was to show Italian youth what it feels like to be fighting in a war at the age of 20, "and be above its sorrow, seeing only its beauty."

"Above it" is good. It is comparatively safe up aloft, and it was doubtless that knowledge which contributed so much to Vittorio's modest confession to valour and poetical outburst, for he tells us: "We arrived upon them unobserved and immediately dropped our load . . . I remember one group of horsemen gave me the impression of a *budding rose as bombs fell in their midst*. It was exceptionally good fun. They were easy to hit as we were not too high up. They offered a perfect target." Italy, more than any other European country to-day suffers from a dearth of artistic talent, so we offer to Vittorio our congratulations on a most unusual gift of analogy.

A few odd copies of "Moon and Plant Growth" by Mrs. Kolisko have come our way, so will those readers who asked for the work please renew the request? The price is 5s. 4d., post free. There is a possibility that a second edition will be printed if the demand justifies it. Apart from the welcome this important work has received from Anthroposophists and readers of the

MODERN MYSTIC, it has been "discovered" by some journals devoted to gardening.

Following its publication of Captain Wilson's success with derelict land at Surfleet, the *News Chronicle* once again (November 26th) devoted space to the occult. This time it published an interview with Frau Kolisko. Everyone truly interested in the dissemination of occult teachings should be grateful for the enlightened attitude taken by the *News Chronicle*. On the same day, *Amateur Gardening* devoted its Editorial feature to very favourable discussion of Frau Kolisko's "Moon and Plant Growth."

If there is a more futile pastime than "symposiums" we should like to hear of it. The "Evening Standard" the other day asked eighteen British authors—or rather, eighteen replied—"Which six British men or women would you call back to life, in view of England's peculiar needs and difficulties to-day?" It was left to Carl Fallas to supply the right answer: "The question is a mad one. The best men of the past were probably frozen out of public life. It still happens."

Will readers please note that we have received a full consignment of Rosicrucian books covering all titles in the AMORC catalogues? Dr. Lewis's new work, "The Secret Doctrines of Jesus" is now available and can be delivered from stock. We regret that the last issue of the Rosicrucian Digest has apparently been lost in transit. A few copies have been specially ordered to cover subscribers' requirements, and will be mailed as quickly as possible.

With this issue, the MODERN MYSTIC completes its first volume. Our thanks are due and are tendered to our advertisers, some of whom, during the early issues supported us solely because they wished the journal to succeed, an attitude which we hope has been amply rewarded in a more material way during more recent months. Among Orders and Societies our special thanks are due to the Rosicrucian Order (AMORC); the Anthroposophical Society and the Theosophy Co. (India) Ltd. For besides the help which their excellent publicity gives to the support of the journal, there is inferred something of still greater moment—a willingness to make their respective appeals from a common platform to an audience which has been proved to be larger than was expected and which showed a readiness to explore some paths of the Spirit with an already enlightened appreciation of economics and the arts and sciences behind them. To that audience,—our readers (which of course includes many serious students of mysticism and of the occult of long years standing and whose indulgence towards our aims is our greatest asset), we extend our grateful thanks.

Our contributor, Dr. W. J. Stein, some years ago published a book on the Grail legend which is much prized by those whose interests have led them into this and similar kinds of research. Our thanks are due to the publishers, MM. Orient-Occident-Verlag, Stuttgart, for permission to publish an English translation of the work in serial form. We hope to commence publication in an early issue.

Mr. Walter Rummel, who is as well-known in Anthro-

pososophical circles as he is to musicians, gave a recital at the Wigmore Hall, London, on Thursday, December 9th, after an absence of some nine years. His programme consisted chiefly of Bach and included the Beethoven Sonata Op. 57 (The "Appassionata"). Music criticism is at best a thankless task, whilst at worst, it provides the critic with some norm by which,—if only he had the executant's technique (and which of course he hasn't!)—he would compromise a little here, a little there, and so forth and so on. If Mr. Rummel's technique, qua technique, were not a wonderful thing in itself, he would not enjoy the great esteem in which he is held both on the continent and in this country. But if we may be allowed a little criticism of his concert it would be along the lines of temperament. His next concert will be devoted to Liszt and Schubert, two composers whose music should exactly suit him. For Mr. Rummel is essentially a romantic, and Bach does not lend himself to that sort of treatment. What little we know of the life of the great composer does not support any suggestion that he had the self-consciousness of Liszt. On the contrary, it is safe to assume that he went his quiet, unassuming way without the remotest idea of his own immense stature. It is so very easy to understand the great liking for Bach exhibited by musical scientists. He was a great mathematician, essentially the scientist of music. His very exactness, which need not be confounded with coldness, discourages the quite unconscious exaggerations of temperament. Only those technicians with a passion for analyses should essay to specialise in Bach. Then again, Bach must be played and heard "neat"; adaptations, even those as clever as Mr. Rummel's, are not the real Bach, some little of the original content has evaporated in the process. Beethoven was a vastly different proposition. The man of Bonn was so very human. His health, his great upheavals, economic, mental, and spiritual are at least only exaggerations of the same emotions to which the generality of mankind is heir. In music, he is our nearest blood relation, and that is why the great respect we feel for Bach changes to love when we think of Beethoven, for here is a man who thought as we think, felt as we feel, and thunders against the limitations of puny flesh and human endeavour, just as we in much lesser degree do also. So when Mr. Rummel came to Beethoven, and brought to his interpretation of the *Appassionata* his wonderful technique,—what an amazing left-hand he has!—and his rich understanding of this great music, we settled down to thorough enjoyment. And now we had temperament absolutely under control; every nuance, comma, phrase, superbly extracted from a willing instrument. Of the Bach, we liked best the Prelude and Fugue in D-major.

The recent articles by Mr. Howell on H. P. Blavatsky have called forth requests from readers, particularly from American readers, for more information about the great woman. Those who may be more interested in learning something about H. P. B. as she was personally and distinct from her work and writings, will find two books, advertised elsewhere in this issue, of immediate interest. *The Real H. P. Blavatsky*, by W. Kingsland is an authoritative work priced at 16s. A cheaper, but no less useful appreciation is *In Memory of Helena Petrovna Blavatsky* by some of her friends. The latter is published at 6s. 6d. Both books may be obtained either from this office or direct from the Publishers, Messrs. John Watkins.

The Editor

From Darwinism—Whither?

No. II.

by Eugene Kolisko, M.D. (Vienna)



AT THE END OF THE 19TH CENTURY Darwinism had reached its height, but since the beginning of the 20th century—if we look at it honestly—it has sunk to its lowest point. I will try to demonstrate this.

During the early years of the 20th century more and more doubts were raised as to the foundations of the Darwinian theories. It is particularly interesting that it is from Germany, where Darwinism had been so enthusiastically received, that the greatest opposition began. One after another of the pupils of Haeckel fell away. Even two years after Haeckel's death in 1920, his principal pupil, Oscar Hertwig, professor of geology and one-time leader of the Darwinistic Movement, published a book entitled *Das Werden der Organismen* (The Origin and Development of Organisms). In this book the idea of natural selection as a primary force was entirely abandoned; and the main point of controversy—never absent even in the earliest days of Darwinism—was that variations in organisms could arise by chance, which seemed entirely incompatible with the tendencies in development discovered through progressive biological research.

Let us take an example. A butterfly, with its wings folded together, exactly resembles a leaf even in its minutest details; how has it acquired this most complicated structure? Can it have acquired it in minute fragmentary stages, following one another? Must it not have been created as a whole?—Darwin assumes that the mimicry—the exact resemblance to a leaf—is the sole reason why the butterfly escapes its supposed persecutors. But if this is the case, then the *whole* structure must already have been fully created, because a gradual assumption of small fragments of imitation would be useless. But if we admit that the whole structure has appeared all at once, then, if this is also a chance occurrence, we are in the presence of a miracle. The whole idea of natural selection—which was invented in order to sweep away from science all possibility of a divine creation, and to make Nature appear natural,—has to return to the idea of miracle again. We will give another example, this time from the human body.

Have you ever observed the marvellous structure of the thigh-bone? Engineers who have studied it regard it as the finest possible pattern for all engineering construction. What they create in building a bridge, for instance, which is to carry heavy traffic, is found in the arrangement of the minutest particles of the substance of the thigh-bone.

If we imagine, with Darwin, that this has only arisen by degrees, little bit by little bit, of what use is one of those "bits" in such a structure? If on the other hand, this structure has arisen all at once, in its entirety, then we must admit that this cannot have happened by chance. In the one case, a fragment of imitation does not produce a complete protection for the butterfly; and in the other case, a fragment of a "Forth Bridge" will

not carry heavy traffic; so in the human body a fragment of thigh-bone structure will not suffice to support its weight.

One could give innumerable examples. And the fact that these discrepancies in the Darwinian theory have been discovered stage by stage, and example by example, during the 20th century, brought about the downfall of the idea of natural selection. The whole cavalcade of examples taken from the Darwinian theory and paraded before every and any school, even up to the present day, are already superseded. It is only so-called popular science which is always some thirty years behind the actual progress of scientific research. Thus far then, as regards natural selection.

The other great objection arose through the development of research concerning man and the animals. This too emanates from Germany—and is represented by a long list of writers. It was discovered that the differences between man and the higher animals, especially the apes, are much greater than had been imagined. Of course these differences are not so much in the details—numbers of bones, disposition of muscles, etc.—but in the entire structure and functions of the body. The upright position, for instance, is not only a mere accidental feature which is added to the general animal nature, but it gives to every human organ and function, down to the minutest detail, a different character.

I have taken the trouble to collect from all the different publications of the last decades, the overwhelming evidences of this cardinal distinction. What would be the use of recounting the names of all these different investigators in every country?—I have tried in my article (No. V.) of "Must Man remain Unknown," to enumerate the three cardinal processes: the upright position, speaking, and thinking, which entirely transform and individualise every system and every organ of the human body. Every sentence I have written there could be supported by the monographs of independent writers well known in their particular spheres of work.

Of the greatest importance are the publications and speeches of Professor Max Westenhöfer of the Virchow Institute in Berlin. (Virchow was the famous founder of pathological anatomy and the great opponent of Ernst Haeckel.) He shows that the whole structure of the skull and also of the brain and the extremities of the limbs, especially the hands, can never be explained by comparison with those of the animals. They have an entirely different principle underlying their construction. Starting from these more or less purely anatomical observations, Westenhöfer arrives at the conclusion, which he brought forward at the Anthropological Congress at Salzburg in 1926 and has since elaborated, that man, far from being the youngest son of evolution, is, in form and origin much more ancient than all those animals which we call the mammals.

This brings us to the third point of controversy: the age of Man.

This began when the German anthropologist Klaatsch, out

of a certain imaginative quality of thought, placed the origin of the human species further back, namely to the Tertiary epoch of Geology, which means before the Ice Age. Since his time a great succession of geologists, anthropologists and so on, have brought forward similar and even more extravagant theories of the age of the human race.

Here I have to refer to the works of Edgar Dacqué, Professor of Geology in Munich. He starts from quite another angle. He compares the paleontological remains of all periods with all the myths and legends, traditions and folk-lore that have to do with the creation of the world. He finds the "dragons" of mythology quite similar to the remains of the saurians that lived in the mezozoic epoch. He shows that all the animals of the paleozoic epoch and the beginning of the mezozoic, had a "single eye" on the top of the head, which is still preserved in our present lizards. He compares this with the myth of Polyphemus who had a single eye in his forehead, and to all the cyclopeans (single-eyed people) in the myths of every country.

He thinks that man must have been in existence even in these times, but distinct from the animal kingdom; and that he has an "ancestral memory," the documents of which are the myths and legends, showing that man was a witness of the evolutionary process; and that what we discover in the fossilised remains are the other "document" so to say, which attest the truth of the myths.

These are the two "books," according to Dacqué, which have come down to us: the book of paleontology, and the book of mythology, which severally reveal the same truth. Further, Dacqué has collected the most convincing material about the age of mankind. He shows that in the paleozoic age (carboniferous epoch) the general type of the amphibia or reptiles which existed at this time is more humanlike; the feet are like human hands, as can be seen from fossils and preserved footprints. As a whole, the further we go back in time the more we find that the general type of the animal species shows definite resemblances to certain features in the human being. In the example of the hand-like foot mentioned above we can understand that the *human* organ is the first stage of evolution, and that the limbs of the animals have been differentiated from this primeval archetype of the extremities.

This corresponds to a series of investigations concerning embryological development. One of the pupils of Haeckel, Selenka, made a most detailed study of the embryology of the anthropoids. He found that the *young* chimpanzee is more humanlike than the adult. It is hardly credible that the baby chimpanzee could have so strong a resemblance to a human baby! High forehead, comparatively large ears, small jaw in line with the dome of the head, and soft questioning eyes; while the old chimpanzee is so different you would hardly believe him to be the same creature—with his immense lower jaw, narrow receding forehead, tiny ears and brutal aspect.

What does this mean?—It is completely irreconcilable with the Darwinian theory. According to him, we must have in the *beginning* the animal-like form, and the human form developing from it; so the young animal ought to have no human features at all! We find that just the opposite is the case!

But worse is to come: the embryo of the animals, the younger they are, resemble more and more the human embryo. As they grow older they depart from this original humanness, and acquire their specific animal characteristics. So embryology,

as now developed, shows the animals as *specialisations of a form which is preserved by the human being alone*. Therefore, the human baby although quite imperfect in its body as compared with that of new-born animals, has unlimited possibilities of development, not of a physical, but of a spiritual kind. Actually, in saying this, we have said the same thing about the whole human body as we have said about the hand.

I would like to quote from a very interesting author, E. L. Grant Watson, who in his book *Enigmas of Natural History* has most valuable observations to make about all kinds of animals and plants. He says about the human hand the following:

"This argument that the human hand is less developed than the extremities of the animals is supported by the facts of embryology. If the embryos of a man, a dog, a rabbit, a bat and a bird are observed in their early stages, it can be seen how hand-like the anterior limb is. The mature form only gradually develops from its hand-like origin. The paw and the wing are final stages, perfected tools for running and flight. The hand of man remains nearest to the embryo form, undeveloped and foetal. A stopping short, a retardation is the characteristic, the distinction, of the human organ." (From the Chapter on *Hands and Tools*, p. 136.)

So embryology arrives at the same point whither the new trend in paleontology has already led.

The organs and structure of the present human being provide the key to the understanding of the development of the whole animal kingdom both in world-evolution and in embryological stages. It is really the study of *Man* that enables us to understand Nature.

Not only Dacqué, but a great number of other scientists, are contributing to this newly developing form of the science of evolution. In the book by H. W. Behm, *Schöpfung des Menschen—?* (*The Creation of Man—?*) with the sub-title *Revolution around Charles Darwin and his inheritance* (Revolution um Charles Darwin und sein Erbe) published by Voigtländer, Leipzig, 1929—one gets an excellent review of all these tendencies. A brief synopsis of the contents of the book, printed on the cover, conveys quite a good impression on how a "stir" is beginning to take place in the whole teaching of Man's descent:

Is Darwin superseded?

How did Man begin?

Did he come from the animals?

Haeckel or Dacqué?

Bankruptcy of the theory of Descent.

Man and Saurian.

The new world-conception!

Of course it still remains a problem whether Man has really existed in these primeval times. But every decade enlarges our perspective. And if we add to this the possibility that man need not have had a hard skeleton at so early a period as the animals, then there is no limit to the possible extension of time; because what Nature has preserved is only the petrified remains of the creatures with solid skeletons.

Moreover our present study of man shows that the hardening of his bones is much delayed in the embryo and in childhood in comparison with those of the animals. This softness is again another of these archetypal proclivities which the human being has retained, and which enables him to develop spiritually.

Hermann Poppelbaum, in his very interesting book *Mensch und Tier*, (Man and Animal) which is translated into English, has brought together all the material which shows that man differs from the animal by a *retardation* of all his development: for instance, in his dentition, ossification, development of the limbs, and so on.

Coinciding with this remarkable change in the general ideas of biological evolution, there occurs a revolution in the sphere of occultism. What science—as for instance in Dacqué, develops—brings us very near to the ideas put forward by outstanding occultists such as Blavatsky, Scott-Elliott, and Steiner. It brings back the whole story of Atlantis, from Plato to Donnelly, which also appears independently from the three mentioned above. The peculiar characteristic of Steiner's work is that it takes the modern scientific development fully into consideration. It is during the same period, from 1900 till 1925, that Steiner gives, in his *Outline of Occult Science* and in many other books, a whole picture of evolution which bases everything upon the human being.

I mentioned in my last article that Steiner although immensely appreciating the progress achieved through Darwin and Haeckel, tried to give it another direction in the 19th century which then appeared in its complete form in his spiritual science, in the 20th century. Having myself personally watched the whole progress of scientific ideas in Middle Europe during the last 30 years, and also Steiner's publications, I know quite well that all the things which are now slowly appearing in the above-described connections, are to be found *first* in Steiner's works. But of course there is a discrepancy between the modern university science and occult science. And so many things have had to be discovered over again by these scientists whose works I have mentioned. Apart from this, there are many subterranean channels through which such great discoveries as that of Steiner are gradually rising to the surface and penetrating the minds of many thinkers.

In some of the above-quoted publications, as those of Dacqué, Westenhöfer and others, we find the idea expressed that the whole evolution might have happened the other way round. At least that is quite definitely stated so far as the monkeys are concerned. These highly appreciated "forefathers" of the Darwinian epoch, appear in this light to be degenerate descendants of more human-like creatures. This has also very great importance in connection with the lower races. Modern investigation has proved that so-called primitive man had a very advanced culture; and if we go further back in time we by no means find lower spiritual cultures. The highly-developed art of the cave-dwellers, of the Stone ages, of old Indian, pre-dynastic Egyptian, and last but not least the whole problem of a high Atlantean culture, for which there are many proofs—have demonstrated clearly that what we call today the primitive races are much more likely to be a product of decadence than the originators of culture. Also here too, the results of historical research of the 20th century show just the opposite direction as those of the 19th century.

In the 19th century anyone who had claimed a high culture for the 3rd or 5th millennium B.C. would have been thought a fool. This was even the case with Schliemann when he proposed to excavate the traces of Troy—which was only 1200 B.C.

In conclusion—whither are we tending since the decline of Darwinism?

We imagined in Darwin's time that we had found a way to explain the development of man entirely from natural processes.

We thought that man was the last offspring, who appeared at the time of the Ice Age when all the preceding evolution was finished. Billions of years had passed without his presence, while natural selection was operating as a blind force through "regulated chance."

Now, this idea is abandoned. The Age of Man extends ever further and further. The differences between man and the animals are clearly perceived. It becomes obvious that we cannot understand evolution without understanding man; while before, we hoped to understand man through a knowledge of natural evolution.

(To be continued)

• • •

NOTHING IS CREATED: NOTHING IS DESTROYED— (continued from page 33)

dual motion transfers Cosmos from the plane of the Eternal Ideal into that of finite Manifestation—from the noumenal to the phenomenal plane. Everything that is, *was* and will eternally be IS—even the countless forms which are finite and perishable only in their objective, but not their ideal, form. They existed as Ideas in the Eternity, and, when they pass away, will continue to exist as reflections.

Occultism also teaches that no form can be given to anything, either by Nature or by Man, whose ideal type does not already exist on the subjective plane; more than this—that no form or shape can possibly enter Man's consciousness or even evolve in his imagination, which does not already exist in prototype, at least as an approximation. That neither the form of Man nor that of any animal, plant or stone, has ever been "created," and it is only on this terrestrial plane that it commenced "becoming" or objectivising into its present materiality, *expanding from within outwards*—from the most sublimated and supersensuous essence into its densest or grossest appearance, which it assumes on this plane.

Therefore even our human forms have existed in the Eternity as astral or ethereal prototypes according to which models the Spiritual Beings or Gods whose duty it was to bring them into objective being and terrestrial life, first evolved the protoplasmic forms of the future Egos *from their own essence*. After which, when this basic mould, or Upadhi, was ready, the natural terrestrial Forces began to work on these super-sensuous moulds which contained, besides their own, the elements of all the past and future Mineral, Vegetable and Animal forms of this Globe. Therefore, Man's outward shape or shell passed through every Mineral, Vegetable and Animal type of body before it assumed the human shape.

The well-known Kabbalistic aphorism says: "A stone becomes a plant; a plant, a beast; the beast, a Man; a Man, a Spirit, and the Spirit a God." Thus proceed the cycles of the septenary evolution in seven-fold Nature—the Divine, the psychic or semi-Divine, the intellectual, the instinctual, the semi-corporeal, and the purely material. All these evolve and progress cyclically, passing from one to another in a double—centrifugal and centripetal, manner; seven in their aspects, One in their ultimate essence. The same for the Universe, which manifests periodically, for the collective progress of the many Lives, the outbreathings of the One Life. Why? In the answer lies the explanation of the exoteric principle concerning "the economy

(continued in page 29)

Meditation, Clairvoyance, and Action

by Eleanor C. Merry

No. V.—THOUGHT, FEELING, AND WILL

WHAT HAS BEEN DESCRIBED in a very brief manner in the four preceding articles is of course only one aspect of a very far-reaching subject. It was intended to convey only a very little part of a path of meditation which should lead at last to a real knowledge of the spiritual world. Initiation lies at the end of this preparatory path, but is itself only the beginning of a life of dedication to the things of the Spirit.

All meditation aims at releasing the Thinking, Feeling, and Willing from the domination—and hence limitations—exercised by the body and by the usual materialistic outlook on the world, upon the soul and spirit. That is the function of meditation. But it is only a beginning. The soul becomes really “free” only in so far as it recognises that freedom is to be gained for the purpose of a new kind of outlook on life, one that gives the aspirant a greater, and not a lesser, task as regards his humanity. To be really human is to become aware of the mission of the human race and to have the will to further its evolution accordingly.

Knowledge of one’s own nature and its short-comings, which is the first step towards understanding the meaning of life, is revealed through the right kind of meditation; and no one can gain this self-knowledge without experiencing some pain and suffering. Every “trial of the soul” will however be balanced by a “revelation of the spirit” if the aspirant is sincere. He has to grow accustomed to the alternations of his “heavens” and “hells,” and to find equilibrium. This needs strength. And so the first stages of this path of development have always been called probation, or purification.

Probation—in our own day at least—lies first of all in the sphere of Thought. The reason of course is that the whole field of thought today is conditioned by our dependence upon the senses. Thought is our common starting-point. The world appears real to us because we have come to depend on the “truth” of all things that can be touched and seen and heard and smelt and tasted. Most people greatly resent any idea that the world as we know it, can be, as the East has called it, a *Maya*—an illusion; or that there can be any sense in such a saying, for instance, that we can become able to “hear the seen and see the heard.”

But the truth is that the world is real to us only because our senses are not free; for the complicated nervous process that carries any pure *sense* (of sight, hearing, etc.) to the brain, is not a process that results in intensifying, but in dimming the sense. From a spiritual-scientific aspect the senses are separated, by the brain, from their essential elements. Thus we do not see the light itself which, as Goethe said, created the eyes, but only its effects. All the senses are diminished and made shadowy in their absorption by the nervous system. So ordinary Thinking, which is dependent on the senses, is bound to the effects of the realities.

When Thinking is educated through concentration and meditation so that thoughts begin to appear in pictures (Imagination), the way is open to a real release of Thinking from the brain, and begins to unite it to the “roots” of the senses which are

spiritual. True imagination is not fancy. It comes from the word *image* which means a likeness of something that is not physically seen. The *imago* is the last or perfect state of an insect—it is winged. When thought is winged it is one with the images of higher realities. But cannot yet reach to the full realities themselves.

The liberation of Feeling from the domination of attraction and repulsion—sympathy and antipathy—is bound up not only with the liberation of Thinking, but also with the dawn of *Inspiration*. It is not possible to arrive at any conscious inspiration unless one’s love for the “images,” or one’s repulsion for them, is overcome. In other words, the soul must become poised and impersonal. The more this is achieved the more one is able to “sink,” without either sympathy or antipathy, into the living element of imaginative Thinking, till the images or visions recede, and the soul must feel consciously bereft of them. No one can “hear what is seen”—that is, no one can interpret the images of thought through inspiration—until he has known spiritual emptiness and silence.

The achievement of this is naturally only possible through the education of the power of Willing. So one can say that Inspiration comes about through the entry of Will into Thought.

So, as will readily be grasped, the third element in the whole process of right meditation is the liberation of the power of Will since it must unite itself with liberated thought. It has to be set free from the dominion of desire. This may be accomplished by carrying the cool and clear quality of thought into the moral sphere; and this is connected with our Ego. The source of action is the Will. The will is linked with destiny; destiny is linked to birth, and birth to death. Thus we touch the mainspring of our life, our “I.”

In this probationary training we are in a certain way on a quest to discover ourselves. It is not possible to give full value to our own being until we find it. When we first discover ourselves it is like separating ourselves from others. I am I, and you are you. Here appears in its full power the double nature of the Ego; it is the “two-edged sword.” It can kill, or it can make alive. The raw nature of the Ego shows itself as the weapon—certainly a blunted one—that, like Cain’s, can be thrust against our brother, against all other Egos; can assert itself; express its own opinion; dominate and compel. Fundamentally, we *must* be egoists.

Hence the supreme need, in all cultivation of a strongly meditative life, for the development of a deep sense of morality. Action and motive must be watched. That we can do this is due to the beneficent gift of Thinking. Thought can sink down like the dew and temper the sword of the Ego in the Will.

Then our Ego *can* allow itself to “enter into other beings.” We know that this is another way of saying we can love them. If we have a real and selfless love we understand the true meaning of the phrase to be *in* love. We enter Love itself, and this love penetrates all creatures. Occultists have given this Ego-force

the name of Intuition. Intuition enables us to know, at first hand so to say, the great secrets of the spiritual world. This goal is set far indeed from most of us ; but we can learn very much about it even if we love only one human being selflessly.

In this way the "three gates" have been described from another point of view. Meditation may be summed up as being a means for bringing about a penetration of Thought by Will and of Will by Thought ; it cannot however be effective without the control of Feeling in the balancing of sympathies and antipathies. It includes in its progress the necessity of acute moral perception ; and it creates the capacities of imaginative, inspired, and intuitive knowledge.

It goes without saying that the latter are *supersensible* capacities, because they cannot exist without the liberation of the soul from the dominion of the body and the "maya" of the physical world. So they are *clairvoyant* capacities.

Steiner—who has described this way of meditation in several of his books—speaks of the kind of clairvoyance generated by such methods as "exact." He means by this that such clairvoyance is not the natural or inherited form, nor is it subject to the fluctuations of the individual's mental or subconscious life ; neither is it mediumistic in the usual sense of the word. It is a direct acquisition of the Ego, and is free from illusion. In acquiring it, if the right methods are employed—which entail a certain discipline of the whole conduct—all possibility of suggestion or auto-suggestion is inevitably eliminated.

In each of the domains of the soul's life—Thinking, Feeling, and Willing—it is necessary to grasp the fact that there is something like a "threshold" : that is, one must consciously approach the points which mark the limits of experience connected with the ordinary physical life, with personal predilections and prejudices, etc., and by faith and will, step over them. The stage of probation leads as far as to these thresholds, which together build the single entry into the spiritual world. All occultism, in all ages, describes in one way and another the "Guardian of the Threshold," who will not permit the threshold to be crossed until the aspirant has fulfilled his demands. Who is this Guardian ? and what does he require of us ?

In reality we are ourselves the Guardian. The way of spiritual education, through meditation, is the way of self-knowledge. There is one kind of Intuition which everybody possesses in some degree, and this is the Intuition which *leads our Ego to penetrate itself*.

As a rule we seldom exercise this gift, and it lives in us only as a latent capacity. But if it is exercised it really leads to a kind of Cain and Abel experience. We see ourselves as we really are on the one hand, and as we might become, on the other hand. The one does not want to be the "keeper" of the other ; it would rather kill its "brother." It is possible to feel as though we were split into a triad : our meditating self, the lower self, and the higher self.

Some such experience always precedes the crossing of the threshold. It teaches us that we have to establish some kind of harmony : we must be willing to approach our own Ego with the intuition of love and lead it to its higher counterpart. But to begin with, this higher counterpart, or spiritual self, appears to reflect to us all the unredeemed qualities of the lower. It stands upon the threshold (and this is a clairvoyant vision) and tells us that we cannot proceed until the purification of the lower qualities of the other self is complete. It shows us the faults in our Thinking, Feeling, and Willing.

Three "Trials" are often described as comprehending in themselves all the tests that have to be met on the way to the threshold. They have been called the Trial by Fire, the Trial by Water, and the Trial by Air.

The trial by fire is connected with the life of thought. The "shadowy" nature of sense-perceptions and ordinary thinking, when it is realised through the dawning of Imagination (clairvoyance in "images") brings the test of having to recognise that the physical world is, from the standpoint we have reached, an entire illusion. At first we are not capable of grasping the higher "spiritual reality" which imbues the whole physical world and gives it *meaning* and a different kind of reality. So we seem to be standing upon the brink of an abyss in knowledge. It is a question of establishing faith in the midst of the shattering of one's habitual reliance upon the senses. With the senses, desire is connected. And it becomes clear that ordinary thinking—now to some extent transcended otherwise such an experience would not be possible—is inoculated with all that the Bible calls the "lust of the eyes." Its purification lies in the acceptance of its loss. And this calls for high courage.

The trial by water is deeply connected with all that has to do with speech, and so also with feeling. It is a true saying that "out of the heart the mouth speaketh." Even if we are only expressing the coldest intellectual thought, yet what prompts us to express it in words is a feeling ; it may be of ambition, or vanity, or love, or anger, or a hundred other things. We must be tested too as regards our heart-understanding of the speech of others. The water-trial is above all a test of self-control, and perhaps in no other way is self-control or the lack of it so evident as in one's capacity of judgement and discrimination. The latter, you will say, are surely the fruit of *thought*, not feeling ; but fundamentally they are—at any rate in the unproved aspirant—the fruit of sympathies and antipathies, and belong to Feeling.

So this trial is at every moment able to disclose how dependent we are upon a prompt estimation of the relative values of things. We must be able to place the true picture of things side by side with the habitual picture which ordinary "opinion" places before us. This teaches us to estimate *true worth* entirely apart from personal prejudices ; and it demands that we should be instantly ready with this estimation. Having come so far as to be in a position really to meet this trial at all, shows that we are already gifted with the fruits of the fire-trial—a certain clairvoyance and a new faith and courage. Therefore we now have a much greater responsibility : we have to estimate things—and immediately—from this new standpoint. So self-possession, self-command, is every moment necessary.

These trials are by no means met with merely in meditation. *They are facts which confront us in daily life*, though they will have arisen from long devotion to meditation.

The trial by air is a test of our self-reliance and initiative. It has to do with the Will.

At this stage the fruits of the two earlier trials will have been acquired and responsibility is now infinitely greater. We shall have attained a certain very real insight into the significance of human spiritual and physical evolution ; and shall have reached some comprehension of the fact that the whole of mankind is spiritually guided by higher beings ; and shall have touched, even if only lightly, the deep source of human destiny. We shall be able to apprehend, as though simultaneously and side by side, the destined progress and the destined retrogressions of mankind.

Something like a vacuum, a void, in the sphere of our own will, necessarily insinuates itself into this picture. As past and future seem to cross each other, the present seems to call for no action at all on our part. Our stimulus to action, we discover, is no longer dependent upon the old "necessities" because we have in a certain sense freed ourselves from them, in so far as personal sympathies and antipathies are concerned.

Therefore all stimulus to action rests with our own initiative. We must act out of ourselves and out of our new experience *alone*. Life itself brings us these situations. They were there before of course, or similar ones, but we did not confront them in this way, because we still had the old world of our desires to support us. Now it is different. The Will has awakened in a new world.

Anyone who has brought his spiritual education so far that he may be said to have absorbed all the revelations of the spirit that can accrue from these trials of the soul, must feel himself, not separated in any way from the rest of humanity, but far more closely bound to it. There is nothing so binding as the love that is free. Such a lover of mankind would feel called upon to place all the gifts he has received at the service of the world, because he sees the world as it really is.

Just as he had once had the vision of himself, his lower self, and its ideal counterpart, so now he must have the vision of this triad in humanity as a whole. Just as he had known his own pain and sorrows and struggles, so now, having created in his Ego the capacity of Intuition, he surely becomes "acquainted with grief" where it dwells in other human hearts. And with all joy too. On the other hand, he knows that now he has his own inner sanctuary where these things *need* not touch him, where he can wrap himself in the folds of his own mantle and be at peace. So he has to choose between Earth and his own Heaven.

Some such experience—some such tremendous moment of choosing—has often enough been described in the history of the saints and sages of all time. One can imagine it as a new threshold that has to be crossed; and one can imagine that its Guardian could be no other than the Spirit of the Earth Himself, who is called Christ.

But this Guardian would not reflect the imperfections of humanity as the earlier Guardian had reflected the imperfections of the single man; He would, I think, show upon His countenance the light of a radiant Earth fore-ordained to redemption. But the dark line of the threshold itself would be built up from the opposite picture: the Earth *unredeemed*, because still insufficiently enlightened as to His presence there.

"Hitherto thou hast sought only thine own release, but now, having thyself become free, thou canst go forth as a liberator of thy fellows."*

There is no doubt that the earlier stages of self-development bring a tendency to an increase of egotism. But how could it be otherwise? In any case people are far more interested in themselves than they are in others. And meditation, in necessitating the exploration of one's own being, invariably increases this interest.

The reproach so often levelled against the neophyte in mystical research that he is only doing his exercises for his own sake, is very often true. His preoccupation is only justified if he

never forgets that his aim must be, as Steiner once said, to become *so* great an egoist that the interests of the whole world become his own. Of such paradoxes is the kingdom of heaven made!

One of the hardest tests is to regard no experience or vision as final in itself; to feel that nothing marks an "end" but that everything that points in some way to development, marks a beginning, or a "middle." The spiritual world has its own law for revealing things; and the stages of progress in spiritual discovery should be studied, for they occur in definite cycles of time. Dr. Steiner relates how the perfecting of some fragment of spiritual knowledge—so that it is "whole" when seen from all standpoints—may take even twenty-one years. He explained once to the present writer how the occult experiences of a beginner can be perfectly correct, but being so, are capable of growth and expansion, and that in their "embryonic" stage should never be speculated about in an *intellectual* manner. The greatest virtue is to be able to wait. For what one gains in spiritual knowledge, if it is genuine, does not come from one's mere personality however developed, but is "brought" to one as a gift of grace through the mediation of one's angel—at the appropriate time.

This makes all the difference between mediumism, or gifts of natural second sight, and the clairvoyance that comes through a strengthening of the soul and spirit. In the former the Ego is inactive; in the latter it is of paramount importance. What meditation and exercises really do for one is not that they create knowledge but that they prepare the student to receive it.

In my next and last article of this series I hope to be able to discuss a few of the more practical aspects of this way of self-education.

(To be continued)

Capricorn by Clare Cameron

With proud, ambitious head,
And neat, sure-footed tread,
Turning left nor right
But forward to the height,
I take and tend the furrowed path
Tradition bore and bred.

I clip the wings of dream,
Lest too far they stream
Beyond our reach and power
In some unguarded hour.
And so into the stone of earth
I bind the heaven's gleam.

I will haste for none,
Until what is begun
Is shaped and burnished bright
In depth and breadth and height.
Yet often in that furrowed track
When my work is done,

And wit and hand are still
And laid aside my will,
I wonder as I stand
If yet on either hand
Lies Wisdom's holy temple
And Beauty's hidden hill.

* Steiner: *Knowledge of the Higher Worlds*.

BOOKS BY

Eleanor C. Merry

The Flaming Door

This book traces the mystical development of ancient Celtic Mythology, showing it to be deeply connected with the foundations of Christianity. The Author points out how the gradual metamorphoses of the pre-Christian Mysteries of the West may be traced in their effects even in the world-problems of our own time. The book abounds in legend and folklore, and makes delightful reading.

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Spiritual Knowledge ITS REALITY & SHADOW

From time to time the popular Press publishes series of articles on such matters as the Life after Death, Reincarnation, or the Truth about Spiritualism, etc. These surely are subjects of greater mystery even than the latest discoveries of science. Yet they are superficially "investigated" and written about by those who have no knowledge of the spiritual laws that must govern the research into spiritual things. Any immediate danger that may lurk in these, and in the many authoritative spiritualistic publications, together with the psychic practices they encourage, is perhaps less important than the harmful elements they instil into general habits of thought, with serious effect upon that very life after death they purport to explain.

It is in an endeavour to point out these dangers, and the way to obviate them by a study of real Spiritual Science, that this book has been written. Chapters are devoted to such subjects as Sleep, Mediumship, and the use of mechanical contrivances as aids to knowledge of the spiritual world.

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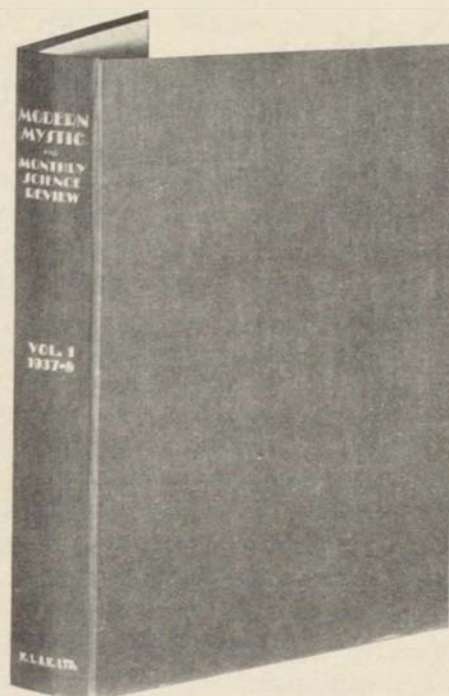
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The Mystic Way

VIII. MYSTICAL PARTICIPATION

by Raymund Andrea

MYSTICAL PARTICIPATION HAS BEEN defined, in the words of a psychologist, as "merely a relic of the original, psychological non-differentiation of subject and object, hence of the primordial unconscious state; it is therefore a characteristic of the early infantile mental condition." As an example of original psychological definition, this is an excellent one; but the reader will have a very different one in mind in its application to the mental condition of the mystic. The truth is, that when the latter has taken a few decisive steps on the way, psychology loses track of him and seeks to account for his absence in an "archaic collective unconsciousness." Again, we have been told that mystical participation is also "a characteristic of the unconscious content in adult civilised man, which, in so far as it has not become a conscious content, remains permanently in the state of identity with objects." Even so, the reader may think, with me, that there is nothing necessarily mystical in a man identifying himself with objects. If there is, I submit there is some difference between the identification of an untutored savage with objects and that enlightened mystical participation of a civilised man who spiritually identifies himself with his fellowmen, and perhaps with the world of nature, too.

That queer but brilliant genius, Rousseau, had something interesting to say in this connection. "We cling to everything, we clutch on to all times, places, men, things; all that is, and all that will be, matters to each of us; our individual self is only the least part of ourselves. Each extends, as it were, over the whole earth, and becomes sensitive to this whole vast surface." Rousseau, obsessed, misunderstood and ostracized, was not far from the truth of the mystic way. He was very near it. Psychology does not think so. It says that, "What Rousseau depicts is nothing but that primitive collective mentality of mystical participation, a residue of that archaic time when there was no individuality whatsoever." So much for the findings of psychology. Clearly, we should look in vain to it for an understanding and interpretation of the technique of the mystic way.

While we should not look to Rousseau for an exposition of the way, he, like many other pioneers in the world of thought whose ideas have influenced generations of thinkers, often wrote inspirationally, and with true mystical insight depicted the condition of mystical participation which is sought by the disciple on the way. "Each extends, as it were, over the whole earth, and becomes sensitive to this whole vast surface." If this quotation is considered unfortunate, as coming from the work of a man who was an eccentric and suffered for years in solitude under a persecutory mania, let it be said that I choose it deliberately because psychology has chosen it and assured us that the product of this man's reveries was nothing but "that primitive collective mentality of mystical participation." Presumably therefore it would assign the rich products of the reveries of Emerson, Whitman, and a host of other souls of rare mystical insight, to "an early infantile mental condition." A contemporary writer has said that

"Theology took the spirit away from religion, and psychology has taken away its soul." It is true. But what neither has done, and never will do, is to take away the soul from mysticism. Both will have to come to mysticism to solve their ultimate problems, and many preliminary ones.

Now, to turn again to serious ground, it is just this exceptional sensitivity, which enables one to extend, as it were, over the whole earth, and become aware of the whole, that characterises the condition of the disciple in the advanced stages of the way; which invites and compels him to a mystical participation in the life of the entire living organism of which he is a conscious part. To accept this position intellectually is not enough: he has to feel into, intuit and know through the energising force of the love of the soul released within himself, the latent and developing soul life in all. Mystical participation does not consist in the ordinary manifold contacts of everyday life, however strong and consolidated these may be. It emerges upon a far higher and more interior level of consciousness, as a result of having taken the stages of mystical discipline. It is Christ ministering to the world through the members of His own body, when these have been trained to do His will. It means that the disciple has so far transferred the focus of his life from the plane of personality to that of the indwelling soul, that it is habitual with him to pass beyond the personality in others and contact the soul life within them. As the personality has its specific aura which conveys to the sensitive its prevailing note and characteristics, so has the soul its sounding quality which conveys to the disciple its vibratory measure of tone, depth and status whereby it is recognised and known. But even that contactual knowledge is not necessarily mystical participation. No: but such an intimate knowledge of the soul dawning upon the disciple's consciousness under the influence of a noble and unselfish love born within him through his long novitiate, inevitably prompts him to regard that soul as a sacred entity with an immortal destiny, carrying within itself the like promise of discipleship and masterhood. If he has not that love he may still read, but his sight will be coloured and he will read amiss. Some do so read, for personal ends, and their mental bias is reflected in their reading. Instead of redeeming a soul they increase its bondage. That is not the work of a disciple, but of an interloper essaying the way with the exercise of occult art. His failure is written, not in his stars, but in himself.

The disciple, bearing ever within himself the memory of past struggles and failures, of heavy days and nights of intolerable darkness, of fears, hopes and conquests, and softened and matured under the impresses of this searching experience, but above all, understanding the action, reaction and interplay of these many militant factors which the soul has to face and adjust to in the personal life, does in truth mystically participate in and live with other souls through the storied drama of their evolution. Mystical participation is then a spiritual condition, following upon spiritual cognition, which is a faculty of developed soul consciousness. It is neither subnormal, an example of "collective

unconscious emergence of a primitive character"; nor abnormal, a condition calling for pathological treatment; but supernormal and divine, using as its technique a psychology operating after the laws of mystical consciousness.

There is a positive and a negative aspect in the exercise of mystical participation. The negative aspect is likely to furnish a problem to some disciples who are unusually expansive and inclusive in their mental and emotional life. Where this condition exists there is a tendency in the disciple to be so fluid and absorptive as to lose the strength and stability of individuality necessary for true helpfulness. This can go so far as to prove a deterrent rather than a help to himself and others, in that he unwittingly assumes responsibility which it is of first importance to others they should carry in the interest of their own evolution. It is right for him to lift to the measure of his strength something of the heavy Karma of the world; but the positive aspect of participation is needed for that, and it is rooted in self poise. Mystical participation is not sentimental emotionalism: it is grounded upon self-contained individuality and guided by clear seeing wisdom and practical action. This distinguishes the mystic of the middle way from many instances furnished by mystical biography which we read with some misgiving. They are of participation of a passive, overwrought and unhealthy type, in their degree unselfish, meritorious and influential, but lacking the real technical equipment of discipleship.

The tendency towards a positive or negative type of participation will be determined by the type of disciple exercising it. The psychology of the schools classifies the mental types broadly as introvert and extravert. There is something analogous to this classification in the two types of disciples in their mystical participation in other lives. The mental introvert on the way will be the disciple using the positive aspect of participation. The love force in him will be no less powerful through his training than in his opposite, the mental extravert on the way using the passive aspect of participation. But the former will manifest a marked self-containment of individuality and prove of outstanding inspirational force and strength in his contacts: the latter will have the attractive magnetism and healing quality which infuses itself with a spontaneous lavishness which is apt to ignore in his contacts the basic factors of time and circumstance. But those factors are of primary importance in service, and if they are neglected the best results of participation will not ensue.

I have known disciples of both types on the way and studied the values and hindrances incident to each respectively. The values of the one type have been sometimes lessened because its mental introversion has modified unduly the affectional interplay in other lives. Its inspirational quality has been high and stimulating, its power of entrance into the soul life of others unchallengeable, yet because of a long established habit of self-involvement and dissociation, although with laudable motives, the magnetic and affectional interplay with others has been restricted and curtailed its highest value in service. The hindrances of the other type have arisen from causes of an opposite nature. Its magnetic and fusing quality has been of so free, fluent and discursive a character, so inclusive and possessive, that the integrity of individuality necessary for eliciting the best in others has been weakened and led to disappointment through unlooked for complications in its contacts.

It is this negative aspect of participation which characterised many mystics of the past, so much so that it is not surprising they

have been considered pathological cases. But with our greater knowledge of the mechanics of the soul and the technique of its evolution, there is afforded every facility for uniting the best in both types of head and heart, the mental and the magnetic, in a harmonious development on the way. Indeed, for the achievement of high initiated consciousness this is imperative. The basic laws of the inner life remain the same as hitherto, but evolution has moved on rapidly and the disciple of to-day has a far different problem before him in service than in the past. Exaggerated development in any part of his equipment must be rounded off and a stable balance achieved. He must be far too manifestly sane, practical and understanding in all his contacts, whether in ordinary or in mystical participation, to be considered abnormal and pathological. But not in order to avoid criticism: that does not count: but to meet the exacting exigencies of his time. The world calls for that type of disciple, and he must be forthcoming. He is forthcoming; but more are needed. The object of these writings is to stimulate the interest of those who are capable of this discipleship.

Let us consider further the value of and the possible hindrance to mystical participation. I have had so many experiences of the value of it in other lives that a volume would be required to recount them. Disciples of the mystic way know the meaning of the word suffering and do not turn from it as a depressing theme. They know that it is intimately bound up with the mystical life: for it is precisely those on the way who are called upon to suffer; and if it is not their own suffering, then through their own developing sensitivity they are sympathetically drawn to share in that of others. That is the penalty, far rather the privilege, of entering upon the way. There is no avoiding it. As certainly as the disciple proceeds along the way will he enter into the suffering of human life. But what is there in this life of more value than trying "to lift a little of the heavy Karma of the world?" There is no greater reward than the heart-spoken gratitude of those whose suffering we have made our own through passing through the shadow in soul with them. Do not retreat from it, but let the scars of human sorrow remain in the soul as a lasting memorial of your compassion and kindness. It is the one thing the Master waits to read there. It is the universal language of Masters and disciples, the mystic bond which unites them into one compassionate fraternity. For what is the ground of the solicitude of the Master, the watchful care which he exercises in training his pupil to share in his own work? Not assuredly to satisfy any personal motives of the disciple, least of all to meet a personal desire for special powers to demonstrate his ascendancy over his fellowmen. It is for one reason only: to share the burden of the Karma of the world. That is the purpose of the way. It is a call to the disciple to enter experimentally into the mystery of the cross which lies athwart the path of life. In so doing he is led to the heart of that mystery and becomes a conscious participator in the compassionate life of the Masters.

One of the chief hindrances to mystical participation to be met with, even in those advanced on the way, is fear. They may repudiate the assertion, but it is true. In fact, it is the stronger in them than in the average individual because accentuated through the special training they have undergone. The fear which was once a factor in the objective life is reborn in the psychic life and functions there as a retarding influence until driven out by love. And this is the ignoble way in which it operates: the growth of personal power and prestige which the disciple's training inevitably

unfolds in him, has a tendency to raise up with it a sense of superiority and aloofness which makes him unwilling to share his self with others. I say unwilling, but it is more correct to say, makes him fear participation in the lives of others. There is a rooted fear of self-expression, potent and not fully recognised. There is such a thing as standing on one's dignity on the way; and if there is anything certain to make one stand instead of progress, this dignity, or fear of self-expression, will do it. Why should a disciple be afraid to express what is in him? What, after all the counting of our virtues and abilities, is the value of this sense of dignity and superiority? It is a very real thing in some disciples, or I could not write of it: but wherever it is found, there, I am sure, a profound and comprehensive nature is lacking. That is just the point. Participation in human life, an intimate contact with its perplexities, sorrow and suffering, is the only way to that depth and fullness of nature which makes a disciple the friend of souls. So long as he stands back within himself, I do not care how noble his character or rare his virtues, and refuses the healing of his loving hands and heart to those who wait for it, he stagnates in his own all-sufficient goodness, which is good for nothing. It is a sorry thing to see a man on the way, bound hand and foot within the narrow circle of his own goodness, and afraid to use and express the very life born within him by his own effort because he may be misunderstood and ill-judged.

What is the root cause of this fear in a knowledgeable man on the way? I submit that it inheres in one of his strongest virtues, that it is rooted in the very strength of his individuality. It is written that "Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his own individuality firmly. . . ." There are disciples so constituted that they take that scripture all too literally. They take every means to foreclose themselves against all impression or assault from without. They build an individuality foursquare, and, it is hoped, invulnerable: the ramparts are so high that they can neither themselves get out nor can anyone else get in. That is their individuality at its best. Who can question the value of it? Not I, remembering how few individuals there are even on the way. I admit fully that anything that menaces the integrity of individuality is worth instant scrutiny; and in view of the many influences, in persons and circumstances, that do menace it, not only are they worth instant scrutiny, but challenge and forthright opposition. The disciple who has not the spirit of challenge and opposition in him will not get far on the way in this world. Has not the disciple been called a battle-scarred warrior? He has acquired that title because he has had to hold the ramparts of his individuality so often and tenaciously against the onslaught of influences on more than one plane of life. Why does the same scripture speak of warfare in a true militaristic nomenclature; of the battlefield exhorting the disciple to "look for the warrior, and let him fight in him?" Why, if not that the building of the ramparts of a powerful individuality is necessitated through the incessant attack of seen and unseen influences which would make violent inroads upon it to its destruction unless challenged and opposed by the warrior within? That is one aspect of individuality, and it cannot be overlooked.

The other aspect, which constitutes a hindrance to the disciple towards mystical participation is, that with large experience of this menace to his individuality, he remains foreclosed within its ramparts and fears to venture out and beyond them in case he may lose his hard won possession. This is one of the

major problems of the way for the disciple who has found his strength and fears to lose it. But it is a strength that fears the final trial of itself. He must be strong enough to go forth and enter into other lives with a wise forgetfulness of himself. The challenge and the opposition must still be there, keen, strong and self-contained; but if he is perfected in love, that will be his armour. His individuality will now take care of itself. He can go forth at will and participate in life to the full, without fear of loss and with little thought of former foes. They have done their worst, and been repulsed. The Master will read, in good time, many wounds upon the fair face of the soul; but there will be a light upon it showing clearly how the battle has gone. The disciple who carries no signs of battle has nothing to rejoice over; but it is the inner eye alone that reads the history of them; and they determine his future status. But the battle must have been won for something: self-conquest is not the end of it. That is where a disciple sometimes stands, in happy recollection of that. It is not enough. He has to come forth from his individuality, with the magnetism of fearless love about him which can traverse the battlefield unharmed because in spirit and action he is harmless, and can kneel in compassion beside many a suffering son of man who scarcely knows the meaning of individuality and has no retreat from the strife of the day.

• • • The Month's Magazines

The Aryan Path

17, Gt. Cumberland Place, London, W.1. (1s. 6d.)

Again we should remind our readers that any impression they may have that the *Aryan Path* is somewhat of a "house organ" should be dispelled. Almost any issue can be depended upon to cover a multitude of prosaic interests, yet all leavened with a practical wisdom delivered by writers who have frequently made a reputation in the domain of letters. Of great interest is Dr. Dorothy Turner's contribution to the December issue,—*The Ignorance of Science*. Dr. Turner is herself a scientist, and her thesis is the admission of ignorance by modern science. *The Ancients in the Light of Archaeology*, *The Celtic Branch of the Aryans and India* and other interesting features make up the issue.

The Theosophical Movement

17, Gt. Cumberland Place, W.1. (Monthly.) 2d.

The Theosophical Movement with its 16 pp. of text plus cover is an excellent twopennyworth. The issue before us contains a reprint of an article included by Mr. Judge in *The Path* for August, 1892,—*Thoughts on Karma*. As a short and very general summary it is immensely valuable. But perhaps the most striking article is *Impersonalize Your Feelings*, which is a succinct essay on the principle of Karma and Kamic elements in man supported by appropriate extracts from the *Secret Doctrine*. We know of no better way of finding authoritative comment on every day personal difficulties than a reading of this little journal. It is altogether helpful and as free from exclusiveness and dogmatism as is consistent with a responsible present-day application of the teachings of Blavatsky.

The Higher Planes of the Holy Grail

ALL WORKERS IN THE DOMAIN of mysticism are aware that it is a sensitive plant, which may be touched with the thought, but not with the fingers. The power of the spiritual union is great, but this power ceases to have its interpenetrative effect when translated into terms of matter. Mysticism must always remain on the higher planes, for, in so doing, it is able to lift that which is below.

The Peak of Montségur, the last refuge of the Albigenses in their heroic defence against the "Holy" Inquisition, holds a place in tradition as one of the centres where has been seen—and where again may be seen—the Vision of the Holy Grail. It is the Holy Mountain of Parsifal, in the version of Wolfram von Eschenbach; it was the centre of the Descent of the Paraclete to the Cathares.

During the summer of 1937, after many years of preparation, it was permitted to a Celt, Dr. Francis Rolt-Wheeler, to visit this isolated mountain and to find—most strangely—a number of people gathered, from different parts of the world "awaiting something or someone." There had been no project, no plan, and many of the people present were strangers one to the other. All were fervents of the Holy Grail, many were scholars in the ancient Languedoc, some were direct descendants of the Albigenses. Without preparation or discussion, almost as though by direct dictation, an Association was formed under the title "Les Amis de Montségur et du Saint Graal, de Sabarthez et d'Occitanie," Montségur being the Mystic Mountain, the Saint Graal being the perennial symbol of the luminosity of Christianity, Sabarthez being the region of the grottoes of refuge (the "Cave of Bethlehem," the "Cathedral of Lombrives," etc.) and Occitanie being the entire region where the Languedoc (Provençal) was spoken. *An English branch seems to be forming under the name "The Friends of the Holy Grail," but as all this is purely on a non-profit basis, it is better to allow quiet growth and development.

For this reason "Les Amis de Montségur et du Saint Graal" will not establish a sect nor a church, will not enter into any political action, will not undertake initiatory rites in any shape or form, will not impose doctrine or dogma on anyone. The principle involved is that of kinship on a spiritual plane, above the ruck of material dissension.

Speaking deliberately with largeness and looseness of definition, it may be said that the purposes of this Association are the following: (1), forming a link for all associations and societies of parallel purpose, without danger of interference with their specialised work;

* For full details write (in English or in French) to Dr. Rolt-Wheeler, General Secretary: "Amis de Montségur," Cap de Croix, Nice, France. Personal letters will receive personal replies. Those who state that they read French will receive important articles dealing with the subject. There is no charge.

(2) forming a link for super-national peace, rather than international peace; not interfering in any way with diplomatic affairs, but seeking to render objective the subjective desire for peace which lies in the soul of man;

(3) forming a link for the maintenance of the higher and spiritual note in science, substituting a finer spirit in place of the materialism which has been found futile and is passing away;

(4) giving to the religious aspirations of people of all confessions a brighter and more joyous outlook by using the luminous symbol of the Holy Grail instead of the sombre symbol of the Crucifix; accentuating the Resurrection, the Ascension and the ever-vital force of Christ in the Heavens, instead of a reiteration of the Way of the Cross; hope in the place of penitence; serenity in the place of morbidity;

(5) setting the spiritual Quest of the Holy Grail in the hearts of all men.

It is the conviction of those who are thus linked that the penetrative power of a spiritual idea is weakened by material definition, and that the great religious and ethical movements of the world have been marked by a single powerful phrase. Thus, in the time of the Apostles it was "to preach Christ and Him crucified," in the time of the caliphs it was: "there is but one God and Mohammed is His prophet," it is hoped that by following the Quest of the Holy Grail, mankind may come to a realisation that: "in Him is Light, and in Him is no darkness at all."


• • •

"A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think now in hard words and to-morrow speak what to-morrow thinks in hard words again, though it contradicts every thing you said to-day.—'Ah, so you shall be sure to be misunderstood.'—Is it so bad then to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood. I suppose that no man can violate his nature. All the sallies of his will are rounded in by the law of his being, as the inequalities of Andes and Himmaleh are insignificant in the curves of the sphere. Nor does it matter how you gauge and try him. A character is like an acrostic or Alexandrian stanza;—read it forward, backward, or across, it still spells the same thing. In this pleasing contrite wood-life which God allows me, let me record day by day my honest thought without prospect or retrospect, and, I cannot doubt, it will be found symmetrical, though I mean it not and see it not. My book should smell of pines and resound with the hum of insects."

—R. W. Emerson (from the essay on Self-Reliance).

The Economic Battlefield

by Dr. W. J. Stein

ET US CONSIDER, IN THIS ARTICLE, what may well be termed the "Economic Battlefield" of to-day; and the subject is an important one. We are all aware of the present crisis—it is brought home to us in countless ways; we are all aware that in the economic world what amounts to a state of war exists, and that state should be turned to a condition of peace.

The great economic problems with which we are faced arise, primarily, from the fact that economic systems very carefully elaborated in the last centuries, and based on real experience, do not fit in with the present world situation, because this present world situation has changed so quickly that all the economic research and knowledge, based on the real facts and real experiences of the past, are found to be at variance with present conditions.

We will try and see what it is that has changed so quickly, and we find the answer is that with the technical evolution of the 19th and 20th centuries the inter-relationship of all nations of all parts of the world has been brought so close that no event in any one single country can be taken as a single fact, but every little thing going on in every little part of the world has a direct influence in another part of the world.

For example, we may find President Roosevelt making certain arrangements for silver, and his reasons for so doing are derived from problems that exist in America. What he does is admittedly clever and correct, but after a short time we see that it cannot work, and that the measures taken have to be changed because there is a large tract of the Earth's surface occupied by some 400,000,000 Chinese people and that which is very helpful and beneficent to American business people, is killing their whole trading conditions. We are not in a position in our time to consider that as unimportant, because the difficulties so created in the trade of such people have, eventually, a repercussion in America and increase the original problem that it had been hoped to solve. So in reality no economic thing can be done without considering the effect on all mankind, all parts of trade, all financial parts of the whole international body of finance, all nations, and even parts of nations.

Take another example, the British Government finds itself in the difficult situation of having to see on the one hand that Lancashire gets right trading conditions for its textile products. On the other hand another part of this same great body of the British Empire is India, which is less important as a manufacturer of textile products, but is an important producer of the raw product for certain textiles, and these raw products have only a limited market in England; whilst there is a big market for them in Japan, (a rival to Lancashire). The production of this part of the British Empire may be, economically, at variance with the expressed needs of some other part of the same economic body, and yet both have an equal right to ask that their interests receive just consideration.

You have, in this second example, the proof that not only is it necessary to take care of each country, and to foresee the effect of every little step that is taken, but also that sometimes even parts of the same countries may call for a treatment which at first may seem inimicable to the interests of other parts. No true solution for them can be found without considering all parts of the economic world-body which alone would lead to a lasting solution.

These are the new conditions with which we are faced. Only a century ago we still find conditions in the economic life to be such that one country would say: "I want to be rich, or I want to be in a position to sell certain things, or I want to be in a position to have the full use of certain raw products or to have gold enough, and so I will acquire, let us say, a country where I can mine the gold, or I will have colonies which I can exploit." All this was possible and was done. It was individualistic. And more or less every existing economic theory is still based on the idea that we still have to do with single economic bodies, represented more or less by states. A point of view we have to keep well before us.

These were young economic bodies we might say and an egoistic view is, in fact, hidden in all these economic theories, but modern conditions show such connections to exist between all the single parts of the economic body, that any egoistic system can only create chaos. It cannot be postulated that mankind has become better, or is developing a more religious attitude, or even such a life as is more in harmony with modern ideals. Egoistic forces are just as strong as ever, maybe stronger, but the realities of the present economic life do not permit this to continue. This is the new situation. We could formulate it in this way: up to the 19th century the single individual was concerned with his immediate, internal evolution, the single group, the single state, the single nation—and it was possible for each and any of them to serve themselves and at the same time their own nation with egoistical ideas. Patriotism even in the economic field was possible, but in modern times it is impossible, and we find that it is through the pressure of "The World Economic Body" that a new morality principle is being forged, is being evolved. This "World Economic Body" which, as yet, is represented in no concrete form, is, if you like, only an idea, and is not yet fully recognised. Nevertheless it makes itself felt daily and hourly in the form of the crises common to us all—all human beings and all nations.

In the centuries that have passed we may say that morality came into the consciousness of man through religion, or through his social ideals, but in modern times a new impulse of morality comes to mankind, not as a religion, not as a social ideal but as a new, unrecognised, economic principle, springing from the truths of economic facts. And in this is the clue of the matter. Is it possible to consider this new impulse, which is so real, as coming from financial ideals only, or as being the expediences of economic arrangements and not the expression of the growth of

a new morality? If we do so the crisis goes on with newer forms of the crisis constantly arising—and the unity of economic life becomes a parched flower in the desert. If we can create certain arrangements covering the field of the whole world we will have in this very process that which will cover the whole world with this impulse of morality. We might call it a new religion, but not quite in the accepted form of a new religion, rather in the form of a very dry, but very clever, mathematical calculation of real effects.

It might be said that this is the religion of the modern man who, to a great extent, has ceased to believe in any other real religion. We find different psychological conditions all over the world. Looking to the East we see that they ask more or less for a social life which makes it possible to live honestly; they ask for a religious impulse in economy. Looking to the West we will see that mankind is more or less afraid to take into economic or financial consideration any other thing than calculation and monetary views.

We may follow either the one or the other in dealing with the real, present world situation, and we will please both views because they are not contradictory, they are different points of view dealing with different psychological ideals, but what we have to do in facing such realities is to focus attention on and point out arrangements which can be acceptable to both points of view.

What can be done? Who can do it? How can we arrange it considering the very complicated, different psychological positions of the different nations to-day? In our times all forms of state life are realised. The democratic ideal still goes on. The ideal of dictatorship is existent. Social forms which are not fully realised but which point towards a future evolution are already here. We find also, predominating, forms which represent ancient or middle-ages ideals and the extension of these kinds of ideal into the present time. So we may say that all kinds of psychological conditions, all kinds of historical impulses that are within the possibility of administration are in existence. The difficulty is that they are all struggling with each other because in reality they belong—from the point of view of the psychological evolution—to different stages of the one evolution of mankind.

The world looks like a field of experiments in which every possibility of arrangement is here present, so that we could say all the different stages of the whole historical evolution of man are "in esse" and confront one the other in the present world situation.

What the newspapers tell us is the fact that some one or some other of these forms protest that they are the right solution. I could say that this caused the attitude of mind which we call the political situation, but everybody knows that the real solution is different, that the real solution only can be found when all these forms or powers work economically together. Not many people believe that such a thing is possible because they are so different and opposed, but people working in the economic field as traders, distributors of commodities, producers or financial experts know that the only economic solution is that all work together.

In political life it appears that differentiation is the only important thing, and so everybody thinks he has to watch this one thing. With the economic evolution just the opposite is the important thing. What matters is to examine all these individualistic views further and to arrange what is necessary for all, so

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there can be no real difference of opinion, no further struggle in that direction. The financial or economic leaders of any Fascist state would agree to that, so would the financial and economic leaders of Russia, or any other, let me say, democratic state; they know it too.

The collaboration must cover the financial field, must cover the use of raw products and there must be mutual agreements about the exchange of all economic possibilities.

There are some international bodies in existence which are partly economic bodies, partly research bodies, partly political bodies. When we look to the international research bodies we find that their work, which may be very valuable, is too small. For example, the economic research departments of the League of Nations, let us say the statistical ones, are too small in their whole constitution. They do not cover the whole field. Their

findings come too late, much too late to be valuable to the real tradesmen or even politicians, who need orientation about the present day or week, not about a certain thing which happened one or perhaps two years ago; and we cannot blame them because they are only doing what they can within the limits of such financial means as are given to them. Everybody knows that the financial resources of these economic research institutions should be much greater than they are now. They are not given extended support because those who have it in their power to make it possible, do not believe that it is practicable to create an efficient research institution.

So we find that the most efficient research institutions are still what might be called individualistic. Sometimes they are private undertakings, such as those in America, who can market their research results. Sometimes they are institutions of certain governments like the German Trade Cycle Research Institute (Deutsches Konjunkturforschungsinstitut), or other equally distinguished bodies. But what they do is not sufficient to enable them to survey the whole economic field of the world, or to administrate the whole economy of the world, and they are not in a position, nor big enough to be able to forecast, which is very necessary, events to come. Pre-knowledge of economic conditions is necessary, for world economy to put the right number of people in the right job a long time before they are really needed there, by educating them for their future business.

We have always to face the fact that there are unemployed people. We close factories, we do not know what to do with the large masses because we have no research institutions covering the whole economic field to tell us in what branch the economic life will prosper, in what branch the economic life will decay, and so give us an opportunity in advance, to educate people and fit them to take part in the scheme of economic administration.

Planned economy does not deal only with the amount of production possible with its attendant distribution and finance; it has also to deal with the problem of harmonising the proper education of people for special work and the possibility of carrying out this work later on.

So it is necessary first to create research institutions not paid for by a single state, or by private business undertakings, but working for mankind and paid for by the economic body of mankind represented by the whole economic commonwealth; which means, in other words, that its labours are to be orientated in the direction of that which is necessary for the whole economic life, and not for a single state or a single person.

All single states show us the battlefield in economics, but a world-institution would show us the solution necessary for all. How should such a research body be paid? It has to rely at present upon economic institutions that still believe, in part, that it is to their interest to hide the real facts about production, distribution and stocks. We find some that even maintain the policy of not publishing figures or of publishing figures partly, or even wrongly. In reality, and in the long run, the only sound way is to publish all the available knowledge about every branch in economics.

This is a democratic view, and to bring it to fruition will take a certain time, because until we reach the final solution in the economic field, the single person or group may find profit by hiding knowledge, and so the institution of such research bodies has enemies. They can be watched.

Some time ago an international statistical institute was

created in the Hague. This institute, at first established in London, was taken to the Hague. The League of Nations then undertook similar research of their own and in fact, took over certain of the Institute's departments. The leaders of the Institute felt that it would be invidious to duplicate the work of the League, and consequently these departments were closed down. The only things left, in the end, to this valuable institution were statistics of towns and human beings; but their statistics covering copper, gold, coal and all the other commodities which give power when we know how to use them, were taken over by the League of Nations. The *raison d'être* of the research became changed, and instead of its being directed towards humanity, it became concerned with what we may call the economic battlefield between single nations.

This is an example showing how existing political bodies having powerful economic departments destroy world-embracing research institutions by being unable to accept the point of view of the common interest. The real research institutions for the *world* have not yet been created, and in so far as they were attempted, have been failures. The world economic conference in London was a failure. The reason for it was that the people called together were representatives of single states or powerful bodies, and had to act for their special interest, so the knowledge that the people gathered there could not be used. For that reason the few valuable agreements reached were created not in the official meetings of the world economic conference, but in the lobbies and in private meetings. This shows that the next world economic conference should be created not by states, nor by parties, but by the branches of the economic life, including not only producers and distributors, but also organised bodies of consumers. One-sided interest in producing a certain commodity over-rides, so one of the main problems is to organise consumers.

In some branches of the economic life consumers become also producers. For example, the consumers of rubber are mainly automobile producers, and especially the American automobile producers, and by remembering the policy of President Hoover in previous years we will see that the consumers, because in this exceptional case they were organised, have been of greater importance than the producers. This for example appeared in the great battle over rubber prices. Similar things have to be organised all over the world in all branches. The consumers must be taken into consideration. This is not done yet, and for that reason we don't really know whether a certain commodity is over-produced or not. It is impossible to decide without asking the consumer. Over-production is considered as an increase over and above saleable world stocks. Modern theories of economy recognise this, but point out that in reality there is no over-production, but that the purchasing power of the population is too small.

Economic systems which consider these two facts alone are not helpful. Further, starting only from financial reform of whatever kind, ignores the complicated forms of the present economic situation in which questions of justice, education, production, distribution and consumption are all closely connected.

For this reason we see that the creation of a world-embracing research-body dealing with all commodities; producers watching production, prices, stocks and the adjustment of prices, and the fluctuations of the purchasing power of the public is necessary. Such research institutions must be independent of every kind of

government. They must create in their most completely organised form, a world economic parliament, with a membership only of such individuals and bodies as are at present working in the economic field. It should be a rule that no administration is permitted except to those who are doing the actual work.

There is a committee in Geneva blaming the wheat producers because they burn wheat at a time when many Chinese people are starving; but the 54 days in every year for which we have too much wheat are nothing but the necessary insurance of mankind against starvation! This insurance cannot be paid by a single group—such, in this instance, as are the wheat producers, but should be paid by all mankind. The wheat producers have no alternative as things are at present but to burn it. But if we had the proper machinery—what I might call a mankind institution, a world economic parliament, we would be able to keep out of the market the necessary amount of commodities without destroying them. The funds that would be used to achieve these ends would be the premiums that mankind would be called upon to pay to insure against, where wheat is concerned, starvation.

We find this concept is already recognised and, in fact, has been put into practice in the recent "Exchange Equalisation Fund" which, as it were, forms money in stock which is out of the financial market. Such a method should be applied to *all* commodities and we should find out the real demand and what should be kept in reserve, by asking the consumers. In reality this is a mathematical problem which cannot be solved without full statistical details and facts, and if these were available in full, and promptly, the above questions could be answered and the conditions analysed which would enable reliable estimates of future requirements to be made. It would then be possible to educate people in advance, and for them to take their part in the conditions that would develop and decide where their activities could be usefully employed in various fields of economy. Special types of schools might be created. Not only general schools, but also special schools dealing with the knowledge and faculties of certain groups of human beings which otherwise would be deprived of their occupations, but who, by knowing in advance in what other part of the economic life they will be necessary say in 5 years, could be cared for.

We should have, let us say, five years in which to prepare these people for their new occupation. In reality the relationship between various occupations would have to be analysed and set out, as also between occupations which are similar to each other. Thus new types of schools would have to be created.

A general can take a certain part of his army from the front and can put them into another part of the line after having given them a little rest, because the military business is more or less on all different parts of the front the same, but the world economic parliament has to change the knowledge and the faculties of the people employed in one part of the economic front before they can be led over to a new occupation. That shows that a world educational body has also to be created; a separate body from the world economic parliament, dealing with other points of view but collaborating very much with it. Only by such collaboration can the unemployment problem as an international question be solved.

The world economic body would comprise people and groups who work on the economic side of life. In the educational body important single individualities would have to be called together to give their individual views on world education. By

creating these two new world institutions the League of Nations would remain as an important body doing its work only in the third field of life, namely the political field.

It would be the task of the world education body to give freedom for individualistic views on education, to watch over the rise of minorities, and the smallest minority is the single person. So the League of Nations would have to give up two departments, one the economic department, which would be transferred to the World Economic Parliament, and one of the problems of minorities, which would have to be transferred to the world educational institution.

In this each individual would be represented, religious bodies, world conceptions and all individualistic systems of education; not over-ruling each other, but working one beside the other on the ground of the great principle of tolerance. Then these three bodies would appear as three most important research institutions. In the League of Nations the different psychologies of the nations would appear and the principle of equality in all of them would be the leading rule. In the world's educational body, freedom and tolerance would be the leading principle, and in the economic body opportunistic measures giving different possibilities to each part of the world, would be taken into account based on the consideration of their real needs.

The three great ideals of the French Revolution, Freedom, Equality and Fraternity had this in mind. The French Revolution has not stopped, has not reached its aim. It is still going on, not as a political or social revolution, but, in our time, as an economic crisis. The French Revolution tried to destroy the powerful state created by Louis XIV, which was no longer adapted to existing world conditions. The modern crisis still continues this process by trying to get rid of the old idea of state as such. The various forms of state organisations show this, and mankind evolves towards the great task of replacing the old Roman idea of the state, protected by military forces, ruling, by overpowering parts of their population or other populations outside. Thus the modern administration of economic life asks for a new conception of state life divided into these three elements of cultural life, given under the administration of single personalities, political life, given to the remaining historical states, and economic life based on real present world events.

The struggle in modern life only appears because these three great forces work in a chaotic way inter-penetrating each other. The necessity to separate them appealed more to the feelings or the emotions in the French Revolution, and was elaborated first of all in a scientific way by the late Dr. Rudolf Steiner. It is necessary to start with new research institutions and not by creating new bodies by power. Only by starting in the former way, with knowledge, can there be any guarantee of a peaceful revolution.

The world economic parliament must have the power when it is constituted to re-create the whole monetary system anew and to take over this right from the single states. Under present conditions everything based on the separation of the single states leads to confusion, and this is also true where the monetary system is based on gold. No world currency can be based on gold because gold balances the financial systems in different states, so to speak, by going over the frontiers in the form of export and import. Thus it cannot operate successfully in an economic body which has no neighbours, no import, no export,

(continued in page 23)

Exoteric Freemasonry

by G. S. Francis

Origins of Freemasonry

IN THE "CHARGE" DELIVERED TO candidates for initiation Freemasonry is described as "an ancient and honourable institution . . . having subsisted from time immemorial" but whether the Order of Freemasonry is quite so ancient as statements in its ritual would seem to suggest is a difficult matter to prove. It is true that the constitution of modern Freemasonry is based on "Charges" inscribed in old manuscripts, one of which states that the origin of Freemasonry is to be found "yn Egypte lande," also that the lecture on the First Tracing Board describes its customs and usages are derived "from the ancient Egyptians whose philosophers, unwilling to expose their mysteries to vulgar eyes, concealed their principles under signs and symbols," but, as a matter of fact it is practically impossible to get any direct or corroborative evidence for such ancient origins.

There is at least one school of masonic thought, with ideas based upon the study of such documentary evidence as is available, which holds the opinion that the institution we know as modern Freemasonry cannot claim descent from remote antiquity. There appears to be no evidence of direct continuity between modern Freemasonry and Egypt, or even with the Hebrews who built the Temple at Jerusalem; but even this school of thought accepts the idea that the really ancient part of Freemasonry is the form and teaching of its ritual which carries on the traditional wisdom of the Mystery Schools of Egypt and the East.

Since the founding of the Grand Lodge of England on St. John's Day in 1717, the history of Freemasonry is naturally well documented, but as the Grand Lodge itself was founded for the purpose of regularising the practice of Freemasonry and to provide a point of union for the lodges already in existence it is evident that Freemasonry dates from an earlier period than this, in fact there are old records, mainly in the form of parchment rolls, which record the proceedings of masonic lodges in the fourteenth and sixteenth centuries. There is also documentary evidence of the existence of similar medieval orders abroad, such as the Steinmetzen in Germany and the Companionage in France, though whether or no they used the secret words and signs that are common to all branches of masonry is somewhat uncertain. It is, however, a matter of fairly common agreement that Freemasonry in its modern form is only about 250 years old and that it spread outwards over the world from the Mother Lodge in this country, that is to say the masonic lodges and Grand Lodges, that now exist in various parts of the world, either owe their existence to, or derive their authority for working the "Three Degrees" directly from the Grand Lodge of England.

Lines of Masonic Research

The oldest, and perhaps the most respected branch of masonic research is the one that bases its conclusions upon

documentary evidence and upon that alone. As, however, documentary evidence prior to 1717 is of a very fragmentary nature a second school of masonic research has arisen that seeks for evidence, other than documents, to support the claim that Freemasonry is of ancient origin.

This second school might be called the Anthropological School, for it depends on the same kind of material evidence that is accepted as valid in anthropological research and the study of primitive peoples and cults. Those who follow this second school have unearthed early pictures and drawings that portray persons in masonic postures and groupings, they have also noted that figures and signs carved in the stones forming part of the buildings erected by medieval masons, correspond to the signs and symbols used in modern masonic ritual; these same signs and symbols were also used in the still earlier work of the Comacine Masons, the Roman Collegia and in ancient Egypt. On the basis of these discoveries and the comparative study of ancient and modern rituals, it is assumed that many of the elements of modern Freemasonry have descended to our time from the Mysteries of Egypt via the Roman Collegia and the Comacine Masons.

More recently still a third line of research has developed which is but little concerned with documentary or physical evidences for the forms and constitutions of Freemasonry as an institution, as its real concern is with the occult or spiritual significance of the ritual itself. This school of thought is convinced that, despite its architectural phraseology, the masonic ritual has little to do with the technique of building, its real purpose being to establish a technique of spiritual development. They also maintain that its historic legends and picturesque symbology have nothing to do with building an Eastern Temple but, under a triple veil of language, symbol and allegory, the masonic ritual really depicts the quest of the human soul in its search for union with God and the various stages experienced in the course of that quest. This school holds the view that Freemasonry was instituted from occult sources, even more secret than itself, as an experiment. It was established to provide an opportunity, for those who cared to use it, to obtain knowledge of certain secrets of life which have been the property of Mystery Schools in all ages. Those who were thus inspired to institute the present system of Speculative Masonry some 250 years ago, simply took certain material that lay already to hand. They took the rules and symbols of the operative masons' guilds and transformed them into a system of spiritual and philosophic doctrine, but about this *esoteric* aspect more will be said in the second article.

Medieval Masonic Guilds

The richly worked cathedrals and churches, the generously planned monasteries and abbeys that still endure as monuments in stone to the Christian faith of medieval Europe, date from the

eleventh century onward. They also represent the physical embodiment of certain masonic secrets of the stone-working craft that were brought from Italy and spread throughout Europe through the work of masons' guilds. In the composite life of these brotherhoods masonry was more than a mere handicraft, it was a religion and a philosophy as well, in which the language and the technical terms used to describe the physical work upon building stones were also used to describe the spiritual work of character building.

In the life and work of these masonic guilds the master mason, the journeyman masons and even the apprentices shared a common life and a common work, each performing his own particular task according to his grade, as members of a brotherhood. These brotherhoods were a kind of classless community in which the faculties of head and hand had learned to work in unison, but somewhere about the seventeenth century the spiritual influences responsible for this union began to withdraw and the human persons and human activities that had previously been fruitfully united began to separate into divergent streams. Of these two streams Freemasonry, which played an important part in the political development of the eighteenth and nineteenth centuries, and Trade Unions, the organisation of the operatives, are typical expressions.

Another interesting fact about these masonic brotherhoods was the rule that apprentices were obliged to travel for a number of years, seeking employment under different masters and on different kinds of work, and only after these "wanderjahre" were completed was settlement in any particular place allowed. The conventional explanation given for this rule is that by this means the mason-apprentices were best able to acquire an all-round knowledge of their craft. This is perfectly true, but there is another less obvious fact that may have helped to inspire this rule.

The members of the occult orders who inspired and guided the early development of these masonic brotherhoods were persons who possessed an occult knowledge of the powers and forces of the earth. They knew that there are certain etheric forces which have a direct influence on human capacity for work, forces which, although invisible, are very real but which differ in nature and intensity in different places of the earth. People who live for long periods in one place become attuned to the etheric forces of that particular locality, their etheric bodies become in a certain sense fixed and they become intensely miserable and ineffective if they are suddenly removed to a strange locality in which the etheric forces are different. The peasantry of all countries provide a good illustration of this.

Each mason-apprentice was regarded as a master-mason in embryo, and a master-mason must be able to express the art as well as the craft of building. A rigid etheric body would prove an effective barrier to this attainment. For the production of the graceful curves and flowing lines that constitute beauty, as well as for the acute perceptions that are essential to harmonious composition, the artist must possess a free and mobile etheric body. Therefore, in addition to variety of experience in the practice of his craft, the mason-apprentice was obliged to experience frequent changes of location so that in adapting himself to the different etheric forces of different places in the outer world he tended to become more free and mobile within.

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With the institution of these "wander years" a new social element was also developed, the element of social aid. The travelling mason on reaching a strange town and making himself known to the master mason or other members of his craft by means of secret signs and dialogues, was either given work or, if work was not available in that place, was given information as to where work was most likely to be found and provided with sustenance sufficient to maintain him until he arrived there. In those days the secret signs, which also had another significance, were used in the above circumstances to prevent non-masons and other unauthorised persons from imposing themselves upon the masonic community. With regard to the question of masonic secrets in general it may be said that a formal secrecy had the practical value above mentioned, it also serves as a precaution against profanation and other improper uses of the technical knowledge contained in the ritual, but so far as the deeper and more *esoteric* secrets of the masonic ritual are concerned they could be broadcast with perfect safety for they would convey practically nothing to anybody except those who, by inner development, have qualified themselves to understand them.

The manner in which the wisdom of the ancient Mysteries was incorporated into the daily practice of masonic work is interesting in itself. In the shed or workshop, which was usually situated near the site upon which the cathedral or other building was in process of erection, the master's bench was placed at the eastern end, the foreman's bench in the west, while the journeymen worked on the south side, facing the east, and the apprentices on the north. This corresponds to the position of the Hierophant and the neophytes in the Mystery Temples of Greece and Egypt.

This shed was used as the workshop during the day, but after the day's work was over it was used as a lodge of instruction. On these occasions the master and the brother masons assembled in their accustomed places while the master gave instruction on the following matters :

- (a) The secret measures and methods of construction.
- (b) The secret signs and ritual for use in the lodge and among fellow masons.
- (c) Moral and spiritual teaching by means of the tools and symbols of their craft.

During the latter, information concerning certain spiritual mysteries connected with the inner development of man was conveyed through illustrations provided by the ordinary working tools of the mason's craft. As a simple example of this the 24-inch rule was used to symbolise the 24 hours of the day, part to be spent in work, part in worship and part in sleep and recreation. The different way in which the working apron was worn by the various grades was also used to convey occult teaching with regard to the inter-relation of body, soul and spirit. In this way the normal incidents of a working mason's life and the nature of the tools he used were employed to convey information concerning the spiritual development of man.

For several centuries head and hand worked together in unity ; linked together in these spiritually guided brotherhoods they shared a common life. But by the time the seventeenth century had arrived the sense of clear guidance seemed to have been lost, criticism and division resulted and the social problem

in its modern form had arrived. In the days of their prime, admission to these masonic brotherhoods was only permitted to men who could work with head and with hand, but when the time of division arrived there began to arise lodges of Freemasons as distinct from lodges of operative masons. The very term "Freemason" has been variously explained, one explanation being that this term was used to distinguish those masons who were skilled enough to work on the "free" or finely carved stones from the less skilled who merely worked on the rough building stones. Therefore as the light of spiritual guidance, which inspired the unity of the early masonic brotherhoods, began to fade, the Free masons tended to separate themselves from their lesser skilled brethren and to form lodges composed exclusively of masons of their own grade.

To these lodges of Freemasons, gentlemen or "accepted" masons were admitted. As a rule these were persons who possessed some academic interest in masonry but who were not working masons. As time went on the number of these "accepted" masons grew while the number of working masons diminished, and from these "accepted" masons came the impulse to form lodges of Free, Accepted or Speculative Masonry as distinct from craft or operative masonry. During the closing years of the seventeenth century a number of such lodges had been formed in London, York, in various other parts of the country and also in Scotland and Ireland. The English lodges were eventually united under the Grand Lodge of England in 1717, Grand Lodges of Scotland and Ireland following a little later, and in course of time this modern form of masonry developed into a benevolent and social institution that played an important part in the political development of the eighteenth and nineteenth centuries. Meanwhile, from the operative side, came the impulse that expressed itself in the development of Friendly Societies, Trade Unions, Co-operative Stores and other organisations typical of the Labour Movement.

The masonic brotherhoods of the middle ages provided their members with training in work, discipline in morals and instruction in religion. What can we do in this age to get or give a similar threefold training? To-day these three activities are divided and separate, and social as well as political chaos is the result, for it is becoming increasingly evident that only by their re-union can human beings be released from external domination and given inner peace and freedom and their material activity be directed to serve the spiritual purpose in human evolution. We face the human problems of the present and immediate future in much the same condition as candidates for initiation face their first contact with masonic mysteries. Blinded and poor

We enter slipshod and with clothes awry
And we take with us much that by and by
May prove no easy task to lay aside.*

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(To be continued)

* "Strange Houses of Sleep" by A. E. Waite

THE ECONOMIC BATTLEFIELD (continued from page 19)
no frontiers dividing it from any other economic body in the neighbourhood. The first economic body of such a kind in history is the present unique world-embracing economy which has not yet any representative in power, but lives already, as has been said, in the form of the crises common to all.

For this reason arrangements to continue the old monetary system by agreements between three or more single states cannot lead towards a solution. It only perpetuates the old decaying monetary system without leading towards the necessary new conception which has to remember that the balancing of financial budgets in an economic body which has no neighbours, can only be created by balancing *the past, present and future* of the economic body. This leads to our conclusion that modern economy can no longer be based on economic systems which consider the economic processes only in terms of space—export and import, exchange of currency and such other processes that go on between nations, one beside the other, and that are inherent in the economic bodies themselves as at present constituted.

We have to change all the terms of our present economic theories from space into time, and so a time definition must be added to the whole monetary system and this concept is not yet in general operation. By reading the description of the important financial experts who describe the different stages of the economic crises of recent years, we find that they all agree in this one point; that the crises in finance have been started by using capital which was given for a short time or as short loans as if it were capital given for a long time. There is no institution to take care of, or to watch over money which functions as something other than purchasing power—such may be called frozen assets—a term we hear often these days.

A time factor is, indeed, recognised and even operates, as can be shown in the functioning of certain monetary transactions. It may even be said to be in existence—but there is no institution behind it to direct a knowledge of it. In consequence, it is used almost unconsciously and certainly without regard to the economic problems of the whole world. Money in the old economic system was an instrument of power. Money in the new economic system is nothing but bookkeeping, covering the concordance between reasonable, sensible, production, and the distribution of commodities; accompanied by the necessary circulation of notes and their equivalents to balance production and consumption. Capital has to be written off consciously and with knowledge in an economy which would replace loss and avoid robbing certain groups of people.

The present world economy is the first we have seen that has been in a position to take into consideration the writing-off of capital. This is done now by crises, in a chaotic way, in the wrong place, in the wrong amounts, and at the wrong velocity. I would like to correct that. I would not say wrong exactly, as it is in part right, because the intention may be right, and so for wrong let us say misapplied. The writing-off of capital must be done in the right proportion and in the right velocity; and the right velocity of writing off capital is the individualistic velocity of consumption in each country, and for the world the average of it.

World-wide financial institutions considering this with full responsibility would use money no longer as an instrument of power, but as an indicator of the balance between production, distribution or circulation and consumption. This is the great

aim of modern minds and towards which present crises are forces that lead mankind. Revolution in a chaotic way by crises, war and the over-ruling one of another can only exist with the prolongation of institutions that are based on systems no longer adequate.

By creating in a peaceful way new systems such as we have been considering, a reasonable solution for all will inevitably evolve without overlooking in any way the great variety and the difference in the minds of all the nations.

• • •

MYSTICS OF TO-DAY (continued from page 27)

the economy, the dignity and the depth of Christ's language are the outward signs of the same virtues in the spirit. That so many young people, possessed of the whole religious and artistic tradition of the world, should follow after this blatant novelty shows a peculiar state of the soul. It is as if the vast and subtle repast of life had lost all its flavour for them, as if in all its varied dishes their tongues sought only the harsh taste of salt. And if they seek wisdom in platitudes, it might be as well to consider the old platitude of Lucretius, *Tantum religio potuit suadere malorum*.

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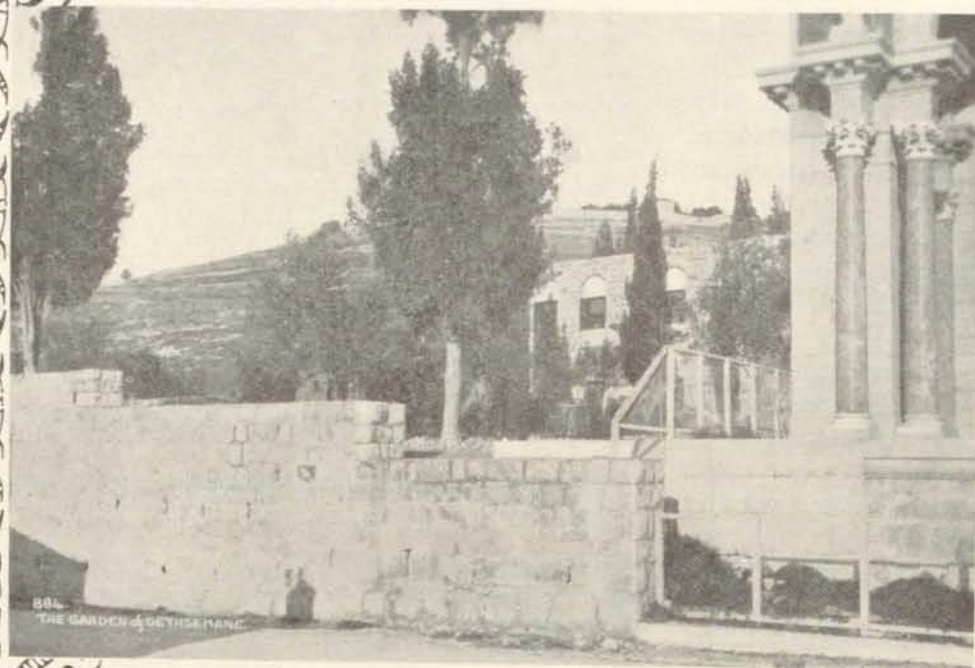
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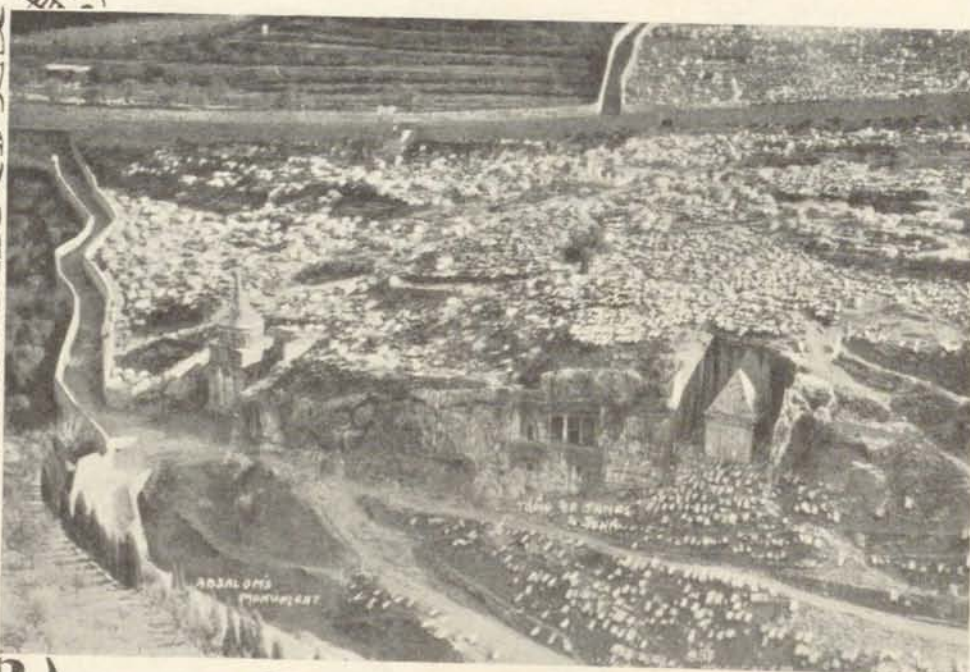
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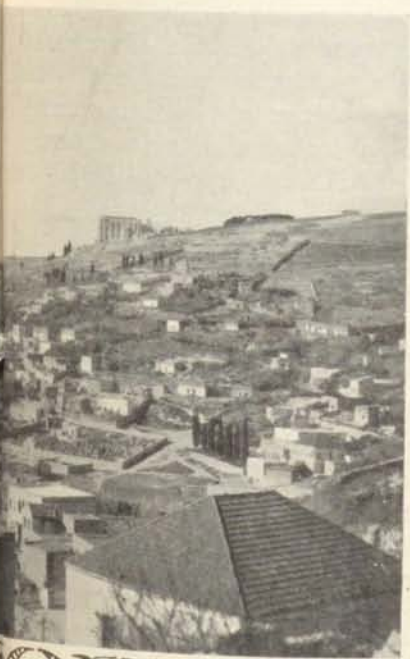
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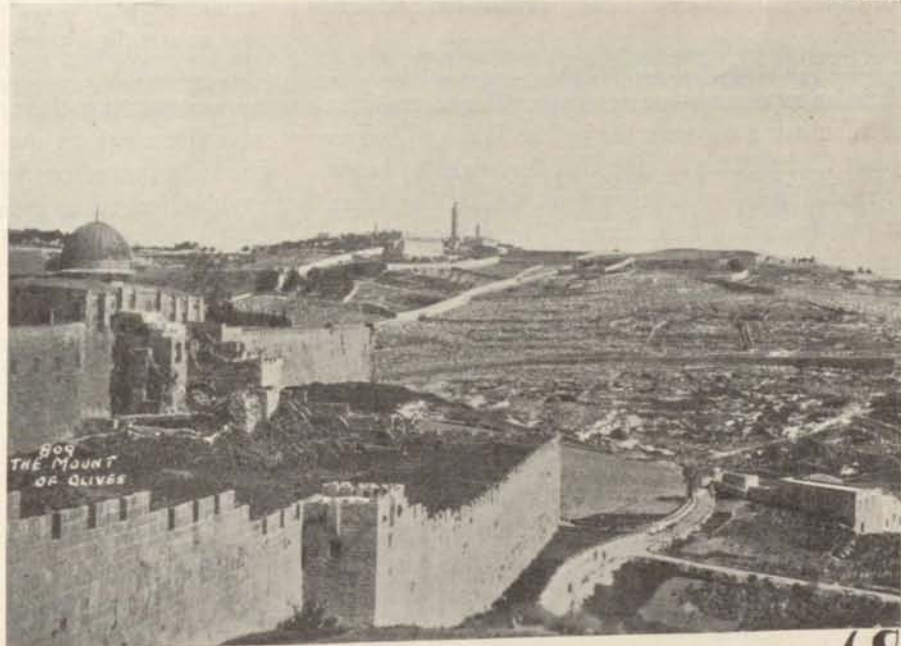
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Land To-day



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JERUSALEM
THE GARDEN TOMB

Jerusalem, the Garden Tomb



809
THE MOUNT
OF OLIVES

The Mount of Olives

[Photos by courtesy of Royal Mail Lines Ltd.]

Mystics of To-day

by Alan W. Watts

THE OXFORD GROUPS: A STUDY IN BAD TASTE

IN THE PAST FEW MONTHS several of my friends have written or spoken to me of the new life, the spiritual regeneration, which they have found in an organisation known as the Oxford Groups or Buchmanism. They have kindly supplied me with a number of booklets describing the aims and ideals of this movement, and as there are signs in many parts of the world of its growing strength, it becomes a matter of some importance. This importance, however, does not lie only in strength of numbers; more significant still is the support given to it by people of acknowledged learning and insight. Yet from the literature I have read this support hardly seems possible. It may not be altogether fair to try to understand a movement through its literature alone. But in so far as this literature is the work of its leading minds, it gives an astonishing picture not so much of their ideas as of the general tone of their thought. It is generally agreed that this tone reveals far more of the real man than mere ideas. People of the poorest spirituality may subscribe, intellectually, to the most lofty creed; but, when they express these ideas, something of their fundamental attitude to life always creeps through. And what is especially interesting about the Oxford Groups is not so much their philosophy but their manner of expression which so clearly reveals their underlying state of mind.

So far as their philosophy is concerned, this is in the true tradition of Christian mysticism—or nearly so. The central idea is the absolute submission of one's life to the Will of God as expressed in Jesus Christ. This Divine Will they claim to know through silent meditation ("quiet time") in which they listen to the deepest promptings of Conscience. The authenticity of these promptings is tested by their accordance with the standard of "Absolute Honesty, Absolute Purity, Absolute Selflessness, Absolute Love." It seems a little curious that the guidance of God should have to be consulted when one not only knows what that standard is but also has the impertinence to say what is and is not the Will of God, but the practice of meditation is altogether to be encouraged. Moreover the absolute submission to the Divine Will is something closely akin to the surrender of personal desire and the obedience to Dharma found in Buddhism and Vedanta, and to the Taoist practice of *wu-wei* (non-assertion). Yet if one is sufficiently enlightened to be able to say under all circumstances just what this supreme moral standard is, then the consultation of God on the matter seems wholly redundant—and worse, for it is almost an act of condescension, as if to say, "Although we know very well what is right we had better ask God." One must perhaps ask if He would not be a little too bored to answer.

But this is a small point, and mankind is such that we must never exact too much of one another. An especially interesting point of the movement's philosophy is that the political, economic and cultural disease of the world is not the fault of the few but of

all. No alteration of laws or systems can heal this disease; the only cure is for each individual to become spiritually "changed," and this change they propose to effect in a mass and wholesale way. Just how it comes to pass they do not exactly describe, but its result is apparently that the changed man submits his littlest action to Divine Guidance and is prepared to share with all and sundry not only his great discovery of the efficacy of Christ but also the worst of his past misdeeds. These are cheerfully confessed in public, and expressions of apology are delivered to all those whom one has knowingly offended. In this manner one becomes free from the burden of sin; the wrong is confessed both to God and man. Is this perhaps another instance of making the latter a check on the former?

There is, however, no doubt whatever that those who follow this way of life do become changed. Just how they become changed is another matter, and this brings us beyond their philosophy to the fundamental Oxford Group attitude to life. The other evening a friend left me a pamphlet entitled *The New Enlistment*, and in this it was said that when another person takes you on one side and tells you things about himself which he has never told to anyone else, this is chapter one verse one in life changing—"all the rest is preface." The pamphlet contains a number of photographs of athletic young men running, walking or just standing together in large numbers, their faces radiant, their arms round each other's necks, so much so that one cannot help connecting their smiles with the sort of smile one sees in advertisements on the face of the man or woman who has used Brown's butter or Smith's soap. A hearty family was shown grouped together in a picture entitled "This family listens to God every morning" in just the same way as the advertiser shows us the family which has his particular patent food for breakfast. The whole tone of the pamphlet and of their other writings is of the same level. JESUS, we are told, means "Just Exactly Suits Us Sinners," while PRAY is "Powerful Radiograms Always Yours," and GROW is "Go Right On Working." Such remarks are interspersed with little rhymes and long poems which sometimes rhyme and seldom scan. God is discussed just like any other bloke one can ring up on the 'phone, and the general atmosphere is of immense cheeriness in case one should think that religion is something doleful. Now religion, if it is religion, is essentially humorous, but this is not humour; it is laughing at one's own jokes and putting exclamation marks after them to show they are meant to be funny.

The result is that they are not funny at all; they are immensely serious. For this is not really a laughing matter. It is the easiest thing in the world to make fun of this kind of movement; it simply asks to be laughed at, and, if the truth were known, rather enjoys it. In truth the Oxford Groups must be considered soberly, not exactly because they are growing in strength but because they are to that extent a symptom of the mind of man in the Twentieth Century. For the alarming fact is

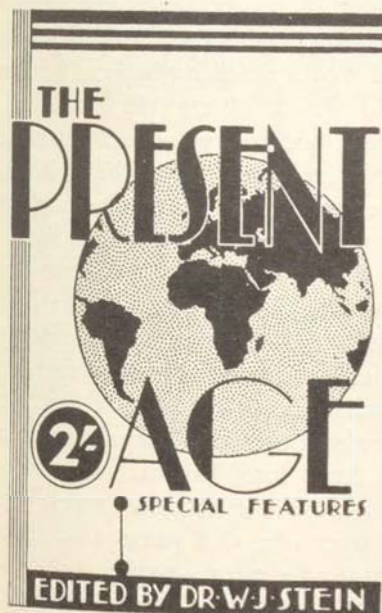
that people whom one considers intelligent can mistake this essential puerility for religion. It is no matter of becoming child-like again, for children are absorbed in deep and important things like the wonder of one's own body, with profound problems about the sun and stars which grown-ups cannot answer, with fairy tales and the whole miraculous kingdom of the imagination. But this is rather the state of the boy or girl's "awkward age," the adolescent period when children are mercifully sent to school and their parents relieved of an intolerable burden. It is the especially serious time of life, the time of impossible ideals and platitudes. Now an occasional platitude is salutary; it is often an important truth which we try to ignore by calling it ordinary or obvious. But a whole uninterrupted string of platitudes is monstrous, and the more so when they are expressed without any attempt at literary excellence. It is not as if they had been written down with any childlike naïveté, for their style resembles the lower grades of the American Press, and their content an effort to "put across" religion as if it were a new kind of vacuum-cleaner.

It will be asked if style and manner are of any account if the thing "works," if it does actually make men and women more moral and binds them together in a stronger sense of fellowship. Now morality and fellowship are not names for some definite thing which is one and indivisible; they have as many varying shades as green and blue. Because someone has a green dress which is beautiful it does not follow that all green dresses are beautiful. In the same way, not all morality is beautiful though it may be none the less moral, just as an ugly dress may be of an undoubted green. Hence it may certainly be fellowship to share

one another's sins, to gather in masses for cheerful "uplift" and to crack jokes together about God; it may indeed be morality to consider the rights and wrongs of one's littlest actions during the past day, to follow the teaching of Christ without compromise and tell the whole world about it, and to talk, think and act religion at every possible moment. All this may save civilisation from war and establish the brotherhood of man. But some of us would rather have civilisation perish in blood and fire than have to live on and endure such a brotherhood. There is an interesting story of a Buddhist teacher named Goso which seems peculiarly applicable to the Oxford Groups. Goso said to one of his disciples, "You are all right, but you have a trivial fault." The disciple pressed Goso to tell him what this was, and at last received the answer, "You have altogether too much of religion." "But," protested the disciple, "when one is practising religion, don't you think it the most natural thing to be talking of?" Goso replied, "When it is like an ordinary everyday conversation, it is somewhat better." "But why do you so especially hate talking about religion?" "Because it turns one's stomach." For in one sense religion is the salt of life, but salt by itself is horrible. If salt is applied by an expert cook, its presence is not noticed, yet it gives savour to the whole dish.

But the religion of the Oxford Groups seem not only an overdose of salt, but an overdose of rather crude salt. Compared with other religions it is in no sense a beautiful religion; it has no dignified ritual, no great art, no sublime literature—except the Bible, whose literary merits it does not seek to follow in any respect. And those merits are not mere externals; the restraint,

(continued in page 23)



The New "Present Age"

EDITED BY W · J · STEIN (Ph.D.)

"The Present Age" has already won a place for itself among the higher class journals which aim at an interpretation of the mundane and physical in terms of the Spirit, which is only another way of saying that its viewpoint on current affairs,—the happenings of to-day,—is original, necessarily individual, and will appear to some, extremely controversial.

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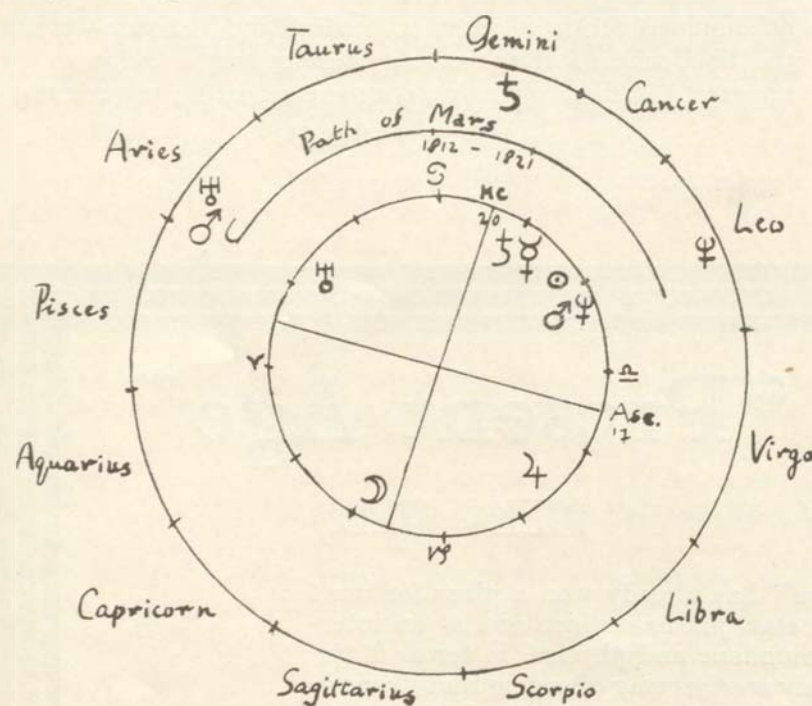
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Napoleon's Horoscope of Birth

by John Seeker

IT IS NATURAL THAT the horoscope of the birth of a great historic figure like Napoleon I should have aroused unusual interest. Arising like a meteor in the historic heavens and vanishing again into the darkness, humanly speaking, Napoleon is an enigma. There is a horoscope of his birth, familiar in astrological circles, which we have reproduced in the accompanying figure. But the correctness of the data has been questioned, both from an astrological and from a historic point of view. Even the day of his birth, not to mention the hour, is a matter of some doubt. Astrological researches in the traditional manner, taking their start from this horoscope, are not therefore of any certain value.

One aspect however—one that is not dependent on the precise hour or day of birth—is of immense significance. It is the planet Mars, and notably its path across the Heavens during the pre-natal period.



The beginning of the pre-natal period takes us back approximately to the beginning of November, 1768. Mars at that time was just emerging from a retrogressive period,—at the beginning of the constellation of Aries. In the immediate neighbourhood, also in Aries, is Uranus. Thereafter, in the three-quarters of a year until the time of birth, Mars moves through Taurus, Gemini and Cancer into Leo. About the day of birth it is in conjunction with Neptune. Moreover when in Gemini—about the middle of the pre-natal epoch—it passes Saturn.

This therefore is the aspect: Mars journeys through the pre-natal epoch from Aries to Leo; in conjunction with Uranus at the beginning, it is conjoined with Neptune at the close, i.e. at the time of birth.

In Mars we recognise the "martial," the aggressive, warlike quality which lived to such a high degree in this human being. In all that Napoleon did and suffered, we might say, Mars was himself partaking in the life of Earth; it was as though a Mars-being were living through an earthly destiny. That is what seems to find expression in the cosmic picture. For the in-pouring of the cosmic world as represented by the horoscope must be taken in a realistic way. But the Mars-being who works into this human body strikes a peculiar note. It reaches right across, from the influences of Uranus out of Aries to those of Neptune out of Leo.

Now the planets Uranus and Neptune (and to these, in more recent times, Pluto has been added) are newcomers among the seven planets known to the ancients. How is it then with these newly discovered planets? The ancient Seven represent something related more nearly and intimately to the human being and to the cosmic environment which is still visible to him. Like the Greek Gods, extraordinarily near and akin to man, the seven planets stand for forces working quite directly in the human being,—the force of upright carriage, the force of thought, of speech and so on. Through the development of modern Science, to these seven planets the three others: Neptune, Uranus and Pluto have now been added. They, in reality, reach out beyond the cosmic environment which properly belongs to man. In them there is reflected a spiritual world reaching beyond human consciousness—a spiritual world which eludes the one-sided, physical and material point of view, and to the modern scientific outlook seems quite unattainable by man. It is the spiritual world from which the man of genius derives his intuitions; yet from it also hostile and demonic powers work into our world.

It is from this world that the martial being of Napoleon receives such strong impressions. To begin with—at the very beginning of the pre-natal constellation—Uranus works strongly into Mars. Even the sign for Aries, ♈, seems to express a strong incision of this kind. Super-human forces of the past are here arising. Then the Mars-being, who bears this experience as if were within him, passes out of Aries into Taurus. Now since the times and phases of the pre-natal constellation reflect the rhythms of a man's destiny in later life, this passage of Mars through Taurus will be the picture of a certain period in Napoleon's biography. It represents, in fact, the time of his greatest power, when he was Emperor of half the Continent. Mars, tinged with Uranus in Aries, is in the mightily out-raying constellation of the Bull, which expresses most of all the overflowing tide of physical might and power.

In all this we may recognise a path of evolution of the planet Mars. It is like a living being, intent on reaching a certain goal, by means of the man Napoleon. It is intent on wresting its way through to Leo—Leo, the picture of the grand and courageous animal, yet also of the incalculable, universally feared beast of prey. Out of this sphere the Mars-being would have brought about very remarkable achievements on the Earth—achievements,

however, which would not have served the normal spiritual evolution of mankind.

Mars wanted to unite with the Neptune-demon; Mars, in effect, was in conjunction with Neptune at the time of birth. Neptune in Leo has to do especially with the attempts of mankind to form and re-form the social life, yet it may also reflect the deterrent examples of misplaced and untimely efforts in this direction. Neptune's coming into Leo at this moment represents a peculiar situation in human history.

The impulse which was seeking incarnation through Napoleon did not succeed in his time. Yet at a later time it did to some extent strike through, though in quite a different form than it would have had under Napoleon. I refer to the Russian Revolution of October 1917. This fact emerges from certain other astrological considerations. Napoleon invaded Russia. He reached as far as Moscow, but the dread Russian winter destroyed his army. Then came the sudden decline in his fortunes. In 1917 Lenin went to Russia, where he brought about the disastrous Revolution. Neptune in Leo, with cosmic greatness, prevailed in both of these events.

Now in Napoleon's biography Mars never reached as far as Leo, though at his birth—the close of the pre-natal epoch—it stood there. It was with Mars in Taurus that he experienced the zenith of his power; thence Mars went on into Gemini, passing by Saturn. This latter pre-natal period is reflected in the last declining years of the great human meteor,—his painful end upon St. Helena. Here the Mars-demon was met by a stronger one: Saturn or Chronos, the all-avenging and all-levelling God of Time.

Saturn in fact is the cosmic picture of the Destiny of man,—

as it were a portion of his mysterious higher Self. As such it also wields its power in the form of natural events and catastrophes: the all-destroying Russian winter, the incurable disease.

In Napoleon's case, at the pre-natal moment in question, Saturn and Mars stood in Gemini. It was as though the Twins were measuring their strength: the Mars-demon, inspiring this human being with an ambition incalculable and beyond all bounds, and Saturn in his beneficial aspect, weaving the threads of individual and all-world Destiny. Mars was defeated in the conflict. The Demon seeking to work down through Mars was not allowed to wield his final destructive power in the destinies of mankind. And yet it may have served and may serve even now to awaken Western humanity from slumber,—that as we ward it off we may develop necessary forces which hitherto were lying fallow and unused.

• • •

NOTHING IS CREATED: NOTHING IS DESTROYED—

(continued from page 7)

of Nature" and of the esoteric principle that Matter is Eternal—that Nothing is Created and Nothing is Destroyed.

This is in order that, through the Ever-Becoming, every cosmic Atom and collective Molecule, as well as every Monad or Soul, and every World and Universe as well, by passing from the formless and the intangible through the mixed natures of the semi-terrestrial down to Matter in full generation—through all the four Forms—and then back again (reascending at each new period higher and nearer the Final Goal), may each and all have ample opportunity to reach, *through individual merit alone*, that plane where it re-becomes the *One Unconditioned All*.

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Nothing is Created: Nothing is Destroyed

by Robert E. Dean

THE AVERAGE PERSON WOULD be at least startled, and probably indignant, to be told that he or she was literally but an accumulation of discarded material; that there is not a single atom or molecule in any human body that has not previously been used by some other human being or animal; that one has material in his or her bones that was in the bones of dinosaurs, and it had been used by other forms of life probably millions of times before that.

One possibly thinks that any atom of iron, for instance, in his blood came from a bite of spinach—but what animal, in death, returned it to the ground for the spinach to find and assimilate? Possibly a hero, but more likely an humble worm. And if the individual—particularly if she were a lovely young woman—gave a gasp of indignation at these statements, she may be reminded that even that gasp probably contained at least one molecule of oxygen and four of nitrogen which were present in the last breath of Julius Cæsar when he was assassinated in the Roman Senate nearly twenty centuries ago.

For even when one opens the window for fresh air, he does not get it. He would not get "fresh air" even in mid-ocean—that is, he would not find air which has not previously been through the lungs of countless numbers of men and animals. The atmosphere of the earth is merely the same scheme, on a large scale, as in a submerged submarine, where the crew re-breathes its own breath over and over, numberless times, without discomfort because it is reconditioned chemically. In nature, the vegetable kingdom attends to this, absorbing poisonous carbon dioxide breathed out by men and animals and releasing life-giving oxygen in its stead.

When a building is torn down, the bricks and boards and much of the structure is usually carted away by dealers in that material to be later sold at reduced prices and eventually finds its way into and become part of a new or another building. When man or any other form of life in the usual sense of the word "dies," Nature's dismantling forces begin to pull it to pieces, bit by bit, just as a house or other building is dismantled. But there is one important difference—nothing whatever is discarded, nothing is cast aside as worthless. Every tiniest bit—every single atom—goes to the great "second-hand" yard, of which the entire surface of the earth is little else. For every particle is as good as new and ready for use by the next form of life that happens to find it. Even if some of the molecules get broken up, they are still basically undamaged and combine into new particles, no different from others of their kind. This is the so-called "economy of Nature," which permits no least atom of matter ever to be wholly lost.

To return to that molecule of iron which the lovely young woman so indignantly disowned. Exoteric science says that millions upon millions of years ago, after the disintegration of some of the first forms of the first type of life upon the earth (which it is agreed was Mineral), this molecule passed into a bit

of the succeeding vegetable life, and thence possibly to become a part of the body of what exoteric science terms a bacterium. From there (to follow the complete life-phases posited by exoteric science) it went into the body of an amœba which had eaten the bacterium.

Thousands of years went by, during which this molecule of iron moved from plant to living organism and back again, until it eventually became part of the body of a trilobite, a strange creature half-insect and half-crab, which is deemed to have been the highest form of life on earth in the "Cambrian Period," some 500 million years ago. In the "Devonian Age," some 200 million years later, it may have been in the blood of a ganoid, the scaled fishes. Thus, through this plant and that, this creature and that, it went into the building of the first amphibious creature to take up life on land.

Other ages later, and it was eaten by an herbivorous dinosaur and went into its structures, to pass into a carnivorous dinosaur that slew and attacked the former. The little lemurs or tree-shrews which may have been the progenitors of ape-men, nibbled it down from some plant that had sprung up over the dinosaur's remains, and a million or more years later it was a part of a mastodon's meal. A sabre-toothed tiger took it with a bit of the mastodon, or an ape-man, killing the beast, ate it in a bite of the raw meat. Down it came through other bodies and other plants until the caveman, possibly a big-brained "Cro-Magnon" of 20 thousand years ago, made it a part of his body.

This same molecule of iron was a part of a Roman in the days of the Emperors. It was carried to the New World—the continent of the coming New Race—in seeds or in plants, or in the body of a Pilgrim Father, who, dying, gave his body to earth. From that disintegrating body, vegetation drew it up through its roots. A bug ate it with a leaf, a turkey ate the bug, another Pilgrim killed and ate the turkey—and with it a part of his grandfather. During the intervening years it passed through other forms until it found place within a spinach leaf of today, where it is very likely to again become a portion of the body of a human being.

While esoteric philosophy does not entirely agree with this evolutionary sketch of exoteric science, it will serve to illustrate the point—that a resident of the United States now eating this particular molecule of iron may in this respect become part fish, mud-puppy, sea-worm, dinosaur, mastodon and all the rest of the hypothetical but by no means impossible list, including, perhaps, one of his own ancestors of Puritan days.

Exoteric science says also that iron is not the only thing which at one time has been part of the bodies of dinosaurs and others. With calcium, phosphorous is one of the most important elements of bone-building, and dinosaurs in particular were among the world's greatest users of phosphorous because of their enormous skeletons. In various places scattered over the world, geologists find deposits of what is called phosphate rock. This material is now mined, treated chemically and made into fertilizer

to be used by plants. Phosphorous atoms taken by plants from the fertilizers may be eaten by animals or human beings, and find rest temporarily in the bones of these animals or humans. This is a new experience for these particular phosphorous atoms; new at least for many millions of years. This phosphorous in the phosphate rock taken from these mines has been buried, inactive, for hundreds of centuries in one of Nature's many storage reservoirs.

A few weeks ago a French scientist, M. Lucien Cayuex, reported to the Academy of Science in Paris his discovery that phosphate rocks contain traces of what once must have been untold billions of living bacteria. Ages ago in earth history, when these phosphate rocks were being slowly deposited, these bacteria evidently grew in water containing phosphorous atoms. One by one the bacteria extracted the phosphorous atoms from the water. Presently each bacterium died and, with atoms of calcium and other elements, the phosphorous gradually accumulated to become, in the course of hundreds of centuries, what is now recognised as phosphate rock. Tiny though these individual creatures were, they managed to engrave an indelible message on their rocky tomb, informing man that they were the last users of that treasure.

When it is considered that there were literally enough cells in the brain of one so-called caveman to have distributed at least a few thousand to every man, woman and child in the world today, and that there were millions of molecules and billions of atoms in each cell, even without considering the materials composing the rest of the body, it is not improbable that each person has at least one atom from almost every human being of pre-historic times and well into today. Yet, even if he had but one from every human being that ever lived, it would not make bulk enough to compose one fingernail; therefore he probably averages many more than one. But, even at that, it is a fact that the body of every human being in the world today once belonged to ancestors going all the way back to the beginning of the human race as such, and used over and over again so many millions of times that the actual figures (even if they could be accurately estimated) would be too enormous to grasp.

When the Chinese swears by the bones of his ancestors, he is really swearing by his own bones and those of everyone else of the present, of the most remote past, and of every form of life—mineral, vegetable, animal and human—that will ever exist to the so-called end of the world. This includes the clam shells on the beach and the fly that falls into his soup. And even that soup, as far as materials are concerned, is a broth brewed of the former material of his revered ancestors.

Here and there an occasional individual manages to prevent for some time having his bodily assets distributed by the great receiver, Death. A body may be preserved indefinitely in alcohol, for instance, or in an air-tight metal casket. Egyptian dignitaries of old succeeded in hoarding the solids of their bodies by mummification, but their gases and liquids escaped into the atmosphere and are in general use today, like those of the rest of the more lowly populace.

Even at that, the ancient Egyptian rulers may have had a good idea, if certain religious dogmas of today are to be relied upon. As science is now sure that each succeeding generation is composed of the same rather limited stock of body materials used by previous ones, it seems as if there would be an embarrassing scarcity at the end of the world when Gabriel sounds

his trumpet and everyone who ever lived suddenly appears—or attempts to appear—clothed in the flesh. For there will not be enough flesh material to go around.

In human bones, besides phosphorous, is calcium. Ages ago, calcium was first used by living creatures to form hard shells like those of modern clams and oysters. Phosphorous was used still earlier in the bodies of even lower animals. Ever since animals have had bones of any kind, phosphorous and calcium have been their chief constituents. Thus, any modern human being undoubtedly owns and uses for the moment atoms of phosphorous and calcium belonging to what science calls ancient "Neanderthal" man, back of him to the great sabre-toothed tigers, the great mastodons, and even still greater animals of the remote past—even to the insect-like trilobites which exoteric science postulates as the highest creatures which at one time existed on the face of the earth.

Thus, if the conception of science is to be accepted, in the make-up of any and every human body there must be atoms and molecules that were in the first creatures on earth, in the first worms which boasted backbones, in the first insects that could fly, in the great flying reptiles that next ruled the air, and in all the rest of the vast panorama of teeming life. Inside the same body, too, must be molecules from the brains of every great genius who ever lived, and other molecules from the heart and lungs of great athletes and great soldiers.

In the present blood-stream of every reader of this page, molecules that once existed in the blood of Moses may meet atoms and molecules from the blood of the very Pharaoh who released Moses and the Twelve Tribes from the bondage of Egypt. Side by side in one tiny particle of modern blood pigment or nerve substance or muscle fibre may appear molecules that were last together in the body of some Lemurian progenitor, some Atlantean Adept, or some Babylonian Initiate.

So nothing exists in Nature as either inorganic or dead matter, as nothing can be either "inorganic" or "dead" which is subject to change—and nothing remains changeless or immutable. And, though Nature never permanently discards anything—no single atom—she is nevertheless steadily locking some of this material away where man's grasping fingers can not at present reach it. This now inaccessible cupboard is the icy slime at the bottom of the ocean's greatest depths. Man can not reach it today, but tomorrow is another matter. Millions of years from now, what is at present the bed of the greater oceans will appear as the continents of the new Races, and for these atoms and molecules the cycle will begin anew.

Exoteric science says that when man has perfected the machinery and is forced to make it worth-while, he may bore deep enough into the earth to secure primeval iron and other minerals that have never seen the light of day since long before the world cooled enough to allow life to exist. Then, anyone who so desires may have in his system atoms and molecules that probably never belonged to any human before him; even today he may possibly be able to secure some from volcanic sources or even very deep natural springs of water. Still, even these will probably be the remains of minerals deposited by now extinct forms of life which thrived so long ago that science would laugh at the esoteric figures.

Could one secure new and unused material by impregnating with a bit of meteorite iron the soil bearing a spinach plant? Not at all, for there is no valid reason for doubting the esoteric

Teaching that every globe of the numberless universes are inhabited by living forms of all the four kingdoms, and thus it is certain that even the molecules or atoms so secured have been used numberless times by the compound lives of the forms on the planet from whence it came to lodge finally on this tiny earth.

The few facts which have been introduced in regard to the permanence and indestructibility of Matter have been presented in the light of and from the angle in which we are most interested—as concerns our own bodies. The basic theory that *Matter is Eternal* is now undisputed by modern science, but in order to avoid any misconception it must be mentioned and understood that it is not entirely correct to say that Matter, as such, is never destroyed, in the usual and ordinary sense in which that word is used.

Exoteric and esoteric science agree that it is the substance or *Essence of Matter* (Mulaprakriti, the Root of All) which is to all intents and purposes indestructible and eternal. Exoterically, the atoms composing this Essence are made use of over and over again by any of the individual forms of the Four Kingdoms (Mineral, Vegetable, Animal and Human) which may happen (?) to find and assimilate them. For this there is a definite, logical reason; a reason as yet unperceived by exoteric science and far from explained or even accounted for by their theory concerning “the economy of Nature.”

Just what does esoteric Philosophy say in regard to this and the general subject of this discussion, “Nothing is Created: Nothing is Destroyed”?

II

Modern speculations concerning primeval Matter are but undeniably ancient thought, “improved” by often contradictory theories of recent origin. The whole foundation is of Archaic Hindu and Grecian esoteric physics, in those days always called Philosophy. And whatever ignorance, pride or fanaticism may suggest to the contrary, Modern Science is inseparably connected with this Esoteric Philosophy.

In the very ancient Chaldean Genesis, the name *Anu*, the great Concealed Deity, is of Sanskrit origin—and *anu* in Sanskrit means *atom*; *Aniyamsam-aniyasam*, “the smallest of the small,” is a name of Parabrahman in the Vedantic philosophy, in which he is described as being “smaller than the smallest atom and greater than the greatest universe,” *Anagraniyas* and *Mahatoru-vat*. *Anu* is also one of the names of Brahma, as distinct from Brahman.

Many centuries ago, Hermes the Thrice-Great said: “Oh, my son, Matter *becomes*; formerly it *was*; for Matter is the vehicle of Becoming. Becoming is the mode of activity of the uncreate and foreseeing God. Having been endowed with the germ of becoming, (objective) Matter is brought into birth, for the Creative Force fashions it according to the ideal forms. Matter not yet engendered has no form; it becomes, when it is put into operation.”

In Greek, the same word signifies *to be born* and *to become*, and the idea here embodied is that all the material of the world is in its essence eternal, but that before creation or “becoming” it is in a passive and motionless condition. Thus it “was” before being put into operation; now it “becomes,” that is, it is then

mobile and progressive. Or, as in the philosophy of Paracelsus: “Everything is the product of one universal creative effort. There is *nothing dead* in Nature. Everything is organic and living, and therefore the whole world appears to be a living organism.”

Exoteric science is literally honeycombed with metaphysical conceptions, yet it doggedly denies the charge, desperately persisting in placing atomo-mechanical masks on the purely spiritual laws of Nature as manifested on this plane. But the task is becoming more difficult with each passing year. Chemistry and Physics, beyond all the other exoteric sciences, are slowly but surely approaching nearer and nearer the realm of the Occult. They are gradually assimilating, even if all-unknowingly, the very truths which have been taught by the occult sciences for ages, but hitherto bitterly denied. The atoms of the present materialistic schools (as borrowed by them from the theories of the old Greek Atomists), together with the Gods and Monads of the Ancients—from Pythagoras to Leibnitz—are only a compound unit or a graduated unit like the human frame, which begins with Body and ends with Spirit.

In the manifested world, reality is evidenced by a unity of unity—by a unity of what science terms atoms, in reality immaterial and infinite. By Leibnitz these were called Monads, by Eastern Philosophy they are termed Jivas, while Occultism and the Kabbalists give them a variety of names but agree that they are “the expressions of the Universe.”

Occult Science also says that the general subdivisions of what are collectively called Monads by Leibnitz may be separated into three distinct Hosts (Spirit, Mind and Body in the human being) which, from the highest planes, are, first, “Gods,” or conscious spiritual Egos—the intelligent Architects who work after the Plan in the Divine Mind.

Then come the Elementals, or Monads, who collectively form the grand Universal Mirrors of all things connected with their respective realms. Lastly are the Atoms, or material molecules, which are composed of their perceptive Monads, just as every cell in the human body is composed. There are myriads of *informed* Atoms which in their turn compose the molecules; an infinitude of Monads, or Elementals proper, and countless spiritual forces—Monadless, for they are pure incorporealities except under certain laws, when they may assume a form. Thus Atoms and Monads, associated or dis-associated, simple or complex, are, from the moment of the first differentiation, but the “principles”—corporeal, psychic and spiritual—of the “Gods,” who are themselves the Radiations of Primordial Matter.

“Matter is Eternal,” has maintained the Esoteric Doctrine for thousands of centuries; “Matter can be neither created nor destroyed,” now echoes modern Science. Yet, there is a difference between the two conceptions—a difference between the Matter of Occultism and that of Science. The Matter the Occultists conceive of in what is termed its *lava* or ultimate zero state is not the Matter of Science, not even in the most rarefied gaseous state that can be imagined by the latter. This exoteric condition would appear as Matter of the grossest nature in the realm of the occult Beginning, as the Matter of Occultism is deemed to become pure Spirit before it returns even to its first point of differentiation.

Therefore, when the Adept or Alchemist adds that, though Matter is Eternal (for it is Pradhana), yet Atoms are born at every new Manvantara or reconstruction of the Universe, it is no such

contradiction as a Materialist who believes in nothing beyond the demonstrable Atom would or might think. There is a difference between *manifested* and *unmanifested* Matter, between Pradhana (the beginningless and endless Cause) and Prakriti (or the manifested Effect), but this does not alter the fact that that which in modern phraseology is referred to as Spirit and Matter is One in eternity as the Perpetual Cause and that it is really neither Spirit nor Matter, but expressed simply as IT. It is the illusionary dual aspect of IT, the essence of which is eternally One, that we call External Matter, or Substance. Basically, it is deemed to be sexless, formless, and inconceivable even to the higher senses, and in which therefore there does not appear what the Monotheists accept as a personal, anthropomorphic God.

Occultism considers nothing in the Cosmos as inorganic, or lifeless. The expression employed by exoteric Science, "inorganic substance," means simply that the latent life slumbering in the molecules of so-called "inert matter" is incognisable. All is Life; every atom of even mineral dust is a life, though beyond our comprehension because it is outside the range of the laws known to those who reject Occultism as "superstition."

A body of any nature can only conceptually—only on this plane of illusion—be considered divorced and a separate entity as distinct from its relations with other bodies. Only on this material plane can objects have and for a time retain those individual characteristics which, according to the physical and mechanical sciences, give rise to individual attributes. In fact it can never be detached—so-called death itself being unable to detach it from its relation with the Universal Force, of which the One Force—the One Life—is the synthesis; the inter-relation simply continues on another plane of existence.

In all the ancient Hindu and Greek speculations we find the conception of an all-pervading, homogeneous form of Matter. The theories of the old Atomists—Kanada, Leucippus, Democritus, Epicurus, Lucretius and all the others of like belief—are now but reflected in the universally accepted Atomic Theory of our modern days, beginning with Leibnitz's Monads, through the Vortical Atoms of Sir William Thomson, and right up to the discovery within the past few months of a new type of electron (a unit of the atom) by a group of scientists of Harvard University and the California Institute of Technology.

If exoteric science were asked to determine the so-called material constituents of an average mature human body, it would report about as follows: It contains approximately ten gallons of water, a quarter of a pound of sugar, enough lime to whitewash a small dog-house, half a teaspoonful of soda, enough phosphorous for two thousand match heads, a heaping teaspoonful of sulphur, fat enough to make seven bars of soap, enough carbon to manufacture nine thousand lead-pencils, thirty-five teaspoonfuls of salt, and enough iron to make a medium-sized nail.

This is in effect an admission of the occult doctrine that Man is the Microcosm of the Macrocosm; not only that, but he is the Macrocosm for the three lower Kingdoms (Mineral, Vegetable and Animal) under him. All these lower Kingdoms save the Mineral (which occultly is basically Light itself, crystallized and immetalized) have been consolidated in their physical structures by means of the disintegration of minerals and the refuse of human matter, whether from living or dead bodies, on which they fed and which gave them their outer forms. This endlessly restored and re-used building material is passing constantly back and forth between the four Kingdoms—a traffic

which would soon be fatal to all were it to cease for even a short time.

Esoterically, "Every Atom becomes a visible complex Unit (a Molecule), and once attracted into the sphere of terrestrial activity, the Monadic Essence by passing through the Mineral, Vegetable and Animal Kingdoms, becomes Man." Also that "God, Monad and Atom are the correspondences of Spirit, Mind and Body in Man; the Atma, Manas, and Sthula Sharira." The descent into *concrete* Matter marks the medial point of their individual pilgrimage. Losing their individuality in the Mineral Kingdom, they begin to ascend through the seven states of terrestrial evolution to that point where a correspondence is finally established between the human and the Divine consciousness.

The Christian is taught that the human Soul is created for a sempiternal existence—with a beginning but no end. Eastern Philosophy rejects this dogma of a newly-created Soul for every child which is born—a dogma which seems as unphilosophical as it is impossible in view of the "economy of Nature." There is and must be a limited number of Souls, or Monads, evolving and growing more and more perfect through their assimilation of many successive Personalities in every Manvantara. This is in fact absolutely necessary in view of the doctrines of Rebirth and Karma, and of the gradual return of the human Monad to its source, Absolute Deity. Thus, though the hosts of more or less progressed Monads are almost incalculable, they are nevertheless finite, as is everything else in this Universe of differentiation and finiteness.

An individual lives through his life-cycle and, as it is commonly expressed, "dies." Occult Philosophy teaches that the higher principles then pass into Devachan, or Nirvana, the state of rest intervening between two existences. The lower principles are in time disintegrated and again used by Nature for the formation of new principles. The same process is also taking place in the disintegration and formation of Worlds, for "As Above, So Below," and "As Below, So Above," and analogy is the surest guide to the comprehension of the occult teachings.

Exoteric astronomers and physicists say that the wear and tear of the body of the Universe will finally and inevitably lead to the extinction of the solar fires and the destruction of the Universe itself. With this bare statement Occultism agrees, but bases its reasons therefor on facts other than those of exoteric science. Esoteric Philosophy knows that there will be, as there ever were in time and eternity, periodic dissolutions of the manifested Universe, such as a partial Pralaya after every Day of Brahma, and a Universal Pralaya—the Maha-Pralaya—only after the lapse of every Age of Brahma, and for the same reason that every object, every animal and every human in the manifested world lives and dies—to learn the Great Lesson and attain the Great Objective, as will be later explained.

The Eastern Philosophical view of Creation and Being is substantially as follows: The active Power, the "Perpetual Motion of the Great Breath," only awakens Cosmos at the dawn of every new Period, setting it into motion by means of the two contrary (but not necessarily opposed) Forces, the centripetal and the centrifugal, which are male and female, positive and negative, physical and spiritual—the two being representative always of the one Primordial Force, and thus causing it (Cosmos) to become objective on the plane of Illusion. In other words, that

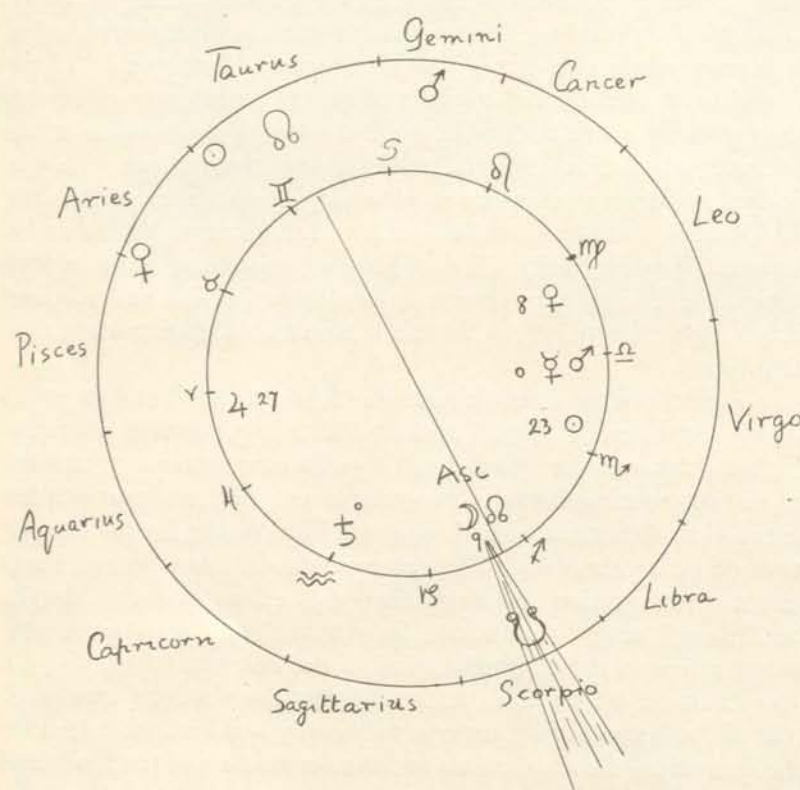
(continued in page 7)

The Gateway of the Moon

(Continued)

by John Seeker

THE CONSTELLATION OF A man's cosmic philosophy is not always as simple or lacking in complexity as might appear from our first example,—that of Richard Wagner. Often a human soul, owing to some one-sidedness of character, cannot altogether master the "philosophic constellation" which none the less belongs to him. It then becomes more difficult for us to read this cosmic horoscope. As an example of this kind we may consider Nietzsche.



Friedrich Nietzsche was born on the 15th October, 1844, at 10 o'clock in the morning. The constellation of the stars at the moment of his birth is indicated within the inner circle in Figure 1. The Moon is at 9° in the sign of ♏. The Lunar node is very near, and indeed, shortly before birth, it passed exactly by this place of the Moon at birth. The "philosophic horoscope" therefore, as we shewed for Richard Wagner, may conceivably have been realised at this moment, soon before birth. Yet in the constellation at this instant we find practically nothing that is in harmony with Nietzsche's disposition. We must therefore look again, throughout a wider range of time on either side of birth, for the congenial relations in the Cosmos. And in effect, in May 1835, the descending node had been at the place in the Zodiac where the Moon stood at birth. This therefore gives another possibility.

In Nietzsche's case it is not very easy to make out, what was the dominant note of his philosophy. He underwent considerable changes during the different phases of his life's work. We need a

sensitive ear to apprehend how the different tendencies Nietzsche's spirit were able to change, one into the other. Now as it happens, Rudolf Steiner spoke of this case in greater detail, and what he indicated—based as it is on spiritual investigation as well as on his very close acquaintance with Nietzsche's work—will be no little help in unravelling the cosmic aspects.

From about 1868 to 1875, Nietzsche was in close contact with Richard Wagner. Entering with enthusiasm into Wagner's music, he sought the great composer's acquaintance and soon came to be on terms of friendship with him. From the close sympathy between them there arose such works as *The Birth of Tragedy out of the Spirit of Music*, and *Richard Wagner in Bayreuth*. We may describe Nietzsche's philosophy during this period as mystical in tendency; moreover, in this Mysticism, creative Ideas are represented as the driving power of World-evolution. It is a mystical Idealism not unlike that of Wagner himself, described in our last instalment.

Yet the time came when Nietzsche's link with Wagner was dissolved and broken. Nietzsche's development carried him right away from this kind of philosophy, into a very different tendency and outlook. We come to the period of his life when he wrote *Fröhliche Wissenschaft*, *Human, All-too Human*, and other writings of this kind. Nietzsche "cooled down"; he turned away from the mystical world-outlook of his preceding phase and became more of a scientist, intent on recognising the logical, inexorable Laws that prevail throughout the World, and upon realising all that can be known by outward empirical research and experience.

Yet once again—about the year 1881 or 1882—there came about a deep transformation in Nietzsche's outlook. He now conceived his most famous work, *Thus spake Zarathustra*. In wonderful poetic language he describes the world he now experiences,—all fired by the will to a higher, ethically more perfect Humanity. In the world-picture he unfolds at this time, the Superman "Zarathustra" is indeed the goal of evolution, and the way thither is an awe-inspiring battle, felt entirely as a thing of will, between Universal Powers whose countenance lights forth in the ever-changing scenes of History. Yet beautiful as are the words and full of poetry the pictures of his fancy, one has the feeling that this Universe of Will with its titanic Powers is without real spiritual background. Inasmuch as the spiritual world is non-existent for him—for from the time in which he lives he can find no access to it—he fails to shew the real meaning of the cosmic process. His call and challenge, so inspiring to Youth, echoes and dies away in the infertile prospect of a perpetual, materialistic "recurrence of the same."

Then came the awful tragedy of Nietzsche's end. In 1888 he fell ill and suffered a complete breakdown. His soul and spirit separated from the body, which for a long time went on vegetating without consciousness of the surrounding world.

Thus we have three distinct periods of philosophic development in Nietzsche's life.

1. A period of Idealism in the mood of Mysticism,—in close relation to Richard Wagner.
2. Thereafter a period of Empiricism, tinged with Rationalism.
3. Finally Voluntarism, upon a background of Dynamism.

We should now have to relate these facts to the cosmic data. In the starry Heavens in May 1835, when, as we said, the descending Lunar node stood at the place where the Moon came to be at birth, we find, in effect (see figure 1, and the general indications given in our last number) :

1. Venus entering into Aries,—that is, Mysticism in Idealism.
2. The Sun entering into Taurus,—that is, Empiricism in Rationalism.

Lastly the rather strange and unexpected constellation :

3. Mars in Gemini,—that is, Voluntarism in Mathematics.

This third constellation does not seem to fit; yet, looking deeply enough, we shall find a very remarkable connection. Here once again Rudolf Steiner helps us. Nietzsche should really have developed a philosophy corresponding to "Voluntarism in Mathematics." It would have been most wonderful. Imagine the world-aspect of *Thus spake Zarathustra* translated, as it were, into a mathematical world-outlook,—a Universe fired with Will and yet withal, of mathematical beauty and precision! Yet Nietzsche, as is recognisable from his whole character, had not the predisposition for Mathematics. His evolution still had to go via Empiricism (Sun) into Voluntarism (Mars), and as this inner failing prevented his developing a mathematical philosophy, instead of passing on from Sun in Taurus, that is Empiricism in Rationalism, to Mars in Gemini (Voluntarism in Mathematics), he sprang across into the cosmic opposition to his former standpoint, into the constellation

Mars in Scorpio,—Voluntarism in Dynamism—
in opposition to the Sun in Taurus.

Now the fact is that in November 1835 Mars entered Scorpio and at the same time, being in conjunction with the Lunar node, came into the immediate neighbourhood of the situation of the Moon at birth. So in this round-about way the constellation of Mars in Scorpio—Voluntarism in Dynamism—was after all made possible for Nietzsche.

We are then faced with this remarkable fact: the purely spiritual researches of the seer are found confirmed in the external realities of the Cosmos. In effect, the mood of Voluntarism in Dynamism corresponds very nearly to the last period in Nietzsche's philosophic life. But inasmuch as he could find no access to a real world of spiritual Beings, he had to suffer shipwreck with this philosophy of Will. Such, then, was Nietzsche's fatality,—seen in the tragic ending of his life.

The "philosophic horoscope" is therefore not by any means so simple as to enable us to read it abstractly or automatically from any given cosmic phenomena. Often it is the difficulties, nay, discrepancies which are most important in estimating a man's psychological and spiritual constitution. We must learn to look into the real facts of a man's soul as he reveals himself on Earth, and, from the tension between these and the cosmic data, understand all the struggles and conflicts of his individuality. Such

is the lesson we may learn from the aforesaid dissonance in Nietzsche's philosophic horoscope.

The question now would be, How can we penetrate from a more spiritual point of view into the mathematical-astronomical data of the "philosophic constellation," so that it all becomes transparent to us? The astronomical foundation is the fact already mentioned, that at the moment of this constellation in the Heavens,—it may be either before or after birth,—one or other of the Lunar nodes is at the place in the Zodiac which the Moon occupied, or will occupy, at birth. Here, in effect, we find realised another aspect of the "Hermetic Rule" referred to in one of the earlier articles. We based the "pre-natal horoscope" on the portion of this ancient Rule which declares :

At the beginning of the pre-natal constellation, the Moon is either at the ascendant or at the descendant of the subsequent birth,—at the ascendant if the Moon at birth is waxing; at the descendant if it is waning.

But the Hermetic Rule goes on to enunciate another fact, as follows :

The place of the Moon in the Zodiac at the moment of birth indicates the ascendant or descendant of the pre-natal constellation,—the ascendant if the Moon at birth is waxing, the descendant if it is waning.

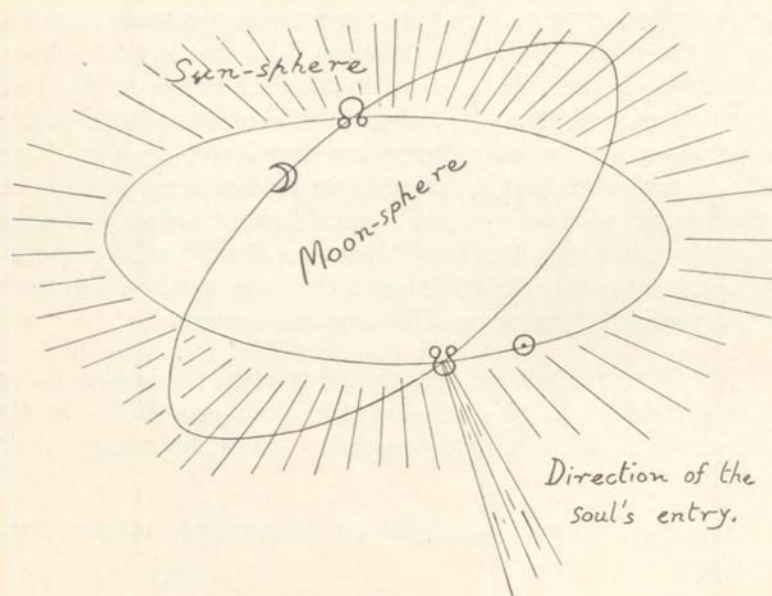
It will be seen that this latter aspect of the Rule speaks of the ascendant or descendant, not of birth itself, but of the "pre-natal constellation." In describing the pre-natal constellation we were concerned in the first place with the ascendant or descendant of birth. It is the place in the Cosmos from which the Moon, at the beginning of the pre-natal constellation, took its start, returning thither time and again in the approximately ten pre-natal Lunar cycles. This place becomes at birth the direction of the ascendant or descendant—East or West, as the case may be. In this direction therefore, determined by the geographical locality of birth, the Moon stood at the essential moment of the pre-natal epoch. This cosmic direction represents the path, the bridge, that leads over from the Moon- into the Earth-sphere. We find this fact confirmed, inasmuch as this is at once a picture of the union of the etheric and physical bodies, as was described in previous instalments. In the ascendant or descendant of birth we have therefore a picture of the incorporation of the supersensible members of man's being, so far as the *etheric body* is concerned.

Now in like manner we can think of the "ascendant or descendant of the pre-natal constellation," mentioned in the second part of the Hermetic Rule. It is a picture of the entry of the human soul from a sphere yet higher than the Lunar sphere—namely from the Sun-sphere and the cosmic realms beyond. This aspect of Astrology is thus made far more real and filled with spiritual meaning.

The Lunar node must somehow be related to this direction of the soul's entry from the Sun-sphere. This is what gives the requisite conditions for the constellation of the cosmic philosophy. Moreover this relation too must become spiritually clear and transparent.

The two Lunar nodes are, mathematically speaking, the points of intersection of the Lunar and the Solar paths, which, once again, are inclined at a certain angle to one another. What

happens now, when these points of intersection coincide with the cosmic way of entry of the soul from the Sun and higher spheres? A diagram may help us here.



When the condition in the Cosmos on which we based the "philosophic constellation" is actually realised,—when, in effect, the points of intersection of the Lunar and the Solar orbits coincide with the direction of the soul's entry from higher spheres (in Nietzsche's case, the direction of Scorpio), we have, as it were, a wide-open door. The cosmic space within the Lunar orbit may be described as the Moon-sphere; the space beyond the Solar orbit as the Sun-sphere. Now the direction of the soul's entry from the Cosmos is individually determined, indicated as it is by the Moon at birth. When the Moon-sphere brings its points of contact with the Sun-sphere—i.e. the Lunar nodes—into this direction, a gateway is open, through which the human soul in question can pass in his own individual direction from the one sphere into the other. And at this moment there is realised in the entire Heavens the constellation, the importance of which for man has now been indicated,—the constellation, in effect, of his philosophy or dominant world-outlook.

Emerging as it does in this way from the actually given cosmic facts and phenomena, this picture voices deep secrets concerning the spiritual path of the human soul before birth. Spiritual observation shews how the human soul passes after death upon a long and gradually ascending way into a purely spiritual form of being. Man goes upon his way to the Gods and at long last entirely unites with Them. After a certain time the human soul conceives the will to a new Earth-existence. Slowly he takes his leave of the higher spheres; so he comes forth from the lap of the Gods with whose help he has for long periods of time been preparing a new earthly body, a new web and woof of destiny on Earth. Slowly the vision of the spiritual Beings fades away and there remain only the memory-pictures of all that he has undergone, until at last, when at the moment of birth the Earth-sphere is entered into, the last vestige of consciousness of former existences is blotted out.

This way of the soul's descent—this ever growing inclination towards the weight of Earth—is made real to us when we contemplate the philosophic constellation, or "philosophic horoscope." To begin with, there is the tendency to enter from

a certain cosmic region, the "direction of the soul's entry,"—the "ascendant of the pre-natal constellation," in the words of the Hermetic Rule. If then for any individual human being we take this cosmic picture in a really deeper way, bearing it with us as a spiritual exercise, it will give valuable insight. But there is also the other aspect, namely that at a certain moment the Sun-sphere and the Moon-sphere are most intimately related to one another (through the Lunar nodes) precisely in the individual direction of the soul's cosmic entry. The picture of a human soul's descent from higher spheres to Earth is thereby painted the more vividly. For in the Sun-sphere the life of man is still of such a kind that he experiences in mighty revelations the spiritual reality of the Gods. Then in the Moon-sphere he experiences a world wherein, in a manner speaking, only the reflection of the Gods' activity is revealed. It is the cosmic ether, as it were the garment of the creative Gods. The Moon-sphere has to do, above all, with the in-gathering and incorporation of the etheric organism, as was described in our study of the pre-natal constellations. In the time-organism or etheric body which is formed from thence, there lives a spiritual texture, a woven garment as it were, in which the Will of the Gods as regards this individual human being, in effect his destiny or fate lies concealed.

Thus in the meeting of the Solar and the Lunar spheres we have a picture of the union of the etheric body with the essential nature of the soul. In the "soul-body" of the human being,—in his psychology, his impulses and passions, sympathies and antipathies,—Divine and cosmic beings are indeed wrestling with one another. This organism of the soul is the so-called "astral body" and in it lives a hidden memory of what the human being experienced among the Gods when in the Sun-sphere.

This then is the conclusion we are led to: in the constellation or horoscope of the cosmic philosophy we have a picture of the mutual relations between the etheric and the astral body. It brings to expression the character and configuration of a man's philosophy of life, because in effect the Thinking of the Gods about this human being is here condensed, as it were,—drawn together into a more human thinking,—nearer to the Earth. The Gods in the great Universe think, for example: "Let there be Mysticism in Idealism,—Empiricism in Rationalism,—Voluntarism in Mathematism." And in this cosmic Thinking there lives a power of the Spirit, infinitely living and creative. The soul of Friedrich Nietzsche takes hold of these cosmic Thoughts and informs with them the hidden and mysterious depths of his bodily vehicle that is to be. Pre-natal experience of the great strivings of cosmic evolution among the Gods is thus transmuted in the human soul, deeply implanted into his earthly destiny, to emerge in his life's unfoldment as the tendencies, the inner battles and strivings of his philosophy.

Thus in a human being's philosophy and world-conception Thoughts of the Gods are living, and if we penetrate the cosmic writing of the horoscope in question we get a picture of the Divine Thoughts that lie hidden in the soul; memories, deeply embedded in the man's physical and psychic organism, of his life and passage through the Sun-sphere before birth.

An Astrology guided by such points of view will penetrate to the spiritual reality that underlies the human being as a whole, discovering at the same time, in this human microcosm, the reflection of Divine events and spiritual forms of being.

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NEW SERIES OF ARTICLES, to commence in our next issue, has been arranged on the Life and Work of Immanuel Swedenborg. The series will have the approval and authority of the Swedenborg Society. In the following issue we hope to commence another series of articles which will describe the basis, constitution and tenets of the British-Israel World Federation whose interpretations of the structure and meaning of the Great Pyramid have for years excited the interest of scientists and archaeologists. In the February issue Dr. W. J. Stein will contribute an important article on the esoteric significance of some Rosicrucian teachings, an article which is sure of appreciation from our many readers who are members of the Rosicrucian Order. On the completion of Dr. Eugene Kolisko's present series on Darwinism, he will write one on Reincarnation. This series will intrigue the trained occultist as much as it will inspire the layman. Mrs. E. C. Merry, Alan W. Watts, G. S. Francis and Raymund Andrea (whose present series is highly appreciated) and other regular contributors will continue to present their individual "slants" on applied occultism. Not least will be a further series of articles (title to be announced later) which will have the authority of our good friends, the United Lodge of Theosophists. Always provided we get the support of our readers, it is hoped before the summer to arrange an initial series of lectures by Drs. Stein and Kolisko and others which will follow THE MODERN MYSTIC's policy of complete independence. But we need the help of our readers. There are many who, like ourselves, are convinced that the time has come to do something objectively, yet entirely free from sect or party.

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Aristocracy

by The Editor

TIME WAS WHEN THE ARISTOCRACY was selected if not from the nation's best, at least from its bravest. It is easy to believe that the first barons were men who stood physically and mentally, head and shoulders above their fellows. Certainly they were not mediocrities. But that is a long time ago. An illusion of great freedom has had the effect of keeping intact through periods of rebellion, political upheaval, famine, and war, the properties of the rich so that the succession of family possessions has been ensured. This semblance of freedom (very real in some minor respects) has had curious results. The first barons, fierce warriors all, obtained their favours and rewards by virtue of their personal valour in the forefront of battle. The generals of to-day ensure the succession of their line by staying only so near to the fighting line as is compatible with safety. So that for the privilege of the illusion that "Jack is as good as his master," Jack must protect his master. Before the introduction of the idea of freedom, the master most certainly protected Jack. That is only one, and perhaps not a very important result. In ancient days the barons, besides taking some care of Jack, also undertook to protect his culture. Without the ancient aristocracy there could have been no troubadours, no minstrels, no scholarly priests. Nowadays the idea of freedom enables the aristocracy to enjoy the culture of Jack, so that, to the shriekings of lank-haired saxophonists they indulge their deceptive democracy and wallow in a gorgeous sea of maudlin mediocrity.

The only compensation which is offered for the ludicrous class which is known by the courtesy title of "society" is its ineffectiveness. But from a utilitarian point of view the progressive state cannot afford such a luxury. Its pretences to "democracy" are not real; they are in truth pretences. On the other hand its pretences to culture are even more shallow. For the only excuse for having an aristocracy of any kind is a cultural excuse. Money, possessions, in a sane state would be looked upon as wealth, neither more nor less. In themselves they amount to nothing, and their use in forcing an entry into so-called "exclusive" circles is a mis-use. In a properly governed State it would be made quite clear that even with other qualifications present, the possession of undue wealth would prove a distinct disadvantage in seeking to participate in active cultural exercises. The individual's and the State's wealth should be a reserve to be raided as economically required for national, cultural purposes. Some idea of the opinion held in America of the British aristocracy may be gleaned from the current issue of the American journal "Fortune." No secret is made of the well-known fact that money is the only ingredient necessary to force an entry. Apparently, the social life of New York is in the hands of an international clique known as the "Café Society." The American method of climbing has now been perfected,—which we suppose is the same thing as saying that it is now a perfectly honourable and recognised "racket." The perfection lies in the fact that America has discovered our aristocratic financial appetite, which runs parallel with a notion that it is fantastic to suppose that an

American *could* have a social position. The writer of the article proceeds: "They (the British aristocracy) regard Americans as simple-hearted savages with a penchant for providing free lunch for their betters. So, at the outset avoiding New York, our transatlantic climber opens a London house, begins giving big dinners for the proper people, and within a year is established as a London hostess. She can then invite her new friends to an American tour at her expense, loading them in the *Queen Mary*, the first class bulging with barons, earls protruding from the portholes, dukes squatting hopefully on the lifeboats, and the scuppers awash with mere knights all of them warmly anticipatory of several months free board, room and laundry. And as she leads Burke's Peerage, Baronetage and Knightage down the gang-plank, the guide of this British safari can be sure that New York which formerly snubbed her will fall flatly and reverentially forward on their collective abdomens, and that henceforth all Café Society doors will be open to her, and she will be definitely in."

After making allowances for American journalese, the facts are more or less as stated. The only logical conclusion is that not only is our aristocracy innocent of valorous deeds, it is now also short of money. Strictly speaking, of course, it is society that has the money and it is therefore "society" which sets our standards. Society marries aristocracy and for all practical purposes, jam-candy-imitation-jewellery fortunes married to coronets make up the aristocracy. And it is both redundant and ludicrous.

But the spiritual content of the word "aristocracy" has undergone a transformation no less startling than its material basis. Perhaps more than a few society ladies have refused to lend their photographs and names to the furtherance of the sales of soap, powder, jewellery and other quite useful or ornamental commodities. That fact will not atone for those who have. The reader may object that this is a small matter. So it is, but it is also a pointer. It is difficult to believe that given a choice, the society lady (if she must have publicity!) would prefer that of an industrial advertisement to, say, the gossip columns of a respectable newspaper, however much the latter might stand in need of improvement. But apart from the fact that every member of a real aristocracy would guard it against such vulgarity, there is a moral factor involved. The present writer worked too long in Fleet Street not to know that there is still a vast portion of the community in the susceptible years between 14 and 21 who believe what they read in newspapers. It is pitiable. The servant girl and factory worker will put away a little of her hard-earned wages to buy the commodities recommended by lady this and countess that,—often enough worthless and injurious stuff that will not bear analysis. Advertising "appropriations" of individual firms whose owners are members of "society" often reach the enormous figure of £50,000 to £80,000 annually, and this for articles which sell to the public for 6d. to 2s. 6d. Is it not clear that the quality of such products must be beyond mention? An "appropriation" means the extent of publicity to be indulged in for one year. Add to this the usual costs of materials, labour,

transport, and such overhead charges as rents, rates, lighting and heating, etc., etc., and then consider whether such a procedure should be countenanced in a "civilised" state, and whether it bears any resemblance to sound economics?

The Press itself of course is not owned by the so-called "press lords"; it is owned by the advertisers. That is why it is not free. It is often not even free to admit the kind of advertising it may like to "carry" in its columns. Certain monopolies, on the marketing of a new "line" by a competitor, lose no time in advising advertisement managers of newspapers that if they accept the competitor's advertising there will be no further business given to them. It has been done many times.

It is now usual for the Editor of a newspaper to keep on the right side of the advertisement manager and give advertisers plenty of free editorial "puffs" if he wishes to keep his job.

Advertising which does not include a much re-touched picture of Lady so-and-so has often enough what is known in advertising circles as a "snob" appeal. All this kind of thing is directly attributable to the rottenness of "society"; otherwise it could not possibly exist. It is perfectly clear that mob tastes and fashions are set by the "upper" classes. The technique is an essential part of our visible degeneration. The retail shops are taking a hint from the manufacturers' press advertising. In a radio store-window the other day,—a store with a modern and attractive shop-front, well-known for its attractive "lay-out" and design in advertising and well-dressed windows,—we were astounded to see, as part of the display, a row of photographs of musicians whose recordings were extolled. Side by side were Sir Thomas Beecham and Roy Fox; Wiengartner and Duke Ellington; Mingleburg and Adler the mouth-organ "virtuoso"! The window exactly portrayed our hopeless idea of values. The man who dressed it, in the Utopia we have all dreamed of, would be given penal servitude! We are not concerned with the window-dresser's lack of intellect, so much as with the inference that there is no essential difference between Beecham, Wiengartner, Mingleburg and Fox, Ellington, and Adler. It is not a small thing that the minds of youths and others who know no better should receive such a wickedly distorted impression of music and musicianship.

With certain differences our Western social system is a caste system. There used to be a password and a ritual without which certain degrees were impassable. It was an organised system. The organisation is now so simplified that money is the only pre-requisite. Were the organisation still further simplified nature would impose her own standards, standards whose grades the entry to which would be moral force. So that when a world economy is at last founded; when money as money will be imbued with the virtues which properly belong to it by right of nature, a world aristocracy will be a natural consequence.

We choose a leader in Parliament, in music, in every department of social and cultural life without once looking back to the fatal question, "Has he a will?" We have seen young men full of promise conducting their first political campaign; apparently full of vitality and a genuine enthusiasm. But the will has not been strong enough to break down the deadly atmosphere of Westminster. The carelessness with which we give a corporation control of our music; the mirth with which we receive from learned judges their admittance of crass ignorance of every-day matters; the complacency with which over forty-five millions of people are content to regard certain newspapers and never think

of marching on Fleet Street to demand satisfaction for the insult offered to their intelligence,—these and thousands of other things may cause the archæologist of two thousand years hence to doubt our already suspect sanity.

In case the reader should be misled into a suspicion that politics as we understand them are here inferred, we should say that politics of any sort do not interest us. There is an aristocracy of nature; the theoretical levelling either of communism or of fascism is ultimately powerless against it. It is because of the sacredness of the individual that neither of those forms of government can succeed; the same reason will finally bring about the end of the factional, party parochial and vested interests whose influence is none the less great because more widely diffused.

Britain is probably the freest and best country in Europe to-day; in many ways it has probably always been so. But with the increase in scientific accomplishment subtle inroads are being made into the freedom of the individual which in course of time,—perhaps a short time,—will produce a regime indistinguishable from dictatorship. The "means test," "DORA" and other iniquities are quietly and tacitly accepted, either in principle or in fact. Nevertheless, the diffused method by which the Briton is made to feel power may be the right method; it is sectional. True freedom would consist in the whole nation also looking upon itself as a section and calling a halt as and when required to the over-enthusiasm of any other section such as the government, the B.B.C., a National Theatre or the local water-works. Present-day sectional leaders represent what in a more ideal state would be the aristocracy; an aristocracy recruited from the ranks of doers of genius.

We know of at least three quasi-geniuses who have allowed a too intensive training for saint-ship to get between them and the sun. There are hundreds more. The result is invariably melancholy. For on the one hand is preached the gospel of evolution, backed by solid learning and a wide-awake appreciation of current history, and on the other a firm refusal to help make the next step a little less painful. It was Emerson who said: "The day is darkened when the golden river runs down into the mud; when genius grows idle and wanton and reckless of its fine duties of being Saint, Prophet, Inspirer to its humble fellows, baulks their respect and confounds their understanding by silly extravagances." We find in it a desperate egotism far removed from the battling of Blavatsky and the zeal of Steiner. To live apart and nurse knowledge, however appalled some students of the mystical may pretend to be by the analogy, is no different from the habits of the miser who fondly counts his coins; it is obscene. What immense wisdom there is in the injunction to be humble! For true humility is the only assessor of power. In a right aristocracy the pretender would be slain by his own words. By his own exclusiveness he would exclude himself. The man who towers above the heads of the populace is most loved by them; if they cannot understand his words they see clearly enough his simplicity, and that is the bond between them. The talented and clever man who complains that no one understands him is at last only talented. The great man is easily understood. He is great only because in simple words he confirms that which we knew. The talented man spends a whole life-time in wearying search after originality and the sensational. But at last, truth is simple.

Moral and material power must walk close together. One

of the tasks of the age is to make them spring from the same fount. They became separated when blood instead of virtue took over the rewards of merit. When wealth is regarded as a trust and not as a possession; when no sacrifice is too great for the realisation of a high aim society will resolve itself. We like the story of the young Japanese who, determined to emulate in the East the example of Northcliffe in the West, asked a millionaire for the necessary finance which, because of the suppliant's patent lack of security was denied him. Nothing daunted, the young man at once cut off one of his fingers and offered it as security. It was immediately accepted, as indeed it ought to have been. The mere paying of debts will not in itself be sufficient to characterise the man who should claim aristocracy. We shall require to know from where he took the money to pay them. If he cannot do somewhat for the poor and the oppressed, he will need to take his ambition and his learning elsewhere, for true aristocracy needs none of him. The true aristocrat is not ambitious. Ambition means the realisation of one goal known in advance, and the reason that to-day there is so much material success allotted to mean spirits merely points to a one-pointedness against which all else attracts in vain. The highest society is composed of those whose conquests are in the realms of mind, art and spirit. No sooner is one question answered than the pilgrim is again on his way nor spares the time to turn and ask your approval or otherwise; life is too short to learn all that must be known.

But above all else, the true aristocrat must be loyal. We do not believe that any great teacher ever lived who cared tuppence about any other kind of loyalty save that which each sincere soul will give to truth. For the same reason, we hope we are right in saying that no genuine occult or mystical organisation to-day wants the kind of adherent who is ready to forsake the school or the teacher who taught him what little he knows.

Our life must be a perpetual watchfulness of our sense of values. A thing, a deed, a word, a work of art, a theory is neither good nor bad merely because it was created to-day. We must measure it up by the standards of its acknowledged parent whether of yesterday or in the beginnings of history. Modern progress is insidious in so far as it is too rapid for some minds. They accept things as right and good because they have no time to appraise them, and stealthily the standard of measurement is undermined. The newspapers of to-day tell us that American scientists have evolved a contraption which will pierce the dense atmosphere of Venus. They hope that much good will result thereby. The atmosphere of Venus may be a very intriguing problem for some scientists, and doubtless the Venus sphere is of great interest to the trained occultist. In the meantime let me pierce the atmosphere which my friend carries around with him, a feat which would provide me with a little more knowledge of myself.

This age is one of words; empty, meaningless and often psychologically dangerous. When they are not that, they are merely brainless. By all means let us insist on freedom of speech, but it would be a good law which would inflict terms of imprisonment on newspaper sub-editors and film publicity agents for knowingly and wittingly inciting the nation to yawn at their scandalous use of the superlative. The "drama" announced by the newspaper bill-board is often nothing more serious than someone fainting at the petty sessions, whilst all next week's films are "Gorgeous," "Stupendous," "Epoch-Making,"—everything except what they really are.

It is a faulty argument that only the educated can appreciate

the highest culture; it would be possible to cast pearls before swine only if the "swine" had no cognisance of a higher relationship. As Maeterlinck has told us, "It is unmistakably borne home to us that even the unhappiest and the most destitute of men have at the depths of their being and in spite of themselves a treasure of beauty that they cannot despoil." They may be ignorant of the fact; nevertheless it can be tapped and made to flow freely. Nor need the process of "tapping" be laborious, coldly scientific and calculative. It needs only example. Beauty creates beauty, and so the fact accomplished, the means may be disregarded. The most ignorant of men are silent before goodness and beauty; they experience an inward expansion that warns them against the hasty or blasphemous word. Here is something greater than I, for against it I am powerless; when the warmth that now possesses me has passed away, I shall be a lesser man. The navvy who with half averted look that has somewhat of nervousness in it, raises his dirty cap as he passes a sister of mercy, is only expressing at a different point in the scale a general reaction to goodness and sublimity that is universal. He would be a brave man who would attempt to bandy words in the common tongue with that which places him almost beyond speech.

The intellect alone does not impart wisdom. Wisdom is the token of true aristocracy, as it should also be the hall-mark of the statesman. The Hollywood director who flutters the hearts of flappers with his asinine triangles and shootings may or may not be making an effort to portray life as he sees it. Personally, we find the symbolism of Walt Disney and Charles Chaplin, elementary though it may be, infinitely preferable. That there can be two opinions about the relative merits of the motor show and the village fair is an indictment. It may be that the wisdom of true aristocracy must be explained intellectually, and there may be many who, hopeful of the result can by no means appreciate the methods. The procedure is not universal, it is for the elect themselves; the appeal must be, as Anatole France would have said, to the *âmes bien nées*.

* * *

The overhearing of a conversation among a group of young adherents of a certain occult society decided us in the opinion that as in other activities, the occult is not without its dilettanti. We cannot believe that things of the spirit can be conducted between cocktail parties, or intermixed with attempts at the artistic appraisal of names known only to the cinema "fan." For no other reason we decided on the series of articles beginning with "Education," the purpose of which has been, inadequately we know, to make some protest against current values. We have tried to distinguish between what is merely "ultra" and transient, and what, though new, belongs rightfully to evolution. It should be clear, though apparently it is not, that study of the *Secret Doctrine*, *Isis*, *Anthroposophy*, or of anything else that aims at spiritual liberation can have no good result if the values to be observed in daily contact with individuals and things are of doubtful lineage. The only "sin" we see in devotion to the cinema, in playing fast and loose with adjectives, in cocktail parties and American jazz is the sin of inviting certain boredom in a world which, though full of doubt and tragedy, yet contains rich possibilities of adventure in the body and in the spirit; every opportunity for useful and self-denying service; and rare rejuvenating rewards for expended labours in the harbours so surprisingly prepared for us by the great artists.

The New Race

By Eloise Moeller

THE OLD WORLD IS FAST disintegrating. A new world has been born. A new and finer race of people is beginning to inhabit the earth. Evolution is speeding apace.

The new race is not a strange race; the greatest difference seems to be a difference in attitude of mind, as the bodies of the new race, excepting for more sparkling eyes, greater energy, better health, and straighter posture, seem to be, at the present state of evolution, quite similar to the old race.

Yet one finds these new people everywhere—in Italian bodies, in German bodies, in English bodies, in Indian bodies, in Chinese bodies, in Japanese bodies, in fact, one finds at least a few of them in the bodies of each different race. And yet, in many ways they are totally unlike those of the old races.

In the first place, they are more humane. They do not believe in war, and give other and wiser solutions for international problems. The accumulation of money is certainly not their first consideration. Their humaneness is carried even into the animal kingdom. They do not partake of any conscious life—subsisting mainly on cooked vegetables, green salads and the many fruits. Therefore they are cooler emotionally and clearer in thinking. They are wide-awake and willing to listen with interest to anyone who seems to have discovered new laws of the universe, or a new science.

This new race does not seem to feel limitation or space or time. They fling plans far into the future, far beyond the ordinary span of life of a human.

This great sense of freedom expresses itself also in the point of habitation. They do not seem to be rooted in any one country, unable to see beyond its narrow confines. Intensely loyal to the good laws of the country which reared them, and in which their bodies were fed to adulthood, yet in their outlook and habits, they are citizens of the whole world.

In consciousness they travel to the countries far-flung over the globe, assimilating the special knowledge that each country offers in its literature, and even in its travel guides. Not being rooted in any country, their bodies easily seem to follow their consciousness, and we find them travelling and learning in any portion of the globe to which they seem to be temporarily drawn.

They return to their own country filled with the best ideas on modern improvements in traffic, in building, in the one hundred and one things of practical every-day living, including cultural thought. If their country has some of the new internationally minded race in executive positions, this broader knowledge eventually filters to them and is put in practice, to the benefit of all.

But in tradition-bound races and countries, they must be

satisfied with recording in books or lectures their splendid knowledge of advance until the coming of a wider-awake posterity.

This new race in a sense is not a religious race, as they have outgrown superstition and binding, limiting traditions of race, dogma and creed. But they are an intensely spiritual race, with high standards of honour, and an absolute faith in an Over-shadowing Power, One with man. They seem to have their shrine in the heart, and have been seen reverently bowed in many churches, not of their own race or inherited creed. Some of them seem to have overcome most of the frailties of so-called "human nature."

Tolerance and an ever-widening understanding appears to be the key-note of their philosophy—a deep, inborn urge drawing them into closer friendship with others of their new race, regardless of the colour of the body.

And yet there is no sign of selfishness in this drawing together, since they seem to be ever on the lookout for signs in those of the bound old race which indicate a readiness to join in this work of advance, and in the search for better understanding.

One who has travelled in many countries, aware of this new wonder, has said: "The world is really no longer divided into the English nation, the Japanese nation, or the Dutch nation, for example, for the individuals of all nations seem to fall into one or two categories: first, the old race, falling backward, clinging to outworn traditions, habits and superstitions born out of the minds of the long dead; and secondly, the freer new race—the Pioneers of the New World—rational in outlook, courageous in stepping forward, honourable in impulse, deeply spiritual in a new reverence for, and understanding of men."

Perhaps the time has now come when they will be searched out and consulted—these men and women of the wider view of life. Perhaps they will now have their place in the Sun, a fitting reward for years of patient, silent, painstaking, unselfish labour. Who knows, perhaps these pioneers have been prepared for this time of confusion by the Great Mind which overshadows all, and eventually guides all into conformity with its higher laws.

An Important Book

We have just received from the Theosophical Publishing House, an advance copy of "Racial Cleavage, or, The Seven Ages of Man." Its supreme value lies in the fact that it is not content to deal with "yesterday." This newest work of Isabelle M. Pagan does much towards explaining the racial tendencies of to-day. It is much too important a book merely to be "noticed" and will be accorded an adequate review in our next issue.

Book Reviews

THE SUPER-PHYSICAL. By Arthur W. Osborne. (Nicholson & Watson.) 12s. 6d.

Another straw in the scientific wind! The author is careful to advise us that "super-physical" is not to be confused with "spiritual," a reservation we shall gladly allow him. This book is really important, for it is presumably designed to reach that class of reader whose real interest and respect for science will enable him to give a critical ear to a piece of work which is in itself essentially scientific. The book is divided into two parts; the first deals with quite normal, every-day phenomena,—materialism, memory, evolution, the origin, growth and maintenance of the body, the teleological nature of thought, etc. The chapter on the relation of mind to brain will interest those who have carefully followed Dr. Kolisko's articles in recent issues of THE MODERN MYSTIC. By purely scientific reasoning the author shows clearly that the phenomena examined is incapable of explanation by mechanistic concepts. Part two is an examination of such phenomena as telepathy, cognition of the future, phantasms, the evidence for survival, and reincarnation. It would be very difficult indeed to find a scientific answer to the author's conclusions; his arguments, examples and illustrations are excellently co-ordinated and intelligently presented. No less thorough is his most able final chapter on "Is Reincarnation the Ultimate Truth?" The student of the occult may be allowed a very short smile at the word "ultimate"; nevertheless, the author's meaning is clear enough. We would go farther and say that what he has to say about mystical states of consciousness is more easily understandable and comes nearer to the truth than the often involved attempts of mystics themselves. We repeat, this is an important book; it provides a definite bridge over which the layman can pass from materialism to one of the oldest tenets of occultism—the fact of reincarnation,—without ever being aware of the transition, without ever having to doubt the legitimacy of the reasoned processes and still look in the mirror and describe himself truthfully as a follower of science.

H. L.

RELATIVITY AND ROBINSON. By C. W. W. (The Technical Press Ltd.) 3s. 6d.

Relativity Theory has always been the despair of the popularisers. Here is a little book of 118 pp. which explains something that we hope and believe is an approximation to Einstein's meaning. It is probably true that not more than a dozen men alive can claim thoroughly to understand the great physicist's work mathematically; so, as this reviewer does not happen to be one of them, faith has been substituted for figures. There are no mathematical problems propounded; there are a number of sketches easily understood, and the text, also innocent of figures, reads as easily as a novel. It would be idle to pretend that all the layman has to do is to read this book and thereafter claim a knowledge of Relativity Theory. But without any doubt, the author has made the fourth dimension at least intelligible without giving the reader an extended comprehension of Time. A very useful little book that is by far the simplest exposition of what is meant by the "fourth dimension" that we have seen.

W.

LET MY PEOPLE GO! By R. F. Martyn and W. F. Synge. (John Murray.) 7s. 6d.

This is a book, a life of Moses, to be praised almost without reservation. For those whose interest in the old Egyptian and Jewish cultures has been dimmed by the cold methods of historians this book, in the form of a novel, reconstructs the ancient story and sets forth in bold relief the great drama of the Exodus. Viewed solely as a novel, it is a perfect piece of craftsmanship of easily sustained interest. There is nothing in it which could reasonably be criticised by either the close student of the Bible, of Egyptian and Jewish history, or of occult lore. A book which guarantees enjoyment.

H. L.

THE POETRY OF THE INVISIBLE. Syed Mehdi Imam. (George Allen & Unwin.) 8s. 6d.

Readers of the MODERN MYSTIC need no invitation to accept the hypothesis that great poetry is essentially a thing of the Spirit, and that the really great poets were, of necessity, mystics. The book before us is in itself a proof of the universality of Spirit, for it has taken an Indian to present to Englishmen in excellent prose the meaning of certain aspects of the art. The selection of an author for the preface was particularly unfortunate; Mr. C. F. Andrews shows clearly enough that he just cannot appreciate the view-point. He says; "at the same time he (Syed Mehdi Imam) had unique opportunities of understanding and appreciating the English mind. He is, therefore, singularly fitted to present the English poets, whom he has chosen, from his own Eastern standpoint." An echo of the old insularity; the inference that the English mind is wonderfully unique, and that of necessity, the best foreign minds go to an awful lot of trouble in order to appreciate it. Fortunately, this sickly attitude is diminishing. The truth is: Syed Mehdi Imam is himself a mystic. He therefore very clearly recognises the things which belong to the Spirit, whether they are wrapped up in English verse or painted on a Chinese urn. His comments on them will in consequence be listened to with respect by any student of mysticism wherever in the whole world he may be found, quite irrespective of whether he has one of our own very high-grade minds, or whether he is just a poor devil of a foreigner. So with the advice that lovers of poetry should skip the prosaic preface, there remains the painstaking work of the author. He takes us through a little of the work of Keats, Shelley, Byron, Tennyson, Browning, Swinburne, Abercrombie, Hardy (excellent! for poor Hardy is in imminent danger of neglect at the hands of our high-brows, and was an infinitely greater poet than a novelist), Williams, and Bridges. Each in his turn, he makes our English poets add their contribution to the central idea,—an unfoldment of the life of the Spirit. The book is in no sense an anthology. It is very beautifully done and those who buy it, will return to it again and again. The true lover of English poetry, because of this book, whether or not he has any conscious interest in mysticism, will hug a little closer the masters of our language and guardians of its beauty between whose lines shine forth luminous truths which the author knows so well.

EDITOR.

THE GOSPEL OF PEACE OF JESUS CHRIST. By the Disciple John. (C. W. Daniel Co. Ltd.) 3s. 6d.

The Aramaic and ancient Slav texts are here compared and edited by Edmond Szekely who also helped Purcell Weaver in making the English translation. The ancient Slav version is of course a translation from Aramaic text, and it would be interesting to know how they travelled from Palestine and got into the hands of the Nestorian priests. As the Editor points out in his foreword, it is a heavy responsibility to proclaim the New Testament as we know it as being both deformed and falsified. The work of the Editor represents about only one-eighth of the complete manuscripts which exist in Aramaic in the library of the Vatican and in ancient Slav in the archives of the Austrian Government. In the parable of the Prodigal Son for instance, the whole story is more direct than in the authorised version, and in some curious, though quite unaccountable way, the personality of Jesus is somewhat remote. This is a book for all Bible students and those interested in the vagaries of translation.

H. K.

AND ONLY THE SILENCE SHALL SING. . . By Sheilah H. Hirst. (Basil Blackwell.) 5s.

Sheilah H. Hirst is a natural poet who does not hesitate to use rhymes. This volume of three dozen poems displays a versatile gift which ranges over a variety of subjects, narrative, nature and the frankly mystical. The first piece, "Dungeon," is in some respects the best effort. The despair it depicts is not the wailing and somewhat sickly psychological variety so loved of too many modern versifiers, but a realistic despair that is at times faintly reminiscent of Poe. "Wild Ones, Shaggy Ones" is not without a tinge of Davies, while the most individual pieces are "The Alchemists Listens" and a particularly fine poem "Excalibur."

N. V. D.

BOOK REVIEWS

(continued from page 42)

THE WORLD'S NEED OF RELIGION (Being the Proceedings of the World Congress of Faiths, Oxford, 1937.) (Ivor Nicholson & Watson.) 5s.

We have always felt that the World Congress of Faiths is like one of those magnificent ideas sometimes visited upon an artist who, having got it, has no idea what to do with it. And the World Congress is a magnificent idea. So far as we know, it contents itself with one session per annum. If we are wrong, and something really is happening between whiles, then there most certainly is something wrong, because we have not been advised of it. This is 1937, not 1737, and whether we like it or not, dignified publicity is as essential to the World Congress (probably more so!) as it is to the hospitals, the West-End stores, or to Bertram Mills' circus. And this, without any trace of facetiousness. There is a story told of Northcliffe and one of his editors. One morning at six o'clock, reading, as was his wont, the first editions of all the London dailies, he noticed an important news story buried in an inside page of the *Daily Mail*. He rang up the Editor who was at home and in his bath, and asked him to slip up to Covent Garden and ask Mr. So-and-So where he kept his best apples. Realising that something was wrong, he lost no time in getting the required information. "Well," asked Northcliffe, "where does he keep them?" "In the front of the window, sir." "Very well," said his lordship, "that's where I expect you to put the best news." The churches are hopelessly redundant; the layman is less and less interested; the records in this office show that 7 per cent. of our subscribers are ministers of religion of all denominations including one or two Romanists. More than one minister of the Church of England has visited this office and enquired for literature bearing on various aspects of the life of Jesus and mystical interpretations of the New Testament. One such, only a few days ago, was in a state bordering on despair because young candidates for the ministry were refusing to go further until more satisfactory answers to their intelligent questions were forthcoming. Far be it from us to suggest that the World Congress should adopt tactics usually associated with Hot Gospelling; there is a right way to do everything. The book before us is not the right way. We have read it through carefully and failed to find a single noteworthy suggestion. Words, words, always words. There are some imposing names among the speakers. But for some reason they became dumb. We have all manner of respect for such a fine intellect as, for example, Viscount Samuel's, but surely the outside world, not yet reduced to a state of trance by the grey traditions of Oxford was entitled to hear something less obvious than this: "We meet here in this ancient city of Oxford. The traditions of seven centuries around us, and I wonder whether, during those seven centuries, representatives of so many of the great religions have ever been gathered together as is the case to-night." There was no need to wonder. The answer is in the negative; but the fact is not worth mentioning, we need be neither proud nor ashamed of it. The Rev. Leslie J. Belton "said that religion was a nebulous word, and could be made to cover all kinds of human aspirations . . . for example, the aspirations after human well-being at the root of Russian Sovietism were perhaps more religious than the kind of religion that was practised in Russia before the revolution." Expanding the theme, the reverend gentleman retailed the story of Hanuman, "who, wrathful at finding a beggar lying in foul filth, crying upon the name of God, kicked him in the chest, and later when he was tending the image of God, found a wound on the breast of the image and heard a voice saying: 'Inasmuch as you did this to the foulest of my creatures, you did it unto me.' A perfectly sweet, charming, and even pretty parable, but what on earth has it to do with the avowed and now urgent object of the World Congress? A close reading of the book would seem to show that most of the speakers are honest in their real desire for both world peace and brotherhood, but oh, the well-bred subtlety with which they agree to disagree about the splitting of a few hairs! The "hairs" being the exact shade of meaning to be attached to such words as "religion,"—and it goes on evidently, for days!

EDITOR.

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Mandal,
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Dec. 9, 1937.

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Good wishes.

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