

The Modern Mystic

VOL. 1. No. 9.

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The Modern Mystic

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VOL. 1. No. 9.

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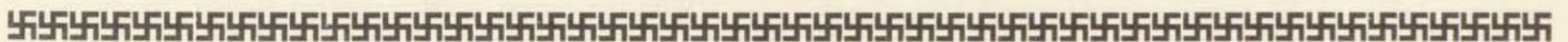
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Our Point of View

THE death of Mr. J. W. N. Sullivan at the early age of fifty-one, is a loss both to science and to music. His chief claim to fame rests probably on his interpretation of Relativity Theory; he was one of the very few men who in this country thoroughly understood Einstein. Among musicians, his book "Beethoven: His Spiritual Development" holds a high place in their literature. Whilst he could not be accounted a mystic in our understanding of the word, he nevertheless was a symbol of the new age. He was saved from the dogmatism of materialistic science by a great and genuine love of art. He firmly refused the opportunity of a University education and has said: "This proposal, which aroused in my imagination a vista of unending examinations, filled me with horror. I pleaded with all my might against so dreadful a fate, and I won my point. It was decided therefore, that I should get a job." He did. In an electrical manufacturing concern. The quasi-mystical trend of his thought is discernible between the lines of his "Limitations of Science." Two slim volumes of essays, "Aspects of Science" are very widely read.

We have just received the Autumn term syllabus of the School of Spiritual Science. It is an ambitious programme, covering as it does, authoritative teaching in most of the sciences included in the general term, "Anthroposophy." A new feature is a course in psychology, the lecturers being our contributors, Drs. W. J. Stein and Eugene Kolisko. These particular lectures are open to the general public, and will be given on Monday evenings at 8.30 in the Rudolf Steiner Hall, commencing on the evening of September 27th. We urge all readers living in the London area to make a special effort to attend the course, and we can promise them in advance an intellectually adventurous, and spiritually stimulating experience. Other lectures and courses are provided throughout the term and to which we shall draw readers' attention from time to time.



Mr. Alfred Dodd is known wherever there is interest in the Bacon-Shakespeare controversy. On July 1st, Mr. Dodd gave a lecture in the Prince Henry Room (17 Fleet Street, E.C.4), on

"Francis Bacon's Diary : Shakespeare's Sonnets." The lecture has now been published in pamphlet form, price sixpence. Mr. Dodd is considered by many to be the greatest living authority on the vexed question of the authorship of the plays and sonnets. Whoever wrote them, it is sufficiently clear that both were the work of the same hand. Our own view is easily stated. Bacon was so tremendous a figure that without the added glory of the plays he easily remains the greatest man of his century. But such an opinion calls for more than grateful recognition of the research of the Bacon Society and eminent Baconians, for without it our knowledge would not be sufficient for us to reach a just appraisal of his achievements, whether philosophical, scientific, judicial, political, or mystical. The Bacon Society owes no little of its fame to the hard work done for it by our contributor, Mr. Henry Seymour.

With this number, Mr. Alan W. Watts, whose articles on the "Spirit of Asia and Modern Man" were so much appreciated, commences a new series, "Some Modern Mystics." Krishna-murti, the subject of the first article, needs no introduction to students of the occult. His youth was closely bound up with the Theosophical Society and the work of Dr. Annie Besant. Some account of his work in more recent years is to be found in Rom Landau's "God is My Adventure."

We have to thank those readers who so generously responded to our recent appeal for funds to enable our contributor, Mrs. L. Kolisko, to transfer her laboratory to England. The total sum required has not yet been obtained, and the reiterated appeal will be found elsewhere in this issue. Mrs. Kolisko's important work was known only to comparatively few people in this country a short time ago, but since the publication of her articles in THE MODERN MYSTIC, we have received letters of appreciation from many parts of the world, including some from scientists who are watching her work with interest. May we ask those who can afford to do so, to send along a contribution? Acknowledgment will be made direct. In the event of our publishing the subscription list, will readers who do not wish their names to appear, kindly adopt a pseudonym? Contributions may be sent to this office. Envelopes should be clearly marked in the top left-hand corner, "Laboratory Appeal."

It has been usual, in recent years, for public lectures to be given under auspices of the Rosicrucian Order (A.M.O.R.C.) London Lodge, at 40 Langham Street, London, W.1. These, in future, will be more or less restricted to members. Readers who wish to attend public lectures having a bearing on the mystical and occult will find a warm welcome at the United Lodge of Theosophists whose meetings, held on Sundays at 8 p.m., do not clash with the lectures recommended to them above. The meetings are held at 17 Great Cumberland Place (near Marble Arch), London, W.1. The programme for October is as under :

- October 10th—Every Man a King.
- „ 17th—The Greatest of all Wars.
- „ 24th—Let us Become Brothers.
- „ 31st—Retribution, Reward, and Punishment.

In this issue are reports from two centres of immediate

interest to us. The first is a digest (of necessity inadequate) of the proceedings of the Anthroposophical Summer School, held this year at Swanwick, Derbyshire. We have space to report only a few of the admirable lectures to which we listened. Not the least of those which space alone compels us to omit in point of sincerity and conviction was that of Dr. Karl Schubert of Stuttgart. Dr. Schubert's lecture was a triumph of personality over the great difficulties of speaking in a foreign tongue. He certainly made plain his message to our hearts with swift ease. He reminded us of those orators of whom we have heard, but whom we suspected to be merely legendary, who had power to enthral merely by the sound of the voice and the urgency of the conviction. The MODERN MYSTIC accounts it a privilege to have listened to him.

The report in this issue from Dr. Vries of the proceedings at Ascona are indicative of Continental activity. Indeed, in all parts of the world there are to be discovered not only signs of renewed interest in the mystical and the occult, but definite activities of a lively and distinctly objective order. The recent Rosicrucian Convention in America was attended by literally thousands of students from all parts of the United States.

This month's "Bookshelf" contains two new books to which we specially draw readers' attention. Mrs. Alice A. Bailey's "From Bethlehem to Calvary" is in many ways remarkable, and comes from an author who needs no introduction to students of mysticism. The other is "The Legacy of Asia and Western Man" by our contributor, Mr. Alan W. Watts. We hold a small stock of Mr. Watts' work,—early copies of the first impression. The price is 6s. 4d. carriage paid.

With the current instalment, Frau Kolisko concludes her series of articles dealing with the effect of the Sun, Moon and Planets on earthly substances. The series commenced with the June number, and back numbers are available. We are still receiving requests for the April-May issue which contained the second of Dr. Stein's articles on the "Life and Work of Rudolf Steiner." The series commenced with the March issue, and the April-May number contains a full-page portrait of Dr. Steiner.

We have received from Mr. Christmas Humphreys, President of the Buddhist Lodge, London, a copy of a little book written by him, "The Development of Buddhism in England." It is an interesting record of the proceedings of a group which has probably done more than any other to spread in England the wisdom of the All-Enlightened One. There must be many who, like ourselves, passing in search of truth through the hospitable portals of 37 South Eaton Place, owe as much to Mr. Humphreys' kindly helpfulness as to his immense scholarship.

With this issue we commence a new series of articles by Mr. G. S. Francis which opens up still another avenue for the application in our everyday world of occult teaching and research.

The Editor

Meditation, Clairvoyance, and Action

Continued from September issue

by Eleanor C. Merry

II.—THOUGHT AND ATTENTION

IN my last article I quoted, from the Editor's *Credo*: "The advent of the new age will demand the objective application of occult science." But it must be understood that a real occult science (or spiritual science) is not something which is applied only in the realm of natural science or technology, but also in history, education, in the arts, and in religion, and in the social and economic life. To be effective it must be comprehensive, and its comprehensiveness will be the hall-mark of its reality.

The sphere in which it has to work is the material world. Spiritual knowledge must embrace material knowledge, and material knowledge must open the door to it.

So one can say that any advance in human evolution, for this present historical moment, must come from two directions: it must work "upwards" from the realm where man works upon and with the physical organisation, not only of himself but of the world; and "downwards," from the realm where his "I" instinctively knows itself as spirit. The difficulties of our age lie in the fact that what has been called the "fall" of man has reached its most acute manifestation: because in the soul, *egotism* has the upper hand—the ripe result of the original pride of the light-bearing (Luciferic) angel-intelligencies, which infected all humanity. While on the other hand the whole physical creation is, as we all recognise, dependent upon something over which man has no control:—Divinity.

No mere human creations are possible without this foundation of already divinely created substances and processes. There is therefore a discrepancy—a misfit—which has reached a great climax, between the work of God and the work of Man.

There is an intermediate sphere of course where religion, and spiritual science, seek to heal this wound. But careful observation will show that the Western world, which has been the source of the stream of material knowledge, must create an occult system which will have its "feet" so to say, firmly planted on the ground of the material world.

For: if we are immersed in this world—which is an undeniable fact—we cannot leap suddenly into the spiritual world (in knowledge) without losing everything that gives us, in the West at any rate, our strong sense of egohood. We should be like people who suddenly lose their memory and cannot find their way home. We should be unable to carry our spiritual knowledge down again into practical application in the material world. That is a reason why the practice of Eastern occultism in the West is unsuitable; the Eastern man *starts* from a different level.

So we must learn to rise gradually, and first of all by means of that very instrument with which we have created this complicated civilisation, namely, by *thinking*; and about the physical world! But it must be a new kind of thinking.

On the other hand, something must come down from heaven to meet us. This I should like to call *Grace*.

Grace is what makes it possible for spiritual knowledge to be available. It has many occult names. But it is the true Light "which lighteth every man that cometh into the world."

The realm where uprising knowledge from the earth meets with down-streaming knowledge of the Spirit, is the human soul.

A later epoch of civilisation will show a sharper division between those who have striven upwards and those who have not. It will then be the task of the former to *start* from the higher levels of knowledge and descend, bearing the light into the darkness in a very real sense.

The present time has the possibility to work with the true Rosicrucian stream that is striving upwards from the firm basis of physical knowledge, will, and enthusiasm, gathering together the spiritual knowledge which is descending, and which will produce, when it is practised, a new clairvoyance. A later age will have the possibility of working with the spiritual stream which is connected with the "descending" of the Spirit. Then men will remember their evolution: the Holy Spirit "will bring all things to your remembrance, whatsoever I have said unto you."

So what we are primarily concerned with in *this* age, which has to make practical application of occult science in daily life, is the "path" where we begin with the education and clarifying of thought; afterwards, reach Imaginative or "picture" knowledge—which is by some people hailed as objective clairvoyance, whereas it is the soul's first *seeing of itself*; then, reach Inspirational knowledge, which is when discrimination and steadiness have been gained in the "picture" world, so that the visions vanish and become the *sounding* of their realities; thirdly, reach Intuition knowledge, which is the blending of one's own ego, that has become selfless, with the egos of other beings. Right training does not at any point make any real break with the physical world.

Such a path cannot possibly be followed if at any point there is a loss of the feeling of oneself. Hence it entirely shuts out mediumism. Our self, or ego, which is the spiritual part of us and whose sheath, the soul, is wounded by the fallen Angels, *is* on the earth and connected with our physical organism, enabling us to say "I" about ourselves. This is its firm stand.

If a purification of humanity is to take place at all it can only take place by purifying what has been spoilt, not only in man, but *by* him in all the details of creation; and so we must not lose contact with this divine physical creation. Since we dare not lose ourselves, we must extend ourselves; and through three higher stages of knowledge.

It must be recognised that occult science is a spiritual knowledge of the earth. This does not exclude knowledge of the spiritual world; for the former cannot exist without the latter. So we try to learn about life between birth and death (the physical world), and life before birth and after death (the spiritual world).

But one thing is very important in gaining an idea of this occult science. It is that, though the path starts with thinking, and with the fruits of ordinary knowledge, yet this thinking and these fruits *must not be carried up out of the realm where they belong*. What happens is that man penetrates through them. Then he sees the ideal: which is to prepare new forms in the social, the economic,

and the spiritual (educational, cultural, and religious) spheres of life, for the irresistible instreaming of higher knowledge.

One of the things that strikes any observant person today is the reluctance that prevails with regard to thinking. Thinking should be a creative process, a free spiritual activity, that finds its way through and beyond the thoughts which are inherited, so to say, by virtue of the accumulated habits of the time in which we live. And everybody can learn to think in this way. Just as walking is an exercise for the body, so real thinking is an exercise for the soul. The body is in process of decay; the soul is capable of growth and development not only up to the moment of death, but far beyond.

For many years I have been in touch with a large number of people of all classes, and all degrees of education; I have talked with them, conducted studies with them, or just met them as casual acquaintances. And I have been continually astonished at the immense difficulty that people feel in attempting any kind of concentrated thinking in connection with what is usually (and often erroneously) called "abstract" knowledge. That is one thing. Another thing is more general: it is the difficulty that people find in observing things *for themselves*. Let us take two simple examples.

Seeing is quite different from really "observing," or being attentive to what one sees. Someone living in London may often enough have seen that there are many trees in some of the main thoroughfares or squares, but one finds that few will have noticed the preponderance of plane trees, or the beautiful shape of their leaves, or the bursting of their golden fruits, or the lovely dappled bark which reminds one of sunlight even on the darkest days. Ask almost any adult person to describe the shape of the leaves; or to describe in detail any other object; ask anyone who has been in a train whether they could describe accurately even one fellow-traveller; ask anyone if he knows day by day the direction of the wind from his own observation, or whether the moon is waxing or waning!

And for the other example: who realises—even once in a day—the sequence from seeing or hearing to sensation and mood, and from sensation to action or the refraining from action? Who notices the stages of falling asleep—and how wonderful they are—and of waking up? Who arrests the sudden "unbidden" thought, perhaps a swift momentary memory, or a quick premonition, and traces it back—often through an amazing sequence—to its origin—just in a moment, during the day? How many illusions would disappear if this were done! How much of the so-called "clairvoyance" would vanish into the realm of common sense!

Of these two examples the one is connected with the surrounding outer world, the other with the life of our inner self. To be *attentive* is the first of all steps towards uniting will with thought and thought with will.

Against all this we can set another fact: namely that there is today an almost universal dissatisfaction, a longing for some inner light or strength and solace in all the difficulties of life; and a supreme dissatisfaction that amounts even to great fear, with regard to what is felt—though seldom honestly expressed—as "inhuman" in our modern civilisation.

If we observe attentively the outer *forms* of things—as in the first of the above examples—that, as I pointed out, is only a preliminary exercise; but it will awaken something. It will awaken an insight into the *nature* of the thing itself. We see for

instance the plane tree or other things; we make the exercise of observing their forms and colours and details. But then at last we get a feeling—not really a "thought"—of all that they represent in their real nature. This flashes swiftly across the screen of our observation. It is more like a picture than a thought.

This—simple as it may sound—is not something that comes to us easily. It is the long, long exercise of attention, that will one day lay bare deeper levels of existence; it is something that we cannot hold at first; it comes and vanishes like a sudden wind. It may be quite an overwhelming experience. It is the first stirring into wakefulness of free *spiritually*-active thought.

And the same holds good for the attention given to what—for the lack of a better word at this place—I have called the "processes" of our inner life.

What really is the significance of this quality of "enthusiastic attention" which should animate our thinking?

Thinking is nearly always experienced as connected with the head; and feeling is experienced through the heart. Thoughts come to us by way of the senses, but we often experience *feeling* apart from the senses and from conscious thought. The mystic experiences thoughts that are much more of the nature of feeling; he does not want to "think." But the more that thinking is clarified and made alive, the more can enthusiasm—which is warm feeling—be permeated with this clear thinking. *Then thinking begins to arise, not from the head, but from the heart.*

This is a great and outstanding need of our time. Feelings may be roused in every direction concerning the problems with which we are surrounded, but feelings can accomplish nothing of lasting worth. And thinking, without sensitive feeling, can never discover the real heart of any problem. Thoughts today, so far as the great majority of people is concerned, have "frozen" into the channels carved for them by the eighteenth and nineteenth centuries. Nearly every so-called innovation in the social life is thought out by the habits of "heads"; but men are becoming aware of their hearts, and that brings a lurking fear that the light of the new age which is already shining will soon assert itself so clearly that many a tradition and many empty phrases by which our life is ruled, will suddenly appear like the flimsy scenery of a stage—with the play at an end. So we must be prepared.

But in an article like this we do not want to continue with abstract general statements. We want to see how thinking and meditation can lead to a new kind of clear-seeing—really a new kind of clairvoyance—that can then lead in its turn to sane, practical, and fully "human" results.

1. It is important to practise the gradual elimination, at all times, so far as it is possible, of all vague and wandering thoughts. If they go off on their own account, one should at least become aware that they are doing so!

Much reading of newspapers—especially of the more popular sort—is very destructive of conscious, self-ruled and active thinking.

If we find ourselves dreamily following some chain of thought which just "comes," we should immediately (and it can be done in a few seconds) trace it back to its starting-point.

If all concentration is found to be difficult, one should practise, even with watch in hand, to see how long one can sustain uninterrupted thinking about any simple thing—even a pin or a pencil. To some people even one minute seems like an impossible eternity. Ten or fifteen minutes is a good test! It is astonishing

how with a practice of a few minutes once a day one's power of concentration increases. Moreover, the rapidity of the effect on one's whole capacity of thinking is sometimes remarkable.

2. Speech is most important. Probably we are even more inattentive to our habits of speech than to our habits of thinking. We say just anything for the sake of "something to say." The real faculty of right speech comes through the ability to listen to what others say, with sympathetic feeling. It is the best possible check on thoughtless speaking.

One should try to feel what the other person *is* behind his words. In talking to others one should look into their eyes—not *at* them—but feeling how behind the eyes and behind the tones of speech, and shining through them, there is a human spirit.

Very rapid speaking is a fault. And people who are always talking very fast and over-animatedly will not have very good memories. It is a form of inattention. "Clipping" one's words, slurring over consonants, indistinct utterance, are all a lack of attentiveness.

3. The more we are "thoughtful" in our movements, even a little deliberate, the better. Impatience over anything, even over such details as waiting for someone who is late, kills some of the finer qualities of attentiveness. Waiting can be a splendid opportunity for observation, for sympathetic interest in the surroundings. *Everything* is interesting; even the dullest things! In such efforts we are employing, in a new way, the capacities of the will.

4. But all this is useless without one other thing, and that is reverence. Nothing should be looked at superciliously, nothing should be mocked at. Everything should be met with a certain veneration. But anything can awaken *humour*.

There is not one of these things that is not a potent educator of the soul. These four quite briefly and simply enumerated "exercises" are one of the earliest means for creating a state of harmony between our inner life and the outer life of the world. They are primarily connected with the life of thought, as it plays between us and our environment.

But attentive thought can, and must, be directed definitely towards things in the outer world as well; towards the plants, the animals, the minerals, especially the seasons; towards customs, entertainments, machines, all the "things" which make up daily life. We shall have more to say about this in a later article.

Attentiveness has this peculiarity that, if we allow it to work, produces an impulse towards *meditation*. Because through attention and thought-control the soul has begun to grow, and so to seek for what lies deeper than the realm of mere interest.

Meditation should never be a vague dreaming, or a stimulus to emotional feeling. It should to begin with be clear thinking imbued with warmth of heart, about a purposely selected subject. Paradoxically, real meditation leads to the *death of thoughts*. But as every catastrophe is a new beginning, so the death of thoughts is the birth of a higher spiritual thinking.

The danger lies in the "gap" which exists between the controlled thinking with which meditation begins, and the *imaginative* thinking which is the beginning of insight. Because there is the temptation to allow the gap to be flooded with mere dream, or mystical ecstasy, mere abandonment to more or less of sentiment,—it is better to break off the meditation at the peak of its flush of thinking than to slip over into a loss of the sense of ego-hood.

Meditation is a necessity for anyone who has become atten-

tive in the way described. I do not mean that it is a cold duty, but it presents itself as something warmly desired by the soul.

A desire for meditation may also be present in people who have made no effort—which should be a prolonged one—at thought control, and have learnt no clarity and freedom in their thinking; and then it is often a *temptation*. It resembles a wish to slip away from the world, to "enjoy oneself from outside," as in an illegitimate sleep stolen in working hours.

Or the desire for the results of meditation without the previous exercises may be yet another form of temptation—a much more subtle one. It is the temptation to believe that we can immediately hear the voice of God speaking in the silence. The voice that is loudest and comes first over the threshold of consciousness, is—until the attainment of much higher stages of development—*our own*. Every occultist knows this; and would not dream of laying claim to divine inspiration until many arduous stages of the way of self-knowledge had been traversed.

It is essential to come to grips with this problem of human thinking. Most people are tired of thinking, because ordinary thinking is a mere "phantom" that haunts us. But we must give it flesh and blood, imbue it with a new reality, see it *act*. We must breathe soul into it; for the soul is a creative artist—as we know from the artistry and drama of our dreams—and this artist can paint for us the *images*—true Imaginations—of the spiritual world.

But before this can take place something else is necessary.

All thinking must be able to be consciously discriminative. It has, if we but realised it, a certain "sense of touch" which it borrows from the heart. That sounds strange, but it is true. It is really the heart—feeling—which sends into thought the *possibility* of right judgment. . . . Is something true or false? Is something essential or non-essential? Is something prejudiced, or free?

The decision comes when the heart "selects," and impresses its selection upon our thought. This again is a question of attention.

If we swallow everything without discrimination we certainly have a great weakness. Moreover, true discrimination is never based on expediency and personal wish, but only on this finer "touch-sense," which is one of the most spiritual qualities we possess. Like everything else it has to be raised into consciousness. It should become a "touch-stone" which we can apply at any moment.

But I believe that this kind of discrimination or judgment cannot be exercised without some proficiency in all the other preliminary things. If without any other training of the attention and the thinking, we were constantly attempting to stop short in the midst of impressions, to *ask* ourselves "is this true or false, essential or non-essential?" we should be plunged into confusion and probably despair. No—this discrimination is a tender and delicate thing that grows like a flower out of the green plant of our heart-filled thinking. We are even astonished when it appears.

I have tried to emphasise the fact that an education in occult science should start with nothing more magical than everyday life (which is where "magic" really is); that this life has two sides to it: what is in the inner being of man, and what is in the outer world. Between these two must be found the harmonising answer to this riddle of existence. This may be, and is, a thing of purely personal interest to begin with, but it leads to the losing

(continued in page 14)

H. P. Blavatsky: A Great Occultist III.

by B. P. Howell

"Those who have not practised devotion conceive erroneously of the nature of the world. . . . The ignorant who do not perceive that this Universe is of the nature of wisdom, and judge of it as an object of perception only, are lost in the ocean of spiritual ignorance." (Vishnu Purana, Bk. I, c. iv.)

IT is questionable if H. P. Blavatsky would have been attacked so bitterly by enemies and one-time friends alike, had it not been for the existence of the Third Object of the Theosophical Movement, and its misapplication and misconstruction by so many of her would-be pupils. That Object relates specifically to hitherto unknown laws of nature and the powers appertaining to Man as a *psyche*, individually and collectively. No better example can be found of the wide divergence of view as between H.P.B. and her Teachers on the one side and those attracted by phenomenalism on the other, than is to be seen in the profound emphasis laid by the former upon an understanding and application of the principle of Universal Brotherhood as the sole basis for any study of true Occultism, and the complete lack of recognition of that insistent fact by the seekers after magical wonders. The ethical and philosophical foundation of character necessary for any right pursuit of occult studies was and is too often overlooked, notwithstanding repeated and most solemn warnings against promiscuous dabbling in "the occult." There was nothing casual about the formulation of the principles involved in the Three Objects of the Theosophical Society in 1875. What the Masters Themselves thought on the subject may be seen in a letter written to Mr. Sinnett in 1882 (three years before the storm that broke over the Report sponsored by the Society for Psychical Research!): "I say," remarks the Master M., "that it is the vilification and abuse of the founders, the general misconception of the aims and objects of the Society, that paralyses its progress—nothing else. There is no want of definiteness in those objects were they but properly explained. The members would have plenty to do were they to pursue reality with half the fervour they do *mirage*." To-day, as in the early days of the Movement, these warnings go unheeded. As in the case of some individual students, Theosophical activity generally has been too often vulgarized by trumpeting of immature psychic visions masquerading as a complete philosophy of the Sacred Science. The Ancient Mysteries have been profaned by much trafficking in the Temple. If we but judge in the light of the spirit and tradition of the Ancient Wisdom, as outlined by H. P. Blavatsky in her voluminous writings, we shall find no difficulty in reaching a sure verdict upon the questions at issue, exemplified as these have been and are in the history of the Theosophical Movement and in the lives of so-called "successors" and "leaders" since H.P.B.'s death in 1891. "The tree is known by its fruits," H.P.B. points out in her *Key to Theosophy*, "and as all Theosophists have to be judged by their deeds and not by what they write or say, so *all* Theosophical books must be accepted on their merits, and not according to any claim to authority which they may put forward."

But the world is obsessed by the glamour of "authority," and has no means of discerning false from true knowledge. It is not without astonishment, therefore, that we find the attacks made upon H. P. Blavatsky are directed chiefly against her character and reputation, rarely, if ever, against the principles of the Teaching which she re-proclaimed in the face of a bigoted and sceptical generation. Occasionally, even to-day, a book appears containing a stale re-hash of ancient malice; but there is little that can have been left unsaid by her enemies. The more personal calumnies were collected and published in the *New York Sun* as long ago as 1890. In these articles charges of fraud and immorality were brought against H.P.B., William Q. Judge, and others, furnished in the main by a Dr. Coues, who was expelled from the American T. S. in 1889 for imputing fraud and falsehood to H.P.B. Suit was brought for libel; the lawyers for the *Sun* confessed in open court during an argument on the pleadings their inability to prove the charge of immorality on which the suit lay; H.P.B.'s death in May 1891 automatically terminated her case, though William Q. Judge pressed his own; and, finally, in its issue of September 26th, 1892, the *New York Sun* printed the following retraction: "We print on another page an article in which William Q. Judge deals with the romantic and extraordinary career of the late Mme. Helena P. Blavatsky. We take occasion to observe that on July 20th, 1890, we were misled into admitting into the *Sun's* columns an article by Dr. E. F. Coues of Washington, in which allegations were made against Mme. Blavatsky's character, and also against her followers, which appear to have been without solid foundation. Mr. Judge's article disposes of all questions relating to Mme. Blavatsky as presented by Dr. Coues, and we desire to say that his allegations respecting the Theosophical Society and Mr. Judge personally are not sustained by evidence, and should not have been printed." (*The Theosophical Movement 1875-1925: A History and a Survey*; New York, E. P. Dutton & Co.)

The only other attack of any historical value was contained in the Report of a Committee of the Society for Psychical Research (*Proceedings*, vol. 3, December 1885). In a preliminary report, issued in 1884, the S.P.R. recognised that "Theosophy makes claims which, though avowedly based on occult science, do, in fact, ultimately cover much more than a merely scientific field." They decided that there was a *prima facie* case for some part, at least, of the claim made that phenomena connected with the Theosophical Society were genuine, and, therefore, one of its members was sent to India to investigate the subject further, including charges made by a M. and Mme. Coulomb (who had been befriended by H.P.B. some years previously and had been expelled from the Society by the Headquarters' Council). These charges were made in conjunction with certain Christian missionaries in Madras. The member who went to India was a Mr. Richard Hodgson, a young and inexperienced University graduate, and his report, after a first endorsement by the S.P.R. Committee, was finally issued six months later in the *Proceedings*. It was decisively unfavourable to H. P. Blavatsky.

This famous (or infamous!) Report has been pulled to pieces

more than once, but not at any time during the intervening years has the Society for Psychical Research seen fit to revise or withdraw it in the light of further evidence or the able defensive literature that appeared after its publication. It is only necessary here, in order to make this slight sketch of H. P. Blavatsky's life and works complete, to point out that neither the members of the Committee nor Mr. Hodgson were witnesses of any of the phenomena which they were supposed to be investigating! Further, all the witnesses whose testimony was examined (with the sole exception of the Coulombs)—and they numbered more than a hundred—declared for the genuineness of the incidents observed by them. An impartial examination of the Report, in the light of the attendant circumstances, is bound to lead to the opinion expressed at the time by the late Mr. A. P. Sinnett: "The Committee of the S.P.R. furnish us with what is probably an unprecedented example of a judicial refusal to hear a defence on the ground that the *ex parte* statement of the prosecutor has been convincing by itself." Referring to the incriminating letters produced before the Committee, H.P.B. stated, in a dignified protest attached to Mr. Sinnett's pamphlet: "Strange to say, from the time the investigation was begun, fourteen months ago, and to this day, when I am declared guilty by my self-instituted judges, I was never permitted to see those incriminating letters." And, she added, "wherever the principles of fairness and honourable care for the reputation of slandered persons may be understood, I think the conduct of the Committee will be regarded with some feeling resembling the profound indignation of which I am sensible."

It is of historical interest to note that, writing of a similar adverse Report drawn up by M. Bailly on behalf of the French Academy in 1784 against the famous Mesmer and his discoveries, H.P.B. observed: "(it) has had dire effects in the present, but it had its *karma* also. Intended to kill the 'Mesmeric' craze, it reacted as a death-blow to the public confidence in scientific decrees." And not the least of the effects is to be seen in those who, knowing nothing of "the action and re-action of ideas on the inner lower 'Ego,'" or of occult laws, indulge in experiments in suggestion and hypnotism, and thus are gaily turning themselves into sorcerers, and "Science into a vast field of black magic." (Editorial *Lucifer*, June, 1890, reprinted in pamphlet form *Hypnotism: Black Magic in Science*; Bombay, Theosophy Co. (India) Ltd. 1932.) Similarly, we see to-day, in the rapid growth of interest in mind-cures and fortune-telling, and the fleecing by charlatans of the mystically-minded under cover of an occult jargon, a vivid reaction from the materialism in thought of the 19th century, that same materialism being merely transferred to other worlds. Who can doubt that if the S.P.R. had been true to its own programme and had impartially investigated Theosophical phenomena and the laws underlying their manifestation, a valuable impetus would have been given to the growth, on right lines, of the advancing study of psychism, and some of the dangers of this new cycle in human affairs thus have been avoided? At least, we might have seen a more widespread realisation of the truth to which H.P.B. gave constant utterance: "the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. . . . Learn, then, well, the doctrines of *Karma* and Reincarnation, and teach, practise, promulgate that system of life and thought which alone can save the coming races." It is on this rock that so many of her students went to pieces. All was sacrificed in the mad rush for

chelaship, and the lines of differentiation between theory and practice were obliterated.

And, yet, the distinctions between Phenomena and Philosophy, Psychism and the trans-Himalayan Esoteric Doctrine, Theosophy and Occultism, are clearly marked in all H.P.B.'s writings, and are implicit in the great Third Object of the Theosophical Movement. There is a very definite indication of this in an article she wrote in *Lucifer* (April, 1888). Referring to these essential differences, she declares: "It is easy to become a Theosophist. Any person of average intellectual capacities and a leaning towards the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness, and Wisdom, for their own sake not for the benefit they may confer, is a Theosophist." "But," she goes on to point out, "it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil; a path which also leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger."

The demand for "first-hand" occult tuition, as it was sometimes called, was in evidence before the formation of the Esoteric Section of the T.S. in 1888, and, strictly speaking, derived from the early division of the Movement into the three sections of Adepts, Pupils, and the exoteric membership, which was so marked a feature of its working in the early years. The existence of what was known as a "Path" to the Teachers became, however, an ever more familiar thought in the minds of students. Nor were the conditions requisite for *chelaship* in the service of the world at any time obscure. There was nothing arbitrary about any of them. The Masters being regarded, not as "jealous gods" on the look-out for devotees, but as forming a logical product of the scheme of evolution—spiritual, psychic, and physical—which we may find outlined in *The Secret Doctrine*, it was obvious that the method of approach to Them is subject likewise to laws inherent in consciousness and its unfoldment, laws under which all manifestation proceeds. Unfortunately, even students of occultism are not necessarily exempt from the adverse influences of their day and generation, nor from unworthy ambitions which so grievously afflict our human nature. They forgot, therefore, that *chelaship* is "a psychic solvent, which eats away all dross, and leaves only the pure gold behind." Under such a test, "the real man comes out." Here it is only necessary to say that H. P. Blavatsky pointed out "the recommendations of one aspiring to perfect Chelaship" as long ago as 1883, and they remain the same to-day as they have always been—physical health; mental and physical purity; unselfishness of purpose, universal charity, pity for all animate beings; truthfulness, and unswerving faith in the law of *karma*; a courage undaunted in every emergency, even by peril to life; an intuitional perception of one's being the vehicle of the manifested Divine *Atman* (Spirit); calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world in its relation with, and to, the invisible regions. (See *Raja-Yoga or Occultism*, by H. P. Blavatsky; Bombay, Theosophy Co. Ltd. 1931.) The work before the aspirant is clear. Let him seek to perform it in good faith, knowing that when he is ready, the Master will be found ready also.

(to be concluded)

Magic in East and West—II

(Author of "The Tree of Life," "The Golden Dawn," etc.)—Cont. from September number by Israel Regardie

BUT because phenomena can be produced by one method does not necessarily imply that its duplication by another is false. It may well be that similar feats can be accomplished by quite separate techniques based upon differing hypotheses—each valid in its own sphere and each capable of explaining one set of facts. In any event, the reality of animal magnetism, or the transmission of what in the East has been termed *prana*, vitality, has never been disproved.

On the contrary, it is a simple matter to prove it quite adequately. Let any normal healthy person suspend his fingers over the arm of a second person, imagining and willing that his *prana* courses out from his fingers in long filmy streamers of energy. If the second person sits quite still and cultivates an objectivity of feeling, he will soon sense either a cold draught on that arm or a tingling in his own finger tips which proceeds from an influx of *prana*. This is an experience quite apart from suggestion, for it may be attempted with those who have no idea of the fundamental principles involved and who, therefore, are not directly susceptible to suggestion on this score. Spontaneously, and without prompting, they will observe the fact that a tangible transmission of vitality has been effected. Moreover, in a dark room, these streamers issuing from the fingers can be readily seen after a couple of minutes if the hand is held in front of a black cloth.

Furthermore, one's ability to generate this power is capable of culture. I have elaborated this theme from the point of view of auto-therapy in a little book entitled *The Art of True Healing*. And it is also my suggestion that the interested reader consult Dr. Bernard Hollander's work *Hypnotism and Self-Hypnotism* where the problems of suggestion and animal magnetism are discussed at some length in connection with experimental work—and that most intelligently.

Briefly, suggestion does not invalidate in the least the fact of animal magnetism, nor the effect of a charged talisman. For, as I have intimated, we are confronted by the same problem that years earlier had arisen as to whether the trance and therapeutic phenomena of mesmerism were indeed due to suggestion or to a surcharge of vitality. If power can be passed to an individual as I contend it can, why not to some specific substance which is particularly appropriate in its nature to receiving a charge? Tradition has always asserted that metals, gems and precious stones, vellum and parchment make good bases for talismans. If the vitality of the operator be augmented by simple meditation exercises such as have been described in *The Art of True Healing*, or by the straightforward magical methods of invocation and visualisation of God-forms, then a very powerful charge is imparted to the material basis of the talisman.

Of itself, however, the talisman is nothing. It only becomes efficacious when properly consecrated and vitalised. Thus the Eucharistic substance is worthless as such until it has been duly consecrated by an appropriate magical ceremony, and transmuted into the vehicle of an appropriate type of force. The mode of consecration is of course, another matter, not to be described

here inasmuch as it is a lengthy and technical business. One of the important parts of such a ceremony for the consecration of a talisman or a Eucharistic substance, is the assumption of the God-form astrally. When the operator has determined the nature of the divine force he is desirous to invoke, and having selected the material substance congruous in nature to that force, he must endeavour during his ceremony of consecration so to exalt the spirit within him that he actually becomes identified, in one way or another, with the consciousness of that especial force or deity. The more thorough and complete is this dynamic union, the more automatic and simple does the mere subsequent charging of the telemata become. In the case of the Eucharist the idea, however, is not only spiritual identification with the deity as a preliminary to the ascent to the unknown universal God, but the alchemical transmutation of the lower vehicles into a glorified body. While the higher consciousness of the Magus may certainly be dissolved in ecstasy, it becomes imperative to create a magical link between that divine consciousness and his physical body and emotions. Therefore, the ceremonial magnetising of a material substance, be it a wafer or wine or herb, impregnates it with that same divine force. Its consumption assumes that transmuting force into the very being and fibre of the Magus, to carry out the work of transformation. As the pseudonymous Therion once wrote: "The magician becomes filled with God, fed upon God, intoxicated with God. Little by little his body will become purified by the internal lustration of God; day by day his mortal frame, shedding its earthly elements, will become in very truth the Temple of the Holy Ghost. Day by day matter is replaced by Spirit, the human by the divine; ultimately the change will be complete; God manifest in flesh will be his name."

It requires some little magical experience fully to appreciate this, but this simplified explanation will I think throw more light on the actual nature of the ceremony than does the description of Waddell.

I do not wish to discuss in more than a few words the validity of a Eucharistic ceremony celebrated other than by the operator himself. Bearing in mind that a properly performed Eucharistic ceremony results in the production of a talisman, it becomes clear that this kind of operation is principally of benefit to him who performs it. It seems to my way of thinking a useless rite to partake of the Eucharist *en bloc*. The Buddha is supposed to have remarked that no rites or ceremonies are of the least avail in obtaining salvation or redemption. To me, it seems not that he attacked the magical routine in these words, but rather wholesale religious ceremonies in which the audience plays no active part at all. There is no willed stimulation of their own spiritual principles—it is a vicarious participation in the labours of other people. Magic, with Buddhism, agrees with Madame Blavatsky's dictum that "the pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man save those won by his own ego through personal effort and merit. . . ."

There is one final topic I should like to refer to at some

(continued in page 12)



A Message for Those . . . **AT THE MERCY OF FATE!**

YOU LOSE a little something with each day if you're not a little closer to your goal. Each morning finds you more desolate, more shaken in faith. Fate has a way of robbing those who depend upon it. Fate uses time to bring despair and helplessness to those who wait for "fortunate circumstances" or "lucky breaks."

Awaken to the fact that there are no gods of luck or chance that shape the destinies of men. There is no preconceived plan for you to follow; no governing mind or influence will move you forward to eventual success or block your way to serve its end. *You are entirely on your own.* If you take each day's events as they come, on top today and down tomorrow, you are *at the mercy of fate.*

Direct Your Life with This Power

Your life begins with you. Within you is the capacity for greatness, the means to conquer dread fears, to overcome hesitancy with positive action, to create the future instead of waiting for it. All the personal powers and attributes that you, as a human, will ever have, you now possess. Stop waiting for a non-existing fate to set the stage of life and make you a star. Start today to *direct your own life.*

You have tried and waited for everything else to make life what you wish it. *Now* let the Rosicrucians

show you how to *begin with yourself.* They can tell you how to quicken your imagination, to stimulate the flow of creative, productive ideas. They can help you find that happiness which comes from confidence in personal ability and self-assurance.

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length before leaving this comparative study. In so doing it is necessary to leave Waddell for the moment to refer to the writings of two other Tibetan scholars, Madame Alexandra David Neel and Dr. W. Y. Evans Wentz. Both of these scholars have written with sympathy and understanding on Tibetan religion and magical practices. The subject to be considered is a Tibetan mystery play in relation to Western magical ritual.

"Chöd" is a kind of mystery drama, and the magician or yogi is the sole actor therein. Dr. Evans Wentz, in his masterly introduction to the translation of the play or ritual in *Tibetan Yoga and Secret Doctrines* explains that "The Chöd Rite is, first of all, a mystic drama, performed by a single human actor, assisted by numerous spiritual beings, visualised, or imagined, as being present in response to his magic invocation. Its stage setting is in some wild awe-inspiring locality, often in the midst of the snowy fastnesses of the Tibetan Himalayas, twelve to fifteen or more thousand feet above sea-level. Commonly by preference it is in a place where corpses are chopped to bits and given to the wolves and vultures. In the lower altitudes of Bhutan and Sikkim, a densely wooded jungle solitude may be chosen; but in countries wherein corpses are cremated, such as Nepal and India, a cremation-ground is favoured. Cemeteries or localities believed to be haunted by malignant and demonical spirits are always suitable.

"Long probationary periods of careful preparation under a master of Chöd are required before the novice is deemed fit or is allowed to perform the psychically dangerous rite. . . . At the outset, the celebrant of the Chöd Rite is directed to visualise himself as being the Goddess of the All-Fulfilling (or All-Performing) Wisdom, by whose occult will he is mystically empowered; and then, as he sounds the thigh-bone trumpet, invoking the *gurus* and the different orders of spiritual beings, he begins the ritual dance, with mind and energy entirely devoted to the one supreme end of realising, as the Mahayana teaches, that *Nirvana* and the *Sangsara* are, in reality, an inseparable unity.

"Stanzas three to seven inclusive suggest the profound symbolism underlying the ritual; and this symbolism, as will be seen, is dependent upon the Five Directions, the corresponding Five "Continents" of the *lamaic* cosmography with their geometrical shapes, the Five Passions (hatred, pride, lust, jealousy, stupidity) which the *yogin* triumphantly treads under foot in the form of demons, and the Five Wisdoms, the antidotes to the Five Passions. . . . In the ninth stanza comes the dramatic spearing of the elements of Self with the spears of the Five Orders of *Dakinis*. As the Mystery proceeds, and the *yogin* prepares for the mystic sacrifice of his own fleshly form, there is revealed the real significance of the Chöd or 'cutting of.'"

Thus the Chöd as explained by Evans Wentz is seen as a highly intricate magical ceremony in which the lama, identifying himself with a Goddess through the visualised assumption of her astral or ideal form, invokes what we in the West would call angels, spirits and elementals to attend upon his ceremony. These he deliberately invites to enter his own sphere. No longer does he act, as in other specialised forms of invocation, by selecting one particular force only and attempting forcibly to keep all others out from his sphere of consciousness. Now he makes a vacuum as it were; he opens himself completely, and, wholly receptive, permits whatever influences will to permeate him through and through, and so partake of his nature. In one

sense, he sacrifices his being to them. His mind, his emotions and feelings, and the organs and limbs of his physical body, and the minute cells and lives composing them, are all handed over to the invaders for consumption, if so they wish. "For ages, in the course of renewed births I have borrowed from countless living beings—at the cost of their welfare and life—food, clothing, all kinds of services to sustain my body, to keep it joyful in comfort and to defend it against death. To-day, I pay my debt, offering for destruction this body which I have held so dear. I give my flesh to the hungry, my blood to the thirsty, my skin to clothe those who are naked, my bones as fuel to those who suffer from cold. I give my happiness to the unhappy ones. I give my breath to bring back the dying to life."

It is briefly, a very idealised form of personal sacrifice in which the whole individuality is opened up, hypothetically, to whatever desires to possess it. As a magical operation it must rank very high in technical virtuosity, and for him who is sufficiently endowed with the magical gifts to perform it a most effectual ritual so far as results are concerned.

The final stage of the drama is ably described by Mme. David Neel in this passage: "Now he must imagine that he has become a heap of charred human bones that emerges from a lake of black mud—the mud of misery, of moral defilement, and of harmful deeds to which he has co-operated during the course of numberless lives, whose origin is lost in the night of time. He must realise that the very idea of sacrifice is but an illusion, an offshoot of blind, groundless pride. In fact, he *has nothing* to give away, because he *is nothing*. These useless bones, symbolising the destruction of his phantom 'I,' may sink into the muddy lake, it will not matter. That silent renunciation of the ascetic who realises that he holds nothing that he can renounce, and who utterly relinquishes the elation springing from the idea of sacrifice, closes the rite."

In attempting a comparison between this Chöd Rite and European magical rituals, we are at the outset confronted not by the problem of inferiority of conception or technical skill, as many have heretofore thought, but by a vast difference of metaphysical outlook. That is to say, there is a markedly enunciated opposition both of philosophic and pragmatic aim. In common with all schools and sects of Buddhism, the Mahayana is directly antagonistic to the ego idea. The whole of its philosophy and ethical code is directly concerned with the elimination of the "I" thinking. It holds that this is purely a fantasy bred of childish ignorance, very much as the mediæval notion that the sun circumambulated the earth was the result of imperfect knowledge. Therefore the whole of its religious and philosophic scheme is directed towards uprooting this fantasy from the thinking of its disciples. This is the *Anatta* doctrine, and its importance to Buddhism is grounded in the belief that from this fantasy spring all sorrow and unhappiness.

European Magic, on the other hand, owes its fundamental doctrines to the Qabalah. Whilst having much in common with the broad outlines of Buddhism, the metaphysics of the Qabalah are essentially egocentric in a typically European way. On the other hand, however, the terms of its philosophy are so general that they may be interpreted freely from a variety of angles as may be seen by reading Dion Fortune's *The Mystical Qabalah*. Whilst decrying the ills and limitations that accompany the false ego sense, it emphasises not so much the destruction of the ego as, with true Western practicality, its purification and integration.

It is a very useful instrument when it has been taught the needful lesson that it is not identical with the Self, but only one particular instrument, one small phase of activity comprised within the larger sphere of the total individual. Hence, the practical theurgy that arises as a superstructure from the basic theoretical Qabalah must also be affected by such a viewpoint. Instead of seeking to remove the ego as such, it seeks to extend the limited borders of its horizon, to enlarge its scope of activity, to improve its vision and its spiritual capacity. In a word so to enhance its psychological worth that in taking cognisance of the universal Self permeating all things, it may become identified with that Self. Here, then, is a fundamental distinction in the point of view envisaged.

Just as the *Chöd* has its roots in the primitive Bön animism of pre-Buddhistic Tibet, having been very clearly re-shaped by the Mahayanists, so the Western Ritual I propose to consider here also has a very crude origin. It dates possibly to the centuries immediately preceding our own Christian era. "The Bornless Ritual," which is the name it has come to be known by, may be found in its elementary form in *Fragments of a Græco-Egyptian Work upon Magic*, published in 1852 for the Cambridge Antiquarian Society by Charles Wycliffe Goodwin, M.A. The ritual has since undergone considerable transformation. From a simple primitive prayer to ward off evil, in the hands of skilful theurgists trained in the Western tradition of the Golden Dawn, it has been evolved into a highly complex but most effectual and inspiring work. The Ritual, as such, now consists of a lengthy proem, five elemental invocations, and an eloquent peroration. Sandwiched between them is a Eucharistic ceremony.

In the prologue, the operator identifies himself with Osiris by means of the visualised assumption of the Egyptian God-form. That is to say, he formulates about him the form of Osiris. His imagination must be pictorially keen and vivid enough to visualise even the smallest details of dress and ornamentation in clear and bright colour and form. As a result of this effort, if he is successful, no longer is the ceremony conducted by a mere human being. On the contrary, the invocations and commands issue forth from the very mouth of God-head. Osiris in magical symbolism is human consciousness itself, when finally it has been purified, exalted, and integrated—the human ego as it stands in a balanced position between heaven and earth, reconciling and uniting both. In a Golden Dawn initiation ritual, one officer, whilst assuming the astral mask of the God defines its nature by affirming: "I am Osiris, the Soul in twin aspect, united to the higher by purification, perfected by suffering, glorified through trial. I have come where the great Gods are, through the Power of the Mighty Name."

The lama, when performing the *Chöd* Rite, likewise imagines himself to be one of the *dakinis*, The Goddess of the All-Fulfilling Wisdom. She, so runs the interpretation of Madame Alexandra David Neel, represents esoterically the higher will of the lama. The concepts of both rituals actually are very similar.

But here the resemblance, superficial indeed, ends. For in the *Chöd* ritual the lama or hermit, invoking the various orders of demons and spirits, identifies them with his own vices and so sacrifices himself. He sees his ego comprised of hatred or wrath, pride, lust, jealousy and stupidity, and throws these qualities to the invading spirits and demons for consumption. He visualises his body as a corpse being dismembered by the wrathful goddess, and its organs also being preyed upon by a host of malignant

entities. In a few words, a species of dissociation is intentionally induced.

Now in the Western system, the various orders of elementals are invoked from their stations during this Bornless Ritual. They are commanded to flow through the Magus with a view, not to preying upon him and thus destroying his ego, but to purify him. The intent is quite different. At each station or cardinal quarter, the appropriate tutelary deity is invoked by means of the formulation of the astral form. In the East, as a result of the vibration of the appropriate barbarous names of evocation that "have a power ineffable in the sacred rites," and by enunciating the Words of Power, the Sylphs rush through his sphere like a gentle zephyr blowing the foul dust of pride before them. The Salamanders, raging from the South, consume with a burning fire the jealousy and hatred within him. Lust and passion become purified by the Undines invoked from the West, as though the Magus were immersed in purest water from which he issues spotless and consecrated. Whilst the Gnomes, coming from the North, cleanse him from sloth and stupidity, exactly as muddy and impure water is cleansed by being filtered through sand. The operator, all the while, is conscious of the injunction *à propos* the elementals given in one of his initiations. Or rather, the injunction has become a part of his unconscious outlook upon life. "Be thou, therefore, prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong as the Salamanders but avoid irritability and ferocity. Be flexible and attentive to images, like the Undines, but avoid idleness and changeability. Be laborious and patient like the Gnomes, but avoid grossness and avarice. So shalt thou gradually develop the powers of thy soul, and fit thyself to command the spirits of the elements."

The elemental invocations over—very difficult work, to do which requires at least seventy or eighty minutes of intense magical concentration—the operator, being convinced of the presence of the invoked force and the salutary effect of their respective purifications upon him, he begins the second stage of his work by invoking the fifth element, the alchemical quintessence, *Akasa* or the Ether, in both its negative and positive aspects. The effect of these two invocations is to equilibrate the elementals already commanded to the scene of operations. Also, it tends to provide an etheric mould or astral vacuum into which the higher spiritual forces may descend to make contact with the Unconscious psyche of the operator.

At this juncture it is customary to celebrate the mystic repast which again seems the reverse in intention of the *Chöd* banquet. At least, the reversal here is only apparent. The Magus celebrates the Eucharist of the four elements, after reciting powerfully the Enochian invocation of the mystical Tablet of Union beginning *Ol Sonuf vaorsagi goho Iada balta*—"I reign over you, saith the God of Justice. . . ." The perfume of the rose on the altar, the low fire of the lighted lamp, the bread and salt, and the wine are thus powerfully charged with the divine force. So that as he partakes of the elements, the influx of the spirit elevates not only his own ego but all the innumerable cells and lives which comprise his own lower vehicles of manifestation. And more too, for it affects all the spiritual beings, angels, elementals, and spirits who, in answer to invocation, now pervade his astral sphere. Thus he accomplishes that which the tenets of all mystical religion enjoin. The elevation of all the inferior lives as man himself evolves. This he does, in this case, by the agency of the

magical invocations and the Eucharist, so that not only does he himself become blessed by the impact of the divine spirit, but so do all the other beings present partake with him of the glory. There is no withholding of blessing. For here, as in the *Chöd* Rite, there is no retention of power from *any* being.

At the opening of the ceremony, all forces and all beings whatsoever are carefully banished by the appropriate banishing rituals so as to leave a clean and holy space for the celebration of the ceremony. But into this consecrated sphere all the orders of elementals, comprised within the five-fold division of things, are called. And it is this mighty host who, having purified the sphere of the magus by having consumed the undesirable elements within him, are consecrated and blessed by the Eucharist and the descent of the refulgent Light. The whole operation is sealed by the peroration:

"I am He! The Bornless Spirit, having sight in the feet! Strong and the Immortal Fire! I am He the Truth! I am He who hate that evil should be wrought in the world! I am He that lighteneth and thundereth! I am He from whom is the shower of the life of earth! I am He whose mouth ever flameth! I am He, the Begetter and Manifester unto the Light! I am He, the Grace of the World! 'The Heart girt with a Serpent' is my Name."

It coincides with the re-formulation of the god-form of Osiris. And with each clause of the final hymn, the imagination makes the effort to realise in consciousness that they answer to the divine qualities and characteristics of the God, whose Light is even now descending upon the operator's being. The end result is illumination and ecstasy, a transporting of the consciousness of the Magus to an identity with the consciousness of all that lives, an ineffable union with the Light, the One Life that permeates all space and time.

It will be conceded I hope that the Western conceptions of Magic are in no way inferior, as so many unfortunately have come in the past several years to believe, to those prevalent in Tibet and the East. It is only that the philosophic forms are somewhat different. And this difference has its root in varying psychological needs—and these at no time are irreconcilable.

Here then I must content myself with these comparisons between various points of magical interest common to both East and West. My desire to compare them sprang originally from a perusal of Major Waddell's really erudite book—where the reader may find other items of great and absorbing interest. But I do feel that unless he has the magical key to these practices and various ceremonies which the Lamas perform, he is apt to be bored and left without a proper understanding of them. With all due respect to the Eastern wisdom for which assuredly I have a great and profound reverence, it is my belief that in this instance a study of Theurgy as developed by Western genius is more capable than aught else of throwing an illuminating ray on the true nature of spiritual development by means of the path of Magic. There are many paths to the one goal of the Beatific Vision. Of these paths, meditation is one. Probably in its development of meditation and the purely introspective processes of Yoga, the East is far in advance of the West. Certainly there is no better text-book on that subject than the Patanjali Yoga Aphorisms. And I do appreciate the fact that Blavatsky brought Theosophy from the East. But Theurgy has climbed to sun-illuminated heights in the Western schools. Our hidden sanctuaries of initiation, where Magic has long been successfully

employed, but all too rigidly suppressed from the notice of the outer world, have a finer, nobler and more spiritual interpretation than any to be found in Eastern systems.

For myself, I can only say that experience demonstrates that Theurgy makes no confusion in its statement of ideals. It introduces no superstitious chaos concerning the fear of demons, etc., which is only too apparent in the Tibetan scheme, judging from Waddell's book. Every magical effort of the Lamas is described as being due to fear or hatred of evil spirits, though I do not doubt but that many Lamas have a finer understanding of their system than this. Theurgy nurtures the ideal that its technique is a means of furthering one's spiritual development so that thereby one may consummate the true objects of incarnation. Not selfishly, but that one may be the better able thereafter to help and participate in the ordered progress of mankind to that perfect day when the glory of this world passes, and the Sun of Wisdom shall have arisen to shine over the splendid sea.

MEDITATION, CLAIRVOYANCE, AND ACTION

—(continued from page 7)

of personal interest and the gaining of selfless love. From the details of many personal interests the whole web of human destiny is woven. Progress depends upon the quality of the interests.

In various books by the occultist Rudolf Steiner (and notably in *Knowledge of the Higher Worlds and its attainment*) many exercises are given for the preliminary training of thought, feeling, and will. But what is outstanding is that the pupil is never directed to the life of his own soul without being also directed to observe the outer world, and also to *do* certain things which are connected with the conduct of everyday life. And running through all is the reminder to the pupil to learn to notice the rhythm of Nature, the growing, blossoming and fruiting, the fading and decaying of the plants; the passage of the day and night, sleeping and waking, the course of the seasons, and so on.

If this can become a habit it produces at last a certain watchfulness for the threefold secret of the world. Between the rising and falling of rhythm, a third element makes itself felt. Attentiveness and observation will gradually discover that this is no mere vague feeling but a fact that can be everywhere demonstrated. The seed breaks out on the one hand into rootlets and on the other hand into stem. Everywhere there is the balance of the one between two. To trace with exactitude the universal working of the Trinity is to discover the master-key of occult science, and therewith the paths by which it can enter into modern civilisation.*

(To be continued)

* In this connection see the articles by Dr. E. Kolisko on *Must Man remain unknown?*

"You must, for wisdom, for sanity, have some access to the mind and heart of the common humanity. The exclusive excludes himself. No great man has existed who did not rely on the sense and heart of mankind as represented by the good sense of the people, as correcting the modes and over-refinements and class-prejudices of the lettered men of the world."

R. W. EMERSON (Essay on Aristocracy).

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Lourdes—What and Why

(Continued from the September issue)

by Robert E. Dean

III

EMPHASIS is laid by the Church authorities at Lourdes upon cures of the soul rather than of the body. Priests ask the pilgrims not to expect physical miracles, but to pray for spiritual grace. These are wise words, yet they have no effect in deadening interest in the shrine, and practically all the conversation of the town is of miracles.

In August of 1926 a Mme Augustine Augult was carried here from Caron, France. Small and worn, she would have weighed only seventy-seven pounds except for an abdominal swelling which bulged under her coat like an over-extended pregnancy. This, her doctor had certified, was a fibroid tumor of the uterus, weighing twenty-five pounds. Her doctor had also certified that this immense growth had caused her many hemorrhages and had displaced or obstructed virtually all her abdominal organs. Her heart was affected; she was being fed by means of injections. Three surgeons had refused to accept the responsibility of operating on her. As a final, desperate resort, she had come to Lourdes.

She was carried on a stretcher in the procession of the Blessed Sacrament, and, after she had received the Sacrament, remarked that she "felt very well." The next day thirty accredited, reputable, Catholic and non-Catholic doctors from various parts of the world examined her. The tumorous growth had disappeared. It had not changed, they agreed, into another form. There had been no discharge. The doctors said that the growth must have been "annihilated." The only evidence that it had ever existed were the loose folds of Mme Augult's cloak and a slight enlargement of the uterus, which soon vanished.

Mlle Elisabeth Delot also was taken to Lourdes in 1926, certified as having cancer of the stomach, which had completely blocked the pylorus and produced secondary growths on the liver. X-rays had been made, and surgeons had pronounced it an inoperable case. In the water of the *piscines*, she suddenly experienced a moment of excruciating pain and then felt completely eased. A subsequent examination revealed not cancerous growths, but completely healthy tissue.

Henri Mieuzet, at that time seven years of age, was taken to Lourdes in 1927, certified as suffering from tubercular peritonitis. He did not immediately improve. On leaving, he was carried on board the train and two nurses were assigned to him, as he was believed to be dying. Before the train left the station, he asked to see a little girl in the next car, stood erect and walked to her unassisted. He then said he was hungry, and ate a banana, a bowl of warm chocolate, two slices of bread, and some tinned meat. He slept soundly all night, and has been reported healthy ever since.

Other often-cited cases are those of Pierre de Rudder, cured of a compound fracture of the tibia by the instantaneous creation of three centimeters of bone, and Marie Lemarchand, cured of tubercular sores on face and leg. The latter case was examined both before and after her immersion in the bath, and the repulsive sores were reported to have disappeared within a few minutes.

As soon as the first miracles were reported at Lourdes, which was shortly after the visions had appeared to Bernadette Soubirous, it was realised that provision must be made for a thorough examination of those reported to have been miraculously cured. In 1887 the *Bureau des Constatations Medicales* was organised there to examine and certify reported cures. This Bureau is under the direct authority of its President, who is appointed by the Bishop of the Diocese of Tarbes and Lourdes, and on the regular staff are ten or twelve volunteer doctors. The personnel changes from year to year, and sometimes even from month to month, but there are always enough qualified doctors for competent consultation on any specialty. As a matter of fact, more than a thousand medical men of all countries and all creeds take part in these examinations every year.

The doctors are always in attendance in the office near the Grotto. A "cured" patient is hurried away from the instantly gathered throng and rushed to this office where he may be examined, tested, X-rayed. The record and the history of his case from his local doctor must be presented and studied for comparison with his existing condition.

This rule, the sceptics argue, still leaves a loophole. The local doctor might "fake" the record, certifying a disease that never existed, so making possible a "cure" that was in reality no cure at all. It is answered that it seems difficult for even the most sceptical of sceptics to believe that *all* the local doctors involved in the cures reported and certified there have been charlatans.

After a thorough examination of a reported "cure," the Doctors' Bureau may make one of four decisions: (1) The patient is hysterical—there has been no cure; (2) The case is not completely cured, but an "interesting amelioration" has taken place; (3) The case, which was (under certain natural conditions) curable, has been cured, and (4) The case, which was *incurable*, has been supernaturally cured. In the event of this last and most important decision, the *miraculé* must return after a year's time to be re-examined. Then, if he has suffered no relapse, his cure will be certified by the Bureau and pronounced a miracle by the Bishop of the Diocese.

Since the first miracle was reported there in 1858, approximately fifty million people, Catholic and non-Catholic, of all countries, all colours and all classes, have sought out this obscure Grotto of the marble Lady of Lourdes; very nearly a million come each year. Of this annual number, ninety-nine per cent. seek spiritual, and not physical, aid. No figures are available as to the spiritual healing, but statistics for a recent year reveal that approximately one per cent. (10,000) of the total number of the pilgrims are seriously crippled or organically afflicted in some manner. Of this classification, about one hundred and fifty (1.5 per cent. of the total number of invalids) profess themselves to be cured, and each year about ten of these cures (.1 per cent. of the total number of invalids) are certified by the Medical Bureau and called miraculous by the authorities of the Diocese.

These ten certified cures are the residue of the fourth group

mentioned—those who came with proper certificates from their local physicians, were cured, examined by the Bureau after being cured, so classified, and returned after a year for further examination. They seem, in short, to be miracles—what the Church has termed “Exceptions to the usual order of nature as known in our common experience.”

The list of cures grows longer and more impressive with each passing year. Documentation grows more involved, but no more convincing to the sceptics. “One wooden leg,” wrote Anatole France, “is worth all the discarded crutches at Lourdes.” Zola, in his *Lourdes*, characterised the occurrences as “barbaric fetishism, tragic superstition, commercialised religion triumphant.”

By the officials of the Catholic Church, Zola was accused of prejudice and perjury. He knew, they said, that a certain woman was permanently cured of tuberculosis, yet he wrote of her hysterical cure and subsequent relapse. Zola's defence was to the effect that his book was fiction—intended as such, and that he arranged his characters and their lives to fit his story.

A complete analysis of the water from the Grotto—the water used for both bathing and drinking, has been made many times by competent professional analysts and chemists, and the report has in effect always been the same—that the water contains no traces of any known active substance capable of imparting to it the therapeutic qualities sometimes evidenced, and that it can be drunk without harmful results.

The psychological laws of suggestive-therapeutics are now very well known, even to laymen, and it has been urged that many of the so-called “miracles” are due merely to the normal and well-recognised influence of the Mind over the Body—that the afflicted individual suddenly realises that he is not ill or afflicted at all, and presto! he is in fact physically well. As Shakespeare has so aptly put it:

“Our remedies oft in ourselves do lie,
Which we ascribe to heaven.”

It has been admitted that in this principle may lie an explanation of the sudden recovery of some persons suffering from purely mental ills and even some basically inorganic nervous disorders—even some types of deafness, paralysis and blindness, but that it hardly explains the number of recoveries (or even one recovery) from deeply organic ills, such as the sudden disappearance of a fibroid tumour, the immediate growth of firm tissue, the swift knitting of broken bones, or the disappearance of cysts, sores, and tubercular infections, all of which have been noted under circumstances and conditions making simulation impossible.

Many have in fact gone so far as to urge that the cures are quite the reverse of either external or auto-suggestion; that during the greatest moments of emotion, of enthusiasm and of faith—during a frenzy which grips the entire crowd, such as at the time of a great national pilgrimage, the apparent results have been quite negative. Not only the case of Henri Mieuze (which has been mentioned), a seven-year-old child and thus deemed incapable of understanding or even making an effort at auto-suggestion, but that of Gabriel Gergam is often cited in refutation of those who maintain that Lourdes is but a “faith-cure” or a “mind-cure.”

Gabriel Gergam was brought to Lourdes against his will and with no faith, so it is said, even in God. He had been the victim of a terrible railway accident, and as the result was not only paralysed but suffered certain organic troubles. His wife,

herself a devout Catholic, brought him to Lourdes and he was immersed, protesting, in the bath. He was completely cured a few hours later during the procession of the Blessed Sacrament.

Some doctors who did not accept the cure as miraculous examined Gergam afterwards, and offered a theory that a certain nerve had suddenly responded to the icy plunge. To this the Lourdes Medical Bureau replied with the question: “Then why do you not obtain the same results at Paris with hydropathy, and why is it not employed more in your elaborate hospitals instead of at Lourdes where facilities are so mean and so poor?” This question went unanswered.

The internationally known surgeon and biologist, Dr. Alexis Carrell, has for many years been interested in the phenomena occurring at Lourdes. To his associates and friends he has often said that organic lesions have been almost instantaneously cured. The scientific world of a half-century ago was sure that so-called “miracles” did not occur. To-day, some scientists admit that they do happen, yet also admit that they cannot explain *how* or *why*.

Probably the best *exoteric* explanation of what happens at Lourdes—and this is the explanation generally accepted—may be summed up by a quotation from a speech by the presiding officer of the Medical Bureau, Doctor Auguste Vallet, who said:

“The cures of Lourdes are in some sense a suspension of the laws of nature. They argue the intervention of a principle or agency which has control at will over those laws. That agent can only be the Author of Nature, upon whose absolute Will the laws depend for their existence and function. The Author of the laws of Nature is God. Logic, therefore, forces us to admit that the cures at Lourdes are brought about by a direct intervention of God, for it is impossible otherwise to explain how Nature's laws can be rendered inoperative in so many instances.”

IV

Occultism does not recognise the occurrence of *miracles*, in either the generally accepted sense of the word or as “a suspension of the laws of Nature.” Miracles are no more a suspension of the laws of Nature than is any well-known chemical reaction; it is merely because of the fact that scientists are more familiar with chemistry than they are with Occultism that they fail to realise that both are but invariable reactions in accordance with the immutable laws of Action and Reaction—Cause and Effect.

Yet, in his explanation of the occurrences, and in spite of the fact that he really *explains* nothing, the good Doctor Vallet came closer to the Occult explanation than he perhaps realised, because they are in fact “the intervention of a principle or agency which has control at will over those laws,” not to suspend them, but to make them fully operative, as they were and are normally intended to be. Let us see *what really happens* at Lourdes.

We will not concern ourselves with either the fallacy or the actuality of the series of visions reported by little Bernadette Soubirous which led to the institution of Lourdes as an international Mecca of healing; it is well known that such visions are not outside the realm of possibility. Neither are we directly concerned with the Symbolism, as such, of Fire and of Water as characterised by not only the incident wherein Bernadette was reported to have held her fingers in the flame of a candle for some minutes as proof of her statements concerning the words of the vision, but as also symbolised by the burning of candles before

the Grotto, the Candle-light Procession, and the immersion of the ill and the afflicted in the *piscines*.

Fire and Water have through the ages been universally recognised, both esoterically and in exoteric symbolism, as representing both physical and spiritual Cleansing and Regeneration, but in this instance there are other factors deemed to have a more direct bearing upon the types of physical cleansing and regeneration in which we are most interested.

Nor are we here concerned with what have been termed "the enduring miracles of Lourdes"; why no infection seems to spread from or in the crude hospitals and *piscines* where all the afflicted—whatever the nature of their ailment or disease—are placed bed-to-bed and eventually immersed in the same shallow pool. These circumstances are duplicated on the banks of the Ganges in India—"The Holy Ganges"—and are particularly evident also at times of great pilgrimages. There is, if possible, even more probability of indiscriminate infection there than exists at Lourdes, for not only are the seriously diseased of every nature (and they are indeed numerous and varied in number and in infliction) immersed in that shallow, sluggish stream, but even the partially decomposed bodies of animals and often humans are cast therein, where also millions of other, apparently healthy, pilgrims immerse themselves and even habitually drink of the water—all without reported ill effects.

It has been mentioned that the psychological laws of suggestive-therapeutics—the well-recognised influence of the Mind over the Body—while possibly explaining the sudden recovery of many individuals suffering from purely mental ills and even some inorganic types of deafness, blindness and paralysis, will not explain the number of recoveries (or even one recovery) from deeply organic ills such as the disappearance of a fibroid tumour, the knitting of broken bones, or the other recoveries of which a few specific instances have been cited from the many available in the Annals of the Lourdes Medical Bureau.

Recalling that the established procedure of the Medical Bureau in thoroughly examining and re-examining (after a year's time) the reported "cures" before certifying them as "miracles" renders fraud or simulation improbable if not virtually impossible, the cures—numbering approximately ten each year—of such organic ailments as tuberculosis and the growth of firm tissue as well as the healing of true paralysis and blindness, the disappearance of diseased tissue and the swift healing of fractured and broken bones so certified are accepted and will be considered in the light of what the world calls *miracles*.

It is repeated that, while Occultism does not accept such occurrences in the same light as does the exoteric world, it does not deny—in fact it also definitely affirms—that such occurrences as those at Lourdes are not only bona fide but are by no means exceptional. It merely takes issue with the explanation usually offered, and says that they are neither miraculous nor supernatural in the sense that these words are usually used, but merely the perfectly natural effects of purely logical causes.

In the space available, it will be obviously impossible to fully discuss or attempt to explain all forms of so-called miracles; we will be limited to a consideration of the factors involved in occurrences of this specific nature—the apparently physical healing of organic afflictions, and as occur at Lourdes alone. Only two factors are really involved, and these two factors alone need be considered—the *subject* and the *method*—the real composition of the human body and the means by which that structure may be

altered so as to heal organic physical defects and cure organic physical afflictions.

Esoterically, there is recognised but One Element, termed *Æther*; all others, even the primary Elements Earth, Air, Fire and Water are but the varying manifestations of this One which, because of its very nature, is composed of untold myriads and myriads of Atoms.

Atoms composing the One Element become visible complex units and, attracted into the sphere of terrestrial activity, passing through the mineral, vegetable and animal kingdoms, eventually become Man, yet with their basic elements unchanged. Occultly, all the atoms of all the kingdoms, Man included, are *vibrations*—atmospheric vibrations constituting the objective processes of what we call Nature—in reality a phase of Cause and Effect, for every physiological change of every character is due but to a change in the basic arrangement of these atoms which are, physically, the seventh and highest subdivision of the plane of Matter and in the Individual Man but correspond with the One Life of the Universe, though on the plane of physical matter only.

A piece of wood, a stone, and every physical object of any nature are all in reality composed of atoms and molecules which may seem motionless and inert, yet which are nevertheless in eternal motion—in constant vibration within their fixed orbits—a motion so rapid that to the physical eye the whole body itself seems inert and entirely devoid of motion. The same is true of the atoms and molecules composing the human body, and that Man is in fact so composed of an infinitesimal number of individual atoms and that these are eternally not only in motion but also continually undergoing changes is attested by the scientific fact that over a period of seven years—every seven years—a completely new physical body regularly replaces the old.

And, in addition to the physical body as we see, realise and accept it, not only every animate and inanimate object—all objects of the vegetable, animal and mineral kingdoms—also have what is termed an "etheric body," the *etheric double*, it is usually termed, which is the exact counterpart of the physical body in every respect. This is the meaning of the occult maxim, "As Above, So Below," for inversely, "As Below, So Above."

The etheric body, the etheric double, is composed of the same basic atomic substances as the physical, yet in a much more vaporous form. A comparison of the *etheric double* with *steam* and the *physical body* with *water*—both of which are composed of basically identical atomic substances—is an apt illustration and will be referred to later when the means and methods of physical healing are discussed.

Even though Professor Robert A. Millikan (of the California, U.S.A., Institute of Technology), believing that "cosmic rays" are constantly being released when the so-called constituents of the atom, electrons and protons, combine to form elements, used these powerful rays to disintegrate the nucleus of an atom and observed and even photographed the release of the stupendous energy stored therein, exoteric science is still far from a true knowledge of the highly complex nature of even one of the simplest atoms which with many others compose even the simplest molecule.

Yet, Occultism knows that every atom and every molecule is both life-giving and life-destroying, as by aggregation they build Universes and as eternally and inexorably alter and destroy them. Of their own volition, yet guided by that Supreme Intelligence, they are self-generating and self-destroying; they

create and they kill; every second in Time and in Space they both bring into being and annihilate those eternal Mysteries, the living bodies of plants, animals and of Men. They generate both Good and Bad, Beauty and Ugliness, Beneficent and Maleficent, Life and Death; they are the factors which compose that mysterious Life collectively represented by unnumbered myriads of their own lives—a Human Being. And, withal, they and their mysterious actions are, within certain limits, subject to Man and may be controlled by him.

This occult conception of the atomic basis and composition of *all things*, and which must be thoroughly understood in order to understand the true physical nature of Man, may be further elucidated by pointing out that the Triple Unit (Chaos-Theos-Kosmos) is the Producer of the four Primary Elements, each of which is sub-divisible into forty-nine, and with the majority of which (such as oxygen, sodium, chlorine, sulphur, etc.) modern exoteric chemistry is already familiar.

Every Cosmical Element, of which the physical body of Man is composed, by partaking of the qualities and the defects of its Primaries, is in its nature Spirit and Matter, Good and Evil, and therefore each is at one and the same time Health and Disease, Life and Death, Action and Reaction, under the never-ceasing impulse of the One Element. And, as has been stated, these ordinarily "natural" actions and reactions of the individual atoms comprising Man's body may and can under certain circumstances and within certain limits be controlled and directed to heal and to cure the ills and the afflictions of the physical body. How this is or may be done will shortly be considered, but there is a certain factor which must first be mentioned.

One immediately recognises that in the very atmosphere of Lourdes, particularly near the Grotto and at the *piscines*, there is one active force so plainly apparent as to be definitely sensed and almost literally *seen*; a force which is powerful in its effects upon both the believer and the unbeliever alike: Prayer. Prayer is in fact the common denominator of the Shrine, for from dawn until midnight the Esplanade between the Grotto and the River Gave is black with human figures and the very air resonant with their pleas.

Here, all humanity voices its woes of the soul and of the body, and the petitions mount almost to a frenzy: "*Notre-Dame de Lourdes, priez pour nous!*" "*Bien-heureuse Bernadette, guérissez nos malades!*" "*O Sainte Vierge des vierges, soyez benie!*" "*Jésus, fils de David, ayez pitié de vos enfants malades!*"

Yet, Prayer, while always definitely a Force for good when employed for a worthy, subjective purpose, is here but an incidental, contributing factor in these personal, objective, organic cures of physical ills. Prayer, the burning of candles within the Grotto, the immersion in the *piscines*, and the Candle-light Procession are but the factors which contribute to and make more possible the "miracles" themselves in the same manner that the distilling of water removes from it the impurities which would otherwise make impossible or inaccurate many delicate chemical reactions in which it is used.

(To be continued)

"And thus to be a seeker is to be of the best sect next to a finder, and such an one shall be every faithful, humble seeker at the end. Happy seeker! Happy finder!"

OLIVER CROMWELL.

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V. THE AWAKENING FIRE.

by Raymund Andrea

MUCH has been written, and a good deal indiscriminately, about the spiritual fire and its awakening in students on the path, as a means of attainment of supernormal powers and insight into supersensible life. Some writers refer to it briefly and with a note of warning, marking strongly the ill effects which are likely to follow any forced attempts to arouse the fire. Other writers give, without discrimination or note of caution, experimental instruction of various kinds for the specific purpose of bringing the fire into action through the agency of the psychic centres in the body and brain, with large promise of the highest rewards of development and demonstration if consistently followed. The yoga systems of the east, now widely disseminated in the west, refer to this attainment as a matter of course and are prolific in methods relating to the awakening of the fire. Indeed, they aver that the awakening is the first major step on the way for the demonstration of the singular powers with which the yogi is credited.

In this matter of the awakening fire, in which so many are interested, students fall mainly into two classes: those who confine themselves to sane and safe methods of study and meditation, hoping that in good time when they are inwardly fitted for it, they will receive adept instruction in the actual process of awakening; and those who promptly seize upon any available methods which promise success and exploit them to the limit for good or ill, intent as they may be on high attainment. I do not propose to instruct the one class, or to be a critic of the other.

In books on the technique of the path, so far as I was able, from the Master's point of view and as it operates in the working disciple, I offered some reflections and suggestions, evolved in my own experience, on the nature of the technique or process of soul unfoldment. In these papers I continue the theme, but from a somewhat different angle, approaching it more from the mystical standpoint. But the technique of the inner life affords no sharp demarcation between the mystical and the occult aspects of experience. Occultism and mysticism each has its own literature, and there are certain differences between the methods they suggest: the former often emphasises, with a hint of superiority, that it is the way of the head; while the latter, equally conscious of a gracious elevation, reminds us that it is the way of the heart. As a matter of fact, the rightly balanced and fully developed aspirant blends both in a fine equipoise and demonstrates the powers and graces of both in harmonious conjunction. It is well to remember that the Masters of the present cycle demand equally in their pupils the love and compassion of the heart and the organised mind and will, to carry out efficiently their work. And if, in the aspirant, either the mystical or the occult aspect is overdeveloped at the expense of the other, the immediate objective of his training will be a balanced and co-ordinated expression of both. Therefore, while in the books on the technique I approached the subject more particularly from the occult aspect of development and in the present writings the mystical aspect is more particularly considered, yet there are phases of inner culture and experience and reactions thereto which are common to both.

The name we give them matters little: the aspirant on the way is our concern. If the mystic, in high emotional stress, disparages the logical thought structure of the occultist as professionalism, the need of the mystic is not far to seek. If the occultist, secure in his hard won knowledge, forgets that love must yet add fire to all his thought, the time is not far distant when the heart will rise through suffering to claim its own. There is a middle path, and it is that of the new age, which demands an equal development of the life of the heart and of the head; and though I write of the mystic way, there is no intention of giving to the term the limited application it has in the minds of many aspirants, which is that of undisturbed personal enjoyment of the secret heritage of the soul, with faint purpose to give it concrete and masterful expression in some form of service to the world.

I propose therefore to sketch further phases of inner experience which normally occur during the mystical ascent, when the fire of the soul is awakening and energising in the constitution of the aspirant. One point I would emphasise. I do not deal with the subject as one who has consciously awakened the fire by specific methods above mentioned. My opinion is, that the aspirant engaged in world service automatically brings the fire into action in some of its aspects in a perfectly normal manner and unconsciously, and that the individual experience of his work and contacts is indubitable proof of it.

I begin with this basic article of belief, and affirm that the aspirant who is consciously using the technique of the way within himself and in world service, is unconsciously awakening the spiritual fire and is subject to its influence in thought, speech and action. I further affirm that the technique, in its true form, is only to be found in those in whom some aspect of the fire is awakened and in action. There may appear to be exceptions to this; but in those cases in which the fire is prematurely awakened through methods of personal experiment, thus forcing them ahead of the normal evolution of the way, we shall probably find that the technique, as I have outlined it, has no place in the life, or is considered as of secondary importance. This may be for good or ill, contingent upon the health and balance and the objective of the experimenter. The objective in such cases is usually one of phenomenal demonstration, and this can admittedly take place without any reference whatever to technical achievement in the service of the Master.

I am not concerned here with these cases in which forced methods have brought the fire into operation for purposes of phenomenal demonstration. I believe that some danger attends indiscriminate development. I have no doubt that some individuals of sound constitution and mental equipment have made considerable progress in this way; while others, of indifferent health and unstable mentality, yet believing all things possible, have proved to be totally unequal to the strain imposed upon body and brain, and the reactions have been serious and resulted in wrecked lives.

In the case of the aspirant who is using the technique of the Master, a condition of far different import and value comes under

consideration. All is normal here ; that is, however abnormal his development and experience may appear from the average standpoint, they are consistent with the normal treading of the way. In discussing the conditions of the technique I mentioned that the possession of it reveals a very special development which brings the aspirant into close co-operation with the Master in his work. He is then no longer an aspirant, but a disciple of the mystic way, aware of his status upon it and consciously using the technique in some kind of world service ; in which case, he will be constantly passing into new experience of the ways and means of its application and making very important discoveries within himself as he pursues his appointed task.

What relation exists between the technique and the awakening fire ? How does the operation of the technique lead to its awakening ? What ground is there for affirming that the fire is in process of evolution in the disciple ?

The relation between the technique and the fire is a subtle and intricate one. It is no less real, but as difficult to define, as is the magnetic quality which the great artist infuses into the execution of a masterpiece. This quality is a part of the latter's technical equipment. They develop simultaneously and cannot be separated. If we could eliminate the magnetic quality of his work he would cease to be a master artist, although he may still rank as a musician. If the fire is inactive in the disciple, he may be a disciple still, but not a technician of the way in the sense in which I use the term. As there are many grades of musical executants below that of the supreme artist of magnetic quality in execution, so there are many grades of mystical discipleship ; but he whose technical expression bears testimony to the awakening fire within him belongs to a distinct and advanced grade.

Now, this magnetic quality in the artist's execution is of the nature of the very fire of the soul. It expresses itself in a rare combination of elements which we recognise as tone, magical in its beauty, depth and pathos, religious in its intensity and influence, simplicity, strength and naturalness, which carry us in spirit to the fount of creation itself. In like manner, the spiritual fire, stirred to action in the disciple's constitution through the long prayer of devoted service to his fellowmen and the giving of his life in self-abnegation that thereby some might be raised to hope and conquest in a perplexing and suffering world, comes to stamp upon his life expression the fine nuances of spiritual sensitivity and creativeness which enable him to reflect the tone and pathos, the simplicity, strength and naturalness, the speaking interludes and divine silences of the presence of the Master. His thought is original in conception, swift, sure and dynamic in force and direction ; his speech, penetrating, concise and illuminative, carries the intonations of the mystic art of the soul ; his action, considered, mature and inspired, is born of compassion and harmlessness. If this is not so, it is not the ideal that is out of drawing ; the flower of the technique has not opened in the soul. We are dwelling upon the fragrance of that blossom which the suffering and experience of long probation has produced. This fragrance is the fiery quality in the technical equipment of the disciple, as the magnetic quality pervades and imparts illustrious character to the technique of the artist. In both instances, the soul has awakened within itself the chord of the essential harmony which is the fire of the divine life. It is difficult to define, and is so evasive of analysis except through the merest hints, as to be recognised only by those who stand near the precincts of its own secret domain.

How does the operation of the technique conduce to this awakening ? The work of the advanced soul in evolution establishes a claim upon super-nature, and under the law of compensation that claim is met. There may be no consciousness of claim, or reward, but the law recognises the claim and there is reward. The technique works from out the realm of super-nature, and in the interest of its own efficiency it furnishes a basis of power and inspiration which ensures the advancement of itself. The mind, brain and nervous systems cannot of themselves give these. They are the instruments of inspiration, not the inspiring agent. They must be fortified by the fiery essence of the indwelling spiritual self. And the daily consecrated use of these instruments of the self in the work of raising and inspiring human life spontaneously releases this essence, until every aspect of their activity responds to the quickened vibration of this superior energy. If it is said that it is a matter of vibrational impulses acting upon the prepared vehicles of the disciple, we shall avoid the bewildering technical terms of the textbooks which, scientific in treatment as they are, yet make the subject abstruse and difficult of personal application. A simple illustration will suffice. Continuous physical or mental application to an exercise or study opens up a channel of invitation to new energy and thought leading to increased ability in either direction. The greater the use the larger the response. There is a demand upon energy and thought to meet the need of quickened action of body and brain in the interest of personal power.

So with the disciple who is using the technique. Once the rhythm of it is established in the vehicles, there is a steady ascension of life vibration within the highly organised structure. The soul is dominant ; its own fiery essence is in requisition and is drawn forth from its secret recesses because the hour of its need has come. The action of the technique eliminates all need for specific methods of awakening it. The soulful life of the disciple is the cause of the awakening and the guarantee of its safe manipulation.

What ground have we for affirming that the fire is in evolution in the disciple ? Let us think again of the musical artist. We have not a moment's doubt during his interpretation, that the genius of the soul is awakened and in action. It is so evident and arresting that, as we listen, our attention is often forcibly drawn away from the work to the personality of the artist. His magnetic quality opens to us the door to a realm of new creation. We pass out of ourselves, beyond the tyranny of sense and intellect, to a rapt contact with the inspirational soul revealed through his work. Words fail us, or all but those that reflect admiration and gratitude for men who can speak the language of the soul which kindles in us the fire that flames at the heart of life. Poor indeed is the man who is not chastened and ennobled by this exhibition of a divine manifestation in the inspired artist. There are few who are not moved by it, even if true appreciation is lacking.

The awakening fire is the note of divinity in the disciple's life, and every avenue of that life's expression reveals it. It plays upon the threefold instrument of his constitution and sets its ineffaceable seal upon body, mind and soul in all their multifarious activities. We can be as sure of this pervading tone of the divine fire in the disciple's life as we can of the inspirational quality in the artist's work, if we have the open mind and the seeing eye. The quality in both is a manifestation of the same energising agent, though directed to different objectives.

But may not the objective of the artist be no less important

than that of the disciple on the way? May he not be as beneficent in his intention, as unselfish in his work, and in his influence no less potent than the disciple? Is it not granted that genius is often unconscious discipleship, the master Beethoven being cited as a case in point? All this is true: but I am not attempting a study of relative values of artist and disciple. I cite the creative artist as the most apt illustration of the fire in action to other than a purely spiritual objective. Nowhere else in life shall we find so revealing an illustration of the fire in action as that of the creative artist. And I use it with special intent: for if there is one thing above all others which the artist can teach the disciple, it is that of being completely imbued with the creative spirit and demonstrating the passion of it in all his members. We are left in no doubt about this. It is a condition of entire possession, of the divine afflatus permeating form and subduing it totally to its will to the end of great art and technical expression. The disciple who sets himself the laborious task of mastering the technique of the mystic way may also find his objective and field of service in art, in musical or literary creation; but whatever his objective, it will be one of conscious and dedicated service which an intensive training has revealed to him. This is so surely the case, that it is difficult to think of an earnest aspirant taking the mystic way, passing the term of meditation, entering upon the contemplative state, and consciously mastering the initial stages of the technique of the soul's expression, without assuming ultimate recognition by a Master and the opportunities of expert tuition for a special sphere in which to devote his maturing consciousness to notable usefulness to his fellowmen.

What characteristics are there in the disciple in whom the fire is awakening, which may be specially noted? There are several which I believe are always present; and although characteristics analagous to them may be observed in some individuals of outstanding mental development, there is always a marked difference in the application of them, and further, they will rarely be confused by observant minds. The disciple will manifest a very pronounced duality of life and character. This is not difficult to understand when it is remembered that the activity of the fire in him indicates predominance of the soul over the personality—for I am dealing only with the case of the disciple in whom the technique itself has awakened the fire, not with forced development for a lesser objective. He actually lives more within the soul sphere than within the personality, and that inevitably ensures a dissociation at will between the two. How will this work out to the view of general observation? It will manifest in a power of detachment in the disciple's working life which enables him to think, speak and act with complete impersonality regarding issues that confront him. This power of detachment which enables the disciple to function with cool independence of the factor of personality, is a highly important point. A mystical scripture says: "A disciple will fulfil all the duties of his manhood; but he will fulfil them according to his own sense of right, and not according to that of any person or body of persons." It means, as said in the writing on the contemplative mind, that the soul has a different set of values than that of the personality, and the disciple finds it a matter of necessity to adhere to the one and discountenance the other. There is much responsibility in so doing, and often a great deal is at stake; but the influence of the fire in him is of that urgency and strength that personal considerations have no voice against it. The mandate of the soul is as clear and peremptory as the swift cognition of mind and vision. For

him, it is the soul of things as they are and related to the soul of all, unbiassed by the form of personality, that compels allegiance. Few are willing to see it, and if seen, fewer still have the courage to follow it.

It will be seen that this power of detachment and dissociation of the soul from personality issues and hindrances at will, is of itself of an inspirational character. It is really the creative soul working within the personality after the patterns of spiritual truth. It is the artist soul using the instrument of personality and revealing in the process his divine technique. It is direct, relentless and unabating, and imparts rhythm, accent and tone to that personality life. There is no mistaking this: and that is why it may be affirmed that the individual experience of his work and contacts is indubitable proof of the activity in the disciple of the awakening fire. His preparation in the various terms of the mystic way coerces it into living, active response to his purified desire and need. His desire is pure because he loves the soul of man; and the need is a lawful claim upon the Fire of the Universe to lift that soul to its true estate.

To these two characteristics may be added a third, among many that might be remarked. It is that of fearlessness. Fearlessness in thought, speech and action is not rare among highly mental types: quite the reverse. The strong mental polarisation of the people of the west is responsible for a personal assertiveness and declaration of opinions and views so forcible and wilful, that the Powers behind evolution can no longer remain indifferent to it and seek to avert disastrous consequences from it. But the fearlessness which evolves in the disciple under the action of the fire of the dominant soul, is of a different and higher quality. It has nothing in common with the rude and assertive courage which usually accompanies mental assurance; it imposes not its strength and authority upon others; nor is it incompatible with gentleness and compassion and the tears which sorrow and suffering evoke. The fearlessness of the disciple is complete indifference to any consequences which threaten him through following his own light. If the way of preparation has not schooled him to this, something is wanting. The fire has yet to kindle in heart and brain to cleave soul and personality asunder. Until that hour he still waits, whatever his gifts and graces, within the outer court.

It is related of Pascal, the prodigy of many superlative gifts and graces, that he was born late one night in his 31st year. He left a memorial of the experience of that night. FIRE, written in bold letters, stands at the head of it; and the reiterated name of Jesus Christ is the fervently ejaculated burden of the vision which came to him and is recorded in it. For years Pascal had been using the technique of the mystic way. His personality reflected and his incomparable works reveal it. During a brief lifetime of 39 years his feverish genius knew no rest and was amazingly productive in many fields of thought and discovery. The inventor, mathematician, physicist and Christian philosopher, and the unsurpassed polemist inveighing against the Jesuit Order, mark the path of the practical mystic in the search and in the defence of truth. That point is especially to be noted: the mystic, a child at heart and possessed with a consuming passion for God, instituted the most deadly controversial warfare ever known against the most powerful religious organisation in the world. It is also of particular interest to note that he entered upon this matchless controversy with the Jesuits a full year after the date of the revelation by fire which came to him. I do not enlarge upon this fact, but leave it to broaden the mind of the aspirant as it may

towards some idea of the conception Pascal entertained of what a mystic should be. It gives more than a hint of the drastic preparation of the man for a work which none could do better than he. All the stages of the way had been trodden, even to that last portal, when he confessed: "It is a horrible thing to feel everything one possesses slip away." Then it was, in the last hour, that the fire rose from its hiddenness, and the truth and meaning of life, which Pascal had struggled to utter all his days, shone forth as clear as noonday in the revealing glory of his Master's presence.

• • •

Libra

by Clare Cameron

WITHIN this gracious temple, garlanded and fair,
Open to the sun and every pathway of the air,
Venus has her altars, and here by day and night
In gestures of her ritual moves her acolyte.

She tends the rose of Beauty, and its petals are as wings
That prodigal into the world beyond her gate she flings.
And in season from her wrist she loosens in release
To the noise and tumult the sacred dove of Peace.

Between the dual forces, magnetic, poised she stands,
The differences alluring into her skilful hands,
Wherein she subtly reconciles the discord, chaos, strife,
Into the perfect balance of the ordered life.

Then remember, priestess, the import of thy state
Of Love that draws all creatures, yet to Venus dedicate,
Who leads them, through the passion of imperfect earth to rise
By the stairway of Devotion to her temple in the skies.

• • •

Important New Books

Pressure on our space this month has caused us to omit reviews of a number of important new books. Chief among them are the following which we hope to review in the next issue. From Constable's comes *HORIZONS OF IMMORTALITY* by His Excellency the Baron Erik Palmstierna, Swedish Minister at the Court of St. James. From the Aries Press, Chicago, comes the first of Israel Regardie's projected four volumes on "*The Golden Dawn*." The work will cover the knowledge lectures and rituals of the Order. Also from America, we have received a copy of Mrs. Bailey's "*From Bethlehem to Calvary*," whilst from the Theosophy Company comes a little book being a reprint of five articles which have appeared in *The Aryan Path*.

• • •

LIFE AS RELIGION. By V. Colquhoun Bell. (Privately Printed.) 1s.

This is a well written essay in metaphysic, and its appeal to us lies in a strong individuality and abstinence from dogma. There is revealed a deep understanding of comparative religions, and the philosophy expounded is personal, broad, and lucid. The book is well printed on deckle-edged paper and would have found a ready sale had it been obtainable through the ordinary channels.

H. K.

BOOKS BY

Eleanor C. Merry

The Flaming Door

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

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Spiritual Knowledge ITS REALITY & SHADOW

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

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

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Mystics of To-day

KRISHNAMURTI: THE MESSIAH WHO BECAME A SAGE

by Alan W. Watts

SOME time ago I received anonymously from South Africa a paper-covered book which I put away among those things which one feels one *might* read eventually but in any case ought to be filed for reference. It was a record of talks given by Krishnamurti while on a visit to Scandinavia, and at that time I knew of him as just one of those many religious teachers who bask in the adoration of frustrated women. But while on holiday last July some people whose intelligence I respect told me that this Krishnamurti who had once been heralded as a Saviour of the World was talking uncommon good sense. I remembered the book which had been sent to me, turned it up and read it. Its contents proved so fascinating that I bought another record of his talks. Almost at the same time a doctor friend wrote me the following rather cryptic message: "Will you come and have dinner with me on Tuesday; I am trying to get a few people together." I went. It was a small party of some seven or eight people, most of them old friends, but somehow I had a "hunch" that we had been asked for a special purpose. It soon appeared that the guest of honour was to be this very Krishnamurti, and after we had been assembled for a few minutes he arrived and was introduced to us. I took the opportunity of having a talk with him and after a time we all asked him questions which resulted in a most profitable discussion. He stayed with us until about 10 o'clock and then took his leave as quietly and as unobtrusively as he had come. And now I doubt if I shall ever open one of his books again, and still less go out of my way to see him again.

Almost every one of Krishnamurti's devotees that I know constantly uses the phrase, "Well, I must say this about him although I know he wouldn't approve of it." That is precisely the trouble. As is well known, Krishnamurti began his career under the auspices of Mrs. Besant and others as a modern Messiah. From early childhood he was trained to be a Saviour of the World, and, very naturally, when he attained maturer years he announced that he would rather drive a 'bus than be a Messiah. But even before he renounced any claim to this "mission" he had attracted an enormous number of followers, so much so that to-day his annual camp at Ommen in Holland attracts thousands. Yet somehow, the more he tells them he is not a Messiah, the more he refuses to discuss the whole question, the more he avoids adulation, the more his followers bow down at his feet. This may partly be understood from the fact that he has a most undoubted personal charm; certainly he is the most handsome Indian I have yet seen. But there is a profounder reason than this, and a most disturbing reason. It seems to be that his work defeats itself precisely because he is telling people the naked truth. Now the quickest and easiest way to avoid the truth is to make a god of the man who speaks it. This has the comforting effect of making that truth something inapplicable to "mere mortals," something to be worshipped and revered but certainly not to be used. Not all his followers regard him frankly as a Messiah. Unfortunately many of them have become victims of something worse than adulation, and that is imitation.

Krishnamurti is always at pains to point out that truth cannot be imitated; it is not yours because you observe a certain spiritual technique or because you think and behave in a certain way of which you have read in a book or seen in the life of another. This is nothing more than a second-hand spiritual experience, which is to say a sham. Religion can no more be learnt from books or lectures than the art of loving one's wife or husband can be learnt from a treatise on matrimony.

But perhaps Krishnamurti is not really a religious teacher. He has nothing to say about God, about the life after death, about the absolute nature of the universe; he teaches no form of meditation, prayer or ceremonial. He says that these things do not matter, more than that—they are the very means by which we hide the truth from ourselves. At the same time he is no materialist or "rationalist." He does not deny God or immortality; he simply says nothing about them, except that if you believe in them in order to shield yourself from suffering they are simply hindrances. For Krishnamurti is interested purely in Life. Here we are on this earth endowed with five senses, with the power of enjoyment, with the capacity to suffer. This, he says, is enough to teach us truth, and yet we exhaust our brains to find means of avoiding them. We want new senses to give us occult experiences; we treasure the hope of immortality to avoid the pain of death; we believe in a loving God to protect ourselves from the unwelcome truth that we stand alone and unaided in a world from which nothing can deliver us. In fact, he wants to show us just how alone and unprotected we are, to bring us back to the foundation of experience, freed from all illusions, all inherited prejudices, all props and crutches. For in everyone there is a conflict, in most of us lying hidden. Our lives are spent in trying to forget this inner struggle, in seeking a thousand and one means of escaping the truth that we are afraid of the world, that we suffer, that, in short, we are unhappy. It is an old truism that if you seek happiness, you do not find it. For all this seeking, this quest for a spiritual technique which will make life more bearable, is an escape from this fundamental experience. Krishnamurti therefore asks one question: "You belong to this or that religion; you cherish such and such a belief or ideal; you behave in a certain way in accordance with certain rules or standards. WHY?"

Almost invariably the answer must be that it is because we are afraid and do not like to admit it; because there is a conflict between ourselves and the world, and somehow or other we want to come out "on top." Yet the more we oppose the world, the more we look for salvation from it as if it were somehow different from us, the more that conflict is increased. This attempt to escape takes on the most subtle and insidious forms. Krishnamurti says that even trying not to escape may yet be a means of trying to escape, that we may strive to love the world simply because we hate it, believing that this love will in some way deliver us. And so love is made the instrument of hate, and acceptance the tool of fright. The reason is that we make an opposition between love and hate, between acceptance of life

and escape from it. If we feel that we hate life and try to counteract that hate with love, we just create another conflict; if we want to run away and try to conquer that desire with an attitude of relaxed acceptance, we thereby oppose the one to the other and become involved in the agony of the struggle between them.

This seems to be a terrible *impasse*. All of us want in some way or other to solve the fundamental problems of life, to make the world more endurable, to attain wisdom, to be happy—even if we can achieve it, paradoxically, by an intensity of suffering. Yet Krishnamurti shows us with unanswerable logic that if we try to overcome the world in any way, even by the indirect means of submission to it, we simply create again the very thing we desire to defeat. For the problem does not lie in the technique, the means, the behaviour we employ to achieve our end; it lies in our motive for employing it. For Krishnamurti always descends with the searching question: WHY? Acceptance of life is just as bad as escape from it if our motive for acceptance is escape. Therefore we shall naturally ask, "Well, how can we change our motive?" And here Krishnamurti would ask, "Why do you want to change your motive?" At last, then, we must give the despairing cry, "Please, what *can* we do about it?" Perhaps we might then ask ourselves why we want to do anything about it. And here, if we are not to fall into the infinite regress of "motives for motives for motives for motives," we must simply face the ultimate fact of our utter loneliness and fear. At this point we have no more illusions about ourselves; we have thrown aside every shield and support, every pretence to spirituality. We arrive, as it were, at a complete "debunking" of our desires, our theories and our ideals. It is not that there is anything wrong with them in themselves; the trouble is that we make them wrong by misuse. There is a Chinese saying that if the wrong man uses the right means, the right means work in the wrong way. The crux of the problem is therefore how to find the right man. But why do we want to find him. . . ?

It appears that Krishnamurti is a spiritual irritant. He is tearing down idols right and left; he is calling in question our holiest treasures and leaving us without a single hope or comfort. His logic drives us like rats into a hole in a rock which comes to a dead end; he makes us feel like the donkey with the carrot dangled before its nose by the man on its back—the more it pursues the faster the carrot slips ahead, and if it stops the carrot remains at the same distance. The mystics of China put it in this way: "There was a man who kept a goose in a bottle, and in time the goose grew so large that it could not get out. Now he did not want to break the bottle or hurt the goose. How can he get it out?" Why does he want to get it out? Perhaps the solution is therefore to give up wanting the carrot and to leave the goose in the bottle. But why do we want to give up wanting? Why do we want a solution? By no possible means can this searching examination be escaped; we are forced to return to the experience of our helpless solitude, our ultimate despair. And to make that experience even more complete, let us ask, "Why do we suffer, why this despair, why this fear?" The answer must be that it hurts us because we oppose it, because we do not want it. Then why do we oppose it? Because we fear it, because we suffer. And here we are at last turning round in helpless circles. For our position is just that we do not want to suffer because we suffer, and that we suffer because we do not want to. At this point we must go mad or do something desperate; we can just cry or scream or curse the day we were born

into such an idiotic paradox. But no amount of protest can make away with it; the more we fight it, the harder it hits back. It is as maddening as trying to kiss your own lips. When suddenly there comes the moment when we ask, "Well, what is all this fuss about?" If you try to kiss your own lips you will break your neck; if you *will* pursue the carrot you will tire yourself out; if you don't want to suffer you will go mad with pain. You don't avoid joy, so why avoid sorrow? When you enjoy yourself, you enjoy yourself; when you suffer, you suffer. So why go mad through running round in circles? Walk on.

But please don't think that you can save yourself by "walking on." Somebody might ask "WHY?"

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Must Man Remain Unknown?

V. THE CARDINAL PROCESSES

by Eugene Kolisko, M.D. (Vienna)

THINKING, speaking, and the upright walking position are three capacities of the human being which are of decisive importance. They are man's most human attributes. But they are actually three great riddles for modern psychology. In this article I shall deal with these three riddles which must remain riddles no longer.

Thinking is regarded as a product of the brain. The brain is a heavy mass. Yet in thinking we are quite unaware of this weight. We master it with ease. Why? In reality the brain does not work as a heavy mass for it is floating in fluid. This is called the cerebro-spinal fluid. If a body is floating in a liquid, it loses thereby just so much of its weight as corresponds to the amount of liquid it displaces. This law was originally discovered by Archimedes. It is said he was one day sitting in his bath and lifted one leg out of the water. In doing so he noticed that it felt heavier when it was in the air than when it was in the water. "I have found it! Eureka!" he cried, and thus discovered the law which has ever since been called the law of Archimedes. Now the brain loses just so much of its weight as is equivalent to the weight of the water in which it lies.

So the brain, instead of having a pressure of 1 kg (2 lbs) upon its underlying structure, has only a pressure of about 20 grammes. So far as I am aware, Steiner has hitherto been the only one who has pointed out that in thinking we do not make connection with the actual weight of the brain but with the buoyancy due to the fact that the brain is floating. It is therefore not the weight of the brain that is connected with thinking, but its *loss* of weight, its buoyancy and lightness.

Naturally, if one regards the brain as a firm, heavy mass it must remain a riddle as to how thinking, which is the lightest, most spiritual of functions can proceed from it. The law of Archimedes is learned when we study physics, but we are never told when we study it in connection with man, that we *think* only when we are free from the laws of solid matter. *We think by means of the buoyancy of the fluid.*

But the brain is essentially a plastic body. Injuries to the brain may be remedied and the corresponding centres restored to use by spiritual activity and exercises. The brain of a new-born child is relatively unformed in its details. Recent research shows that form and development in the brain of the little child occurs concurrently with spiritual activity. Moreover, quite important parts of the frontal lobe of the brain may be removed without causing any very marked disturbance of the power of thinking.

So one must ask: Does the brain produce thinking, or is it not rather a fact that the activity of thinking forms the brain? Certainly the latter is the case. Thinking is a plastic activity. Indeed, everyone who really thinks can become directly aware of this. We create thoughts much as the sculptor models his forms. But what we are forming is the brain. The brain does not produce thoughts, but thinking produces and models the brain. If this fact were recognised,—and it can be deduced from innumerable examples,—materialism would be overcome. But

we still lack much. Practical occultism will give birth to a new Science of Man.

The counter-pole of the process of thinking, is that of walking. How is it that man is able to stand upright at all? Why does he not fall down? The surface of his supporting basis is so small that if he depended upon mechanical laws he would most certainly fall over.

Regarded from a scientific standpoint, man has no right to be able either to stand or walk. And yet he does both. His blood moves upwards to his head *in opposition to the force of gravity*. Why? Purely mechanically considered, a tremendous force would be necessary for driving the blood through the veins—from the point where the heart's power ceases,—in an upward direction to the head. But this is done by the spiritual activity of the will. I have already pointed out how every thought directed toward the movement of a limb,—for example of the finger,—immediately causes the blood to flow into that limb. We magically control the stream of our blood. And this is connected too with the circulation of warmth which accompanies the circulation of the blood.

Fundamentally speaking, the upright position of walking is exactly the same phenomenon as that of levitation as it may be seen in spiritualistic gatherings. Only, walking is done in public; it is our manifest victory over gravity; a de-materialisation. Actually we bring into movement matter that we are continually burning up and destroying. We move what is a kind of phantom of the material man. We do not move what is solid, nor the fluid or airy part of us; we move the "man of warmth" which we described in our last article. And from this warmth proceeds movement. We stand and walk by virtue of the dominion of our spiritual personality over the element of warmth.

For this reason the upright position,—the walk and movements of a person—express with such intensity his individual nature. Character shows in the way we hold ourselves. Everyone holds himself, stands, and walks, differently from the rest. All the parts of the human body are differently formed from those of the animal body by reason of the upright position. Compare an orang-outang with a man. Here we see short legs, long, heavily-hanging arms, heavy brows, low forehead, and so on. In man we see that a force enters the body which is directed against gravity and calls forth the upright position. This force is the fire-force of human individuality.

Thinking supports itself upon the buoyancy of water. Walking supports itself upon the conquest of the elements of warmth and motion. Thinking is a spiritual activity. It moulds the form of the head. Walking is a corporeal activity and gives form to the entire body. Thinking is manhood in the head; the erect posture and walking are manhood in the whole body.

In speaking, yet another element comes into consideration. In this case it is a question of having dominion over the air. In ordinary breathing we are bound to the air; we need the air, otherwise we should suffocate; we are slaves to the air. Why do we not suffocate when we sing or speak? Because at such times we free ourselves from a part of the process of breathing,

from the ordinary need for air, and so can place ourselves in the service of the spirit. We form the breath, the process of expiration, in song and speech.

Sir J. Paget, in his "Human Speech" shows that every sound corresponds to a particular plastically-formed air-figure. We speak in air-gestures. We control the air, and in doing so are carrying out in the element of air the same thing we perform in the physical movements of the flesh and blood of our bodies with the help of the element of heat.

There can be no question of the production of speech by the larynx itself. It is a much more far-reaching process,—a force penetrating the entire human being that causes the creation of the organ of speech. We know to-day that a kind of speech is still possible for people who have lost the larynx. It is control of the entire breathing process that gives man the faculty of speech.

It is a very interesting fact that the human being develops these three specifically human faculties one after the other during the first three years of life. First of all, at the end of the first year, walking is developed. During this year the regulation of the temperature of the body is very imperfect. Nor is the capacity yet present to digest earthly nourishment in a normal way. These capacities only develop after standing and walking on the Earth are attained. This proves also that digestion, regulation of temperature, and walking are all connected. In the second year the child begins to learn to speak. For this, it is not at all necessary for the capacity to think to be particularly developed. As a rule, it is only in the third year that an independent ability to think manifests itself. Only then does the child distinguish himself

from others, and in his first act of thinking designates himself as "I." One can perceive this moment of progress at once in the clearer and more concentrated expression on the child's face; especially in the eyes. Thus, it shows itself in the head.

Walking, speaking, and thinking are the three most important spiritual steps taken by man in the first three years of life. The direction is from the legs to the arms and hands, then to the organs of speech, and lastly to the head. This is the evolutionary process.

Thinking is a purely spiritual process; walking is an entirely bodily one; speaking is half bodily, half spiritual. It expresses the soul. Walking makes use of the legs and the material process of metabolism. It is dependent upon *warmth*. Speaking makes use of the speech-organs and also of the arms and hands. It masters the *air*, the breath. Thinking makes use of the brain. It takes place in the head, supporting itself upon the buoyancy of the brain in the *water*.

Therefore these three cardinal processes of human nature are not dependent upon solid matter, but upon the mastery of the forces that are at the foundation of the three finer elements. The peculiar action of physics and chemistry in the human body needs to be rightly understood. Practical occultism does not spurn the knowledge of matter; indeed, it alone makes this possible. The bridge from modern chemistry and physics to a true knowledge of man has first to be built. Then man will not remain unknown. The goal of the new and ever-widening spiritual science will be to learn to know man better and better.

(To be continued)

NOCTURNAL THOUGHTS FROM MY BEDSIDE NOTE-BOOK (continued from page 47)

basic elements capable of filling your jug which is your mental mould called up by habit and association?

But even this is halfway house. It is visualising space. Which can conveniently be dispensed with. If, as it is easy to demonstrate, there is no motion as an independent fact but merely as a perspective illusion on the part of a lower-dimensional being viewing a higher-dimensional phenomenon which is stationary, then indeed it requires no time to cover a distance, for space in our sense would have no distance: everything would be interpenetrable and contained within one point, the size of the point being a matter of individual discretion. It is not this which is funny, but our creeping now in ships over a distance which isn't really there.

*
* *

When a Northcliffe or Hearst attempts to enlist the services of a true artist he does not succeed in getting him to conform to his designs, because the artist's conceptions have their being in another world and cannot bend their curves to the magnate's narrower intentions. In the same way when we enlist the services of the Holy Ghost in prayer, He does not carry out our designs where they clash with His own broader conceptions working through the minds of men.

*
* *

Nothing exists for its own sake. This is the purpose of phenomena changing and vanishing in Time, but for which

things would exist for their own sake, and they would be mummies of death, and eternity would perpetuate absolute dust. Nothing, not even the Eternal Becoming chasing for ever its own tail, can exist for its own sake: life can have no objective, no meaning but life; and it is the fragrant, the fleeting and living that eternity is in love with and for ever beholds in beatitude.

More about "H.P.B."

DEFENCE OF MADAME BLAVATSKY. By Beatrice Hastings. (Hastings Press, Worthing.) 2s. 6d.

The name of Beatrice Hastings is better known in strictly literary circles than it is in the occult. When Orage was making literary history in the *New Age* (now defunct), Mrs. Hastings was acknowledged as one of his "finds."

The present booklet is the first of a projected four, the second being in course of preparation. A few years ago, such a "defence" would have done a certain amount of good; at the moment Blavatsky is in no real need of it. The Hare brothers, despite the criticism they have rightly received from authoritative quarters, have done the great woman far more good than harm. A more futile and thoroughly weak book than their "Who Wrote the Mahatma Letters?" has never been honoured by so much sound criticism. Mrs. Hastings's little book would prove most valuable to those who, without having read H. P. B. and Sinnett, have been misled by some of the favourable reviews given to the Hare brothers. Section 3, "The Mahatma Letters and Messrs. Hare" is a complete exposure of the somewhat Fleet Streetish methods employed by the Hare brothers in their "analyses" of the letters.

H. K.

Alexander in Search of a Conquest

by Dr. Walter Johannes Stein

ALEXANDER THE GREAT is known as a conqueror, but he was not so much a conqueror as a philosopher. In his time it was not possible to travel widely without using a whole army for the purpose, and what he did was not done from any aggressive motives; (the point of view of a powerful national state had not been evolved at that time) it was an immense private undertaking of a pupil of Aristotle, who tried to spread the knowledge and the teaching of Aristotle all over the East.

Alexander the Great was told by his great teacher Aristotle that in order to achieve such a purpose it would be necessary to become one of, or at one with, the people he wanted to teach. So we see him wandering through all Asia and becoming, step by step, a pupil and worshipper of every kind of god, every kind of civilisation, and every kind of culture which was known at that time. We must not blame him, or accuse him of infidelity because he worshipped, not only his own god, but every other god, or because he became a pupil not only of Aristotle's, but of every other philosophy. Neither will we blame him because the admission of there being only one truth was one of the greatest points of Aristotelian philosophy, for it was also conceded that this one truth appears in different epochs in different forms. Thus anyone who knows the great secret of mankind's evolution will be able to go through the whole world and worship every god, because the same truth appears in each of the temples, in each of the ancient mysteries, and in each of the ancient philosophies; the truth of the evolution of the human being towards personality.

Now this was Alexander the Great's belief, and we see him acting in such a way as to make himself acquainted at first hand with all the forms of culture about which he had been told by his teacher.

When Alexander was born, it was a great event for his father Philippos who was not only a rich and very able king, but was also acquainted with, and interested in, all kinds of philosophy. He had a wife whose name was Olympias. She must be considered as a very well educated person with a considerable knowledge of philosophy and even of the mysteries.

Perhaps I may tell the story of how Philippos and Olympias, the parents of Alexander the Great, first met. Very near to their country there was a little island, Samothrace, and this island has very high mountains, generally covered with clouds. The sea round it is very wild and rough, so that at times it was impossible to cross, (it is still difficult nowadays sometimes). In those days there was no real harbour where you could land. Imagine little ships filled with children, children of the age of puberty, making their way across to the Island, because in the temple of Samothrace there was a very strange kind of initiation for children, a something that would approximate to our confirmation; a holy festival specially for grown-up children. It was on such an occasion, when attending their "confirmation" that Olympias and Philippos met each other. So we may say that the birth of Alexander the Great was really prepared by the mysteries, and the mystery school at Samothrace was one of the most important.

The worship or service that was in use at Samothrace was connected with sacrifice. The priest would utter his holy words over the smoke—making his incantations some would call it—as it arose from three vessels. The smoke appeared in strange forms with human faces, while the vessels and the gods indicated by them, were called the Cabirim. They were considered to be gods of the formative forces. When the priest spoke he could transform the smoke into the form of human figures; this is a very old and much used mystery—in reality the whole Greek plastic art originated from this—the formations of the smoke created by the acting priest.

In Samothrace there were also other mysteries, and when Alexander the Great later sailed with his fleet from the shores of Greece, all his ships were blessed by the cult of Samothrace. This became a custom, and from that time on, before the Greek fleet sailed for Asia Minor, it received the blessings of the Priests of Samothrace.

Philippos was an understanding man, an educated man, nevertheless he was also a very passionate man. Sometimes he would get extremely angry. Nevertheless he was a philosopher, and whilst we may say that Alexander the Great inherited from his father a proneness to passion, he also received from him, and also from his mother, the faculty to understand secret wisdom.

The father's great aim was to find a suitable teacher for his son Alexander, and he decided to choose Aristotle. According to the Greek law which governed the relationship of Teacher to Pupil, it was necessary for the age of the teacher and the age of the pupil to be in a certain correspondence. The young child had to have an old teacher, and as the child grew older the teacher had to be younger, and so the whole of life was divided into epochs of 7 years, and as middle-life was considered to be at about 28, the pupil had to be educated by men of about the same age, by conversations, by making some common philosophical exercises, and by self-education. During the septennium before this middle point of life, he had to be educated by somebody 7 years older than himself, and during the two septennia before this middle point he had to be taught by somebody two septennias older. It happened that Aristotle's age and Alexander's fitted in with each other; Aristotle was just 28 years older and he became the teacher of Alexander the Great from his 13th year on, but only for 7 years, and then he had to leave his pupil because of the tradition.

This may look strange to us in our modern times, but in ancient times the belief was that the human being is educating another human being not only by knowledge and intelligence alone, but also by a faculty arising from the attainment of a certain age. All this is indicated in a letter written by Philippos to Aristotle, because Philippos mentions in this letter that he is very happy that a son is born to him, not only because later on he will be able to give him his kingdom, but also because he is born at such a time that a little later on Aristotle can become his teacher.

(continued in page 32)



The Family of Darius Before Alexander.

(VERONESE: NATIONAL GALLERY)

Mars and Iron. Jupiter and Tin. Saturn and Lead

by Mrs. L. Kolisko

PRECEDING articles have made it evident that a scientific method can be devised for demonstrating the fact that differences in substance are the product of differences in the nature of the formative forces that are involved. One of the characteristic qualities of *silver* is its capacity for exhibiting an amazing variety of *forms* and, because of this, it occupies a special position among the metals. But while silver exhibits its specific qualities in forms, *gold* exhibits its characteristic qualities in brilliant *colours*. The solution of gold salt used is merely yellow but, when absorbed by the filter paper, delicate mauves, lilacs and pinks intermingled with clear yellow are usually manifest. Hence we can see that gold and silver represent the polarities of colour and form.

As an indication of the nature of these diverse influences the following experiment is interesting. If we cover the walls of a room with filter papers showing the *forms* produced by *silver* and another with filter papers showing the *colours* produced by *gold*, we can have the following experience. If, in the silver room, we try to identify ourselves with the silver process and to vitalise our imaginations of the forms themselves, it soon becomes unendurable and we receive an impression of being overwhelmed by the powers of the form building world.

The experience with gold, on the other hand, is just the opposite. If this experiment is performed with the original coloured filter papers we find they induce a mood of peace and harmony. We can submit ourselves to these impressions hour after hour without any symptoms of discomfort or fatigue, on the contrary they harmonise and vitalise. These portraits of themselves which gold and silver impress upon the filter papers have a powerful influence upon observers, but naturally only on those who are willing to identify themselves in imagination with these forces. We learn to look through these capillary pictures into a world in which we are able to perceive something which, although it may sound strange to some, can best be described as the moral qualities of these metals.

Let us now consider the metal iron. The very sound of the word iron awakes in most people associations of ideas such as the following—Mars, war, iron. I do not suppose there are many people who are unfamiliar with the old connection between Mars and Iron. Mars shines in the sky with a dull red gleam. Mars is the god of war and also the producer of iron in the earth. Man has succeeded in harnessing iron to his service and can now use it with equal facility for plough or for sword. Iron is the only heavy metal that exists in any considerable quantity within the human organism; it is an essential part of human blood. It is also a very special metal in another way, in that there exists both the earthly iron and meteoric or cosmic iron, giving a clear indication that iron comes to us from the cosmos.

In my experiments I used sulphate of iron, a light green salt that dissolves easily in water. As it is sucked up by the filter paper it appears as bright orange yellow in the filter pattern, with a fine zig-zag upper edge at a certain level in daytime, while the

pattern reaches a higher level at night but with an indeterminate upper edge. What forms are characteristic of the nature of iron and how can they be produced? In the case of silver the characteristic forms are produced by allowing the solution to rise through the hours of a day and a night (24 hours) and this has proved to be the right method for iron as well, but it needs patience for development for days or even weeks may elapse before the characteristic iron forms slowly emerge from the original orange yellow colour.

A characteristic form produced by iron sulphate alone is shown in Fig. 1. In the case of silver it is impossible to show a single characteristic form, for silver is so rich in form-building forces that this metal expresses itself in a great variety of forms, even in the case of iron. There is some variation, but only within narrow limits. The characteristic form for iron, we could almost say the symbol for iron, is that of a *pointing hand*. Sometimes it appears as a clenched fist with one "finger" extended, sometimes the "fingers" are slim and delicately formed, sometimes they are plump and heavy, but protuberances which give the impression of "fingers" are always present, the filter pattern is always the metamorphosis of a single fundamental form. If we surround ourselves with the original filter paper impressions of these iron forms and allow these impressions to sink deeply into us, then the soul is filled with a feeling of deep earnestness. We receive the impression of a hand pointing with a warning gesture to something that ought to be done; this earnest, warning gesture is the moral quality of iron.

How can the connection between Mars and iron be definitely established? By studying the transformations that the forms of iron undergo through days, months, years and even through several years. At the moment it is only possible to give one example of these changes. The most favourable conditions, for observing the influence of Mars the planet on iron the metal, exist during conjunctions of Mars and Moon (among the most favourable being the occultations), oppositions of Mars and Moon together with conjunctions and oppositions of Mars and Sun.*

In experiments conducted during a conjunction or opposition of Mars and Moon the earthly representatives of these planets are iron (Mars) and silver (Moon). I well remember the occasion when I first thought of mixing silver nitrate with iron sulphate. I was sitting by a large window late one night, working at some calculations, when I chanced to look up and saw the Moon with Mars shining close by. Moon and Mars, silver and iron at once flashed through my mind. What has Mars to say to the Moon? let us ask silver and iron. This may appear quite fantastic but moments like this do occur which suddenly bring solutions to long standing problems. I had been using silver salts and iron salts for a long time, but never together, but this appearance of Moon and Mars in the sky suggested their use in conjunction.

* An interesting observation was made at the time of the rather rare occurrence of a Mars-Jupiter conjunction, the results of which were published in "Jupiter and Tin" in 1932.

I always have ready for use solutions of 1 % silver nitrate and 1 % iron sulphate, so I took appropriate quantities of these solutions, mixed them, and stood the filter papers in the mixture, then placed the vessels in front of me and continued my calculations. I did not expect anything special, and in the normal course at least 2 hours is needed for the upper level of absorption to be reached; furthermore, as it was night, I did not expect effective darkening of the silver nitrate. After a few minutes, however, I looked up from my work and saw to my astonishment a number of black marks on the filter paper. My first thought was that either the solution or the filter paper contained some impurity, so in order to make quite sure I repeated the experiment and kept it under rigid control. To my amazement small dark marks again appeared within a few minutes, the marks grew in size and number and showed that silver and iron together possessed a most remarkable activity. The forms looked like a shower of tiny arrows. I kept repeating this experiment through the night with varying concentrations and proportions and marvelled at the showers of arrows that were apparently produced out of nothing.

By the aid of combinations of iron and silver I studied many conjunctions and oppositions of Mars and Moon (they occur every month). Figs. 2, 3 and 4 show the experiments of one of

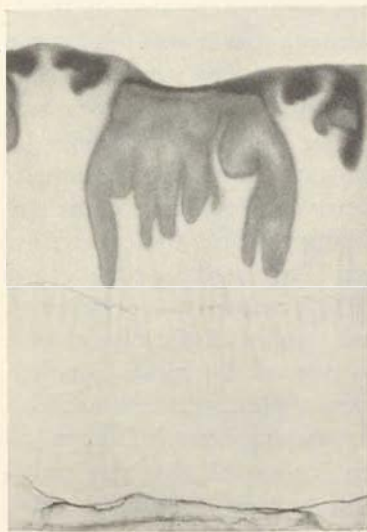


Fig. 1

these events before, during and after an opposition, in which it can clearly be seen that the formation of the arrow-like forms is suppressed at the climax of the opposition.

Let us take another metal—tin. This is rather a difficult metal to use in these experiments for the salt we have to employ is tin-chloride, a white salt, the solution of which becomes pale yellow after a time, but which only leaves a faint, hardly perceptible yellow line on the filter paper. Up to now I have been unable to find any way of producing forms from tin salts alone, although it is natural to suppose that, like silver and iron, tin has also its own specific

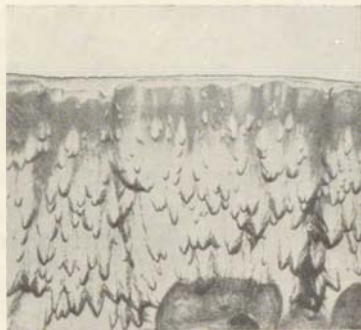


Fig. 2

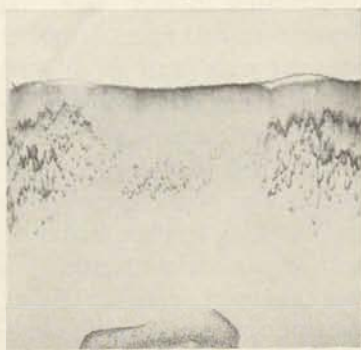


Fig. 3

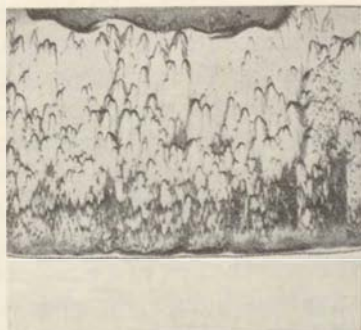


Fig. 4

formative force. I have therefore had to rely upon a number of combinations which I have found to be effective for some years now and one of these combinations will be described in this article. I first tried the help of silver nitrate, which was so effective when mixed with iron, but found that it led to no result with tin, after a time however I found I could obtain results by taking 10 c.cs. of silver nitrate and allowing it to rise in the filter paper where it gave the customary brown band. When the silver solution is dry a solution of tin chloride is then poured into the vessel and this solution rises through the silver pattern so that the tin develops its own forms and colours on the silver background. These tin-silver patterns are very plastic and give the impression of waving veils, the colours being brown (silver) and mauve grey (tin). We are now able to carry out the following experiment to ascertain whether the planet Jupiter has any connection with the metal tin.

Suppose a conjunction of Jupiter and Moon is due to occur at midnight, during the preceding morning a considerable number of silver nitrate filter patterns are made which are naturally similar to each other as they are made with the same solution and under the same conditions of time, light, temperature and humidity. Now we take a series of these silver patterns and begin, two hours before the conjunction, to add tin chloride to the solution, half an hour later still a second pattern, an hour later still a third, and so on until the actual time of the conjunction. Now experiments are made at diminishing intervals of time until one is made at the exact moment of the conjunction and then others follow at widening intervals of



Fig. 5



Fig. 6

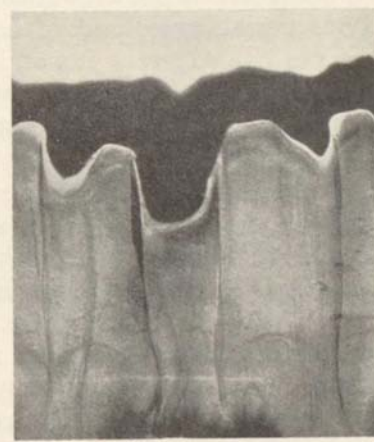


Fig. 7

time after the conjunction is over. Thus we have a long series of experiments which show how the tin forms gradually diminish up

(continued in page 45)

ALEXANDER IN SEARCH OF A CONQUEST

continued from page 28)

Aristotle really was glad when Alexander was born, but as we have seen, he only acted as his teacher when Alexander had reached his thirteenth year, and when he was twenty-one Aristotle had to leave him. We can well understand that this was an event which made Alexander very sorry because he would have been more than pleased to have taken his beloved teacher with him to Asia Minor.

Alexander the Great had other teachers; but they are not so important. They taught him all kinds of things, riding, the use of the sword, and every sort of knightly art; but from Aristotle he learnt and developed a world-wide outlook that took into account every kind of matter, and every kind of science.

Not all the writings of Aristotle are preserved to us, but we know that he was deeply versed in the mysteries and in the knowledge of human psychology. Further, his book on Physiognomy was a most important work. We can tell that he was not only a great psychologist, but was also able to teach with a great deal of humour. When we read his descriptions of various facets of life, how people walk, how they move their arms or their legs etc., we cannot help smiling a little because it is given so humorously. For example he says if a person has fine, thin hair, there is indicated less courage than in one who has very strong and thick hair; the latter being lion-hearted, and so on. He uses in this book all his knowledge of animals to illustrate the habits of mankind. We can well imagine that a man of such education, embracing all zoological knowledge, not only of his own time, but of our time, all technical knowledge, all geological knowledge of the different races, all knowledge of history, all knowledge of the human spirit, being versed in all kinds of religious systems and philosophy, and being able to give out this knowledge in a humorous form, must indeed have been a splendid teacher, and one fully equipped to give to Alexander the Great not only knowledge, but a very wide, kind, and able education.

For example, Aristotle, in speaking of the God Hermes (Mercury), observed and explained that Hermes appears with curly locks, which is how the negroes appear, so that we have to understand that the negroes are a race created by Mercury; but that the Caucasians, the white race, appears like Zeus (Jupiter) and are of the race of Zeus. So Alexander the Great was taught to see connections between gods of the planetary system and the appearances of human races; it was, if you like, knowledge given in a humorous way, and we can be sure that Aristotle was a very serious teacher, but not the sort of teacher to make things too dry or too serious.

He speaks about the four temperaments, and compares them with the four elements. He explained to Alexander that the fiery temperament is the choleric, the watery is the phlegmatic temperament, the airy is the sanguine temperament and the earthly is the melancholic temperament. So we see that the four elements are constituents of the human soul, and the seven planets constitute the racial appearance of the body. Now, not only planets and elements work in the human being, but also certain groups of the fixed stars which we call the zodiac.

When Aristotle describes the most complete human being he says he must be in appearance like a lion. He was accustomed to compare people with hooked noses to birds, and those who had very heavy jaws to bulls, and others who have a well regu-

lated respiratory system, so that a harmony of blood and breathing appear both in the way in which they breathe and show their lips, he compared to lions.

I think we should not be wrong if we believe that it is a description of Alexander himself when Aristotle describes the most harmonious human being as a lion-hearted being, and goes on to describe all the little details of the face as taken from the lion. We can say that what later on was popularised as astrology, found a place in the Aristotelian teachings, but these were not so academic as modern astrology; they see this or that person as having a jupiter-like face, which is jovial (Jupiter), and Jupiter is Zeus, who gives the kind of intelligence—kindness—which we call joviality. So Alexander the Great learned from his great teacher Aristotle to see the work of the cosmos in the human being, to use the human being as we use spectacles, and through him look out upon, and into, the world.

One day he asked his teacher Aristotle: "Have we in this country of Macedonia every kind of cosmic force; can I see by examining our neighbourhood every kind of human being?" Aristotle replied: "No. For example, you will never find the real dry wind in Macedonia. If you want to find that, you must cross the sea, and go to the desert; you must study other countries." Then Alexander the Great said: "So I cannot have any complete knowledge of human beings without crossing the sea." To which Aristotle agreed. Some believe that it was after some such talk as this that Alexander decided to travel; he wanted to see actual illustrations of the great teachings of his master.

On the same night that Alexander the Great was born (it was the night of the 6th February 356 B.C.) the temple of Ephesus was burnt; Aristotle was in Samothrace and could see on the one side the blazing temple, and by looking towards the other side, the shore of Macedonia in darkness. That night, Aristotle had a vision. He saw eastern wisdom disappearing in the flames of Ephesus, because not only this great symbol of the eastern cult disappeared in this blaze, but also one of the most complete libraries of that time. It was the work of Herostratus who did it for the purely personal satisfaction of making himself famous!

We can well imagine the deep impression that this catastrophe made upon Aristotle, and how he then decided to create a new form of philosophy; a form which should not be merely a repetition of the great teaching of his master Plato. Plato was still teaching in imaginative forms, in visions, in stories dealing with mythological pictures; a typically eastern method. Plato was the last philosopher of that kind, the last eastern philosopher; Aristotle became the first western philosopher, turning pictures of ancient mythology into forms of thoughts and ideas. In ancient times they spoke of Kronos, the great god of the planet Saturn. Aristotle could see the waning of this idea of the god, so he replaced it. The gods that were no longer living became replaced by the idea for which they stood. The word Kronos in Greek (Chronos) means Time, and so he turned the vision of the god Kronos who eats his own children—which is what time does each moment in eating away the next—he turned the vision of this god into the pictureless notion, the abstract thought of Time. This was the first of his ten categories, the creation of which was conceived in the night when Alexander the Great was born, and the temple of Ephesus destroyed, Alexander the Great was the first man to promulgate such a mode of thought.

Nearer than Saturn is Zeus, Jupiter. The Greeks believed that Zeus represented everything in space (Homer, for example,

calls Zeus the collector of clouds) so Aristotle turned him into the second category ; " space." The third category, " substance," was taken from the God connected with the planet Mars and his sphere. Here is the sphere in the heavens where one planet impinges upon another planet, where the great cosmic battle, the great war in the heavens, was fought, and where the little planets, the planetoids, were created from formerly bigger celestial bodies, representing not only process in space and time, but the collision of " substance " with " substance." The Greek mythology called them titanic forces, and the Titans are those who dismembered the god Dionysos, and thrust all the spheres towards earth, indicating how the human being became nearer and nearer to its own consciousness—to the earth-evolving ego-hood—which itself was indicated in the god Dionysos.

There are ten categories because there are 7 planets and 4 elements, and by putting them together in a certain way Aristotle evolved his ten categories. Thus it came about on this night of 356 B.C. that not only the pupil of Aristotelian philosophy was born, but also the philosophy itself was born. The Platonic philosophy disappeared ; it was a turning point in human evolution. The following table of categories may be found of interest showing the development of the thought :

| Planet or Element | Greek God | Meaning | 10 Categories |
|----------------------|--------------------|--|---------------------------|
| 1. Saturn | Kronos | 1. Time | 1. When ? |
| 2. Jupiter | Zeus | 2. Space | 2. Where ? |
| 3. Mars | Ares and Titans | 3. Substance | 3. Usia— Essence |
| 4. Sun | Helios | 4. Sensibility | 4. Paschein |
| 5. Venus | Aphrodite | 5. Inner activity of the soul | 5. Poiein |
| 6. Mercury | Hermes | 6. Discrimination, Counting, mak- ing parts, to dis- tribute. | 6. <i>Quantity</i> |
| 7. Moon | Selene (1). | 7. <i>Fire</i> , which pene- trates air, water, earth and so is the : | 7. <i>Quality</i> |
| | (2). | 8. <i>Air</i> fills the room in which it is as gas : | = Gas |
| | (3). | 9. <i>Water</i> is melting together with drops of its own nature : | = Fluid |
| | (4). | 10. <i>Earth</i> = Solid | 10. Pros Ti = Relation |

Moon rules
the Weather
and so the
4 elements.

Fire makes the solid, watery, gaseous, appearing in a certain quality which we call nowadays solid, fluid, gaseous or movement of the inner parts of the solid body. (Molecular movement). Aristotle calls Fire, Quality ; Gas, filling up ; Water Echein = " Having " ; as we have a desire ; a condition in which what we have calls for more of the same kind, and mingles with it. Solid—Relation ; the one appears as differentiated from the other and does not fuse with it.

The Kabbala also refers to the ten Categories or Sephiroths : Keter = Kronos ; Binah = Jupiter ; Chokmah = Usia ; and

so on : Tipheret, Geburah, Gedulah, Hod, Jesed, Nezach, and Malchut—the solid earth. (Selene = Jehovah)

Aristotle has often been blamed for not continuing the teaching of his master Plato, it being urged that he was an ungrateful pupil. But we have to realise that Aristotle, when he turned to his new method, acted really in agreement with Plato and, as Rudolf Steiner once indicated, even in agreement with the high-priest of the mystery school of Eleusis, to which Plato belonged. It was known in this mystery school that the moment had arrived to overcome the forces of heredity, to overcome the clairvoyance based on it in the past. Further, it was realised that clairvoyance (which had already described the world's process in mythological pictures) would disappear, and that it would become necessary to preserve the old wisdom by turning every kind of mythological vision into an *abstract* idea, and this was in fact the Aristotelian philosophy. It is for this reason that Aristotle is accepted as the great scientist that he is, the great creator of logic. He is the only philosopher who deals in such a splendid way with the problem of substance, and the church could not avoid having this great pre-Christian thinker as its philosopher. The transformation of the substance of the holy host into the flesh and the blood of the Saviour, cannot be described by any other philosophy except the Aristotelian, because his discrimination of form and matter allows the matter to be preserved whilst its form is changed.

In spite of this, Dante describes Aristotle as living in hell. He became nevertheless the philosopher of the church of the middle ages, and this for the reason that he was the first philosopher to deal with the problem of matter and form ; both being the constituents of substance.

Alexander the Great felt obliged to go back to all previous stages of culture and study the Egyptian, Babylonian, Jewish, Persian and Indian cultures ; to become their pupil ; to worship their gods for the purpose of penetrating and absorbing, as a pupil of Aristotle, their philosophies, so that he could turn every mythology and every important vision which was theirs, into an Aristotelian thought.

He fulfilled all he set out to accomplish, but he never reached Arabia. This fact had a far-reaching effect later on, because Hellenism, the new earth conception, was the transformation of all ancient philosophies into an Aristotelian philosophy ; the only one which was not Hellenised was the Arabian philosophy, because Alexander the Great died too early, just when his fleet was ready to leave for Arabia.

The Aristotelian philosophy was translated into Arabic and brought to Europe, the Alfarabi edition becoming especially important. Alfarabi is the philosopher who introduced Aristotelianism, but in a Neo-Platonic form, into the Western World. Alfarabi lived from about 870-950 A.D. Later, Thomas Aquinas re-established what we think to be the real form of Aristotelian philosophy, and had to remove the Neo-Platonic form introduced into the tradition by Alfarabi.

It happened that only logic was delivered to the western countries, and the writing of Aristotle on natural science remained unknown to us for many centuries. But in a more popular form, the Aristotelian natural science came over from eastern countries to the west not connected with the name of Aristotle, but as alchemistic knowledge usually possessed by doctors of medicine.

About the year 1000, we find the Aristotelian Doctrine entering into the evolution of thoughts connected with the main

problems of Christianity on one side, and the problems of natural science on the other. One of the problems which attaches to both is that of transubstantiation. Already in Berengar of Tours (1070 A.D.) we find the Aristotelian ideas about natural science connected with the problem of transubstantiation. And when the time came in which Thomas Aquinas restored the real philosophy of Aristotle, the West had united the logical and the other part of the Aristotelian philosophy dealing with natural science. That these two parts were for so long separated was partly due to the decision of Theophrastus, the disciple of Aristotle, to give the natural science to the East, and the logic to the West. It is to some extent theoretical, but may give some light if we were to imagine the differences there would have been if Alexander had penetrated Arabia as he penetrated other parts of the Eastern World. It may be that the whole evolution of Islam would be different and the crusades would have been avoidable. One cannot go back and reconstruct, but we may justifiably say: Alexander died too early.

Nevertheless he used his short life to great purpose. He crossed the sea between Macedonia and Asia Minor and took with him the Homeric Iliad edited by Aristotle himself. He went to the graves of the heroes of Troy as a mark of love and respect. He was expressing by such action how Aristotle had become the fulfiller of the intentions, if one may so put it, of Paris and Aeneas, Iphigeneia, Agamemnon and Odysseus, because the intelligence which was then in its infancy was elaborated and flowered in the Aristotelian philosophy.

In the same way that Paris decided for Helen and brought the Trojan war into being—so Alexander the Great now spread Hellenism, and war between East and West, crusades etc., followed.

The descriptions of his character handed down to us are contradictory. Those who were with Alexander the Great in his tent say that he did not drink much, but that he talked to a late hour every night. Others, watching outside the tent, say he drank a great deal. Both opinions are preserved. They are the points of view of those who know, and of those who guess.

He was a philosopher, but occasionally he would become very angry and fly into a rage on the very smallest provocation, even to the point of killing his friends. Afterwards he was very sorry. We may say that he had reached self-control in his thoughts, but not the capacity for ruling his feelings. It would be unwise and unkind to blame him, because by so doing we should be overlooking the fact that it was in the Aristotelian epoch that the capacity of controlling the personality had to be created in the sphere of thought, and this was a very new thing. It was not before the old classical culture was represented through Christianity in the time of the Renaissance, already prepared by the scholastic epoch which represented the first stage, that the power and capacity of self-control reached the heart; and it was not before the time of the Reformation and the great discoveries which came then, that this force of personality reached into the actions of the will in mankind. What Aristotle thought, the Christian church tried to feel, and the epoch of modern discovery and technique tries to put into action.

We cannot expect that Alexander the Great, who was the first pupil of the new philosophy, should have reached the second or third stage. Most books written on him overlook this important fact. Alexander was very courageous, but had learned through his teacher Aristotle, that every virtue is the balance between too

much and too little. He had to avoid foolhardiness as much as cowardice, and only courage could be considered as a virtue according to the ethic of his Master.

We see his courage when he protects one of his friends who had accompanied him to Asia. The old man could not walk properly, and as Alexander helped him along he lost touch with his soldiers, and so was left alone. It was a very cold night, and he made a good fire for the old man by stealing it from the watch-fire of the enemy. Sometimes he was strange. Before one of his greatest battles he was asleep and nobody could wake him, or it would, perhaps, be better to say, nobody had the courage to wake him. The army was ready, and the enemy was near his own tent. Still nobody had the courage to wake him, and when they eventually did so he did not get up. He said: "There is time, time enough. I will come when I want." And so his friends thought he had lost his mind. His idea was to let the enemy come straight on into his camp, and when they were nearly there he took them from two sides and made them all prisoners. But it was not before the last minute. The whole success of the plan lay in the fact that they waited; he was a very able general. But very often he did not do the right thing. For example, after his great victory over Darius he did not follow him straight on to the North; he went South instead, because he was interested in going to see a sacred place. We might call him an unreasonable general, but a reasonable philosopher.

Alexander appeared to have little discrimination in his search for the Divine, because he worshipped every kind of Divinity with the same enthusiasm, but in reality his worshipping was most reasonable. He had learned from his master Aristotle that there is only one truth, and it appears in different ways according to the stages of man's evolution. It is the same god who is recognised in the very ancient religions, in the cosmological spheres and later on, by coming nearer to the earth, going through all the planetary spheres, one after the other and worshipped in each under different names taken from the spheres concerned. So the god appears as Saturn, Jupiter and so on, as Chronos or Zeus, and at last becomes flesh as Plato prophetically taught. So when Alexander was called Son by the mouth of the high priest of Jupiter Ammon, it was the same god with the ram's horns known as Ammon in the time of King Akhnaton. When Akhnaton closed the temples of Ammon, it was because he knew that the god was departing, and to follow him the name and the service must be changed.

The god appeared again in the cult of Moses who gathered all the people who had slain the ram, and prepared to follow the god in his wanderings away from Egypt. Alexander had seen the god in a vision at his home, and found him again in the form which the high priest of the Jewish people in Jerusalem could show him. So Alexander said: "My God, I have seen you in my vision before, and you are my God." He was in fact the son of every god because he was the son of the one God who permeates all stages of mankind's evolution. And in the same way he was a pupil of all philosophies.

Alexander possessed a map drawn by Aristotle. This map in reality showed the Atlantean continent, belonging to an earlier geological epoch, surrounded by the Gulf Stream (called Okenaos in the Greek time). This sea current went, according to modern research, from the Gulf of Biscay to the Gulf of Mexico, and in this earlier Geological epoch round Greenland, which was, in fact, green at that time, the climate having changed since then.

thence round Spitzbergen, but flowed along where are now the Ural mountains, which were then under the sea, as modern geology proves, then turned west, passed through the Sahara desert (under the sea at that time), and so back to the Gulf of Biscay.

With this geological map in hand, the map which was also used by Plato, the Greeks began their modern geographic researches, entering them upon the map, *not realising that it belonged to another geological epoch*. They never had the idea that the whole earth was flat. What modern people think the Greeks described as the earth was not meant as earth but as a continent; but they did not realise that some things preserved by tradition in their geographic knowledge were no longer in existence.

Alexander the Great decided for that reason, using the map, to follow the Okeanos Stream, and he found south of India. He made the attempt in a small boat. Fortunately he arrived at the season of the monsoon winds; and they were blowing in the direction which the map of Aristotle indicated. He then made a sacrifice to the god Okeanos, whom he thought to be the embracer of the world, and went back again over land, but his friend Nearchos returned by sea along the Okeanos Stream. They met and told each other about their experiences, and decided to continue their exploration along the Okeanos sea current, but Alexander died before it could be done. The fleet ready to sail for Arabia at the moment Alexander died, could not set out. But strange to say, it was done later in history when the Arabians continued the tradition left uncompleted by Alexander. They carried on the teaching of the Aristotelian philosophy; her enemies and pupils sailed the way he had indicated, but in the opposite direction.

In the age of discovery the Portuguese followed the route of Nearchos, but they sailed in the opposite direction. It is not easy to find another human being to compare with Alexander the Great. But why is he so famous? Because of his faculty as a general? No. It is to one single incident that he really owes his glorious fame.

When he captured the wife of Darius she was expecting a child, and it was usual for a king who captured the queen of another king to take possession of her. Alexander the Great did not do so. He said: "I do not even want to see her because if I only see her people will say I have taken possession of her."

It is absolutely inexplicable to me that a picture can be shown in the National Gallery showing the wife of Darius in front of Alexander the Great. Even a school boy can see that the people painted in the picture are not even Greeks!

Alexander the Great never saw the wife of Darius, and a slave, escaping, told this to Darius, who could hardly believe it. The slave said: "Yes, it is true." Darius was deeply impressed and most grateful, and when he was dying asked a Greek soldier to give him water, which he handed to him in a helmet. Alexander was on his way to see Darius, and had been spurring after him with a company of picked horsemen, but Darius died before Alexander reached him. When he arrived the soldier still had the water in the helmet from which Darius had been drinking and said: "The King has just told me that you are not the conqueror of Persia; you have not conquered Persia, because you are nominated by the dying king of Persia as its real king. You are the Persian King, and the King told me he did this because you have been so knightly to his wife."

Alexander has become world famous because of this; it

was the Persian legend which started the story of his exploits; the Arabians continued it and then the story was repeated in every language of the world, so Alexander really owes his fame to his chivalry and not to his faculties as a conquering general.

He was an amazing man, and the first example of a human being acting as a king but not acting for any political reason; recognising rather the divine, worshipping it in every possible form, but doing everything from a private point of view—the individual point of view. His personality was so wide and so grand that his world-embracing ideas created more or less the whole history of the middle ages; because the history of the following centuries is nothing else than the continuation of his aims taken over as philosophy by the Arabians, although in a one-sided way as has been shown.

Thus the Aristotelian philosophy of thought was contacted by the Christians who carried on their crusades against these Arabians, but by taking over from them the Aristotelian philosophy they countered the one-sidedness.

The Aristotelian philosophy taken over by Thomas Aquinas was a renewed one freed from the one-sidedness which was due to the early death of Alexander the Great in Babylon, and to the impossibility of teaching the Arabians in the same way as Alexander taught other eastern peoples.

THE ERANOS WEEK AT ASCONA—(continued from page 51)
et le Bouddhisme Primitif" and on "Le délivré vivant dans le Bouddhisme évolué" were read by Prof. J. Przyluski of Paris.

Indian thought, said Prof. Przyluski, has experienced four stages of development. Originally, the well being of the group came before anything else, then came a period of the divine kingdom, which was held to be a cosmic phenomenon. The dying king became a god. In the third stage there was the possibility of liberation, not for the king only, but for the entire people. In the last stage the liberation became possible already during life on earth.

The liberation is prepared by the rites during life. We have to distinguish between three kinds of meditation. First, the Buddha is addressed, and then follows the demand to perform good deeds. Only then does meditation become fruitful, and liberation possible. Finally comes the ideal of "impassabilité." In this phase thought is suppressed.

Karma may be extinguished by action and by knowledge. An ancient Buddhist truth is that these two ways cannot be followed independently from one another. In course of time, however, when degeneration and disintegration came, the connection between wisdom and the good deed was no longer realised.

Brahmaism, laid down in the Bhagavad Gita shows two roads to salvation, viz. the way of spiritual thought and the way of asceticism (karma-Yoga). This latter leads to union with Brahma by control of the body.

The "Tagung" which yielded an overwhelming variety of impressions, was closed by Mrs. Fröbe, after one of the visitors had spoken a few words of thanks for all that had been offered. Next year the problem of the Great Mother will be discussed. We may well hope that this centre of spiritualistic crystallisation will annually become more potent and thus contribute to the construction of a new culture which even now begins to dawn.

Francis Bacon as a Rosicrucian — Concluded from September number

by Henry Seymour

THE *New Atlantis*, a philosophical romance by Francis Bacon, was first issued in 1627 by Dr. William Rawley, Bacon's chaplain-secretary, and was published in a volume which also contained another of Bacon's posthumous works, *Sylva Sylvarum: or a Naturall Historie*. The former, in particular, was undoubtedly a further Rosicrucian production, following on the previous adventures published in Germany to which I have already made allusion, in connection with Andreas or others. Some time after, there appeared an almost identical text of the *Atlantis* in a work ostensibly by John Heydon under the caption—*Voyage to the Land of the Rosicrucians*. Various commentators have expressed their opinion that this is an obvious plagiarism, but my own opinion is that we should always be on guard against the obvious, but more so in an examination of anything referring to the Brotherhood under consideration, whose avowed policy consisted in confusing the ordinary reader's mind with regard to authorship identity, no less than to conceal to the world at large their intentions or aims which were dangerous, in those times, to disclose. For others than the casual reader there were always sufficient distinguishing features easily to be recognised by those who, in the words of Bacon, possessed enough wit to pierce the veil.

All the authentic publications of the Brotherhood might readily be identified by those already initiated (to whom such were particularly addressed—as illustrating methods of instruction to the world at large) by an indelible impress of the Order which could even be *felt* by the touch and not being merely noticeable to the eye. I refer to the *Vesica*, as contradistinguished from the many secret paper-marks that characterised every book of importance in the literature of the seventeenth and early eighteenth centuries.

In his *Wisdom of the Ancients*, Bacon lays particular stress on the importance and necessity in the promulgation of new ideas by ambiguous methods. "Parables," he says, "have been used in two ways, and (which is strange) for contrary purposes. For they serve to disguise and veil the meaning, and they serve also to clear and throw light upon it. To avoid dispute, then, let us give up the former of these uses. Let us suppose that these fables were things without any definite purpose, made only for pleasure. Still there remains the latter use. No force of wit can deprive us of that. Nor is there any man of ordinary learning that will object to the reception of it as a thing grave and sober, and free from all vanity; of prime use to the sciences, and sometimes indispensable: I mean the employment of parables as a method of teaching, whereby inventions that are new and abstruse and remote from vulgar opinions may find an easier passage to the understanding. On this account it was that in the old times, when the inventions and conclusions of human reason (even those that are now trite and vulgar) were as yet new and strange, the world was full of all kinds of fables and enigmas, and parables, and similitudes; and these were used not as a device for shadowing and concealing the meaning, but as a method of making it

understood; the misunderstandings of men being then rude and impatient of all subtleties that did not address themselves to the sense—indeed scarcely capable of them. For as hieroglyphics came before letters, so parables came before arguments. And even now if any one wish to let new light on any subject into men's minds, and that without offence or harshness, he must still go the same way and call in the aid of similitudes."

This somewhat lengthy quotation is not only very apt, but it reveals Bacon's mental attitude to be identical with that of the Rosicrucians in the matter of practical propaganda, whereas it has been made clear by many writers that his own professed aims were equally identical with those put forth by them in their published professions. Small wonder, therefore, that Bacon's *New Atlantis* exercised so potent an influence on the unsuspecting world, and contributed so materially to the progress of universal knowledge. That he planted the seed that eventually blossomed as the Royal Society—the crown and centre of England's real Renaissance—is not for a moment to be denied. As the late Mrs. Henry Pott, that indefatigable researcher, wrote many years ago, "the history of the origin of the Royal Society is veiled in obscurity. A few choice spirits met first in Bacon's private room, then at various other places in Oxford and Cambridge, until the 'friends' formed themselves into a small philosophical society under Dr. Wilkins in Wadham College." (Dr. Wilkins was the ascribed author of that remarkable cypher treatise, *Mercury, or the Swift Messenger*.) Lord Arundel offered the Society an asylum in his own palace, "when the most fierce and merciless of the elements subverted her first abodes," as it is said in the Dedication—"To the illustrious Henry Howard, Earl of Norfolk"—in a curious little book in French "*rendered English*" by John Evelyn, who eventually obtained a charter for the Society which was thereafter called the Royal Society. See also the elder D'Israeli's *Curiosities of Literature* for further confirmation.

If we turn to Dr. Sprat's *History of the Royal Society* (Pt. I., sec. 16) we find Bacon eulogised as the guiding star, in a "Character," which well illustrates his intense zeal and powerful driving-force in all he took in hand. "He was a man of strong, clear, and powerful imaginations: his genius was searching and inimitable." He proceeds to remark on his very *style* which for the most part describes men's minds, as pictures do their bodies. "So it did *His*, above all men living." He concludes that all this, and much more, is true of him, but yet his *philosophical* works shew that a single and busy hand can never grasp this whole design. His *rules* were admirable, says Dr. Sprat, yet his *History* is not so exact as might be, for he seemed to have taken *all that comes* than to choose, and to *heap* rather than register; closing with the hope that this latter accusation can be no injury to his memory, seeing that he had not the strength of *a thousand men*, although he allowed that he had as much as *twenty*.

In the memorable Poem to the Royal Society by Abraham Cowley,* we also find plainly revealed the high estimate of

* Printed in full in Dr. Tenison's *Baconiana*, 1679, p. 267.

Bacon's extraordinary genius and quality of character. A few lines may suffice :

Bacon, like Moses, led us forth at last,
The barren wilderness he past,
Did on the very border stand
Of the blest promis'd Land,
And from the Mountain's top of his exalted Wit,
Saw it himself, and shew'd us it.

The first publication of the *Fama*, or History of the R.C., aroused more than usual interest, all over Europe, amongst the intellectuals. That an organised movement was behind it is scarcely open to doubt. Many editions were issued in comparatively quick succession; the edition of 1614 at Cassel was followed by another in the following year at Frankfort, another in the next year in Holland, and no fewer than five German editions. The remarkable thing about it is that while it was more or less an open secret that the movement originated in England it was not until 1652 that it was "translated" into English by Thomas Vaughan, a well-known member of the Brotherhood. Yet, if we recall to mind the peculiar circumstances of the English "translation" of *Don Quixote* (Shelton's), and of the make-believe translation into English of Bacon's *De Augmentis Scientiarum* in 1640 (undoubtedly the original of the Latin translation of 1623), we may affect less surprise at the strange publishing methods adopted in those times by men who were teachers more than recorders.

Anthony A'Wood refers, also, to Elias Ashmole (founder of the Ashmolean Library), as an Initiate of the Order, and Dr. Wynn Westcott cites Gould in confirmation of this. Sir Robert Moray, also, was another, and Sir Robert was the founder of the Royal Society.

Dr. Robert Fludd was an early "apologist" of the Brotherhood, who published, in 1616, a treatise in defence of the Rosicrucians, and who travelled much abroad, doubtless for missionary purposes. There were many others, mostly known friends of Bacon, engaged in the construction of dictionaries, histories and monuments of Great Britain, all engaged in work such as had never before been attempted. The number of books printed in this period is phenomenal, with such a small section of the population able to read. They were reservoirs of learning for future generations, although an improvement in the mental outlook of the middle classes was at length beginning to manifest itself by slow degrees. To suppose that book-making was pursued for monetary profit would be ridiculous—it was a zest for diffusing knowledge amongst the common people who had been subjugated by authority, and from whose deliverance the only remedy possible was to urge them to think for themselves.

It seems certain that the early progenitors of the Rosicrucian movement in England did in some measure merge into or work in conjunction with the little philosophical group which formed the nucleus of the society now known as the Royal Society. It is certainly difficult to trace any open connection, one with the other; but it is idle to presume that all the magnificent work of those early pioneers was in vain, for no important activity is ever lost, even though its results may be temporarily delayed. Thus, there was an interregnum between these early efforts and the solid foundation of the Royal Society, when it procured the Royal Charter in the reign of Charles II. The work, conceived and organised by Francis Bacon, was then taken up

afresh, and the extent to which it has succeeded needs no emphasis. The period following Bacon's real or feigned death in 1626 to the Restoration is easy to explain by the civil war and the Republican upheaval that brought Charles I to the block. To such an experience of political unrest may reasonably be attributed the apparent decline of Rosicrucian activity. But the ideas survived, whatever else may have perished, and a revival of the ideas followed, even though the methods were changed to conform more closely to the exigencies of the times. For soon, we find an extraordinary activity taking place, and a flood of unique literature bursting forth in what the late Mr. J. E. Roe described as the *De Foe* period. The lamp of knowledge had been handed down, as Bacon himself suggested it should be, by private succession, through that revolutionary period preceding it. And I doubt not that this obviously organised effort was not only a consequence, but a continuance of the policy that the Brotherhood had mapped out long before. In the early part of the eighteenth century, there appears to have been another connection which links up Speculative Masonry, after the formation of Grand Lodge in 1717, with Bacon's diverse activities.* For it was freely asserted by Dr. Orville Ward Owen (a Mason) in 1894 that he had quite incidentally discovered that Francis Bacon was not only the first Grand Master of the Order, but had been responsible also for Continental, or International Masonry known as "Grand Orient"; that he was a Rosicrucian Knight, and the author of the Masonic Ritual. This revelation was sent to Lodges under seal. Later, Mr. Alfred Dodd,† Past-Master, has issued a work of research which extends Owen's thesis and goes far beyond in justification and amplification. If this can be substantiated by corroborating testimony it would appear that British Speculative Masonry (as distinguished from the old Operative Guilds) antedates the formation of Grand Lodge by nearly a century! Although modern Masonry still clings to the old traditions and symbols, its actual origin, nevertheless, cannot be traced to an earlier period, in England at least, than the establishment of Grand Lodge in 1717; and Anderson's *Constitutions* of 1723 is the only tangible document of its origin in antiquity. This is now conceded by Masonic historians of repute.

The further question therefore arises: Did Francis Bacon, in his advancing years, plan the Masonic organisation, even though it did not assume formidable proportions at that period? There are indications in the degrees themselves which favor such an hypothesis, for the Bacon cabalistic number 33 is on all fours with that as being the highest degree to which any Mason can attain.

Whether I have succeeded in this very cursory sketch of the historical and circumstantial evidences which are available in the attempt, not only to shew an undoubted connection of Francis Bacon with the Rosicrucian movement in Europe, but to shew that in his day he was the very father of the movement, must be left to the reader to judge. For my own part I have only endeavoured to hold a sense of proportion in estimating the real and tangible progress in learning since Bacon announced his undying determination to devote his best energies to the redemption of his countrymen through the conquest of mind over matter.

* The "Societas Rosicruciana of Anglia," founded in 1866 by R. Wentworth Little, was merely an offshoot of British Masonry.

† *Shakespeare, Creator of Freemasonry*; Ryder & Co., London, 284 pp., cloth, 12s. 6d. net.

A New Cosmology as the Basis of a New World Order

I. COSMOLOGIES PAST AND PRESENT—
A COMPARISON

by G. S. Francis

THE dependence of material circumstances upon the mysterious power of thought, and the intimate connections between social systems and the system of thought and belief—the cosmology—accepted and adopted by the peoples of any given place and time, has been too little recognised by thinkers of the recent past and an interesting line of research is open to those who wish to trace the subtle connections between different forms and types of social organism and their ultimate origins in some form of religious belief, political philosophy or scientific thought.

During the social chaos in Middle Europe that followed immediately after the late war, Rudolf Steiner, in the midst of his work of developing the outlines of a spiritually oriented science to supplement the deficiencies of the purely material science of our times, made many suggestions for tackling the acute problems of the period which, had they been taken up by people in authority, would have done much to check the increasing reliance of the younger generation on the materialist philosophy of Karl Marx. As Rudolf Steiner often pointed out, the struggle for physical existence was by no means the most important of those human activities that form and shape the social systems within which we live. A far more potent moulding force was to be found in the systems of thought, feeling and belief that were commonly accepted and therefore, if social regeneration was desired, it was more important to change the minds and hearts of people than to tinker with material institutions. As he pithily said on one occasion, "You can feed a hungry person by giving him food, but you can only feed a hungry nation by giving it a new cosmology," and he further expressed the hope that as time went on more and more people would come to perceive this fact. There are signs that this hope is being realised for here and there books, pamphlets and speeches bear witness to the fact that this perception is beginning to spread. This initial article is in fact based upon the ideas and expressions published in *The Third Morality* by Gerald Heard, *Religion and the Rise of Capitalism* by Prof. Tawney, *Christianity and Communism* by C. Davy: but before examining the cosmologies to which these writers make reference it is necessary to take a glance at the present conditions of the world before delving into the past.

To a casual observer the present condition of the world is truly appalling, though why it should be so is by no means clear, for the scientific knowledge and technical skill of the western nations have given them such effective control over material conditions as to enable them to do practically everything that is necessary to ensure their physical comfort and security. No previous civilisation has ever been so rich, no previous civilisation has ever been so powerful, yet we are now confronted with a condition of world anarchy. The trouble appears to be partly political; the various national states refuse to recognise the need

for world co-operation; all insist upon their separate sovereign rights and arm themselves with weapons to defend those rights, weapons so deadly that general disruption and chaos would result from their use on any extensive scale. Confronted with the current drift towards war, the peoples of to-day are either paralysed or seek some escape from political tension in the pursuit of personal ambitions or pleasures. But what else can they do? They have no effective cosmology to guide them, no moral sanctions on which they can unhesitatingly rely, no religious beliefs capable of inspiring them to strong, creative action. The scientific cosmology commonly accepted to-day, regards the universe as a blind, purposeless machine, produced by chance and drifting towards an inevitable doom, a concept so paralysing to human thought that more and more people despair of reason and resort to violence.



The present danger to civilisation is not an attack from without but disruption from within, it is not a bolt from the blue but the natural consequence of our view of life and the way we live. Past practice and policy have brought us up to the edge of a precipice and safety depends upon our willingness and ability to undertake a conscious change of direction in thought and action. The present situation is serious, but we need not exaggerate its perils, for there have been times when the outlook seemed even darker. In the fifth century, when barbaric tribes from the north and the east were dashing against the crumbling bulwarks of the Roman Empire, the very foundations of ordered life were shaken. In the fourteenth century when the Black Death and civil wars had decimated medieval Europe, and again in the seventeenth century when central Europe had been reduced by the thirty years' war to a level of desolation even more dismal than that resulting from the war of 1914-1918, the conditions of European humanity might have appeared hopeless, but yet it survived. There is no real need to fear the present confusion, but we must try to understand it, for each succeeding period of chaos, while it destroys something of the old, also provides opportunities for beginning something new.

The present world confusion is partly traceable to the use of specialised, unco-ordinated bits of scientific knowledge to achieve limited, short-sighted ends. Rulers of nations and leaders of business have been content to do things that appeared immediately necessary without any reference to fundamental principles. Science has helped us to evolve a new and much more efficient technique, but this new technique has been used to achieve old ends by methods derived from old habits and inherited ideas. Confronted by the resulting confusion we really need accurate answers to questions such as these:

1. What is the real nature of man and of the world?
2. How ought we to act in the light of that knowledge?
3. From whence can we derive the power so to act?

In this connection we get little help from the leaders of modern thought. Modern scientific investigation has drifted into such a degree of specialisation, its knowledge is so subdivided, that it contains no consistent principle as a guide to creative action. We need a cosmology, a world picture, within which our facts can be brought into an order.

By studying history in a certain way we begin to perceive that it is less like a mere succession of events and more like the unfolding of a plan, we become aware of certain time rhythms, each having a duration of about 300-350 years. Regard for example the period between the late eleventh and the early fifteenth centuries. All through that period, until the Black Death in the middle of the fourteenth century set loose the forces of decline, Europe possessed a distinctive social organism with the Church as its dominant institution, supported on its physical side by the chivalric order of Knighthood. During the thirteenth century, which marked the climax of this period, most of the signs of a well-formed social order were present, then it all came to an end. Beginning with the Black Death and culminating, in England, with the Wars of the Roses, a period of decline set in during which the special characteristics of this period gradually passed away. With the death of the last of the Plantagenets the Middle Ages came to an end, with the rise of the first of the Tudors a new age begins.

In this, the next phase of social organism, the National States become the dominant type of institution, politically directed by the oligarchic form of government favoured by the trading and commercial classes who now play a leading part. Encouraged by the specific incentives of this new class, great voyages of exploration were undertaken which resulted in the discovery of the whole of the world, every part of which soon became linked up with every other part by the growing network of trade routes that gradually covered the whole globe. This form of social order has lasted into our own time though it is now visibly nearing its close.

Meanwhile, in preparation for the next phase, the scientific discoveries and mechanical inventions of the late eighteenth and nineteenth centuries have resulted in the creation of vast and intricate machines driven by steam, oil and electricity. This vast power system is obviously becoming too strong for the political forms of the National States to control, in fact it is a source of embarrassment to them. This power system, like the world-wide trade routes, is the germinal foundation for the next social order, which will be based upon an organised World Economy as soon as the development of the spiritual insight of human beings permits them to perceive the real psychic nature of the earth in the same objective manner as their scientific explorations have discovered its physical nature.

Now these historic rhythms do not follow one another by chance. The cathedrals and castles, the courts and parliaments, the factories and shops that arise as the physical expression of each successive age, are but the outward and visible sign of the inward thoughts and beliefs (the cosmologies) accepted and practised by the peoples of these successive times, the nature of which will now be indicated.

The Religious Cosmology

One such complete system of thought secured wide acceptance in medieval times out of which its characteristic form of social order gradually evolved. It was a religious cosmology which

presented a picture of the world as the special creation of a God who ruled and governed its inhabitants with iron justice for a specific purpose. This concept led to a form of social organisation and a way of life that achieved physical expression in Feudalism and the hierarchial organisation of the Roman Church. The medieval world in which this cosmology evolved was a small and intimate world with the Mediterranean as its principal waterway. Its outlook was predominantly religious and the monastic life with its renunciation of worldly temptations and rewards, was the religious life *par excellence*. Its practice might not always have been equal to its present, but it recognised no sharp division between the "inner life," which was the sphere of religion, and "outer interests," from which we think religion should be excluded. It presented the concept of a religious practice which embraced every aspect of human life and that idea, working into economic practice, gave rise to a functional view of society and a definite economic morality. Though medieval moralists might be mistaken in expecting sound practice to result from lofty principles alone, they were at least free from the modern form of credulity which expects right social action to emerge from the pursuit of personal advantage. A religious cosmology cannot possibly agree to the separation of industry and business from religion and morality unless it is willing to abandon the bulk of human conduct to the powers of darkness. Economic affairs might be difficult to moralise but the people of medieval times were under no illusions about the necessity of trying to moralise them. The fundamental medieval assumptions were two:

- (a) that economic activity is a part of human conduct upon which rules of morality are binding, and
- (b) that material interests must be subordinated to the real business of life which is spiritual salvation.

Economic motives have their source in powerful appetites, therefore they must be feared and watched—not applauded—and, like other strong passions, they must be kept under strict control. To construct a whole social order, as we have done, on the assumption that unregulated desires for material gain are reasonable and right, would have appeared to any thinker of the Middle Ages as both immoral and insane.

They saw quite clearly that economic desires and actions had to be held in check. It was quite right for a man to seek such wealth as was necessary for livelihood within his social station, but to seek more was not enterprise, it was avarice and avarice was a deadly sin. Business was legitimate but dangerous to the soul and a man had to be very sure that he took no more in profits than were a just payment for his work. Private property might be necessary in a world so fallen from grace that man will work better for personal gain than for the common good, but it was a concession to human weakness, not a good thing in itself; the highest social ideal then envisaged was that of a community holding all goods in common. Wealth must be honestly acquired, widely distributed, and its owners must be ready and willing to share it with those in need.

The assumption on which this doctrine rested was simple. It was the belief that the spiritual danger of economic interests increased in proportion to the desire for monetary gain. Work or labour was necessary and honourable, trade was necessary to society but perilous to the individual soul, while the business of finance, if not actually immoral, was at best sordid and at its worst dishonest.

The Nationalist Cosmology

The next cosmology was based upon certain ideas about the divine mission of nations, its inspiration was patriotic, its thought was political, its physical expression was the organised National States. It represents the organic expression of trade and commercial interests. Reference to historic events of the fifteenth and sixteenth centuries indicates the passage of a very critical period, especially in Great Britain. The diminishing authority of the Church, the impulse to free discussion of religious and social affairs, the discovery of the art of printing and the circulation of opinions in pamphlets and books, led to a change in outlook that resulted in the secularisation of political theory and laid the foundations of the system of national politics that forms the political structure of the modern world. The power and authority of the Roman Church, which had shaped political theory and guided its practice all through the Middle Ages, was first challenged, then finally broken. Patriotic sentiments took the place of religious revelation, material expediency superseded spiritual authority. Religion, at one time the major interest of man, shrank to a mere department of life with circumscribed boundaries which it was considered bad taste to overstep. By the 17th century the State had separated itself from the Church, which now became a mere subordinate function of the political arm. The political State rejected the theory that religion and politics are dual aspects of a single social policy, it only paid formal deference to religion on condition that religion ceased to concern itself with politics and economics. The State, first in England, then in France and America, ceased to find its sanctions in religion. It relied on no supernatural authority for guidance, it existed mainly to conserve and to protect property rights.

The political significance of the change was tremendous but the emergence of a cold, calculating outlook took place more slowly. It was not until a century after the State had been detached from religion that the concept of economic self sufficiency began to apply to business affairs. In the sixteenth century political and economic theory was still saturated with religious and moral ideas, and economic activity was as naturally related to personal conduct, as in the nineteenth century it was expressed in terms of money and machines. But by the middle of the seventeenth century everything is changed and with the Restoration of Charles II we are in a new world of political and economic thought. The claims of religion to enforce the rule of conscience in economic affairs fade into the background, for it has become the practice to do, not what is right, but what is expedient.

But the ground vacated by the Christian moralists was quickly occupied by social theorists of a totally different order. The idea that Christians ought to obey the moral code in their business life was eventually replaced by the notion that no obligation existed beyond obedience to the letter of the law. It was, of course, fairly obvious that even in "the age of faith" high principles were often accompanied by sordid practice, but, though precept and practice were often at variance, there is a world of difference between an attitude of mind that depends upon religious impulses to check unhealthy economic appetites and one that regards economic expediency as the sole criterion.

Modern economic history began with certain changes in mental outlook which led to revolutionary changes in the functions of the State and in the organisation of agriculture, industry and finance. The fundamental difference between medieval and

modern thought consists in the fact that we accept economic or political expediency alone as the justification for particular actions and policies, while medieval thinkers held that there was a divine spiritual authority to which all questions of mere material expediency must be subordinated. Medieval thinkers condemned as a sin the effort to achieve an unlimited measure in material wealth, which modern society regards as a virtue. Thus we see a change in standards, a change in values which, in the course of time, converted a human fault into the semblance of a virtue. This later cosmology, that regards highly organised National States as the national expression of social life of peoples, has been expounded by many thinkers though it probably receives its most dignified expression in the philosophic work of Fichte. The social system that developed as the physical order of this point of view is capitalism, with national or political economy as its political expression.

The Scientific Cosmology

But, in the meantime, a scientific knowledge of the physical world had been steadily developing which reached its highest pitch of assurance in the 19th century. Though scientists as individuals might still retain some of the older religious faiths as a basis for personal consolation and conduct, scientists, as a whole, steadily expunged from the content of scientific thought all ideas that could not be supported by objective physical proof. In other words the body of scientific thought became more and more confined to those things that could be measured, weighed and calculated, and the picture of the cosmos projected by scientific thought during the nineteenth century became more and more the picture of a purely material universe, existing in measurable space, enduring through measurable time and operated by purely mechanical laws such as gravitation and the like.

This was an entirely new concept of the world which naturally had its repercussions on social practice and economic theory. This purely material world conception, as envisaged by the scientific thought of the nineteenth century, was given its appropriate economic theory by Karl Marx in *Das Kapital*, a theory which is now being embraced by increasing numbers of the younger generation simply because it is nearer to the material facts of the world than the ideas expressed in the older cosmologies. Karl Marx was a personality of heroic cast, he led a life of hardship and poverty but nothing could overcome his capacity for investigation and nothing could quench the passion with which he denounced the evils of capitalism. It is important, however, to remember that Marx did not condemn the rise of Capitalism. He saw its social cruelty but he regarded it as a necessary stage in the historic process which would make Communism its inevitable successor.

The Marxian concept makes so strong an appeal to the younger generation, who welcome change, because it is true up to a point, but if the Marxian theory is crudely applied without suitable correctives, we shall merely be generating fresh trouble, simply because the Marxian concept is not true enough for successful application to human affairs, it ignores too much. The Marxian theory is derived from the scientific concepts of the early nineteenth century and limits itself to those aspects of reality that can be understood and explained in terms of mechanism. This is a fatal limitation for, as stated at the beginning, a purely mechanistic cosmology has the effect of paralysing thought and stultifying creative action.

A further reason why the Marxian concept cannot be trusted to solve modern social and economic problems lies in the fact that it is no longer in tune with modern thought, and the less it is able to appeal to human intelligence the more it has to depend on violence. Human knowledge has advanced since the early decades of the 19th century and, apart from the living cosmology presented to the modern world by Rudolf Steiner, even the physical scientists of the twentieth century are no longer bound by the rigid, mechanistic notions that were accepted as final and absolute by the scientists of the nineteenth century. Because of this movement in thought many of the Marxian deductions are no longer intellectually sound. This fact should, of course, have inspired the critics of the Marxian theory to evolve a more complete and modern concept in its place, a concept which would include facts which Marx either overlooked or ignored, as well as others of which Marx himself could have known nothing about.

Unfortunately this is not what happened, instead of going forward some went back and tried to revive the religious cosmology of the middle-ages while others entrenched themselves still more deeply within the Nationalistic cosmology of the present. In practice, however, the medieval cosmology, apart from its effect upon certain individuals among whom may be numbered Mr. Hilaire Belloc and the late Mr. G. K. Chesterton, seems to have lost its power to arouse social enthusiasm, but the nationalistic and the Marxian concepts are both virile enough to engender volumes of political and economic passion. Both can claim millions of enthusiastic even fanatical adherents but, because they are out of tune with the human needs of the time and are diverse in their ultimate objectives, they can do little more than destroy the property and freedom of peoples in their efforts to destroy each other, as witness to-day in Spain.

Each of these two systems of thought or belief contains enough objective truth to inspire enthusiastic followers and to develop effective fighters, but neither of them contains all the knowledge available to us to-day, therefore neither of them is able to inspire or to create the type of social order that is required to satisfy the full needs of modern humanity.

We need a new cosmology

1. Broad enough to include all the knowledge available to mankind to-day,
2. True enough to guide us to the kind of life consistent with that knowledge,
3. Clear enough to show us how to develop the powers necessary to live that life.

(To be continued)

THE LEGACY OF ASIA AND WESTERN MAN

—(continued from next column)

of "The Old Boy" (Lao Tzu himself) is beyond you, then again just *give it up*. In either case, the Way is the same. For life or death, we have to learn always to surrender, and never to attempt escape, by fight or flight. What does that mean? Here is your chance: "I *give it up!*" Then, as the Zen teacher says "Nothing is left to you at this moment but to have a good laugh." But . . . READ THIS BOOK.

Book Review

THE LEGACY OF ASIA AND WESTERN MAN: A STUDY OF THE MIDDLE WAY BY ALAN W. WATTS. JOHN MURRAY. 6s. NET.

Reviewed by Dr. E. Graham Howe

The author of this book is known for his rare gift of expressing the subtleties of Eastern philosophy and their Art of Life in the cruder language to which our Western thought is accustomed. His earlier book "The Spirit of Zen" showed a masterly simplicity, but "The Legacy of Asia," in spite of its wider span, is even more successful in putting us in touch with a mental history and practice other than our own. So wise a combination of diversity of reading with unimpaired originality of thought and expression is all too rare. Mr. Watts has a magnificent digestion for assimilating his material, that at the same time lacks nothing of sensitiveness. What he writes he knows, not only from his sources amongst the Masters, but also from himself.

He writes with a personal simplicity (Tao Tè) that succeeds in touching his reader "on the spot," subtly, intimately and humourously. Through page after page (but this is only a little book of less than 200 pages), whether he is discussing Hinduism, Buddhism, Yoga, Taoism, Oriental Art, Christianity or his own beloved Zen (the high spot here), his subtlety of thought and mastery of expression never flags. All these are related to one truth, and one experience of Life; and yet we are all in it, for it is a story of our lives. Its unity is in our diversity, and our diversity is in its unity.

His erudition never loses touch with common sense, and his discussion of theological and psychological problems is as well-informed as it is simple and practical. He believes with Lao Tzu that "Usual life is the very Tao," and with St. Paul that "For me to live is Christ." His comments run closely parallel with the precepts of his teachers, as if he is himself one of them. For instance, Mr. Watts says "It is just those nations which regiment and organise their people in the extreme that are most eager for War." And he quotes Lao Tzu "When the laws are over much in evidence, thieves and robbers abound." Again he says "While desire is simply concerned with the conflict between the opposites, man is perpetually confused. But if he desires the Christ, the Brahman, the Tao, the Sunyata, he will attain salvation whatever his moral state is." And elsewhere he quotes Lao Tzu "The sage keeps himself behind and he is in front; he forgets himself and is preserved. Is it not because he is not self-interested that his self-interest is established?"

The author offers graceful tribute to Lung of Zurich, as having inspired this book through the stimulus of "The Secret of the Golden Flower." That book was high psychology for those who could understand it and be grateful. The highest praise that we can offer Mr. Watts is that he has not detracted from, but added to, his teachers, from whatever source they came. His book is his own, and as his own, can stand and grow in many grateful minds, whether they be previously informed, uninformed or misinformed.

There is no need for us to be made uncomfortable by differences of terminology, because the author has only used the Oriental terms where necessary, and has made it as easy as possible for us by adding a Glossary that is a text-book in itself. There need be no excuse. Read this book! Then, if you should feel that you can understand its meaning, *give it up*, because all must be surrendered before it can be rightly used. On the other hand, if having read it you should feel (but this is not likely) that the wisdom of paradox and the simple fun

(continued in preceding column)

The Pre-Natal Horoscope

(continued)

by John W. Seeker

THE events in the planetary spheres during the human being's embryo-development picture, as we have seen, the ether-body or body of cosmic forces which is to permeate and vitalize the physical. On the one hand we have the manifold variety of cosmic phenomena, the coming together and going apart again of the different planets, their conjunctions, oppositions and so on. During this time the planetary world undergoes a certain evolution. Constellations take place which can only happen once in the course of a great Platonic year. All this is happening between the pre-natal epoch, which is on the average 273 days before birth, and the moment of birth itself. On the other hand, through the cycles of the Moon, this whole planetary drama is brought into a definite relation to the temporal course and rhythm of the human being's coming life on Earth. The living, flowing movement of the planetary system is, as it were, recorded in the approximately ten pre-natal Lunar cycles, much as an earthly course of events might be recorded on a film. The individualised starry organisation which is thus formed in the pre-natal period has real and lasting significance for the entire life of man. Separated, in a manner speaking, from its cosmic origin, it becomes in man himself an independent organisation, a body in time; we call it the etheric body. At an initial moment it takes hold of the physical body, brings it into a definite course of organic development in time and directs it towards a certain goal. It wrests the material substance away from its natural tendency to disintegration and brings it into a stream of development, metamorphosis and progress. By virtue of these living forces that form his body, man has a near relationship to the forces of life and growth in the plant kingdom. For a like principle is at work in the plant. In its own essence invisible and supersensible, recognisable to the physical senses only by its effects, it is alive in the plant-seed and causes the plant to take root and grow in harmony with the cosmic rhythms of the seasons. It urges on the development of the plant towards a certain goal,—through flowering towards a new seed-formation.

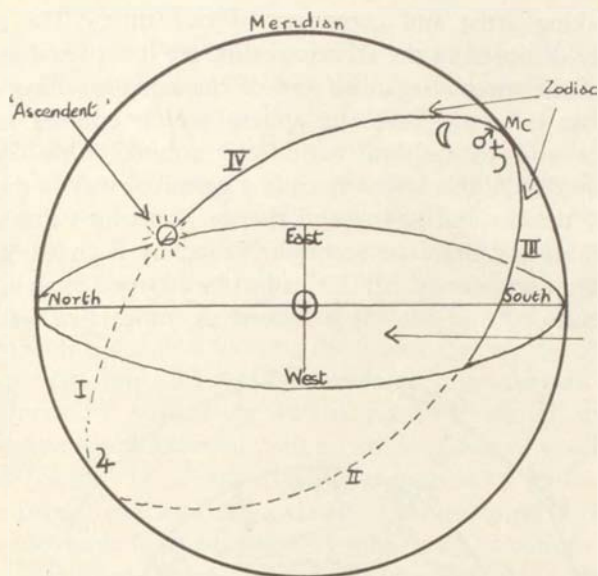
This supersensible etheric body of the plant calls forth from the material world a certain unfolding and development in time, and brings about a certain balance between the thriving, growing and the decaying, fading process. Yet there is also an essential difference as compared to the human being. Wonderful as is the rhythm of its development, the plant is never liberated from the perpetual cycle which begins with seed-formation and leads again to seed-formation as before. The time-course of a human earthly life on the other hand is unique, individual, never to be repeated. This is because the human etheric body is constantly being influenced out of the sphere of the soul—the so-called astral—and the I or Ego. These higher members—the astral body and the Ego—are absent from the plant. Yet the plant presents a pure and beautiful picture of the working of the etheric body, which establishes the bond between the cosmic rhythms and the inertness of earthly matter. The etheric body brings cosmic life and movement into the rigidity of the earthly and mineral world.

Between the forces of the wider Cosmos and those of the Earth, the etheric principle is the essential mediator. But the same picture results when we return to our starting-point, namely the pre-natal constellations. The planetary realm, which is a picture of the etheric body, is intermediate between the Cosmos of fixed Stars, concentrated above all in the Zodiac, and the Earth as the place of birth.

One aspect of this has been shewn to us in the example of Richard Wagner's pre-natal horoscope. The constellations of Cancer (♋) and Sagittarius (♐ or ♐) give inner spiritual content to the planetary conjunctions which take place before them. It is like the course of a drama on the stage. The actors are the planets, the signs of the Zodiac are like the scenery—the "wings," in time and space. But the drama also requires an audience; its ethical effect shall be impressed upon the hearts of those who witness it. Where is this latter element to be found in all the cosmic constellations? It is within the earthly sphere that we must look for it. The earthly realm is the real counterpart to the world of the fixed stars. Between the two the ethereal realm of the planets mediates. Already in the pre-natal period the physical development of the embryo is tending towards this earthly realm. Yet in its proper form as earthly Space, the Earth-element only begins to be present at the moment of birth. How then does it reveal itself? The birth takes place at a particular place upon the Earth and at a certain hour of the day or night. This gives the earthly Space a precise and definite relation to the starry Heavens, for at this moment a certain constellation is rising above the Eastern horizon, another constellation is setting in the West, another again is passing across the meridian and so on. Thereby the planets too have a fixed relation to the earthly Space. If birth takes place for example in the morning, the Sun will be rising in the East; if it takes place in the evening the Sun will be in the West. The earthly Space—its characteristic configuration by the planes of the horizon and the meridian—will therefore in every moment be related to the Cosmos in a different way. This earthly space is the third element in regard to which we have to judge the pre-natal constellations. Though it is not yet actually there during the pre-natal time but only from birth onward, nevertheless the whole of the pre-natal development is tending towards it.

The planes of the horizon and the meridian give us a natural division of the earthly Space at the moment of birth into four quadrants. Astrology in course of time has adopted a further division of these quadrants into three sectors each, giving four times three, i.e. twelve parts of space, arranged about the North-South axis of the earthly Space like the sections of an orange. Into the Space thus formed, the Cosmos—above all the Zodiac—will work in very different ways according to the hour of the day and the geographical latitude.

In the accompanying drawing we have tried to represent how the Zodiac and the planetary world rayed into the earthly Space at the time of Richard Wagner's birth. It is not easy to



represent a three-dimensional happening in two dimensions. Richard Wagner was born at sunrise. We therefore see the Sun upon the line of the Eastern horizon—the astrological “Ascendent”—but it is fairly far to the North-East; therefore the Zodiac rises through a fairly lengthy arc to the line of the meridian, represented by M.C. or *medium cali*, and thence descends in a comparatively short arc to the South-West. Corresponding relationships, only in reverse order, will be found in the spatial hemisphere beneath the horizon.

In the inner circle we thus obtain something like the conventional picture of a horoscope of birth. The Sun is in the Ascendent, in other words is rising. Venus and Mercury have already risen; Moon, Mars and Saturn are near the meridian; Jupiter is beneath the horizon. From the place of birth (represented by o) the surrounding space is divided into twelve parts, numbered 1 to 12,—the well-known astrological “Houses.”

Familiar though they are in present-day astrology, people often find the greatest difficulty in translating these diagrammatic horoscopes into a real and true imagination of the cosmic facts at the moment of birth of a human being. Yet this is what is needed. We may therefore supplement the above picture by a more three-dimensional drawing which will help make it understood.

The drawing is as though seen from a place outside the Cosmos. o is the place of birth. From thence we see the horizontal plane with its directions, East and West and North and South. The large vertical circle is the line of the meridian, while the oblique circle cutting it in the point M.C. represents the Zodiac. The horizon-plane meets the Zodiac in the Ascendent and divides it into two portions, the visible portion shewn in the fully drawn-out line and the invisible represented by the dotted line beneath the horizon. The Sun is rising. The arc of the Zodiac from the Ascendent to M.C. is larger than from there to the Descendent,—the point where it sets in the South-West. These and other circumstances are made clear by such a drawing.

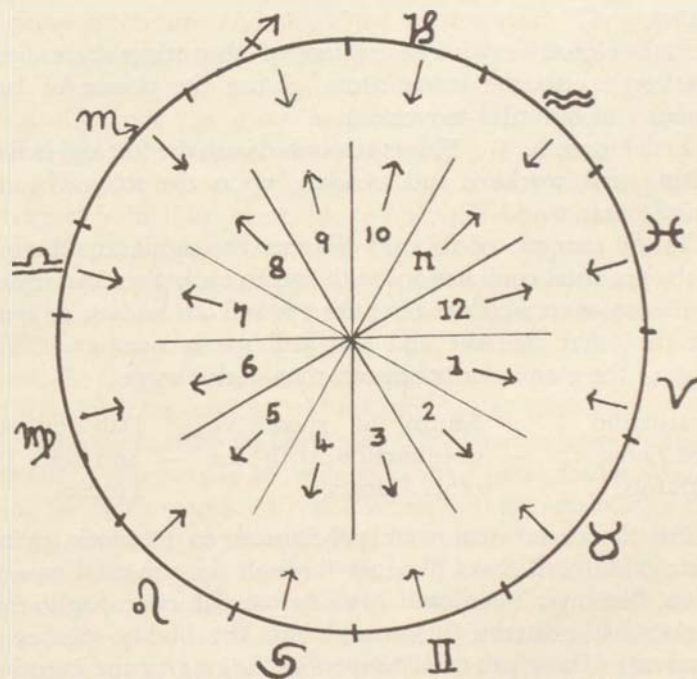
The phenomena therefore are threefold. In the first place there is the Zodiac. Secondly there are the Planets, from their pre-natal wanderings arriving at their several places in the instant of birth. Thirdly there is the earthly Space, divided into four or twelve parts. In our second drawing it would have been too complicated to represent the twelve, but we can recognise at

any rate the four quadrants. The plane of the horizon divides the space into an upper and a lower hemisphere; the plane of the meridian divides it into an Eastern and a Western half. Thus there arise the quadrants I to IV, each of which divided into three parts once again would give us twelve.

In the preceding article it was shewn how the relations between the Planets and the constellations of the Zodiac may be read, even as a cosmic script. For example, Saturn's movement in Sagittarius, seen in conjunction with Mercury, Venus and Mars in their turn, was found to be full of significance for Wagner's life. The question now will be, how is the cosmic writing further enriched by the inclusion of the earthly-spatial aspect in the moment of birth?

These constellations with Saturn took place in a part of the Zodiac which at the moment of birth is raying into the space of the 8th and 9th houses—and therefore, from the opposition side, into the 2nd and 3rd houses too. This fact is indicated in the outer circle in the first diagram. But to begin with we must try to gain some insight into the meaning of these so-called “Houses,” specifying and dividing the Earth-space into twelve parts.

Whereas the Planets are a picture of the etheric body and receive into themselves, as it were, the intentions of the astral world of the fixed Stars, the earthly Space is like the tablet into which these cosmic entries will be made. It is a picture of the purely physical, namely the physical body of man. Just as a written tablet tells of the work of a human being, so does the physical body of a man, with all its visible peculiarities, tell of the deeds done by the Gods by means of the starry Universe. The earthly Space at birth will be a cosmic picture of the physical body, for the twelve Houses represent the twelve-fold nature of the body as known to occultism. The twelve Houses, in effect, are the twelve-fold Zodiac, turned inward into the earthly realm. The Zodiac rays down on to the Earth, whereas the twelve-fold



earthly Space opens receptively to the surrounding Cosmos. It is therefore not without significance that in Astrology the twelve Houses are traditionally indicated by the symbols of the Zodiac.

We must only remember that the houses relate to the bodily man. Thus we can represent the first House by the symbol Υ , the second House by δ , the third by Π , and so on, until the twelfth house, which would correspond to χ .

In this way we obtain the following relations of the twelve Houses to the physical human being.

1st House = Υ . This is related to the erectly carried head of man, emphasising the vertical line in the human being by contrast to the horizontal posture of the animal.

2nd House = δ . This is a picture of the larynx and all that aspect of the body which is connected with the forming of speech and sound.

3rd House = Π . Gemini is connected with the symmetry of the human form, the two arms especially; also the relative symmetry of the two halves of the face, the two lungs, etc.

4th House = σ . The very symbol indicates the enclosing gesture of the thorax, ribs, etc.

5th House = Ω . This symbol too is a true picture, revealing Leo in relation to the circulatory system, with its centre in the heart.

6th House = \mathfrak{M} . Related to the internal parts of the body, situated beneath the diaphragm.

7th House = \simeq . This is connected with the region of the hips, the point of balance between the upper and more inwardly directed man, and on the other hand the lower man, who through the organs of movement comes more in contact with the outer world.

8th House = \mathfrak{M} . This has to do with the sphere of the reproductive organs.

9th House = \uparrow . With this sign we address ourselves to the region of the thighs, shewing quite clearly the outward tendency, the human being entering into relation to his environment of Earth.

10th House = \mathfrak{K} . This is related to the knees, but in a wider sense to all the joints, giving the body its mechanics and mobility.

11th House = \approx . The region of the calves here finds expression; also the lower arms, giving the power of harmonious and beautiful movement.

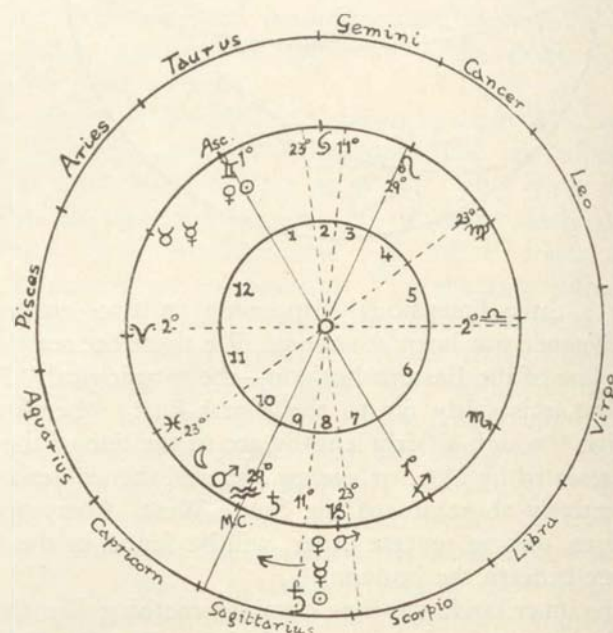
12th House = χ . This is associated with the feet and hands, touching and working and treading upon the things of the physical outer world.

In the example of Richard Wagner the significant thing is that the pre-natal conjunctions with Saturn took place in a region of the Cosmos to which at birth the 8th and 9th houses, or again from the other side the 2nd and 3rd houses open out. The trilogy of the cosmic script appears then in this way:

| | | |
|------------------------------|------------------------|---------------|
| Constellation of the Zodiac: | Saturn in successive | (8th and 9th) |
| Sagittarius. | - Conjunction with the | - 2nd and 3rd |
| | other Planets. | Houses. |

All the events that were pre-figured, so to speak, in the etheric body of Richard Wagner through the pre-natal passage of Sun, Mercury, Venus and Mars before Saturn in Sagittarius, enter at last into the "Houses," into the bodily spheres of δ and Π . These pre-natal happenings belong to the events in Richard Wagner's destiny of the years 1849, 1853, 1857 and 1876-7, considered in some detail in former numbers, whereby Richard Wagner rose through all the storms and trials of his experiences to the eventual height of his historic greatness as an

epoch-making artist and composer of our time. The cosmic forces, pre-disposed in the etheric realm, are incarnated into the spheres of the speech-organism and of the arms reaching out to action, that is to say into the sphere which enables man to experience and to fashion word and sound. One has the impression that all this is first born in a germinal way in the inner organs of the ear and larynx and thence flows into the poems, compositions and dramatic scenes achieved by Richard Wagner with his arms and hands. All this had to be attained in an arduous and difficult path of life. It is indeed an impressive fact: not



till the age of 63 was Wagner able, in the Theatre of Bayreuth, to set forth his art in a way that answered to his ideal. We see herein the tendency of Sagittarius, wherein we found the picture of a difficult and arduous ascent. Saturn receives into himself this cosmic tendency and carries it into the formation of the ether-body, through all its encounters with the other planets in the time before birth.

All this was brought into the physical body in the way that has now been indicated, and the eternal individuality of Richard Wagner made of it the wonderful achievement which by his actual biography, the path of his earthly life, he gave us.

More Praise from the U.S.A.

523 E. Third Street,
Chaska, Minnesota, U.S.A.
August 26th, 1937.

GENTLEMEN,

I am highly pleased with the specimen copy of your journal, THE MODERN MYSTIC, and wish to congratulate you upon your success in placing a magazine of such outstanding quality in the field of mystical and scientific literature.

You will find enclosed a money order to the amount of seven dollars (\$7.00) to cover the cost of one year's subscription to THE MODERN MYSTIC. I desire to avail myself of the opportunity to obtain the back issues, so therefore, please date my subscription back to January 1937.

Wishing you still greater power and success, I am

Sincerely yours,
PAUL G. VOLKMANN.

MARS AND IRON. JUPITER AND TIN. SATURN AND LEAD—(continued from page 31)

to the time of the conjunction, are nearly suppressed at the conjunction, and gradually return to their normal condition after the conjunction of Jupiter and Moon is over. Figs. 5, 6 and 7 show the capillary forms obtained by experiments with silver-nitrate and tin-chloride before, at, and after such a conjunction.

The concluding example will illustrate the method of demonstrating the connection between Saturn and lead. Here we meet a similar difficulty to that which occurred in the case of tin. Nitrate of lead is a white salt that can be easily dissolved in distilled water, but its effects on the filter paper are hardly visible. It seems very difficult to unveil the secret of its formative forces and in mixing it with silver we still get no results. If we try the method that was successful with tin we can observe small changes but they cannot be identified as characteristic of lead.

In using lead we need a combination of three salts and the best results have been obtained by mixing 1% solutions of silver nitrate, iron sulphate and lead nitrate in equal parts. The arrow-like forms produced by the mixture of silver and iron undergo a remarkable transformation under the influence of lead nitrate. They become bigger and "heavier," for the latter word offers the best expression for their appearance. The light rain of arrow-like forms produced by silver and iron appears ponderous and overloaded when lead is added, while their clear definite contours now appear to be wrinkled. The impression one gets on taking up a lump of lead—its weight—appears in these filter patterns on another plane. When, with the help of this combination of three salts we make an experiment at the time of a conjunction of Saturn with the Moon or the Sun we find that those characteristic forms, which are due to the influence of lead, partly or entirely disappear when Saturn is in conjunction or opposition with Moon or Sun. In order to dispel any doubt that the lead

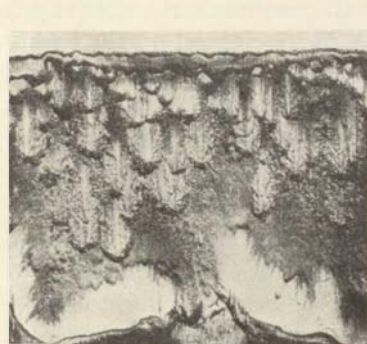


Fig. 8

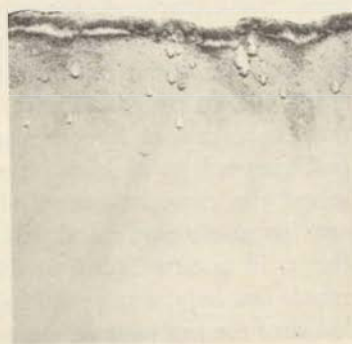


Fig. 9

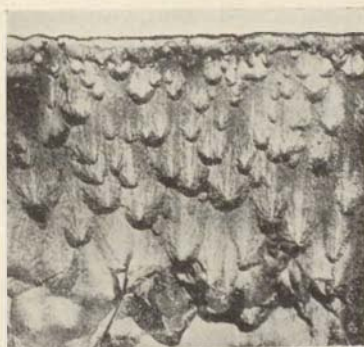


Fig. 10

is actually the cause of these changes, control experiments are made at the same time with silver and iron alone, but these patterns remain quite unchanged during a Saturn conjunction or

opposition, with the solutions, however, to which lead is added the changes already described inevitably appear, as shown in Figs. 8, 9 and 10.

During my years of experimental work I have naturally accumulated an extensive collection of results obtained by experiments during solar, lunar and stellar phenomena which show the connection between all the planets of the solar system and their corresponding earthly metals. Some few of these have been already published but by far the greater part still await an opportunity for publication.

In looking at this mass of evidence there can be really no doubt that there are definite connections between earthly substances and planetary bodies and that these connections can be proved by scientific means.

This concludes the series of articles on planetary influences, but with the next issue another field of experimental research work carried out in connection with the Biological Institute will be explored under the title "Is Matter really Material?"



ANTHROPOSOPHICAL SUMMER SCHOOL—(cont. from page 49)

In all ages of spiritual culture it has been obvious that social order could only be gained from those spiritual Beings who rule in Nature. In this way the priests of the Indian and later cultural epochs formed, and ruled over, the social organism. In Greek times it was still natural for man to receive advice from the Oracles, whether for the fundamentals of general life, or for the regulation of his private life. Even so late a Roman historian as Livy still describes the origin of the Roman commonwealth as given to Preima Pompilius by the nymph Egeria. As time went on, man could only contact this world in his dreams. To a far greater extent than is realised, medieval history rests upon decisive dreams and visions.

A new approach to the real Being of Nature in the 20th century has to be made. Beings can become manifest in the realms of sense-perception and withdraw themselves. *The concepts of cause and effect have to be replaced by the concepts of Being and Appearance.* When Being manifests itself, then matter must increase. Thus one finds the great polarities between Augmentation—Consumption; Propagation—Digestion; Preservation—Sacrifice. Darwinism sees only one half of these polarities, and in practical life Man has been able to operate only one half of them, viz. Multiplication and Preservation. In this way we suffer from the automatic increase of capital and the over-production of commodities, and so on. By the perfectly natural process of evolution man has already attained to one half; but in order to realise himself as Being in the commonwealth he has to learn, as a free art of his moral nature, to add the other half. Without it, he will lack the completeness and harmony which nature bears in herself. The Earth will have to be understood as a great, living, Mother-Being to which man must realise a very full responsibility. England's great task is to unite the best Roman traditions (exemplified in Brutus kissing the Earth) with her Holy, Celtic background. The East created Urano-sophia, wisdom of the heavens. In central Europe, Rudolf Steiner offered to mankind, Anthroposophia; out of the gifts of the past and the present there now arises for the West the task of creating a Gaia-sophia;—a wisdom of the Earth.

N. V. D.

Nocturnal Thoughts from my Bedside Note-book

(Author of "Resurrection," "Of Mortal Love," "Anton Chekhov: A Critical Study," "Memoirs of a Polyglot," etc.)

by William Gerhardt

ALL things, all opinions, are more or less true—but confused.

And it is for this confused opinion that men lay down their lives and kill others.

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Were there anything really consistently serious about racial hatred (and it is hardly reasonable to ask us to lay down our lives for less), man to-day would continue to carry out the idea of primitive man, his lineal forebear. Because the mammoth had chased primitive man, we to-day, out of loyalty to our race, would wreak vengeance on our prehistoric enemy, the elephant—and perhaps the horse. Then each of us could at least have the moral satisfaction of pounding himself on the chest and saying: "I have not swerved." But since we do swerve, since history is nothing but a record of changing loyalties, then, each time we unsheathe the sword in the name of undying hatred, we are the dupes of our own fervour.

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If we only killed others without being killed ourselves wars would not be half as mischievous, since extermination of one section of mankind by another would end the war. Or—which is less probable—our own conscience would put a stop to it. What really perpetuates war is the "We're all boys together!" spirit in which we kill each other and go on killing each other. It is the fraternising spirit, the exchange visits between late enemies which is the pledge of another war. And the chief objection to war is the physical agony which is endured in the name of stupidity.

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Goodness of heart and great wisdom are essential in a writer since a writer's attitude, however objective his work, will show transparent through the finest creations; and if the tree is not sound there will be a taste about the fruit which a good judge will be able to tell and attribute the fault to the tree.

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Most writers on Christ, even when they speak of the Old Testament, write as if they were on trial or on parole and must at all cost be on their best behaviour. Humour is taboo.

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A judge objected to a reference to God at a murder trial, saying: "This is not a court of God, but a court of men." Implying that his adverse judgment was fallible and the man in the dock must put up with it.

If man cannot be just, let him at least be merciful. In the law courts justice takes the form of scoring points—as if they were playing ping-pong.

Pilate's "What is truth?" is a question best served by silence.

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The astral *spécialité de la maison* is providing you with what you want. The astral dream-come-true of a miner—a six-hour day.

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Eternity is in love with Time. Were there no life in time, eternity would hold an empty shell.

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The sceptic says: Why is it necessary to have pain and sorrow in Nature, seeing that an omnipotent Being should have been able to make His own laws of Nature? He could have so made the laws of Nature that enjoyment is enhanced by plenty, virtue increased by indulgence.

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What is the believer's answer? It runs like this. The individual is the narrow gate which rejects pain and admits only pleasure. But once the "I" is identified with the Divine Will, then it has either to do the same for all creatures and so help upset the balance which is already heavily overweighted on the egotistical side, or admit both pleasure and pain in equal proportions (so as not to over-sugar life) and accept it for all, trusting that those who cannot so accept it (that is, nearly all creatures living in Time) will by seeking pleasure and denying pain prove themselves the cause of both: since one man's pleasure is usually another man's pain; and that being so, in accepting but pleasure, they will not find pleasure because they will not be seeing life whole but only eating the icing off the cake and having no knowledge of the real taste of the cake; and so, seeking but their own pleasure at the expense of other men's pain, they will not know real pleasure that can only be found in the acceptance of both (which we do once we are united with the Divine Will); and until then they will know only bitterness in every sweet fruit they pluck from the garden.

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An amiable view of the world:

Look at the negative quality of every person as serving the useful purpose of neutralizing the negative quality of another person. The pompous snob puts down the vulgar upstart. The bore agreeably tones down the grating vivacity of the over-clever. The revolutionary keeps the reactionary on the *qui vive*. The spider devours the fly.

The pessimistic view is that one hateful quality acerbates another: the bad in one brings out the worst in another.

The reason Jesus was not more successful immediately, and the reason also he was so successful posthumously, was that he spoke so much of himself. Had Jesus spoken of some other prophet all would have listened to him. But he said all the time that he was the Son of God, he was this, he was that, and at the same time he was nobody, only a vessel of God like any other. This sort of seeming contradiction, which appeared to have them both ways, antagonised them.

The true mark of a great spiritual teacher is that he is not of his time; that he is the inspiration of all time; and that his teaching is practical politics at no time.

At all times he is for the few, and his teaching has empirical purpose and use for a small homogeneous community.

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Purity of motive is the leading idea of a blissful life of spiritual emancipation—i.e. centrifugal as opposed to centripetal sympathies and affinities. Passing the equator of egotism, it no longer "pays" an individual to be selfish. But if it "pays" him to be generous, the whole universe benefits by his conversion, for by his weight and influence he benefits the whole world. Rising in hierarchy, he raises the scale and quality of life below. There is, of course, no more virtue about it than in discarding your dark heavy suit for tropical wear once you have passed the equator: it is common sense.

The "ought" of morality, on the other hand, is the narrow self-appointed egotist laying down the law, generalising his particular prejudice and sanctifying it with the stamp of virtue.

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To get on in this world of fools you must be a fool. Then all the fools will understand you because you will be expressing their own thoughts, and they will think you clever. If you are wise you must of necessity be simple; and then they will take you for a simpleton. The truly wise see the few and simple causes which operate behind phenomena; and the wisest of all see the one will which drives us all. But the fool merely sees the multiplicity of services. He apes and echoes and is acclaimed by other echoing apes. For that reason the world of fools cannot understand the deep simplicity of Jesus and the churches have spun a web of illiberal taboos. Jesus stands for the perpetual renewal of life shaking itself free from the meshes of interpretation. Nothing exists for itself—that is his theme, the first and last statement of truth, too simple and too profound for a worldly philosopher.

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The eternal, the last polarity; when the individual is himself and in everything. He thus allows his transfigured personality to percolate into the universal.

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The limit of centripetal personality would be a sort of cul-de-sac. Example—take yourself, you are complimented, made a fuss of; you get pleasure from being the leader of your set. Good. But compliments, popularity—after a time they no longer give off anything but a stale, feeble pleasure. On the other hand, the chances of incurring pain multiply: life bristles with them when the ego has been puffed up and indulged. Every compliment is a

double-edged sword: where the compliment stops it becomes, to the over-pampered ego, an injury. Why "charming"? Why not more? Why leader of *your* set? Why not of another, too? If this person has flattered you by his attention, why should that other not do so? What right has he to slight you? And so it goes on.

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The purest energy which by its simplicity of composition unlocks every door and penetrates all grosser energy and matter may be compared to money which, in our world, unlocks all doors and penetrates everything in the world of phenomena.

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The essence of Jesus is intuition above the law. The essence of the church—formulation in law.

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No one may consider himself mature until he has ceased to regard himself as a personality.

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He who suffers is relieved by the ebb and flow of his pain. He who suffers in sympathy suffers unrelieved agony in the belief that the other's pain is even greater than his own; by which his own is again increased.

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Nobody can master the world: at best he can master the appearances of the world. The world is outside our grasp, because its realities are undertones of a higher world. Love—glory—power, in their reality, are not of this world of appearances. That is why all but their shadow eludes us.

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There is as much evidence to assume that the visible world is the all-in-all as to declare that the surface of this floor, which is all I see and know of it (apart from what the carpenter whom at second hand I need not believe might choose to say to the contrary), is all there is of the floor.

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How the astral body travels in space and time.

Since the purest energy by the basic simplicity of its composition is a key which unlocks every door and penetrates all grosser energy composing matter, the astral body so composed can penetrate everything in the world of phenomena. It can penetrate everything in the astral world save that composed of a finer energy than itself. But this is merely a figure of speech. Actually, the astral *body*, as such, does not travel at all except in relation to phenomenal space and time.

This is what happens. Let us, to spare ourselves abstract conceptions, resort to familiar analogies. One does not carry coals to Newcastle. So why carry the astral body, let us say, to New York if the materials, the few simple materials composing that body, all bodies, are available locally? Let us say that the irreducible elements composing your astral body are present in the salty sea of Southampton Water. Why carry the water in the jug of your mind to New York if Hudson Bay contains the same

(continued in page 27)

The Anthroposophical Summer School

IT would be impossible to convey to our readers anything approaching an adequate estimate of the wealth of ideas and the enormous amount of enthusiasm and work which were obviously put into the expression of them by the lecturers at Swanwick. Speaking entirely as a layman and non-member of the Society, it is a reflection on our age that column upon column in the daily press should be devoted to the slight material usually embodied in the addresses given before the British Association, and that such perfectly sound and authoritative research as was evident at the "school" should be more or less ignored.

Over two hundred members of the Anthroposophical Society attended at the "Hayes," Swanwick, Derbyshire for the opening on Saturday, August 21st. There were, apart from specialised classes, three main lectures per day.

The social side was not neglected. There were present visitors from Holland, Germany and Austria. Not the least remarkable thing was the facility with which most of the lecturers contrived to impart their messages in our difficult English language. The addition of languages to the curriculum of the School of Spiritual Science is a right and wise one. More than anything else, ignorance of languages has contributed to our English insularity, a conservatism which institutions such as the Anthroposophical Summer School will help to break down. THE MODERN MYSTIC is grateful to the society for the privilege of presenting to its readers the following digest.

Dr. Eugene Kolisko

The theme of Dr. Kolisko's lectures was that around which he has recently been writing in THE MODERN MYSTIC. Strictly speaking he is the protagonist of an entirely new conception of Man, a conception which requires a reorientation of medical knowledge to which must be allied an appreciation of man's spiritual attributes and functions.

Dr. Kolisko pointed out that the feats of magic performed by Eastern peoples are the result of forces which are not understood in the West. Our science has become technical, transmuting knowledge of bodily organs into machines. Retorts, knives, balances, etc., all have their correspondence in the physical organs of the body. Machines therefore, are external symbols of man's subconscious knowledge of the workings of his body. They are projected physical members. On the other hand, no part of the body can be explained merely by comparing, or recognising its affinity with, a machine. There is always something more—the *creative* force of the organ concerned. That is the enigma for science. The heart is *more* than a pump; the brain more than a radio-telegraph station. In short, they work magically. Any attempt to explain man by reference to machinery after the method of modern science can only give rise to a purely materialistic interpretation. A different form of thinking is required.

The "magic" of the body must be understood scientifically.

Thinking creates the brain. The new science will understand the operation of the creative forces in building up the body. Such a conception shows at once that the feats of the yogis and fakirs is no more than the operation of enlarged faculties such as we all possess. They are at work in every human body. The healing of wounds is due for instance, to the same forces which build up our skin and create it again and again. Healing of wounds depends largely upon the individual, his energy, hope of recovery, the kindness of his surroundings and all the so-called "psychological" factors, but which are in reality a direct influence of the spirit on the material phenomena of the body. The feats of the fakirs is an enlargement of the natural faculty which at present science cannot, but in the future will be able to explain. Such a discovery would forge a link with the East. All the magic powers are connected with religion; the remains of an old science which included art, science, and religion. Western man has lost magical powers in the process of developing the brain. But from the brain he has invented science and medicine by observing the subconscious structure of his body. It is the task of modern man to effect a balance between these two forces.

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Mr. G. Kaufman

Mr. Kaufman's geometry is concerned with the measurements of two kinds of space, earth space, and solar, or cosmological space. Euclid dealt only with the earthly aspect. There is another kind of geometry which has been partly acknowledged by modern scientists, but has not yet been applied. Kaufman's geometry lends itself to ocular demonstration; actual models depict forms more or less familiar in the organic world and emphasise the cosmological aspect of all geometrical problems. It makes possible the application of mathematics to the organic world. This "solar" geometry reconciles the apparent contradictions when mathematics is applied to biology which deals with the inorganic world. It explains the plant, mineral and crystal worlds.

Mr. Kaufman's contribution to mathematics is to enlarge it, whilst a study of it leads one in the same direction as that pointed out by other researchers in spiritual science. Mr. Kaufman's work is highly technical, and can only be understood by those already in possession of more than a nodding acquaintance with mathematics.

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Mr. Harwood

Mr. Harwood is in charge of the Anthroposophical school at Streatham, London. Our readers will understand his work more clearly if we remind them that it is the practical application and objective extension of the educational ideas of Rudolf Steiner, just as the work of Mrs. Kolisko, Dr. Kolisko, Mrs.

Merry and Dr. Stein represent extensions of Dr. Steiner's ideas in other spheres. Mr. Harwood's platform manner is distinctly engaging and not without humour of a rather delicious kind. Mr. Harwood showed that knowledge, in ancient times, was invariably connected with the "mysteries," and therefore with the highest forces of the human mind. Towards the beginning of the Christian era it became decadent. For instance, some of the great Roman Emperors forced their way to initiation, and thus exercised power without having achieved the necessary purification. In the case of Nero this led to a complete loss of any sense of responsibility.

The best and finest thinkers, such as the Stoics discovered a fresh attitude of mind, foreign to what had gone before, and which tried to express itself in a feeling of benevolence and brotherhood. But it did not go beyond the stage of perception and thought. Marcus Aurelius, presiding over the gladiatorial combats, did so merely from a sense of duty as Emperor, and he could be seen writing and meditating about benevolence during the cruel happenings in the arena, quite detached from them. This early stage of the perception of brotherly love could not enter into the hearts and will of these last representatives of the old humanity. Yet this took place simultaneously in the first representatives of Christianity who voluntarily sacrificed themselves in the very same arena. The reality of this impulse finally destroyed the old order.

Christianity brought about a new development of knowledge in the heart of the Church—a knowledge permeating a sense of Christian responsibility. With the dawn of the fifteenth century a new faculty arose connected with the investigation of facts of the world of the senses. The Church strongly opposed the birth of science. Perhaps to do so was at that time right in principle; knowledge of the material world should not be segregated from higher religious knowledge. It was wrong, in practice, to attempt to suppress what was in fact a new faculty of the soul. In this way, knowledge and science were handed over to the secular arm. To-day we suffer from the effects of knowledge being applied to destruction. But it is now dawning on some of the keenest modern thinkers that something is entering human consciousness which will show the actual power of human thinking itself.

Just as in the age of Marcus Aurelius, what now is new is again only a perception; it is not yet willed by the last representatives of materialistic science. Again, alongside this perception, there is in a number of human beings a "willing" impulse towards the practical realisation of a new spiritual attitude, an impulse which it would be just to attribute to the life and work of Rudolf Steiner.* Through Anthroposophy there is a reunion of

knowledge of Christianity. Perception of the Divine worlds can once more fill man with a sense of cosmic responsibility.

Dr. Lehrs

Science, beginning in the 15th century conceived of mechanical law as ruling throughout nature, a point in evolution at which man lost perception of *Being* in nature. A whole network of necessities was discovered on which man could rely in constructing his first original creation,—machines. At the turn of

the 18th century the human mind had advanced far enough to seek for a corresponding knowledge in the sphere of the social life. Auguste Comte, in his "Social Physics" makes an attempt to connate a system built on the necessities of physical cause and effect. The Belgian, Quetelet, using his knowledge of statistics gained during his astronomical studies, applied it to social events, and in this manner introduced to us social statistics. His attempt was to find objective laws to predict social events. Facts illustrate his failure. Beings have the choice of deliberate action. Gods are not bound by laws;* they create them. This was strongly felt in the times of transition from ancient humanity to Christianity. A striking example can be found in a legend describing how one of the greatest followers of St. Paul first became his pupil. After having seen an unexpected solar eclipse, he felt that "a God must have entered this, our Universe." During his search for this God he met people in Athens similarly seeking. With them he erected an altar to the "Unknown God" referred to in Acts XVII. On hearing St. Paul preach, he immediately recognised Jesus Christ as the God he was seeking. He formed the conclusion that this God must be able to interfere creatively in the world and asked St. Paul to heal a blind passer-by in the name of this God. Paul took a decisive step and asked him to do it himself! This is the legend of Dionysius the Areopagite, who became St. Paul's most intimate pupil and introduced into Christianity the knowledge of hierarchical Beings.

perhaps be justified in seeing some significance in the fact that Blavatsky entered transition before the close of the 19th century after a life-time devoted almost exclusively to the spiritual; whereas Dr. Steiner during his work bridged the 19th and 20th centuries, turning the attention of those willing to listen to the necessity of spiritualising the material. This is not in any way to under-estimate the great genius of Steiner. For whereas he heavily underlined the spiritual impetus given by Blavatsky, he opened many new worlds in scientific research which perhaps without him, would still be closed to us. THE MODERN MYSTIC takes this opportunity of suggesting that those who find time and patience to quarrel over these two tremendous personalities have missed the whole point of their respective missions. To us, in the persons of Blavatsky and Steiner, history again typified the two existent types of mind which 3,000 years ago were personified in Plato and Aristotle.—ED.

* It is a great pity that Dr. Lehrs did not elaborate this point, for in our view it is by no means certain.—ED.

(continued in page 45)



Dr. W. J. Stein, Mrs. E. C. Merry and Dr. E. Kolisko, at the Anthroposophical Summer School.

* The view-point of THE MODERN MYSTIC is of course that Dr. Steiner was one of a group of highly gifted individuals charged with the task of awakening a consciousness of the spiritual in an age devoted to materialism. The layman would

The Eranos Week at Ascona

From Dr. Frank de Vries

IN the Swiss canton of Ticino on the shore of the magnificent Lake Maggiore, where summer is longer than on this side of the Alps, lies a pretty village called Ascona. Just outside the village, in Moscia Ascona stands the Casa Eranos, the house where philosophers, psychologists, orientalis, ethnologists and many other scholars meet every year during one week in August, to exchange thoughts.

Mrs. Olga Fröbe, a Dutch lady, founded this centre in 1930. In the early years Ascona used to be visited chiefly by German scholars, but this year the majority of guests were French, among whom were the celebrated Egyptologist, Prof. A. Moret, Prof. Masson-Oursel and many others. Regular visitors included Prof. C. G. Jung, the famous psychologist and Prof. Buonaiuti, an Italian scientist.

The influence of this centre is exceedingly valuable. Scholars there realise that the obscure problems encountered in scientific research present themselves also in the work of their colleagues, but in some other guise. All visitors are urged to explore the wisdom of ancient civilisations. It is essentially the "Anregung" which makes the Eranos week so fruitful. A more general exchange of thought might still enhance the educative influence.

Eranos aims at a synthesis of things that lie apart in time. Humanity of to-day has to undertake the heavy but glorious task of promoting a synthesis that is indispensable to the birth of a new spiritual civilisation.

The desire for and inclination towards synthesis is growing. It cannot be mere chance that THE MODERN MYSTIC and the Dutch monthly "Mensch en Kosmos" (Man and Cosmos) were started independently in the same year and that both papers aim at contributing to spiritual synthesis in similar ways.

In his foreword to the second impression of "Das Geheimnis der goldenen Blüte" ("The Secret of the Golden Flower") Prof. C. G. Jung mentions England and Holland as the two countries which, thanks to their contact with the ancient civilisations in their colonies, have remained in touch with the ancient wisdom.

Eranos, then, ventures to collect and combine things scattered all over the world. Eranos, said Mrs. Fröbe in her inaugural speech, endeavours to build a bridge between the past and the present and so to revive forgotten experiences of the past. Man experiences a strong internal tension, owing to the fact that the contents of several religions urge themselves on him with great power. He comes into touch with the worlds of mystics, gnostics, alchemists and others. These ancient experiences should be assimilated. We must try and become a link in the chain that connects the past with the future.

The tragedy we are witnessing at present is one of many epochs. The notion of Liberation is a characteristic archtypical idea. Every epoch struggles with this primeval problem according to its specific characteristics. He that can listen, may hear the eternal melody of the flute-playing god Krishna.

Prof. Alexandre Moret's paper on "Les textes des Pyramides et le Livre des Morts," was full of interest. In ancient Egyptian

thought we find two leading themes, which from time immemorial have occupied the human mind, viz. the creation of the universe and the problem of Life and Death. The creation is viewed as the work of a creative intelligence, purely spiritual.

The Egyptian *Book of the Dead* is the testimony of the growth of human consciousness, which consciousness involved the attainment of immortality. The text was first published in 1890. It is obscure, naïve and fragmentary. To this system of thinking the creation was preceded by Chaos. According to one text there was nothing prior to creation because there were no names. Here a name is not some external attribute, but something essential; it is that from which the very existence of things goes forth, their cypher, their inner character. To know the name of a thing means to have power over it. This view is of course essentially a magic view.*

Prof. Moret has found an old text which in this connection is very remarkable. It speaks of the thought that comes from the heart, the seat of conscience, and returns to the heart in the hearer. Here the expression of a thought is the thought itself. The word, the expression, determines love and hatred.

In his second paper Prof. Moret pointed out that death was created simultaneously with life and that the problems of both consequently presented themselves at the same moment. The problem of death is handled in the Osiris myth where the reaping of the grain symbolised death, growth and resurrection. Here, bread is the symbol of the flesh, and wine of the blood, just as in the bible.

He who wished to attain immortality had to appear at a Divine court where he was weighed. The god of wisdom noted on a board his good and his wicked deeds. He who failed was doomed to a hell whose flames were visible even during the trial.

• • •

On the second day Prof. L. Massignon read a paper on "Aspects gnostiques du sufisme, d'al Hallaj a Ibn Sab'in." This eminent scholar delivered his lecture with that remarkable charm and exquisite tone and diction which only the French possess.

Islam, Prof. Massignon said, is a very democratic religion, which is characterised by great simplicity and which is open to everybody. Therefore it cannot be considered to offer great opportunities for gnosticism and mysticism. Nevertheless there are gnostic schools, namely the Shi'ites and the Sufis.

Now as regards the possibilities of mysticism, we should realise that the Arabian language hardly lends itself to this purpose, as it is very concrete, and therefore no fit vehicle for mystic thought.

One of the oldest gnostic ideas, which is encountered again and again and which was probably imported from Persia by Mani about A.D. 300, is the thesis that originally good and evil were separate from each other, as oil is separate from the water on which it floats. *Creation meant a mixing of the two substances.* Man

* See Steiner's "Atlantis and Lemuria"—Editor.

should endeavour to make a segregation and to restore the original state of balance.

Gnosis was the means of obtaining knowledge of higher spheres. God was imagined as a Being of Light. His limbs were thought to be the letters of the alphabet; the same idea is encountered in the Qabalah. His heart was the source of wisdom. In creating the world God was thought to have pronounced the Divine word. This word became a crown of light and illumined the deeds of men, even before men were created.

Prof. P. Masson-Oursel dealt with the subjects "La Conception Indiennes psychologiques" and "La Technique du salut parmi d'autres Techniques."

The Eastern world of thought is difficult to approach. Western people are wrong in starting from a certain structure of the psyche as the most proper one, as fixed and definite. Eastern thinkers do not believe in this "absolute" Western soul.

Liberation has three degrees. With the first degree we may speak of pleasure, with the second of utility, with the third of religion. In the first phase there is an element of egoism. The true freedom does not come until the "I" has been liberated and does no longer strive to satisfy its own desires. The East has well understood this.

Buddhism wants to liberate and develop the true God that is within every man. What we are, ultimately depends upon our actions, our Karma. We have to remove the residue of our wrong actions and not until this has been done will freedom come. True activity is not born from egotism, but from freedom.

The dancing Shiva is the symbol of the right way to work out karma. Here the liberation takes place by "play." It is the free activity of play that can help us.

Prof. Theodor Danzel, of Hamburg spoke about "Kult-symbolik der Azteken und Maya." This lecture was accompanied by a series of very fine lantern views, which gave a good idea of the high civilisation which Mexico once possessed. The sculptures revealed great beauty in their strict simplicity combined with rare and charming qualities.

The ancient Mexicans possessed a writing composed not of sound symbols but a picture-symbolism, as is also found (to some degree) among the Bataks. This picture-writing is closely connected with thinking. We might say that as sound-writing is related to rational thinking, so picture-writing is related to contemplative thinking.

The fundamental scheme of the Aztecs' symbolism is embodied in the calendar. The gods were assigned places in this time-division. There was also a division of space, composed of thirteen heavens and nine underworlds.

Formerly these cultures were considered as a collection of curiosities and superstition. Now opinions have changed. There is a *homo faber* and a *homo divinus*. The former, who is so familiar to us, interpreted the objective side of life, the latter the subjective side. The recognition of the latter means an enormous widening of the horizon of Western thought. Therefore an orientation in this ancient culture is indispensable if we wish to approach the idea of liberation.

Prof. E. Buonaiuti (Rome) read three papers on the Persian Biblical and Greek primitive history of the *Ecclesia Spiritualis*. Starting from Roman manners and morals the purpose and meaning of the transit-rites were explained. The religion of primitive

man consisted exclusively of transit-rites. Originally these rites had a purely physical meaning and accompanied for instance the ascending of a mountain, etc. In a later stage the rites were connected with the admission of the individual to the community. The classical example of this is the circumcision.

This prophetic vision of the *Ecclesia Spiritualis* as a no longer ethically but spiritually defined community, has adopted elements of Persian culture. In the Dionysian cult there was a spiritual community, which prepared the way for the Christian conception of the *Ecclesia Spiritualis*.

In his second paper Prof. Buonaiuti, speaking on the *Ecclesia Spiritualis* in the early history of Christendom in his fine and plastic personal style of speech, explained some passages in the gospels which refer to the "church."

In the third paper the speaker referred to the present time and investigated the possibility of a religious mysticism. In his opinion mysticism means a definite sacrifice of empirism. Spiritual perception of the sensorily perceptible takes the place of physical perception. A modern mysticism would mean an endeavour to form a new religious community aiming at transcendental experience.

Prof. C. G. Jung, the famous psychologist of Zürich read a paper on alchemistic symbolism. The key to alchemistic imagination is the conception that the psychic substances have entered matter. To the mediæval mind, matter allowed of being experienced psychically. All matter was animated.

The process of alchemy was the union of anti-poles, a transcendental function of the psychological fact, as happening in the union of sexes. Wherever there are contrasts something will happen. Some third existence will be created in which the contrasts are reconciled. Alchemy, however, was not psychology but a natural science. Alchemists did not aim at increase of power by means of their knowledge; neither did they desire to lay up treasures. Their aspirations were not materialistic. Their labour, executed with perfect devotion, and often with great sacrifice, created a "participation mystique" in chemical processes. What happened externally also took place internally. Of this analogy only the very greatest were fully conscious.

One of the greatest alchemists was Zosimos, who lived in the third century. Several dreams and visions of this alchemist were dealt with and commented on. In the discussion which followed various questions were debated at length; the essence of alchemy was specially considered, to which people of the twentieth century are such strangers, and which they are so apt to reject as a queer form of superstition.

Mr. John Layard of London gave two lectures on "The Island of Malekula" (Oceania), where he spent a considerable time. He lived among the natives, who initiated him into their rites. Their cult is a remnant of Megalithic civilisation, the centre of which was in North Africa and Southern Asia.

The lecture was illustrated with many lantern views made by Mr. Layard. Several songs had been recorded on gramophone discs and some of them were sung. These songs were of a strange beauty, which appealed greatly to western listeners.

Papers on "La délivrance après la mort dans les Upanishads
(continued in page 35)

The Solar Logos

by Chales II

WHILE yet the first oaks still put forth their leaves, man lost the perfect knowledge of the One True God and floated helplessly out upon the shoreless ocean of conjecture. Then the soul vexed itself with seeking to learn whether the great Universe of which it felt itself a part was a mere chance combination of atoms or the great Plan of an Infinite Wisdom.

With their puny, finite, limited vision, mankind sought to learn the source and explain the existence of Life and of Death, of Joy and of Sorrow. So they groped, and wandered, ever deeper and deeper into the Darkness, and were lost. For them and to them there was no longer a One True God, but at last only a vast, boundless Universe, full of what they finally came to believe was an infinite variety of signs and of symbols.

We, to whom the Universe has become but a great machine; we, who can unerringly calculate the eclipses of the Sun and of the Moon—backwards and forwards for thousands of years; we, with our vastly increased conceptions of the powers and the attributes of the Author of the Universe but with our wholly mechanical and material view of that Universe itself—we can not, even in the most remote degree, *feel*, although we may imperfectly imagine, how those simple, primitive, child-like sons of Nature felt in regard to the celestial hosts there on the Chaldean plains, in the Persian and Median deserts, upon the slopes of the Himalayas, and upon the banks of the Nile.

To these grown-up children, the Universe was *alive*, instinct with forces and with powers, mysterious, and utterly beyond their comprehension. To them it was no great machine, no intricate system of clockwork. To them it was definitely a great, living, pulsing creature, an army of creatures, all of which were either definitely inimical to or in sympathy with mankind.

To them, the earth was the centre of the Universe, and the world itself literally a great plain of unknown, perhaps inconceivable limits. The Sun, the Moon, the Planets and the Stars journeyed above it to give them light and heat, mysteries to them as, indeed, they still are to us.

Jupiter in his kingly splendor was the emperor of the starry regions; Venus looked lovingly upon the earth and fondly blessed it; Mars with his crimson fires threatened wars and misfortunes, and the cold, grave Saturn repelled them. The ever-changing Moon, faithful companion of the Sun, was a constant miracle and wonder; the Sun itself the visible emblem of the golden, creative, Generative Force. The regular return of the Stars—the coming of Arcturus, Orion, Sirius, Aldebaran and the Pleiades, were interpreted by them as purely voluntary. What wonder that astronomy and then astrology became to these peoples the most important and revealing of sciences!

It was the Sun which most often occupied their thoughts. As he brought the Day and his absence left the Night—as when he journeyed northward Spring and Summer followed in his train and when he again turned to the south inclement Autumn, frigid Winter and long, dark nights ruled the Earth—as his

influence produced the leaves and the flowers and ripened the fruits and the grains, he necessarily became to them the most interesting and important object of their material universe.

The great progenitor of light and of warmth and of Life, the worship of the Sun became the basis of all the religions of antiquity. To him they builded towers and temples, and to him offered sacrifices upon ten times ten thousand hills and altars.

The Hindus personified him as Surya; the Persians as Mithras; the Egyptians as Osiris; the Assyrians and Chaldeans as Bel; the Scythians and Etruscans and the ancient Pelasgi as Hercules, Herakles, or Arkaleus; the Phœnicians as Adonai or Adon, and the Scandinavians called him Odin.

It must in all fairness be remembered that the free fancy of the ancients, which wove the warp and the woof of their expressive allegories, was at all times consecrated by a steadfast faith. Their boundless, yet reverent fancy did not, like the so-called "modern mind," dogmatically set apart a petty sanctuary of borrowed beliefs and plagiarised principles, beyond which all the rest was sacrilegious heresy.

Their Nature-truths were embodied in *symbols*, and they did not devise fictions or fancies in the same vapid, vacuous spirit in which we, cramped by conventionalities and stifled by prejudices, sometimes read and interpret them. In endeavoring to interpret creations of fancy, fancy as well as reason must guide, for much of modern controversy seems to arise out of bigoted mis-apprehension or hypercritical interpretations of ancient symbolism.

From the name Surya given to the Sun by the ancient Hindus, the sect which paid him particular adoration was called "Souras." Their artists depicted Surya's chariot as drawn by seven green horses, the number of the planets and the color—symbol of Spring—of renewing Life.

In the temple of Visweswara at Benares there is an ancient piece of stone sculpture representing Surya seated in a chariot drawn by a horse with twelve heads, emblematical of his travels through the twelve signs of the Zodiac. His charioteer, by whom he is preceded, is Arun, the Dawn, and among his many titles are twelve which denote his distinct powers and attributes in each of the twelve months of the year. These powers are termed Adityas, and each has a particular name descriptive of the climatic conditions prevailing there during each respective month.

Surya himself frequently descended to the earth in human form and left here a race, in Hindu story equally renowned with the Heliads of ancient Greece. He was often styled "King of the Stars and Planets," corresponding to the *Adon-Tsbauth*, or "Lord of the Starry Hosts" of the ancient Hebrew writers.

Mithras, the Sun-god of the Persians, was fabled to have been born in a grotto, or cave, at the time of the winter solstice. His feasts were always celebrated at that time, beginning at the moment the sun was deemed to begin his journey northward. This was the great Feast of the Magi, and a Roman calendar published in the time of Constantine fixed the original feast day

—the birth date of Mithras—on what is now the 25th day of December.

Osiris, the Sun of Egypt, was the offspring of Queb, the Earth, and Nut, the Sky, and at the same time an incarnation of Kneph or Agathodæmon, the Good Spirit. With the recurring cycles of Agriculture, one of the many blessings of Osiris, they connected the highest and greatest Truths of their religion.

To them, the Soul of Man was as the Seed hidden in the ground of the mysterious Cosmos. Birth was the sprouting of the Seed, the Bloom the Good Works performed upon earth, the Fruit the result of those Works, and Death merely the consignment of the mortal cloak to its resting place while the Soul itself traversed the perils of the Lower World to rejoin Life's Unfailing Source and there await the Will of the Infinite in its Resurrection and Rebirth.

Bel, representative and personification of the Sun, was one of the great gods of Syria, Assyria, and Chaldea. His name is found upon the monuments of Nimrod, the founder of The City of Fish (Ninevah), and frequently appears in the Hebrew writings.

He was the great Nature-god of ancient Babylonia, the Power of Heat, Life, and Generation. The Sun was his symbol, and he was portrayed seated upon a Bull, itself an ancient symbol of Regeneration. All the accessories of his immense temple at Babylon, described by Herodotus, are duplicated with singular fidelity, but upon a smaller scale, in the Hebrew Temple and Tabernacle. The golden statue alone is lacking to complete the duplication.

The word Bel, Bal, or Ba'al also signifies "Lord and Master," and this was also the god of the Moabites, the Amonites, the Carthaginians, and the Sabeans in general. The ancient Gauls worshipped him as Beli and Belinus, and the word Bela is often found upon the ancient monuments of Celtic deities.

The temple of the Hercules of Tyre is supposed to have been erected more than twenty-three centuries before the time of Herodotus, and Hercules, whose Grecian name has been supposed to be of Phœnician origin in the sense of "Circuitor," or "Rover of the Earth," was the patron and model of those famous navigators who spread his altars from coast to coast through the Mediterranean to the extremities of the West. Here, however, they found to their great surprise that "Arkaleus" had, centuries before, built the city of Gades, where a perpetual fire burned in his honor.

He was the lineal descendant of Perseus, Luminous Child of Darkness, conceived within a subterranean vault of brass—who in turn was but a representative of the Persian Mithras, rearing his emblematic lions above the gates of Mycenæ and bringing the Sword of Jamsheed to battle against the Gorgons of the West.

Hercules Ingeniculus is shown on the celestial map bending upon one knee, holding aloft his great club while trampling the Dragon's head. He, like Prometheus and Tantalus, was but one of the varying aspects of a struggling and declining Sun.

The Twelve Labors of Herakles and the later Hercules were but allegories portraying the Solar power and influence among the Signs of the Zodiac. The cleansing of the Augean stables was emblematic of the cleansing rains; the slaying of the Nemean lion portrayed the successful journey through the sign Leo, while the bringing of Cerberus up from the Lower World was but symbolical of the victory over Death and the Resurrection in the Spring. The others were equally as vivid.

Dionysos, the personification of Adonai, and from whom Alexander the Great is said to have descended, was the Nature-god of the Greeks. In the popular legend, he, as well as Hercules, was a Theban hero and born of a mortal mother. Both were sons of the great Zeus, "the sire of gods and men," and both were persecuted by the jealous *Here*. In Hercules, the god is subordinated to the hero, while Dionysos, even in poetry, retains his divine character and is identical with Iakchos, the presiding genius of the Mysteries.

Personification of the Sun in and by Taurus, as his ox-hoofs showed, Dionysos delivered Earth from the harsh, cold dominion of Winter, conducted the mighty chorus of the Stars, supervised the celestial revolution of the Year, changed with the Seasons, and underwent their periodical decay. He was also the Sun as invoked by the Eleans, ushered into the world amidst thunder and lightning; the mighty Hunter of the Zodiac, Zagreus the Golden.

His Mysteries taught the doctrine of Divine Unity, and that Power whose Oneness is a seeming mystery but in reality a truism, was Dionysos, the god of Nature. He was that moisture which is the River of Life; he it was also who prepared in the winter darkness of the realm of the god Hades the joyful Spring Resurrection of Life, and was himself the Light and Warmth evolving their infinite varieties.

His second birth, from the thigh of "The Highest," was and is but an allegory of the Spiritual regeneration and Rebirth of Man. He, as well as Apollo, was preceptor of the Muses, and as such was a constant source of Inspiration. His Rule prescribed no unnatural mortification, either of the spirit or the flesh, his yoke was easy, and his mirthful choruses which combined the gay with the severe did but commemorate that Golden Age when the Earth enjoyed Eternal Spring.

Odin also had twelve names, representative of the twelve Signs. He was the Apollo of the Scandinavians, and is represented in the Voluspa as destined to slay the Monstrous Snake—the Great Dragon. Then the Sun will be extinguished, the Earth dissolved in the Ocean, the Stars lose their brightness, and all Nature be destroyed—in order that it may be renewed again. From the bosom of the waters a new World will emerge, clad in verdure, and harvests will be seen to ripen where no seeds were sowed. Evil will disappear from the face of the Earth, to no more trouble the souls of Men.

As interpreted by the ancient world, the death of the Deity himself was not considered inconsistent with his immortality. Osiris was resurrected in his son, Horus, the temporary decline of the Suns and Sons of Light being but recurring episodes in their endless continuity—their ever-recurring cycles of immortality. As the day and the year were but convenient subdivisions of Infinite Time, so the fiery deaths of Phæton and Hercules were but temporary breaks in their Phœnix-like cycles of perpetual regeneration. Every Spring witnesses the visible revival of Adonis, and the amber tears of the Heliads and of Isis for the seemingly premature deaths of their dearly-beloved were in reality the golden showers of prolific Hope, in which Zeus descends from the brazen vault of Heaven in the form of Sunshine or of Rain to revive the cold and barren Earth.

Neither was the Son of the Deity spared. "The god," says Maximus Tyrus in writing of Zeus, "did not spare his own son, or exempt him from the calamities incident to humanity." This was written many centuries before the birth of Christ, but the parallel is indeed singular.

Hercules, the Theban progeny of Zeus, had his full share of pain and trial, for his entire life was a continuous struggle. He fainted before Typhon in the desert, and at the beginning of the Autumn descended under the guidance of Minerva into Hades itself, where even there the trials continued. He burst the chains of the Grave, for Busiris was the Grave personified, and, triumphant at the close as in the dawn of his career, was received after his labors into the repose of the heavenly mansions—living forever with Zeus his Father in the Place of Eternal Youth.

The ancient allegories of a murdered, crucified, or dying god were but the natural inferences of Nature-worship, since Nature, in the vicissitudes of the Seasons, seems to undergo a dissolution. A period of mourning about the time of the Autumnal equinox, when the Sun began its journey into the Lower World and left the Universe to face the grasp of chilly Autumnal days and frigid Winter nights, and of universal joy at the return of Spring—the resurrection of the Sun and the Regeneration of all Nature—was known to every country and every people.

Phrygians and Paphlagonians, Boetians, Egyptians, Greeks and Romans, as well as the Persians—east, west, north and south, the Old World and the New, the civilised and the uncivilised—were one and all attached to such observances. The Syrian damsels sat weeping for Tammuz, mortally wounded by the tooth of Winter as symbolised by the Boar; Osiris fell before Typhon and his seventy-two fellow-conspirators representing the seventy-two divisions of the Egyptian Zodiac, and the pride of Jamsheed, Persian personification of the solar year, in representing the Sun's winter journey beneath the Lower Regions of the Sea, was sawed asunder with a fish bone in the hands of Zobak, the Tyrant of the West.

Like Osiris, Ganymede and Adonis were cruelly struck down at the height of their strength and beauty; the premature death of Linos, the burthen of the Lament of Greece, was like that of the Persian Siamek, the Bithymian Hylas, and the Egyptian Maneros. The beautiful Memnon, child of Eos and Tithonos, also perished in his prime, and Enoch, whose untimely death was lamented at Iconium, lived exactly 365 years—the number of the days of the solar year, but only a brief span when compared with the habitual longevity of his patriarchal kindred.

The story of the Egyptian Osiris is reflected in similar allegories. If Apollo and Dionysos are immortal they have also died under other names—as Orpheus, Linos, Hyacinthus—all Sons, and *Suns*, of other countries and other peoples. The earthly grave of the great Zeus himself is deemed to be in Crete; Hippolytus was associated in divine honors with Apollo, and after he had been torn to pieces, as Osiris was dismembered, was restored to life by the Palonian herbs of Diana and kept darkling in the secret groves of Ageria. Zeus left Olympus to travel to Ethiopia, the Land of Darkness; Apollo underwent servitude to Admetos; Theseus, Peirithoos, Hercules, and other heroes descended for a time to the darkness of Hades. A dying Nature-god was exhibited in the Mysteries as a precept; the Attic women fasted, seated upon the ground, during the Thesmophoria, and the Boeotians lamented the descent of Cora—Proserpine into the Shades.

If we adhere strictly to the literal word, antiquity would be but a mere inexplicable, hideous chaos, and all the sages seriously deranged. But when these allegories are closely examined and

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logically explained, they immediately cease to become absurd fables or facts purely local. Instead, they become beautiful philosophical lessons of Wisdom for all humanity, and as applicable now as they were during the youth of Mankind.

He also errs who imagines for a moment that, because the mythological and astrological legends and allegories of antiquity are referable to and have their foundations in the phenomena of the heavens, and all the greater gods were but mere nomenclature of the Sun, the Powers of Nature, or Nature herself, that therefore the ancients actually worshipped the Sun itself and whatever things, animate or inanimate, which seemed to them to possess and exercise a general or special power or influence, evidenced or imagined, over human fortunes or destiny.

For always, in all the nations, from the most remote antiquity on which the light of history or the glimmering of tradition is shed, there is found, seated above all the gods which represent the luminaries and the elements, as well as those personifying even the innate powers of Universal Nature, a still higher Deity, One silent and undefined, because undefinable and incomprehensible—the Supreme, One God, from whom all the rest emanate or were by him created.

Above the Time-god Horus, the Moon-Earth-goddess Isis, and the Sun-god Osiris of the Egyptians was seated *Amon*, the Nature-god. Yet, above even him was the Infinite, Incomprehensible Deity, *RE*, to them the Supreme.

Brahm, the Silent, Self-contemplative, One Original God, was to the Hindus the source of Brahma, Vishnu, and Siva, themselves powerful in their own right.

Above Zeus, the "Father of Gods and Men," and before him, was Kronos; above all the Persian deities was *Zeruan-Akherene*, and over Odin and Thor was the great Scandinavian deity, *Alfadir*. Over the great Alohayim was the greater Nature-god, *AL*, and, yet above him was the abstract existence, *IHUH*.

For at all times, all peoples and all nations have felt the presence of and realised that above all finite gods, Then, Now, and Forever, Was, Is and Ever Shall Be—GOD.

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