

# The Modern Mystic

VOL. 1. No. 6.

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JULY 1937

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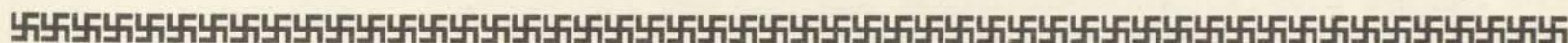
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## Our Point of View

THE World Fellowship of Faiths opened their 1937 convocation at the City Temple on Tuesday, May 18th. The Rt. Hon. George Lansbury, M.P., was in the chair. This opening session took the form of an "All Faiths Coronation Celebration." "Peace and Progress through World Fellowship" was discussed by Sir Don Baron Jayatilaka, Kt., a Buddhist; Diwan Bahadur Sir Ramaswami Mudaliar, a Hindu; Sir Robert Waley Cohen, K.B.E., a Jew; Khan Bahadur Sir Abdul Qadir, Kt., a Moslem; and by eminent representatives of the Christian, Sikh and Zoroastrian Faiths, including Mrs. Clarence Gasque, International Director of the World Fellowship of Faiths.

The Prayers of Eleven Faiths were read by the audience, led by Sardar Bahadur Mohan Singh, a Sikh. The Anthem of the Universal (attributed to Sir Walter Scott) was sung to the tune of "God Save the King." A Special Coronation Prayer for the safety and success of the King as Constitutional Head of the British Commonwealth of Nations and as the Defender of the Faith of all His peoples was presented.

This meeting (open to the public, without admission charges) was the opening session of four months of meetings of the International Assembly of the World Fellowship of Faiths.

\* \* \* \* \*

We feel it very necessary to comment upon Mr. Desmond's appreciation of Charcot in his article "The Mystical Fact of Faith Healing" which appeared in our last issue. Mr. Desmond succeeds in confusing quite a few issues. There is not, nor can there be any connection between faith-healing and the ignoble antics of the French charlatan. It is almost certain that without Charcot, Freud would not have over-emphasised the significance of sex—a significance which we are almost entitled to regard as an obsession. And the fact that no person can be hypnotised against his will in no way removes the practice from the realms of black magic. These are only a few of the errors that arise when occultism has its genesis in the séance room. Again, Mesmer has no real place in scientific medicine, his was a loftier mind employing a loftier method than that indulged in by those whom Mr. Desmond considers to be his lineal descendants. Mesmer was a



mystic whose principles are not to be confounded with those of the "schools" of Vienna or Nantes. Charcot's claims on the notice of posterity reside in his gifts as a cultivator of hysteria.

\* \* \* \* \*

Hysteria in any form is to be guarded against. It takes subtle forms. Record attendances at spiritualistic meetings may be an expression of it. The craze for dancing to jazz bands is another. We are living too close to them to say whether the difference between them is one of kind or of degree. Rigid control of emotion is a *sine qua non* to the study of the occult, and none but strong-minded persons should entertain the idea of ritualistic initiation. The timid searcher who is possessed of a genuine and critical love of some art form, who is able correctly to tabulate his emotional responses to great music, literature and various natural phenomena, is already in possession of a few notes of the cosmic scale, meditation upon which will probably complete for him a lower tetrachord in this incarnation, has no need of initiation. There is happiness in simplicity and in living close to nature. We can live too much in the intellect, and too much in books.

\* \* \* \* \*

A surprising letter reached us the other day. We were informed that occultism in any shape or form is subversive, that the real aims behind it are communism and greed for power, etc., etc., and that our recent reference to the "vice of blind patriotism" supplied proof that THE MODERN MYSTIC is no better than it ought to be! The context of the article from which the quotation was extracted needs no defence. Let us say here that THE MODERN MYSTIC believes in the duty of the individual to the State—a duty that remains a duty whatever form of government may happen to be in power. For the mystic, as we have said before, has nothing to do with politics. The laws of reincarnation and Karma being true, it follows that nations as well as individuals are subject to them. *The individual must share in the Karma of the nation into which he is born.* But when an occultist tells us (and it has happened) that his particular country has been chosen to leaven the rest with its greater culture and so on and so forth, it becomes necessary to look askance both at him and at the alleged source of his teachings. Neither do we think that the good mystic will be too loud in his condemnation of the churches. Occult knowledge is one thing, and good, clean living is another. When the former is missing, the second is more than a good substitute!

\* \* \* \* \*

In this issue we commence a new series on Astrology. It is different from anything that has been published in England hitherto, and will certainly cause a great deal of discussion especially in more orthodox circles. The general thesis is that the individual's general life trend and particularly the events which are the result of, or give rise to important spiritual changes can be deduced from a scientific examination of the *pre-natal* star map. Mr. Seeker will show that the after-birth life cycles are inherent in the cycles of the moon following conception.

\* \* \* \* \*

With the present instalment, Dr. Stein concludes his short survey of the life and work of Rudolf Steiner. In our next issue there will commence a new series of four articles devoted to Helena P. Blavatsky. To prevent any possible confusion readers should note that the articles have the approval of the Theosophical Society and are therefore completely authoritative.

\* \* \* \* \*

Dr. Stein has written a new series of six articles, the first of which will appear in our next issue. Actually, the articles are lectures delivered privately by Dr. Stein under the general title of "Chords in Life's Rhythm." The subject matter is, however, much more practical and objective than the title would suggest, the individual lectures being *Nomad Turns Gardener*, *Iron Meets Greek*, *Alexander in Search of a Conquest*, *The Evolution of Individual Love*, *Individuality and Social Community*, and, *The Economic Battlefield*. The discerning reader will find in the new series not a restatement of ideas of Dr. Rudolf Steiner, but a particularly brilliant and individual extension of them. Whether or not the reader finds himself in agreement with the author, no finality of judgment will be possible without first of all going to a little trouble in order to understand the advanced basis upon which Dr. Stein proceeds to build up his thesis.

\* \* \* \* \*

Readers, especially those living in London and the Home Counties, who were interested in the article by Mrs. Pease on *Practical Occultism in Agriculture* which appeared in our last issue, and who would like to visit Bray, the headquarters of the Anthroposophical Agricultural Foundation, may like to join an excursion on July 10th. It has been organised by our contributor, Dr. E. Kolisko, and full information may be obtained from this office. Should the response from readers be large enough, we shall hire a charabanc to leave some central point in London. Intending excursionists should write to the Editor before July 6th. The Old Mill House at Bray (near Maidenhead), built originally in the reign of King John, has a large market garden cultivated entirely on the lines described by Mrs. Pease in her article. There will be a short address explanatory of the work being done at Bray. Light refreshments will be obtainable. In the event of this initial experiment meeting with success, it will be the first of a series of excursions to places of historic or other interest.

\* \* \* \* \*

A limited number of back numbers of THE MODERN MYSTIC containing the three previous instalments of Dr. Stein's "Life and Work of Rudolf Steiner" are available. We have received requests from many parts of the world for the April-May number which contained a full-page reproduction of Dr. Steiner's photograph.

\* \* \* \* \*

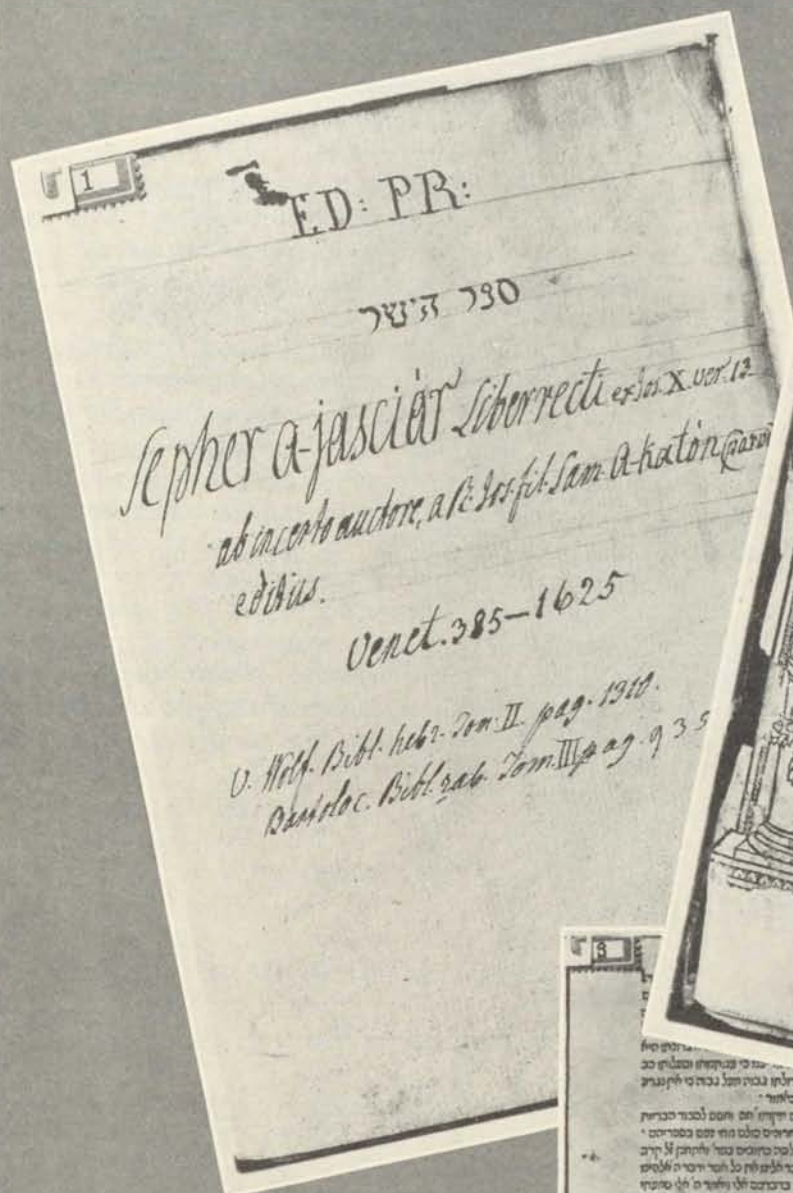
We have now received from America a further consignment of books published by the Rosicrucian Order. Alcuin's translation of the lost book of Jasher—a beautiful specimen of the printer's craft—and Dr. H. Spencer Lewis's *The Mystical Life of Jesus* are specially recommended. Readers will be interested in the reproduction on the next page of three pages of the *original* of the Book of Jasher.

\* \* \* \* \*

With this issue, THE MODERN MYSTIC completes the first half of its first volume. We have subscribers in Lima, Warsaw, Cairo, Lisbon, Trinidad, the Gold Coast, the Philippine Islands, the U.S.A., Canada, South Africa, Shanghai, and in many European countries. To these far-away friends, to our readers at home and to our advertisers we offer our thanks for their support.

The Editor





Only three copies of the original of the Book of Jasher are extant. Our esteemed contributor, Dr. W. J. Stein, possesses a photographic copy of one of them, from which he has kindly allowed us to reproduce the three pages above. Alcuin's English translation, published by the Rosicrucian Order, is obtainable from THE MODERN MYSTIC offices.



THE Comte de St. Germain, the riddle of the eighteenth century, is an inexhaustible source of interest to three types of mind. The curious in tales of marvels and mystery may sup their fill from the records of the doings of the "Wonderman." Serious historians, dismissing the marvels with a curt "Charlatan," puzzle their brains in vain efforts to discover how the charlatan managed to become the friend and counsellor of kings and queens; to follow the track of his mysterious appearances and disappearances, under many names, in the courts of Europe, and to trace the hidden part he played in the troubled politics of the times. Students of mysticism and occultism alone hold the clue by which the strange medley of fact and fiction may be made to assume a pattern and a meaning.

The only mystery left about St. Germain's birth is the reason why it was kept a secret. This secrecy gave rise to all sorts of wild guesses, ranging from the bastard issue of royalty to the low-born son of an Alsatian Jew. It is now generally accepted that he was the third son of Franz Leopold, Prince Ragoczy of Transylvania. It appears that the executors of this Prince's will were members of the French Royal Family, and that the revenues of landed property bought with legacies left to his third son were invested in the Hôtel de Ville in Paris. This explains why Louis XV is said to have known St. Germain's parentage. The Count openly used the name of Prince Ragoczy in Leipzig in 1777. He also told his friend and pupil Prince Charles of Hesse-Cassel that it was his real name, and that he had

there they were, outshining those of royalty, and with every jeweller in the land ready to pay vast sums for them. It should have been difficult to make a charge of penury stick to a man who went about literally blazing with visible means of subsistence.

St. Germain stated that he had learned the art of making diamonds from certain Brahmans of India who taught him the artificial crystallisation ("quickenings") of pure carbon.\* He could also melt jewels and transform several small stones into one large gem.

The list of his accomplishments is amazing and unending. He was a finished musician and composer, played several instruments, especially the violin on which he is said to have rivalled Paganini. He painted in oils and had some secret method of imparting brilliancy to his colours, which he refused to reveal. He spoke German, English, French, Italian and Portuguese like a native, with Sanscrit, the classic tongues, and various Oriental languages thrown in. He had travelled all over Europe, and in Africa, India, and China, and had spent several years at the Court of the Shah of Persia. He was a great chemist and physician, and deeply versed in philosophy and the secret arts. As a contemporary summed it up: "St. Germain knows everything."

When this marvellous person was brought to the Court of Louis XV by the Maréchal de Belle-Isle, the King received him like a friend, gave him a suite of apartments in the royal Château de Chambord, and admitted him to the intimate court circle of Mme de Pompadour. St. Germain immediately became the rage in Paris. The excitement increased when the rumour got about

## St. Germain, the Wonderman

by A. E. Ravina

been placed as a child under the care of Gian Gascone de Medici, the last Grand Duke of Tuscany. There seems to be no doubt that he was Prince Ragoczy in the physical body which he used, but there is still an element of occult mystery about his identity, which will be considered later.

According to the descriptions of his personal appearance, given by various contemporaries, St. Germain was extremely handsome. He was rather above middle height with a graceful figure, shapely limbs, and elegant hands and feet. He had black hair, a brown skin, regular features and very beautiful dark eyes, over which one lady waxes ecstatic, as well as over his dimpled chin and charming smile, which revealed the most perfect teeth in the world. His countenance bore the stamp of genius, his courtly manners and distinguished presence gave evidence of noble birth. He dressed with rich simplicity and quiet good taste, say the chroniclers, rather contradicting themselves by adding that he generally appeared blazing with magnificent diamonds on fingers, snuff-box, watch, buttons and shoe-buckles. It sounds rather ostentatious than quiet, but possibly there was a purpose in it. In spite of his princely liberality to the poor, and the fact that he never asked or accepted anything for himself, the rumour was persistent that he was a fortune-hunter, a penniless adventurer, with no known source of income. Some credited him with the art of making gold, which might be open to suspicion, but the diamonds were also said to be home-made, and

that he had the secret of perpetual youth and had lived for centuries.

The story originated in Mme de Pompadour's *salon*. The old Countess de Gergy, who had been in Venice in her youth, when her husband was ambassador, after regarding St. Germain with puzzled curiosity, inquired if his father had been in Venice about the year 1710. The Count replied that he had lost his father long before that date, but was there himself then and had the pleasure of her acquaintance.

"You kindly admired some Barcarolles of my composition, and we used to sing them together."

"Impossible!" cried the old lady, "it is fifty years ago, the Count de St. Germain I knew in Venice was about forty-five, and you cannot be more than that now."

"I am very old, Madame," said the smiling Count.

"But then you must be nearly a hundred!"

"That is not impossible," replied St. Germain, and added so many details of their former acquaintance, that the Countess was both convinced and terrified, and cried out that he must be a devil.

An addition to this story, to which several old gentlemen bore witness, is that in Venice St. Germain had given the Countess an elixir which had enabled her to retain the appearance of twenty-five, for a quarter of a century. In that case she would hardly have been so surprised at his power to preserve his own

\* Theosophical Glossary—Blavatsky—p. 287.



youth. However, there is a great deal of contemporary evidence that St. Germain appeared to be between forty-five and fifty for many years, and not more than sixty at the time of his alleged death, though Prince Charles of Hesse states that when St. Germain came to Cassel, he said that he was eighty-eight.

The belief that St. Germain had lived for centuries was based on the fact that he described historical persons and scenes as though he had known the former personally, and had been an eye-witness of the latter. It must be remembered that the theory of reincarnation was unknown in Europe in the eighteenth century. Nowadays such claims would be regarded as a real or pretended power to remember past lives. It is reported that Louis XV once said to St. Germain :

"Is it true, Count, that you are centuries old?"

To which he replied :

"It amuses me to let people believe it, Sire, I do not make them do so."

"But the truth, Count?" said the king.

"Sire, the truth might be incomprehensible!"

It would have been incomprehensible, no doubt, but the story does not tally with the statement that the king knew that he was Prince Ragoczy.

From the memoirs of Baron Gleichen and other sources, we learn that many of the wild tales about St. Germain circulating in Paris, were traced to the "Bright Young Things" of those days. They introduced a young wag nicknamed "Milord Gower," because of his clever mimicry of the English, as the Count de St. Germain into the salons below the court circles, where he drew the long-bow more and more, according to the credulity of his audience, claiming intimate acquaintance with Jesus Christ, the Virgin Mary and her mother, to say nothing of Madame Pontius Pilate, with a levity and bad taste of which the real St. Germain could never have been guilty.

Though he moved in the social world of Paris, the mysterious Count was ever a being apart. He sat at the tables of the great, but was never known to eat or drink in public. In his private apartments, where a laboratory had been fitted up for him, he lived in the simplest fashion, and gathered round him a group of earnest students whom he taught in secret.

Mrs. Isabel Cooper-Oakley, an early member of the Theosophical Society, travelled about Europe and devoted years of

research in public archives, and private collections, seeking official documents in connection with St. Germain's political activities. The invaluable result of her labours may be found in her book, *The Comte de St. Germain, the Secret of Kings*. She was collecting material for a second volume, but died before her task was completed. Her book also contains a well-documented chapter showing St. Germain's connection with the Templars, Rosicrucians, Masons, Martinists, and other secret mystic societies in Austria, Hungary and Paris.

Among the Rosicrucian students of alchemy in Vienna, were two brothers, Rudolph and Franz Gräffer, who became disciples of St. Germain. In 1846 Franz published a book about life in Vienna\* in which he tells strange stories about St. Germain. They are written in a peculiar cryptic style, and are too long to quote in full. A brief summary of three will be of interest, the first being an account of one of St. Germain's magical feats, and the others of two remarkable interviews.

The display of magic took place in the house of "the young Count Max Lamberg," who was afterwards chamberlain to the Emperor Joseph II, and travelled with St. Germain in 1770, so the date must have been much earlier than that.

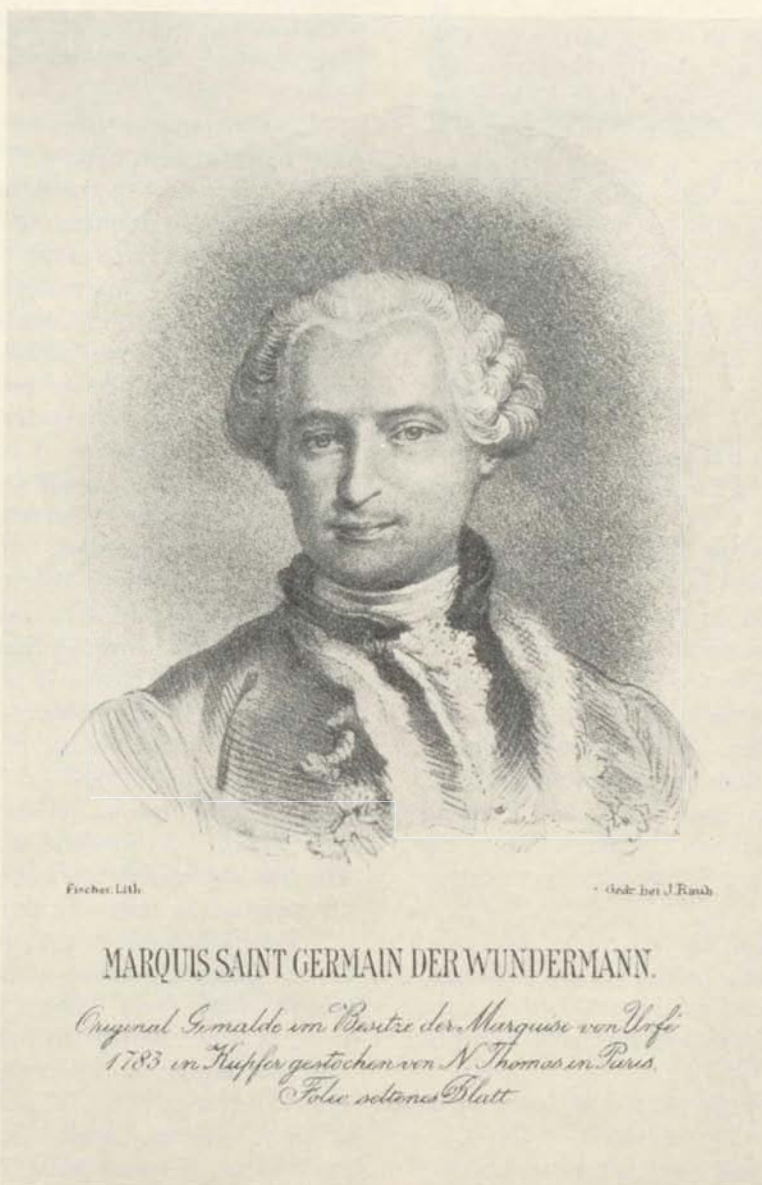
A mysterious stranger was staying at the "Wild Man" hostel in Vienna. No one knew his name, they called him the "Unknown." He was bidden to a social gathering by the Count. The conversation turned on the Indian fig-tree trick.

"That is nothing," said the Unknown. He bade a lackey bring him some lettuce and remains of venison. The room was too small for his purpose, so the company adjourned to the great ballroom. The stranger took a box of earth from his pocket, strewed it in a saucer and placed a piece of lettuce on it. A delicate growth unfolded. He flung the saucer to the ground so

that it was shattered to fragments. In a few moments the room was transformed into a forest, with thickets, trees, and clumps of pine, a breeze blowing through them perfumed the air. The stranger waved his handkerchief, the forest took on a cultivated appearance and was transformed into a delightful park, with lawns, flower-beds and paths.

"There is your phantom park," said the stranger to the Count.

\* "Kleine Wiener Memoiren."



From the frontispiece of "The Comte de St. Germain" published by the Theosophical Publishing House, London.



Then he took some shreds and bones of venison, put them on a plate, poured a thick mixture from a jar over them, stirred, blew on it, and flung the plate down. Three muttered words, a wave of his handkerchief, and six young roes leapt from the thicket and lay down at the ladies' feet.

Evading the homage of the assembly, the magician disappeared among the trees, and was seen no more.

The park lasted till sunrise, when the gardener saw it dissolve to an ethereal vapour and vanish like trails of smoke. Nothing remained but the bits of broken crockery. A very pretty *maya*!

These marvels came to the ears of the great Baron von Swieten at the Imperial Court. He heard also that the Unknown had appeared at the meetings of some fraudulent alchemists, exposed their tricks, and had himself transmuted twelve pounds of lead into solid gold. The Unknown was leaving Vienna on the morrow; the Baron sought him in his lodging at midnight. The landlord directed the visitor up a dirty narrow staircase to a door on which the words were written in chalk, "Enter without knocking."

The room was dark save for a dim radiance emanating from the figure of a man sitting upright in an armchair. He rose, touched a brass candlestick, and the room was flooded with light. The visitor started back.

"There is no danger, Sir," said the magician. "It is combustible air-gas. It will be common in the next century. This is only an anticipation."

The visitor apologised for the late hour of his call. The Unknown replied that it was never night for him; he was beyond the necessity of wasting a third of life in sleep. No names were asked or given on either side; they understood each other.

A long conversation is reported by Gräffer, in the course of which the Unknown said that he would give the visitor his portrait as a keepsake for the ladies. Some thin rectangular plates of silver lay among the writing materials on the table. The magician took one and held it close to the light, gazing steadily at it, as if looking in a mirror. He handed it to the visitor, who stared at it in amazement. It was a perfect portrait of the magician, who said:

"This is merely an anticipation, like all my other inventions. . . . People are astonished only by the yet undiscovered, and uninvented. . . . You will have Dædalus and better in the next century. . . . This art of facsimile portrait making will be invented by a Frenchman. . . ."

The magician's last words, as the visitor took his leave were: "Educate and beautify yourselves and your lives."

It is a pity that Gräffer waited fifty years, or more, to make these prophecies known. The scoffer may justly argue that gas and photography were in use before the book was published. But what about "You shall have Dædalus and better?" Dædalus, who made himself wings to fly across the sea!

Gräffer gives an account of an interview between his brother Rudolph and St. Germain, at a later date. Rudolph was a rich and prominent citizen of Vienna; he kept a book-shop which was a rendezvous for scholars from all parts of the world, and for the group of Rosicrucian Alchemists who had a famous laboratory in the Landstrasse. One day the group was thrilled by the news that the great St. Germain was in Vienna. Rudolph found his clerk amazed beyond words by the visit of a remarkable stranger, of whose appearance he gave a glowing description.

He walked in, said as if speaking to himself: "I live in the Felderhof, the room where Leibniz lodged in 1713," and was gone.

Gräffer hurried to the Felderhof, where St. Germain was known as "the American gentleman." He was out and nobody knew when he would be back. Gräffer went in search of his fellow-student Baron Linden. They felt impelled to drive at full speed to the laboratory in the Landstrasse. They found the door unlocked and St. Germain seated within calmly reading Paracelsus. The clerk's description seemed poor beside the kingly dignity of their visitor. His whole figure shone with a bright radiance. He rose to meet them, and greeted them in French by their names; the sweetness of his voice charmed their hearts.

In the course of an extraordinary conversation, St. Germain took a pen in each hand and wrote a letter with both hands at once. When held to the light the two sheets of paper were as identical as two impressions from the same copper-plate. At last he made a gesture of farewell, and said: "I am leaving you. Do not visit me. You will see me once again. I leave tomorrow night. I am needed in Constantinople, then in England, where I have to prepare two discoveries—railways and steamships—you will have them in the next century. . . . Towards the end of the century I will disappear from Europe and go to Asia to the region of the Himalaya. I need rest. I must rest. In exactly eighty-five years people will see me again. Farewell, I love you!" He made a gesture of dismissal. The two students left the room, completely overwhelmed. At that moment there was a heavy shower of rain, and a clap of thunder. They returned to the laboratory for shelter. St. Germain had disappeared.

The light emanating from St. Germain himself, mentioned in both these narratives is one of the Siddhis of the Adept—Patanjali says: "By concentrating his mind on the vital energy called *Samana*, the ascetic acquires the power to appear as if blazing with light" (III 41).

W. Q. Judge, in his commentary, states that he had seen this himself "on several occasions when in company with one who had acquired the power. The effect was as if the person had a luminousness under the skin."

It is impossible in a short article to deal with the intricacies of St. Germain's secret political work. Mrs. Cooper-Oakley quotes a letter from Voltaire to Frederick of Prussia, April 15th, 1758, in which he says that the secret of the Prime Ministers of England, France, and Austria, at that date was said to be known only to one man: "A M. de St. Germain, who supped formerly at Trent with the Council Fathers, and who will probably have the honour of seeing your Majesty in the course of fifty years. He is a man who never dies, and who knows everything."

The same author also gives an account of St. Germain's efforts to avert the horrors of the French Revolution, by warning Marie Antoinette, and endeavouring to get an interview with Louis XVI, in order to persuade him to get rid of his incompetent Minister, Maurepas. These interesting details are taken from a rare book, *Souvenirs sur Marie Antoinette* by the Countess d'Adhémar. Some writers consider these memoirs apocryphal, but Mrs. Cooper-Oakley gives good reasons for believing them to be genuine.

It also appears to have been part of St. Germain's mission to bring about unity between all the mystical Societies of that date, many of which had an "Unknown Head," who is now said



to have been St. Germain himself. He was one of the representatives of the French Masons at their Convention in Paris in 1785, together with St. Martin, Mesmer, and Cagliostro. The same four names are also among those who were present at a great Masonic Congress held at Wilhelmsbad, also in 1785, in order to bring about a conciliation between the various sects of Rosicrucians, Kabalists, Illuminati, Humanitarians, etc.

These records are often quoted to prove that St. Germain did not die in 1784, as was universally reported. His adherents maintained that he was not dead, but had merely withdrawn from public sight. Yet there is an entry in the church register at Eckernförde which reads: "Deceased on February 27th, buried on March 2nd, 1784 the so-called Comte de St. Germain and Weldon—further information not known—privately deposited in this church." Legal notice of his death was also given by the Mayor and Council of Eckernförde and creditors to his estate were called upon to send in their claims.

Who and what was St. Germain from the point of view of occultism? In Theosophical literature he is often called the eighteenth-century messenger of the Great Lodge of Adepts. But it may be claimed that he was one of the Adepts in person rather than the messenger, for he was the Master and teacher of Mesmer, the messenger. Blavatsky says of the latter: "It was the Council of 'Luxor' which selected him—according to the orders of the 'Great Brotherhood'—to act in the eighteenth century as their usual pioneer, sent in the last quarter of every century to enlighten a small portion of the Western nations in occult lore. It was St. Germain who supervised events in this case; and later Cagliostro was commissioned to help. . . ."

She adds that Mesmer was an "initiated member" of the Brotherhood of Luxor. It is well known that both Mesmer and Cagliostro were pupils and disciples of St. Germain.

It was from the Luxor Lodge that the first communications from the Adepts were received by Colonel Olcott in America when the Theosophical Society was founded.

The nineteenth-century Sphinx says of the eighteenth-century Man of Mystery: "Count St. Germain was certainly the greatest Oriental Adept Europe has seen during the last centuries. But Europe knew him not."

One of the Mahatmas speaks of St. Germain and Cagliostro as "presumably Europeans." St. Germain himself said that he would retire to the Himalayas, at a time when the Himalayan Brotherhood had never been publicly spoken of.

There is certainly some occult mystery about St. Germain's identity. His friend and pupil, Charles of Hesse, who must have known the truth, says as he was told to say, that St. Germain told him that he was Prince Ragoczy and had been educated by the Duke of Medici, but he adds, at the risk of appearing to doubt his friend's word: "I cannot in truth guarantee his birth, but that he was tremendously protected by the Duke of Medici I have learnt from another source."

Many members of the House of Medici were students of the secret wisdom. Did the Prince Ragoczy die in his youth, and did the Eastern Adept enter and re-animate his body, perhaps with the Duke's knowledge and connivance? We cannot solve the mystery; we can but wonder on till Truth makes all things plain.

Whoever St. Germain may have been, and whatever his purpose, we know that it failed, as all previous attempts had failed. The Mahatma says, speaking of the Rosicrucian MSS.:

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"Rosencranz taught orally, Saint Germain recorded the good doctrines in figures, and his only exciphered MS. remained with his staunch friend and patron the benevolent German Prince from whose house and in whose presence he made his last exit—Home. Failure, dead failure!"\*

One chronicler, amidst much that is worthless, makes this significant remark:

"During the last two years of his life the Count de St. Germain seemed to be consumed by an insurmountable sadness."

It seems a glimpse of the selfless sorrow of the Adept, self-doomed to live throughout the cycles, unthanked and unperceived by men. Woe for the living Dead, and helpless pity for the men of Karmic sorrow, whom he seeks to guide, but may not compel.

## Cancer

by Clare Cameron

On the brink of the tangible world in the twilight he lies,  
Asleep or awake I know not, veiled are his eyes,  
Intent on the mirror of Being his vision perceives  
Under the rocks and the petals, the flesh, the wings and the leaves.

The Past is there and the Future, the Real and the Shadow also.  
Under the Moon's enchantment, shall he then read and know  
How he may steel his spirit against the hope and the fear  
That in the mirror of Maya to the psyche appear?

He sees there the heavy-laden, the weak and the oppressed,  
Raises his hand protective to draw them unto his breast.  
Vibrant his heart to Isis, until he shall find her Lord  
Osiris who rules and created Nature's rhythm and chord.

Then rise, O child of the Moon, from the brink of the pool,  
No longer the slave of dreams, of sensation the tool.  
Lift thy face to the Sun, whose illumining light  
Reveals the inherent truth in the visions of night.

So shall thy sight be prophecy, and the sensitive strings  
Become the harp for the music of heavenly wings,  
He who is Mind thy wayward heart shall control,  
And the image of Spirit shine forth in the lake of the soul.

\* "Mahatma Letters" p. 280.



THE philosophical writings of the famous nineteenth-century Danish writer Søren Kierkegaard are much in vogue in Europe to-day in intellectual circles but his writings are mostly unavailable in English. I have therefore translated part of a famous essay in which he propounds some of his æsthetic ideas in connection with music in order to familiarise the reader with them before proceeding to discuss them.

"Since the hour when my soul was most deeply seized by Mozart's music and inclined before it in humble admiration it has often been both a delightful and quickening occupation to reflect upon it as that hellenic contemplation of the world—according to which it is called *Cosmos*, since it appears a well-ordered unity, a tasteful and transparent work of the spirit which forms and interpenetrates it—as that gay and serene way of contemplating in a higher order of things, a world of the Ideal so here also an ordering wisdom reigns which in an admirable way brings together all that is related one to another: Axel with Volborg, Homer with the Trojan War, Raphael with Catholicism, Mozart with Don Juan.

There is a miserable incredulity which presents itself with a learned air. It says: such mutual approaches are accidental and it finds in them nothing but a fortunate collision of different powers in the game of life. It takes it as accidental that two lovers meet, as accidental that they loved one another; there might be a hundred other maidens with whom he could have been just

classical. So it is with Mozart. It is a piece of good fortune that this unique—in a deeper sense—musical subject was given to no other than Mozart.

With his *Don Juan* Mozart enters the small immortal band of men whose names and works time will not forget since eternity remembers them and although it may be unimportant to each one among this band whether he stands high or low—since, in a certain sense, all stand equally high, being infinitely high—although here struggle for the highest or lowest place is just as childish as a struggle for the first place at Confirmation before the altar yet I am childish enough or, rather, like a young girl I am so in love with Mozart that cost what it may I must place him first. And I will go to the Verger, the Pastor, the Prior and the Bishop, yes, to the whole Consistory to beg and implore them to grant my request and will summon the whole congregation for the same purpose. And if they won't listen and grant my childish wish then I shall withdraw from the whole company, sever myself from their ways of thought, make a new sect which will not only put Mozart highest but will know no other but Mozart. And I shall ask Mozart to forgive me if his music instead of inspiring me to great deeds has turned me into a fool who has lost the little sense he had so that I now spend my time in melancholy, humming softly what I don't understand, what hovers round me like spirits day and night. Immortal Mozart, you to whom I owe everything, to whom I owe it that once again my soul has lost itself in wonder, yes, is thrilled to its

## Kierkegaard on the Classical in Art

by W. J. Turner

as happy, whom he might have loved just as tenderly. Such incredulity supposes that many a poet has lived who might have become as immortal as Homer if the latter had not just already used up the splendid material, many a composer just as undying as Mozart if only the opportunity had offered itself. Now, for all mediocrities this is a marvellously consoling and soothing idea by means of which they and all like them imagine that it is a pure mistake of Fate, a world-wide error that they have not become as excellent as certain others. Thus there spreads a cheapening optimism.

But to every high-minded person, to every aristocrat to whom it is less important to make something of oneself in this miserable fashion than to forget oneself in the contemplation of true greatness this is naturally a horror whereas it is a holy bliss and delight to see what belongs together united. Such marriages are fortunate but not by chance; for they require two factors whereas chance belongs to the unarticulated interruptions of Fate. This divine collaboration of forces is the good fortune of history, making the feast and gala days in the course of the years. The accidental has only one factor: It is an accident that Homer found in the Trojan War the most pregnant epic material conceivable. Fortune has two factors: it is a special luck that the most pregnant epic material was given to a Homer. Here the emphasis is as much on Homer as on the material. Whence comes the deep harmony which informs every product we call

depths, to whom I owe it that I have not gone through this life without being deeply shaken, that I have not died without having loved even though my love has been unfortunate! What wonder then that I am more jealous of his glory than of the happiest moments of my life, more jealous of his immortality than of my own existence! Yes, should he be taken away, his name erased then the one pillar would fall which till now has prevented everything collapsing for me into a frightful chaos, a terrible nothingness.

Yet, indeed, I need not fear that his place in the kingdom of the gods will be at any time denied but I must be prepared to see my claim to put him in the first place considered childish. And although I am not thinking of being in the least ashamed of my childishness, although it keeps on having for me an ever greater significance than any exhaustive observation just because it is inexhaustible, although I do not think it necessary to justify myself yet I shall try to prove its well-founded claim by means of a calm discussion.

The fortunate thing in classical creation, what makes its classicism and immortality is the complete oneness, yes unity of these two components. This unity is so absolute that a later reflecting time will scarcely be able to keep apart in thought what is inwardly connected without the risk of misunderstanding. If one should say, for example, that Homer was so lucky as to find the most excellent epical material one might easily forget that we only have this epic through his conception which was his



own and that just what appears as the most perfect epical material becomes known and clear only through the transformation which is Homer's.

Should one emphasise Homer's poetical capacity—shown in the working of the material—one might easily forget that the poem would never have become what it is if the Idea which Homer has expressed, the Idea immanent in the poem had not already been the innermost form of the material itself. The poet desires his matter. To desire is no art one may say and this is quite true of a mass of weak poetic ideas. Rightly to desire is, on the contrary, a great art or, rather, it is a gift. This is the inexplicable mystery of genius, like the divining rod which never has the idea of desiring unless what it desires is there.

There has existed a school of aestheticians who, because they suggested the significance of form were not guiltless of spreading a misunderstanding to the contrary. I have often wondered how those aestheticians could without further explanation adhere to the Hegelian philosophy when even a general acquaintance with Hegel, especially with his *Ästhetik*, convinces us that he actually emphasises the importance of the material in respect of aesthetics. Naturally, material and form belong together fundamentally and a single reflection will suffice to prove this since otherwise such a phenomenon would be inexplicable.

Usually it is only a single work, or a single succession of works which makes one a classic poet, artist, etc. The same man might have produced a number of different works which are in no relation to the classic. Homer is said to have written a *Batrachomyomachia* by which however he has not become a classic or immortal. To explain this as due to the insignificance of the material is foolish since what is classic lies in the equivalence. If what makes an artistic production a classic lies entirely in the producing individuality then everything it produces must be classic; in a similar (though higher) sense as the unfailing production of bees of a certain kind of cell. Should one reply that he was simply luckier with one material than another this would not actually be an answer. Partly it is merely a nice tautology, such as so often in life is taken for an answer, and partly it is answered in quite another sense than asked. It says nothing of the relationship between material and form and this could only come into question if the discussion concerned the creative activity. . . .

All classical creations stand equally high, as I have already remarked, because they stand infinitely high; should one seek to make a gradation, notwithstanding, this could not arise from anything essential because it would follow from an essential difference that the predicate "classical" had been used quite wrongly. . . .

The more abstract and at the same time the poorer the idea, the more abstract and poorer the medium: so the greater the probability that a repetition is unthinkable, the greater the probability that when the idea has found its expression it has found it once for all. On the contrary, the concreter and the richer the idea and the medium the more probable its repetition. While I place all the different classic works together and wonder without wishing to grade them that they all stand equally high yet it will follow that one section includes more works than another; or, if it isn't so anyway there is the possibility that it might be. . . .

I will develop this further. The more abstract the idea the smaller the probability of a repetition. How does the idea become

concrete? By being penetrated historically. The concreter the idea the greater the probability of repetition. Likewise the more abstract the medium the smaller the probability, the concreter the medium the greater the probability of repetition. But what else does this mean than that the medium is concrete as it approaches more or less to speech (language) for speech is the most concrete of all mediums. So the idea appearing in sculpture is thoroughly abstract and stands scarcely in any relation to an historical event; the medium in which it appears—stone, wood, ore—is also abstract; so it is very probable that the section of classical works belonging to sculpture will confine itself to a few. In this respect I may refer to the witness of time and experience. If on the contrary I take a concrete idea and at the same time a concrete medium it will be different. Homer is certainly a classic poet but because the idea revealed in the epos is so concrete and because the medium is speech we can therefore imagine a number of classic works in the class which includes epic poetry since history incessantly deposits new epic stuff. In this respect, also, the witness of history and experience is on my side.

It may be objected that such a classification partakes too much of the character of chance. But this is a mistake, it is to forget that it cannot be other than accidental. One must likewise keep in mind also the fact that the classes which include the concrete ideas are by no means exclusive and cannot be closed . . .

Which idea, however, is the most abstract? Naturally this concerns only ideas which can be handled artistically, not ideas suitable only for scientific representation. And what medium is the most abstract? This last question I shall answer first. It is the medium which is furthest from speech.

Here let us remember one circumstance. The most abstract medium has not always the most abstract idea as its object. So, the medium required by architecture is the most abstract one can think of; yet the ideas expressed in architecture are by no means the most abstract. Architecture stands in a much nearer relation to History, for example, than Sculpture does.

The most abstract imaginable Idea is the sensuous quality of Genius. But through what medium may it be represented? Only and solely thro' music. In sculpture it cannot be represented because it is as such something inward. Just as little may it be painted for it does not allow itself to be put in a definite outline since it is utterly lyrical, a gusto, a power, a storm, a passion and this not in a single moment but in a succession of moments. This succession shows its epic character and yet it is not epic in the strictest sense for it is not spoken out but lives constantly in the directness of feeling. It cannot be represented in poetry either. The only medium for its representation is music. Music actually includes time in itself but does not strictly happen in time, not in historical time.

The complete unity of idea and corresponding form is Mozart's *Don Juan*. But exactly because the idea is so limitlessly abstract and the medium likewise abstract is there no probability that Mozart should ever have a competitor. It was most lucky for Mozart to find a material which was absolutely musical in itself and should at any time a composer want to rival Mozart there is nothing else for him but to re-compose *Don Juan*.

Homer also found a perfect epic material but one can think of a whole row of epical poems since history is ever providing epic material. What I mean can be best seen by contrasting with *Don Juan* a similar idea. Goethe's *Faust* is certainly a classic work

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OF all the subjects which comprise what to-day we call Occultism, the most misunderstood of all is Magic. Even Alchemy, which to some of us is annoyingly dark and obscure, evokes far more sympathy and understanding as a rule than does Magic. For the moment, I do not wish to analyse the likely reasons for this amazing phenomenon. What is more interesting, however, is to provide some more or less intelligible approach to the subject so that given an initial glimpse of the light illuminating the world of Magic, more people may be induced to devote just a little of their energies and time to its study. The advantages and benefits are such as to make this effort extremely worth while.

Putting it simply and briefly, let me say at the outset that Magic concerns itself in the main with that self-same world of modern psychological methods. That is to say, it deals with that sphere of the psyche of which normally we are not conscious. Magic is a series of techniques so devised as to enable us to probe more deeply into ourselves. To what end? First, that we shall understand ourselves more completely. Apart from the fact that such self-knowledge is desirable in itself, an understanding of our inner nature confers a mastery over life. Second, that we may the more fully express that inner self in everyday living. It is only when mankind as a whole has reached, or perhaps when the more advanced men and women in the world have evolved, some degree of inner realisation that we may ever hope for that ideal

the steps intervening between man as we find him now and the supreme end—God. It is as though they wish to jump from the ground to the roof of the aforesaid building.

Magic adopts a slightly different attitude. It is one, however, which is markedly similar to the common-sense attitude of the mythical man in the street. To get to the top of the building we must either climb the various flights of stairs leading there, or else take the lift upwards. In either case, it is a graduated process—an evolution, if you wish.

Man, holds the magical theory, is a more or less complicated animal whose several faculties of feeling, sensation and thinking have slowly been evolved in the course of æons of evolution. It is fatal to ignore these faculties, for evidently they were evolved for some useful purpose. Hence, in aspiring towards divine union, surely a laudable goal, we must be quite sure that our method takes into consideration those faculties and develops them to the point where they may participate in the experience. Moreover, they must be so trained as to be able to “take” the enormous strain sure to be imposed upon them by so exalted but nevertheless so powerful an attainment. Each faculty must be deliberately trained, and carried stage by stage through various levels of human and cosmic consciousness so that gradually they become accustomed to the high potential of energy, ideation and inspiration that must accompany illumination and divine union. Failure to consider such a viewpoint undoubtedly accounts for

## What I Mean by Magic

(Author of “The Tree of Life,” “The Golden Dawn,” and  
“The Art of Healing.”)

by Israel Regardie

utopian condition of things—universal brotherhood, a wide tolerance, and peace. It is to ends such as these that Magic owes its *raison d'être*.

Approaching the matter from another point of view, it may be said that Magic deals with the same problem as Religion. It does not waste its or our time with futile speculations with regard to the existence of God. It affirms dogmatically that there is an omnipresent and eternal life principle—and thereupon lays down a host of methods for proving it oneself. How may we know God? Here, as before, there is a well-defined and elaborate technique for dealing with the human consciousness as such and exalting it to an immediate experience of the universal Spirit permeating and sustaining all things. I say advisedly that its technique is well-defined. For the system has an abhorrence of the attitude of those muddle-headed thinkers who, refusing to accept their limitations as they are now, aim too high without dealing with intermediates. Let us assume that yonder building is ten storeys high. How may we reach the roof? Certainly not by ignoring the fact that some 200 feet intervene between us and the roof? Yet that is precisely the attitude of the so-called simplicity cult in mystical religion. God, they affirm, is an exalted state of infinite consciousness to which the microcosmic mind must be united. So far, so good. Therefore, they propose to attempt gaining the summit of attainment by ignoring

catastrophe so frequently encountered in occult and mystical circles.

To present a bird's-eye view of the entire field of Magic, let me at once state that it may be conveniently classified into at least three major divisions. 1.—Divination. 2.—Evocation. 3.—Invocation. I will define each separately and at some little length.

With regard to the first division, the magical hypothesis is that divination is not ultimately concerned with mere fortune-telling, nor even with divining the spiritual causes in the background of material events. On the contrary, the practice of divination when conducted aright has as its objective the development of the inner psychic faculty of intuition. It is an enormous advantage to develop an exquisite sensitivity to the inner subtle world of the psyche. When carried on for a sufficiently long period of time, the practice builds slowly but surely a species of bridge between the consciousness of man and that deeper hidden part of his psyche of which usually he is not aware—the Unconscious or Higher Self. In these deeper spiritual aspects of his nature are the roots of discrimination, lofty wisdom and discernment. The object of divination is the construction of a psychic mechanism whereby this source of inspiration and life may be made accessible to the ordinary consciousness. That this mechanism is concerned at first with providing answers to quite trivial questions is alone no objection to the technique itself.



Nor that the technique is open to frequent abuse by unscrupulous charlatans. But practised sincerely and intelligently and assiduously, consciousness gradually opens itself to a deeper level of awareness. "The brain becomes porous to the recollections and dictates of the soul," to use a current Theosophical expression, is a statement of the actual results of the training. As the object of analytical psychology is the assimilation of the content of the Unconscious to the ordinary wake-a-day consciousness, so by these other magical means the human mind becomes aware of itself as infinitely vaster, deeper and wiser than ever it realised before. A sense of the spiritual aspect of things dawns upon the mind—a sense of one's own innate high wisdom, and a recognition of divinity working through man and the universe. Surely such a viewpoint elevates divination above the level of a mere occult art to an intrinsic part of mystical endeavour.

Geomancy, Tarot and Astrology, these are the fundamental techniques of the divinatory system. Anyone who practises them with this objective in mind will assuredly become aware of the results I have described. And while, it is true, querents for divination may receive perfectly good answers to the questions they have asked, departing in the spirit of gratitude and wonder, the intuitive development accruing to the diviner will constitute the more important side of the transaction.

It is when we leave the relatively simple realm of divination to approach the obscure subject of Evocation that we enter deep waters. Here it is that most difficulty has arisen. And it is in connection with this phase of Magic that the greatest misunderstanding, and fear even, has developed.

In order to elucidate the matter, let me first turn to the terminology of modern psychology. The term "complex" has achieved a fairly wide notoriety during the last quarter of a century since the circulation of the theories of Freud and Jung. It means an aggregation or group of ideas in the mind. If my interest is Magic, then naturally every item of information acquired is built by association into the complex of ideas developed in the course of years. Mr. Jones, my dairyman, because of his professional predilection, will have his complex centering about milk and butter and the price of eggs. Over and above this definition, however, is the more subtle one of a group of ideas or feelings congregating about a psychic wound or hurt, tying or locking up nervous energy. Thus, as the result of repression, we may find a complex, of which the possessor is totally unconscious, expressing itself in a sense of inferiority, insecurity, and persistent anxiety. Moreover, a group of feelings and emotional reactions may exist which have become so powerful and yet so obnoxious to reason as to have become completely split off from the personality. What modern psychology calls a complex in this sense, the ancient psychology of Magic which had its own system of classification and nomenclature, named a Spirit. The system of classification it used was the Qabalah, with its ten Sephiroth or principal categories of thought.

Thus the sense of inferiority we might call, should we essay translation of terms, the Spirit of *Tiphareth*, whose name is *Soras* inasmuch as the Sun, one of its attributions, is the planetary symbol of the individuality. That complex expressing itself in insecurity is the Spirit of *Yesod* and the Moon, *Chashmodai*, as this sphere of *Yesod* represents the astral design or foundation which imparts stability and permanence to physical shapes and forms. Should we be confronted with a case where the emotions

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WHAT I MEAN BY MAGIC (continued from page 13)

were split off from consciousness—this is the spirit of *Hod* and *Mercury*, *Taphthartharath*. A person wallowing in emotional chaos, having refused to develop equally consciousness and the rational faculties, is subject to the spirit of *Netzach* and *Venus*, *Haniel*. A purely destructive neurosis which causes one to exhibit the symptomatic tendency deliberately to break things is of a martial quality, and belongs to *Gevurah* and *Mars*, the spirit *Samael*. (This, naturally, is the subjective point of view. That there is a purely objective occult theory I do not deny, but I shall deal with that later in this essay.)

How, nowadays, do we deal with these psycho-neuroses in the attempt to cure them—to eliminate them from the sphere of the patient's thinking and feeling? Principally by the analytical method. We encourage the patient to narrate freely his life history, to delineate in detail his early experiences in connection with his father and mother, his reactions to brothers and sisters, to school and playmates. He is asked to dwell particularly on his emotional reaction to these earlier experiences, to re-live them, to recount and analyse his feelings towards them. Moreover, his dreams at the time of analysis are subjected to a careful scrutiny. This is necessary because the dream is a spontaneous psychic activity uninterfered with by the waking consciousness. Such activity reveals present unconscious reactions to the stimuli of life—reactions which modify, even form his conscious outlook. In this way the patient is enabled to realise *objectively* the nature of this complex. He must detach himself from it for a short space of time. And this critical objective examination of it, this understanding of its nature and the means whereby it came into being, enables him, not once and for all, but gradually and with the passage of time, to oust it from his ways of thinking.

Magic, however, at one time proceeded according to a slightly different technique. It too realised how devastating were these natural but perverse ways of thinking, and how crippling was the effect they exercised on the personality. Indecision, vacillation, incapacitation of memory, anaesthesia of feeling and sense, besides a host of physical and moral ills, are the resultants of these complexes or spirit-dominations. Obviously these must be eliminated from consciousness. Magic proceeded, as its first step, to personalise them, to invest them with tangible shape and form, and to give them a definite name and quality because it is the nature of the psyche spontaneously to give human characteristics and nomenclature to the contents of its own mind. In doing so, the magical system receives the official blessing, if I may say so, of no less a psychological authority than Dr. C. G. Jung. In his commentary to *The Secret of the Golden Flower*, Jung names these complexes "autonomous partial systems." Referring to these partial systems, he says: "Being also constituents of the psychic personality, they necessarily have the character of persons. Such partial-systems appear in mental diseases where there is no psychogenic splitting of the personality (double personality), and also, quite commonly, in mediumistic phenomena." It is, as I have said, a natural tendency of the human mind to personalise these complexes or groupings of special ideas. As another proof of this, we have the phenomenon of dreams, in which quite frequently the patient's psychic difficulties or complexes are given symbolically some human or animal form.

Proceeding a step further, Magic postulated that to eliminate this complex it was necessary to render it objective to the patient's

or student's consciousness so that he might acquire some recognition of its presence. Whilst these subconscious knots or spirits are unknown and uncontrolled, the patient is unable to control them to the best advantage, to examine them thoroughly, to accept the one or to banish the other. First of all, they must acquire tangible, objective form before they may be controlled. So long as they are intangible and amorphous and unperceived, one cannot adequately deal with them. By a programme of Evocation, however, the spirits of the underworld or complexes of ideas inhabiting the deeper strata of consciousness, may be evoked from the darkness into visible appearance in the Triangle of manifestation. Thus evoked, they may be controlled by means of the transcendental symbols and technical processes of Magic and brought within the dominion of the spiritualised will of the theurgist. In other words, they are once more assimilated into consciousness. No longer are they independent spirits or partial systems dwelling in the Unconscious as factors always likely to disrupt the individual's conscious life. They are brought back once more into the personality, where they become useful and integral parts of the psyche, instead of grievous and dangerous enemies threatening psychic unity and integrity.

How are these evoked? What is the technical process of objectifying the autonomous partial systems? Magic parts company here with orthodox psychology. Many months of tedious analysis at enormous financial outlay are required by the psychological method to deal with these problems, and few there be who are strong enough or patient enough to persist. The magical theory prefers a drastic form of excitation of the mind through a ceremonial technique. During the Evocation ceremony, divine and spirit names are continuously vibrated, circumambulations are performed from symbolic positions representing different strata of the Unconscious, and air is inhaled into the lungs and manipulated in special ways. By means of these exercises, consciousness is stimulated to such a degree as to become opened to the upwelling of the content of the Unconscious. The partial system is then exuded from the sphere of sensation and projected outwards, embodying itself in so-called astral substance normally comprising the inner body which serves as the foundation or design of the physical body, and acting as the bridge between the latter and the mind. The astral form now reflecting the partial system reflected from the Unconscious, attracts to itself particles of heavy incense burned copiously during the ceremony. Gradually, in the course of the ceremonial, a materialisation is built up which has the shape and character of an autonomous being. It can be spoken to and it can speak. Likewise it can be directed and controlled by the operator of the ceremony. At the conclusion of the operation it is absorbed deliberately and consciously back into the operator by the usual formula. "And now I say unto thee, depart from hence with the blessing of (the appropriate divine name) upon thee. And let there ever be peace between me and thee." Thus the defect in consciousness caused by the spirit-obsession is remedied, and the psyche of the operator is stimulated in a special way, according to the nature of the spirit. To recapitulate, the purpose of Evocation is that some portion of the human soul which is deficient in a more or less important quality is made intentionally to stand out, as it were. Given body and form by the power of the stimulated will and imagination and exuded astral substance, it is, to use metaphor, specially nourished by the warmth and

(continued in page 33)



IN this article I will try to give a short account of my research work which has extended over many years. Readers who are especially interested in the influence of the moon are referred to my book *Moon and Plant Growth*.

It was in 1924 during an agricultural meeting at Koberwitz (Germany) on the estate of Count Kayserlingk, that one of the farmers, during the discussions which followed the lectures given by Dr. Steiner, asked if there were any truth in the old stories about the moon. In old calendars we find references to the right phase of the moon for sowing. Dr. Steiner, the philosopher and occultist whose biography is now appearing in the *MODERN MYSTIC*, replied that there was truth in them. At full moon, forces are permeating the soil which may influence plant growth. Water is mediating the moon forces. If one were to sow certain seeds two or three days before the full moon they would germinate in a very strong and healthy way. It is a pity that there exists no real science of plant growth.

Many wonderful secrets of nature were revealed to us during these lectures on agricultural work. I remember how astonished I was when Rudolf Steiner met me once in the garden and said: "Now, that is something for you, isn't it? There is much work to be done!" I was no gardener, no farmer, and was not quite sure about the meaning of his kind words.

A few weeks later I again met Rudolf Steiner. He came into the Biological Institute of the Goetheanum in Stuttgart and said:

two or three days before full moon is really the best time for sowing purposes. During full moon there are enormous forces streaming through the earth, and influencing plant growth. Then why not sow on full moon day in order to get the maximum benefit from those forces?

My first experiments in the open were made with maize. Two large beds were carefully prepared, one near the other. Two days before full moon the maize was sown in the first bed, exactly at full moon in the second bed. After a time the first plants came out in the bed sown two days before full moon. They looked very strong and all the seeds sprouted, not one was missing. I expected the plants of the next bed two days later, but nothing happened. Why? There were two days' difference in sowing, the soil was the same; the weather conditions favourable. Three days, four days elapsed and still nothing happened. Just after a fortnight the seedlings pushed themselves through the covering soil. Meanwhile the first bed had continued to grow rapidly; while the second bed was just beginning to germinate! It was an amazing effect! I thought that perhaps after some time the difference would diminish. On the contrary, the difference seemed to increase. Later on we found more spadix which became perfectly ripe on the first bed, and much less spadix which did not ripen on the second bed.

The result of our first experiment seemed to show that it is better to sow two days before the full moon and not so good to

## The Influence of the Moon

by Mrs. L. Kolisko

"Now you have enough to do, haven't you?" "Oh yes," I replied, "I have enough to do," and enumerated the different investigations I was engaged upon. Dr. Steiner continued: "I mean the agricultural problems." "But I am no gardener! I really do not know what I could just do in this direction! Or is there any special experiment to be done?" Dr. Steiner smiled in his friendly way and answered my question by another question. "Any special experiment? But of course *all* the scientific research work has to be done by you. The agricultural people have to do all the practical work, but you have to carry out the scientific researches. These cannot be done by the gardeners or farmers."

I only relate these details because they were the starting point for many, many experiments on agricultural lines and because always the starting points are important for the understanding of the whole. To-day I am really convinced, that it is not and cannot be the task of a gardener or farmer to make all these minute experiments. Much time and patience are needed, and, I am sorry to say, also much money. Gardeners and farmers cannot afford the necessary time for research work.

On the other hand, if one is already an experienced gardener, many things have been learned and some prejudices acquired.

I began to study the influence of the moon on plant growth in 1925. Part of the experiments had to be carried out in the laboratory, another part in the open. I wished to find out, whether

do when the moon is actually full. But what means one year and one special plant? Nothing of course. One little step on a high ladder, beginning on earth and reaching to the heavens. Next year I had another question ready. What about two days before *new* moon? If two days before full moon produced a better result than at full moon, it would be interesting to see whether two days before *new* moon were a good time for sowing purposes. The next year we had three different series of experiments. The first series: maize sown two days before full moon and at full moon; the second series: maize sown two days before *new* moon and at *new* moon; the third series: maize sown again two days before full moon and at full moon. The last series was therefore a month later than the first one.

The result was as follows: the first series, sown two days before full moon, produced plants much bigger and healthier-looking than those sown directly at full moon which were considerably smaller, bearing only a few spadix.

The second series produced plants showing in some way the opposite effect. The plants sown two days before *new* moon were smaller than those sown directly at new moon. Compared with series number one, the new moon maize was much smaller than the full moon maize.

The third series, again a repetition of two days before full moon and at full moon produced the effect already shown.



Those sown two days before full moon were considerably bigger.

Comparing the third series with the second, the full moon plants although they were younger than the new moon plants, were considerably larger, full of strength.

How can we explain the fact that sowing two days before the new moon we get just the opposite effect to that obtained by sowing two days before full moon? At full moon the moon forces are just beginning to decrease. Two days before the moon is full we are in a stream of energy striving toward the maximum strength. It is therefore necessary to sow two or three days *before* the moon is full.

On the other hand, if we wish to get the strongest effect of the new moon it would be wrong to sow just exactly at new moon, because then the moon forces are only just beginning to increase. The stream of *decreasing* moon forces is used if one sows two or three days before new moon. It is easy to understand that the maize sown at new moon will grow better than that sown two days before.

In following years we studied many other plants. For instance, a very interesting subject is the tomato plant. We began to sow tomato seed in a warm bed very early in the year, one series after another. Two days before full moon; two days before new moon; two days before full moon and again two days before new moon and so on. We watched the seedlings in the warm beds under the same conditions of light, warmth, and water. After some time we saw great differences between the full moon series in comparison with the new moon series. Always we observed that the seed sown two days before full moon germinated (using exactly the same species of seeds for the new moon experiment) and that only a certain percentage of the latter germinated. So we got fewer plants. In due time we transplanted the seedlings in another warm bed and then into the open. All the plants sown two days before full moon were stronger and looked much healthier than the plants sown two days before new moon.

The blossoms also exhibit great differences. Examining the fruits we found beautiful big tomatoes full of juice and of a very good taste belonging to the full moon series; and much smaller tomatoes belonging to the new moon series.

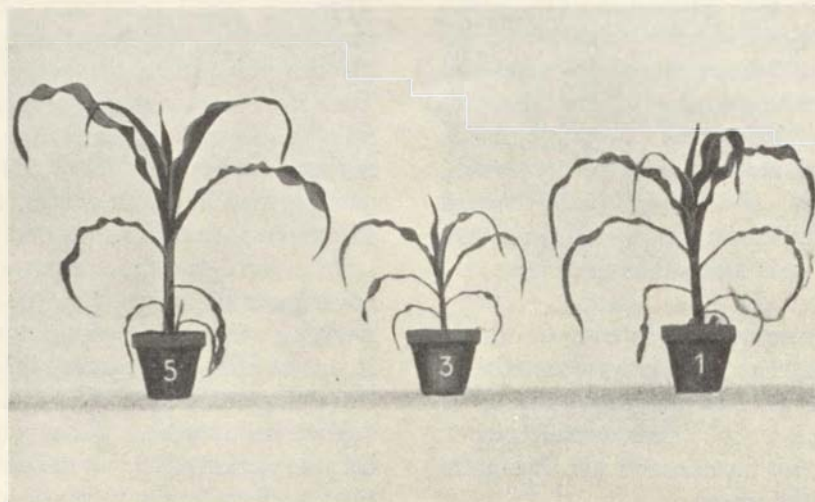
There exists an old peasant saying: all fruits ripening above the soil should be sown during the *waxing* moon, and all fruits

ripening beneath the soil should be sown during the *waning* moon. We tried to find out whether the rule holds good. We made many experiments with beetroots, carrots, kohlrabi and radishes, some two days before full moon and two days before new moon. The result was that we got bigger and more carrots, kohlrabies, beetroots and radishes from the full moon crop. Regarding the quality there has to be mentioned an interesting fact. Take one of the full moon carrots and one of the new moon carrots, cut them with a knife and watch the surface. The full moon carrot becomes watery immediately after cutting, the new moon carrot remains dry. Now if you try the taste, you find a very sweet, mild flavour in the full moon carrot, and a more bitter and sharp taste in the new moon carrot. Looking carefully at the skin of the carrots you will find that full moon carrots have a smooth surface; the new moon carrots are often wrinkled and shrunken. This is a sign that the one is fully penetrated by the watery element, and that the other is more dry, which has something to do with the difference in the taste.

A similar effect will be found in cutting the radishes, kohlrabies and beetroots. It seems to be a natural law, that full moon forces bring more of the watery element into the fruits. If you once understand these laws you can master them.

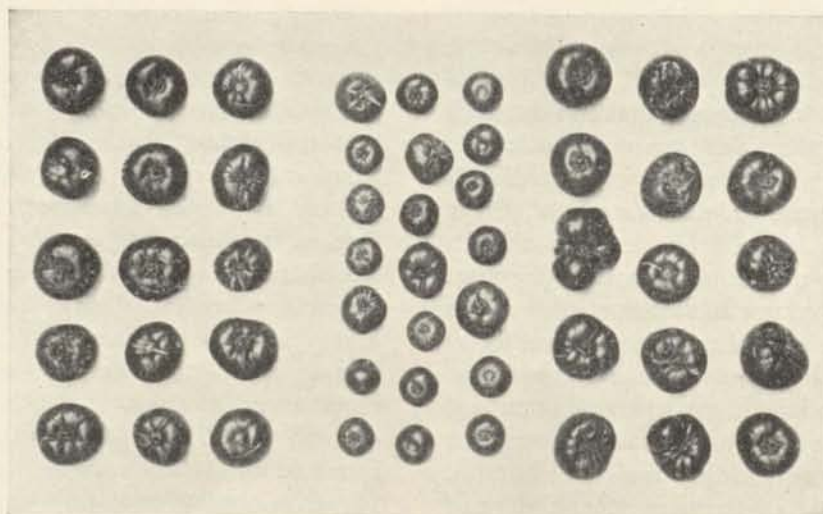
There are two possibilities of error. If you sow two days before full moon, and there is too much rain

before and after sowing, the fruits may be too watery and get easily putrid. If you get too much of the new moon forces the other extreme is likely; the fruits will become too dry. For instance, sowing kohlrabi two days before new moon you may easily get a certain percentage of woody fruits,



#### MAIZE.

- Pot 1. Sown two days before April Full Moon.  
Pot 3. Sown two days before April New Moon.  
Pot 5. Sown two days before May Full Moon.



#### TOMATOES (1934).

Two days before  
Full Moon.

Two days before  
New Moon.

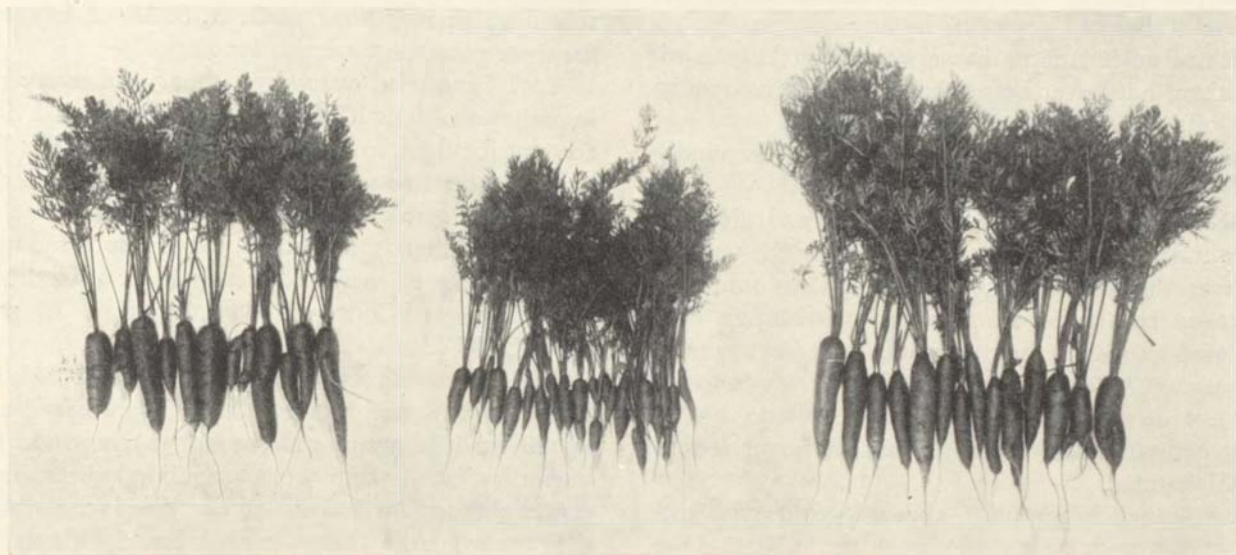
Two days before  
Full Moon.



which cannot happen if sowing took place two days before full moon.

The experiments with maize have stimulated some farmers to make experiments of their own. Some years ago I received a report from a farmer, personally unknown to me, in East Africa (Kenya Colony) "... during the two maize crops I have found the fact spontaneously proved, that maize planted with the waxing moon yielded 30-40 per cent. more than the one planted in the waning moon. Also here the differences between one to three days

ments repeated year after year, and after some time of studying the material his sceptical smile died away, and he became more and more interested and found the facts convincing. But what about cutting trees? Of course I had not experimented with trees but it was still possible to explain the phenomenon. If a tree is cut during full moon it is full of growing energy—sap—and it is nearly impossible to get the wood dry. Very often trees get worms and the wood cannot be used for working purposes, and is not even good for fuel. But if trees are cut



CARROTS (1930).

*Two days before Full Moon.*

*Two days before New Moon.*

*Two days before Full Moon.*

before full moon and one to three days before new moon are greatest."

Many things about the influence of the moon are known to-day, but they are not acknowledged by orthodox science. Some years ago I had an interesting interview with a professor of the technical high school in Stuttgart. The professor visited the Biological Institute of the Goetheanum in Stuttgart and asked me to answer some questions. He had heard that I was studying the influence of the moon on plant growth and had published a work on the subject. Now it often happened to the professor, when he needed wood, that the forester said, "It is not possible to cut the trees now. The woodcutter would not do it, because we have not the right moon." The professor was very puzzled about this and wished to know whether I could give an explanation. He was smiling very sceptically the whole time. Then I told him about my experiments, I showed him many curves obtained by plants growing at the various phases of the moon—experi-

ments during the waning moon, then the wood easily gets dry and can be used for making furniture and so on. Those who spend their lives as woodcutters know these laws and they refuse to do their job at the wrong time. Only people living in towns, far away from nature and plant life, unbelieving and treating such laws as superstitious nonsense, think it is possible to fell trees at any time of the year.

Pliny tells us, that if one would like to sell fruits, it would be

good to gather them at the full moon, because then they are full of juice and very big. But if one would like to preserve fruits for a longer period, then it would be much better to gather them at new moon, because they can sooner become dry and do not become putrid. Harvesting of corn should be made therefore at new moon. There existed once in mankind a real knowledge of the influence of the moon on plant life, our task is to re-discover this knowledge and adapt it to the present state of human evolution.

*(To be continued)*



BEETROOT (1931).

*Two days before Full Moon.*

*Two days before New Moon.*



THE position of Madame Blavatsky is unique in the annals of occultism. In all ages and all lands, saint and sage, priest and prophet have given spiritual enlightenment to humanity; generally claiming some divine mission, personal revelation, or secret source of inspiration. The task laid upon H. P. B. in an age of crass materialism, was to challenge the world with the claim that, having no wisdom of her own, she was the humble servant and appointed agent of the Custodians of spiritual knowledge, the oldest School of Occultism in the world, to which all true Adepts were affiliated, whether they were called Rosicrucians, Kabalists, Yogis, or by any other name.

The existence of such Adepts has always been known to students of occultism, but never before had it been thus openly flung in the faces of the incredulous Press and public.

The question is whether the claims of H. P. B. were vindicated by her writings and subsequent career?

When she died, after sixteen years of martyrdom and calumny, the Society she founded in 1875, and the philosophy she taught, had spread all over the world. Thousands, perhaps millions, have been influenced by the teaching given out through her. Her books, translated into many tongues, have given her a world-wide literary reputation. Yet the attitude of the Press towards her is such, that a wide section of the public is not even aware that she ever put pen to paper except to concoct bogus letters from imaginary Mahatmas.

Attacks and so-called biographies appear periodically, and are reviewed by writers with no knowledge of the subject. One

explanation is that it was dictated to her by her Masters, or compiled from information imparted by them, and that she was able to call up in the astral light all the references and quotations she required. The proofs that she could do this are absolutely irrefutable and available to anyone who will take the trouble to look for them. A certificate signed by the two Masters was sent to a German Theosophist, in which they testify that everything in the Secret Doctrine which H. P. B. did not annotate from books was given or dictated to her by them. This will not carry conviction to unbelievers, but they never offer any alternative solution; there is none, as G. R. S. Mead, her private secretary for three years, bore witness long ago.

"I have tried every hypothesis and every permutation of hypotheses of which I have heard, or which I have devised, to account for these truly great things in H. P. B.'s literary activity, and I am bold to say that the only explanation that in any way has the slightest pretension to bear the strain of the evidence is that these things were dictated to, or impressed upon her psychically by living teachers and friends, most of whom she had known physically." ("Concerning H. P. B.," *Theosophical Review*, Vol. XXXIV.)

In the case of the latest attack (*Who Wrote the Mahatma Letters?*, H. E. and W. L. Hare), when a very "popular" paper alluded to it as a book about "that comic old fraud, Madame Blavatsky," it was only what one might expect. But one does not expect authors, making such a parade of scholarship, to get away with some of the things in that book without a rap over the

## H. P. Blavatsky and the Press

by Amalia de Alberti

cannot expect hard-worked reviewers to delve into the whole literature of controversy that has gathered round the name of Madame Blavatsky, but it is high time that responsible editors should realise that, if such books are not of sufficient public interest to be adequately dealt with, they should be ignored. As the matter now stands it is impossible for the defenders of Madame Blavatsky to get a hearing. The reports of the detractors' pea-shooters echo in the public Press; the booming of the Theosophical heavy artillery from the four quarters of the globe in response is not heard beyond the limits of Theosophical journals.

Strong in their own ignorance, or banking on the ignorance of the public for whom their works are intended, attackers persistently claim that they have proved H. P. B. a fraud. But the hypothesis of fraud is not an explanation; it is a complication, and leaves the whole subject a more insoluble mystery than ever.

Those who do not accept H. P. B.'s own account of herself should, at least, realise the existence of the mystery. If they do not believe that she ever materialised a cup and saucer, they cannot deny that she has materialised the Secret Doctrine. Here is a book that a genius might be proud to claim as a life work, produced in about four years, in the midst of numerous other literary activities, by an elderly invalid who possessed no books of reference, and never set foot outside the door. Her own

knuckles. The authors call special attention to three instances "which exhibit the two Mahatmas using similar Latin terms and making the same mistakes," the "Latin terms" being the ordinary French word *quiproquo* correctly used, where the Latin *quid pro quo*, for which Messrs. Hare have mistaken it, would not even make sense in the text.

Then, knowing that H. P. B.'s French was perfect, they adduce in support of their "Blavatsky Hypotheses" that in the *Mahatma Letters* "the Latin is faulty, but the French immaculate," the fact being that the French is bristling with errors—the errors in both languages being due to faulty transcription of a difficult MS. They claim to have shown the Mahatmas "much more proficient writers of French than of English" and in the same sentence saddle one of them with the lovely "howler" "*Ou tous ou rien.*"

Further they accuse Master K. H. of libelling a Laureate by attributing "six lines of very poor verse" to Tennyson. Not only have the said lines proved to be a *bona fide* quotation from Tennyson, but they are the very opposite of "poor" and the Tennysonian cadence is so unmistakable that anyone with the least literary *flair* would have attributed them to him at sight.

These things are within the scope of ordinary criticism as well as the extraordinary naïveté of some of the arguments, but such a book cannot be fairly reviewed without some knowledge



of Theosophical history and literature in which the authors are notably lacking. I lay stress upon it because it is the most recent attack, and a perfect illustration of the legitimate Theosophical grievance. One instance, out of many will suffice :

The authors' information concerning Damodar's visit to the Mahatmas in 1883 is confined to two brief telegrams announcing his disappearance, printed in the *Mahatma Letters*. Without inquiring further, they state that he "was sent back within twenty-four hours of his departure without one word of explanation." Where from, and who by, if there were no Mahatmas, is not apparent, but the statement is preposterous.

The whole affair, which is quite an interesting story, is fully explained by Colonel Olcott in *Old Diary Leaves* (Vol. III, pp. 51-3); and Damodar's own account of his three days' sojourn with the Masters was printed in the *Theosophist* (January 1884). The Masters took Damodar away in order to restore his health. Colonel Olcott states :

"It was on November 25th, at daylight that Damodar left us : he returned in the evening of the 27th, after an absence of some sixty hours, but how changed ! He left, a delicate-framed, pale student-like young man, frail, timid, deferential ; he returned with his olive skin bronzed several shades darker, seemingly robust, tough and wiry, bold and energetic in manner : we could scarcely believe that he was the same person. He had been at the Master's retreat (ashram) undergoing certain training."

Messrs. Hare would be quite entitled to disbelieve the explanation, but they are obviously ignorant of it, and are equally at sea about the particulars of his final departure to Tibet. In fact they have written pages of misstatement and misrepresentation about Damodar, making out that he is identical with Master K. H.'s chela Djual-Kool, the latter being a phantom invented by H. P. B., nicknamed the "Disinherited." Their theory is based upon a slip of Mr. Zinarajadasa's, who attributed the nickname to Damodar in the *Early Teachings of the Masters*. He has amended the slip in later works. I doubt if Messrs. Hare have even convinced themselves, for though there is no query in the text, the index gives, under Damodar : "is he also Djual-Kool ?" And though frequently stating that the latter writes in the hand of Damodar, in their descriptive list of the letters they hedge carefully to avoid a definite statement that the hands of Damodar and Djual-Kool are identical. In point of fact there is not even a superficial resemblance between the two.

Acquaintance with the *Mahatma Letters* might make it clear to many that Messrs. Hare's criticisms are largely nullified by the explanations given in the text, and that the very imperfections are rather a proof of genuineness than of fraud.

Upon the plea that they are concerned with the *Mahatma Letters to A. P. Sinnett* alone, Messrs. Hare deliberately ignore many other communications from Mahatmas in which H. P. B. could not possibly have had a hand, and the whole body of evidence of their existence from other sources. Upon this simple device they bid the "marionette" Mahatmas vanish into thin air, see the Theosophical Society crumble into ruins, and piously hope that, in time, "the self-imposed coils of credence will be unwound from the minds of multitudes in the world's five continents."

Well, I am one of them, and the effect of Messrs. Hare's unutterably tedious "analysis" of the *Mahatma Letters* was to make me laugh, it reminded me so of the man who could only give "a poulterer's description of the Phoenix." I was sorry too that such a book should be the end of Mr. Loftus Hare's twenty

years' contact with Theosophy. He is a good friend of mine and I wish him luck in his next incarnation.

In the question of the existence or non-existence of the Mahatmas, the detractors of H. P. B. refuse to exercise ordinary common sense. How do they suggest that their existence should be proved ? They repeat *ad nauseam* that no one ever saw the Mahatmas, and when anyone, of however good repute, claims to have done so, the cry is : "Dupe !" if not "Liar !" Hundreds of people must have seen them, as they go about quite openly in their own country, and on their travels all over the world. A Mahatma in the flesh looks like any other human being, and is only recognisable by his spiritual peers, or by his pupils and servants. This has always been the difficulty. Olcott stresses it in a letter to A. O. Hume. He asserts that Master Morya visited him, in the flesh, at Bombay, in full daylight, and on horseback, and was seen by the servant whom he sent to summon Olcott to the front room of H. P. B.'s bungalow. He adds :

"Another time two, if not three, persons sitting in the verandah of my bungalow in the Girgaum compound, saw a Hindu gentleman ride in, dismount under H. P. B.'s portico, and enter her study. They called me, and I went and watched the horse until the visitor came out, remounted and rode off. That also was a Brother in flesh and bones ; but what proof is there of it to offer even to a friend like yourself ? There are many Hindus and many horses."

This letter is dated from Colombo, Ceylon, September 30th, 1881. Olcott begins by stating that on the night of the 27th his "Chohan" (Master Morya) wakened him from sleep, made him rise and write, at his dictation, a letter to Hume which he sent with his own, he says : "He said it would serve a useful purpose in helping to settle your mind about the objective reality of the Brothers, as you had confidence in my veracity, and next to seeing them yourself, would as soon take my word as any other man's to the fact . . . I do not know whether there is any significance in the fact of my Chohan's visiting me on the night of the 27th but you may."

Hume adds this footnote : "There was this significance that, on the afternoon of the 27th, I, at Simla, had been disputing with Madame Blavatsky, then living in my house, as to whether the Brothers were not a myth, and she a self-deluded person, and in the course of the conversation I had remarked that I had never heard Colonel Olcott say that he had seen or conversed with a Brother. That Colonel Olcott, then in Ceylon, should have selected that very night to sit down and write to me a communication professedly from a Brother, rebuking me for my incredulity, and should further have added this letter above printed, testifying to his own constant direct intercourse with the Brothers is, to say the least, a curious coincidence." (*Hints on Esoteric Theosophy*, pp. 106-19.)

Here is Master Morya's own corroboration : "My beloved brother (Master Koot Hoomi) told me, that having heard Mr. Hume say in H. P. B.'s room that he had never himself heard O. state to him that he, O., had personally seen us, and also had heard add, that were Olcott to tell him so, he had confidence enough in the man to believe in what he said, he, "K. H." thought of asking me to go and tell "O." to do so, believing it might please Mr. Hume to learn some of the details. K. H.'s wishes are law to me. And that is why Mr. Hume received that letter from O. at a time when his doubts were already settled. (*Mahatma Letters*, pp. 227-8.)



Master Koot Hoomi is even more emphatic than Olcott about the difficulty of proving the identity of a Mahatma in the flesh. He says: "I am not prepared just now to afford the British Theosophists the proof of our existence in flesh and bones, or that I am not altogether H. P. B.'s confederate," adding that it would be difficult in any case to disprove the latter: "A 'K. H.' i.e. a mortal of very ordinary appearance and acquainted tolerably well with the English, Vedanta and Buddhist philosophy, and with even a bit of drawing-room *juggling*, is easily found and furnished, so as to demonstrate his objective existence beyond doubt or cavil. But how about giving the positive moral certitude that the individual who may thus make his appearance is not a bogus K. H., a 'confederate' of H. P. B.? Were not St. Germain, and Cagliostro, both gentlemen of the highest education and achievements—and presumably *Europeans*—not 'niggers' of my description—regarded at the time, and still so regarded by posterity—as imposters, confederates, jugglers and what not?" (*Mahatma Letters*, p. 306.)

What good would it do if a Master were to appear publicly in his Mahatma aspect, surrounded by that marvellous aura which many claim to have seen? At best it would only create controversy and confusion. Obviously it can't be done.

Within the last ten years fresh evidence has been forthcoming to discredit the ever-recurring charge that H. P. B. was never in Tibet. We are indebted for it to Mrs. Alice Leighton Cleather, now the sole survivor of H. P. B.'s inner circle of twelve pupils.

In 1920 Mrs. Cleather with her son and her colleague, Mr. Basil Crump, were initiated into the Gelugpa, or Yellow Order of Tibetan Buddhism, under the Bodhi Tree where the Lord Buddha sat in meditation.

In Peking in 1925, they came into close touch with the Tashi Lama. At his request they issued a reprint of the original edition of H. P. B.'s *Voice of the Silence* as "the only true exposition in English of the Heart Doctrine of the Mahayana, and its noble ideal of self-sacrifice for humanity." It was published in 1927 under the auspices of the Peking Buddhist Research Society, who recognise in it the highest and most sacred teachings of their own contemplative schools. The frontispiece is a facsimile of a few lines in Tibetan, written by the Tashi Lama with his own hand, for the purpose.

Mrs. Cleather states that she found the existence of the Adepts known to all mystics belonging to the school of Yoga referred to by H. P. B. in her Preface to *The Voice of the Silence*; and taken for granted by all students of the Esoteric Philosophy in China and Mongolia.

The Tashi Lama presented Mrs. Cleather and her co-editor Mr. Basil Crump, with a small treatise in Tibetan entitled *The Communion of Mystic Adepts*.

Mrs. Cleather affirms that H. P. B. spent a considerable time at Tashilkiempo during her many years of study and initiation in Tibet, and knew the predecessor of the present Tashi Lama very well. Also that the twelve extracts from seventy-three rules of an occult school given by her in *Practical Occultism* are from the rules of the Secret School near Shigatse attached to the private retreat of the Tashi Lama.

The connection of her Masters with the Tashi Lama was asserted by H.P.B. in a letter to Franz Hartman:

"There is in the Himalayas a nucleus of Adepts of various nationalities, and the Tashi Lama knows them, and they act together; and some of them are with him and yet remain

unknown in their true character, even to the average lamas. . . . My Master, and K. H., and several others I know personally, are there, coming and going." (*The Path*, December 1886.)

All this is surely weighty evidence, but no doubt scoffers will not hesitate to attribute wholesale lying to Mrs. Cleather and Mr. Basil Crump, the latter a well-known barrister, editor of the *London Law Times* for eleven years.

The Adepts are pledged never to cease from their cyclic attempts to enlighten humanity until the foundations of a new continent of thought are so firmly laid that no opposition can prevail against it but, as one of them has written, "Until that day of final triumph, someone has to be sacrificed—though we accept but voluntary victims. The ungrateful task did lay her low and desolate in the ruins of misery, misapprehension and isolation; but she will have her reward in the hereafter for we never were ungrateful." (*Mahatma Letters*, p. 51.)

There are many signs that the foundations of that new continent of thought are already laid. The clouds of calumny are lifting from the head of that voluntary victim. Day by day the Secret Doctrine is more widely studied and appreciated, as she prophesied would be the case. The path of the next volunteer will be the smoother for her suffering, and future generations will yet call her blessed.

#### THE MYSTIC WAY (continued from page 23)

form of personicity imposes upon it. But as soon as the line of communication is open through recognition of and dwelling in the nature of the soul, a response will take place in the personal self and imperceptibly the vibration of the latter will be heightened and cultured and take on the tone and colouring of that august influence. Repeated meditation will strengthen the line of communication, enlarge the channel of transmission, until the mental form has been outgrown and the note of the soul sounds permanently in the personality.

But is not this relinquishment of the form of personality a surrendering of mental values? By no means: no more assuredly than the musical aspirant surrenders aught of value in surpassing himself through using the devotional form of access to the master work which is his ideal. Contrariwise, he recognises at every step the reflex action of his devotion and knows himself to be fortified with new ideas and inspiration and becoming a centre of attraction for all that is responsive to his mental note in the world of his art. It is so with the student of meditation dwelling in the mystic and illuminating love of the soul. The influence of that communion is not confined within the personality. It radiates to the four quarters of the earth, and like a powerful light attracts to himself all that is beneficent and uplifting in men and circumstances. All that is surrendered, or automatically passes away from him, is not worth keeping. That which comes to him has an eternal value and raises all he has and is to a new level of life and action. It is a simple truth, but so hard of acceptance for the dominating mind of the west. It is hard to realise how the harmless, compassionate nature of the soul can hold its own against, harder still that it can transcend, the dominant note of the assertive mental life; or, if so, of what use it can be. The



aspirant is to put it to the test. Those who have done so can testify to the new values which have come to them.

The finer form is building: the soul responds: the vibration of the personality is heightened: re-polarisation of consciousness is gradually taking place. The personality feels the energising and life-giving force of the soul. The influence of the subtle form silently impinges upon other souls and attracts the good in them; more than this, it has an awakening effect upon them. That is one of the most arresting facts observed by the aspirant who follows the mystic way. Those he contacts respond to the note of the life of the soul. This is because he no longer regards them merely as personalities, but as souls in evolution; and that attitude of approach to them calls forth a definite note of response. Nor is this strange, remembering that the soul is the same in all and subject to the same laws of evolution and expression. And intimately associated and at one, as it is, with the unseen hierarchy of Masters and Powers who know its life and watch its onward progress and earnest seizure of opportunity offered it for treading the way to conscious communion with Them, the bridging form not only assures the aspirant of the continuous co-operation of the soul within in all his activities, but brings him more and more within the cognisance of these Higher Powers, who stand ready to assist the process and equip him eventually as a tried and proved aspirant with added senses and faculties for use in some form of world service.

"He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind."

R. W. Emerson

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**M**EDITATION is variously defined as an extension of concentration; a deep, continued reflection upon a religious theme; and, perhaps most aptly, as a process of creation in the silence. The subject abounds in technicalities, if we choose to make it difficult by an elaborate consideration of them. But for the present they are quite unnecessary. I question whether one student in a thousand entering upon this subject is in doubt about the fact or act of meditation, or the value of it, or regards it as a mysterious or exceptional practice. By the time the majority of us reach manhood we have been driven to meditate often and deeply enough to attain any worthy objective, or to get through life at all. Such is my experience; and as I am writing chiefly for the seeker and aspirant, it is my own experience, whatever its value may be, that I propose to consult in an attempt to help him.

I remember that the first teaching I met with on the mystical life was of the simplest character. There were no technicalities and no mystery about it. It pointed the main facts of the mind and the soul; the objective was to educate the former, through a process of alignment, to a recognition of the latter. It advocated the daily visualisation of a quality of character or a condition of life needful to the student, which developed steady concentration of thought upon a specific subject. Thence he passed on in time to brief intervals of suspension of mentation, or pure concentration, an arresting of mind action in order to induce a condition of inward quietude and calmness. Then followed a meditative

other sacred books the aspirant is exhorted, but more ceremoniously and with lavish detail and technical references, to constant meditation upon the soul as the mystic way of illumination and freedom from bondage to mental illusion and the domination of the sense life. Realisation of the nature of the soul is the burden of the inspired themes of all these classics.

The aspirant's ascent on the mystic way is a twofold process of the destruction of form and the building of form, until he enters the life of the soul which is formless. He is imprisoned within the mental and emotional form which his life experience has created: his object is to transcend that form. He is a captive soul within the form which he has with pain, and perhaps all too conscientiously, built for his own use. It is the complex form of personality which battles in the arena of life. If the form is sound, stable and well capacitated, it is fortunate; for then it is a vehicle of studied proportion and efficiency for specific uses and attainments in the world of form in contact with similar types. And in that contact it has its own specific measure of vibration and range of response whereby it acts upon and reacts to other types so functioning. But all advancement, even within the world of form, is made through a series of imperceptible destructions and rebuildings of forms. It is so in the physical and mental life. Constant change is the law. On the ascending arc of physical life a finer and more complicated apparatus of response is constantly replacing one of lower capacity and response, as in the mental life, until age or disease brings the cycle to its close. In the

## *The Mystic Way*

### II.—MYSTIC MEDITATION

process, consisting in turning the mind in an unbroken wave upon the realisation of the nature of the soul, which is love. The cumulative results of this practice did as much, and perhaps a good deal more, than the many technical procedures offered by many teachers could have achieved. I derogate nothing from elaborate forms of meditation for specific ends. I know their value; but they belong to an advanced stage of the subject. Here we are clearing the ground for the aspirant for a simple ascent from the everyday, objective consciousness to a more interior condition. That is the object of all meditation. He needs a change of heart to tread the mystic way, and the first step towards it is a change of mind action. There are many steps, and meditation is a process of ascent, up to the inspirational life of the Christ consciousness, which is the altitude of the mystic way.

The object of meditation is to make conscious contact with the life of the soul. The soul has been designated as an entity which is the offspring of Spirit and Matter, an embodied Son of God, incarnated for the purpose of revealing the quality of the nature of God which is love. Hence will be seen the peculiar value of the above-mentioned meditation as a preliminary technique for releasing the essential nature of the soul. It puts aside all unessentials, all technicalities, all the paraphernalia of theory and speculation, and directs the mind, concentrated and dedicated, forthwith to the realisation of the soul by saturating itself in meditation with that quality at the heart of all, impersonal and illuminating love. In the Bhagavad Gita, the Upanisads, and

majority this takes place without any speculation into the life of the soul, and the mental and emotional form binds till death. Nor, truly, can the complete dominance of the soul arrest the progress of a life cycle. But it can alter it, unbelievably. The soul can pass beyond the life cycle still captive to the form for a future cycle; or the aspirant can set himself the task of taking the mystic way and, through an ascension of consciousness and vibration and power of response, transcend the form which holds him prisoner on the mental and emotional level and build a finer form of rarer quality which will afford the soul a way of contact with the threefold personality.

Meditation upon the indwelling soul, the Son of love, is a process of building a form for ascent on the mystic way. We speak of destruction and construction of form. There is something suggestively harsh and drastic in the terms. The impression is unfortunate, but ordinary terms must be used in the endeavour to define and depict subtle inner transformations. But the process of change here is no less indiscernible than in the case of physical and mental processes. It is actually a re-polarisation of consciousness, a directing of the life energy inwards toward the deeper strata of being, instead of upon the purely mental and objective plane of thought and action. There is nothing mysterious in this idea of re-polarisation of consciousness. A little reflection will convince the aspirant how firmly held he is within the form of the personal self, of the mind with its opinions and views, its reasonings, and its continuous subjection to the influence and agitation

*by Raymund Andrea*



of the sense life, if he recalls those rare moments which come when the mind is carried beyond itself into momentary contact with the life of the soul under the inspiration of the word or action of genius in the world of literature, music or art. Then it is that, for a brief moment, soul speaks to soul, recognises its own true nature expressed in others, and realises its own possibilities. It is a re-polarisation of consciousness involuntarily made through the personal form having been suddenly transcended, its range of response extended, its normal vibrational measure raised to a larger dimension under the influence of inspirational contact with it of some kind emanating from a mind functioning from a higher sphere. It is a foretaste of what the technique of the mystic way will enable the aspirant to do consciously for himself at will. It proves conclusively to him that mind consciousness and soul consciousness are two distinct organisms, with vastly different values and possibilities. One functions within and is circumscribed by its self-imposed form: the other is formless and the source of divine love and of all inspiration. It is the bridging form between the two which he is to build in meditation, until the form of the personal self is surmounted and free access to the soul sphere is made. When, later on the way, the soul is truly dominant and inspires the whole personal life, the finer form used to make this contact will be no longer necessary and pass away; for then there is a constant interplay between mind and soul, and the afflatus which we ascribe to genius becomes a normal function of mystic soul communion.

Hugo expresses very pregnantly this contact with the soul through meditation. Himself an inspired writer of remarkable power and seership, this word picture depicts with singular clarity and truth the passing beyond the mental form into the soul through re-polarisation of consciousness, and the lasting effect registered in the mind through the process. "Every man has within him his Patmos. He is free to go, or not to go, out upon that frightful promontory of thought from which one perceives the shadow. If he does not, he remains in the common life, with the common conscience, with the common virtue, with the common faith, or with the common doubt; and it is well. For inward peace it is evidently the best. If he goes out upon those heights, he is taken captive. The profound waves of the marvellous have appeared to him. No one views with impunity that ocean. Henceforth he will be the thinker, dilated, enlarged, but floating; that is to say, the dreamer. He will partake of the poet and of the prophet. Henceforth a certain portion of him belongs to the shadow. An element of the boundless enters into his life, into his conscience, into his virtue, into his philosophy. Having a different measure from other men, he becomes extraordinary in their eyes. He has duties which they have not. He lives in a sort of diffused prayer, and, strange indeed, attaches himself to an indeterminate certainty which he calls God. He distinguishes in that twilight enough of the anterior life and enough of the ulterior life to seize these two ends of the dark thread, and with them to bind his soul to life. Who has drunk will drink, who has dreamed will dream. He will not give up that alluring abyss, that sounding of the fathomless, that indifference for the world and for this life, that entrance into the forbidden, that effort to handle the impalpable and to see the invisible: he returns to it, he leans and bends over it, he takes one step forward, then two; and thus it is that one penetrates into the impenetrable, and thus it is that one finds the boundless release of infinite meditation."

Every aspirant has, indeed, within him his own Patmos. What his resolve to discover and explore and dwell in it may entail, may be considered hereafter. Here we are considering the form he has to transcend and the form he has to build in order to make the discovery. It is being put to him in the simplest possible way. It can be made, and often is, a very abstruse and complicated matter through the importation of technical formulæ, or by obscuring the issue with symbolical and ritualistic references and observances, all which is perplexing and baffling in the extreme both to the practical student and to the uninitiated. The aspirant has the simple issue before him of electing to remain a prisoner, for a prisoner he is, within the mental and emotional form which experience in the objective world has compelled him to build for his manifold contact and use; or passing beyond the frontier of a circumscribed existence into the mystic realm of the soul which awaits his discovery. His decision in favour of the latter assumes that he accepts the basic truth of mysticism: that he is not a mental being searching for some nebulous and evasive entity known as the soul, but a spiritual entity which is the very centre of all his being, the maintaining, nourishing and energising force, unrecognised though it be, of his mental, emotional and physical life. It is this shifting of viewpoint from the periphery to the centre which inaugurates the building of the new form, the line of communication and transmission, which his meditation is to construct and stabilise and bring into daily use.

An example of the building of form in the mental life may further clarify the subject to the aspirant entering upon the way, and show how the line of communication with the soul is established and vivified so that it becomes a vehicle of transmission of its potencies to the personal life. In this hypothetical case the aspirant has a great love for music and the desire to emulate a great master of it. The master's work is an ideal of transcendent influence to the aspirant and a continuous source of meditation to him. He broods upon it and lives in it daily. It has an attractive force beyond anything else in his life. Whenever his mind is free from occupation with mundane things it automatically reverts to this ideal world of artistic science and expression. So powerful is its influence upon him that his own musical character and execution manifest more and more the form in all its characteristics of the ideal before him. He veritably builds in mental and emotional matter a line of communication between himself and his ideal. He projects himself to and thinks with and into it. His intense love for it opens a living way of response whereby his understanding is broadened, his conceptual powers are enlarged, his ability to compose and execute is developed, and his entire musical life enhanced through this process of sympathetic intercourse between his own world and that of the master artist.

So it is in building the form in meditation. The aspirant may take the conception, fundamental to all his work, of himself as a spiritual entity, the soul of love at the centre of being, and dwell constantly in the thought of that essential love nature which he seeks to express in threefold activity, on the physical, emotional and mental planes. In so doing he will be engaged in a method of scientific accuracy and potency. The soul, which is a ray of the one Impersonal Love, the foundation of human existence, will respond to recognition. That is the first point of discovery: the soul awaits recognition by the mind; it awaits release from the hiddenness and silence which the established

*(continued in page 20)*



RUDOLF STEINER'S attitude to Christianity was worthy of particular note. During the period when he was editing a periodical we find many statements not altogether favourable to Christianity. Many people have seen a contradiction between what he said in this periodical and other teachings of his in which he speaks of Christ as the Being of central importance in history and in cosmology. A great deal of opposition arose from this fact because essential contradictions were thought to have been discovered. I myself studied this question very deeply and went into every statement and every line where the subject is dealt with. Finally I went to Rudolf Steiner and asked him about it. He confirmed what I myself had discovered, namely, that in certain respects he considered the way in which Christianity was presented by different bodies to be unsatisfactory and inadequate and voiced this opinion when he was referring to the present form of the Christian religion. But the Christ Himself was held by Rudolf Steiner to be the very centre of history and cosmology.

I will now try to clarify this fundamental point.

Rudolf Steiner's teaching about Christ is connected with the fact that he took in deep earnestness certain words contained in the Bible. For example, St. John's Gospel, 21st chapter, 25th verse: "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Rudolf Steiner regarded these words as confirmation of the fact that no creed and no epoch can justifiably regard its knowledge of Christ as complete. So too, St. Matthew's Gospel,

Thus opposition arose, as it always does when a great man attracts adherents who cheaply dispense the wisdom that has been acquired by the master by dint of strenuous effort. Finally, of course, he alone is held responsible for everything that happens around him. Rudolf Steiner knew this but considered it his duty to publish as much of his knowledge as he deemed essential for the times. For one of his fundamental convictions was that each epoch must possess a *new* knowledge of the Christ, and indeed of all great Founders of religion.

Rudolf Steiner was an expert in Scholastic philosophy and medieval exposition of the Scriptures. It was not his custom to quote a great deal. But those who know nearly every word he either spoke or wrote can easily prove that he was familiar with all the more important utterances of the great teachers of the scholastic epoch. For instance, a study of the "Golden Chain" of Thomas Aquinas which is a commentary on the four Gospels, would show that Steiner was aware of every word of this treatise but in his numerous lectures on the Gospels gave extended teaching on every point.

Thomas Aquinas realised, for example, that the genealogical tree of Jesus differs in the Gospels of St. Matthew and St. Luke, nay more, is contradictory. The ancestors of the Jesus described in St. Matthew's Gospel are different from those of the Jesus of St. Luke's Gospel. Thomas Aquinas knew this and went into the subject. But as he was concerned with a symbolical *interpretation*, it was enough, in his day, to say that the line of generations recorded by St. Luke leads back to Nathan, the brother of Solomon and represents the *priestly* line, whereas the line recorded by

## Rudolf Steiner's Life and Work — Conclusion

by Walter Johannes Stein

24th chapter, 35th verse: "Heaven and Earth shall pass away, but my words shall not pass away." To Rudolf Steiner, such utterances as this confirmed the fact that the sacred writings also present Christ as a cosmological Being.

Seriously as Rudolf Steiner took such passages, he never regarded it as his task to "interpret" the Bible or any other religious document. He held that the writers of the Gospels were seers who beheld clairvoyantly or had received through divine inspiration what they wrote down. Therefore by developing his own clairvoyant faculties he strove to enter the world of true Intuition which those who had written the sacred scripts had also entered, and their words were now intelligible because he had passed through the same or similar experiences as they. Steiner therefore is not a "commentator" but his clairvoyant experiences enable us to become commentators ourselves when we compare his experiences with the traditional writings.

Rudolf Steiner consistently adopted this mode of procedure. He did not criticise others who adopted different ways of approach and merely maintained that *this* was his way.

Much of the modern, intellectual Bible criticism seemed inadequate but it is understandable that those who were working at it should have felt hurt when people who read or listened to Rudolf Steiner imagined that they knew everything better than the others and expressed this, not always in the most tactful way.

St. Matthew leads back to Solomon himself and represents the *kingly* line. In Revelations, chapter 1, verse 6, are the words: "And hath made us kings and priests unto God and his father." Why should not Christ Himself have become Christ through the two lines of descent?

This sufficed as an explanation in the Middle Ages, but in modern times a man who has one line of descent is not the same as a man who has different ancestors. According to St. Matthew and St. Luke, therefore, there must have been two Jesus children who were not identical, although *one* Being, representing both the priestly and the kingly lines, passed through the Mystery of Golgotha. No commentary was able to solve this contradiction.

Out of the script itself solution is not immediately possible, because the script passed on the problem, not its explanation. Rudolf Steiner approached such questions through clairvoyant investigation, to the anger of many authorities of orthodox Christianity. These authorities did not wish attention to be called too strongly to problems to which there was no answer. But Rudolf Steiner approached them courageously, for what he desired was *truth*.

In a single article it is not easy to give a satisfactory explanation of such problems, especially when the subject is introduced as an example, and in passing. The results of Rudolf Steiner's investigations must therefore be read in detail in his innumerable



books and lectures, but I do not want to avoid the question altogether. Spiritual courage was something that Rudolf Steiner demanded from every pupil and nothing for which we earnestly strive is impossible, difficult of achievement though it be. Clairvoyant investigation found in very truth that there were two Jesus children. St. Luke writes of the birth of the one, St. Matthew of the birth of the other. The one Child was descended from Nathan, the other from Solomon.

The boy Jesus who had descended from Solomon died at the age of twelve and gave over his forces to the other boy described by St. Luke, and we can imagine that the nature of the second boy, thus enriched, was completely changed. This happened when the twelve-year-old Jesus was lost and found again by his parents, preaching and teaching in the temple. The scene is described in the Bible and is now clearly explained. The parents could not easily recognise their son because the wisdom which he now voiced so suddenly, was never previously to be observed in him.

This human being, now so enriched, and described by St. Luke, is the Jesus who went to the Jordan and there received the Baptism which made him the Bearer of the Christ Being.

It will be said that this is very complicated and a feeling of resistance may arise. But the resistance will cease when it is realised that the treasured "simplicity" of the Gospels which makes them intelligible to the meanest intelligence can only persist so long as the obvious contradictions are left without clarification. All the clamour for simplicity in religion is merely a veil to cover the difficult points which present themselves when the text of the Bible is studied thoroughly. It is necessary to pay heed to these difficult points if we are to find the way from a medieval to a modern Christianity. Rudolf Steiner led men who were ready and mature back to the Bible by expounding Darwin's *Origin of Species*, by mathematics and physics, instead of by the story of creation which they no longer understood. He achieved this through his tremendous bravery of knowledge. Those who are still satisfied to-day with what their Church and religion can offer them, may feel perhaps that they do not need Steiner. What he wanted was to give to those who do not go to the Churches, teaching about Christ which should be acceptable also to them.

Is not a new light shed upon Biblical tradition when it is suddenly realised that there were always two streams of Christianity?—the one stream being composed of those who revere the Child in the crib and honour him together with the simple Shepherds, and the other stream of those who, together with the Kings and the Sages of star-wisdom, must acknowledge that all the sciences do not yet suffice for understanding an event like that of the birth of the Redeemer. Should not both these streams together, bringing their veneration to the same priceless treasure, be able to find and understand one another? Such, at any rate, was the aim of Rudolf Steiner.

Rudolf Steiner was naturally bound to refute those who maintain that the Christ never existed in real life; who declare that what can be known historically about Him could be written on quarter of a page; that everything else is the fantasy of a superstitious epoch; that when, for example, Gabriel comes to the Virgin, this simply means that the Moon is standing in the constellation of Virgo. The material collected by these learned, modern unbelievers is exceedingly valuable, but what it really proves is something completely different from what the scholars

think they have proved. They have, in point of fact, shown that all the happenings around Christ have, as well, an astronomical, a cosmological significance. But must they, on this account, be fantasy as historical events? Is it then impossible that *once* in earthly history there should have happened, as the result of free human action, something that comes to pass in the heavens as the result of calculable law?

"It is impossible!" cries the modern sceptic in indignation. But suppose it were fact? And it *is* fact. The date of Christ's death can be reckoned—it is April 3rd in the year 33. To arrive at this reckoning we have only to take the date given by Quintus Fabius Pictor for the Founding of Rome, namely, 747 B.C. Quintus Fabius Pictor, who came from Delphi, knew the celestial constellation which was chosen for the Founding of Rome—when the sun at the vernal equinox rose in the middle of the constellation of Aries. It was the middle, not the beginning of the zodiacal constellation, that determined the old reckoning. Here we have the wisdom of the Kings. From such calculations we can find every date in the life of Christ. The 3rd April was the 14th Nizam, the date that had been passed down by tradition. Calculated thus, the Birth of Jesus occurs in the year when our time-reckoning begins. What the stars tell becomes historical truth. Even Mohamed acknowledges Christ as a great Prophet in the nineteenth section of the Koran, where he mentions the position of Sun and Moon at the time of the Crucifixion as shown by calculations. For were not Sun and Moon at each side of the Cross? Are we, born in the Christian faith, to know less than Mohamed in order to be deemed good Christians? It is clear from Mohamed's words that true calculation made known to him the place and hour of Christ's Death.

Christ is the centre of the balance, the point where the freedom in the highest deed of love and the necessity governing the stars in their courses are *one*; for in Christ the wisdom of the Cosmos known as the Logos became flesh, and in Him was love; He performed the free Deed of love which had been foretold in advance by the astronomical wisdom of the prophets.

With a world-conception like this, Kings and Shepherds, the modern world and antiquity can bow their heads with equal humility before the greatest Mystery of evolution. This is what I call the continuation of the teaching of Thomas Aquinas, the fulfilment of the dream-world of Scholasticism. In the Middle Ages, symbolic interpretation; in our times, *real* interpretation. Truly, the world could not contain books enough in which to write of it. True Christianity believes in the Resurrected One Who is resurrected anew in every epoch but lived on earth as *Man* only once, because a balance can only rest on one point of equilibrium, not on two. The Mystery of Golgotha is the point of equilibrium.

In very truth Christ is the central point of all evolution. There is correspondence between events before and after Christ. The pre-Christian era leads down to the "*I*" that is becoming *individual*. The post-Christian era leads upwards to the *community of free individuals*. Christianity transformed all human experiences into their opposite. Six hundred years before Christ, Buddha, the great forerunner of Christ, spoke the word concerning suffering, as he gazed at a corpse. Six hundred years after Christ the image of the Crucifix appears for the first time as a Christian symbol—recalling and illuminating the teaching of Buddha—and the same humanity who, together with Buddha, had seen in the corpse the uttermost stage of suffering, now gazed at the body



stretched upon the arms of the Cross as the greatest of all consolations. . . .

I cannot conclude this brief biographical sketch without saying that meeting with Rudolf Steiner gave the absolute certainty that there *is* universal knowledge, that limitless devotion and self-sacrifice to other human beings *is* possible, and that there is a deep, inner meaning in evolution. He was the most selfless of men and because of this very fact he seemed to be the man with the strongest individuality. He found his satisfaction in *action*. He expected nothing, hoped for nothing, was never disillusioned, went his way, acting out of knowledge and thereby helping everyone he met—outwardly and inwardly. He would never compromise, and this characteristic, together with great gentleness were something that can hardly be imagined. He was the most significant representative of Christianity in the modern age. In his teachings as well as in his life he brought his ideals into visible form. He was the spirit of freedom incarnate—one who not only claimed but gave freedom. He was indescribably tolerant but in granting concessions he characterised what he saw. And he saw through everyone he met. Heart and mind knew that his words were apt and when he unveiled something one tried to hide from oneself, one knew, when he unveiled it, that it was true. He did not censure, he revealed, and at the same time gave one the strength to bear what was thus revealed. He was a true Leader whose life was grounded on the principle: "The Truth shall make you free." And because Man, among all other beings, alone is free and self-responsible, Rudolf Steiner called this truth that makes free: ANTHROPOSOPHIA—the truth or the wisdom of man.

#### EDUCATION (continued from page 29)

The mystical saying that when the student is ready the teacher appears, is true also in a general way. More than one amateur astronomer has "discovered" stars which had already been catalogued for many, sometimes hundreds of years. So much the better for the amateurs, for no longer will they be in doubt about the existence of their own particular "discoveries." Education can only be transmuted into real knowledge when it becomes experience. If I know the sect to which you belong I can forestall your arguments; but unless they are an integral part of my own experience they are not (for me) knowledge. Very little of the information imparted by way of education can be called "knowledge." Too many "mystics" are mere apologists for the sect to which they belong, and have no genuine personal experience of the teachings they sponsor. They have sometimes a perfect understanding of the history of the sect, of its founder, and of the teachings, the sum total of which allows them to pass as Theosophists, Rosicrucians, Anthroposophists, Sufists, Martinists, etc., but they have no mystical *knowledge*.

Mystical education, like general education, must result in proportion to the sincerity of the search. Answers to many objective questions of which the consciousness had no previous knowledge attend the wise sceptic who without regret throws out of his mind what previously he regarded as educational and educative facts. We need express no surprise that the country farmer grins broadly at the experts' weather forecasts. He was taught in a different school. Perhaps the wisest men in any country are those who fish in the deep sea, hew coal in mines,

and shepherd sheep on green hill sides, men whose lucidity may shame genius. Education is a means, not an end. It does not create intelligence.

It is becoming a platitude to say that the world as we know it to-day is quite mad. A sure sign of it is our complacent acceptance of the fact. From first to last, every facet of elementary, private, public school, and university education is materialistic, atrophying every inherent instinct of the child-mind for that spiritual development without which there can be no wisdom, no fullness of life, no complete expression of power. Among adults, fear of appearing different from the herd fills the mouth with lies or evasiveness; we offer forced false smiles when we feel uneasy in company which either bores or disgusts us, and we are no longer our own man. To sink the truths bought by sweat and bitter experience to the whims either of a gigolo or Lord Tomnoddy is neither good mysticism nor good sense. Ignorant aggressiveness is one thing, but the courage that will stick to principle and truth, laugh who will, is another. The truly educated man goes in fear of nothing.

#### SPIRITUAL PRIDE (continued from page 27)

Insistence from on high destroys this humble and child-like state of soul (we may transliterate Goethe) and passes off for spirit something which, once and for all, is not spirit.

Moreover, the "pure spirit" adepts do not seem to suspect that an underlying mechanism adapted to the conditions of each plane of existence does not in itself interfere with the purely spiritual enjoyment of life: that this mechanism is also merely an aspect, an abstraction, according to the plane from which it is viewed, and undergoing a certain process of refinement the nearer we approach the life in the spirit. To resort to an analogy from our own world, it is as if a merchant, constrained to carry his worldly goods on his back, made use of the progressive development of the monetary system: barter gives place to the circulation of money, which again evolves into the credit system: finally the merchant resorts to calculating his wealth in terms of pure mathematics. It is, you see, still the mechanism, though now considerably refined. His enjoyment of the pure *spirit* of wealth remains unimpaired. "Waves," "vibrations," "electro-mechanics" are of such stuff. No need to despise them. They are an aspect of looking at things, like doing sums which you either do in your head or on paper. Don't sneer at the paper and the pencil if they help you to calculate your bank balance.

The wish to run before we have learnt to walk, to use algebra before we have mastered arithmetic, is to be deplored because it is a form of trampling the flowers of life, one's gaze vacantly fixed on the moon. Whatever the future state, it cannot but lack some of the peculiar advantages of living in the flesh and, moreover, cannot be enriched by our impoverishing ourselves on the plane of bodily pleasures by merely resisting this empire, mortifying the flesh, any more than on the next, let us say, spiritual plane it would assist things if we saw fit, with an eye on the plane still ahead, to mortify the spirit, affecting to make nothing of that plane either. And so, unable to make anything of anything anywhere, we arrive at the portals of God, bankrupt beings, blank pages on which not a word is written—and are sent back tottering to the lowest depths.

This, I believe, is what is meant by spiritual pride.



RELIGION—the relation between man and his God—is blighted by the same squeamish exclusiveness which besets all other departments of human life. A curious contradiction. On the one hand, the squeamishness implies an objection to the impurity of other men's beliefs which might befoul the purity of one's own exclusive conception. On the other hand, such a wincing attitude implies a jealous, and therefore inferior, attitude to a God of all-embracing charity and understanding.

The explanation, we must suppose, lies in the phenomenal limitation which reduces a man's relation to God to a man's relation to *his* God. It is not that the human impulse is to make a corner in God. Far from it. With a pertinacity out of proportion to the validity of the idea, man has always insisted that the greatest possible number of men should share in his necessarily limited (but to himself adequate) definition of God. "What is good for me is good for all." And for the love of God he set out to convert recalcitrant minds, by the sword, to the idea that there was one God for all. Below, all were brothers. Brotherly love was the thing. "We'll learn 'em to love. Off with their heads!" And, for the same love of God, the rebels suffered torture and death to be allowed to keep their own conception of "a God for all" as against what was a personal relation between the enemy and *his* God. And so it went on.

We all know the irritating effect on us of an inferior artistic production imposed on us by a friend who insists: "Now you

the early fathers. The question, moreover, bristles with difficulties. So better keep quiet about miracles, if they, impotent in this respect, are to remain at the helm of the spiritual state. Deprecate such pandering to the idle curiosity of the vulgar. Insist on clean faith in the teeth of a seemingly hopeless outlook. More manly, more heroic, and it commits nobody to anything. Miracles, to the Clergy, are inadmissible evidence, as they would be to a lawyer. Clearly not witness-box quality. And who can blame them? The evidence is always second-hand. Somebody has to be believed who has to believe somebody else. You, personally, have not seen a miracle, but your aunt knows a woman who has. Better have faith in heaven and be done with it.

The orthodox religious mind prefers to think of an abrupt change from "matter" to "spirit," the idea of a post-mortem state of gradual refinement of matter combined with a gradual approach to spirit being distasteful to it. In one of his weekly articles in an evening newspaper Dr. Inge objected to a conception of after-life which contained any trace of earthly mechanism, such as "waves" and "vibrations." That was not spirit to Dr. Inge, not playing the spiritual game. It was simply not the high spiritual life, the antithesis to the earthly life, which Dr. Inge could expect.

There is something at once feeble and priggish about this insistence on "pure" spirit. "Nothing but pure spirit for me." There is something curiously and paradoxically *material* in this insistence on the best quality and nothing but the best in spirit.

## Spiritual Pride

(Author of "Resurrection," "Of Mortal Love," "Futility," etc.)

by William Gerhardt

must admit that for sheer prose style—or for sheer lyrical beauty—or for sheer psychological depth—or for sheer dramatic power—or for sheer anything else—this piece of writing cannot be equalled," or words to that effect. Our friend thinks us obstinate or perverse if we cannot acquiesce in his judgment. More irritating than a friend is a journalist who writes in this fashion, because, while you cannot register your disagreement, you feel he is converting thousands of readers unaware of the difference between one style and another but henceforth made opinionate, a post driven into the river bed of their consciousness which will stay there for good.

Snobbery, then—in so far as, at one end, it is a sense of superiority, and an injured feeling of "I'm as good as you," at the other—seems an inevitable evil in all departments of human life. It is still there even when it is dumb or good-mannered. It remains, inevitably, a consciousness of superior purity. In religion the contradiction is strange indeed. Since religious superiority implies superior humility in the face of divine dispensation, a fellow cannot really claim superior humility without incurring the opposite sin of pride.

A curious snobbery affects all forms of beliefs. Clergymen as a whole do not linger over the so-called supernatural aspect of the miracles of Jesus. They share the old-fashioned scientific distaste for esoteric explanations. Clergymen with no occult experience themselves like to keep the whole question of after-life on the level of faith. They cannot do miracles, like some of

It smacks of prestige values. The truly spiritual being would see the spiritual in everything. To him the more material aspect, repeated on a higher-dimensional plane, would mean a play of light and shade. To him it would mean a certain background which, again and always, disengaged the spirit; and it would be the contrast, the penumbra softly gathered round the light which would attract him as truly "spiritual."

There is, on the other hand, something suspiciously counterfeit in the kind of attitude expressed by Dr. Inge, which reminds me of Proust's ironisation of "materialistically-spiritual" novelists. "The profundity of a work," Proust writes, "is not inherent in the subject as some materialistically-spiritual novelists imagine who are unable to penetrate beneath a world of appearances and whose high-minded intentions, like those virtuous tirades one is accustomed to hear from people who are themselves incapable of the smallest effort of kindness, must not blind us to the truth that they have not the strength of spirit even to rid themselves of the banalities of a form acquired by imitation."

Goethe's condemnation of this Philistine attitude in literature comes very close to Proust's. "The art of literature," Goethe says, "requires from its practitioner a naïve, easy-going attitude confined to, and in love with, the things of this world. Demands from on high destroy this naïve and fecund state of mind and pass off for literature something which, once and for all, is not literature."

(continued in page 26)



"The longer I live the more I see that training is worth exactly 2½d. What really matters are natural gifts and courage."  
—Dame Ethel Smyth.

OUR conversation is more or less a string of conventional platitudes. We utter them with varying degrees of grace and aptness, usually accompanied by a confident smile. For who is able to contradict a platitude? In conversation the other day with an amiable and well-meaning man I was given to understand that Mr. So-and-so was well educated; he had been to Oxford. Perhaps he *was* well educated, but is he now? I ought to have been told that Mr. So-and-so at Oxford was given a handful of facts, a vast number of unjustifiable guesses, and a little information, the total value of which in relation to the needs of his post-Oxford life was not worth the train fare. Having tried since "coming down" to utilise the knowledge gained at the University, it was found worthless as a means of livelihood and now, perforce left to his own resources, he discovers that he hasn't an idea in his head. And there are many such.

The insistence of the socialists on more and more "education" is the weak spot in an otherwise humane, if quite impracticable economy. It is more than faintly suggestive of the clamouring of the "have-nots" for the things "enjoyed," without reference to their ultimate value, by the "haves." The educated man, even though he may be one of the exceptions to the University rule is the first to admit that the real leaders in

file is a great deal better than many others, the same thing cannot be said about its officers, and never will be said by any sensible man who served in the trenches during the great war.

The man who has received a university education and can tolerate, let alone enjoy, jazz bands; who can sit through a film which is a vulgar travesty of some masterpiece of literature without protest; who can offer a coin to the beggar who extracts horrible noises from a clarinet or violin and who has the impudence to dignify himself with the appellation "musician"; who cannot feel the absurdity and ridiculous incongruity of lounging in a limousine and with an effected dignity "turn on" the sickening wail of a crooner; who can go to the polls honestly believing that his vote will make any difference to anybody or anything; who imagines that objective science intends to benefit him individually—such a man is not only uneducated, but was at birth incapacitated from receiving enlightenment—at least in this incarnation! Yet these things are done and believed in by so-called educated people.

The ignorance of the average elementary school-teacher is abysmal. Either that, or the average intelligence of the modern boy and girl is little above that of the aboriginals. Ask any employer who engages a boy just free from the elementary school for an opinion of his handwriting or his general knowledge (ye gods!) and you will get an answer whose withering sarcasm gives little hope for the future of the race. The children turned out today by the elementary schools can hardly spell their own names,

## Education

by The Editor

almost any form of human activity are not university minds. The purpose of the university in the past did not function solely, or even mainly, on educational lines. It was a sharp reminder of class distinctions. The British educational system is inherent in the characteristics of our race. Only the ignorant imagine that we have passed beyond the ways of the feudal baron, who is imitated by every commoner just as soon as he lays hold of a little money. His children must go to the "best" schools which, upon analysis, are found to be those at which the student learns a great deal more about the asinine pastimes of soccer, hockey and the effeminate game of tennis than about things that really matter. It is considered vastly important to know how to suggest the right degree of *bonhomie* by the angle at which the scarf is thrown over the shoulder, care being taken to disclose the school colours which for no very clear reason are embroidered into everything the student wears.

The allegation that Waterloo was won on the playing fields of Eton is rubbish, and even if it were true, it would still be rubbish. Unless we are poisoned by the vaccine of a blind patriotism, we shall admit that without Blücher we could never have beaten Napoleon, the idiotic Etonian myth notwithstanding. Doubtless the alleged resource of our officers was attributed to their *alma mater*, in which case there is the more reason to view it with the gravest suspicion, for whilst the British Army rank and

and they most certainly cannot write them with an artistry that is an improvement on the wall-drawings of our cave-dwelling ancestors.

The public schools, so called, have little to recommend them. Eton was only mentioned by name because of the stupid legend of Waterloo. For the most part, these institutions are used as training centres designed to send such grey matter as is possessed by students when they arrive, down into their feet before they leave. Games, nothing but games. The team-spirit; the spirit that won the war, and similar nonsense. Osbert Sitwell relates that he was sent to a certain private school which in his day was fashionable solely because the headmaster had the reputation of being the "best dribbler in England." This mystical accomplishment, however much it may affect the gate-money at public football grounds, is hardly a recommendation to a student who may wish to learn something of the higher mathematics, or the much more difficult problem of finding, what for want of a better term, we might call soul-direction. The first thing that is wrong with British education is compulsory games. What intolerable boredom. The plea that these infantile amusements equip a man for the sterner game of life is not only an empty cliché, it is subtle blackguardism. It may possibly equip him for the sterner job of the trenches, but that is all. There ought to be set up a commission of an unusual and very



speedy kind to gather statistics relating to the comparative ages at which "sporting" and non-sporting men show signs of physical breakdown. The result would be an indictment of compulsory games. Athletes all die young. The only reason nobody makes a fuss about it is because they are of no importance. The only good thing about golf is that it robs our politicians of a few years of inconsequent and boring talk.

Let us beware of using our mysticism in the way that the psychologists would term "a way of escape." This good old physical world happens to be a very real manifestation, but there are many things wrong with it, things for which we ourselves are to blame, and education is one of them. "Something is rotten in the state of Denmark"—a sentiment with which not only mystics, but thinking observers of all kinds are in complete agreement. The victory of the cinema over the theatre is only one minor aspect of our present-day readiness to accept the shadow for the substance. Our sense of values, which in the last resort is entirely dependent upon our education, is distorted. He who prefers the marvels of Yorkshire looms to the housewife's knitting needles prefers this particular civilisation to pure, absolute civilisation. Mob demonstrations, football crowds and the like, are all facets of the herd instinct which in turn is traceable to the educational system. And it is this cultivation of the herd instinct which deadens the need for solitude and meditation. The fear of the self which is implied by love of the herd is a highly dangerous thing, for it is more closely linked with false notions of "progress" than may at first appear. I think it was William James who said that "progress is a terrible thing." It is not impossible that this present civilisation may flounder upon a very real and tangible "progress." For progress is non-directional. At best, the impression given to the intellect by the word is merely "further," entirely without indication of direction. All our best discoveries are perverted. They can only be perverted because of our faulty training and education. THE MODERN MYSTIC and indeed all other magazines would be entirely redundant save for our educational methods which alone make books of any kind a necessity. He who tells me that radio is a boon because it enables him to listen to Beethoven without stirring out of the house, is also telling me that even in the concert hall he would be incapable of hearing anything but the echo of the "man of Bonn."

The perversion of scientific discoveries, the rank and cowardly fear that is everywhere apparent, the vulgar tastes and pastimes of the bulk of peoples suggest a degree of mass insanity unique in history. Voltaire's cynical witticism that the planet Earth may have been intended from the beginning as the asylum of the universe is more apposite now than when he uttered it a century and a half ago.

Nationalism, one of the great sins of the age, is affecting education in all countries. Race is a myth. There is only the individual and his sense of relationship. Only by some process of analysis resulting in the ability to throw out of the consciousness all accretions of false notions, inherited and acquired; by trampling underfoot all knowledge that has been tested and found wanting; by beginning anew and allowing all history, time, and contact with individuals to flow through him without resistance will the individual awaken to the fact that he was *born* educated.

Experts on education, in common with experts of all other kinds, are so obsessed with their subject as to make nonsense of

it. Mr. T. Raymont, in his *Education*, writes :

A good way of seeing the shortcomings of self-expression as an educational aim is to bring it into contact with self-realisation. The two terms are often confused, with results disastrous to clear thinking. The term "self" means different things in the two cases. There is all the difference between my "self" as I unhappily know it, and my "self" as I would have it to be. It is the real concrete self that one knows, and perhaps does battle with day by day, which many people mean when they talk about self-expression.

If the reader can make anything out of that he needs to be a thought-reader as well as educated.

Funny though it is, a reviewer's comments on that very passage in a respectable journal which does not tolerate facetiousness, is funnier still. Said he : "A straightforward statement like that removes many misconceptions." Words, mere words. Every educationist is equipped with a whole battery of aphorisms. The true experts are not experts at all, they are artists of whom we seldom hear until they are dead. The very young should be given only the bare essentials of reading, writing, arithmetic, geography and music; acquisitions not of new sciences but of new senses. No history. All history is lies and humbug. Said Louis XIV when he wished to consult his history, "Bring me my liar." The young mind will sort out that which is food, and the rest is experience. School is a pretentious church whose dogma is a series of unfounded stories, but life, as Rene de Gourmont said, is a school of prudent doubts. Such training would prevent the possibility of a scientific genius being frustrated in a coal-mine, and of a brain destined by a far-seeing Providence to follow the art of the plumber wearing itself out in the inanities of the pulpit or in the futilities of the House of Commons.

There is a manliness about the youth who, knowing that he knows nothing at all, devotes his after-work hours to good books. And what an economy of nature is thereby implied. For the waking hours devoted alternately to labour and to mental exercise give health and cleanliness of mind. I know not what occult law has seen to it that Plato and Shakespeare, Herodotus and Montaigne, Amiel and the lens-maker of Amsterdam are always at the youth's beck and call. Of late, some young men, just down from the university have considered it necessary, albeit they have not yet begun to live, to regale us with their "autobiographies." Let those who may be tempted to part with a half-guinea for such infantile fare remember that Emerson can be bought in the Charing Cross Road for sixpence. And when our youth arrives at the essay on the *Over-soul*, so much the better for him if with joy he feels truth leaping out at him as he reads :

O, believe, as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thine ear! Every proverb, every book, every byword that belongs to thee for aid or comfort, shall surely come home by open or winding passages. Every friend whom not thy fantastic will, but the great tender heart in thee craveth, shall lock thee in his embrace. And this, because the heart in thee is the heart of all.

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"Thy lot or portion of life," said the Caliph Ali, "is seeking after thee; therefore be at rest from seeking after it."

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(continued in page 26)



OUR modern world is the world of Science and Technology. We are surrounded by the products of science, we understand them, because we have produced them from out our intellectual faculties. We master them to a certain extent. We are accustomed to them and try to explain everything along the lines which they indicate. All other things seem to be beyond our horizon.

We even look at man from this point of view. Every part and every organ of the human body has been compared with certain machines.

The heart is said to be a pump, the lungs a bellows, the stomach a retort, the organs of movement a muscular machine, the kidneys a filter. The eye has been called a *camera obscura*, the ear a telephone, the brain a telegraphic station, and so on. We should find it more convenient if all the human organism could be explained as a machine and every organ as a mechanical contrivance.

Modern science is not quite without prejudices. It holds the fundamental theory that man ought to be mechanical. So he must yield to the theoretical enthusiasm of modern scientific fashion.

But it is felt that man cannot be fully understood by means of these and similar theories; he remains a riddle.

If the heart really is a pump, it should be easy to explain how the act of pumping drives the blood through the body. But if one calculates the power of the heart-muscle, it is far too small to explain the marvellous achievements of the circulation of the

I am firmly convinced that we have not the right conception of what is called the "sub-conscious." For me the sub-conscious, not being in the *conscious* life of the soul, must have some connection with the constructive forces of the body. Why can we not assume that the inventors have taken their ideas from an inner visualisation of the forms and functions which are in everyone's body? but which only penetrate the consciousness of the kind of mind that "invents."

What I want to emphasise is a most paradoxical statement; the human organs can by no means be explained as mechanical apparatus, but on the contrary, *machines are invented from an inner visualisation of the contents and functions of the body.*

So the heart is not a pump, but some pumps are a replica of the heart; the stomach is not a retort, but retorts are replicas of the stomach. And the brain is not a telegraphic or wireless station, but these stations are replicas of the brain and the nerves. But of course they are all, pumps, retorts, and so on, not so many-sided as their originals. For this reason we cannot explain the many-sided—that is the human originals—by comparing them with their one-sided copies.

If one looks at the history of mechanical development one sees that the first great invention of the 19th century, the steam-engine, is an externalisation of the digestive process and the limb-activity. The body is fed with living food, the engines with coal. The whole structure of the engine is a copy of the nutrition-stimulated movements of the limbs and the combustion taking place in the muscles. But why should we try to explain human

## Must Man Remain Unknown?

II.—THE MAN OF TECHNOLOGY AND THE  
MAN OF MAGIC

by Eugene Kolisko, M.D. (Vienna).

blood. The force supposed to be necessary to move the amount of blood against the direction of gravity from our feet to our head, is much greater than the strength of the heart-muscle. If nutrition is a heating process, as some people want us to believe, the caloric affect of the muscular machine should give us the necessary energy to move our body, and it would not be necessary for food which has the right caloric value to be supplemented by fresh plant substances containing the so-called vitamin in order to become nutritious. So the old theory of nutrition is not sufficient to explain the facts and has to be abandoned for a new one.

It is a remarkable thing that although we cannot understand man by comparing him with machines, yet it is a fact that their invention has much to do with the constructive forces of the human body. If one looks attentively at any machine for a little time, one is struck by its remarkable parallelism with the human body. Many people have noticed this, especially historians of technology. The shoulder joint, the elbow joint, the wrist, the knee—all have their correspondences in the machine; likewise the tendons, the sinews, the synovial fluid. The structure of the human thigh-bone has been greatly admired (by Weber and other engineers) as the most perfect example of a weight-bearing structure. Is there any reason for these resemblances? Whence have the inventors of our machines taken their ideas?

nutrition and motion by comparing it with an engine, instead of seeing that the engine is a one-sided caricature of our most wonderful digestive process?

Another example is the motor-car. This too is a combustion machine, but of a more complicated and more rhythmical kind; its "limbs" are brought into movement by fluid, airy, and not solid, combustible elements. This means that the conveyance of force into movement is more rhythmical on account of the regulation of the explosions.

If we now take a further example we shall see that we are coming into the sphere of the nerves and senses. Invention has taken this remarkable evolutionary path, beginning with what is most externally obvious in human activity, and connected with the lower part of the organism; it then reaches the middle part where digestion is combined with inhalation and exhalation; and then, when we come to consider replicas of the nerves and senses, we have reached the sphere of the most modern inventions: the telephone, the telegraph, and wireless.

We are living physically in the electrical atmosphere of the earth, quite in the same way as we are immersed spiritually, in our thinking activity, in an atmosphere of Light. But it must be clearly understood that the whole wireless apparatus is an externalisation of *all human brains*; but our thinking, as a spiritual process, will *never* be explained by comparing it with wireless.



So we see that all the comparisons that materialists have made have a certain justification, only they must be reversed: the human body is not a machine, but machines are extensions of the constructive forces of the body.

\* \* \* \* \*

Now let us look at the other side of the question.

We are all familiar with the apparent miracles performed by Fakirs in the East. We hear of walking through fire, being buried alive, self-healing of wounds, the miraculous growing of plants, power over snakes and wild animals and many other things. Still more remarkable are the things done by certain Yogis and teachers concerning the control of breathing, heart-pulsation and circulation, and digestion. These latter more spiritual facts are a part of a special training for initiation, which, one must confess, are an insoluble riddle for our modern scientists.

When anything of this kind comes startlingly before the general public (as for instance the recent fire-walking trials—a common enough incident in the East) then how does the Western world react? Obviously it must send a group of scientists to investigate the conditions with meticulous care. In the most favourable cases all they can do is to say that the man is not a swindler. But there the matter ends. Modern common sense of course asks for an explanation, but modern science is unable to provide it.

If the orientals seem to have faculties which are very difficult to fathom, the same is also true of certain mystical phenomena within the Christian world, and which in the Middle Ages occurred almost universally. To-day there is the well-known example of Theresa von Konnersreuth who experienced stigmatisation, and gave most wonderful accounts of the events in Palestine at the time of Christ; she has lived for years practically without food. Nearly every scientist in the world has been forced by the very miraculous nature of these facts to investigate them. So we need not go to the Orient in order to find marvels. All mysticism is really a riddle, and especially that of the Middle Ages. One might say that scientists were really only born about the 15th and 16th century; so not being more than 500 years old, they cannot be expected to understand the medieval, and still less the Eastern world.

There is yet another group of people who do not seem to fit in to the scientific framework of to-day. Whenever I go to a circus I know definitely that I can explain practically nothing about acrobatic feats and so on by means of ordinary physiology and anatomy. (This might be a reason why circuses are so popular, because they afford a charming relief from the encyclopædic answers that science has ready for most things.)

I would suggest that all these faculties connected with the human *will* are the *magic* faculties, and confess openly that they are not to be explained by our modern methods. The former seem to have been even more universal in the past than now; and what remains of them is only a fragment of what once was known to all!

Colin Ross, the well-known traveller and journalist, in his book *The World on the Balance* comes to the conclusion that man is really of two types—the technical and the magical; and that in furthering the former we have lost the latter. This, he says, is a great reason why East and West cannot understand each other.

Can this problem be solved? Yes, we must extend our science in order to reach the mystical facts of life, presented to us

through the medium of the human organism, and not remain in the sphere of the so-called natural or material facts alone.

The greatest hindrance to such understanding is when one believes that the faculties recognised as miraculous in the oriental and medieval people, are limited to these alone; for in reality every human being, whether in east or west, no matter how "normal" he may appear to be, possesses something of these faculties. There are things in the ordinary modern man which cannot ever be explained by the present methods of research. The reason is because these methods are only *technical*.

I will give four striking examples.

Why does the blood circulate? What is our breathing? How do we transform our food into human flesh and bones? And how do we stand in the erect position and walk?

These are four main riddles, which are all connected with the mystery of the human will.

Let us take first the circulation of the blood. The following experiment is well known: a man is placed on a balance. He is told not to make the slightest movement. Then he is asked to *think*, but only to think that he wishes to move his big toe. Immediately the balance goes down because the blood streams into the foot and disturbs the centre of gravity. He is then asked to do some mental arithmetic, and immediately the balance goes over to the other side, because the blood has to stream to the brain.

I know that such things are explained as reaction on the part of the vaso-motor nerves; but what really is the case is that there is *no* activity of feeling or of will which does not give rise to an alteration of the blood circulation and the rhythm of breathing. Joy, pain, fear, emotions, concentration, all these produce an immediate reaction. It is again one of our technological theories that man "provides" the brain and the nerves with all the hypothetical qualities explaining these phenomena; it is called the theory of the motor nerves, and plays a great part in explaining the whole problem of motion.

To-day we know that the heart is not the only centre of circulation; there is also the peripheric circulation. People can have valvular disease of the heart, almost to the point of complete destruction, yet they can live on—quietly—by means of the so-called compensatory circulation.

These and other facts have led to the most interesting statements published by Martin Mendelssohn, a German physician, in his book *The Heart as an Accessory Organ*. Moreover, one finds that in highly trained athletes, when their hearts are examined, they are found to be not enlarged as one might expect, but diminished. They can *train* their peripheric circulation and so the heart, having less to do, shrinks. Enlargement of the heart only takes place when this mastery over the peripheric circulation becomes insufficient. The example (above) of the balance, shows clearly that the mental activity of thinking, feeling, or willing, directly influences the circulation of the blood. No technology will ever explain this primeval phenomenon. It is simply a magical fact. It does not belong to the sphere of inexplicable "miracles"; but our science is already on the way to find new thoughts to make a bridge to the comprehension of this "physiological magic."

The same applies to our breathing. Breathing is inseparably connected with the activity of the soul. In sleeping and waking the soul is leaving the body and returning to it. At the moment of waking it is obvious that the person must breathe in more



strongly; and at the moment of falling asleep it is equally obvious that a stronger out-breathing takes place. The same applies to the moment of birth and of death. Our soul is really living in the process of breathing. A *future* physiology will have to show the connection of the process of breathing air, with the life of the soul, as the cardinal facts of combined mental and bodily life. Such ideas as that the breathing is caused by the lungs will have to disappear entirely. The above fact really supplies the basis of the explanation of the old Yoga phenomena, and also of the modern methods of influencing the breathing indirectly from the mental side.

The sincere materialist of the 19th century was of opinion that the brain produces thoughts as the liver provides gall. "Man is what he eats" ("Der Mensch ist was er isst") was a well-known phrase. Our present science, I am afraid, though more advanced, is less sincere. But really there are only two possibilities: first, if matter creates man then there is no chance of spiritual freedom. And the second is that in the process of digestion something takes place which is an entire destruction of matter, which is afterwards re-formed as something solely human.

Our present research has really shown that all foreign life—that is, the specific albumen of every plant or animal food, is actually a poison, and has to be destroyed before the specifically *human* albumen is produced. Both these happenings are mysteries, but they are facts.

It is generally believed to-day that in spite of these transformations, the atoms and molecules of the food remain unchanged, and merely redistributed. But that is only a theory based on the law of the conservation of matter and energy. This is a technological law; and if we admit that, then it leaves no possibility for explaining the human organism, though it applies in the mechanical world.

I strongly believe that we human beings are permanently using the inter-atomic force, the use of which our modern technical science regards as a dream of the future. This constructive force of matter is continually made use of by the human being; we are destroying matter and rebuilding it from out of the spirit. This also explains the riddle of Theresa of Konnersreuth. She makes use only of the integrating anabolic force, and therefore can live practically without any nourishment, but has to remain in bed because she has not the strength to destroy matter, thereby extracting the power to run the "muscular machine." We are all of us potential Theresas of Konnersreuth, but most of us occupy a balanced position.

That leads us to the most profound mystery of all, the question of *movement*—or the action of the Will.

I cannot do otherwise than believe that all action of our will is an entirely magical one, and has nothing to do with the action of the brain. All the magical faculties we have mentioned are connected with the will.

What happens when a wound is healed? The blood creates new tissues and organs. How does it do this? We call it the natural force of healing, but what is it? Paracelsus would have called it the Archæus. It is in every human being.

When a Fakir closes his own wound he has a self-conscious control of this faculty; this is the same force as that which builds up the whole body. We have lost the control of this force because we have gained control of the brain. Among the last stragglers from the old so-called Lemurian age, we find all such magic-workers. It is a striking fact that in the regions of the Indian

archipelago, in Tibet, Central Africa and so on, these faculties are still in existence. Among these people the brain-functions were not developed, nor are they now of main importance.

The same applies to the fire-walkers. They can make use of this same anabolic force which heals wounds, but in a *prophylactic* manner, making, so to say, a kind of protective "crust" around their limbs—an accumulation of etheric forces controlled by the ego in the will. Fire-walkers, acrobats—and all of this type—are *magicians of movement*. But each one of us is a magician in miniature in this respect.

We have become giants with regard to our brain, and its resultant science and technology: these constitute modern western life. We are dwarfs in respect of the magical forces of the will. Knowledge has usurped the position of capacity. So long as we are creating the machine-world we are using the power of the brain to transform the constructive powers of the body into mental pictures, that enable us to invent them; and then we are strong. But the moment we reverse the situation and try to explain the human being as a machine, it rules us; and we become weak and lose the real knowledge of Man, being imprisoned in the network of mechanical theory.

But to sum up, we must be clear that it is impossible to have only a dualistic conception of the world. The human being stands between technical and magical forces, the one proceeding from his brain and expressing itself as mental energy in science and technology; the other proceeding from the digestive processes and motion, and expressing itself in the "artistic" creation of the body and the "magical" forces of the will.

But there must be a middle factor. From this must start the new knowledge which is essentially the actual knowledge of *Man*. If the western scientist could extend his science so far as to understand the creative forces of his own being he would at the same time be able to meet the old magical and religious traditions of the East and realise that they are the complement of the technological science of the West.

That is the immediate task of our present age.

(To be continued)

## KIERKEGAARD ON THE CLASSICAL IN ART

(continued from page 11)

but the idea is historical and therefore every significant epoch will have its *Faust*. *Faust* has speech as its medium and since this is a much more concrete medium so on this account many works can be imagined having the same tendency. *Don Juan* on the contrary remains the only work of its kind in the same way as the classic works of Greek sculpture.

But as the idea of *Don Juan* is still much more abstract than any in sculpture so one can easily see that in sculpture one has a number of works but in music only one.

Truly it is possible to imagine many classical works in music; but there remains always only one work of which one can say that its idea is absolutely musical, that music does not enter it as an accompaniment but displays its own innermost being while revealing the idea. Therefore, Mozart stands with his *Don Juan* first among the immortals."

Thus far Kierkegaard. I propose examining these ideas critically in my next article.



sustenance of the sun, and given water and food that it may grow and flourish.

Familiarity, of course, is requisite before this type of Magic should be attempted. It requires study and long training. Arduous and persistent toil needs to be undertaken with the appropriate formulæ before one dare apply oneself to so formidable an aspect of the magical routine. But it has this advantage over the analytical procedure. It is infinitely speedier, and considerably more thorough and effective. I hope one day to see a modification of it in current use by our psychologists.

There is an important variation of this technique. At first sight it may seem to bear little relationship with the Evocation method. But it too has as its objective the assimilation of the unconscious content of the psyche into normal consciousness. Its object, also, is the enlarging of the horizon of the mind. The elementary processes of this technique call for the drawing or the painting of coloured symbols of the elements Earth, Air, Water, Fire and Ether. Each of these has a different traditional symbol and colour. To Earth is attributed a yellow square. Air is a blue circle. Water is a silver crescent. Fire, the red triangle, and Ether is the black egg. After staring intently at the symbol of some one particular element for several seconds, and then throwing the sight to some white or neutral surface, a reflex image of the complementary colour is seen. This is a normal optical illusion without, in itself, any special significance. The optical reflex obtained, the student is counselled to close the eyes, *imagining* before him the symbolic shape and complementary colour of the element being used. The shape is then to be enlarged until it seems tall enough for him to visualise that he can walk through. What is particularly important is that at this stage he must vibrate certain divine and archangelic names which tradition ascribes to that particular symbol. In this way, he enters imaginatively or clairvoyantly by means of a vision, into the elemental realm corresponding to the nature of the symbol he has chosen. By employing element after element, he acquires a sympathetic contact with, and understanding of, the several hierarchical planes existing within Nature, and thus widens tremendously the sphere of consciousness.

From the psychological point of view, we might understand the magical theory to imply that the Unconscious (which has been compared to the nine-tenths of an iceberg concealed under water and not at all visible) may be classified into five principal layers or sub-divisions. These five levels correspond to the five elements, the most superficial being Earth, and the deepest being Spirit. By following such a vision technique the candidate's ordinary consciousness is enabled to cross the otherwise impenetrable barrier subsisting between it and the unconscious. A link is formed between the two aspects of mind, a bridge is constructed across which the psyche may pass at any moment. Entering these various psychic levels by way of an imaginative projection is analogous to forming an association track by means of which idea, inspiration, and vitality are made available to consciousness.

The vision thus obtained corresponds to a sort of dream experienced however in a fully conscious state—one in which none of the faculties of will, keen perception or criticism are in abeyance. The goal of Analysis is accomplished readily by such means. A wide range of knowledge and feeling is thereby opened up and assimilated without strain or difficulty to the advantage and development of the individual.

Interpretation of the vision is an important factor. The neglect of interpretation may account for the intellectual sterility and spiritual emptiness so frequently observed in those who employ similar methods. Acquaintance with the methods of Jung's symbolic analysis of dreams may be extremely useful here, being a useful adjunct to the Qabalistic reference of symbols to the Ten Sephiroth of the Tree of Life.

Divination, Evocation and vision are the preliminary techniques of Magic. We have observed that there is considerable justification for their employment—when there is an understanding of their meaning and technical procedure. But these are preliminary methods only, steps leading to the consummation of the supreme sacrament. The inevitable end of Magic is identical to that in Mysticism, union with Godhead. Magic conceives of Divinity as Spirit and Light and Love. It is an all-pervasive and omnipresent vital force, permeating all things, sustaining every life from the most minute electron to the largest nebula of mind-staggering dimensions. It is this Life which is the substrate of the entirety of existence, and it is this primal consciousness in which we live and move and have our being. In the course of manifestation, cosmic centres develop within its infinitude, centres of lofty intelligence and power whereby the cosmic high tension may be modified and reduced so as ultimately to produce an objective manifestation. These cosmic centres of life are what for the moment we may name the Gods (not spirits)—beings of enormous wisdom, power, and spirituality in an ascending hierarchical scale between us and the Unknown and Unnamed God. The particular hierarchy that they form receives in Magic a clear classification in terms of the Qabalistic Tree of Life.

In an earlier paragraph I gave the metaphor of a man striving to reach the roof-top of a several storeyed building. Now Magic conceives of spiritual development in an analogous way, that is personal evolution is progressive and orderly. Divinity is the objective we seek to reach, the roof-top. We, those of us cherishing the mystical ideal, are below on the ground. Not with one leap may we attain the summit. An intervening distance demands to be traversed. To reach the roof we must use either stairs or lift. By means of the magical technique we employ the invocation of the Gods, and attempt union with their wider and vaster consciousness. Since they represent the several cosmic levels of energy and mind, as we unite ourselves in love and reverence and surrender to them, by so much the nearer do we approach to the ultimate source and root of all things.

Using the plan of the Tree of Life as his guide, the Magician invokes the lower Gods or Archangels as they are named in another system, desirous of mingling his own life with, and surrendering his own being to, the greater and more extensive life of the God. Thus his spiritual perceptions become finer and more sensitive, and his consciousness becomes with time accustomed to the divine force flowing through him. His interior evolution proceeding, he invokes the God of the Sephirah or plane immediately above. Following the same procedure, he attempts to assimilate his own essence, his own integrated consciousness to that of the divinity he has invoked. And so on, until finally, he stands upon the lofty Darien peak of spiritual realisation, united with the transcendental life of infinity, feeling

(continued in page 39)



IN my last article I tried to point out that what we call the Arthurian tradition is rooted in a very remote past, and appears in history only when it is many centuries and even millennia old. Many will be inclined to disagree with me. But I believe that the study of this and other ancient traditions will be well repaid if it is approached from the standpoint that I have already outlined.

Our use of the word "imagination" has lost its original significance. It once represented the power to create in images or pictures things which could not be described otherwise. No one can really find words to express, except through imagery, the actual experiences of the spirit. Every true mystic recognises this. The alchemists of the Middle Ages found the counterpart of their higher levels of consciousness in the handling of Nature's substances, and this they described in highly imaginative language. They evolved "prescriptions" not only for the body, but essentially for the soul. The early Roman Church gathered together many cosmic verities in the symbol of the Monstrance. To-day we look at symbols and at myths and at the stupendous epic poems of the past with eyes that are blind to the realities they conceal. . . .

The stories of the Knights of the Round Table often hide the secrets of alchemy. But in the past, many spiritual experiences were also projected upon the physical plane, and real initiation was an interplay between earthly and super-earthly events. The sublime climax of such interplay appeared in the "Mystery of

myth" idea, but as seeing in the age-old story of a dying and risen Sun-being, a pre-vision of what was later to become the "mystical fact" of Christianity.

What was described in the previous article as the sleep of mythical heroes represents the fact of the transition from one age to another; and this is connected with the precession of the equinoxes and the alteration of the position of the earth's axis. The North was not always where we see the Pole star. And when the Venerable Head of Bran is buried facing the East and the rising sun, and Arthur disregards this and disinters the Head, it shows that he, or rather the "Order" of Arthur continues, but under the influences of another cosmic direction, the stream of spiritual knowledge once established—as the *sevenfold* Round Table—by his mythical ancestor.

The pre-Christian Round Table of the Arthurian esoteric wisdom represented, as a cultural epoch, a stage of the approach of the "kingdom of heaven." Before the Knights awoke to the desire for the Quest of the Holy Grail, the legends describe other kinds of quests. These are in the nature of a *preparation* for the "kingdom." One must picture to oneself that there was a sharp distinction between those sections of European populations who were closely connected either as pupils or initiates with the Mystery centres, and the general mass of the people. The latter were really untamed. Wild passions dominated them. Physical life was not so precious as it is to us, because men had not the same realisation of the earth as a place of education in morality; a

## Some Reflections on the Facts and the Images of Mythology

PART III. KING ARTHUR (*continued*)

by Eleanor C. Merry

Golgotha." It was foreseen in all ancient esoteric wisdom, although it was not expressed in terms that the modern investigator associates with Christianity. Christ had many names in the past; and the fact of an ultimate union between the Representative of the Godhead and the Earth was something pre-sensed in all the mysteries of antiquity, but only in the descending stages of its gradual accomplishment. Hence the *Grail*, which comes from the word *gradalis*, and means "gradual." We can see that men looked ever "lower" for their spiritual world: first to the fixed stars, then to the Sun, to the planets, to the Moon, to the world of the Elements, to the "land of shades," and at last only a few perceived it crucified, and in resurrection, on the Earth.

The descent of the Logos can be traced in the universal idea of the *Götterdämmerung*. For the Twilight of the Gods means the approach of the "kingdom of Heaven" into the hearts of men. So what had been vision, was darkened. Men had to awake to self-consciousness and inner training arising from it, and cease to depend upon the imaginative visions bestowed from without. St. Paul epitomises this universal event: "Not I, but Christ in me." No *self-consciousness* is fruitful that does not find its relation to the whole Cosmos.

Following this line of thought we shall find that it is not incorrect to speak of a pre-Christian Christianity. We can do this not by relegating the Christ-mystery into the realm of the "solar

super-sensible world still gleamed through the material, and it was easy to return to it. The physical body was but a garment assumed for a time.

The initiates were instructors, through their higher powers of spiritual perception, in the understanding of the *material* world. The mission of the Arthurian cultural stream was to teach men to subdue their passions, preparing them to recognise the body as the temple of the God in man. Moreover all sin—and indeed the very fact of becoming more "earthly"—was seen to be the real bringer of illness. So healing, science, self-sacrifice and chivalry had to be shown to the untamed demons ruling in human passions. This meant, of course, self-knowledge, and self-education in the higher laws of being, on the part of representatives of the Round Table. They had to create *on earth* a picture of the harmony of the spheres. But—their weapon was the sword.

Dr. Rudolf Steiner once gave the following description to the children of the Waldorf School in Stuttgart (I quote from Dr. W. J. Stein's book *Weltgeschichte im Lichte des heiligen Graal*):

"From the accounts given of the experiences of Percival" (in Wolfram von Eschenbach's poem) "one can tell that the conditions described are those of the eighth-ninth centuries. Those were bloody times. Men were accustomed to a life of bloodshed. And at that time there were wild forests everywhere. And there men fought, and much blood was shed in sacrifices.



Then from time to time there passed through these forests bright and shining figures in dazzling armour. When they came to where these people lived in the forests, the latter would put their heads together and consult together, and afterwards went no more to battle or on raiding expeditions. These wandering knights, appearing every now and again in their shining armour, were they who tried to bring order into these bloodthirsty times, by means of bloodshed. The centre of this widely scattered knighthood was the Order of the Knights of King Arthur, or, as we may also call them, the 'Knights of the Sword.' They had headquarters in northern France and in England. But there were other knights too. Think a moment—the Arthur knights were knights of the sword; what kind of knights do you suppose the others were?"

The children guessed that they were "Knights of the Word."

"Yes, indeed," replied Dr. Steiner, "that is quite correct. The others were 'Knights of the Word.' The Word is also a sword, but no ordinary one. The Word is a sword that comes out of the mouth of man."

And then he described to them how, as told in the poem, "the Sword of the Grail-knights breaks to pieces when it is old." The Grail-Sword when it breaks, must be carried to the Fountain of Kunnewara, where it is made whole. . . . So it is with all traditions. They come down to us in fragments, these "words" of men, and to put them together we must carry them back to their source: "What is ancient must be renewed at the source of life. There, at the spiritual fountain, the Grail-Sword must be made whole again."

In the Percival poem this fountain is described as being surmounted by a globe upon which crouched a dragon. "The dragon," said Dr. Steiner, "that is sitting above the spring where the fountain gushes out, shows you the wild nature of the people of that time. This wildness and ferocity of the forces in the blood was what Percival had to conquer."

So we see that the Grail-sword is a different kind of sword from King Arthur's sword Excalibur. Excalibur gave the power of vision. The Grail-sword—the Word—was not vision, but understanding. The one could conquer in the sense of justice and rights enforced for a noble end; it was concerned with the powers of Nature and the vision of a moral order to be established on the earth. The other could penetrate and illumine the secrets of the heart. For if we know our origin, our "fountain of the beginning," we know what is holy, and we realise the future:

"Und keine Zeit und keine Macht zerstückelt  
Geprägte Form die lebend sich entwickelt."

The Knights of Arthur knew the Mysteries of the Sun's relation to the Earth. The Knights of the Grail knew the Mysteries of humanity. The later stream met with the earlier.

A cosmopolitan character distinguishes the Knights of Arthur, because the whole earth is their concern. The Sun-rays, enveloping the cosmic part of the earth, like the influence of Arthur in the midst of his twelve, shine upon all. The crown of this "Imperator" is of gold and iron: the gold of the Sun, the iron of Mars; the latter wielded also as a heavenly sword by the Archangel of the Sun, Michael, to be plunged as *light* beneath the scales of the Dragon, who has fallen from heaven to earth. It is not by chance that England has her Order of St. Michael and St. George. . . .

Why did the Round Table of pre-Christian times come to an end? Why did the Knights scatter in the Quest of the Holy Grail?

Tennyson, in his *Passing of Arthur*, makes him say:

"The old order changeth, yielding place to new,  
And God fulfils Himself in many ways  
Lest one good custom should corrupt the world."

Tennyson shows flashes of real insight into the mystery of Arthur. But he describes an Arthur of the Christian era; one who in another sense than that of mere legend, was historical.

One day, the rosy Chalice of the Grail appears, floating like visible music into the hall of the Round Table. It is the beginning of the final scenes enacted in the pre-Christian Arthurian stream; for the call to the Quest of the Grail—and that means the call of the awakened "I" in the warmth of the heart, transformed into love—is irresistible. But Arthur sees with tragic clearness that the Quest is not for him. He still represents the ancient cosmic wisdom in its last twilight—that perception of God in the whole of Nature—which must *for a time* disappear. Yet in disappearing, must continue as a stream that sinks below the surface of the earth, to well up again far off. Arthur knew the Cosmic God:

"I found Him in the shining of the stars,  
I marked Him in the flowering of His fields,  
But in His ways with men I find Him not."

Those who were destined for the Grail could not remain with Arthur. For the Grail cannot be found by means of the Sword in the shedding of human blood. All Grail legends show that at the entrance to the holy Castle, every weapon must be laid aside.

"And spake I not too truly, O my Knights?  
Was I too dark a prophet when I said  
To those who went upon the Holy Quest,  
That most of them would follow wandering fires,  
Lost in the quagmire?—lost to me, and gone,  
And left me gazing at a barren board,  
And a lean Order—scarce returned a tithe.  
And one hath had the vision face to face,  
And now his chair desires him here in vain  
However they may crown him elsewhere" . . . .

And then Tennyson shows that he understands the deeper secret:

. . . "the King must guard  
That which he rules, and is but as the hind  
To whom a space of land is given to plow.  
Who may not wander from the allotted field  
Before his work be done; but, being done,  
Let visions of the night or of the day  
Come, as they will; and many a time they come,  
Until this earth he walks on seems not earth,  
This light that strikes his eye-ball is not light,  
This air that smites his forehead is not air  
But vision—yea, his very hand and foot—  
In moments when he feels he cannot die,  
And knows himself no vision to himself,  
Nor the high God a vision, nor that One  
Who rose again: ye have seen what ye have seen."

So to Arthur there was no reality save in vision, and there all was



real. This soul-sentence could not live on in the age which was approaching, an age destined to build up a scientific materialism. But it must be guarded for the distant future when a new vision regarding the meaning of the earth should be born in men out of universal and individual love. With the return of "Arthur," East and West will find their meeting-place. And this is the secret of Britain, the gateway through which the traffic of the world passes . . . this little island—that once bore the name meaning *Mercury*, which, with *Venus*, guards the alternate risings and settings of the Sun.

I think it is well to remember that there exists historical, as well as occult, evidence, that the Grail legend came out of Middle Europe, and wandered westwards; that the Grail as "mystical fact" came to England through the destiny of Joseph of Arimathea from the near East. What Britain, as the preserver of the tradition of Arthur, guards for the future, is therefore dependent upon the *message* concerning the Grail which comes from the heart of Europe. Much is said in these words.

When Percival was lingering, undecided, at King Arthur's court, the Grail-messenger, Kundry, appeared. Kundry is a being who is compounded of all kinds of knowledge—of all languages, arts and sciences—but she is hideous and repulsive to look upon. In this guise, all men, whose nature is still under the rule of personal desire, see the messenger of the good. Thus all men create to begin with the opposite of that for which their spirit inwardly longs. Our own age is "compounded of all knowledges." The modern picture of the Round Table reflects only the external desires of nations. It is but a flickering illusion of the "wholeness" of the earth, created not by love but by the waves of electricity and the raucous voices of the radio.

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I should like to conclude this article by a reference to one by Dr. W. J. Stein in the *Present Age* (Vol. I, No. 2) entitled "Is King Arthur an historical Character?" I recommend it strongly to readers of *THE MODERN MYSTIC*. He mentions the preface to Sir Thomas Malory's *Le Morte d'Arthur*, written by Caxton the first English printer, where he says:

"In the Abbey of Westminster, at St. Edward's shrine, remaineth the print of his seal in red wax closed in beryl, in which is written *Patricius Arthurus, Britannie, Gallie, Germanie, Dacie, Imperator*."

"The name of Arthur," continues Dr. Stein, "is given to St. Edward in the same way as William of Malmesbury, speaking of *Ambrosius Aurelianus*, the hero of the battle of Mons Badonicus, calls this man, having quite another name, 'Arthurus.' He says: 'Hic est Arthur de quo Britonum nugae hodieque delirant.' . . . This is the real Arthur of the British tales. The name is used as a synonymous term for a certain type of hero. There have been many King Arthurs and the title was given to all those who honoured and worked for the continuity of the evolution of the island kingdom in such a way that the progress and evolution of other nations were included. About Edward all these things can be said, so we can therefore understand that he was given this title. . . . Many years after his death therefore, St. Edward received the title 'Patricius Arthurus' and it was sealed on his tomb."

Dr. Stein goes on to say that this seal described by Caxton has never been found; but it is certainly unlikely that Caxton, who wrote the preface to this book, and printed it at the request of royalty, would have made a statement which royalty could have

refuted had it been false. That an Order or Society of Knights who used the name of Arthur existed in close connection with the royal House, other documents also make clear. Later, Henry VII gave to his son the title of "Prince Arthur," and "created round the person of the Prince an Order in which the Arthurian tradition was held very high."

In 1583 Richard Robinson published a book called *The Ancient Order Society and Unitie of Prince Arthur and his Knightly Armoury of the Round Table*. In this he describes the symbols used by this Order which included those of the fixed stars, planets, and the four elements.

There seems to be little doubt that Sir Thomas Malory was an alchemist, and that he made use of the works of Basilus Valentinus in writing his *Morte d'Arthur*. And, says Dr. Stein, "the whole Company of Knights who grouped themselves round Arthur and the royal House were secret masters in alchemy. Their goal was international, cultural life."

But it would be a mistake to think that the Arthurian tradition is to be admired as British for the sake of Britain. It is more true to say that Britain should take to her heart the great mystery of the Round Table, whose Knights went forth to meet the coming of a still nobler ideal, and to see in it the foreshadowing of her mission in and for the present world. For the Round Table is not limited to one time or place; it is the training-ground where valour with the sword of justice is to be transformed into the valour of freedom and of love.

\* \* \* \* \*

The way from Arthur to the Grail is the way from the Father to the Son.

In the Mysteries cultivated by the Order of King Arthur there lived the recognition that Nature and Man are always in the shadow of death so far as their material manifestation is concerned. All external creation is the last and final expression of the might of the Father-God. So He and Death are the same. But there is no way of coming through Death into Life save by the Son.

The old Mysteries were wedded to a dying Nature; and it needed a Percival—whose name means that light pierces the vale of darkness—to bring redemption to them. This is described in the Grail legend as the healing of the wounded King, Amfortas. But Percival failed to accomplish his task of healing when he entered the Castle of the Grail the first time. He saw all. He saw the overwhelming wonders of the Chalice. He saw the wounded King. But he forebore to ask a single question as to their meaning. So he was driven forth, only to return again after his soul had known the full bitterness of every trial. And *then* he asked the wounded King: "*What ails thee?*"

The question was wrung from him, from the very heart of necessity, through which the soul bursts its way at last into freedom by its own inevitable act.

This free and awakened and burning *interest and pity* is the expression of that element of Life we call the Son. This overcomes the material world. Through "pain unto death" the Son appears to Man and leads the way back to the Father through the might of the resurrection. Thus a "new Nature" is created which is eternal.

When Percival at last asked his question the wounded King was healed, and the poet describes the shining and gleaming of his skin and his unearthly beauty. . . .

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THE story of the Buddha's Enlightenment would make an interesting subject for a symphony. It is divided into four distinct movements: the quest for happiness in the delights of sense, the awareness of suffering inherent in all pleasure, the quest for wisdom through asceticism, and finally the three previous themes are cast aside, for the tense striving of the ascetic yields. Even the longing for wisdom for oneself is seen as one of the desires that blind, and with this realisation there comes upon the Buddha that vast insight which was the reason of his title—Buddha, the Enlightened One. Some time in the fifth century before Christ he was born as the son of a king in northern India, and the legend tells that he grew up and was married in circumstances as good as any man could desire. But a number of small incidents showed him that in wealth and pleasure there was no lasting happiness, for pleasure is a coin whose other face is pain. Whereat he stole away by night from his home and became a wandering ascetic, seeking in the pains of fasting and mortification the happiness which no luxury could give. But even here he found no consolation, for he had simply turned his life upside-down to find that pain is a coin whose other face is pleasure. There is no wisdom in cleaving to one extreme and rejecting the other, for the two can no more exist without each other than there can be front without back or flower without root. Therefore he stilled in himself the common desire of man for one side of life without the other, and with this

celebrate the mutual identification of bride and bridgroom, although in England we have a legal fiction that the two are one person. Its whole point is that it is a union of wholly different beings, and if they ceased thereby to be different the affair would be without interest.

Many of the Buddha's followers have tried to maintain that his teaching involved the rejection of both opposites, that if he rejected the pleasure of his father's palace he rejected also the pain of the ascetic. They would hold that as you cannot have pleasure without pain, pleasure is not worth having, which is rather like the old story of the sour grapes. It requires no Enlightenment to adopt this attitude to life; it means simply that you would have pleasure if you could have it without pain, and the fact that you renounce it does not change your inward desire. Such a philosophy, however, would have gained little respect in a land which revered the teaching of the Upanishads, and it is significant that as this negative interpretation of Buddhism developed it rapidly lost influence in India. It went southwards to Ceylon where its negativeness increased, and northwards to China where a highly practical and cultured people swiftly perceived its true meaning. They saw that, so far from being a denial of life and death, it was in fact a tremendous affirmation, and from this understanding grew the way of life which is to-day known as Zen. And if we examine the teachings of the Chinese Zen masters, we find that their Buddhism was by

## The Spirit of Asia and Modern Man

IV.—GAUTAMA THE BUDDHA

by Alan W. Watts

letting go discovered the great principle of the Middle Way. But the Middle Way is not compromise; it is no mere principle of moderation, of being not very good and not very evil, of having no great pleasures in order that there may be no great pains. It has been rightly said that the Golden Mean is more mean than golden, but the Middle Way is less the Golden Mean than the Golden Meaning.

That is to say, just as the child is the meaning, the *raison d'être*, of man and woman, so the Middle Way is the meaning of life expressed as a changing rhythm of opposites. Music is a meaning whose father is sound and whose mother is silence; there is no meaning in sound alone or in silence alone, but when the two are wedded in a rhythmic sounding and silencing of notes there emerges a melody. Thus we may see that the Buddha's Enlightenment is the full understanding of the meaning of life. Unenlightened people do not perceive this meaning, for they are always seeking life as apart from death, and pleasure apart from pain; it is as if they desired a tune which was just one long uninterrupted noise, or a world in which there were no women. (Some of them actually do desire this latter monstrosity.) Therefore the Buddha's Middle Way is no more a compromise than a child is a hermaphrodite. It is neither a static condition of balance between the opposites nor a merging of the two into one. On the contrary, it is relating them to one another in such a way as to give them meaning. The marriage ceremony is not held to

no means an escape from pain. Thus a disciple came to his master and asked, "It is terribly hot, and how shall we escape the heat?" And at once the answer came, "Let us go down to the bottom of the furnace." So the perplexed disciple asked again, "But in the furnace how shall we escape the scorching fire?" To which he received the surprising reply, "No further pains will harass you." This seems to be another way of saying that evil is overcome by acceptance as distinct from denial. Thus, if you try to avoid death you enter a living death, for life only lives, only moves, because it is at every moment dying. The more you run away from your shadow, the faster it follows, and it does not cease to exist because you turn round and look the other way. Buddhism is therefore the art of understanding the shadow, of coming gladly to terms with the night as well as the day. For it is only when the day looks at the night and loves it for being different that a meaning is born between them, and only when we say YES to all experience that we find any meaning in life. We cannot have the flower's beauty without the root's ugliness, the light and colour above without the dirt and darkness below, and Enlightenment is the understanding that both are supremely right in their own places. Ignorance is trying to have one without the other, and sin is to put the flower in the dirt and the roots in the air. But the flower is not any less in beauty because the root feeds on mud, and it is well to remember that if the delights of the table did not undergo a relatively unpleasant



transformation in the stomach, we should suffer from dire indigestion.

Thus Enlightenment is no matter of mere knowledge. You may study the internal workings of the body until you can take an honours degree in physiology, but that does not necessarily imply that you are not wholly repelled by your inside. Nor is it something to do with one's method or technique of living, for the greatest master of technique may be a poor artist if his technique expresses no meaning. Hence the method of living is simply the vehicle for expressing the meaning of life, and unless this is first understood no amount of occult study, Yoga practice, asceticism, ritual, learning or mental gymnastics will bring you one whit nearer to Enlightenment. In Christian terminology, no amount of "good works" avail without the Grace of God. The same must therefore be said of morality, for it is so often thought that morality is the way to religious understanding. The truth is that morality is a pure sham unless it expresses a previously felt religious experience. For this reason a great Chinese Buddhist once made the following alarming statement: "Nirvana and Enlightenment are dead stumps to tie your donkey to. The twelve divisions of the scriptures are only lists of ghosts and sheets of paper fit to wipe the dirt from your skin. And all your four merits and ten stages are mere ghosts lingering in their decaying graves. Can these have anything to do with your salvation?" In other words, all the knowledge in the world and the most scrupulous attention to rules and regulations will not be of the least benefit without some measure of the wisdom which no words can describe. Mere ideas about Enlightenment are just stumbling-blocks without the thing itself, and if we must put the matter into a slogan we might say, "Means are dead without Meaning." Certainly the artist's technique is a means to his full artistic triumph, and in the same way morality and religious observances are a means to the supreme Enlightenment. But of themselves they do not create the meaning to be expressed; they enable it to shine out in all its glory, but if it is not felt as existing within us in latency no technique can produce it.

Now Buddhism teaches that the Buddha-nature, the germ of Enlightenment, exists in every single thing in the universe. In other words, the deepest meaning is present in each one of us, and the first step is to realise its presence. Then, and then only, can technique be used with effect. But how do we realise (i.e. make real) its presence? The answer is that it will come of itself if we let it—and the stress is on the word "let." Just as the Grace of God is given to all who open themselves to receive it, the Buddha-nature can be realised by all who relax the fierce grip on life which is called "I." For when we cease the struggle to hold one extreme and push the other away, to keep life and reject death, to save ourselves from change and loss; when this frantic effort to stop up the conduit-pipe of our being is made to cease; when we allow the stream of life to flow on without trying to hold it with a dam, then only can the Buddha-nature come through, for it is the very movement of the water. Hence the moment we relax to experience we realise the presence of a meaning in death as well as life, in pain as well as pleasure. And the paradox is that we do it by not doing, by letting go and renouncing the self-assertive effort to grasp and keep what can only live if it moves and passes away. It is just this particular grasping desire which is expressed in that keyword of Buddhism—*Trishna*—for the essence of the Buddha's teaching was that salvation comes

through absence of Desire. Herein is a matter of supreme importance for all seekers after truth: Enlightenment is not for those who desire it, for Enlightenment is the absence of desire. But be careful what is meant by "desire," for it is also said that when desirelessness has been achieved through desire the secret is understood.

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#### SOME REFLECTIONS ON THE FACTS AND THE IMAGES OF MYTHOLOGY (continued from page 36)

There is no scene in this drama of the achievement of the Holy Grail which does not strike deep into the conscience of the humanity of our time. Who among us can cry aloud to the whole world, out of the uttermost depths of love and pity: "*What ails thee?*"

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#### WHAT I MEAN BY MAGIC (continued from next page)

on earth. No longer is a vague mysticism countenanced and idealised as a cowardly escape from the difficulties and turmoils of this life. With these latter he is now capable of dealing, and, moreover, of completely mastering so that no longer do they enslave him. By no ties either of attachment or disgust is he bound to the duties of this earth—ties which must necessitate his further and continued incarnation until he has successfully severed them. Freedom obtained through the acquisition of integrity in its truest and divinest sense, then the next magical step in evolution is possible of recognition and achievement—the conscious return of man to the divine Light from which he came.

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## Mensch en Kosmos

Readers of THE MODERN MYSTIC will be interested to know that a new Magazine has just appeared in Holland entitled *Mensch en Kosmos* (Man and Cosmos), which is a general review of spiritual life and modern occult movements, and publishes articles on Theosophy, Anthroposophy, Christian Science, Freemasonry, Rosicrucianism, Oxford Group, Spiritualism, and so on.

As a contributor to THE MODERN MYSTIC I welcome this evidence that there is an obvious need for serious literature of this kind; in fact one might say that "it is in the air."

One of the principal contributors to *Mensch en Kosmos* is Professor Dr. Hans Driesch, the pioneer of modern Neo-Vitalism, who introduced the idea of totalitarianism in biology, and the autonomy of living organisms. He bases his theories on scientific research, and it seems to me important that he is bringing his scientific outlook to bear upon the various mystical and occult movements represented in this Magazine. An article has also appeared by S. Von Gleich, whose book on Atlantis I reviewed in this journal.

In the June number there is an appreciative paragraph referring to THE MODERN MYSTIC. E. KOLISKO.



## WHAT I MEAN BY MAGIC *(continued from page 33)*

with universal love and compassion, conscious of all life and every thing as himself with supreme vision and power. As Iamblichus the Neoplatonic theurgist, once expressed it: "If the essence and perfection of all good are comprehended in the gods, and the first and ancient power of them is with us priests (i.e. theurgists or magicians) and if by those who similarly adhere to more excellent natures and genuinely obtain a union with them, the beginning and end of all good is earnestly pursued; if this be the case, here the contemplation of truth, and the possession of intellectual science are to be found. And a knowledge of the Gods is accompanied with . . . the knowledge of ourselves."

So much for the theory. How does invocation proceed? Most important is the imaginative faculty. This must be trained to visualise symbols and images with the utmost clarity and precision. The necessity for this springs from the fact that certain God-forms are to be visualised. Most popular in magical techniques are the Egyptian God-forms. There seems to be a certain quality of clarity and definiteness about them which renders them peculiarly effective for this kind of training. In another system, where the Archangels are synonymous for the divine Gods, forms are visualised from an analysis of the letters comprising the God-name. That is to say, should we employ the Jewish Qabalistic system, each Hebrew letter has attributed to it a colour, astrological symbol, divinatory meaning, etc. When building up the so-called Telematic image of the Archangel in the imagination, we take each letter as representing some particular part or limb of the Form, and some particular shape, feature, or colour.

Seated or lying in a perfectly relaxed physical state, one in which no muscular or nervous tension can send a message to the brain, the student endeavours to imagine that a particular God-form or Telematic image surrounds him or coincides with his physical shape. Sometimes but a few minutes suffices to produce a conscious realisation of the Presence. As concentration and reflection become more intense and profound, the body becomes vitalised by streams of dynamic energy and power. The mind, too, is invaded by Light, great intensity of feeling, and inspiration. The name of the God or Archangel is also frequently vibrated. This serves two ends. One, the mind is kept concentrated on the ideal form. Two, the vibration awakens in the depths of the microcosmic consciousness that magical faculty which is akin to its macrocosmic correspondence. Rhythmic breathing likewise is undertaken so as to tranquillise mind and body, and to open the subtler parts of the inner nature to the omnipresent all-permeating life. Visualisations of the letters of the Name moreover are practised, and manipulated by the mind as moving within the Form, according to traditional rules. The totality of these methods conspire to exalt the consciousness of the operator, to lift up his mind by no devious or uncertain route to a nobler plane where is a perception of the meaning and transcendental nature and being of the God.

The final phase of Magic with which I propose dealing briefly here concerns Initiation. The necessity and rationale of this process depends upon the postulated ability of a trained initiate to impart something of his own illumination by means of a ceremony to a candidate. Such a magnetic transmission of power is conceived to stir up the inner faculties of the candidate, faculties dormant and obscured for many a sorry year. As

Psellus, another Neoplatonist, remarked of Magic: "Its function is to initiate or perfect the human soul by the power of materials here on earth, for the supreme faculty of the soul cannot by its own guidance aspire to the sublimest intuition and to the comprehension of Divinity."

Since the divine principles of man are obscured and latent within him, so that consciousness of itself and by itself is unable to climb to the distant heights of spiritual intimacy with universal Life, Magic in the hands of a trained and experienced Magus is the means whereby that eclipse may be overcome. By means of several initiations, the seeds of Light are sown within the soul. Later they are fanned and stimulated into an active living flame lighting the brain, illuminating the soul, and providing the necessary guidance to accomplish the goal and purpose of incarnation.

The number of ceremonies and their detailed implication differs, naturally, with different systems, though in general meaning all are in complete accord. In one system of initiation, the major initiations are seven. The first of these is a ceremony of consecration and purification, bringing to the dull gaze of the neophyte some vague intimation of the Light to which he aspires and which seems lost in the dim darkness afar. The seed of the Light is sown deeply within him so that, time and devotion to the Work acting as incubating agents, it may grow and blossom into the full-grown tree of illumination and divine union. The next five ceremonies are concerned with developing what are termed the elemental bases of the soul. Consciousness, placed under the surveillance of the Light, requires to be strengthened in its elemental aspects. So that when the Light ultimately does indwell the soul of man, the elemental self may be strong and pure enough to bear the full brunt of the divine glory. This perhaps may not appear an urgent necessity. But if one remembers the pathologies of mysticism, the scatter-brained but well-meaning and unpractical people of this world who have been totally unfitted for the conquest of life by a mild species of spiritual experience, then the magical routine obtains some degree of justification. It is in vain that the wine of the Gods is poured into old vessels. We must make certain that the vessels are intact and strong, capable of retaining and not spilling the wine poured from above.

The five elemental ceremonies having been experienced, and the seeds of the divine Earth, Air, Water, Fire and Ether sown within the human soul, the candidate is ready for the final initiation of this particular series. The central point of this initiation is the invocation of what commonly is called the higher Self, or the Holy Guardian Angel. This is the central core of the individuality, the root of the Unconscious. Before union with the Infinite may be envisaged, it is necessary that every principle in the human constitution be united so that man becomes one united consciousness, and not a disconnected series of separate consciousnesses. The intelligence of the physical cells, the principle of the emotions, the sphere of the mind itself, these must be united and bound together by a conscious realisation of the true nature of the Self employing them, the higher Genius. Integrity produced by means of the telestic or initiatory rites, then the whole human being may set forth upon that lengthy but incomparably bright road which leads to the end, and the beginning, of life. Then, and only then, is man able to realise the meaning of life, and the purpose of his multitudinous incarnations

*(continued in previous page)*



*Lately exposed to public sight and sale—being a true and exact account of the manner how Wencislaus Leilerns—the late famous projection maker at the Emperor's Court at Vienna, came by, and made away with a very great quantity of powder of projection—by projecting with it before the Emperor and a great many witnesses selling it etc., for some years past.*

*Published at the Request and for the satisfaction of several curious especially of Mr. Boyle, etc. by John Joachim Bichu, one of the Council of the Emperor and a commissioner for the examen of this affair.*

*London: printed by Thos Dawks his Majesty's British printers living in Blackfriars, sold also by La Curtiss in Goat Court on Ludgate Hill 1680.*

*Quarto containing 38 pages.*

## Alchymy

*(Continued from June issue)*

WE ought not therefore to feel surprised that some did "hold this contained the whole and perfect decoction of the metallik virtues wherein the central virtue was most abundant." But although this may follow as a matter of course, we doubt whether all our readers are aware, that the light which Noah was commanded to be hanged in the

country, evinced a very considerable knowledge of the nature of metals, particularly gold, and although there is some obscurity and ambiguity in his details respecting the trituration of the molten calf, there is yet sufficient to show that the operation was effected by an experienced hand. We may rest assured, that if once any data however trifling or inefficient were afforded of the possibility of metallic transmutation, the report would not only gain ground, but become a permanent fixture or fiction too tempting to be ever forgotten or given up by those who were sanguine enough to hope for success.

We may therefore conclude that the art was more or less admitted and encouraged in successive ages, and that books existed treating of subjects nearly akin to it. We learn from Acts xix, verse 19, that many which used curious arts brought their books together and burned them before all men. That it was practised to a considerable extent among the Romans we also know, since a law was passed for the banishment of all who professed it. Cæsar exerted himself to check its progress, and we learn from Suidas that Diocletian caused a diligent enquiry to be made for all ancient books which treated of the admirable art of making silver and gold, and without pity committed them to the flames, apprehensive lest the opulence of the Egyptians should inspire them with confidence to rebel against the Empire.

In the fourth century we again hear of it from certain Greek writers who speak of it as a well-known art. In the thirteenth century it seems to have gained ground, a natural consequence of the enthusiastic feeling of the times. It infected even the learned Thomas Aquinas who became a proselyte, though severe laws

# Magnalia Naturae or the Philosophers' Stone

Ark was a precious stone (the true Philosopher's) giving light to all living creatures. Paracelsus properly remarks that this, "the greatest carbuncle could not do, nor any precious stone that is only natural." We know that notwithstanding all this information some will still remain impracticable sceptics unassailable by any arguments we might presume to urge. To such we can only address the words of the great and good Michael Sendivogius, "If any man doubt of the truth of the art let him read the voluminous writings of ancient philosophers, verified by reason and experience, whom we may deservedly give credit to in their own art, but if any will not give credit to them, then we know not how to dispute with them as they deny principles, for deaf and dumb men cannot speak."

Having given my authorities for the high and undoubted antiquity of the art, I shall proceed to offer a few remarks in corroboration of its having been studied, if not by our ancestors before the Flood, at least by those who lived a few centuries subsequent to that event. Of its antiquity indeed there can be no doubt, whether it was imported from Egypt by the Greek philosophers, must remain a questionable point, but I am inclined to think from the extraordinary degree of information and learning—combined with the practical knowledge of metallurgy possessed by the Egyptians—that the supposition is not without foundation.

Moses, who was deeply skilled in all the sciences of that

were enacted and enforced against all those who professed it. In the following century it continued to flourish with an accession of encouragement, going hand in hand with its sister science Astrology. In England we have a curious instance on record, not only of the hold it had on the public mind, but of the attempt of Edward I to replenish his exhausted treasury and satisfy the claims of his creditors by the aid of Alchymy, and the sophistication of his coin, by which the base metals were to be metamorphosed into "verissemum ansum et purissimum argentum." No sooner was this published, than the proclamation was followed up by a patent under the direct authority of Parliament wherein the King tells his loving subjects that the happy hour was drawing nigh when by means of the Philosophers' stone he would pay all the debts of the Nation in real gold and silver. In the fifteenth century it again appears sanctioned by the Government and as an indirect source of profit, licenses being granted to practice it, copies of which may be seen in *Rymers Faedra*, vol. XII, A.D. 1476. From that period it continued to pass current as a sterling science, and contained in its list of supporters and patrons names of considerable note, notwithstanding the opposition of such writers as Guebert, Gassendi and Kepler. Libaviaus who died in 1616 thoroughly believed in Alchymy. Boyle also professed his belief in the science, and the great Lord Bacon not only learnedly discusses the theories of Paracelsus but in speaking of transmutation says, "The work itself I judge to be



possible, for we conceive that a perfect good concoction, or digestion, or maturation of some metals will produce gold" (vol. IV, *Nat. His.* page 160). Soon after these times the stupendous discoveries in chemical knowledge loomed on the human mind. However it must be conceded that the Alchemists though working in the dark, with only a scintillation of truth to lead them on, were the undoubted pioneers, men who in searching for hidden treasures, turned up, and pulverised the soil, and thus although they might fail in their researches succeeded in giving to the world those wondrous discoveries of modern times.

Having given a short sketch of this art, I will now attempt some account of its character, and the principles upon which it was founded. Its object was twofold: the one to produce a substance capable by combination of converting every metal with which it came in contact into gold; the other as a pabulum vitæ to protract indefinitely the period of human life. In the prosecution of this part of my subject I shall quote largely from the books before us not only as authorities, but as illustrations of the style and modes of reasoning adopted by the alchymical, or as they called themselves, Spagyricall\* Philosophers. In the phraseology of these singular writers, we find the bright beams of pure science and well-founded rational opinions, given in eloquent strains and with fervent piety. Thus we shall find that the very stepping stone on which the Alchemists set their feet, for the purpose of springing into the recesses of nature, was a compound of qualities combining very much that was true and excellent.

The principal object of the Alchemist was a perfection of that knowledge by which the secrets of nature could be laid open, and was not that a lawful and a laudable pursuit, particularly when associated with the prevailing and frequently repeated opinion that the Initiated were working under the immediate sanction and guidance of the Almighty?

In the *New Light* the opinion is thus expressed. "Thou therefore that desirest to attain to this art, in the first place put thy whole trust in God thy creator and urge him by thy prayers, and then assuredly believe that he will not forsake thee, for if God shall know that thy heart is sincere and thy whole trust is put in him, He will by one means or another show thee a way and assist thee in it, that thou shalt obtain thy desire. Pray, but yet work."

Paracelsus in his treatise on the Urim and Thummim, says "Philosophy is nothing but the study of wisdom considered in a created nature, as *will* subject to sense as invisible and consequently material. Wisdom's central body is the shadow of wisdom's central essence, and the moral interpretation can never exclude the real effects from ocular demonstration, but where reason hath experience, faith hath no merit, and without faith there is no knowledge of any excellent thing, for the end of faith is understanding. Again to obtain the treasures of nature you must follow nature only. She gives not the like time to every generation. The mare hath ten months, the elephant three or as some say nine years—and fifty before conjunction—therefore be patient in a work of nature for thereunto only is promised victory and the chief errors in art are haste and dullness. Neither refuse the waters of Shiloah because they go slowly for they that wade in deep waters cannot go fast."

I come to their next philosophical principles, which consisted in a belief that there were certain primitive monacula or

atoms partaking of body, soul and spirit, under the control more or less of a certain spiritual agency. Creation was the determination or arrangement of these elementary atoms by certain established laws, and the grand arcanum was by the investigation of these laws to ascertain the features of this primitive organisation, and generate, if I may so express myself, or imitate nature by the perfection of art. Nature was a subordinate power or medium by which Deity exerted his omnipotence, the Deity being a self-existing and indivisible Spirit, and the object of Nature was an incessant and persevering tendency or progress towards perfection. By identifying themselves in a manner with nature, they thought that by close application they might like her become a medium of Divine agency, and Prometheus-like draw down the fires of Heaven and control their powers.

Keeping in mind this view of their principles, associating a spiritual and therefore indestructible existence with all the varied forms of creative power, we must not be surprised to find that death was a term implying transformation rather than destruction. The perfection of every art requires a new birth as that which is sowed is not quickened except it die, but here death is taken for mutation and not for rotting under the clods.

Now therefore we must take the key of art and consider the secret of every thing is the life thereof. Life is a vapour, and in vapour is placed the wonder of art; whatsoever hath heat, agitating and moving in itself by the internal transmutation is said to live. This life the artist seeks to destroy and restore an eternal life with glory and beauty. Exclusive of these fundamental principles we find scattered throughout their works repeated allusions to important phenomena even in our days but imperfectly revealed and partially understood. For instance the doctrine of latent heat seems to have been an universally admitted fact. In the *New Light* fire is mentioned as penetrating, digesting, conoding and wonderfully adhering, without visible, but within invisible and most fixed. It is said to be of all the elements the most quiet, and like unto a chariot when it is drawn it runs, and when it is not drawn it stands still, and in all things undiscernably. Thou hast an example of this in the flint, in which there is fire, yet it is not perceived, neither doth appear until it be stirred up by motion, and kindled that it may appear.

Having given a history of the principles, etc., of Alchemy I will now enumerate some of the leading professors of our art. I will begin with the father of Philosophers, Hermes Trismegistus, next Romanus Morienus, Polydor, Ropecessa, Sendivogius and Bernardus Trevisanus, all men of renown in their day, all worthy to be held in remembrance by good and true Alchemists. I must next speak of the subtle witted Geber, that splendid luminary of the ninth century. Next comes Raymond Lulli by the universal suffrage of the age called the illuminated doctor by his followers. He was exalted as a paragon of piety suffering martyrdom as the reward of his labours, and leaving his mental tabernacle so impregnated with a gaseous odour of sanctity that a pillar of light is said to have emanated therefrom and thus pointed out the site of its sepulture to those who anxiously sought for his precious remains. He departed this life 1315.

As an encouragement for future experimentalists I would mention Nicholas Flamel, who is said to have amassed immense wealth, and to have founded and endowed Churches, convents and hospitals to a great extent.

Then comes Arnold de Villeneuve, head physician to Pope John XXII. He is said to have manufactured gold of the purest

\* Spahu—a searcher.



quality in great abundance. He died at the close of the eleventh century.

After him comes Thomas Aquinas and his contemporary Albertus Magnus, that learned Dominican, who is said to have performed some wonderful feats. I have now brought the history down to the date of the books before us.

The first in priority of date is the *Propugnaculum Alchymiae* published in 1644 by Peter John Faber, the book though small in size, claims to contain the sum and substance of the whole art. It asserts that all created things animate and inanimate are directly or indirectly under the influence of Alchemy. That it also includes a perfect knowledge of the nature and quality of the animal and vegetable world, an intimate acquaintance with the secret movements of their vital functions, the causes of their death and at the same time possessing ample means of counteracting that event. In justice to Peter John Faber we shall endeavour to class under certain heads those details which may illustrate the meaning of the several authors. Of these the most prominent are the three component principles which seem to be the main spring of the whole machinery, the very keystones on which health and wealth depends, or by the absence or misapplication of which they are suspended—viz. salt, sulphur, and mercury—*salantim, sulphur et mercurius*, etc., for upon these, particularly the latter, in every combination form and name, hang all the art. The theory seems to be that the *materia prima* or chaos is nothing but a confused mixture of elements acted upon by a calorific spirit. This spirit acting in a similar manner upon metals and minerals produces upon them effects corresponding with this vivifying principle, and that by availing ourselves of the three substances, sal, sulphur and mercury, we can produce similar effects. It is difficult if not impossible to define accurately what were really meant by these three substances.

Sal, for instance, called the key and beginning of this sacred science is that which openeth the gates of justice. It is that which hath the keys to the infernal prisons where sulphur lies buried.

But salt in the scriptures is represented as the symbol of wisdom, perpetuity, and incorruption, and in this sense might have been mystically resorted to as one of the three ingredients essential for the purpose of perpetuating life or purifying metals. Sulphur sometimes called Sol is another term for the principle of life and is often confounded and identified with Luna (the Moon) and is the latent heat before alluded to. The sun and moon are the parents of all inferior bodies and things. The sun's motions and virtues doth vivify all inferior bodies, and those things which come nearest in virtue and temperature. The pure form of the terrestrial sun is said to be all fire, and therefore doth the celestial sun communicate most virtue. The incorrupted quality of pure sulphur being digested in internal heat it hath also regal power over all inferior bodies, for the sun doth infuse his influence into all things but especially into gold, and those natural bodies do never show forth their virtues till they be made spiritual. Lastly Mercury or whatever Protean name or form it assumes, was the great principle which acted upon the others, and was therefore the chief subject of the waking or dreaming visions of the Alchemists.

No language could sufficiently express its latent and persuasive power, or precisely define the form or limit of a substance or principle in which consisted "*Totum arcanum chymicum*." By the ignorant it was supposed to be the common mercury or quicksilver of commerce, but the initiated considered it as a far

superior compound, a species of hypermercurial, the knowledge of which was imparted by the Almighty solely to the faithful, and which could not only transform all other metals but even transmute vulgar mercury into hypermercury. By Paracelsus it is described as that which contains in itself the perfections, power, and virtue of Sol, and runneth through the houses of all the planets, and in his regeneration acquireth the virtues of the superiors and inferiors, and by the matrimony thereof appeareth clothed in their candour and beauty. Being originally a vapour from clear water and air of most strong composition, coacted from air itself, and with a mercurial spirit by nature flying ethereal and homogenous, having the spirits of heat and cold, and by exterior and interior heat it doth congeal and fix.

In the "New Light" it is described as a ponderous or heavy vapour of water, which is the seed of metals, and is called Mercury, by reason of its fluctuability and its conjunction with everything, not for its essence. For its internal heat, it is likened to Sulphur and after congelation becomes radical moisture again. "The first and principle matter of metals is the humidity of the air mixed with heat, and this the philosophers called Mercury which is governed by the beams of the sun and moon in the philosophical sea. These materials, according to the received theory, being the life and soul of all metals when in combination with what they call *purum naturale* formed the Philosophers Stone, this *purum naturale* being a pervasive movable subtle fluid. I have before shown that a vital principle was supposed to animate every department of creation. To the preparation and perfection of so important an article as mercury the whole weight of alchymical learning and research was, as may be conceived, strenuously directed. Accordingly we find something relating to its impracticability, subtlety and spirituality in almost every page of every book on the subject. "Wherefore to revive it is the secret of all secrets and the glory of the whole world and only proper to such as the Creator hath apted by proper disposition. For though everywhere, she hath some certain palaces, where she is wont to give audience to the philosophers, but the philosophers adore "him" (i.e. Sulphur, which here seems to be identified with Mercury) swimming in his own sea and playing with vulcan, where the philosophers goe to him unknown in his vile garments and there it must be sought by him who would pretend to perfection in the Spazyrical art for as a prince without people is unhappy so is the alchymist without sulphur or mercury."

"We extract," says Almandor the philosopher, "our mercury out of our perfect body with two perfect natural and incorporate conditions, this extrinsically produceth his perfection whereby he resisteth the force of the fire and by this his perfection is extrinsically and intrinsically defended from all imperfections."

Raymond Lully says, "By casting no more but the quantity of a pease or fitch (here the Elixir is spoken of as a solid rather than a liquid) into a mass of metal the mass shall be turned into the finest Gold that may be in the world. The Elixir heals all inconveniences of men's bodies, as one grain being drunk with wine and taken hot, and then the party to go to a warm bed, and to sweat, which shall be incontinent, like as though he did lie in water, and in three days he shall be made whole of that sickness 'soever he have.'"

Michael Sendivogius says, "Now I do not wonder, as before I did, why philosophers when they have attained to this medicine have not cared to have their days prolonged because every



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philosopher hath the life to come set so clearly before his eyes, as thy face is seen in a glass."

I will now give some Alchymical information respecting the principium vitæ, or doctrine founded in all probability on the Mosaic tradition, when the Spirit of God moved on the face of the waters and creation commenced. As Paracelsus hath it, "But it seemed good to God the Creator to create a watery element and from thence to produce every metal for the use of Man, that it should be the Mother thereof in which as in her womb, the mineral fire sal, and Mercury should be decocted into metals atoms and every mineral substance." Again that is the chief fountain of life and centre of the heart, the universal spirit which lives in the radical humidity and doth naturally viviate and is the masculine seed of the celestial Sun. Sendivogius follows in the same path, the first matter of metals is the humidity of the air mixed with heat. Again the generation of metals is the four elements in the first operations which do by the help of Nature distil into the centre of the earth a ponderous or heavy vapour of water which is the seed of metals. All these are made of the liquid air or the vapour which the elements by a perpetual motion distil into the bowels of the earth.

For the further process of production they admitted a sort of male and female communion as essential. A sort of mutual intervention of elemental principles without which matter would for ever remain a caput mortuum. Sendivogius says, "everything is multiplied in male and female, what prerogative shall all things in this world have before metals? Why should these alone by having seed without cause assigned them, be excluded from God's universal blessing of multiplication which Holy Writ affirms was put in and bestowed on all created things, presently after the world was made?" Now if they have seed who is so sottish to think that they cannot be multiplied in their seed?

"The sperm of Mercury (is said by the Alchymists) to remain in the earth 100, 500 or 1,000 years gestating, as the produce is gold, silver, or the baser metals." It is however in the power of an experienced Alchymist to shorten the time by the infusion of a certain calorific essence, this infusion is a preparation of Calomel.

(To be continued)

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THESE are some people alive to-day who are able to appreciate the starry heavens in a peculiarly personal, inward, and intimate way. When, in moments of solitude and stillness, they look up to the twinkling multitude there is at times the accompanying feeling that the heavens might reveal their penetrative tones and secret harmonies whose personal correspondences are to be found only in the depths of the soul. Those who can sense these cosmic overtones are a gradually decreasing number; such harmonies are part of a stream that belongs to a past increasingly difficult of contact the more modern science takes possession of the Earth.

Nostradamus, in the sixteenth century possessed powers of perception which to us are almost incomprehensible. To him, the sky was a script in which he read time-embracing prophecies of the destinies of peoples and generations yet to come—prophecies that continued to be fulfilled up to the time of the French revolution. In him appeared to be stored all the star-lore of the ancient Chaldeans, Egyptians, and Greeks.

In the Mystery Temples the priests, by their knowledge of the stars, unveiled the history, past and future, of the world and of mankind. Only a small part of their immense wisdom lay in a knowledge of the connection between man and the world of stars as portrayed by the ordinary birth-chart. They noted, for instance, the position of the moon, whether it were waxing or waning, in what sign of the zodiac it stood, and so on—further indices of the destiny of the Earth and the character and capabilities of the subject. With the decay of the ancient mysteries the ability of the old initiates correspondingly deteriorated; it

especially about early stages of embryonic development, a period of primary importance and of far-reaching effects on the human after birth. Indeed, the question arises whether the actual time of birth (regarded by the ancients as fundamental to their star-wisdom) is not after all of only secondary importance. In studying the influence of heavenly bodies on human beings one may wonder whether the *time of conception* and succeeding embryonic stages are not of greater significance than the constellation at birth? Birth only means that the young life has attained to separate existence; it is released from the mother.

When we rightly comprehend that which has been left to us by tradition we shall see that the ancient star-sages were well aware of pre-natal events in their more cosmic-spiritual aspect. The almost mythical records from Egyptian times speak of the Hermetic star-wisdom and refer to Thoth or Hermes, the legendary founder of the ancient Egyptian culture. Through the clairvoyant consciousness which in those times men still possessed, this wisdom shed light on the horoscope of birth, particularly in the relation of the Sun, Moon, and Earth. From an understanding of those relationships they were able to deduce the *real* beginning of embryonic development and to appreciate the particular aspects which were being woven by the cosmos into the new human organism just coming into existence. Understood in the light of this knowledge, the constellation of birth opens up for us a key to the spiritual nature and powers of the Universe which form and mould the real *being* which man brings with him through the gate of birth into earthly existence.

The constellation of stars at the moment of birth illumines

## Astrology

(A new series of articles in which the ancient science is approached from an unusual angle.)

by John W. Seeker

has been lost in a maze of records, formulæ and rules, which, in course of transit through the centuries can no longer be understood. Only the remnants of the wisdom possessed by the ancients in its once magnificent fullness is recognisable in modern Astrology.

The immediate source of the inspiration drawn on by the ancient Initiates is of necessity closed to us. During the last four centuries natural science has become the direction of the search for knowledge—a direction which also set limits to the amount of knowledge attainable by the method. There is no correspondence between modern Astronomy and the wisdom of the ancients. Modern scientific teachings change rapidly, yet the underlying spirit which imbues them—a sincere inner quest for knowledge—is that with which we must approach Astrology if we would recapture the ancient wisdom. For the impulse which urges science is at bottom a natural and discerning love of the Earth—it is true that because of it the heavens have been lost—but they can be regained when science infuses into its researches a knowledge of the Spirit.

In embryology—a science of significance in connection with Astrology—great strides have been made. The origin and growth of both animal and human embryo has been the subject of much laborious research. True, much remains in darkness

the human being from three aspects; the Moon, Sun, and Saturn in their relation to the Earth. By them, deep spiritual connections are revealed. At the moment of birth the Moon is either visible above the horizon, or invisible below it. Its relation to the Sun is either waxing or waning. With these facts as a basis it is possible in each individual case to go back to the time of "conception." In this way we are led to a certain constellation lying approximately 273 days prior to actual birth, though this period varies in individual cases. (Technical details, accompanied by examples will be given in a later article.) The physiological aspect of birth is still very much of a mystery, but those interested in Astrology will probably agree that the constellation at the moment of conception, for the purposes of our present study, is probably of great significance. Under its influence a new life is beginning to take form. Whoever is familiar with the development of embryo will also agree that the precise moment of conception is vital, so it will be worth our while to study cosmic conditions prevailing at the time. From that moment it will be necessary to study the flowing cosmic life for the next nine months; to observe the path of the Sun through the signs of the zodiac together with those of the planets, their retrogressions and so on, all coinciding (approximately) to ten revolutions of the Moon around the Earth. These Lunar revolutions are of the

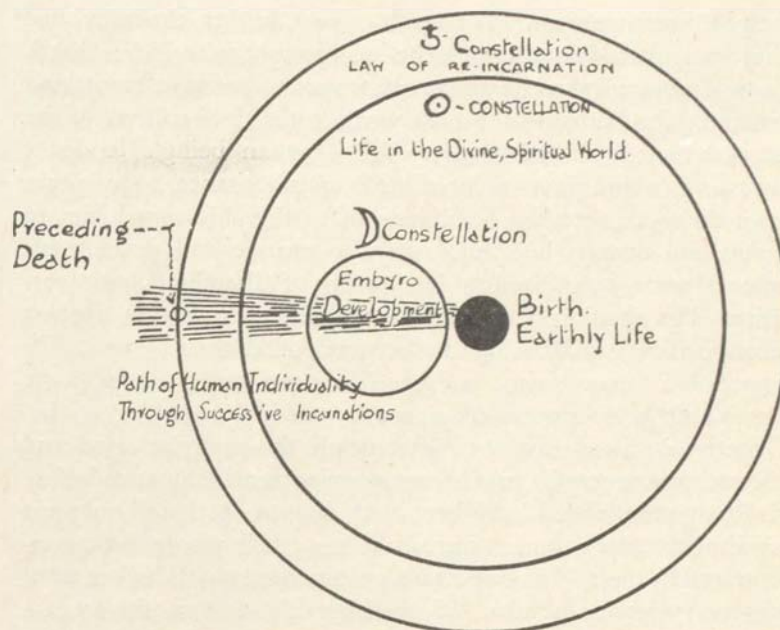


utmost importance; they are precursors of the subsequent rhythmical epochs of the earth-life to come—the whole cosmic process is pictured in them. But besides gaining an insight into the earthly life of the new human being, we shall have a picture of his destiny in which are indicated his potentialities, hindrances and the conditions which will prevail at varying periods of his life. Even tendencies to illness and health will be disclosed. Prenatal cosmic phenomena portray the creative element in the human being, the so-called "etheric" body, which throughout the earth-life accompanies the physical body bringing about its development and changes, and guards it against its tendency to decay. All this has very much to do with the moon, for the moon translates the cosmic, spiritual nucleus into events in time. This fact could well be termed the *Moon Mystery* of the human being.

But we are able to go still further. Man's connection with the moon enables us to understand the finer qualities of the organism—including all that which is due to heredity. Man has of course, particular and important relationships with the Sun, not only in its objective sense as a fiery, heavenly body, but in the sense that it is a solar entity expressing itself in an appointed orbit. We know that the *apparent* path of the Sun is a very important cosmic reality. The Sun-sphere leads us to a constellation which, though it has a mathematical relationship to the birth constellation, is, in point of time, very largely independent of it. It can, in fact, appear either before or after birth, but of this greater details will be given in future articles. This constellation has a deep correspondence with the soul and the essential nature of being; it reveals the fundamental outlook on the world. It has already been shown that every possible world-conception and philosophy can be related to one or other of the signs of the zodiac.\* Idealism, as a philosophy can be related to Aries, the logical outlook with Jupiter, and so on. If then, a man is an idealist, but tends towards logical expression of it, one may say that he has Jupiter in Aries as a spiritual horoscope in contradistinction to the mathematical precision of the ordinary horoscope of birth.

In order to determine this spiritual constellation it was necessary to study actual lives, from which it became apparent that it could be deduced with mathematical accuracy from the constellation of birth. Proceeding from certain facts and mathematical conditions relating to Saturn at the time of birth, a constellation can be found which tells us much about the passing of the human individuality through previous incarnations. This aspect of the heavens stands in almost timeless sublimity above the horoscope.

The diagram will help to make more clear the cosmic relationships, and from it we shall try to work out exact details. In the first place we have the acknowledged fact of reincarnation, of the individuality plunging ever and again into epochs of earth-evolution at particular times suited to its development. During the periods between incarnations the soul is preparing for its next earth life. We may, therefore, assumed a certain "direction" through all successive incarnations, indicated in the diagram by the line going towards birth. After entry through the gate of birth, nothing remains in the consciousness to remind the human being of his sojourn in more spiritual worlds. Yet there is a way to penetrate the veil of the stellar constellation ruling at the time of birth, the rending of which tells of the immense preparation



which was undergone to make this earthly life possible. This is indicated in the three circles of the diagram.

All this can be found in the mathematical relationships of the constellation of birth. To begin with, light is shed on the prenatal cosmic influences which correspond to the embryonic development. There is also reflected in this constellation expressive pictures of the bodily nature in its widest sense—the destiny which has found concrete expression in the form of the body. This, the "moon-mystery" of the human being, is indicated by the innermost circle in the diagram.

Furthermore, we are given an insight into the life of the human soul in the realms of Divine Spiritual Beings. This is reflected in the Sun constellation. In it is revealed a man's philosophy—the "last echo of his former union with the world of the Gods"—a philosophy which is, so to speak, the inheritance of the Thought of the Gods. (Second circle in the diagram.) Finally, from far cosmic distances, there streams into the birth-constellation from a constellation related to the Saturn-sphere (outer circle), the influences of past earth-lives.

\* \* \* \* \*

Quite another aspect of the human being's relationship to the stars reveals itself in the constellation *at the moment of death*. (Steiner very well understood this reality and has pointed out that the "horoscope of death" is of great importance to the individual who has passed again into the spiritual world. He further asserts that the contemplation of the horoscope brings to those still living on earth a beautiful and selfless understanding of the existence of those who have passed on. Contemplation of the horoscope of birth, on the other hand, is too often an expression of human egoism.)

Birth and death may be likened to the rhythm of breathing. In entering into earth-life the individual takes in, as in a mighty breath, the ingredients of the Cosmos and of the earth, in order to form from them his own organism. At death, he breathes out again his being into the surrounding spheres; the physical body is seized by the decaying powers of Earth, his super-physical being he gives back again to cosmic spiritual spaces. Between these two poles of inbreathing at birth and outbreathing at death there is an earthly life which changes and evolves the substances from the earth and from the Cosmos—changes them right down into

\* See the works of Rudolf Steiner.



the physical organism. As a result of past destiny, the individual wrestles and strives with what he has brought with him; that is his task. In order to rise above the waves of outward events and demands, the human "I" must work in the finer spheres of the temperament and inclinations. The human being's tendency towards a certain philosophy of life is an inheritance, so to speak, from the gods, but the hard facts of earthly life impel him to widen and deepen his philosophy, to change and develop his point of view, to infuse into it a quality of all-embracing universality. The ensuing developments influence his bodily nature; through illness and the like he becomes other than he was. *The fruit of all these strivings and transformations become visible in the constellation of the stars at the moment of death.*

Spiritual science says that, after death, the newly released soul at once experiences its past life as in a picture which passes before it. Many people who have been very near to death and only just saved at the last moment have told how their whole lives, concentrated in their most important points, have stood before them as great memory-pictures. Something like this results from a study of the death-horoscope. In it are inscribed the most significant events in the life of the individual who has passed on.

As the birth-constellation, in the way described, points backward into the pre-physical existence of the human being, so does the death-constellation point forward into the existence of the soul after death. The death-constellation has also an important connection with the pre-natal cosmic events—those that took place during the development of the embryo. But it also points to an event which is related to the constellation of the Sun-sphere about the time of birth referred to above. Just as this latter constellation in the Sun-sphere is a symbol of the dismissal of the soul from the lap of the gods, so in the constellation *after* death is mirrored the return of the soul into the sphere of the gods after divesting itself of the last remains of earth existence. Indeed it is often only long after death that earthly strivings arrive at fruition.

In this constellation, which may appear many years after death, but which arises with mathematical consistency from the positions of the stars *at the time of death*, is raised into Cosmic heights all that is pure and ripe enough to be woven into future forms of Earth destiny. These facts will be dealt with in greater detail in next month's MODERN MYSTIC.

#### THE PHOENIX APPEARS *(continued from next column)*

thou not that thou hast no Parent, nor canst thou have a Child; that thou art ever begetting but Thyself?

"Before thou hast even begun to say 'I am the Progeny of the departed moment, the Child of the Past,' thou hast become that Past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus are the Past, the Present, and the Future the Ever-living Trinity in one—the *Mahamaya* of the absolute IS."

"In the Greek cities, it was reckoned profane that any person should pretend a property in a work of art, which belonged to all who could behold it. I think sometimes, could I only have music on my own terms; could I live in a great city, and know where I could go whenever I wished the ablution and inundation of musical waves,—that were a bath and a medicine."

R. W. EMERSON.—*From the Essay on Wealth.*

#### THE PHOENIX APPEARS *(continued from page 48)*

the *Nyam-Nyam* and the dwarfish *Moola-Koorumba* of the Nilghiri are even now dying.

The Phoenix was and is symbolical of other great events. There are other Cycles within the Racial and the National Cycles. Even as our tiny Earth revolves once each year about the Sun, and at the same time revolves once in twenty-four hours upon its own axis (thus inscribing minor circles within a larger) so also are smaller Cyclic Periods accomplished and begun anew within the Great Saros.

These are the individual cycles—the Cycles of the Individual—which in Eastern Esotericism are termed Karmic Cycles and were in Western Paganism called Nemesis—Karma-Nemesis, creator alike of Worlds, of Nations, and of Individuals. Individuals who, once created, of their own volition make of her or it either an Avenging Fury or a Rewarding Angel.

Just as the Earth turns upon its own axis, and just as the fabled Phoenix of the Ancients was, time after time, reborn from Fire (the symbol of Light, Life, Transformation and Purification) so also time after time, life after life, is the human Soul returned to a new body.

Each time, the ability is given to discriminate between that which brings permanent happiness and the pleasures of the lower self which contain the seeds of Sadness and of Woe. Each time a little more Wisdom, a little more Strength, may be accumulated—for the spiritual evolution of the inner, immortal Monad is the fundamental tenet of the esoteric Occult Sciences. "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap," was no idle mumbling of an aimless dreamer, but the expression of a Principle which is astounding in its implications.

It is applicable not only to the Individual. Without the application of this Principle, expressed as "the inviolableness of Natural Order," there could be no Science, no certitude, no reasoning from the past and no presaging the future. Human experience would become useless, and all life a chaotic irrationality.

For it is axiomatic, thanks to this Principle, that certain Effects must inevitably follow certain Causes, and therefore there is no action, no misfortune, no reaction and no blessing which cannot be definitely traced to the results of our own free and unrestrained action or actions in this or a past life. Yet we often stand, rebellious and bewildered, before the mystery of our own making—the Riddles of Life which we deliberately refuse to solve—thoughtlessly and erroneously accusing the great Sphinx Karma of maliciously devouring us.

Even as did the fabled Phoenix, so also does and will Mankind perform its appointed Cyclic pilgrimage. Climates will, and already have begun to, change. Each succeeding Tropical Year (25,868 Solar Years) discards one sub-race to beget another on the ascending cycle, while a series of others—less favoured groups—vanish from the Human Family without leaving even a trace behind them.

Such was the symbolism of the Phoenix; such is the course of all Nature in accordance with Karmic Law. Such is Ever-Becoming, yet Ever-Present, Nature, for

"The Present is the Child of the Past; the Future, the begotten of the Present. And yet, O Present Moment, knowest

*(continued in previous column)*



THE Phœnix has long been the subject of popular superstition. In fact, the myth concerning it is one of the oldest in existence, for even in the days of Job and of David it was already a tradition in Egypt, Arabia, and Palestine.

Its intriguing story is graphically told by Ovid, and again by Tacitus; Homer mentions it as a co-messenger with Ulysses and Ajax to Achilles during the siege of Troy; Herodotus describes it; Dryden alludes to it in one of his earliest poems, and it appears in Shakespeare as well as in Milton. Its existence was first publicly ridiculed by Sir Thomas Browne in his *Vulgar Errors*, which appeared in A.D. 1646, but its reality was fiercely maintained a few years later by Alexander Ross.

Herodotus, while admitting that he had never seen it, described the Egyptian Phœnix as having "wings partly of a gold and partly of a ruby colour, and in form and size perfectly like the eagle." All writers agreed that it was always of the male sex, that there was never more than one in the world at one time, and the Egyptians believed that it lived for 1,461 years. In Arabia was the only tree upon which it would perch.

Near the end of its life, so they also believed, it constructed a funeral pyre of twigs from the spice-tree and, as it felt death approaching, ignited the fragrant bier and committed itself to the flames. From the ashes of the pyre emerged a small white grub, which in a short time developed into a young Phœnix.

As soon as it was strong enough to do so, the young Phœnix procured a quantity of myrrh, mingled with it the ashes of the

From both the Egyptian Phœnix and the Persian *Simorgh* the ancient Hebrew *Rabbins* borrowed the idea for their myths of an enormous bird which they called the *Onech*. It sometimes stood upon the Earth and sometimes walked in the Ocean, but in both instances always upheld the Sky with its head. This fabled bird lived one thousand years, at the end of which time it also was consumed upon a self-constructed pyre and arose rejuvenated from the ashes.

That any Phœnix ever existed as a reality has never been seriously maintained by the Instructed. It is well known that every ancient myth, legend and allegory which has persisted through the ages in defiance of the corroding and distorting influence of Time is in reality founded upon or presents some basic fact or truth, usually embodying some hidden, yet entirely rational, astronomical or Occult meaning. The symbolism and allegory of the Phœnix is no exception, for it embodies both astronomical principles and Occult meanings of vast importance.

It will be recalled that the Egyptian Phœnix lived 1,461 years and then began a new life-cycle. The Peacock is proverbially long-lived. *Garuda*, whose son was *Jalayu* and the symbol of the "Cycle of Sixty Thousand Years," was to the Hindus the emblem of a certain extended Cycle, and is also the *Sinha* (Man-Lion) which is so frequently spoken of in Gnostic literature.

The Persian *Simorgh* complained of its old age, saying that it had been born many cycles before the days of *Kaimurath* (Adam), and had witnessed the revolutions of many long cen-

## The Phoenix Appears—The Cycle Begins Anew

by Robert E. Dean

pyre and made a ball, within which it placed the remains of the parent bird. It then conveyed the sarcophagus to the Temple of the Sun in Heliopolis and placed it upon the sacred altar. It is said to have thus appeared in Egypt four times—during the reign of Sesostris, of Amasis, of Ptolemy Philadelphos, and of Constantine, after which it was seen there no more.

The Peacock, Hindu "Bird of Wisdom" and of Occult Knowledge, provided the ancient Egyptians with the model for their Phœnix. This is apparent when one recalls the description given by Herodotus upon information elicited by him from the Egyptian priests. Yet, many centuries prior to the fabled bird of the Egyptians, there was another Phœnix—the forerunner of all others. Known as *Garuda*, it was of most ancient Hindu origin. Originally represented as half-man and half-bird, it was the *Vahana* (vehicle) upon which Vishnu, as *Kala*, or Time, was seated.

The ancient Persian "Tales of Derbent" speak of a marvellous bird called *Simorgh-Anke*, which was their fabled Phœnix and likewise the miraculous steed of *Tahmurath* (Taimuraz), the Third King of Persia, who was the Saint George of ancient Iran—their *Dev-bend*, Conqueror of Giants.

From the Persian *Simorgh* the Turks borrowed the idea for their Phœnix, *Kerkes*, which they likewise endowed with similar attributes.

Presumed to have been born at the time of the last Deluge of the Pre-Adamites and to have witnessed the beginning and end of twelve cycles of seven thousand years each, its age at that time (calculated esoterically) must have been some 840 thousand years.

*Kerkes*, the Phœnix of the ancient Turks, was also of great, yet indefinite, age, having also periodically renewed itself, and the Hebrew *Onech* had been reborn and begun life anew for many recurring periods of one thousand years each.

The symbolical significance of the Egyptian Phœnix and its periodical renewal of life as an allegory embodying certain definite astronomical cycles will begin to appear when it is pointed out that its life cycle of 1,461 years was that precise period (amounting to four ordinary years of 365½ days each) required by the Sun to complete a journey which would exactly coincide at the precise time of their Summer Solstice with the heliacal rising of *Sothis* (Sirius), the Dog-star which marked the annual rise of the Nile. To the ancient Egyptians the Phœnix was symbolical of their Sothic (Great) Year.

The connection of the Peacock (the Hindu Bird of Wisdom and Occult Knowledge, upon which the Egyptian Phœnix was based), with the Greek cycle of the six hundred years of the Naros is well known, while the Hindu Phœnix (*Garuda*), also sometimes connected with the Western cycle of 600 years, was



and is a generic symbol of and for several types of Cycles, to each of which ciphers are added or dropped according to various definite rules.

The Persian Phoenix (*Simorgh*) was to them symbolical of the successive destruction and reproduction of Mankind itself, and is represented as having informed Caherman that this world is very ancient, having been already (at that time) seven times replenished with Beings very different from Men, and seven times depopulated; that the Age of the human race then existing was to endure for seven thousand years; that she herself had seen twelve of these cycles and knew not how many more she was to witness.

The Turkish *Kerkes* and the Hebrew *Onech* were both symbols of a like nature and import. The thousand-year cycles of the *Kerkes* were to be repeated up to seven times seven, after which was to come the Day of Judgement. To the ancient Turks it represented a Race Cycle, and also for the same reason the mystical Tree *Ababel*, the "Father Tree of the Koran," depicted as shooting out new branches at every recurring resurrection of the *Kerkes*.

The Hebrew word *Onech*, which was their Phoenix, was derived from their *Phenoch* (Enoch) and represented both a secret Cycle and an Initiation. They also were of the opinion that there were to be seven successive destructions and renewals of the inhabitants of the Earth, each lasting for seven thousand years.

This Doctrine, which apparently involved the admission of the pre-existence of each periodically renewed individual (Re-incarnation) they may either have learned during their Babylonian Captivity (for it was embodied in the Chaldean theology), or it may have formed part of the primitive, primæval religion which their priests, or *Rabbins*, had preserved from remote antiquity.

The "seven times seven" is an allegory which Occultists interpret as alluding to the forty-nine Manus, the Seven Rounds, and the seven-times-seven human Cycles in each Round on each Globe.

Thus it becomes clear that the fabled Phoenix, by whatever name it was known, and always represented as periodically perishing and becoming renewed or rejuvenated for definite periods of Time, usually symbolised the recurrence of definite cycles—definite periods of Time. Yet, it also symbolised other Cycles of great importance, and other more esoteric allegories.

Perpetual Circles of Time, called *Yugas* and *Kalpas* by the ancient Hindus and *Cycles* by the ancient Greeks, are ever returning upon themselves, periodically and intelligently, in Space and in Eternity. The Wheel turns, the Phoenix arises, and the mystic Cycle begins anew.

Events germinate and unfold before our very eyes. Yet, the Past is definitely connected with the Present, and there is confidence that the Future will be similarly connected with both the Present and the Past. Experience has proven that "History repeats itself."

Before our very eyes are the Unity and Continuity of History repeated, in all conceivable stages of ascent and descent, providing us with definite grounds for the generalisation of laws which are truly principles of scientific Divination. By the application of these alone can the human Mind really penetrate the sealed records of the Past or reveal the unopened pages of the Future.

Over periods of literally thousands of centuries it was

observed that recurring planetary aspects invariably tended to produce certain effects in the lives of certain individuals and certain trends in the fortunes of Nations. This is the very cornerstone of Astrology, and it is only with complete confidence in this principle that Astrologers continue with assurance to make predictions concerning the future.

By the aid of Evolutionary Cycles alone can we accurately account for and explain the discoveries of Zoology and Geology. Yet, animal life is thereby traced from the lowly mollusc upwards to the great prehistoric sea-dragon; from the smallest land worm upward again to the gigantic animals of the Tertiary Period, and, that phase having been reached, therein lies the explanation of why the species then descended—decreased, dwindled, and became dwarfed—the immutable Cycle.

Development is upward from the less to the more perfect, from the simpler to the more complex. If there were not such cycles, the Mesozoic fauna and flora should change places with the latest Neolithic. The plesiorauri and the ichthyosauri should be found developing from the present sea and river reptiles, instead of these yielding place to their dwarfed analogies. The elephant would be the fossil antediluvian ancestor, and the mammoth of the Pliocene Age would be in the menagerie; the colossal ferns of the carboniferous period would take the places of the mosses and the trees of the present.

There are also National Cycles, for we find in even comparatively recent times an undeniable record of the ebb and flow, the rise and fall, of the great kingdoms and empires of the World. They alike reveal evidence of unmistakable evolutionary cycles. Egypt, Greece and Rome, after ascending and flowering in all their beauty, descended in compliance with the same Law by which they had arisen.

Not only are there cycles which govern the destinies of individual Nations. There are great Racial Cycles as well, affecting all the Nations included in that Race. De Quatrefages, in his *The Human Species*, says: "Every mixed Race, when uniform and settled, has been able to play the part of a Primary Race in fresh crossings. Mankind, in its present state, has thus been formed, certainly for the greatest part, by the successive crossings of a number of Races at present undetermined."

De Quatrefages spoke truly, for, almost purely Anglo-Saxon hardly three centuries ago, the people of central North America have become in these three short centuries a "primary race," temporarily, before actually becoming a race apart. They have become definitely separated from all other now existing races.

This race is, according to Occult principles, the basis of the coming sixth sub-race, and in due time will become the true pioneers of that Race which will succeed, in all its new characteristics, the present European fifth sub-race.

All this will silently, yet very definitely, come about. So silently that for long milleniums will its pioneers, those peculiar children who will develop into still more peculiar men and women, be regarded as anomalous *lusus nature*—abnormal oddities, both physically and mentally. Yet, as they increase and their numbers become greater with every passing century, they will suddenly one day awaken to find themselves in the majority.

Men of the present type will then find themselves regarded only as exceptional mongrels, until they die out in their turn, just as did the ancient Egyptians and the brilliant Aztecs, and just as

(continued in page 46, column 2)



"FAITH" & THE PHYSICAL BODY (continued from page 51)  
to the spiritual healer have been yielded as hopeless by the orthodox medical men. No wonder a Harley Street specialist friend of mine once said to me: "You know, there are two sorts of quacks. One, the fellow without any letters after his name—the other the fellow who has 'em!"

If I may for a moment depart from my main line of argument, I should like to say that the most vital mistake ever made by the Churches was when they gave up the healing of the apostolic period by "the laying on of hands." They are now, however, in these days of failing churches, beginning *in extremis* to return again to "the ministry of healing," men like the late James Moore Hickson being, in their method, *suaviter in modo, fortiter in re*.

This man, like so many other healers I know, discovered his divine gift quite by accident, as my own father discovered it when he found that by a simple stroking of the temples he could relieve his wife of even severe headaches. One famous novelist, himself a cripple from birth, who used to suffer from "nervous headaches" of a severe type which left him prostrate, said that the moment I came near him, the headaches went. But up to that first instance of cure, I never knew I had this gift.

Hickson, who was a lay-preacher in the Church, passed out in 1933. One day when 14, he found himself able to relieve his cousin of neuralgia by touching her with his hands, his first discovery of the gift of healing.

His spiritual-healing services in Bradford some years ago will never be forgotten by those who attended. When at the invitation of the Bishop of Bradford, an enlightened prelate, he opened his healing mission at St. Michael and all Angels at Paddington, London, the police had to be called in to hold back the masses who thronged to him for cures. In one of these missions, a bishop of the church, I believe, laid his hands upon the sufferers after Mr. Hickson had treated them, but other bishops resolutely refused to let him hold these services. A pastoral letter was signed in Australia by four archbishops and sixteen bishops, endorsing his claims, which were modest—for he was a most humble servant of the Lord in whose vineyard he laboured without reward, other than the love of those he cured.

It would be impossible for me through lack of space to give the numerous cases in my records of cures by faith-healing. Some of them are nearly unbelievable. But what I have here written will, I deeply hope, be the means of helping and consoling those who are either suffering themselves or know those who suffer.

I wish such people to please remember two things. First, that nobody can guarantee the cure of anything by faith-healing, but that on the other hand there is not, literally, at least in my view, any case which should be regarded as "hopeless." The other is that there are armies of quacks in all countries who batten upon suffering by pretending to be faith-healers.

Personally, after many years of study of my subject as layman, I am compelled to the conclusion that there are no bounds to the mercy of God—and therefore to His power to heal. Sin and suffering are permitted to us on this earth as stimuli—as splendid spurs to effort in what is a school to which I at least believe we return over and over again until we have learnt our lesson of love. But I am equally convinced that for each one of us the day will come when such stimuli, no longer necessary, will fall from us as an outworn garment.

## Readers' Letters

Heliopolis, Egypt,  
4 Rue Sabbagh.  
Le 7 Mai 1937.

Editeur de "The Modern Mystic"  
CHER MONSIEUR,

Je me permets de vous dire que j'ai vivement apprécié la très belle valeur de votre Revue.

La gamme d'études publiées dans chaque numéro, la grande qualité littéraire de leurs auteurs, l'inspiration qui les pénètre tous, tout cela a été pour moi un régal de l'âme et de l'esprit. J'avoue que je n'ai pas eu l'occasion de connaître une publication qui puisse lui être comparée. La vôtre, Monsieur, paraît à un moment où elle répond à un vrai besoin du chercheur sincère. J'admire surtout sa conception éminemment subtile et pratique en même temps, celle d'offrir une nourriture à l'âme sans froisser la raison.

C'est une œuvre idéale à laquelle on ne peut manquer de rendre justice.

Ayant reçu les trois premiers numéros, veuillez avoir l'obligeance de m'adresser la Revue à partir du mois d'Avril.

Avec tous mes vœux de succès, je vous prie d'agréer, cher Monsieur, l'expression de mes sentiments sincèrement fraternels.

A. RAMAYVELIM.

Southampton.  
May 13th, 1937.

The Editor  
DEAR SIR,

This week I bought your April-May issue of THE MODERN MYSTIC, and it is to the article of Raymund Andrea, "On the Mystic Path," wherein he states, of the operation of the Law of Cycles in life, the ebb and flow of activity, the oscillation of Progress and Retrogression which conditions all advancement; which is the reason for this letter to you.

I have been able to establish a connection between my mystical experiences and the movement of the earth which is to me a fact. They are:

(1) The intensity of the experiences works, from a minimum to a maximum from about April to June, from a maximum to a minimum from June to about September.

(2) The times when these experiences will take place are determined by the moon's position with respect to the earth, so that in April the experiences will commence about the full moon and end seven days after, and in September commence seven days before the full moon and end at about the full moon.

In the Light of Retrospection I am able to establish the movements of these bodies as being a helping factor in my extreme erratic idealistic behaviour over a period of three years of what I have since discovered is called the Mystic Way.

I would like to know if it is common knowledge that the position of the moon is such a helping, and in some respects a determining factor, of these mystical experiences resulting in such a change of character.

My next experience is due about May 22nd and will last approximately seven days.

Yours sincerely,  
E. BROWN.

### Readers Living in London and the Home Counties

Readers living in London and the home counties have an opportunity of joining an excursion to Bray (Nr. Maidenhead) organised by Dr. E. Kolisko. Particulars in Editorial note, page 4.



I HAVE in my last essay set out the history of faith-healing from the time of Hippocrates, the Father of Medicine, down through Paracelsus, Mesmer, Braid, le Gros, Liébault, Bernheim, Charcot of Salpêtrière, and the psycho-analytical school which, although using it, constantly distorts. The modern healers, from James Moore Hickson of the Church of England to various healers I have personally encountered, I have glanced at in passing and with it, taken as detached a view as I was able of the whole field. Now, I wish to come from the abstract to the concrete in placing before my friend, the reader, some of the actual cures I or others have met.

Before calling upon the concrete as my witness of the results of faith, I wish to set out certain conclusions at which some of us have arrived in the present stage of spiritual healing, commonly known as "faith-healing."

I believe that there are no "miracles," and that Natural Law, majestic, universal, lies behind all the cures, as it did behind those of the greatest healer of all—Jesus.

I believe that whilst "faith" alone can cause certain cures to be effected, notably of "nervous" disorders, there are cases in my records to show that faith is not always essential, although always desirable.

I believe that all cures are made by the setting up of certain beneficent vibrations between the healer, whether visible or invisible, and the sick person, the mal-vibration which we call "sickness," gradually being changed to the "whole" or health vibration.

Prayer is, I know, the most perfect medium for "making

I might say here that both rheumatism and heart disease are enormously on the increase in our day and that, as a great London specialist told me a few days ago, "we know very little about either." Personally, I believe they have some connection, but however that may be, sick people whom the doctors have failed to cure, usually try faith-healing only as a last desperate resource.

Getting into touch with a healer whom I have known personally for perhaps six or seven years, he said to her: "I will help you if you have faith in God." She had faith, and he was as good as his word. He gave her "absent treatment," which is often effective.

All her swellings, aches and misery gradually subsided. Her headaches disappeared and when I last heard of her, they had not returned, and that was about a year after the cure.

I am taking pains myself not to exaggerate and am setting out my facts as soberly as possible. Were I at liberty in some cases to "let myself go," some of the cures would be regarded as savouring of the miraculous. I am most anxious to avoid such an impression.

My friend, Kuda Bux, the famous fire-walker, a devout Moslem and a fine man, once told me that the reason he was able to walk upon live coals and even swallow prussic acid administered by medical men was because: "I change my vibrations." By which I take it, he meant that he by some mental process brought about a synchronisation of his normal corporeal vibrations and those set up by the heat or poison. Poisoning, by the way, being due, as I believe, to the "injection" of new powerful

## "Faith" and the Physical Body

*Founder of the International Institute for Psychical Research.*

*by Shaw Desmond*

the connection" with the health-vibration. Of course neither kneeling nor going to church is necessary. Pray as you feel!

Finally, I know that the principal method used by the Powers Invisible in effecting the extraordinary cures we sometimes witness, is by the "ray." I think I am right in saying that these "rays" can sometimes be clairvoyantly seen.

Where such natural healers as Hickson and the Rev. John Maillard are concerned, I believe they act as "conductors" of such healing rays, often without themselves realising the medium employed.

So far as I know, all spiritual manifestations upon our earth employ "matter" in one form or other and however attenuated, and even the etheric body of man is matter in a high state of tenuity. When we reach the state of "pure spirit," whatever that may be, we shall be one with God.

\* \* \* \* \*

Here is the testimony of a very noble woman, Mrs. E. Cunliffe-Owen, O.B.E., the facts of whose cure I investigated.

This lady had rheumatoid arthritis, which gave her considerable suffering. Her medical history is interesting and suggestive.

As a young girl she constantly suffered from rheumatism and in 1913 had septic pneumonia in both lungs and phlebitis in four veins. As she said herself, "all medical remedies failing me, I determined to try spiritual healing."

mal-vibrations cutting across the normal bodily vibration, and so causing chaos in the tissues.

I will now take a case of disseminated sclerosis which I have personally closely studied for about fifteen years, as it had for me a particular interest. It was that of an exceedingly healthy and normal young married woman whom it attacked after the birth of a child.

This lady tried out the specialists of several European countries who, incidentally, again and again gave her different diagnoses! (I never take the specialist diagnostician too seriously!) She grew steadily worse and one eminent London specialist told her husband quite coolly: "Your wife will gradually get worse, will lose the power of plain articulation, and the power of movement."

There is sometimes an extraordinary detached brutality about the specialist, and I advise my readers *never* to accept any hopeless diagnosis as the last word. Specialists are often wrong both about cause and course of disease, and I who have made "a special study of specialists," but who have never been ill in my life, can say that with full heart. A remarkable healer of the world invisible once said to me, when I asked him how it was that I had never had a headache and that even to-day I could go on the *jin-jitsu* mat with the champions, said: "It is your vibrations." Get your vibrations right by right thinking and



by the elimination of fear, and you have already won half the battle with disease.

You may say that the last case I have mentioned is of the "nervous" variety, and that my friend must have had a "phobia"—the word the doctors and psycho-analysts use when they don't know what to say and when they don't know what they are talking about! But it was not a phobia.

This lady has not been cured. But I believe that were it not for the personal and absent treatments she received, she would be now, as a healer told me, "crippled and bedridden." Yet fifteen years after the attack, she is still moving about.

Further, this lady had herself little or no "faith." She was only induced by me to try the treatment *en dernier ressort*, and there was, almost at once, a remarkable change for the better which did not continue to full cure because, as I imagine, she had not sufficient "faith" to act as carrier for the spirit.

Amongst the clients of the genuine faith-healers, who usually take no reward, are lawyers, chemists, hard-headed business men, women and men of high position as also poor working people. Can these hundreds of people *all* be wrong? Are they all "imagining things" as the orthodox healers of medicine say?

Well, if they are "imagining things," Jesus of Nazareth must also have imagined them, and with Him all the blind and maimed he cured! Some of my medical friends laugh at Him and the gospel story. May God forgive them and help them as they sit in the valley of the shadow of modern materialist science!

But what about definitely physical cases? you may ask.

In my record-book is the case of a farmer, whose son happens to be a qualified doctor. For a dozen years this old man's leg had been withering. Finally, he decided to try faith-healing.

He was treated for a comparatively short time, when it is stated that "he was able to run a hundred yards."

I only know that the Lourdes "miracles" are often facts, as the hundreds of discarded crutches hanging up there testify. The arch-sceptic but splendidly honest Émile Zola set out to prove them hallucinations. Ultimately, as we all know, he was himself converted to a belief in them as facts. But he was only convinced upon the evidence of the doctors and eye-witnesses. Apparently hopeless paralytics do fling down their crutches and "take up their beds and walk."

This type of spiritual cure, however, needs much faith. I think I am right in saying that such cures of paralysis and also those of dumbness, nerve atrophy, bleedings, etc. are only possible where there is present a burning faith. Nor do such cases usually relapse.

I am looking at a human document on my writing table. It is from a lady I have known for some years, and she writes: "My whole body broke down and everything that could tear away did so. . . . I couldn't stand on my feet for ten minutes."

When this lady, after the doctors had given up her cure, went to a spiritual healer, in this case a Chinaman and anatomist, he said: "Your body must have been nearly inconceivably injured before birth, and nothing but your dauntless will and gallant spirit could have kept it going at all."

Not only did it happen to be true that she had been so injured but he astounded her by putting his finger on the identical spots where she was suffering, this without a word from the patient. This unfortunate woman had a bad growth under the arm, which, incidentally, I know was diagnosed as a dangerous growth needing the knife, for I sent the lady myself to the diagnostician.

But the old Chinaman told her that it was *not* dangerous, advised her that the knife should not be used, and that it would gradually dissipate.

The growth did so, and when I saw her last had quite disappeared.

Hearsay cases are often misleading, unless you know something of the informants. But in most of the above cases, I have myself been an observer.

But the sick and halt who thronged the little church of St. Stephen in Brighton, hoping to be cured through the agency of the devoted Rev. John Maillard were themselves observers. The Bishop of Chichester, to his eternal credit in a world in which the bishops are so often dumb through fear of losing their congregations, sent his charge to Maillard as follows:

"The faith to exercise spiritual healing is the natural heritage of Christian peoples. It is a ministry which ought to be exercised with the full life of the Church behind it."

John Maillard then told those who had gathered, how in a Dockland Mission in East London he saw a figure of Christ looking compassionately at the sick and dying and described illnesses which had been cured by this ministry of Christ.

One of the cures reported in the newspapers at the time was that of a little girl of seven or eight, dumb, and paralysed from birth, who at the healing service "cried out loudly" and spoke. Her mother said that the child had not walked before that moment.

At the Church convention to discuss divine healing, the Rev. E. Howard Cobb, Warden of the Home of Divine Healing, Crowhurst, Sussex, was reported as stating: "I have seen in our own homes cancer, chronic asthma, anæmia and other diseases healed. Last August a woman who had serious cancer entered our home an apparently hopeless case from a medical standpoint. In November her doctor pronounced her fully cured."

Here I wish to warn my readers that cancer is, of all diseases, one of the most difficult to cure by "faith." I know from the Other Side that they are now experimenting with a "blue ray" but I do not know the results of its application at the moment of writing.

An educated woman wrote to me some time ago to tell me of a child, who from two years of age, up to twelve, "was under medical supervision, weighing only three stones." Spiritual healing was tried in what seemed a hopeless and chronic case, resulting in an immediate noticeable improvement together with an increasing weight which has been steadily maintained.

I mention this last type of case to prove that it is not true, as so often alleged, that "faith-healing is all very well for 'nervous' people—but it's no good at all for anything else."

The usual defence of the doctors in such cases of faith-cure as those of cancer and internal disorders is: "Oh, my dear fellow—I know of course it was diagnosed by the specialist as cancer—but he *must* have been wrong, or how otherwise could it have been 'cured?'" Such a mumbo-jumbo of nonsense as this is taken literally, from many such sceptics.

I have seen the statement made in one of the leading medical journals to the effect that "of course the so-called boasted 'miracles' of the faith-healers are not one whit more wonderful than what the average medical man is doing every day of the year."

That is definitely *not* true. Repeatedly the cases which come

(continued in page 49)



THE RIDDLE OF NAPOLEON. By Raoul Brice. (Putnam.) 15s.

This addition to the bibliography of Napoleon (which already exceeds 40,000 volumes) is particularly welcome. While it does nothing to increase our knowledge of his immense achievements, and in no wise solves the "riddle" set by the author, it is interesting by virtue of its rather unique form. The proposition is that Napoleon can only be properly understood if his Corsican origin is ever kept in mind. The "vendetta" against this country is cited as an example of the more familiar and less important blood-feuds that are common in Corsica even to-day. The author is a surgeon-lieutenant-general of the French army.

The book is divided into four parts: "The Star," which traces the physical ascent and descent of the greatest man of modern times; "The Man," is an examination of the personality, the "secret" soul, and the mortal body. Part three, "Influences," examines women, the two wives, and secret influences, whilst the final part is taken up with "mystical divagations" and "homage." Let it be said at once that Napoleon Buonaparte cannot be dissected and analysed as other men; he's much too big and complex a figure. There can be no half-estimates. Who is not for him is against him—and this reviewer is a whole-hog Buonapartist. That incomparable bore and unwholesome prig, Hudson Lowe, is treated far too kindly by our French author.

There are reproduced eight paintings, studies, and drawings of the Emperor, and even the most casual observer will notice the vastly different effect produced by Napoleon on each of the artists. His influence over all who came in contact with him was so well known that his gaolers saw to it that no opportunity was afforded him to exercise his fatal charm on people who mattered. There can be no doubt that for this reason he was kept away from England. He was regarded as more than human. "Death alone proved to me that he was mortal," wrote Grand Marshal Bertrand to Queen Hortense. Our greed for knowledge of him is insatiable. Every schoolboy loves him. The admiration in which he was held by his marshals was only exceeded by the affection in which he was held by the rank and file.

He has aroused more hate and more admiration than any man who ever lived. It is impossible to think clearly about him because it is impossible to get to the bottom of him. The riddle of Napoleon is the riddle of all genius. The extravagance of the emotions he inspires is an index to his own largeness. It has been suggested that he never lived, that he was a cosmic manifestation! When he was dead, and these islands had no longer anything to fear, we remained true to our psychology and conceived for him what Chateaubriand called "a stupid enthusiasm."

We live, even after more than a century, too close to him even to guess at the purpose of his destiny. But more than any book we have read on Napoleon, Dr. Brice's is the most searching and the most deeply penetrative. He seizes upon everything that might shed a little light—not even the psychological significance of the fat of the later years has escaped his examination—on his problem. Napoleon fans, and they are legion, will welcome this new study of the great man who preserved intact the culture and genius of the French people. Published in France under the title of *Le Secret de Napoleon*, this English version is an admirable translation by Basil Creighton.

N. V. D.

THE ART OF TRUE HEALING. By Israel Regardie. (Leaf Studio.) 2s.

This slim volume of 48 pp. is a system of breathing for health. "Within every man and woman is a force which directs and controls the entire course of life." The value of correct, rhythmical breathing has been recognised since time immemorial. The virtue of Mr. Regardie's treatise lies in the very simple exposition of the occult theory involved and the instructions he imparts to the student for obtaining the best results from a system which to some extent is Mr. Regardie's own. This is a really excellent monograph which we heartily recommend.

H. L.

WAR DANCE. By E. Graham Howe. (Faber and Faber.) 7s. 6d.

Of all professions, that of medicine holds the greatest number of potential mystics. Dr. Graham Howe has written a remarkable book. His search was for the hidden causes of war; his cure is the practice of the "way of peace" within the self. A number of diagrams are included to "explain" the text. Whether they actually succeed in doing so, the reader must decide for himself. "We may hope that, amongst our many offers of external aid, Psychology will help to restore stability and poise. And so it may: but there are many psychologies, and all are not so sound themselves that they can balance us." And again, "Of knowledge and advice, of hope and reason, of cause and blame, we have already more than plenty. But of balance, discipline and illumination, there is still room for more. . . ." "If we can learn to live within the discipline of this conjunction 'and,' then the matter of our relationships can still be at peace. . . ." On almost every page there is evidence of a natural or prepared predilection to the teachings of the mystics. "The pattern of life is cruciform and circular, and so requires the four-dimensional metaphysic of the double duality, based upon polar relationship." Of hypersensitiveness, the author says: "Hypersensitiveness, being a reality of the unseen, seems to have been neglected in a scientific era, which, rightly claiming to be careful of the seen, has nevertheless been notoriously careless and callous in all its dealings with the unseen." By careful analysis of such states as "anxiety," "Aggressiveness," the "Reality of Strain," "Feeling and Emotion," "Repression" and others, the author measures his findings by the foot-rule of metaphysics in preference to the yard-stick of empirical psychology, albeit his final summing-up may be termed a sort of psychological analysis with which few mystics would disagree. In an excellent tabulation in the chapter on "Wisdom," we have suggested to us a "Way of Life" as it would be apparent in the habits of two hypothetical beings, "X<sub>3</sub>" and "X<sub>4</sub>."

"X<sub>3</sub>" is a person living by three-dimensional methods, "X<sub>4</sub>" living according to four-dimensional methods, the distinction between the two having been made very clear in the forepart of the work:—

	X <sub>3</sub> .	X <sub>4</sub> .
<i>Personal Aims</i>	Security, fixation, and personal progress.	Culture, growth, and wholeness.
<i>Manners</i>	Anxious, artificial, aggressive.	A very gentleman, occasionally overcome by spontaneous sincerity.
<i>Commerce</i>	Cut-throat competitiveness and possessiveness.	Co-operation and enough all round, including leisure.
<i>Philosophy</i>	Dead.	As large as life: the supremacy of the unseen: relative
<i>Psychology</i>	Systematised.	not absolute: inward, not outward: moving, not fixed.
<i>Religion</i>	Idolatry of the external Absolute. Externally fixed in Church, dogma and creed.	
<i>The Norm</i>	Paranoia: schizophrenia.	Life more abundantly.

Dr. Graham Howe's book is important for he has brought a really scientific mind to bear on problems which for one reason or another have been avoided by science in general. Its appearance is as welcome as it is timely and every true student of the mystical and of the occult should be grateful for a work which will not fail to impress those whose faith in empirical science is not so explicit as it was.

N. V. D.



POÈMES de Lord Alfred Douglas. Traduits par Francis d'Avilla.  
(Paris : Albert Messein Editeur.) Fr. 9.

(Reviewed by Camille Palanque.)

Nos lecteurs, amateurs de poésie, ne manqueront pas d'apprécier infiniment la traduction française, en vers, des "Poèmes" de Lord Alfred Douglas par Francis d'Avilla.

Traduire de la poésie en une autre langue est une tâche aussi difficile que celle de dépeindre, au matin, le rêve qui émergea notre sommeil. A la fois couleur et musique, la Poésie, pour donner forme à la pensée, crée des images qui semblent rester le bien propre du génie de chaque langue et, si le traducteur n'est lui-même un poète-né, ces images, une fois transposées, deviennent des vêtements démodés et étriqués, des déguisements étranges, sous lesquels nous ne saurions reconnaître nos plus intimes amis.

Il faut donc nous féliciter de trouver, dans la traduction de Madame d'Avilla un si fidèle reflet des "Poèmes" de Lord Alfred Douglas. Cette traduction éveillera certainement, chez ceux à qui l'anglais est familier, le très vif désir de lire, dans l'original, les œuvres complètes d'un poète si humain et si vibrant. Seule la vraie poésie, la poésie "inspirée," celle qui coule de source, est susceptible d'être ainsi transposée.

Il y a, parmi les "Poèmes" de Lord Alfred Douglas, des morceaux comme *Plainte Eternelle* qu'il faudrait citer en entier pour leur rendre justice, car la forme même du poème embrasse si étroitement la pensée qu'il semble que le rythme ait du pré-exister à l'idée. On croirait entendre le flot montant sur les galets et se retirant pour revenir encore et toujours et encore.

Chacun de ces poèmes est une page frémissante, une sorte de Journal, où l'âme du poète tour à tour inquiète et apaisée, tourmentée et ravie, a laissé, pour notre enchantement, le souvenir impérissable de ses aspirations, de ses luttes et de ses rêves.

" où le bourdonnement sourd  
Des essaims, et le bruit des ailes innombrables  
Ont par leurs voix, donné l'éveil  
Aux luths de l'irréel, aux flûtes impalpables  
Qui soupirent tout bas aux grilles du sommeil."

Et, à travers la trame des jours et des années, nous apparaît, comme un fil d'or dans le damas, le mysticisme du poète de "La Cité de l'Âme," cette cité où, comme dans les cités de la terre :

" il est un pauvre enclos de misère "  
côte à côte avec des palais où

" haut, parmi les marbres  
Des terrasses, il est un merveilleux endroit  
Avec de beaux gazons, des fleurs, et sous les arbres  
Des paons majestueux qui vont comme des Rois."

Âme de poète endormant les peines de son cœur aux chants d'amour des harpes lointaines et invisibles qu'il est seul à entendre ! Interprète du divin que nous pressentons confusément, mais qu'il est un des rares privilégiés à percevoir ! Comme nos joies et nos douleurs sont scurs des siennes, nous trouvons, dans chaque poème, le soulagement et la consolation que l'expression apporte au chagrin, ou le redoublement qu'elle donne à la joie. Nous nous penchons sur les strophes harmonieuses, et, merveille des merveilles, chacun de nous s'y retrouve et peut s'imaginer y moissonner le froment de sa propre expérience.

SORIA MORIA CASTLE. By Gunnar Johnston. (Rider.) 7s. 6d.

In this novel, the author of *The Claws of the Scorpion* and *The Two Kings* undertakes the task of editing an MS. discovered by him in which is detailed a really strong and exciting story. Donald Forbes, a young Scotsman, while climbing a Highland mountain in a mist, believes that he was saved from being hurled to death by the intervention of an unseen companion. The author does not require for his art a mass of detail and circumstance, for out of the slim material at his command he weaves a skilful narrative. The subsequent search for the unseen one who after all turns out to be very much alive is an enthralling story. A fine love interest is interwoven. This latest novel of Mr. Johnston's will confirm his high place among contemporary novelists.

J. B.

ELECTIONAL ASTROLOGY. By Vivian E. Robson. (J. B. Lippincott Co., 16 John Street, Adelphi, London, W.C.2.) Price 5s.

This latest book from the pen of Mr. Robson is intended for students who are interested in the occult side of astrology, and will doubtless be found by them ideal for their purposes.

The subject-matter of the book is concerned with the choice of propitious times for the commencement of any undertaking, regarding which Mr. Robson himself remarks that the selection of an ideal election is "usually quite impossible . . . because the planets will most disobligingly refuse to arrange themselves suitable within the time-limit at our disposal."

The author begins by dividing his subject into three branches : Radical Elections, Mundane Elections, and Horary Elections. After which he proceeds to outline the general principles to be observed in connection with the Moon, planets, important horoscopes, points, houses, etc., of electional horoscopes ; and then goes on to explain the part played by the Moon in Electional Horoscopes as related to the methods of both Western and Hindu Astrology (the Arabic names of the Mansions being used). He follows this with an outline of the signifiers of the lunar-planetary aspectual relationships.

Next follows a series of chapters dealing with "Planetary Hours," and then we come to the main body of the work, namely the selection of Electional Horoscopes for personal and general purposes.

The author covers a very wide range of personal and domestic purposes for which a suitable electional horoscope should be chosen (many of which purposes the student will probably think quite trivial and unnecessary, e.g. "Dressing or waving the hair," "Beauty treatment, massage," "Cutting nails and corns," etc., etc.). Then follow others of a more general nature, such as commerce, finance, friendship, favour, medical, marriage, children, real estate, travel, messages, games, sport, wars, lawsuits, etc., etc.

Perhaps a small quotation will best describe both method and treatment employed by the author ; and, with this object in view, we reproduce the instructions given for selecting an Electional Horoscope for a date and time suitable for CUTTING THE HAIR : "The Moon should be in a mutable or earthy sign, well-placed and aspected, but not in Virgo owing to its barren nature. For speedy growth, however, it is better to let the Ascendant and the Moon both be in watery signs. The Moon should be increasing in light and motion, and in sextile or trine to the lord of the ascendant in the native's birth horoscope. Afflictions from the malefics to the Moon must be avoided, for they cause scurf or dandruff.

"For the hair to grow thick, the Moon should be in opposition to the Sun, and both it and the ascendant should be unaspected by the malefics.

"If the hair is intended to grow quickly again, place the Moon in Gemini, Leo, or Virgo, decreasing in light and motion and afflicted by Saturn."

The critic will of course remark that (if one *must* follow the theory of Electional Horoscopes for the purpose of protecting one's hair) this will necessitate very infrequent hair-cuts, since one should always wait for a Full Moon, and then only when the Moon is in a mutable or earthy sign, excluding Virgo !

Similar criticisms apply to all the departments, of course. One's bathing (for pleasure or cleanliness) would be sadly restricted, for instance, if one had perforce to wait for the times when the Moon is in Libra or Pisces and simultaneously in good aspect to Venus.

The following statement, culled from the pages, caused us to open our eyes widely and to end our ponderings with a large-sized question mark :

"MAKING INVESTMENTS.—It is not possible to deal with this subject in these pages, for all the information available is confidential and I am not at liberty to publish it . . . but the full consideration of the subject of investment and speculation belongs to the Commercial branch of Astrology, the laws of which are unlikely to be publicly stated for many years."

The book assumes a knowledge on the part of the reader of the rudiments of Astrology ; but the author has provided a glossary, by way of appendix, explaining all the technical terms employed throughout the text.



THE SECRET TRADITION IN FREEMASONRY. By Arthur Edward Waite, Litt.D. (Rider.) 42s.

Mr. Waite's book of 650 pp. and copious index is in no danger of accomplishing its enormous potentialities for good if it relies upon the enthusiasm of individual members of masonic lodges. Yet it should be read, every word of it, by masons, a fraternity which, by and large, may safely be considered as knowing less about the teachings of their "craft" than the members of any other organisation whatsoever. It is safe to say that were all Freemasons confronted with the alternative of understanding the symbolism employed in their lodges and of really living up to the mysticism inferred, or resigning their membership, there would be a tremendous slump in British Freemasonry. I am speaking of course principally of those members of the craft who are content to stop at the third degree. Masonry, in common with religion, is need of an impetus. Indeed it is not too much to say that nine Masons out of ten neither know nor care what is involved in Masonic ritual, their interest being purely commercial, and or, social. There can be no denying that in Freemasonry is embodied practically the whole of mystical symbolism and teaching. It was no coincidence that Saint-Germain and Cagliostro used the medium of the Masonic lodge and ritual for the introduction of rites of their own invention. The great scholarship and acumen which have gone to the building of this truly monumental work are not such as are calculated to attract the particular quality of grey matter we have observed as being typically Masonic. The work is the latest in a series extending over many years in which Mr. Waite has traced the "secret tradition." No student of mysticism can consider his knowledge complete without the inner history of Masonry. The Masonry of the *Rose Croix*, as might be expected, is dealt with at length, whilst the whole of Book XII is devoted to the "Mysteries on their Mystical side and of this subject in its relation to Masonry." The connection of Masonry with the Alchemists and Kabbalists of the Middle Ages and in later times with the Martinists, is discussed fully, although we doubt whether Mr. Waite's findings will be received with enthusiasm by the Martinists of to-day. Some of them will be not a little surprised by Mr. Waite's statement that Martinism, to-day, even in France "is now dead, utterly." Even though we may, and frankly do, disagree with the author in many of his uncompromising statements relative to modern occult schools, his book is essentially healthy and should be on the shelves of every earnest seeker. It will keep him from that fatal air of finality which too often takes possession of the prejudiced adherent of some particular "school."

H. K.

THE ORIGIN AND PROPERTIES OF THE HUMAN AURA. By Oscar Bagnall. (Kegan Paul.) 7s. 6d.

This is not the first book written by a doctor which treats of the human aura as a fact in nature. But it is the latest, and we may conclude represents the findings of the author and his colleagues to date. Those of our readers who are only just beginning their studies in mysticism—who are still somewhat loath to part with notions derived from a more material branch of science—have in this volume complete scientific justification for accepting the aura as a proven fact. In view of Dr. Bagnall's rather dogmatic title, we are afraid that many of our readers will disagree with him in not a few of his conclusions. Scientific knowledge of the aura is still too much in its infancy for the scientist to affect finality especially in view of the fact that it is not so long ago that it scoffed out of court the occultists' assertions of the very existence of the aura. Dr. W. J. Kilner was virtually a pioneer in this branch of research, and as he was probably clairvoyant, his death doubtless robbed us of complete scientific acceptance of the occult truth. It is highly significant that Dr. Kilner (the author's predecessor in study of the aura) referred to the "void" which exists between the skin and the inside aura as the "etheric double"; actually the whole of what is known as the "health" aura is the etheric double which projects some inches from the surface of the body. Dr. Bagnall is not clairvoyant and has recourse to the use of screens through which he conducts his examinations. In the space of a review, it is impossible to deal with the subject adequately, but it would be interesting to speculate on the extent to which the aura (or anything else for that matter) is distorted by the use of artificial means such as screens. "The aura is always blue or grey. It is never visible in broad daylight." What many people

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are able to see with the naked eye is not subject to scientific ruling. Dr. Bagnall does not believe that clairvoyance can be developed, albeit he is obliged, by virtue of the gifts of his predecessor, to acknowledge the fact of extended vision. An amazing statement is "I repeat that inanimate objects cannot emit an aura in our sense of the word," and this in spite of the fact that the author was shown a photograph of Glastonbury Tor, around which a "haze of a sort there certainly was." Dr. Bagnall thinks his eyes deceived him. But surely even objective scientists, or at least some of them, long ago decided against the existence of "inanimate" objects? All things live. The fact that they manifest at all presupposes their atomic content which is all the proof one needs of the existence of vibration. Dr. Bagnall means that he personally has never seen the aura of an "inanimate" object—a more scientific statement of the position. Faraday and Hinton are only two scientists who declared that all matter lives. The value of Dr. Bagnall's work lies in his discovery of the possibility of diagnosis by examination of the aura. That is a great step forward. Occultists are always willing, and even anxious, to accord to those few scientists who in the past have made discoveries of mystical truths, or who by experiment have confirmed the knowledge they already possessed, a full measure of appreciation. It is a rare thing indeed to find a scientist willing to acknowledge indebtedness to the mystics of long ago who, without the aid of modern scientific devices, chartered the properties of the human aura in a way which leaves science little to discover. The layman, reading this book, will marvel at the alleged progress of science, for there is no hint that the existence of the aura was even guessed at before Dr. Kilner published his *The Human Atmosphere (The Aura)*.

H. K.

A POPULAR HISTORY OF WITCHCRAFT. By M. Summers. (Kegan Paul.) 7s. 6d.

This highly diverting book, an amusing record of the follies of other days, ought not to be taken too seriously. The author firmly believes in present-day traffic in Black Magic, is for ever warning us of its loathsome presence in our midst, yet in no single instance is there forthcoming the slightest evidence that it exists anywhere save in his imagination. Whether it is any part of the policy of THE MODERN MYSTIC to acknowledge its existence, this reviewer does not know, but a personal view is that the only power possessed by so-called black magic (a term which could be applied to any form of wickedness) is over those who are sufficiently gullible to believe in its efficacy. Apart from that criticism, Mr. Summers' book shows a vast reading of his subject. The practices of modern sadists and other perverts are recognised and penalties are provided by the law. If Mr. Summers likes to term such practices "black magic," then black magic let it be. The most notorious "magicians" cited in the book were of course perverts of the worst kind. The small fry were merely stupid.

V. C.



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